JAMES.   
 20—25. 7a)   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 doers of the word, and not doers of the word, and not hearers   
 hearers only, deceiving your only, deceiving   
 own selves. 28 For if any Beeause, & if your own selves.   
 be a hearer of the word, the word, and any a doer, he of   
 and not a doer, he is like unto a man contemplating his i, Ke   
 like uato a man behold- natural face in a glass:   
 jug his natural face in   
 a glass: \* for he be- \* for he   
 holdeth himself, and goeth contemplateth himself, and depart-   
 his way, and straightway eth, and straightway forgetteth what   
 forgetteth what manner of manner of man he But   
 ‘man he was. 6 But whoso was.   
 looketh into the perfect \*whoso hath looked into the per- i2corviii.1s.   
 law of liberty, aud con- feet ‘law of liberty, and continueth, tenia.   
   
 (so Rom. i. 16, where the Gospel is said with, The expression is to he explained   
 to be the power of God unto salvation to apparently as Wiesinger: “Not that he   
 every oue It is the soul which carries the cam see in the glass any oth his   
 personality of the wan: which is between ural face, but the addition serves   
 the spirit drawing it upwards, and the plainly to point ont the sphere of mere   
 flesh drawing it downwards, and is saved muterial perception from which the com-   
 ‘or lost, into life or death, according parison is taken, as distinguished from the   
 to the choice between these two. And the ethical sphere of ‘hearing the word,   
 implanted word, working through the aud at the same time hints at the   
 spirit, and by the divine Spirit, is a spi- easy translation of the remarl from the   
 ritual ageney, able to save the sow?,—to one department to the other, in which   
 complete the work, and to have done it for ‘the word of God is a mirror in which we   
 ever). 22.) The swiftness to hear, amay and ought to see onr moral visage,’   
 and the reception of the truth ave qualified, De Wette”) in a mirror: for (this seems   
 at the same time that they are to stamp the example as a general one,   
 Ly a caution. But be ye doers of the applying to all, not merely taking some   
 word (viz. of the implanted word, the possible man who may do this; see above)   
 word of truth. Observe, not only “do,” he contemplated himself, and has de-   
 Dut be doers : the substantive means more parted, and immediately forgot of what   
 than the verb; it earries an enduring, a Appearance he was (viz. in the mirrot   
 sort of official force with it: ‘let this be itis to he observed, that the contemplating   
 your oceupation’), not hearers only, de- answers to the hearing of the word: the   
 ceiving yourselves (the “hearer only” going away to the relaxing the attention   
 does this, when he infers that the mere ufter hearing—letting the mind go   
 sound of the word received in his outward where, and the interest of the thing heard   
 car will snffice for pass away: and then the forgetfulness in   
 23—25.] Justification of the expression, oth eases follows. In the next verse we   
 “deeviving your own selves,” and of ass to one who looks and does not depart).   
 the foregoing exhortation. Because, if jut he who looked into (here we have the   
 any is a hearer of the word, and not figure mingled with the reality, the com-   
 (strietly, it ©if any one is a hearer parison being dropped. Probably the verb   
 a not-loer’) a doer, this man (the de- used here, which signifies stoop and look   
 monstrative pronoun points more markedly in, has referenee to the mirror being placed   
 ut the individual in whom the hes table or on the ground, for contem-   
 and not-doing are united) is like fe which steadily, a man Aud this op-   
 man contemplating (probably the ex- position near strengthened we by the words   
 ample was meant to have a general re- chich follow: see below) the perfect law   
 ference: for though it may be true, as which is (the law) of onr (Christian)   
 De Wette says, that many men remember   
 well their appearance in the mirror, the   
 common rule is that men   
 countenance of his birth ‘0   
 his natural face: the face he was born