760 JAMES. 1 26, 27,   
   
 AUTHOR ZED VERSION REVISED. AUTHORIZED VERSION,   
   
 he being not a forgetful hearer, but tinueth therein, he being   
 kaonnait zt door of work, \*this man shall be not a forgetful hearer, but   
 Dlessed in his deed. 26 If any a doer of the work, this   
 among yon thinketh that he is man man shail be blessed in his   
 ous, and 'bridleth not his tongue, deed. \*6 If any man among   
 - ligi deceiveth his heart, you seem to be religious,   
 this man’s | ‘and bridleth not his tongue,   
 religion vain. 27 Pure religion but deceiveth his own heart,   
 undefiled before Him who is this man’s religion is vain.   
 mee and God and Father is this, ™To 4 Pure religion and un-   
 ‘it the fatherless and widows in defiled before God and the   
 ntomxi2 their affliction; ™to keep himself Father is this, To visit the   
 | fatherless and widows in   
 their affliction, to keep   
 Hahio% unspotted from the world. himself unspotted from the   
 world.   
   
 liberty (‘fhe perfect law,” not, the there is blessing: the life of obedience is   
 gospel as contr with the law, nor the clement wherein the blessedness is   
 the covenant of faith more perfect found and consists),   
 than that of legal obedience: but the ra 26, 27.] The Apostle is still on the   
 of life as revealed in the gospel, which command” in 19. As yet he has   
 perfect and perfecting, but not in conti Leen exemplifying the being swift to   
 with theformer law asbeing not perfect, hear, in connexion with the slow to   
 rot able to make perfect: that distinction wrath, From this he passes to that   
 isnot in view lire: see below. ‘The whole which és again so nearly connected with it,   
 Hpistle is founded on this perfect law of —the being slow to speak. If any man   
 Christ, inore especially on that declaration imagines that he is (our A. V. ‘seem fo   
 of it. in the Sermonon the mount: be? is ambiguons : it may mean ‘to others,”   
 see Introd. And that this law here is whereas the word really means only, ‘to   
 meant, the implanted word, the word of himself? ‘thinks that he is’) religious   
 truth, as it is rule of conduct, is evident (in the sense ot ‘observant of God’s out-   
 from what follows, where deeds, and they ward service,’ marking the external mau   
 only, spoken of. It is the law of our festation of a religious mind. We have   
 liberty, not as in contrast with a former no word at all adequately expressing the   
 luw of bondage, but as viewed on the side original term), not bridling his tongue,   
 of its being the law of the new life and but deceiving his heart (ee above on   
 Lirth, with all its spontancons and free de- «deceiving yourselves,” ver, 22: vit by   
 velopment of obedience. Huther remarks, imagining such a character consistent with   
 “Ever in the Old Test. the sweetness of the true religion), of this man the religious   
 liw was subject of praise [Ps xix. 8— 11], service is vain (idle and fruitless). Re-   
 Lut the li % power belonged to the ligious service pure and unpolluted (the   
 law only in an imperfect. manner, beeause two adjectives seem merely to bring out   
 the covenant on which it rested, was as the positive and negative sides of pu   
 yet only one of promise, and not of ful- as in the two acts described below) in the   
 filmeut”), and remains there (remains estimation of (Kom. ii. 13; Gal. iii, 11)   
 luoking in, does not depart as the other. Him who is our God and Father (or,   
 As Wiesinger remarks, the matter sj oken, according as the original js read, “ (our)   
 of here is not so much observing the law God and Vather.” That the paternal re=   
 in act, as observing it in attention—not lation here ascribed to God must be un-   
 litting it pass out of the thoughts. That derstood as referring to us, is evident) is   
 ls to action, as below), being (not, (consists in) this, To visit orphans (per-   
 having become: sce above on ver, 22) not haps in reference to the appellation   
 a forgetful hearer, but a doer of work “ Father” which hns preceded: so Ps   
 (uot, of the work, but abstract, of work, Ixvili. 5, God is called “father of the fa-   
 something which brings a result with it), therless, and judge of the widows”) and   
 this man shall be blessed in his doing widows in their affliction (shews at. the   
 (ihe words imply that even in the act same time the reason for the visif, and