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or scatter by the wind, and hence also to winnow. If we translate τὸ ἐσπαρμένον into Aramaic, we obtain ܢܕܪܝܢܐ, fem. Pahil participle, with ܕ prefixed. We thus obtain two similar readings, ܕܢܘܪܐ or ܕܢܒܪܐ = "the word," and ܕܪܝܢܐ = "that which is sown": and just as in the LXX., the Samaritan Targum, and the Curetonian Syriac, both various readings are so often preserved side by side in the translation, so here we have τὸν λόγον and τὸν ἐσπαρμένον preserved side by side by a scribe who had been trained in the same Aramæan school.

J. T. MARSHALL.

THE DIVINE LOOKING-GLASS.

"But be ye doers of the word, and not hearers only, deceiving yourselves. Because if any man be a hearer of the word, and not a doer, he is like a man looking at his natural face in a glass: for he looked at himself, and has gone away, and straightway he forgot what manner of man he was. But he that gazed into the perfect law of liberty, and continued (gazing), not being a forgetful hearer, but a doer of the work, this man shall be blessed in his doing."—
JAMES i. 22-25.

IF St. James is the most practical, he certainly is not the most prosaic, of the inspired writers. He is a born poet, though he writes no poetry. He can hardly pen a sentence without lighting up his thought with some homely yet charming figure. A kinsman of the Lord Jesus, he has more of the manner of the Lord than any other of the apostles; like Him, he speaks in parables, and without a parable he can hardly speak at all. In the verse which precedes these he has exhorted his readers to receive the word into an honest and good heart. *That*, at least, is the substance of his exhortation. But he gives it this lively and poetic form. The heart of man is like a foul plot of ground, over-run with weeds and thorns. The pure word of God

cannot thrive in so foul a soil. Let them therefore clear off the ill weeds that suck the soil's fertility from wholesome growths; and then, when they have made a clear space for it, the implanted word will grow vigorously, and bring forth its fruit abundantly. So, again, in the verses before us, he exhorts them to be doers of the word, and not hearers only. But he cannot give them the maxim without adding to it a parable, in which he compares the hearer and the doer to two men who look at themselves in a glass: the one carelessly, for a moment, and without any lasting result; but the other steadfastly, continuously, and with the happiest result. And it is this somewhat rare combination of practical good sense with a vivid imagination which is his leading characteristic as a writer, that which distinguishes him among his brethren. He is a true poet, although he "lacks the accomplishment of verse." He is a true poet, but his imagination takes no lofty flight into worlds remote; it is content to light up the plain moralities of every-day life. And as there is nothing more difficult than to cast stale or familiar maxims into fresh and attractive forms, St. James must have been a man of rare and high natural gifts.

One other introductory remark seems called for. If, like the Lord Jesus, St. James speaks in parables, so also his proverbs and parables often remind us of those which fell from the lips of his Divine Kinsman. I have said, and in part shown, that the thoughts of the Apostle were largely dominated and shaped by the Sermon on the Mount. And as we read this parable on hearing and doing, it is impossible not to recall the solemn parable with which that incomparable Sermon came to a close. "Therefore," said Jesus, "whosoever *heareth* these sayings of mine, *and doeth them*, I will liken him unto a wise man, who built his house upon a rock: and the rain descended, and the floods rose, and the winds blew, and beat upon that house; and it fell

not: for it was founded on the rock. And every one that *heareth* these sayings of mine, *but doeth them not*, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods rose, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Obviously the same theme was in the mind of the Lord and in that of his "brother"; and both treat it in the same parabolic style, although the parables differ much from each other.

These verses, then, contain a parable on hearing and doing, and on hearing and *not* doing, the word of God; and no doubt the reference in the Apostle's mind was mainly to the word, full of grace and truth, which came by Jesus Christ, the word which his readers, when they went to church, were to be quick to hear and slow to speak. To illustrate their duty to the word, he describes two men, whom, in a sentence or two, he vividly sets before us. The first of these men is a hearer, merely a hearer, though a habitual hearer. He hears the Divine word with pleasure and admiration therefore, or he would not listen to it habitually. But though he listens with pleasure, he does not listen to profit. He *deceives himself*; his life, unchanged and unbettered, shows that the word has no power over him, that it takes no real hold upon him. And *he* is like a man looking at his natural face, the face he was born with, in a glass, says the Apostle. But, as he says it, the man rises so clearly before him, and becomes so real to him, that he slips into the historical tense, and goes on to speak of him as though he were a well-known personage; "for he *looked* at himself, and *has gone away*, and straightway he *forgot* what manner of man he was." The Apostle is not simply giving us an illustration; he is rather, as the past tenses indicate, telling a story of what happened to a certain man at a certain bygone hour. And yet what happened to this man happens to every one of us. There

is no face which we find it so difficult to remember as our own.

This is the first man, the mere hearer, who is as little the wiser and better for his hearing as any man who looks at himself carelessly in a glass is for his seeing. The second man, on the other hand, is much the wiser and the better for his hearing; for he is "*a doer*" of the word. It is not only that he does the word now and then: he is *a doer*; *i.e.* doing the word is his habitual occupation. And therefore he does not forget what he hears. How can he forget it when he is always trying to do it? He can no more forget it than a certain man could forget himself who, once upon a time, "*gazed*" steadfastly into a glass, and "*continued gazing.*" While his natural face was staring back at him from the glass, he could not forget what manner of man he was. And so a man who is habitually occupied in doing the word must find it impossible to forget the word he is doing.

This is the Apostle's parable, though there is far more in it than we have reached yet. But before we look a little more steadfastly into his glass, let us make sure of what we have seen in it; let us consider how instructive "*doing*" is, how it clears and settles the mind, how it weaves what we have heard into the very stuff and substance of our thought and life. You have heard, let me suppose, an eloquent and pathetic sermon on almsgiving, or on loving one's neighbour as oneself. You have been touched and moved by what you have heard, so moved that you resolve to commence a new habit of life. Well, you begin to give to the poor, and you soon find that it is very hard so to give as not to encourage indolence, vice, dishonesty, very hard to do a little good without doing a great deal of harm. You are brought to a stand, and compelled to reflect. But if the word you heard really laid hold upon you, if you are persuaded that it is the will of God that you should give to

the poor and needy, you do not straightway leave off giving to them. You consider how you may give without injuring them, without encouraging either them or their neighbours in habits of laziness and dependence. Again and again you make mistakes. Again and again you have to reconsider your course, and probably to the end of your days you discover no way of giving that is quite satisfactory to you. But while you are thus doing the word, is it possible for you to forget it? It is constantly in your thoughts. You are for ever studying how you may best act on it. So far from forgetting the word, you are always learning more clearly what it means, and how it may be applied beneficially and with discretion.

Or suppose you have heard the other sermon on loving one's neighbour, and set yourself to do that word of God. In the home, we may hope, you have no great trouble in doing it, though even there it is not always easy. Your wife and children are dear to you, and you willingly deny yourself for their good. But when you go to business, and try, in that, to act on the Divine commandment, do you find no difficulty there? Your workpeople are your neighbours, and your customers, and you are to love *them* as you love yourself. You love yourself at least well enough to resent any wrong *they* may do you, any excessive demand they make on you, any unfair advantage they take of you. Do you love them so well that you never take any unfair advantage of them, never make any excessive demand on them, never take a tone to them which you would resent if you were in their place and it were taken to you? Even if you have achieved this height of virtue, you may not feel that you have fully obeyed the command of Christ. For you love yourself well enough to try and secure whatever will add to your comfort, your happiness, your honour; and you want to see how you may do as much for your neighbours, even in these respects, as you do for yourself. Now that is not

easy. In many cases it is not easy even to *see* how the Christian law applies, much less to obey it. If, for instance, you are rich enough, or generous enough, to give your work-people higher wages than other masters give or can afford to give, you may at once show a great love for one class of your neighbours, and a great want of love for another class. On the other hand, if, from consideration for the masters, you grind your workpeople down to the lowest point, you may show that you are wanting in true love, whether for the one class or for the other, since a true love would prompt you to set the masters a better example, and to deal more liberally with the men.

Thus, in many different ways, the very moment you honestly try to love your neighbours *all round* as you love yourself, you find yourself involved in many perplexities, through which you have carefully to pick your way. You have to consider how the Christian law bears on the complex and manifold relations of social life, how you may do the word wisely and to good effect. But can you forget the commandment while you are thus assiduously seeking both to keep it and how to keep it? It is impossible. The more steadfastly you are a doer of it, the more constantly is it in your mind, the more clearly do you know what it means and how it may be obeyed.

To hear and not to do is to forget what we have heard, and get no benefit from it; but to hear and do renders it impossible for us to forget, and even instructs us in the meaning of the word.

Now St. James compares this word to a glass into which we may either carelessly glance or steadfastly gaze. Even if we only glance into it, he implies, we shall see our spiritual face in it, see, *i.e.*, what manner of men we ought to be; but if, having carelessly glanced into it, we hastily leave it, we shall straightway forget what manner of men we are. Our wisdom is to gaze steadfastly into it, and to

continue gazing. If we are doers of the word, we shall be often at the glass ; for we shall often want to learn from it both what we are to do and how we are to do it.

But if we gaze earnestly and continuously into the Divine looking-glass, what shall we find in it? We shall find, replies the Apostle, *a law*, a *perfect law*, and a *law of liberty* : that is to say, we shall see in it, not only what we are, but what we ought to be ; we shall see the ideal, the free and perfect ideal of character, to which we are to be conformed. Oh ! it is a wonderful glass ; for, as we gaze into it, we not only see ourselves as others see us, we also see ourselves as God sees us. It shows us our true spiritual face, the face God means us to wear. We see what we are bound to be, what we must become if we are ever to be perfect and to walk at large.

This conception of the mode in which the word of God acts on the conscience of those who look into it tallies very exactly, I think, with our experience ; for one of the earliest impressions we receive from the Bible is that it speaks *with authority*, and an authority quite different from that of other books, even the greatest. As we read it, we find in it *a law*, a law of conduct by which we feel that we are bound. We may not obey it, but nevertheless we respect it, and acknowledge that we ought to obey it. We recognise the voice of God in it ; for we feel that conscience, the voice of God within us, responds to its commands.

We feel, moreover, that this law is a *perfect law*, that it sets before us the true ideal of character and conduct. It is the very perfection of it, which often leads us to despair of ever obeying it. The ideal it places before us, whether in its commandments or in the lives of the men whom it approves, and, above all, in the teaching and life of the Son of man, is so high, that we hardly dare hope we shall ever attain it.

And yet, once more, we feel that, could we obey this law,

could we embody this perfect ideal of character, we should rise into moral freedom, that we should break away from all the bonds of weakness and imperfection, and walk in liberty, because we should then keep the statutes of life.

I do not know that we could have a more exact description of the impressions produced on candid and sincere minds by the word of God than this—that it speaks with authority, laying down the law by which we admit we ought to live; that it presents us with a perfect ideal of character which we confess it would be for our highest welfare that we should reach and embody; and that it holds before us a prospect of freedom through obedience for which we sigh as for our truest and purest blessedness. All this, says St. James, we may see in the glass of the word; and all this we do find in it if we are doers of the word, and not hearers only.

If we are only hearers, we look and we forget; we catch glimpses of a law we ought to keep, an ideal at which we ought to aim, a freedom we should like to enjoy could we reach it without effort. But we go away from the glass, and forget all that we have seen in it, and all the resolves and desires it has stirred within us. Only those who habitually attempt to do and obey the word keep that law steadfastly before them, incarnate the ideal it presents, and rise into the liberty it bestows. How small a portion of our life can we give to mere learning! The bulk of our days, and of our energies, must be expended in doing, on the common duties and tasks of life; and unless we bring our religion into our daily life, how shall we keep it constantly and effectively with us? We have many ways of acquiring knowledge, but none so effectual as that of experiment. Book knowledge we all distrust as compared with that gained by practice and experience; and “bookworm” is a title of contempt, for it denotes one who does not get the benefit of the books he reads, but only a com-

paratively useless knowledge *about* books. I could wish that there were not so many *Bibleworms* in the Church, men who know all about the Bible except its saving contents, to whom it is a word indeed, but not the word of life. If we are to taste the power of the word, "the power of God unto salvation," we must be doers of the word, and not simply hearers of it; for only thus can we be blessed in all our doing.¹

S. Cox.

UPON PHILO'S TEXT OF THE SEPTUAGINT.

A GREAT importance attaches to the citations from the Septuagint which lie embedded in the text of Philo, because we have no other witness to the text, as it stood at the beginning of the first century, at once so copious and ancient. Yet there are reasons why we should accept their evidence with great caution: for, firstly, citations from the biblical text are often made from memory only, and are therefore made inaccurately; secondly, an author is likely to curtail and—not in a bad sense of course—garble the text he quotes according to the requirements of his theme; and, lastly, citations from the Bible were the first things to be corrupted by the zeal of copyists, eager to conform them to a received contemporary form of the text with which they were familiar. In the case of Philo, the difficulty is enhanced by our want of a really critical text. Nevertheless the critical apparatus of Dr. Holmes' great edition of the Septuagint shows how much use may and should be made of Philonean citations.

In the year 1826, about the time of the completion of Holmes' edition, there was issued from the Armenian

¹ The concluding lecture of this set has already appeared in *THE EXPOSITOR* (vol. v., second series); see an article entitled "The Christian Ritualism," and based on James i. 27.