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The Expository Times Guild of Bible Study.

UNDER the title of THE EXPOSITORY TIMES GUILD OF BIBLE STUDY, books of great value (such as Dörner's *Ethics*, Briggs' *Messianic Prophecy*, Lichtenberger's *History of German Theology in the Nineteenth Century*) have been offered to contributors of the best papers on expository and literary subjects suggested.

The Editor is encouraged to extend the scope of this Guild, and now makes the following announcement.

A book, or portion of a book, of Scripture will be chosen for study, some manual will be recommended as a guide, which will be supplemented by articles in THE EXPOSITORY TIMES from scholars of recognised ability. Those who wish to engage in the systematic study of a portion of Scripture

are invited to co-operate in reading this book (or part) and the articles on it. At intervals Examination Papers will be given in THE EXPOSITORY TIMES, of varying grades of difficulty, and books of value will be sent to those who contribute the best papers.

If you sympathize with this effort to promote systematic biblical study, kindly send a post card immediately to the Editor of THE EXPOSITORY TIMES, Kinneff, Bervie, N.B., say which book (or portion), whether in the Old Testament or in the New, you should prefer taken up for study this session, and add the names of any scholars who have written or whom you should recommend as specially qualified to write upon the book.

The Great Text Commentary.

THE GREAT TEXTS OF FIRST CORINTHIANS.

I COR. X. 31.

"Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

EXPOSITION.

This verse is not an inference from what precedes, but states the conclusion of the whole matter, the principle which is to regulate our conduct in regard to the points in question and all our proceedings.—*Webster and Wilkinson*.

"To the glory of God." When is a thing done for the glory of God? No deeds of ours can add to or detract from the glory of God. From all eternity He has been what He is, and to all eternity He will remain the same. When we do anything for the glory of God, we bring His glory out and make it appear to the eyes of men. We do not give Him what He has not, but cause what He has to be seen of men.—*W. H. H. Murray*.

In questions not in themselves good or evil, the believer should ask himself, not, What will be most agreeable or most advantageous to me? but, What will best promote God's glory and the salvation of my brethren? God's glory is the splendour of His perfections, particularly of His holiness and love manifested in the midst of His creatures. The question for the believer is therefore translated into this, What will best make my brethren understand the love and holiness of my heavenly Father?—*Godet*.

"All:" without any limit whatever. "*Magnum axioma*," says Bengel. A Christian's collective

action should be directed harmoniously towards the one end of redounding to the glory of God; for all truly Christian conduct and work is a practical glorifying of God.—*Meyer*.

METHODS OF TREATMENT.

I.

RELIGION IN COMMON LIFE.

By the Rev. T. de Witt Talmage.

1. Let us bring the religion of Christ into our *everyday conversation*. When an earthquake in South America swallows down a whole city, people begin to talk about the uncertainty of life, and they imagine that they are engaged in religious conversation. No; we ought every day to be talking religion, if there is anything glad about it, anything beautiful about it, anything important about it. But we must *live* religion, or we cannot talk it.

2. We must bring the religion of Christ into our *everyday employments*. The Church of God and the Sabbath are only our armoury where we are to get weapons. The battlefield is on the other days of the week, and at our regular daily work. A sermon is useless unless we can take it with us behind the plough and the counter.

3. We must bring the religion of Christ into our *everyday trials*. Most of our trials, we say, are too small for such occupation. Go into a sculptor's studio and see him shaping a statue. How gentle are his strokes! You say, "Why not strike harder?" "Oh," he replies, "that would shatter the statue!" So he works on, and by and by the