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IN the catalogue of gifts we discover two classes, the natural and the supernatural—personal endowments of mind *elevated* by the gift of the Spirit, and those which were *created* by the same influence. Just as if the temperature of this northern hemisphere were raised suddenly, and a mighty tropical river were to pour its fertilising inundation over the country. The result would be the impartation of a vigorous and gigantic growth to the vegetation already in existence, and, at the same time, the development of life in seeds and germs which had long lain latent in the soil, incapable of vegetation in the unkindly climate of their birth.—*F. W. Robertson.*

THOUGH the gifts enumerated by St. Paul have in these latter days, for some inscrutable purpose of the Divine counsel, ceased to be *miraculous*, they still exist, *every one of them*, as the fruit of labour and reward of toil; tokens of a great and blessed law, the necessity of man's co-operation with God, as in his spiritual so in his intellectual development; tokens of the Holy Spirit's continued presence with the Church, and that the promise of the Lord Jesus has been abundantly fulfilled.—*Bishop Fraser.*

I CONFESS myself totally unable to discover any reason for which certain of these gifts and ministries are now spoken of as extraordinary, intended only for an emergency, and for ever ceased. I do not believe this, and long ago I publicly expressed my conviction that it was erroneous. If they be restored I will greatly rejoice; that they are not with us I greatly grieve and lament. Well am I assured that they are every baptized person's privilege, as much as the forgiveness of sins.—*Edward Irving: Prophetical Works, i. p. 515.*

IF you think that the faith which could remove mountains is an extinct gift I would ask you to read the story of George Müller of Bristol, who feeds, clothes, and educates I know not how many hundreds of orphan children, *simply in faith*; dispensing with the usual eleemosynary machinery, not knowing what each day may bring forth, but finding himself, as he would say, miraculously sustained, encouraged, and provided for—mountains removed, and his way made plain.—*Bishop Fraser.*

Matthew xii. 43-45. and Psalm xxix. 6.

Two communications, not sent us as Requests for Reply, may find a place here:—

1. Matt. xii. 43-45.—Will you accept the following on that parable? The unclean spirit, representing man's nature from the Adamic birth; the cleansing the work of God alone, as seen in John xv. 3, or by the cleansing of the lepers (Luke xvii. 14); then the cleansed man takes no

COVET earnestly the best gifts, the best bodily gifts, the best intellectual gifts, the best spiritual gifts. And if you covet them, labour to win them. And if you win them, see to it how you use them. For each gift carries with it a proportionate responsibility. "The manifestation of the Spirit is given to every man to *profit withal*." "As every man hath received the gift, even so minister the same, *one to another*, as good stewards of the manifold grace of God."—*Bishop Fraser.*

THE Spirit of Christ manifests itself not merely in the mystical convulsions of an obscure and speechless emotional excitement, but in the distinct and calm feeling of the peace and joy of a child of God conscious of being reconciled with its Father; not merely in apocalyptic visions of miraculous things in the future, but in a clear and reasonable knowledge of those things which have been given us by God, and in a wide view of the wonderful ways and judgments of God in the course of the world's history; not merely in theurgic powers and miraculous operations of an abrupt character, but in the constant moral power of love, which is the greatest of miracles.—*Pfleiderer: Hibbert Lecture.*

THE receptivity which comes with earnest and practical desire is, in the case of each individual, the determining cause as to what gift the Spirit will give.—*Shore.*

MILTON, of all our English race, is, by his diction and rhythm, the one artist of the highest rank in "the great style" whom we have. To what does he owe this supreme distinction? To nature first and foremost, to that bent of nature for inequality which to the worshippers of the average man is so unacceptable, to a gift, a Divine favour. "The older one grows," says Goethe, "the more one prizes natural gifts, because by no possibility can they be procured and stuck on." Nature formed Milton to be a great poet. But what other poet has shown so sincere a sense of the grandeur of his vocation, and a moral effort so constant and sublime to make and keep himself worthy of it? The Milton of poetry is the man, in his own magnificent phrase, of "devout prayer to that Eternal Spirit that can enrich with all utterance and knowledge, and sends out his Seraphim with the hallowed fire of His altar, to touch and purify the lips of whom He pleases."—*Matthew Arnold: Century, May 1888.*

heed of God, as did Isaiah when cleansed by the coal from the altar, and thus the bad spirits find entrance again, and he returns, as the dog or sow, to his filth.—*F. J. PAKENHAM.*

2. In Psalm xxix. 6 the R.V. has given us—"Lebanon and Sirion like a young, wild ox." Professor Cheyne—"And Lebanon he makes to skip like a calf, and Sirion like a young wild ox." The LXX. translates the latter clause: *καὶ ὁ ἡγαπημένος ὡς υἱὸς μονοκεράτων*. Will any of your readers explain why Mount Hermon is here styled "*The Beloved*?"—*R. BALGARNIE, D.D.*