

Theology on *the Web.org.uk*

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes.
Unless it is in the public domain, it may not be sold for profit
or hosted on a webserver without the permission of the
copyright holder.

If you find it of help to you and would like to support the
ministry of Theology on the Web, please consider using the
links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbadshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

When these things are seen in this picture of judgment, men will cease to ask who is to be judged in this way. We shall recognize that these principles of judgment are universal.



Studies in Texts.

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

[Suggestive book: Dr. G. Milligan's "Commentary on Thessalonians" (=M.). Others quoted: Lightfoot's "Colossians" (=L.¹); "Notes on St. Paul's Epistles" (=L.²); "Biblical Essays" (=L.³); Trench's "Synonyms" (=T.); Farrar's "St. Paul" (=F.); Hastings' "Dictionary" (=H.); "Expositor" (=E.); "Expositor's Greek Testament" (=E.G.T.); Weymouth's "New Testament" (=W.); Aristotle's "Politics" (=A.).]

I. SLACK CHRISTIANS. TEXT: 1 and 2 Thess. (*passim*): "*Disorderly, working not at all*" (2 Thess. iii. 11). "*Disorderly*" (*ἀτακτος* and cognates), four times in Thessalonians; not elsewhere in New Testament. Originally, "a soldier who leaves the ranks." The word in papyri indicates laggard, rather than mutineer¹ (as A.V. and R.V.). Applied to slack war-office, truant scholars, idle apprentices (M., 152-154). The idea is "careless," "inefficient" (see E., January, 1909, p. 2). Four passages give four lessons.

1. *Slackness is to be recognized*: "that work not" (2 Thess. iii. 11, R.V.). Causes: idleness; generosity of wealthy made the lazy take advantage (L.², 60): perverted theology² too (2 Thess. ii. 2). Yet symptoms always plain: "they work not."

2. *Slackness is to be reproved*: "admonish" (1 Thess. v. 14); "advice with warning" (L.¹, 28); "admonition with blame" (T., § 32).—The call plus the crack of the whip. Guilty of "profound and hopeless blunder" (E., January, 1909, p. 13). Yet avoid rancour (2 Thess. iii. 15).

3. *Slackness is to be resented*: "withdraw" (2 Thess. iii. 6).—If reproof fails, duty to rest of family demands isolation of infected case. Individual carelessness lowers general tone.

4. *Slackness is to be retrieved*: "imitate us" (2 Thess. iii. 7, R.V.).—We were independent, not lazy. We worked; so must every Church member (2 Thess. iii. 12).

II. STRENUOUS CHRISTIANS. "*Vie with one another in eagerness*" (1 Thess. iv. 11, W.). These six words represent a single Greek one

¹ A recent discovery, however, shows that "contumacy" is still the meaning sometimes (E., October, 1908, p. 274).

² A recent letter tells me of one who, through false Advent views, "has given up preaching the Gospel for some years, and is more anxious to listen than to teach."

(*φιλοτιμεῖσθαι*, “be ambitious,” R.V. mar.). In New Testament only found besides in 2 Cor. v. 9 and Rom. xv. 20. “In all passages it seems to have lost its original idea of emulation, and to mean little more than ‘be zealous,’ ‘strive eagerly’” (M., 53). It is the converse of slackness. The three occurrences suggest three frequent objects of eagerness—achievement, pleasure, dominion, the pride respectively of Macedonia, Corinth, and Rome.

1. *The Hardest Achievement*: “restless energy” (L.², 61). Macedonians loved action and prowess (L.³, 248; see, too, H., art. “Macedonia”). The greatest achievement is private duty, quietly done. “Be eager to be restful, and do your own work” (1 Thess. iv. 11). Restfulness: for hurry means delay. Work: though, in old Greek thought, labour only regarded as indignity (M., Introd., xlvii., note; cf. A. III., iv. 2). Let your “private life” (*τὰ ἴδια*, M., 54) reflect your spirituality.

2. *The Keenest Pleasure*.—Corinth, the “Vanity Fair of Roman Empire” (F., ch. xxviii.). “We make it our aim to be well-pleasing unto Him” (2 Cor. v. 9, R.V.). Our pleasure-seeking is “to please Him perfectly” (W.); see, too, Ps. xl. 8.

3. *The Widest Dominion*.—Romans thought imperially; so will the strenuous Christian: “my aim to preach not where Christ already named” (Rom. xv. 20, R.V.). “A point of honour” (E.G.T., *in loco*). “Wide plans” (E., January, 1909, p. 11). In Greek honorary decrees the word *ϕ.* = “act with public spirit” (M., 54). Not power over bodies, but influence over souls. Missions truest public spirit.



The Missionary World.

BY THE REV. C. D. SNELL, M.A.

A N important conference was held at Maseno in Kavirondo, the most western part of the East Africa Protectorate, a few months ago. Missionaries to the number of twenty-seven, representing eight different Societies working in British East Africa, then met with a view to obtaining as much unity and harmony as possible in their work. An agreement was come to concerning the lines to be adopted in making translations, and it was resolved to keep as far as possible to definite fixed standards of attainment for admission to the catechumenate and Church membership, and also to inculcate upon the converts from the very outset the duties of self-support and evangelistic effort. The conference should prove of real value towards building up a strong African Church in the future.—*C.M.S. Gazette*.



It is difficult for any who have no personal acquaintance with zenanas in the East to form an adequate conception of the sad lot of the women who pass their lives in them. The reports of missionaries, however, have done something to reveal the condition of affairs, and to enable women in England to realize a little of the sorrows of their Indian sisters. Has a more pathetic