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tions of imperfect organization with a dearth of workers. I could recount mission after mission which might be written down a failure, due not to the lack of experience, capacity, or zeal of the missionary, but to the want of preparation, organization, and work of the parish. If the parochial clergy invite busy, and frequently overworked, men to conduct a mission in their churches, the very least that may be reasonably expected of them is that nothing will be wanting on their part to make adequate preparation with a duly equipped organization. Most of all, if the mission is to be what it ought to be—a time of special manifestation of the Spirit's power in the conversion of souls and the building up of the faithful—we may be quite sure that only as we do our part will God do His. We have no right to expect His blessing if we fail in fulfilling the conditions He requires. Consecration, inspiration, organization—or, in other words, a full and complete preparation—are indispensable prerequisites for a parochial or general mission if it is to realize its purpose.

(To be continued.)



Studies in Texts:

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

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

VI.—THE ACCUSER OF ST. PAUL.

Text:—"Alexander the smith did me much evil."—2 Tim. iv. 14.

[Book of the Month: "SYNTHETIC STUDIES IN SCRIPTURE"¹=SS. Other references: Hastings' Dictionary=HDB.; Expositor's Greek Testament=EGT.; Deissmann's "St. Paul"=D.; Lewin's "St. Paul"=L.; Conybeare and Howson's "St. Paul"=CH.; Ramsay's "Roman Antiquities"=R.; Liddell and Scott's Lexicon=LS.]

Who virtually slew St. Paul? SS. says Alexander the smith: word "used of workers in any metal" (EGT. iv. 181). "*May*

¹ "Synthetic Studies in Scripture." By Rev. W. Shaw Caldecott. Published by Robert Scott. 2s. 6d. "Varied and suggestive," Bishop of Durham in Introduction.

have been one of craftsmen" (HDB. i. 60, so L. ii. 410). "Probably=A. in 1 Tim. i. 20; possibly=A. in Acts xix. 33, 34" (EGT. iv. 181). Three stages.

I. A FALSE POSITION: APOLOGIST (Acts xix. 33). Eloquence implied (SS. 51). "Put forward by co-religionists to clear them of complicity with Paul" (SS. 51; HDB. i. 60). Sordid work for Jew to dissociate self from P. in riot about idol-worship.

II. A FALSE CREED: HERETIC (1 Tim. i. 20). Perhaps previously inclined to Christ, and drawn off by fear of financial loss; Demetrius and Guild very powerful. A. the smith much in their power. Jews abroad drifted into strange practices [*cf.* Acts xix. 18, 19; and Rom. ii. 22, "Jew enriching himself by acting as receiver of goods stolen from idol temple" (D. 96)]. So A. drifted and made shipwreck. Hindered Church and sentenced (1 Tim. i. 19, 20; *cf.* 1 Cor. v. 5).

III. A FALSE WITNESS: INFORMER (2 Tim. iv. 14). SS. considers "did me much evil" inadequate rendering. Verb in active is Attic law-term for laying information (see LS. 474; CH. ii. 499). "Phrase uniformly used in Roman jurisprudence to describe instrument containing the charge" (SS. 53 and again 55). Render "A. the smith laid the information against me" (SS. 55). A. then saw P. in Ephesus after first release. Burning for revenge for 1 Tim. i. 20 he "charged P. with many evil practices" (iv. 14), and by Roman law P. not told who accuser was (SS. 53). P. carried to Rome and A. followed. At trial no witnesses compelled (R. 295, 297) to come in defence, and none dared volunteer (2 Tim. iv. 16). P. sentenced, writes to Timothy to keep out of A.'s way when he returns to Ephesus (2 Tim. iv. 15).

Thus three stages, men begin by refusing to take sides with Christ's people, go on to siding with evil, and end by attacking Christ's friends. Drifting out of the track they make shipwreck, and then become wreckers. Alexander "welcomed the foul spirit (1 Tim. i. 20) and was the means of ending the noblest life that any man—save Jesus—ever lived" (SS. 53).