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way fly out on the King, they should instantly hoodwink him with that cloak, take him violently from the bar and carry him away, for which he would secure them from any danger, and they should not want also a bountiful reward. . . . But who had seen the King's restless motion all that day, sending to every boat he saw landing at the bridge, cursing all that came without tidings, would have easily judged all was not right, and there had been some grounds for his fears of Somerset's boldness; but at last one bringing him word he was condemned, and the passages, all was quiet."¹ Mr. Gardiner is of opinion that the secret of which the King dreaded the revelation concerned certain negotiations with Spain. Others have thought that it was something very different. The pardon of the Countess was almost immediately made out. Probably Somerset might have had his pardon at once also had he been willing to resign certain property which had been granted to him to the new favourite, Villiers. As he was unwilling to do this, he and the Countess were kept in the Tower till 1622, when they were released, and finally obtained full pardon. Thus the unfortunate agents had been made to suffer, but the principal criminals escaped with comparative impunity.

GEORGE G. PERRY.

Notes on Bible Words.

No. XVII.—“CONTENTMENT.”

WHAT Dean Burgon felt in regard to the study of Bible Words is well known. One of his characteristic letters, dealing with the word “contentment,” appears in the Biography just published, vol. ii., p. 332. The Dean wrote:

I am glad to see you notice the word *αὐτάρκεια*. It is only by cultivating this habit that you will ever *understand* languages, and be worth powder and shot as a clergyman.

I have not time for many words; but I will tell you something about *αὐτάρκεια*. It does *not* mean *contentment*. That virtue is of Christian growth, and has no word to denote it in classical antiquity. The substitute is *ἀρκείσθαι, ἀρκοῦμενοι*, as in Heb. xiii. 5, 1 Tim. vi. 8,—or as in v. 6, *αὐτάρκεια*.

Now this, as you see, is in strictness, “self-sufficiency” (*not* in the conventional sense of the word, but in the classical meaning of being *sufficient to oneself*—not needing external aid). The underlying notion in all these substitutes for “contentment” is always *sufficiency*, or the *sense of sufficiency*. Take the place before us, 1 Tim. vi. 6, “But godliness *is* a gainful calling, if it be combined with the sense that GOD has given us enough.”

Ponder the matter over, and you will see that *αὐτάρκεια* refers to the *outward su pply* “contentment” to the *inward feeling*.

Of *αὐτάρκεια* (Vulgate: *sufficiētia*) Grimm says: A condition of life

¹ “Secret History of James I.,” i. 422-424.

in which no aid is needed. 2 Cor. ix. 8, a sufficiency of the necessities of life. Subjectively, a mind contented with its lot, *contentment*, 1 Tim. vi. 6. It is found only in these two places.

In Phil. iv. 11, *αὐτάρκεις* (Vulgate: *sufficiens*), subjectively, *contented with one's means*. Found only here.

Review.

The Holy Communion. Four Visitation Addresses A.D. 1891. By JOHN WORDSWORTH, D.D., Bishop of Salisbury. Oxford and London. Parker and Co. 1891.

IN the Diocese of Salisbury there seems no likelihood of the Church dying of caution. We admire the outspoken boldness of the recent occupants of this see, even as we admire the courage of an ancient Bishop of the same diocese, whose learning and zeal did so much for the Reformed Church of England—"the worthiest divine" (in the estimation of the great Richard Hooker) "that Christendom hath bred for the space of some hundreds of years," the author of the "Apologia Ecclesiæ Anglicanæ"—not only the Apology of a Jewel, but a very jewel of an Apology, our "Apologia vere gemmea," as Bishop Andrewes justly designated it ("Opuscula," p. 91, A.C.L.). No doubt, in these difficult days, it must be very difficult for a bishop, with a desire to be fair to all parties, and with a demand upon him to be impartial all round, to be thoroughly true to his own convictions—his most sacred convictions—on matters which concern the highest interests of his flock and the spiritual welfare of his diocese, and to use to the utmost the influence and authority of his high position for the purpose of banishing and driving away erroneous and strange doctrines contrary to the truth of God's Word.

Certainly, on one of the burning questions of our day Bishop John Wordsworth has not left his clergy in doubt as to his opinions, and on a very solemn occasion has not shrunk from throwing the weight of his utterances into the controversial scale.

And we gladly acknowledge that his utterances *are* weighty—evidently the result not only of careful inquiry and matured thought, but also of learned and laborious investigation. We trace in them, moreover, a wise and circumspect discrimination, as well as much independence of judgment. Some of his statements must, we should think, be very unsatisfactory to most of those who call themselves High Churchmen, and many must be distinctly repugnant to the feelings of the advanced party of Ritualism. There is not a little in this Charge for which the Bishop deserves the thanks of Churchmen.

Moreover, there is a tone of brotherly sympathy with his clergy running throughout his addresses which is much to be appreciated—a candour, too, in inviting criticism (p. 118) which indicates a mind still open to conviction.