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your old teacher, nor can easily bring your mind to condemn, hindered with love to your old master" (*Ibid.*, c. x.).

Newman's most fervent admirers may find a singular appositeness in some of Vincentius's words.

FREDERICK MEYRICK.

Notes on Bible Words.

No. V.—"REQUESTS."

IN Philip. i. 4, for "in every prayer (*δέησι*) . . . making request"¹ (*τὴν δέησιν*), read *supplication*: "in every supp. . . making my supp." (Ellicott). (The article before *δέησιν* refers it back to the previous *δέησει*, says Lightfoot.)² Compare Ephes. vi. 18: "With all (every form of) prayer and supplication praying."

In Phil. iv. 6: "By your prayer (*τῆ προσευχῆ*)³ and your supplication (*τῆ δέησει*)⁴ let your requests (*τὰ αἰτήματα*) be made known unto God." [Présentez vos demandes à Dieu en prières et en supplications.]

For *τὰ αἰτήματα* see Luke xxiii. 24; R.V., "Pilate gave sentence that *what they asked for* should be done."

Derived from *αἰτέω*, the asking of the *Will*,⁵ we understand *τὰ αἰτήματα* as the things desired—what the Will puts forward;⁶ or, the subjects of our supplication (*materia δέησεως*, Beng.). See Ps. xxxvii. 4: "He shall give thee the desires (*αἰτήματα*) of thine heart." [On the Heb. a paper will be given in another CHURCHMAN.]

See Matt. vii. 7: "Ask (*αἰτεῖτε*), and it shall be given you." Cf. xxi. 22. James iv. 3, "Ye *ask* (request for yourselves) and receive not."

See the noun and verb in 1 John v. 15: ". . . whatsoever we *request* (*αἰτώμεθα*) we know that we have the (petitions, A.V.) *requests* (*τὰ αἰτήματα*) which we (desired, A.V.) have *requested* from Him."⁷

On "requests," see that charming book "Praying and Working," also Hooker, vol. i., p. 567:

Petitionary prayer belongeth only to such as . . . stand in need of relief from others. We thereby declare unto God what our own desire is, that He by His power should effect.

¹ Wyclif has "a bisechyngne." Meyer renders *δέησις* "entreaty."

² In Rom. i. 10, "making request" is *δεόμενος*. Ps. xxi. 2, "request (*δέησον*)."

³ *πρ.* (*precatio*) is the general word for "prayer"; comprehensive: *δε.* (*rogatio*), special, implies sense of need. The former, says Bishop Lightfoot, points to the frame of mind in the petitioner, the latter to the act of solicitation. In *τὰ αἰτήματα* the *several objects* of *δέησις* are implied.

⁴ By the specific prayer offered up when the occasion may require it.—Ellicott.

⁵ Crenier. To ask for things; something to be *given*. Compare 1 Cor. i. 22.

⁶ *Petitions* (see Archbishop Trench) for particular boons. "Every longing of the soul is to be laid before God"—every desire "made known" toward, or before God. He knows; but He will be "entreated," enquired of, pleaded with. Ezek. xxxvi. 37.

⁷ Bishop Alexander (S. Com.) gives: "The desires that we have desired from Him." The Bishop of Derry also remarks on the two conditions of prayer in these verses (14 and 15)—*confidence* (*παρόρησια*, freely speaking; courage), and harmony with God's will.

In the *Quarterly Review*, just received from Mr. Murray, appear four review-articles, viz., the last volumes of Mr. Lecky's "History of England," Döllinger's "Studies in European History," Mr. Reid's "Life of Lord Houghton," and "The Life and Letters of Adam Sedgwick." In reading the last-named our readers will do well to turn back to the article on Professor Sedgwick in a recent *CHURCHMAN*, by Canon Carus, and also to Dr. Plummer's paper in this magazine touching Döllinger's Lectures on Louis XIV. and Madame Maintenon. The *Quarterly* is right, we think, in saying that Döllinger "rates too highly the Stoic pride which made Louis XIV. play with such admirable dignity the part of the King." "Ethics of the Day," "The New Code and Free Education," and "The Elevation of the Working Class," are very readable and helpful.

In *Blackwood* "A Tale of a Secret Mission" is concluded, and "Lord Brabourne on the Parnell Imbrolio" is admirable. "The Problem of the Slums," a well-meaning paper, hardly up to *Blackwood's* standard, rather too readily endorses General Booth's figures.

In *The Church Sunday School Magazine* appears the paper in a recent *CHURCHMAN*, "Reminiscences of a Country Parson." The *Guardian*, in noticing the *Sunday School Magazine*, remarks: "The 'Reminiscences' are not only entertaining, but afford food for thought."

The Prayer Book, with Plain Song and appropriate Music, edited by Dr. Monk (W. Clowes and Sons), a very interesting work, will be noticed in our next number.



THE MONTH.

THE death of Archbishop Thomson has left a great blank; and those who knew best the strength and nobility of his character, and who, moreover, perceive the perils of the Church just now, most deeply lament his loss, and the sermons of Bishop Thorold and Archdeacon Blakeney will, we hope, be published.

The *Record* says:

Dr. Thomson's death robs the Church of a leader it can ill spare. For the Archbishop, despite his decided Protestantism, was no party man. He ruled his diocese with vigour and with vigilance, and if he seemed to ignore the claims of any, it may be taken for granted that he did not stay his hand without inquiry and full knowledge.

The Archbishop's hold over the rugged and often impracticable natures of the Yorkshire working-men was really remarkable. It is very doubtful whether any other prelate has ever been so popular with artisans. Yet he never wheedled or flattered them, and he never spared their vices. The Working-men's Meetings at the Church Congress were the Archbishop's idea, and no speaker was more popular at them.

With very general approval Dr. Magee, Bishop of Peterborough, succeeds to York. Sheffield, we hope, will become a city.