

Joshua Anderson – Grasping God’s Word – Assignment 9.2

1. The greek word for “anxious” in Matthew 6:25 is *merimnao`*.
2. *Merimnao`* is used 19 times in the ESV.
3. Stepbible.org: *Merimno`* semantic range is:
 - to worry, have anxiety, be concerned
 - to be anxious, or solicitous
 - to expend careful thought
 - to concern one’s self
 - to have the thoughts occupied, be anxious to
 - to feel an interest in
- a) We are told to not be anxious about various things related to our physical life; what we will eat, drink, or body, what we will wear & our “tomorrow” i.e. our physical cares.
- b) The context of these two passages is about being anxious about our physical life just as Matthew 6:25, however more than just aspect of daily needs & physical cares, the context is not being anxious when you must defend yourself against persecutions where your physical life itself even may be on the line.

The same word *merimao`* and probably the same word meaning within the semantic range, yet a more serious & worrying anxiousness is conveyed from the context.
- c) Martha’s anxiety stands in contrast to Mary’s stillness where she knew the most important thing for the moment was to be at Jesus feet. Mary was yielding to Jesus & listening to his teaching, a choice she made to do. Whereas Martha was caught up and had forgot what this gathering in our home was to facilitate, the reason everyone was there - to learn from Jesus.
- d) The context this passage is about having worldly troubles, and Paul suggests that being married will somewhat exacerbate this, however, it is contrasted with being anxious about the things of the Lord, how to please the Lord, how to be holy in body & spirit – having an undivided devotion to the Lord. This ‘godly concern’ is a positive thing, and Paul says that marriage isn’t a sin but wants us “to be free from anxieties”; being anxious about worldly things, rather than free from ‘godly concern’.
- e) The two passages in 1 Corinthians 12 and Philipians 2, share the idea of having concern for every member of the body of Christ, those other than ourselves, because truly when united in Christ we should share a new purpose and identity.
- f) Paul is describing an anxiety of earthly things rather than having our attention towards our Lord. We can this this as we look at the greater context of chapter 3, in the first half of the

chapter where we see Paul mention is earthly merit and position and anything he could obtain from it he now counted as rubbish. Also, in the second half of the chapter 3 where he mentioned those who “walk as enemies of the cross of Christ”, mentioning their ‘god’ is rather their belly with minds set on earthly things. Then says, “but our citizenship is in heaven”, and “Jesus...will transform our lowly body”.

In chapter 4 we see Paul say, “the Lord is at hand”, i.e. the end is coming so “don’t be anxious about anything” but again have a concern for the things of God.

God will provide a peace with minds fixed on Him and eternal things, as we also prayer letting our requests be known to Him. With our concern there He will carry us through what we see around us, rising above the earthly things – both whilst we are here on earth and all the way to when we “meet the Lord in the air”.

4. Looking at all the used for the word *merimnao* I would suggest that the major senses of is:
 - to worry, have anxiety, be concerned & to concern one’s self

5. Matthew 6:25 *merimano* translated “be anxious” conveys the former meaning above because this isn’t a positive thing as in having concern for others or for the things of God but a rather a negative anxiety for our physical life & cares. Forgetting of which God will provide for as we have the former concerns wholeheartedly on our minds and in our deeds first.

Joshua Anderson – Grasping God’s Word – Assignment 9.3

1. The word translated meditate transliterated from Hebrew to English is “ha.gah”
2. Ha.gah is used 25 times (ESV) in the Old Testament
3. Stepbible.org: *ha.gah* semantic range is:
 - to moan, growl, utter, muse, mutter, meditate, devise, plot, speak

The semantic range of meaning covers a range of meaning from thinking, dwelling on planning something, to the audible sound of an animal to moaning of a something to even speaking or uttering something.

4. The meaning carried in Joshua 1:8 from the semantic range from the context to carry the meaning of mutter but also mediate. This insight is gained from the phrases “shall not depart from your mouth...day and night”. But more than just uttering something over & over is conveyed with the conjunction “so that you may be careful to do according to all that is written in it (the law)”.

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1. The word translated *trials* is used twice “sandwiches” this portion of and seems to be the underlying theme with which is one of the keys of the salvation process (v.2-4,12), of which merits its further study.
2. Stepbible.org: *peirasmos* semantic range is:
 - Test, trial, temptation, a putting to the proof, proof, temptation, calamity, affliction
3. In the context of James 1 I would suggest “trials” is the best way to categorize the various things mentioned of differing origin phrases of “testing of your faith”, “a wave of the sea that is driven and tossed by the wind”, “scorching heat and withers the grass”. ‘Not a putting to proof’ or ‘proof’ in itself but going through the trials comes a proof of the faith God has placed in you and which is developing.

Joshua Anderson – Grasping God’s Word – Assignment 9.5

1. The word translated *sick* in James 5, is helpful to understand this promise and command of the prayer of faith offered and its effectiveness, we need to understand what it means for someone to be *sick* to know when and not to exercise the principle.
2. Stepbible.org: *astheneo* ` semantic range is:
 - To be weak, ill, infirm, deficient of strength, to be inefficient, to be sick, weak in faith, to doubt, hesitate, be unsettled, timid, to be deficient in authority/dignity/power, be contemptible, to be afflicted, distressed, needy.
3. In the context of James 5 I would suggest that James is talking about someone who are *sick* however the specifics seem to be quite broad – i.e, it conveys a large portion of the semantic range. Verse 15 mentioned another word for sick, also talking about if they have committed sins they will be forgiven, and confessing & praying for those sins the person will be healed. So, it seems to cover both the physical and spiritual sickness at any level?