

Assignment 9-1

1.
 - a. Dunamis
 - b. 119
 - c. Acts 1:8, 3:12
 - d. 8:10
2.
 - a. Yad
 - b. 1635
 - c. 4:21
3. Anakrino, krino, krina
4.
 - a. 36x
 - b. 0
 - c. Yes

Assignment 9-2

1. Merimnaō
2. 19x

Meaning

- to worry, have anxiety, be concerned
 - to worry, have anxiety, be concerned
 - **to be anxious, or solicitous, Phil. 4:6;**
to expend careful thought, Mt. 6:27,
28, 31, 34a;
 - 10:19;
 - Lk. 10:41; 12:11, 22, 25, 26;
 - **to concern one's self, Mt. 6:25; 1Cor.**
12:25; to have the thoughts occupied
with, be anxious to 1Cor. 7:32, 33, 34;
 - **to feel an interest in, Phil. 2:20***
3.
 - a. We're told not to be anxious about your life, what you will eat or drink, about your body, what you will wear. The span of your life, clothing. Tomorrow.
 - b. It's the same type of anxiety – as it is concerned with the future. But also different in terms of the definition, it is more about thought that it is physical.
 - c. Martha's anxiety is about her thoughts, but contrasted are Mary's actions of sitting any listening to Jesus, and her not being referred to as anxious at all.
 - d. Paul uses anxious to describe thoughts again, but this time in a real world situation, to be occupied with and be anxious to.
 - e. 1 Cor 12:25 translated as "care"
Phili 2:20 translated as "concerned"
They are both the use of anxious, but in a positive sense. To have thought of, of be interested in.
 - f. To not worry, or fret about the future.
 4. The word "anxious" can be used negatively or positively. The first main use is "to worry" in the physical sense about the future. Another main use is about thought, and occupying your mind with things that aren't helpful or needed – it's used often

in the context of “do not be anxious..” In a positive sense it is used for “caring” and “being concerned with”.

- 25 av “Therefore I tell you, ^{aw} do not be **anxious** about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?
5. Be anxious: translates to “do not **be worried** about your life..”
I think it translated this way because it is about thought, but it is also about physical things.
6. *I don't have access to this book*

Assignment 9-3

1. Ha.gah
2. 25x

Meaning

1) to moan, growl, utter, muse, mutter, meditate, devise, plot, speak

1a) (Qal)

1a1) to roar, growl, groan

1a2) to utter, speak

1a3) to meditate, devise, muse, imagine

1b) (Poal) to utter

1c) (Hiphil) to mutter

3. This word ha.gar is translated in a number of ways: meditate, utter, plot, tell, talk, ponder, sound, ponders, devise, mourn, growls, muse, moan.
This tells me it is used when there is an internal conversation happening, or sounds spoken out loud. Not really anything of note, but more about the feeling of the sound/conversation.
4. In Joshua 1:8 I think it is more of the internal conversation with yourself. Told “to meditate on it day and night” is keeping it close to you and front of mind. It isn't a sound or a noise as some of the other meanings refer to.
5. *I don't have access to this book*

Assignment 9-4

1. It's important to study this word because the word “trials” isn't explained, yet it's something that could happen to us. So it's good to know what could happen and how to be prepared for it.
2. It could mean (a) a test or a trial – something that you have to physically/emotionally/mentally go through. (b) a temptation – something you come up against which you need to make a decision about. (c) a calamity or affliction – something bad that happens to you.
3. I think it means (a) a test or a trial. Because the verse goes on to say it's of various kinds (so could come in many shapes or forms), and a direct result of a trial is “testing of your faith”

Assignment 9-5

1. James the author is giving instructions for those who are “sick”. To learn specifically who he is referring to, or if it might refer to us, we must clarify what/who he means when he uses this word.
2. (a) to be weak, ill, infirm, deficient in strength
(b) metaphorically: to be weak in faith – doubt, hesitate, unsure
(c) metaphorically: to be weak or lacking in power or authority
(d) to be afflicted, distressed or needy
3. I think it means (a) because the verse prior leads in with “anyone who is suffering” (in the physical sense), and the verse continues with James telling you how to rectify the “sick” – by going to the elders and receiving an anointing with prayer. I also think it extends to (b) as we often can grow “sick” in terms of our lack of faith or sins, and James here also tells us that prayers to God can help with this.