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X.

WILLIAM MAKEPEACE THACKERAY TO THE VEN. JOHN
SINCLAIR, ARCHDEACON OF MIDDLESEX.

(*On Lecturing for a Charity in Kensington.*)

Friday.

DEAR MR. ARCHDEACON,

I should have very much pleasure indeed, but I have only those six lectures delivered in the summer, and they're scarcely good singly, or interesting except for people who care for literature not quite of a popular sort. And a lecture takes me ten days to write, and my time is not my own just now, being sold to a publisher as usual.

But I am exceeding anxious to do something, and if I can think of a subject suitable will be very glad to aid your project.

Believe me,

Very faithfully yours,

W. M. THACKERAY.



NOTES ON PASSAGES OF THE GREEK TEXT.

I.

NOTE ON 1 COR. VII. 32-34.

IT is proposed to examine the force of the Greek word here translated "care" or "careth"; it is believed that considerable light may thus be thrown on the meaning of the passage. The word is "merimnan" (*μεριμνᾶν*). We find the noun "merimna" (*μέριμνα*) in the New Testament six times:

1. In the parable of the Sower thrice ("cares of this world"): Matt. xiii. 22, Mark iv. 19, Luke viii. 14.

2. In Luke xxi. 34 ("cares of this life").

3. In 2 Cor. xi. 28 ("care of all the churches").

4. In 1 Pet. v. 7 ("casting all your care [or "worry"] upon Him, for He careth for you"). N.B.—In this passage the word "careth" is expressed by a different word from that used for "care."

We find the verb "merimnan" (*μεριμνᾶν*)—

5. In Matt. vi. 25, 27, 28, 31, 34 (twice), and in the parallel passage in Luke xii. 22, 25, 26 ("take thought").

6. In Matt. x. 19 ("take no thought"), and in the parallel

Mark xiii. 11, in composition with the preposition "pro" ($\pi\rho\acute{o}$).

7. In Luke x. 41 ("thou art careful"). N.B.—The "care" of verse 40 is a different word; it is the same as the "careth" of 1 Pet. v. 7.

8. In the passage under consideration, 1 Cor. vii. 32, 33, 34 (twice).

9. In Phil. iv. 6 ("be careful for nothing").

10. In 1 Cor. xii. 25 ("that the members should have the same care"); and in Phil. ii. 20 ("who will naturally care for your state").

We find the adjective "amerimnos" ($\acute{\alpha}\mu\acute{\epsilon}\rho\iota\mu\nu\omicron\varsigma$)—

11. In Matt. xxviii. 14 ("secure"); and in 1 Cor. vii. 32 ("without carefulness").

Now, laying aside for a moment the verses under consideration, with regard to which we must make no assumption, we find that in all the passages above quoted, except those in 10, which are two in number, the word, whether noun, verb, or adjective, has a bad signification, as if it denoted something which the Christian was to lay aside—something which was to be deprecated. It follows that the word "merimnan" ($\mu\epsilon\rho\iota\mu\nu\acute{\alpha}\nu$) cannot, except in the two passages quoted in 10, signify that state of thoughtfulness and attention which we generally mean when we speak of "care," and which the Christian should habitually cultivate, but that it must have the sense of "worry" or "anxiety." The passage under consideration, therefore, is a warning, much needed in these days, against a snare to which all Christians, whether engaged in religious or secular work, are exposed—viz., the spirit of worry or anxiety. Whether in "the things of the Lord" or in the affairs of daily life, this is to be specially guarded against, and St. Paul's teaching in this respect should never be forgotten by any Christian worker.

Other words used in the New Testament for "care," all, apparently, in a good sense (except, perhaps, in 1 Cor. vii. 21), are:

1. "Melein" ($\mu\acute{\epsilon}\lambda\epsilon\iota\nu$), Matt. xxii. 16, Mark xii. 14, "neither carest thou for any man."

Mark iv. 38, "carest thou not that we perish?"

John x. 13, "careth not for the sheep."

John xii. 6, "not that he cared for the poor."

Acts xviii. 17, "Gallio cared for none of these things."

1 Cor. vii. 21, "care not for it."

1 Cor. ix. 9, "doth God take care for oxen?"

2. "Epimelein" ($\acute{\epsilon}\pi\iota\mu\acute{\epsilon}\lambda\epsilon\iota\nu$), Luke x. 34, 35, "take care of him."

1 Tim. iii. 5, "take care of the Church of God."

3. "Epimelos" (*ἐπιμελῶς*), Luke xv. 8, "diligently."
 4. "Spoude" (*σπουδῆ*), Rom. xii. 8, "he that ruleth with diligence."
 2 Cor. vii. 11, 12; viii. 16, "care, carefulness."

II.

"BAPTISMS," HEB. VI. 2.

The Greek word "baptismos" (*βαπτισμός*), here translated "baptisms," occurs in the Greek Testament only here and in Mark vii. 4, 8, and in Heb. ix. 10, in both of which places it signifies the ceremonial washings of the Jews, and not any Christian ordinance.

III.

"YE DO SHOW THE LORD'S DEATH," 1 Cor. xi. 26.

The Greek word "kataggelein" (*καταγγελλειν*), here translated "show," occurs in sixteen other places in the Greek Testament; in all of these it refers to preaching to men, and not to any showing or declaring to God.

Acts iv. 2: "They preached through Jesus the Resurrection."

Acts xiii. 5, 38: "At Salamis they preached the Word of God"; "through this man is preached unto you the forgiveness of sins."

Acts xv. 36: In every city where we have preached the Word of the Lord."

Acts xvi. 17, 21: "Which show unto us the way of salvation"; "and teach customs which are not lawful for us to receive."

Acts xvii. 3, 13, 23: "This Jesus whom I preach unto you"; "that the Word of God was preached of Paul at Berea"; "Whom therefore ye ignorantly worship, Him declare I unto you."

Acts xxvi. 23: "And should show light unto the people, and to the Gentiles."

Rom. i. 8: "Your faith is spoken of throughout the whole world."

1 Cor. ii. 1: "Declaring unto you the mystery of God."

1 Cor. ix. 14: "That they which preach the Gospel should live of the Gospel."

Phil. i. 16, 18: "The one preach Christ of contention"; "Christ is preached."

Col. i. 28: "Whom we preach, warning every man."

IV.

“BORN, GENNASTHAI” (γενῆσθαι), John iii. 1-8.

The word here translated “born” (γενῆσθαι) is generally used in the New Testament for the first impartation of life. See Matt. i. 1-16, 20; Acts vii. 8, xiii. 33; Gal. iv. 23, 24, 29; Heb. i. 5, v. 5, xi. 12.

The word is also used for “birth” (which is not the impartation of life, but the passage of the being, whether dead or living, from one state to another), Luke i. 57; Matt. ii. 1, 4; John ix. 2, 19, 20, 32, 34, xvi. 21, and elsewhere.

It is often used figuratively in a spiritual sense, as in John i. 13, iii. 1-8, and in 1 John frequently. See, too, 1 Cor. iv. 15, where a comparison with 1 Cor. i. 14-17 makes it clear that it is preaching, and not baptism, which is referred to.

“Genesis” (γένεσις), which signifies “birth,” occurs only in Matt. i. 1; James i. 23, iii. 6. In Matt. xiv. 6, Herod’s “birthday” is “genesioi” (γενέσιαι).

“Paliggenesia” (παλιγγενεσία), or “regeneration,” occurs only in Matt. xix. 28 (where it apparently refers not to a new creation, but to the renewal of this earth), and in Titus iii. 5, “the washing of regeneration.”

Compare Mark xvi. 16, and Rom. x. 9, 10, in both of which passages the teaching seems to be the same, though in the latter the fact of confessing Christ, and in the former the appointed means of confessing Him, are specified. In Acts xxii. 16, “Arise, and be baptized, and wash away thy sins,” we have an example of faith and confession crowned by the forgiveness of sins.

It appears, then, that in our Lord’s discourse with Nicodemus, the word which He used was one which generally, though not exclusively, denotes the first impartation of life rather than birth, which is used by St. Paul in 1 Cor. iv. 15, in a sense *excluding* the idea of baptism, and which is not the same as the word translated “regeneration” in Titus iii. 5.

T. A. FREEMAN.

