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the gift bequeathed by the Divine Founder of Christianity: "Peace I leave with you; my peace I give unto you." The judgment of Conscience upon sin is the great unsatisfied longing, the perpetual unrest. Christianity alone can interpret the full meaning of the Psalmist's words: he gave utterance to a truth the deepest significance of which he did not and could not see. His peace of conscience was after all only so much less unrest; it never attained to the positive calm. But, read in the light of Christianity, his words grow luminous with truth. Christianity has brought into the world a joy which the world knows not, a peace which, like its illustrious Giver, shines in an uncomprehending darkness. Into this invisible joy, into this uncomprehended peace, the pure soul enters and finds repose. He passes noiselessly into the paradise of God, and receives in the midst of the world that crown of which the world is unconscious. He obtains from the silent testimony of a reconciled Conscience that recognition of moral purity which the many voices of Nature fail to yield; and in that recognition he reaches the supply of the last remaining want in the physical revelation: "The judgments of the Lord are true and righteous altogether."

GEORGE MATHESON.

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NEW TESTAMENT WORDS DENOTING  
"CARE."

I SHALL not, I think, be far wrong in assuming that the majority of commentators on the Sixth Chapter of St. Matthew's Gospel have sought to interpret the startling command, "Take no thought for the morrow," by confining the scope of *μεριμνάω* to anxious and

fretting care. Alford, for instance, attributes to the Authorized Version an exaggeration of the command; Professor Plumptre suggests the substitution of *over-careful* or *over-anxious*; Canon Farrar speaks of the *toilsome anxiety* which must not mar the earnestness of our service; Dr. Geikie makes *anxious thought* the burden of his paraphrase; and Dr. Morison contrasts the *carking*, "*left-hand*" care which the phrase forbids, with the *legitimate*, "*right-hand*" care which it allows. The range of the English rendering is usually limited in like manner, and its restriction is justified by parallels drawn from the literature of the time when our translation was made. We are reminded, for example, how Bishop Ridley said, "No person of any honesty, without *thinking*, could abide to hear the lie spoken by a most vile varlet;" or how Shakespeare summed up the powerlessness of Antony to foil the conspiracy for the assassination of Cæsar—

If he love Cæsar, all that he can do  
Is to himself, *take thought*, and die for Cæsar.

Or, again, the phrase of Bacon is recalled, wherein he speaks of a man as "*dying of thought and anguish*" before his case was heard. All this is undeniably true, so far as it goes; but whether it be the whole truth—whether it be all that is pertinent to the passage under consideration—whether the original word and its English rendering be justifiably narrowed—are questions which cannot be decided without a study of *μεριμνάω* and the kindred New Testament words denoting "care."

First of all, then, does the history of *μεριμνάω* place the customary interpretation beyond the sphere of

doubt? The derivation of *μέριμνα* from *μερίζω*, "to divide," and the consequent definition of it as "care that rends the mind asunder," are theories now, as a rule, surrendered. Like the *-mor* in the Latin *memoria*, it is, in modern philology, traced to an Indo-European root, *smar*, signifying *to remember*, and the parent of a family of words whose bond of union is *earnest thoughtfulness*. The power of reduplication to intensify the original notion of the simple root is retained (though already shewing signs of deterioration) in the Homeric *μερμηρίζω*, which implies, not *memory*, but *carefulness*. When, however, Homer designs to express strongly, by means of this verb, any racking of the mind, he subjoins the adverb *δίχα* or *διάνδιχα*. Thus of Achilles, doubtful what to do in his wrath with the scornful Agamemnon, it is said :<sup>1</sup>

Achilles, stung in his shaggy breast,  
*This way and that inclined in doubt, considering which were best :<sup>2</sup>*  
 To draw the trenchant falchion, against his side that lay,  
 And rout the warriors all around, and Atreides' self to slay ;  
 Or calm his angry temper, and curb his own fierce mood.

And when, in the *Wasps* of Aristophanes, Xanthias, tired of watching his half-crazed master Philocleon, desires "to throw off his cares awhile" with a wink of sleep, the expression *σμηκρὸν ἀπομερμηρίσαι* has the air of a popular phrase, and seems, like *μερμηρίζω* in Homer, to call for a strengthening context before it can be safely referred to harassing anxiety. *Μέριμνα* is not a reduplicated, and therefore not a strengthened derivative from the original root ; and, in consequence, we must all the more carefully look to its setting before

<sup>1</sup> Homer, *Iliad* i. 188, foll.

<sup>2</sup> Merivale's somewhat diffuse rendering of *διάνδιχα μερμηρίζω*.

we can declare for the intensive signification. Guidance of this sort we continually light upon in the shape of surroundings that make the sense of *trouble* in the particular passage incontrovertible. Take, for instance, the saying of Menander: "To have a wife and to be the father of children brings to life a *multitude of cares* (μερίμνας πόλλας)." Or take the ἀλγεινοτάτας μερίμνας, the *passing bitter cares*, of which Antigone complains; <sup>1</sup> or the ἀνήκεστα μεριμνήματα, the *cares incurable*, of Philoctetes.<sup>2</sup> Elsewhere similar tokens enable us to discern when this sense attaches to the verb. Apollodorus has a couplet to this effect: "To those who are *full of care* (μεριμνῶσι) and sore vexed (λυπούμενοι), every night seems long." On the other hand, there are many passages in which the connotation of anxiety appears to be out of place. In Euripides' *Children of Heracles* (line 344), Demophon promises protection, in his absence, to the aged leader of the chorus: "There are those who shall *take thought* for thee (ἔξουσι μερίμναν), even if I be far away." In Sophocles' *Œdipus the King* (line 1124), Œdipus asks the shepherd what his employment under King Laius had been—

ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;

literally, "Caring for," *i.e.*, following, "what work or what manner of life?"). Pindar describes the enthusiasm for athletic renown as κρέσσονα πλούτου μερίμναν—"a care better than the care for riches;" and uses μερίμνα in more than one passage to denote "a pursuit after honourable things in general; the thought of glory, coupled with the wish to obtain it;"<sup>3</sup> award-

<sup>1</sup> Sophocles, *Antigone*, 858.

<sup>2</sup> *Ibid.* *Philoctetes*, 187.

<sup>3</sup> Compare Donaldson's notes on *Olympian Odes*, i. 108, and ii. 54.

ing, in one of his odes, a "burst of song to conquering Aristocleides for having wedded his island to the renown of story by his glorious pursuit of honour (*ἀγλααῖσι μερίμναις*) in the games." <sup>1</sup> And Menander, in a fragment from the poem *Περὶ φιλοπονίας* ("On the Love of Labour"), says, "The wise declare that all things which men seek (*τὰ ζητούμενα*) call for care (*μερίμνης*):" where the setting of the passage altogether precludes the notion of *carking* care.

While, then, there is no doubt that *μέριμνα* and *μεριμνάω* do frequently express anxious fretting, it is equally clear that though this may be the main, it is not the constant, sense; and that the context alone can determine the exact force of the words. Our next business shall be to ascertain whether in the Septuagint and the New Testament we are in the same way thrown back upon the context as our court of appeal.

In the Septuagint Version the words are but seldom found; and, strangely enough (if Trommius is to be trusted), in the three places where *μέριμνα* occurs, it appears to be either a mistranslation or the rendering of some reading now unknown. For instance, the original version of Proverbs xvii. 12, rendered in our Bibles, "Let a bear robbed of her whelps meet a man, rather than a fool in his folly," the Septuagint translates, "Care shall fall upon a prudent man, and fools shall imagine evil things." Again, in Psalm lv. 22, "Cast thy *burden* upon the Lord" (where the true translation, according to Gesenius, runs, "Cast upon the Lord *what he allots thee*"), the LXX. rendering is *ἐπιρρίψον τὴν μερίμνάν σου*—"Cast thy *care* [upon the Lord]." But in the midst of these misconceptions, if

<sup>1</sup> Pindar, *Nemean Odes*, iii. 66.

misconceptions they were, the intention of the LXX. themselves is clear enough from the context; as when, in Job xi. 18, they translate the Hebrew for "Thou shalt look round and lie down in safety" by—"After care and thought (*ἐκ μερίμνης καὶ φροντίδος*), peace shall dawn upon thee." Here, as well as in the other passages above quoted, the connection of the LXX. suggests *anxiety* as the chief sense of *μέριμνα*. The substantive occurs six times in the Apocrypha, the meaning being now and then, quite unmistakably, *anxious* thought. When Antiochus "laid him down upon his bed and fell sick for grief," he said to his friends: "Sleep is gone from mine eyes, and my heart faileth" (literally, "I am fallen in at my heart") "for very *care*." <sup>1</sup> With this we may compare the saying of the Son of Sirach: "Watching for riches consumeth the flesh, and the *care* thereof driveth away sleep," <sup>2</sup> though possibly Meyer is right in declining to admit that *anxious* care is here the only care implied. But the *μέριμνα* of the potter at his work, alluded to in the same book (Chap. xxxviii. 29), is surely nothing more than industrious occupation—" [He] is always carefully (*ἐν μερίμνῃ*) set at his work." The verb also is used, in the LXX. and in the Apocrypha, with a like dependence upon the context for the interpretation. Thus, while the thought of *apprehension* is obvious, both in the Hebrew and in the Greek (though hardly in the English), when the Psalmist says (Psa. xxxviii. 18), "I will be sorry" (according to the Hebrew, "solicitous about;," LXX., *μεριμνήσω*) "for my sin;" and while *μεριμνάω* is possibly a designed intensification of the Hebrew *asah* and *shaah* at Exodus v. 9—"Let

<sup>1</sup> 1 Maccabees vi. 10.

<sup>2</sup> Ecclesiasticus xxxiv. (xxxv.) 1.

the work be heavy upon the men" (LXX., *μεριμνάτωσαν*, perhaps equivalent to "Let them be anxiously troubled about" it), "and let them not regard" (Hebrew, "glance at;" LXX., again, *μεριμνάτωσαν*) "vain words"—yet, on the other hand, the care to which Baruch alludes (Chap. iii. 18), the care of those that "wrought in silver and were careful," is not at all of necessity *harassing*, any more than the care in thinking of God's goodness (*ἵνα σου τὴν ἀγαθότητα μεριμνώμεν*), the fostering of which the *Wisdom of Solomon* (Chap. xii. 22) declares to have been Jehovah's object in scourging the enemies of Israel.

As to the New Testament, it cannot be with certainty affirmed that the substantive *μέριμνα* is used, in any place, exclusively or mainly of over-anxiety. The "care concerning this world,"<sup>1</sup> "the cares of this life,"<sup>2</sup> and other like expressions, do not call for more than ordinary worldly carefulness as a satisfactory interpretation. The notion of *anxiety* is no doubt present to the sensitive and sympathetic Paul when he appends to his catalogue of sufferings and labours "the care of all the churches." But the "rush of business" (*ἐπιποτασις*) of which the Apostle here speaks is something differing in kind as well as in degree<sup>3</sup> from the perils recorded in the previous verses; and though the *μέριμνα* it entailed was naturally *trying*, it could not be fairly defined to be fretting, distracting over-carefulness.

What is true of the substantive is true likewise of the verb, though there are perhaps one or two places where *anxious thought* appears to be suggested, by the connection, as the *prominent* feature. In the passage,

<sup>1</sup> Matt. xiii. 22.

<sup>2</sup> Luke xxi. 34.

<sup>3</sup> See Professor Plumptre's Note on 2 Cor. xi. 26, foll.



"Martha, Martha, thou art careful (*μεριμνᾷς*) and troubled (*τυρβάζῃ*) about many things," *μεριμνᾷς* may be explained, or it may only be supplemented, by *τυρβάζῃ*: by itself it may mean simply *busy*, or it may mean *anxiously* busy. On the whole, the probability is that *τυρβάζῃ* is a comment on *μεριμνᾷς*, and therefore decides the interpretation. When St. Luke, however (Chap. xii. 29), casts our Lord's command into the form, "And seek not (*μὴ ζητεῖτε*) what ye shall eat, or what ye shall drink, neither be ye of doubtful mind (*μετεωρίζεσθε*)," he does not place *anxiety* clearly before us; for *μετεωρίζεσθε* refers merely to the instability of the double-minded. More definite, in this direction, is the use found in the words, "He that is unmarried *careth* for the things that belong to the Lord, how he may please the Lord,"<sup>1</sup> words which hardly allow us to set over-carefulness in the foreground. Throughout this paragraph there is no thought of contrast between care and excessive care, between providence and anxiety. The Apostle states distinctly (Verse 35) that he speaks this that they may attend upon the Lord "without distraction" (*ἀπερισπάστως*), that is, without attending upon the things of the world, without *any worldly care whatever*. Anxiety is, of course, included here, just as it is at Philippians iv. 6: "Be careful for *nothing*; but *in everything* by prayer and supplication with thanksgiving let your requests be made known unto God." Care of any kind is made the antithesis of confidence in Him; and this care includes anxiety, and more. Such distracting anxiety, however, seems to be scarcely even an undercurrent at 1 Corinthians xii. 25: "That the members should

<sup>1</sup> 1 Cor. vii. 32.

have the same care for one another ;” and at Philippians ii. 20, where Timothy is regarded as the only one who shall “ care like a true son [of Paul]” for the state of the Philippian Church. And is it quite certain that the *προμεριμνᾶν* of Mark xiii. 11, and the *μεριμνᾶν* of two parallel passages, are intended to express more *anxiety* in “ Take no thought beforehand what ye shall speak,” than the *προμελετᾶν* of the third parallel passage (Luke xxi. 14), “ Settle it therefore in your hearts, not to meditate” (literally, “ practise,” “ rehearse”) “ beforehand what ye shall answer ?”

This investigation into the classical and Hellenistic use of *μέριμνα* and *μεριμνάω* will, I am inclined to think, suggest the conclusion that, while the thought of carefulness and earnestness is always present, that of anxiety and “ worry ” is often overlaid ; and we may consequently affirm that the words are capable of expressing both ideas ; sometimes the one, sometimes the other, being in the foreground.

Let us next ascertain whether any of the New Testament words denoting *care* would have been as comprehensive for the Evangelist’s purpose, in “ Take no thought for the morrow,” as *μεριμνάω*.

*Φρονίσις* is rendered *to be careful* at Titus iii. 8, where alone it occurs in the New Testament : “ This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might *be careful* to maintain good works.” Now, this is an intensive form of *φρονέω*, a verb likewise translated *to be careful* at Philippians iv. 10 : “ At the last your care of me (τὸ ὑπὲρ ἐμοῦ φρονεῖν) hath flourished again ; wherein ye were also careful (ἐφρονεῖτε), but ye lacked opportunity.” And there is an interesting

parallel to Philippians ii. 20—*γνησίως μεριμνήσει*, "shall care by instinct," or "as a true son"—at 2 Maccabees xiv. 8, where the ex-high priest Alcimus assures King Demetrius that he has an *instinctive care* (*γνησίως φρονῶν*) for the things touching the king. But *φρονέω* (derived from *φρήν*, usually *the seat of the mental faculties, the wits*) is, strictly speaking, *to use the mind*, and so *to think* or *feel* this or that, without any immediate notion of anxiety or providence. Thus Plato joins it with *εἰδέναι*, *to know*,<sup>1</sup> and with *νοεῖν*, *to perceive*;<sup>2</sup> and Demosthenes (319. 28) speaks of a man who says "what he does not think" (*ἃ μὴ φρονεῖ*). And the Biblical usage is akin to this. The *care* for which the Apostle thanks the Philippians was rather an *interest*, a "mindedness" towards him—not exactly a *care* either anxious or provident. Again, the *φρονεῖν τὰ ἡμῶν* of 1 Maccabees x. 20, "To take our part," runs side by side with the *οὐ φρονεῖς τὰ τοῦ Θεοῦ* ("Thou savourest not"—rather, *thou mindest not*—"the things that be of God") of Matthew xvi. 23. The "regardeth" of Romans xiv. 6—*ὁ φρονῶν τὴν ἡμέραν*, "He that regardeth the day,"—requires the same interpretation: "He that is *minded* about, hath a *thought* or *feeling* about the day." "Set your affections on things above" (Col. iii. 2) is *φρονεῖτε τὰ ἄνω*: that is, as Bishop Lightfoot explains it, "You must not only *seek* heaven, but *think* heaven"—you must be *heavenly-minded*. *Φρονέω* may, of course, slide into *μεριμνάω*—the thinking may become, or may result from, the seeking and the caring—but there is a real line of demarcation. As for *φροντίζω*, it is a stronger form of this mental activity. It stands for the Hebrew which, at 1 Samuel ix. 5, is rendered into English by

<sup>1</sup> *Alcibiades*, i. 133 C.<sup>2</sup> *Philebus*, 11 B.

the same phrase as is used for *μεριμνάω* in the Authorized Version of St. Matthew and St. Luke: "Lest my father leave caring for the asses and *take thought* for us." To the same Hebrew word the LXX. assigned *μεριμνάω* in the verse, "I will be sorry for my sin:" and the substantive *φροντίς* is (in a free translation, perhaps) joined with *μέριμνα* at Job xi. 18—a passage already referred to: "After care and *thought* (*φροντίδος*) peace shall dawn upon thee." In classical Greek also we have such conjunctions as *λυπή* with *φροντίς*; as when, for example, Isocrates<sup>1</sup> laments the inglorious and impracticable wars which steep the statesman's fellow-countrymen in griefs and cares (*λύπας καὶ φροντίδας*). But this is distinctly the less usual meaning of the word; and when Pindar<sup>2</sup> urges his Muse to "wake the tuneful lyre and *take thought* for the contests [of athletes]," the context shows that the idea in *φροντίς* is that of mental activity only. This sense appears to furnish the most intelligible translation of a line in Æschylus,<sup>3</sup> where *φροντίς* and *μέριμνα* are found together: "I am at a loss, bereft of thought (*φροντίδος*)," *i.e.*, device, "whither to turn my resourceful care (*εὐπάλαμον μέριμναν*) when all is going to ruin." Here *φροντίς* represents the conscious *mental operation* which suggests means whereby care (outward, in this place, rather than inward) may be taken to ward off danger and distress. The caricatures of Aristophanes founded on this word and its derivatives—his philosophic *φροντίς*,<sup>4</sup> his *φροντιστής* (the "subtle, hard-thinking student" of whom he made such fun that the poet Euripides was

<sup>1</sup> Ep. ii. 11.

<sup>2</sup> *Nemean Odes*, x. 22.

<sup>3</sup> *Agamemnon* 1530, quoted in Schmidt's *Synonymik*, § 86.

<sup>4</sup> *Ecclusiazuse*, 572.

fain to avoid the unsavoury appellation and adopt *μεριμνητής* in its stead), his *φροντιστήριον*, or "students' thinking-shop"—all these have a bearing upon *mental activity* as distinguished from *care*. Accordingly the *φροντίζωσι* at Titus iii. 8 will be best referred to the mental process mainly, and not to any condition of anxious solicitude: indeed, as Calvin suggests, the Apostle may be delicately alluding to the empty fruitless speculations of philosophy "falsely so called." It is as if he said, "Let the practice of good works be the food of their mind's activity." The *μεριμῶν* of St. Matthew and St. Luke is more than this.

Passing by *σπουδή*, which, though here and there in the New Testament rendered by *care* and *carefulness*,<sup>1</sup> more properly denotes *urgent zeal, unslackened effort*; and also *προνοία*, which is translated *providence* and *provision*, and, as its derivation implies, is the mere application of the *perceptive faculty* to the future—a future often scarcely distinguishable from the present, as in Romans xii. 17, "*Provide* things honest in the sight of all men," and again in 1 Timothy v. 8, "If any *provide* not for his own . . . he hath denied the faith"—we come to a family of words whose root is connected, and not remotely, with that of *μέριμνα*; the group comprising *μέλει*, *ἐπιμελέομαι*, and *μελετάω*. These verbs betoken not the region of inward anxiety, as *μέριμνα*, or inward mental activity, as *φροντίς*, but the outward act of *attention* or *oversight*—possibly preceded by *μέριμνα* or *φροντίς*, or both, but not consciously associated with either. Thus we find both *ἐπιμελέομαι* and *φροντίζω* in Socrates' exhortation to his typical Athenian: "You are not ashamed to give attention (*ἐπιμελού-*

<sup>1</sup> 2 Cor. vii. 11, 12; viii. 16.

μενος) to money, . . . but to good sense and truth and the soul . . . you give no attention (οὐκ ἐπιμελεῖ), nor do you think about it (φροντίζεις)." Again, the providential care of the gods for good men is described by Menander as ἐπιμέλεια τῶν χρηστῶν—a phrase which reminds us how excellent is the choice of words at 1 Peter v. 7—a choice ignored by the Authorized Version—"Casting all your care (μέριμναν) upon him, for he careth (αὐτῷ μέλει) for you." Ἐπιμέλεια is used by Antiphanes of the farmer's attention to his crops; by Plato, of the husbandman's attention to the young plants; by Æschines, of the archon's care for orphans, which was much like that of our Lord Chancellor for wards in chancery. Hence it is chiefly the *outward expression* of care, taking the form of oversight, and often referring to special and definite duties. We meet with the same usage in the Bible. Among the acts of Simon Maccabæus, recorded on tables of brass, it is mentioned that "the Jews and priests were well pleased . . . that he should *take charge* (μέλοι αὐτῷ) of the sanctuary;"<sup>1</sup> moreover, that he visited the cities which were in the country—φροντίζων τῆς ἐπιμελείας αὐτῶν, "taking thought for the good-ordering of them."<sup>2</sup> King Antiochus also writes as follows concerning the Jews: "Our will is that they that are in our realm live quietly, that every one may *attend upon* (ἐπιμελείαν γυεῖσθαι) his own affairs."<sup>3</sup> "*See that ye make a copy of these things,*" has for its opening word ἐπιμελείσθε.<sup>4</sup> And the adjective ἐπιμελής, with its adverb ἐπιμελῶς, can be regarded only as milder forms of σπουδαῖος and σπουδαίως, and as implying external diligence in the

<sup>1</sup> 1 Maccabees xiv. 42.

<sup>2</sup> Ibid. xvi. 14.

<sup>3</sup> 2 Maccabees xi. 23.

<sup>4</sup> 1 Maccabees xi. 37.

performance of any task or duty. So the woman who had lost one piece of silver is said to have sought diligently (ἐπιμελῶς) till she found it.<sup>1</sup>

Such passages in the New Testament as "Carest thou not that we perish?"<sup>2</sup> "Neither carest thou for any man;"<sup>3</sup> "Dost thou not care that my sister hath left me to serve alone?"<sup>4</sup> "The hireling careth not for the sheep;"<sup>5</sup> "Not that he cared for the poor;"<sup>6</sup> "Gallio cared for none of these things;"<sup>7</sup> "Art thou called being a slave? care not for it;"<sup>8</sup> "Doth God care for oxen?"<sup>9</sup>—all contain translations of the impersonal μέλει with the dative; the sense of which may perhaps be perceived by the help of the double meaning of our word *concern*; for example, if we translate, "Is it no concern of thine, dost thou hold it no business of thine, that we perish?" "The hireling regards the sheep as no concern of his;" "Not that he held the poor to be any concern of his,"—we shall see that the expression refers to *oversight*, the *outward* side of care. So also the compound ἐπιμελέομαι is employed to represent to us how the Good Samaritan enjoined upon the inn-keeper to *take care of* the outraged traveller;<sup>10</sup> and how the presbyter who cannot rule his own house is declared unfit to *take care of* the Church of God.<sup>11</sup>

Hence the substantive ἐπιμέλεια is justifiably rendered "refreshment," that is, the *result of attention*, in Acts xxvii. 3. "[Julius] gave [Paul] liberty to go unto his friends to obtain refreshment (ἐπιμελείας τυχεῖν):" a usage which finds a parallel at Proverbs

<sup>1</sup> Luke xv. 8.

<sup>2</sup> Mark iv. 38.

<sup>3</sup> Matt. xvii. 16.

<sup>4</sup> Luke x. 40.

<sup>5</sup> John x. 13.

<sup>6</sup> Ibid. xii. 6.

<sup>7</sup> Acts xviii. 17.

<sup>8</sup> I Cor. vii. 21.

<sup>9</sup> I Cor. ix. 9.

<sup>10</sup> Luke x. 35.

<sup>11</sup> I Tim. iii. 5.

iii. 8 (LXX.): "Then shall there be health to thy body, and *refreshment* (ἐπιμέλεια) to thy bones:" and again at Chapter xxviii. 25: "He that trusteth in the Lord shall be *in good keeping* (ἐν ἐπιμελείᾳ)." Μελετώ, the intensive or frequentative form from the same root, has already been referred to: it is never translated *care* in the New Testament, but is correctly confined to that *continuous attention* which takes the form of study, meditation, or practice. This, it is unnecessary to observe, is its classical signification; and Xenophon<sup>1</sup> exhibits most clearly the distinction between ἐπιμελέομαι and μελετώ when he relates how the King of Persia *took care* (ἐπιμελείται) that his subjects should have every opportunity of hunting, because he held hunting to be the best *practice* (μελέτη) for war. Akin to this "practice" is the Psalmist's *meditation* in the law of the Lord (Psa. i. 2)—that continual attention to and study of it which leads to perfect knowledge and obedience. In the verse, "My tongue shall speak of thy righteousness" (Psa. xxxv. 28), the Seventy have given us μελετήσει, "shall rehearse;" and by the same word they render the *mourning of the dove*, Isaiah xxxviii. 14—a rendering reproduced in the Vulgate by the corresponding Latin word *meditabor*—"meditabor ut columba." The application and repetition which μελετώ denotes will shew the inexpediency of the translation given by De Wette, Alford, and Conybeare for the first clause of 1 Timothy iv. 15: "Let these things *be thy care*." Rather is the πάντα μελέτα intended to convey the exhortation, "Practise, exercise thyself in, these things;" the Apostle continuing—"Be occupied in these things, that thy *progress* may be manifest to all."

<sup>1</sup>. *Cyropædia*, i. 2, 10.



The net result of the preceding investigation is to suggest that while, of the whole family of these words, *μεριμνάω* is the only member that can present *anxiety* as the prominent idea, this idea is not always obvious, and not unfrequently appears to be forgotten. Accordingly, the context alone can determine whether *μεριμνάω* can claim only the narrower sense of the *inward smart* or of mere *intentness*, or whether we must assign to it the comprehensive sense which includes both. Let us now return to our Lord's command, "Take no thought for the morrow," and apply our conclusions. The whole atmosphere seems to give scope for the widest acceptance of *μεριμνάω*. The pervading thought of the Divine Fatherhood; the model prayer for the bread of the on-coming day; the injunction, "Lay not up for yourselves treasures upon earth;" the exhortation to singleness of eye, clenched by the illustration of the impossibility of serving two masters, of putting confidence in money and in God; the analogy from the gift of life, which comes to us apart from all thought or care,—from the fowls of the air, which in perfect resignation labour not for their livelihood,—and from the lilies of the field, which "toil not, neither do they spin;" the warning not to walk in the ways of the faithless heathen; the use of the neutral word *ζητοῦσι* ("seek") to describe their attitude of mind; and, finally (not to press the inference from the use of the same *μεριμνάω* with the personified *morrow*, "The morrow will take thought for itself"), the promise that, if our whole nature be preoccupied with *moral* effort, material supplies shall not be wanting—all these hints appear to furnish cumulative evidence in favour of the broadest conception of

“care,” as not only *anxious* care, but *providence of every kind*.

Did Jesus, then, inculcate improvidence and sheer thoughtlessness in regard to earthly matters? In one sense He did, *at the time*. Jesus was, just now, the embodiment of “the kingdom of God and his righteousness;” and the search after the kingdom was, at this stage, identical with the following of Jesus. His aim, just now, was to form a body not of believers but of evangelists;<sup>1</sup> and, in the case of these, absolute disengagement was a prime necessity. Jesus, the first Evangelist, had forsaken his worldly work; his disciple evangelists, as they mustered round Him, forsook, one his nets, another his receipt of custom, to join Him who had “nowhere to lay his head.” Earthly entanglement would have brought with it that *looking back* which would have unfitted them for putting their hands to the plough. In this sense the command, “Care not,” was literal then, and in the same sense it is often literal still. “Doth God take care for oxen?”

But such an explanation is not enough: this word of Jesus was not for evangelists alone. Here also He might have added, as once He added elsewhere, “What I say unto you, I say unto all;” only He says it after his manner. He taught not as the scribes, with hesitating modifications and balancing inferences; but, with sweeping width, and bold startling paradox. He “placarded”<sup>2</sup> the truth before the eyes of his listeners. He who said, “Take no thought for the morrow,” said likewise, “Judge not;” “Ask, and ye shall receive;” “Swear not at all;” “Resist not evil.”

<sup>1</sup> See Godet on Luke xii. 22 foll.

<sup>2</sup> See Bishop Lightfoot's translation of *προεγράφη* at Gal. iii. 1.

These are the penetrating "goads" of the orator and the poet, not the external exact demonstrations of the scientific man and the mathematician. Their gnomic form fits them to drive home a moral impression rather than to win an intellectual acceptance; it tends, at all events, to make the listener think—perhaps, after all, not the most insignificant among the effects produced by that Spirit which "giveth life," while "the letter killeth." Jesus is here, once more, the spokesman of the ideal. "You cannot work," says He, "both for the earthly and the heavenly; cast away then even the thought of things that perish in the using, and reach forward only to that which abideth for ever." And the principle is true still.

But I shall be told that I am accepting a principle altogether inapplicable to such men as we are; and that to "take no thought for the morrow," in any real sense, means the reduction of our complicated civilization to hopeless chaos. Put as I have put it, "it is a hard saying; who can hear it?" So, no doubt, thought the disciples themselves when first the word reached their ears; and so, no doubt, thought they, in still greater perplexity, afterwards, as churches of work-a-day people grouped round about them. But holding, as they did, their Master's sayings in loving reverence, and being withal earnest seekers after the truth of things, they, sooner or later, amid such mistakes as educate all serious learners, came to see that there was one way, and one only, whereby to bring the words of their Master into tune with the facts of that experience which it is not God's method to forestall; and this was, to gather all their aims, their occupations, their possessions, within the sphere of the kingdom of God and his

righteousness. Towards this issue did Jesus Himself lead them, partly by taking from what was earthly the drapery of his parables about the kingdom, partly by transfiguring the earthly with a ray of glory from the God who did not disdain to make Himself the surety thereof.<sup>1</sup> And this issue was followed up by teachers such as Paul, who chid the men of Thessalonica for leaving their daily labour, calling to their minds how he had told them aforetime that "if any would not work, neither should he eat;" who wrote to the slaves of Colosse, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men;" and who impressed upon the merchants of Corinth to be "buyers as though they possessed not." The evil spirit which lurks in the separation of sacred and secular, which for so many centuries possessed Christendom, and which is, even yet, far from wholly cast out, finds no authority in the teaching of the Apostle Paul. And though this *sacredness of work* is not expressly taught in these words of Christ, and had perhaps attained but a confined acceptance in the apostolic age, it is one of the beams of light which God has made to break forth in later days from his Holy Word, and, in these our times, to spread its brightness wider and wider. This is, without controversy, the message which Christ's command has to carry to our modern life: what was merely of time has passed away; what was essential and eternal has remained. Still is it the duty of the holy man to be *right at the moment*, and to leave the rest; for only by way of such holy recklessness can his foresight be redeemed. Human care, like humanity itself, must first lose itself that it may find itself. Only after an

<sup>1</sup> Compare Keim's *Jesus of Nazara*, vol. iii. p. 34.

ascent to the heaven of perfect confidence in God can care safely tread the earth once more. And as the world has grown older and the scope of work has widened, the disciples of Jesus have learned, in greater and greater fulness, to gather all their common life within the sphere of "the kingdom;" and so near as each has come to "bringing into captivity every thought to the obedience of Christ," so far has he progressed towards the goal at which even care for the things of the morrow becomes care for the "things of the Lord."<sup>1</sup>

JOHN MASSIE.

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*THE VALUE OF THE PATRISTIC WRITINGS FOR  
THE CRITICISM AND EXEGESIS OF THE BIBLE.*

III.—EXEGESIS (*continued*).

So far as the definition of principles is concerned the story of patristic exegesis may be said to be now told. There were but two main streams of tendency in the early Church—the study of the letter in the school of Antioch, and allegory, of which the chief representative was Origen. Of each of these we have spoken, and to pursue them further in connection with every name which may be mentioned on the one side or on the other does not lie within the scope of these papers.<sup>2</sup> But three great personalities tower above the rest—

<sup>1</sup> Matt. vi. 34 (*μεριμνᾶν εἰς τὴν αὔριον*), and 1 Cor. vii. 32 (*μεριμνᾶν τὰ τοῦ κυρίου*).

<sup>2</sup> As the Antiochene school numbered in all but few members, it may be worth while to mention in passing the one who with Theodore, Chrysostom, and Theodoret seems to have possessed the characteristic merits of the school in the greatest measure. Severianus, bishop of Gabala, comes out in anything but an amiable light in the life of Chrysostom, whose friend at one time he was. Delitzsch, however (*Genesis*, p. 63), speaks of his Homilies on the Creation as "striking out bold ideas, often very happy, and throughout interesting and suggestive." Many fragments of his commentaries upon the New Testament have been preserved in Cramer's *Catena*. See Lightfoot, *Galatians*, p. 225.