

## ARTICLE VI.

WORDS IN NEW TESTAMENT GREEK BORROWED FROM  
THE LATIN.

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INSTRUCTION in New Testament Greek, presupposes a knowledge of classical Greek. How grievously contrary to fact this supposition is, some Professors in Theological Seminaries would state, I fear, with hearty emphasis. Yet there seems to be no other way. The little that we know, when we leave college, of the Greek of Plato and Demosthenes, must, somehow, be made the basis of learning a little about the Greek of John and Paul. Hence there must be New Testament Lexicons, which all good theological students use; and there must be New Testament Grammars, which only the extraordinarily good students use. The lexicons must show us the new words and the old words with new meanings. The grammars must show us the new inflections and new syntax. Yet the lexicons have the new so inextricably interwoven with the old, and the grammars not only do likewise, but contain so much that is of use merely to finished scholars, that practical learners sometimes despair of knowing anything definitely about New Testament Greek. They lay up their manuals "for reference" only; that is, they seldom refer to them. The commentator is the main dependence.

The present Article does not aspire to the dignity of either lexicon or grammar. Retiring to a small corner of the wide field, it aims at gathering up and using what can be there gleaned.

The following alphabetical list, the result of notes taken during a reading of the entire text, is believed to contain the whole number of Latin words found in the New Testament, as also every passage (or its parallel) in which they are used.

*Ἀσάριον*—Latin *as*, with the Greek diminutive ending *-άριον*. So that it may more strictly be said to be *derived* than borrowed. The *as*, in New Testament times, was worth about eight mills of our money. "Are not two sparrows sold for a *farthing*?" Matt. x. 29. "Are not five sparrows sold for two *farthings*?" Luke xii. 6.

*Δηράριον*—Latin *denarius*, from the distributive *deni*, ten (*decem*), equal, originally, to ten *asses*, or sixteen cents, before the *as* was reduced to its lowest value. In New Testament times it was equal to sixteen *asses*, or about thirteen cents. Thus, to American readers, the translation "shilling" would be more nearly correct than "penny." The denarius (from which comes the "d," for pence, of English sterling currency) was a silver coin, bearing on one side the image of the emperor. Hence the question of Jesus, "Whose image," etc. The pay of the common Roman soldier was ten *asses* a day after the *as* was reduced. At the accession of Tiberius (A.D. 14) the soldiers in Pannonia revolted, and, among other complaints, they said that "soul and body were estimated at ten *asses* a day," and that out of this clothes, arms, tents, etc. had to be purchased. Their demand was, that "their daily wages should be a *denarius*" (i.e., I suppose, a sixteen-*as* denarius), although the praetorian cohorts, or imperial guards, received *two* denarii.<sup>1</sup> This will illustrate the wages in the parable of the vineyard. A penny, or a shilling, a day was enough for a full day's work, and a generous gratuity for the last hour's work. The word is found sixteen times in the New Testament. The unmerciful servant found one "which owed him an hundred *pence*," Matt. xviii. 28. The householder "agreed with the laborers for a *penny* a day," Matt. xx. 2, 9, 10, 13. The Herodians "brought unto him a *penny*," Matt. xxii. 19; Mark xii. 15; Luke xx. 24. The disciples in the desert-place asked, "Shall we go and buy two hundred *pennyworth* of bread?" Mark vi. 37; John vi. 7. The ointment of spikenard "might have been sold for more than three

<sup>1</sup> Enimvero militiam ipsam gravem, infructuosam: *denis* in diem *assibus* animam et corpus aestimari: hinc vestem, arma, tentoria, hinc saevitiam centurionum et vacationes munerum redimi. At hercule verbera et vulnera, duram hiemem, exercitas aestates, bellum atrox aut sterilem pacem sempiterna. Nec aliud levamentum quam si certis sub legibus militia iniretur, ut *singulos denarios* mererent, sextus decimus stipendii annus finem afferret, ne ultra sub vexillis tenerentur, sed iisdem in castris praemium pecunia solveretur. An praetorias cohortes, quae *binos denarios* acciperent, quae post sedecim annos penatibus suis reddantur, plus periculorum suscipere!—Tacitus, *Annals*, i. 17. Ut denarius diurnum stipendium foret. i. 26.

hundred *pence*," Mark xiv. 5; John xii. 5. One of the two debtors "owed five hundred *pence*," Luke vii. 41. The good Samaritan "took out two *pence*," Luke x. 35. A voice in Revelation said, "A measure of wheat for a *penny*, and three measures of barley for a *penny*." Rev. vi. 6.

*κεντυρίων* — Latin *centurio*, from *centuria*, (*centum-vir*) a commander of a hundred men, a captain. The regular Greek word is *ἐκατοντάρχης* or *ἐκατόνταρχος*, which latter word is generally used in the New Testament. Mark uses *κεντυρίων*. At the crucifixion we read of "the *centurion*, which stood over against him," Mark xv. 39; also verses 44, 45.

*κῆνος* — Latin *census*, originally the property-list of the Roman people, from *censere*, to rate; *φόρος* would be the regular Greek word. The examples of its use are, "What thinkest thou, Simon? of whom do the kings of the earth take custom or *tribute*?" Matt. xvii. 25. "Is it lawful to give *tribute* unto Caesar, or not?" Matt. xxii. 17. So when Jesus said (verse 19), "Shew me the *tribute*-money, they brought unto him a denarius"; also Mark xii. 14.

*κοδράντης* — Latin *Quadrans-antis*, from *quatuor* four, i.e. the fourth part of an *as*; analogous to the English word with which it is translated, farthing, i.e. *fourth*-ing. "Thou shalt by no means come out thence till thou hast paid the uttermost *farthing*," Matt. v. 26. "And she threw in two mites, which make a *farthing*." Mark xii. 42.

*κολωνία* — Latin *colonia*, from *colere*, to cultivate, settle, occupy. The governments of the *coloniae* were modelled after that of the parent city Rome. Hence, in a *colonia*, Paul, as a Rome citizen, had a right to expect fair treatment. Regular Greek word *κληρονομία*. "Philippi, which is the chief city of that part of Macedonia, and a *colony*." Acts xvi. 12.

*κουστωδία* — Latin *custodia*, originally a watching, then a guard, from *custos* a guard. Regular Greek word *φυλακή*. "Ye have a *watch* . . . . Sealing the stone and setting a *watch*." Matt. xxvii. 65, 66. "Some of the *watch* came into the city." Matt. xxviii. 11.

*λεγεών* — Latin *legio-onis*, from *legere* to gather. The Roman legion varied in number from three thousand three hundred to six thousand two hundred. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve *legions* of angels?" Matt. xxvi. 53. The unclean spirit said, "My name is *Legion*, for we are many." Mark v. 9; also verse 15, and Luke viii. 30.

λέντιον — Latin *linteum*, a linen cloth, from *linum*, linen, which again was borrowed from the Greek λίνον. “He riseth from supper, and laid aside his garments, and took a towel and girded himself.” John xiii. 4; also verse 5.

μάκελλον — Latin *macellum*,<sup>1</sup> a meat-market. “Whatsoever is sold in the *shambles*, that eat.” 1 Cor. x. 25.

μεμβράνα — Latin *membrana*, a membrane, or skinny covering, from *membrum*, a portion of the body, then parchment. “The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the *parchments*.” 2 Tim. iv. 13.

μίλιον — Latin *mille*, a thousand, for *mille pasuum*, a thousand paces. “Whosoever shall compel thee to go a *mile*, go with him twain.” Matt. v. 41.

μόδιος — Latin *modius*, a peck-measure, from *modus*, measure. “Neither do men light a candle and put it under a *bushel*.” Matt. v. 15; parallel, Mark iv. 21; Luke xi. 33.

πραιτώριον — Latin *praetorium*, originally a general’s tent, later, especially in the plural, a ruler’s palace. From *praetor*, for *prae-i-tor*. “Then the soldiers of the governor took Jesus into the *common hall*.” Matt. xxvii. 27. “Into the hall called *Praetorium*.” Mark xv. 16. “Unto the *hall of judgment*, . . . the *judgment hall*.” John xviii. 28, 33; also John xix. 9. “Herod’s *judgment hall*.” Acts xxiii. 35. “My bonds in Christ are manifest in all the *palace*.” Phil. i. 13.

ῥέδη — Latin *rheda*, of Gallic origin, a four-wheeled carriage. The enumeration of the merchandise of Babylon includes “horses and *chariots*, and slaves and souls of men.” Rev. xviii. 13.

σικάριος — Latin *sicarius*, from *sica*, a dagger. Regular Greek word φονεύς. “Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were *murderers*.” Acts xxi. 38.

σμικίνθιον — Latin *semicinctium*,<sup>2</sup> from *semi*, half, and *cingere*, to gird. Regular Greek word ἡμιζώνιον. “From his body were brought unto the sick handkerchiefs and *aprons*.” Acts xix. 12.

<sup>1</sup> “Venio ad macellum, rogito pisces; indicant  
Caros, agninam caram, caram bubulam,  
Vitulinam, cetum, porcnam, cara omnia:  
Atque eo fuerunt cariora; aes non erat.”

Plautus, *Aulularia*, Act ii., Scene 8, lines 3-6.

<sup>2</sup> Martial has the following epigram with the title “*Semicinctium*.”

“Det tunicam dives; ego te praecingere possum.

Essem si locuples, munus utrumque darem.” — xiv. 143.

*σουδάριον* — Latin *sudarium*,<sup>1</sup> sweat-cloth, from *sudor*, sweat. Regular Greek word *καψιδρώτιον*. The *sudarium* had as various use as our handkerchief, which means, literally, a head-cover carried in the hand, — (hand-couver-chief, from *couver* and *chief*, *chef*, head). *Napkin* is early English for handkerchief. The Emperor Nero used to appear in public with a *sudarium* about his neck, (Suetonius 51). “Lord behold here is thy pound, which I have kept laid up in a *napkin*.” Luke xix. 20. “He that was dead [Lazarus] came forth, bound hand and foot with grave-clothes, and his face was bound about with a *napkin*.” John xi. 44. “Seeth the linen clothes lie, and the *napkin* that was about his head.” John xx. 6, 7. “were brought unto the sick *handkerchiefs* and aprons.” Acts xix. 12.

*σπεκουλάτωρ* — Latin *speculator*, from *speculari*, originally a scout; under the emperors, a member of the body-guard, or adjutant. Regular Greek word *σωματοφύλαξ*. Herod, “the king, sent an *executioner*, and commanded his head to be brought.” Mark vi. 27.

*τίτλος* — Latin *titulus*, an inscription. Regular Greek word *ἐπιγραφή*, which is used both by Mark (xv. 26), and Luke (xxiii. 38). “And Pilate wrote a *title* and put it on the cross. . . . This *title* then read many of the Jews.” John xix. 19, 20.

*φαινώλης* (*φαιλόνης*) — Latin *paenula*, a wollen traveling cloak. “The *cloak* that I left at Troas with Carpus, when thou comest, bring with thee.” 2 Tim. iv. 13.

*φραγέλιον* — Latin *flagellum*, diminutive from *flagrum*, a whip. Regular Greek word *μάστιξ*, which is used Acts xxii. 24 and Heb. xi. 36. “When he had made a *scourge* of small cords he drove them all out of the temple.” John ii. 15.

*φραγελλώ* — Latin *flagello*, to scourge, from *flagellum*. Regular Greek word *μαστιγώ*, which is generally used in the New Testament. “When he had *scourged* Jesus he delivered him to be crucified.” Matt. xxvii. 26; parallel Mark xv. 15.

*χῶπος* — Latin *Corus*, *Caurus*, the northwest wind. Regular Greek word *ἀργέστης*. “Which is an haven of Crete and lieth toward the southwest and *northwest*.” Acts xxvii. 12.

<sup>1</sup> Paenulam obsoleti coloris superinduit, adapertoque capite, et ante faciem obtento *sudario* equum incendit.” — Suetonius, Nero, 48. “Ligato circum collum *sudario*.” — Nero, 51.

“Jam mihi nigrescunt tonsa *sudaria* barba.” — Martial, xi. 39. 3.

Such is the inventory of facts. Perhaps a little classification and comparison will put us in better possession of them.

1. These words are twenty-four in number. The whole New Testament vocabulary must contain between five and six thousand words. A rough estimate gives fifty-four hundred. When we think of our own language, which is indebted to the Latin for half its treasures, or of the Latin itself, which owed so much to the Greek, and think, also, of the length of time during which most of the Greek-speaking people had been under the sway of Rome — from about a century and a half before Christ — while even in the courts of law a Greek must speak Latin or employ an interpreter, we cannot but admire the power of literary resistance in the wonderfully self-sufficient Greek tongue, that Roman influence should force but one word in two hundred into this vocabulary. This impression is somewhat deepened by the small number of times each word is used. The following twelve, — *κολωνία, μάκελλον, μεμβράνα, μίλιον, ρέδη, σικάριος, σιμικίνθιον, σπεκουλάτωρ, τίτλος, φαινόλης, φραγέλλιον, χῶρος* — are found but once. Of the rest, all but *δηάριον* and *πραιτώριον*, are used from two to four times; but some of these are in parallel passages.

2. Classified grammatically, these words are all *nouns*, except one, *φραγελλώω*, which, indeed, is next door to a noun, being a denominative verb. This fact indicates that the reception of foreign words into the vocabulary was in an early stage. Nouns come in first. The purity of even Xenophon's diction was not sullied by the free admission of such foreign substantives as *παρασάγγης, δαρεικός, παράδεισος*, and *κάμηλος*. A new thing from abroad requires a new name, and none can be better than its own. The history of our own language is to the point. Back in the Anglo-Saxon we find nouns (but few verbs) from Latin and Greek, as, *sacerde, pund* (pound), *mynster, mynet* (mint); by and by comes in the flood of verbs, adjectives, adverbs, as well as nouns, and now and then a preposition and conjunction, until the only grammatical territory we have left without invasion

is the narrow one of pronouns. One can appreciate the condition of our New Testament vocabulary in this respect by looking on into later Greek, and finding such words as these — *πραισεντος* (*praesens*), *έκουίνους* (*equinus*), *ούρβανός* (*urbanius*), *πραιπόσιτος* (*praepositus*).

3. As to the meanings of these words, only one has reference to personal character, *σικάριος*; one to a vehicle, *ρέδη*; one to a place of trade, *μάκελλον*; one to the wind, *χῶρος*; two to writing, *μεμβράνα*, *τίτλος*; two to measures, *μίλιον*, *μόδιος*; two to punishment, *φραγέλλιον*, *φραγελλώ*; three to coins, *άσσάριον*, *δηνάριον*, *κοδράντης*; three to civil life, *κήνσος*, *κολωνία*, *πραιτώριον*; four to military life, *κεντυρίων*, *κουστωδία*, *λεγείων*, *σπεκουλάτωρ*; four to articles of clothing and personal use, *λέντιον*, *σιμικίνθιον*, *σουδάριον*, *φαινόλης*. It will be seen from this that the remark of Winer, in his Grammar, that the Latin words in the New Testament are “mostly substantives denoting Roman judicial institutions, coins, or articles of dress,”<sup>1</sup> needs considerable modification; for not one of these words denotes a judicial institution, and those denoting coins and articles of dress are only a quarter of the whole number. Indeed, the absence of several Roman governmental terms is quite noticeable. Pontius Pilate, the procurator of Judaea, is *ήγεμών*, not *προκουράτωρ* (Matt. xvii. 2); the judgment-seat is *βήμα*, not *τριβουνάλιον* (John xix. 13; Acts xxv. 6; Rom. xiv. 10, et al.); the colonial consul is *στρατηγός*, not *κῶνσουλ* (Acts xvi. 20); and his attendant licitor *ράβδουχος*, — rod-holder, — not *λίκτωρ*; Claudius Lysias, the military tribune, — modern colonel, — is *χιλίαρχος*, not *τριβούνος*. All of these Grecized Latin names are found in later Greek, and three of them in Plutarch, who lived but a half-century after the apostle John.

4. It may be well to distinguish the different *writers* of the New Testament in respect to the use of Latin words. *Κουστωδία* and *μίλιον* are used by Matthew only. *Κεντυρίων* and *σπεκουλάτωρ* are used by Mark only. Instead of *κεντυ-*

<sup>1</sup> p. 103 (Thayer's edition).

ρίων, Matthew and Luke always use *ἐκατοντάρχης*, or *ἐκατόνταρχος*. *Κολωνία*, *σικάριος*, *σιμκίνθιον*, and *χώρας* are used by Luke only. *Δέντιον*, *ρέδα*, *τίτλος*, and *φραγγέλιον* are used by John only. *Μάκελλον*, *μεμβράνα* and *φαινώλης* are used by Paul only. *Κήσος*, *κοδράντης*, and *φραγγέλιον* are used by Matthew and Mark. *Ἀσσάριον* is used by Matthew and Luke. *Σουδάριον* is used by Luke and John. *Δεγεών* and *μόδιος* are used by Matthew, Mark, and Luke. *Δηνάριον* is used by Matthew, Mark, Luke, and John. *Πραιτώριον* is used by Matthew, Mark, Luke, John, and Paul. No Latin words are found in Hebrews, Peter, James, and Jude. The words are so evenly distributed, if we except Paul, that our most important inference is that there is nothing to infer. As to number, Matthew uses ten, Mark nine, Luke ten, John seven, and Paul four. The most marked case of difference between the evangelists is in the word *κεντυρίων*, which is avoided by Matthew and Luke; by the latter both in his Gospel and the Acts. The subject-matter of Paul's Epistles would naturally make the use of Latin words less frequent.

5. Let us now, for the sake of a little comparison, take just a glance into the pages of a secular writer of the Roman period. Polybius, born about 200 B.C., was both the first and foremost Greek writer of this period. Notwithstanding his experience of the iron hand of Rome, he became, under the fostering friendship of the younger Scipio, an ardent admirer of Roman institutions, and made it the great task of his life to compose the history of Rome. His subject would be likely to bring in all the Latin words which a legitimate vocabulary would allow; yet the consul is called *ἵπατος* (or *στρατηγός*, as in the New Testament); in which, also, we find *ἀνθύπατος* for proconsul (Acts xiii. 7, et al.); the lictor, *ῥαβδούχος*; the military tribune, *χιλίαρχος*; the tribune of the plebs, *δήμαρχος*; the censor, *τιμητής*; the quaestor, *ταμίης*; the legion, *στρατόπεδον*; the senate, *σύγκλητος* or *συνέδριον*, not *σενάτος*, as in Plutarch. Two of the New Testament Latin words,—*μύλιον* and *κεντυρίων*,—and per-



haps others of them, are in Polybius; but with *κεντυρίων* is found also *ταξίαρχος*; and other designations of officers are duplicated, as *δεκάδαρχος* and *δεκουρίων*, *ὑπαρχος* and *πράιφεκτος*. Indeed, in the case of one word, which must have been very suggestive to Polybius and his Greek compatriots, — *Δικτάτωρ*, — we can almost trace its progress into the vocabulary. In the narrative of the Second Punic War, the author states<sup>1</sup> that the Romans had come to need a general with unlimited powers — *αὐτοκράτωρ στρατηγός*. In the next chapter he states that they appointed Quintus Fabius *Δικτάτωρ*, and goes on to explain the powers of this extraordinary officer. The Greek of Polybius, like that of the New Testament, was slow to admit the vocabulary of the Romans.

Without discussing these New Testament words further, we may ask: To what result are we led? It is presumptuous to draw firmly a general conclusion from so narrow a line of investigation; but any single course of inquiry has its direction, and this discussion points us to the *genuineness* of the Greek of the New Testament. Latin words so few, so unimportant, and so seldom used — and that too in circumstances where they would be likely to be used, — indicate that the writers of the New Testament could “speak Greek.” But there is another conclusion, of a more special character. The Latin element of the New Testament vocabulary indicates the *early composition* of the books of the New Testament. The Roman period of Greek literature extends from 146 B.C. to 330 A.D.; but for the New Testament it would be more fair to substitute 60 B.C. for the former date. Our Latin test, then, would place these books early in the period thus limited. Their Latin is more like that of Polybius than it is like that of Plutarch even. It is not intended here to draw out this argument at length, or to hedge it about with due limitations. It is by no means forgotten that the New Testament is the product of Hellenistic writers; but the Alexandrian or Septuagint dialect was subjected to the same Roman influence as the common dialect; and a mere exam-

<sup>1</sup> Book iii. 86. 7.

ination of the lexicon will show that the long series of ecclesiastical Greek writers succeeding the apostles exhibit an increase of the Latin element similar to that found in the parallel series of secular writers.

This Article ought not to close without, at least, a bare list of the proper names borrowed from the Latin. A very few of the following, as *Ῥώμη*, first appear in literature in a Greek dress; but it must be remembered that *spoken* language is the only real language, i.e. tongue-product, and that these words were received by Greek writers from Roman lips. But one reference is given with each word, marking where it first occurs (if more than once) in the order of the books in our Bibles.

*Ἀγρίππας*, *Agrippa*, Acts xxv. 13. *Ἀμπλίας*, *Ampliatius*, enlarged, Rom. xvi. 8. *Ἀκύλας*, *Aquila*, eagle, Acts xviii. 2; *Ἀππίου Φόρον*, *Appii Forum*, Forum of Appius, Acts xxviii. 15; *Ἀπφία*, *Arphia*, Phil. 2; *Ἀύγουστος*, *Augustus*, reverend, Luke ii. 1; *Γαλλίων*, *Gallio*, Gallic, Acts xviii. 12; *Δρούσιλλα*, *Drusilla*, diminutive of Drusus, Acts xxiv. 24; *Εὐροκλύδων*, or, *Εὐρακύλων*, *Euro-arquilo*, northeast wind Acts xxvii. 14; *Ἰουλία*, *Julia*, feminine of Julius, Rom. xvi. 15; *Ἰούλιος*, *Julius* Acts xxvii. 1; *Ἰουνίας*, *Junia*, youthful, Rom. xvi. 7; *Ἰούστος*, *Justus*, just, Acts i. 23; *Ἰταλία*, *Italia*, Acts xviii. 2; *Καῖσαρ*, *Caesar*, long-haired, Matt. xxii. 17; *Καισάρεια*, *Caesarea*, Caesar's city, Matt. xvi. 13; *Κλαυδία*, *Claudia*, limping, 2 Tim. iv. 21; *Κλαύδιος*, *Claudius*, limping, Acts xi. 28; *Κλήμης*, *Clemens*, kind, Phil. iv. 3; *Κορνήλιος*, *Cornelius*, Acts x. 1; *Κούαρτος*, *Quartus*, fourth, Rom. xvi. 23; *Κρήσκης*, *Crescens*, growing, 2 Tim. iv. 10; *Κρίσπος*, *Crispus*, curly-haired, Acts xviii. 8; *Λιβερτῖνοι*, *Libertini*, freedmen, Acts vi. 9; *Λούκιος*, *Lucius*, day-light man (*lux*) Acts xiii. 1; *Μάρκος*, *Marcus*, hammer, Acts xii. 12; *Νίγερ*, *Niger*, black, Acts xiii. 1; *Οὐρβανός*, *Urbanus*, city-man, Rom. xvi. 9; *Παῦλος*, *Paulus*, little, Acts xiii. 7, 9; *Πίλατος*, *Pilatus*, javelin-man (*pilum*), Matt. xxvii. 2; *Πόντιος*, *Pontius*, bridge-man, Matt. xxvii. 2; *Πόπλιος*, *Publius*, the people's, Acts

xxviii. 7; *Πόρκιος*, *Porcius*, swine-man? Acts xxiv. 27; *Ποτίολοι*, *Puteoli*, little wells, Acts xxviii. 13; *Πούδης*, *Pudens*, modest, 2 Tim. iv. 21; *Πρίσκα*, *Prisca*, old, 2 Tim. iv. 19; *Πρίσκιλλα*, *Priscilla*, little old woman, Acts xviii. 2; *Ρούφος*, *Rufus*, red-haired, Mark xv. 21; *Ρώμη*, *Roma*, Acts xviii. 2; *Σεκοῦνδος*, *Secundus*, second, Acts xx. 4; *Σέργιος*, *Sergius*, Acts xiii. 7; *Σίλας*, *Silas*, shortened from the following, Acts xv. 22; *Σιλονανός*, *Silvanus*, woodsman, 2 Cor. i. 19; *Σπανία*, *Hispania*, Rom. xv. 24; *Τέρτιος*, *Tertius*, third, Rom. xvi. 23; *Τέρτυλλος*, *Tertullus*, Acts xxiv. 1; *Τιβεριάς*, *Tiberias*, city of Tiberius, John vi. 1; *Τιβέριος*, *Tiberius*, Tiber-man, Luke iii. 1; *Τίτος*, *Titus*, 2 Cor. ii. 13; *Τρεῖς Ταβέρναι*, *Tres Tabernae*, three shops, Acts xxviii. 15; *Φήλιξ*, *Felix*, happy, Acts xxiii. 24; *Φήστος*, *Festus*, feast-day, Acts xxiv. 27; *Φορτουάτος*, *Fortunatus*, fortunate, 1 Cor. xvi. 17.

Of this array of names the Christian mind dwells longest on one which, as we have it in English, hardly suggests a Roman origin, but is really a famous name in Roman history — *Παῦλος*. From the time of the Christian Fathers to the present, conjecture has done its best to answer the question, Why did Saul assume the name Paulus? and this in spite of the fact that it is nowhere affirmed that he *did* assume it, instead of receiving it from his father when he was “free-born.” The Greek text gives us the least possible information on this point. *Σαῦλος δέ, ὁ καὶ Παῦλος* (Acts xiii. 9) is all. If he did not get the name from his father, some have thought that he did from the proconsul, Sergius Paulus; others from his being *little* of stature; others from his humility, he being in his own estimation, “the *least* of all saints.” Probably most would accept in some form the conjecture that Paul’s new name had to do with his great mission to the Gentiles. For we may call it a new name, even if he received it at birth, because up to the time of his mission it lay unused. Saul, the Jew, was now to traverse the Roman world, and in being “all things to all men” was to be a Roman. If he was to assume a Roman name, Paulus would be recommended by three considerations: 1. It was an honored name. L. Aemilius

Paulus honored it at Cannae, to whom Horace applies the phrase *animae magnae prodigus*; and the conqueror of Macedonia, the father of the younger Scipio, sustained well the honor of his ancestor. 2. It was a name well-known in the East. The Paulus last mentioned bore as his agnomen "Macedonicus," and did more than any other one to make Greece a part of the Roman world. 3. It resembled Saul more than any other Roman surname. But whether any of these reasons are valid or not, the appearance of this name at the beginning of Paul's apostolic life justifies us in regarding it as his distinctively Christian and missionary name.

The foregoing list suggests one question in regard to the Epistle to the Romans. How many names in the last, the salutatory, chapter are Roman. Of the twenty-six who are greeted, only seven — Priscilla, Aquila, Junia, Amplias, Urbane, Rufus, and Julia — bear Roman names; while four such join in the greeting — Lucius, Tertius, Caius (Gaius), and Quartus.