ARTICLE III.

WORDS IN NEW TESTAMENT GREEK BORROWED FROM THE HEBREW AND ARAMEAN.

BY PROF. LEMUEL S. POTWIN, WESTERN RESERVE COLLEGE, HUDSON, OHIO.

In a previous Article we examined those words which forced their way into the vocabulary of the New Testament from the Latin. Are there any other foreign words in this vocabulary? This question suggests at once that sacred language which gave both Jews and Christians the Old Testament, and that popular language, the Aramaean or Syro-Chaldaic, which was the familiar tongue of Christ and his apostles. It may seem at first thought, that the New Testament would be full of words borrowed from these sources. This is a question of fact, and easily settled.

In the first place, we should not include among borrowed words those which are quoted as from a foreign language. If an English writer in giving an account of affairs in Turkey should incorporate into his work some Turkish expressions, clothing them in the English alphabet, no one would include them in our vocabulary.

Further, as our object is a practical one, to mark the difference between the Greek of the classics and of the New Testament, we shall not include those Greek words borrowed from any Semitic language which are also found in the classical period.

Having thus ruled out these two classes of words we will introduce them — surreptitiously, it may be thought — by mentioning what are ruled out.

Those of the first class are the following:

'Elow — Aramaean וַגֵּד, for the Hebrew פֶּה, from בָּהֵן, God, with the suffix מִי, my, “My God.” Mark xv. 34.

'Effēbād — Aram. מַעַל, imperative middle from מַעַל, to open; “Be opened.” Mark vii. 34.
1876.] BORROWED FROM THE HEBREW AND ARAMAEN. 58


Κοχυμ — Hebrew, יָשָׂפ, imperative feminine, from יָשָׂף, to rise. “Arise.” Mark v. 41.

Lambda, Λαμα — Heb. יָשָׂף, from the preposition ב, for, and יָשָׂף, what. “Why?”

Σαβαχθανι — Chaldee, כעַבִּיתָן, second person singular from כעַבִּיתָן, to leave, with the verbal personal suffix כעַבִּיתָן, me. With Λαμα, above, “Why hast thou forsaken me?” Matt. xxvii. 46; Mark xv. 44.

Σαλμά — Aram. מַלֵּתָן, “damsel.” Mark v. 41.

These seven words are in each case translated by the evangelists into Greek, which is sufficient proof that they are to be reckoned as foreign words. Accordingly, we have limited this class to words thus translated, although this rigid test throws into the legitimate vocabulary several words, as we shall see, of decidedly foreign aspect.

The words of Semitic origin which are found also in the classics are the following (the Hebrew word being annexed as the best accessible representative of the Semitic original):

'Αραβῶν — γενήμας, earnest-money, from βάπτιζω, to pledge. Hence, the Latin arhabo, arrha, and rhabo, found as early as Plautus. This word is found three times in the New Testament, used by Paul; “Earnest of the Spirit” 2 Cor. i. 22; v. 5. “Earnest of our inheritance.” Eph. i. 14.


Καμηλος — βεραθ, a camel. Used of the raiment of John the Baptist (Matt. iii. 4; Mark i. 6), and in the sayings about going through the eye of a needle (Matt. xix. 24; Mark x. 25; Luke xviii. 25), and swallowing a camel. Matt. xxiii. 24.


Λιβαρόω — derived from the preceding, is found in Herodotus in
the same sense, but is used in the New Testament in a different sense. "Having a golden censer." Rev. viii. 3 and 5.

Σάφειρος — σάφειρος, sapphire from σάφειρος to scrape. "The second [foundation was] sapphire." Rev. xxi. 19.


To these ten should perhaps be added ἀλάτο, ἀλάτο (Rev. i. 8, 11; xxii. 19), συκάμυον from the same as συκάμυον, if the Greek composition be discredited (Luke xix. 4), ὑφρα, ὑφρα, "jot" (Matt. v. 18), and καρφόδων, carbuncle, if that be the true reading for καρφόδων in Rev. xxi. 19.

Dismissing now the words thus enumerated as not properly belonging to our subject, we come to those which are introduced by the writers without an avowed translation, and which are not found in classical Greek.

Ἀββᾶ — Aramaean אבא, corresponding to the Hebrew אב, father. "And he said, Abba, Father, all things are possible unto thee; take away this cup from me." Mark xiv. 36. "Ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. viii. 15. "God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 6. It will be seen that "Ἀββᾶ, πατήρ" are always joined together, and one might say at first glance that the latter is simply a translation; but this is quite inconsistent with the spirit of the second and third passages. Paul would hardly recommend a lesson in translation as a cry of filial love. "Abba, Father" means more than "Father," and why, if not from association with those words in Gethsemane, some of whose very syllables passed from heart to heart, and were preserved for us by the faithful and exact Mark? A Greek-speaking Jew, if he chose to retain Ἀββᾶ would naturally add πατήρ, especially if in the anguish of the hour the Ἀββᾶ were twice repeated. It would appear, then, that in the account of Mark πατήρ is virtually a translation, but that the two words once joined represented ever after the tenderest and deepest filial spirit. Luther's "Lieber Vater" was not far from right.

Ἀλληλούια — Hebrew וללוי, from וללוי, praise ye, and ול, a shortened form of Jehovah or Yahweh — Praise ye Jehovah. This
word occurs four times, and in the book where we look for the fervor of ancient prophecy and psalm. "I heard a great voice of much people in heaven, saying, "Alleluia." Rev. xix. 1; also in verses 3, 4, and 6.

'Amaw — Hebrew ימא, firm, from ימא, to support. Used often by our Saviour, as reported by all the evangelists, as an adverb of affirmation, "verily," duplicated by John only. "Verily, verily," once by Paul in a similar sense, "For all the promises of God in him are yea, and in him Amen." 2 Cor. i. 20. Used, according to the textus receptus, many times as an exclamatory prayer "Amen"; but in a majority of cases the reading is disputed.

Baros — (masculine), Heb. רָאשׁ, a bath, a liquid measure of about eight and one-half gallons. Used only once. "How much owest thou unto my lord? And he said a hundred measures of oil." Luke xvi. 5, 6.

Gionva — Heb. כִּיון, valley of Hinnom, from כִּי, valley, and חנן, Hinnom, a valley on the south and west of Jerusalem in which was Topheth (2 Kings xxiii. 10). This word is found in Matthew, Mark, Luke, and James, as follows: "In danger of hell-fire." Matt. v. 22. "Whole body should be cast into hell." v. 29, also verse 30. "Destroy both soul and body in hell." x. 28. "Having two eyes to be cast into hell-fire." xviii. 9; also Mark ix. 47. "Two-fold more the child of hell than yourselves." xxiii. 15. "How can ye escape the damnation of hell?" xxiii. 33. "Than having two hands to go into hell." Mark ix. 43. "Than having two feet to be cast into hell." ix. 45. "Fear him which after he hath killed hath power to cast into hell." Luke xii. 5. "It is set on fire of hell." James iii. 6.

'Espaios — from אֵשׁפַל, to speak Hebrew, from אָשֶׁר, Eber, Heber; a word used by John only. "Called in the Hebrew tongue, Bethesda." John v. 2; also xix. 13, 17, 20; Rev. ix. 11; xvi. 16. The words 'Espaios, 'Espaios, and 'Espalos may be classed as proper names.


'IONαια — from the same through 'IONαια. Used only once. "Lived after the manner of the Gentiles and not as do the Jews." Gal. ii. 14.

Korban, korbanas — Heb. קֶבֶן, an offering; used over seventy times in Leviticus and Numbers, in our version "offering" or "oblation," Septuagint, δῶρον. The indeclinable form korban is translated by Mark, but Matthew uses korbanas without explanation. Each is used only once. "It is not lawful for to put them into the treasury." Matt. xxvii. 6. "But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift." Mark vii. 11.

Kopos — Heb. כַּפָּס, a cor (translated "measure" in our version. 1 Kings v. 11), a measure equal to ten baths. See βάρος, above. Used only once. "And how much owest thou? And he said, a hundred measures of wheat." Luke xvi. 7.

Mερωνας — Chaldee, מנים, a resinous manna, to which the miraculous manna undoubtedly bore some resemblance (Ex. xvi. 15). Used four times, excluding John vi. 58. "Our fathers did eat manna in the desert." John vi. 31; also 49. "Wherein was the golden pot that had manna." Heb. ix. 4. "To him that overcometh will I give to eat of the hidden manna." Rev. ii. 17.

Manna — Heb. מָנָה, a resinous manna, to which the miraculous manna undoubtedly bore some resemblance (Ex. xvi. 15). Used four times, excluding John vi. 58. "Our fathers did eat manna in the desert." John vi. 31; also 49. "Wherein was the golden pot that had manna." Heb. ix. 4. "To him that overcometh will I give to eat of the hidden manna." Rev. ii. 17.

Mapavan — Aram. מַפָּוְא, to come, and מַן, or מַלַע, Lord. The Lord comes. Used only once. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." 1 Cor. xvi. 22.

Πάσχα, Heb. פֶּסַח, the passover, from פָּסַח, to pass over. This word is used in each of the four Gospels, referring to the literal festival, it being always translated in our version "Passover"; also once in Acts xii. 4, where it is mistranslated (to modern ears) "Easter." It is found also in the two following: "For even Christ our Passover is sacrificed for us." 1 Cor. v. 7. "Through faith he kept the Passover." Heb. xi. 28.

Poroβασαρον, from ναβασαρον. See below. Used once only. "Because it was the preparation, that is, the day before the Sabbath." Mark xiv. 42.

times it is in our version "Master"; at other times "Rabbi." It is translated "Διδάσκαλε" once by John (i. 39).

'Paββαων — perhaps not differing in meaning from Rabbi. Used twice, being translated by John, but used by Mark without explanation. "The blind man said unto him, Lord, that I might receive my sight." Mark x. 51. "She turned herself and saith unto him, Rabboni, which is to say Master." John xx. 16.

'Παρά — Aram. אָרָך, corresponding to the Heb. יָרֵך, empty. Used only once. "Whosoever shall say to his brother Ῥακα, shall be in danger of the council." Matt. v. 22.

Σαβαὼθ — Heb. שׁבֵּרוֹת, of hosts, the genitive plural being transferred to the Greek. Used twice, the first being a translation from the Septuagint of Isa. i. 9. "Except the Lord of Sabaoth had left us a seed." Rom. ix. 29. "The cries of them which have reaped have entered into the ears of the Lord of Sabaoth." James v. 4.

Σαββαυρωνίς, from σαββαυρίζω, from σάββαρον. See the following. Used only once. "There remaineth therefore a rest to the people of God." Heb. iv. 9.

Σάββαρον — Heb. שַבָּרָה, a Sabbath, from שַבָּר, to rest. Used often in the Gospels and Acts, and in the following: "Upon the first day of the week let every one of you lay by him in store." 1 Cor. xvi. 2. "Of the new moon or of the Sabbath." Col. ii. 16.


Σακρα — Heb. שֶׁקָו, intoxicating drink, from שֶׁק, to be drunken. (Do not drink wine nor strong drink. Lev. x. 9). Used only once. "Shall drink neither wine nor strong drink." Luke i. 15.

Χερουβίς, Χερουβιν — Heb. שֶׁרוֹב, cherub, plural שֶׁרוֹבִים, cherubim. Used only once. "And over it the cherubim of glory." Heb. ix. 5.

'Όσαρά — from Heb. יָסַרְעָה, save now, from יָרֵך, to be safe and יָך, now, a particle of exhortation. ("Save now, I beseech thee, O Lord") (Ps. cxvii. 25). Used three times by Matthew, twice by Mark, and once by John, all concerning one occasion. "The multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David." Matt. xxi. 9. Not used by Luke or other New Testament writers.
These twenty-six words are all, so far as I can discover. In reviewing them we remark,—

1. The Hebraistic character of New Testament Greek does not come largely from its Hebrew words. The word which makes the strongest impression upon the cursory reader is Ἀμήν, especially as solemnly reiterated in John's Gospel. But this in the Gospels is given as the utterance of one who spoke in a language foreign to Greek. It is also exclamatory, and on its face bears evidence of being but imperfectly incorporated into the vocabulary. The same may be said of ἀββα, Ἀλληλούια, κορβάν, μαρὰν ἄδα, ἰαββί, ἰαββούνι, ἰακά, σαβαώθ, χερουβίμ, and Ωσαύνα. Several are found only once, βάτος, Ἰουδαίω, Ἰουδαιώκως, κόρος, μαρὰν ἄδα, προσάββατον, ἰακά, σαββατισμός, σίκερα, and χερουβίμ. The only words which occur with any frequency, and which have in all respects the treatment of native words, are γεέννα, and σάββατον; but the former is used but once out of the first three Gospels. These borrowed words, then, go but a little way in revealing the presence of Hebrew influence. Yet they are a convenient starting-point for investigation, and their existence makes certain a multitude of Hebraisms, of a less obtrusive character, consisting of changes of meaning in single words, and the adoption of Hebrew constructions and phraseology.

2. How many of these words are found in the Septuagint? There are twelve, viz. Ἀλληλούια, Ἀμήν, βάτος, κόρος, μάννα, πάσχα, προσάββατον, σαβαώθ, σάββατον, σίκερα, χερουβίμ, and the proper name Γαέννα, used in Josh. xviii. 16, as a strictly geographical designation, for which elsewhere is found φαραγγίωνυμ (Josh. xv. 8) and γε Βενενύμ (2 Chron. xxviii. 3). The originals of these are pure Hebrew. Of the remainder the following are from the Aramaean: ἀββα, μαρὰν ἄδα, ἰακά, σάτον, and probably Ωσαύνα, for the Jewish multitude in employing this word seem not so much to be quoting from the Psalms as using a familiar interjection.

That no more of these words are found in the Septuagint is what we ought to expect; for the language of the New
Testament is not a book-dialect made up by students of the Septuagint, but the genuine speech of the people, growing by adopting new forms, as ἀββᾶ, or taking a word of narrow meaning and expanding it to reach beyond this world, like γέννα.

3. It should be noticed that but few of these words touch important doctrine. Six are titles of respect or expressions of emotion, ἀββᾶ, Ἀλληλούϊα, ἀμήν, ῥαββί, ῥαββουνί, ῥακά, and Ἡσαυνά. Three are measures, βάτος, κόρος, and σάτον. Seven are purely historical, Ἔβραιοἱ, Ἰουδαίω, Ἰουδαῖως, Ἰουδαίοις, προσάββατον, σύκερα, and χεροβιμ. Five are used in the enforcement of duty, κορβάν, μαμώνᾶς, μάννα, μαρὰν ἁβά, σάβαώθ. Of the remaining, five, ἀββᾶ, πάσχα, σαββατισμός, and σάββατον, have doctrinal reference, but not prominently; thus leaving γέννα as the one doctrinal word, standing out in awful distinctness as the word of doom.

4. The presence of Hebrew and Aramaean words in other late Greek writers ought here to be discussed, but we shall not attempt to do it. Josephus uses βάτος, Ἰουδαίω, Ἰουδαῖως, κορβάν, κόρος, μάννα, πάσχα, σάββατον, σάτον, and χεροβιμ, besides others not found in the New Testament. The words which have gained currency by association with the life of Jesus we should not expect to find in Josephus. The Greek Christian Fathers took up and bore on most of them in a course that has reached our day, ἀββᾶ, Ἀλληλούϊα, ἀμήν, γέννα, κορβάν, μαμώνᾶς, μάννα, πάσχα, σάββατον, χεροβιμ, and Ἡσαυνά. Does it not appear from this that devotion, the world over, does literally use "the language of Canaan?"

While we confess our inability to discuss the Hebrew element in the later Greek writers, we wish to ask the following question of those competent to answer it: Does not the Hebrew element (in opposition to the Latin), gradually fade out of Byzantine Greek, and does not a comparative study of this element in Greek authors from Josephus to Eusebius throw some light upon the time of the composition of the New Testament?
It remains to enumerate the proper names of Semitic origin, which we will do without references to chapter and verse, and referring the reader to Robinson’s Lexicon and Smith’s Dictionary for the origin and signification of the words.


In this list we have not thought it worth the while to distinguish between words found in the classical period and in later authors. The former are few; and the great number of foreign names thus thrust upon the Greek, a large proportion of them without inflection, give a Hebrew coloring to the text far beyond what comes from the legitimate vocabulary. After setting by themselves the first chapter of Matthew and the third of Luke, there still remain sprinkled through the various portions such unconformable words as 'Aespaum, 'Isaac, and 'Iakov, which make one feel that grammatically, the Old Testament is going rough-shod over the New.

It is hardly necessary to remark that nearly all the foregoing personal names are found in the Old Testament. Of the exceptions the most notable is 'Elisabet (Elizabeth).

A few words of explanation may be well as to the forms of the three precious names 'Isouk, 'Isawen, Maria.

Our word Jesus does not closely resemble Joshua, with which it is identical; but taking the later form of Joshua, viz. Jeshua, or Yeshua, and remembering that sh must be represented in Greek by s, and long u by ou, we have 'Isoua, which by partial inflection becomes 'Isouk.

'Iswen, though not greatly changed from the Hebrew, seldom brings to mind its Old Testament original; for who identifies John with Johanan, and Jehohanan, although the meaning, God-given, is well worth remembering?
The name *Mapia*, Maria, is curiously set off by an un instructed imagination in the Latin Hymns as derived from *mare*, the sea,—"Ave maris stella." But we must rather identify it, as its other form *Mapiam* shows, with the Miriam of the Red Sea song, even if her name does mean "rebellion." The Miriam is lost in the Mary.

---

**ARTICLE IV.**

THE TRUE BASIS OF FELLOWSHIP IN THE CONGREGATIONAL CHURCHES.

BY REV. GEORGE N. BOARDMAN, DD., PROFESSOR, ETC., CHICAGO, ILL.

The following Article was prepared for "The General Congregational Association of Illinois," in fulfilment of its appointment, and is now published at its request.

The topic assigned me is:

"What is the True Basis of Fellowship in the Congregational Churches?"

Fellowship is the natural consequence of adoption. When we have become members of the family of God, we are jointheirs with Christ of the inheritance which God grants to his children. Fellowship is the participation, through the Holy Spirit, of each believer in the sufferings and glory of Christ, and in the blessings which all believers receive from Christ, and enjoy with him. It is not implied that each Christian receives the same degree of divine aid, but that all draw from a common treasury, and that each receives advantage from what is bestowed upon any one. The term, therefore, designates a necessary relation of Christians to one another and to their Lord. It expresses their partnership in a common possession.

The Greek word translated fellowship is *koinonia*, and might be translated the commonwealth. But the wealth or

---

1 See March's Latin Hymns, p. 267.