ARTICLE III.

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

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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:

Ἐλωί — Aramaean אֱלָהִי, for the Hebrew אֵלִי, from אֵל, *God*, with the suffix ־ִי, *my*, "My God." Mark xv. 34.

Ἐφφαθά — Aram. אֶתְפְּתַח, imperative middle from פְּתַח, *to open*; "Be opened." Mark vii. 34.

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Ἠλί — See Ἐλωί above. "My God." Matt. xxvii. 46.

Κοῦμι — Hebrew, קוּמִי, imperative feminine, from קוּם, to *rise*. "Arise." Mark v. 41.

Λεμά, Λαμᾶ — Heb. לָמָה, from the preposition לְ, *for*, and מָה, *what*. "Why?"

Σαβαχθανί — Chaldee, שְׁבַקְתָּנִי, second person singular from שְׁבַק, *to leave*, with the verbal personal suffix נִי־, *me*. With Λαμᾶ, above, "Why hast thou forsaken me?" Matt. xxvii. 46; Mark xv. 34.

Ταλιθά — Aram. טְלִיתָא, "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):

Ἀῤῥαβών — עֲרָבוֹן, *earnest-money*, from עָרַב, *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.

Βύσσος — בּוּץ, from a root meaning *white*. "Was clothed in purple and *fine linen*." Luke xvi. 19. "Merchandize ..... of pearls and *fine linen*." Rev. xviii. 12.

Κάμηλος — גָּמָל, *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.

Κιννάμωμον — קִנָּמוֹן, *cinnamon*. "No man buyeth ..... *cinnamon* and odors." Rev. xviii. 13.

Κύμινον — כַּמּוֹן, *cummin*. "Tithe of mint, anise, and *cummin*." Matt. xxiii. 23.

Λίβανος — לְבֹנָה, *frankincense*, from לָבַן, *to be white*. "*Frankincense* and myrrh." Matt. ii. 11. "No man buyeth ..... *frankincense* and wine." Rev. xviii. 13.

Λιβανωτός — derived from the preceding, is found in Herodotus in

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the same sense, but is used in the New Testament in a different sense. "Having a golden *censer*." Rev. viii. 3 and 5.

Σάπφειρος — סַפִּיר, *sapphire* from סָפַר *to scrape*. "The second [foundation was] *sapphire*." Rev. xxi. 19.

Συκάμινος — שִׁקְמָה, *a sycamore tree*. "Ye might say unto this *sycamine tree*." Luke xvii. 6.

Ὕσσωπος — אֵזוֹב, *hyssop*. "Put it upon *hyssop*." John xix. 29. "Scarlet wool and *hyssop*." Heb. ix. 19.

To these ten should perhaps be added ἄλφα, אֶלֶף (Rev. i. 8, 11; xxi. 6; xxii. 13), *συκομωραία* from the same as *συκάμινος*, if the Greek composition be discredited (Luke xix. 4), *ἰῶτα*, יוֹד, "jot" (Matt. v. 18), and *καρχηδών*, *carbuncle*, if that be the true reading for *καλχηδών* 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 אַבָּא, corresponding to the Hebrew אָב, *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.

Ἀλληλούϊα — Hebrew הַלְלוּיָהּ, from הַלְלוּ, *praise ye*, and יָהּ, a shortened form of Jehovah or Yahveh — *Praise ye Jehovah*. This

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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.

Ἀμήν — Hebrew אֲמֵן, *firm*, from אָמַן, *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.

Βάτος — (masculine), Heb. בַּת, *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.

Γέεννα — Heb. גֵּי־הִנֹּם, *valley of Hinnom*, from גַּיְא, *valley*, and הִנֹּם, *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.

Ἑβραϊστί — from ἑβραΐζω, *to speak Hebrew*, from עֵבֶר, *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 Ἑβραϊκός, Ἑβραῖος, and Ἑβραΐς may be classed as proper names.

Ἰουδαΐζω — from יְהוּדָה, Judah. Used only once. "Why compellest thou the Gentiles *to live as do the Jews.*" Gal. ii. 14.

Ἰουδαϊκῶς — from the same through Ἰουδαϊκός. Used only once. "Livest after the manner of the Gentiles and not *as do the Jews.*" Gal. ii. 14.

Ἰουδαϊσμός — from Ἰουδαΐζω. Used twice. "My conversation in time past in the *Jews' religion.*" Gal. i. 13. "And profited in the *Jews' religion.*" i. 14. Ἰουδαϊκός and Ἰουδαῖος may be classed as proper names.

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Κορβᾶν, κορβανᾶς — Heb. קָרְבָּן, *an offering;* used over seventy times in Leviticus and Numbers, in our version "offering" or "oblation," Septuagint, δῶρον. The indeclinable form κορβᾶν is translated by Mark, but Matthew uses κορβανᾶς 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.

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

Μαμωνᾶς — Chaldee, מָמוֹנָא. Alford quotes from Augustine, "Lucrum Punice mammon dicitur." Used four times. "Ye cannot serve God and *mammon.*" Matt. vi. 24. "Make to yourselves friends of the *mammon* of unrighteousness." "If, therefore, ye have not been faithful in the unrighteous *mammon.*" "Ye cannot serve God and *mammon.*" Luke xvi. 9, 11, 13.

Μάννα — Heb. מָן, 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.

Μαρὰν ἀθά — Aram. אֲתָא, *to come*, and מָרָן, or מָרְנָא, *Lord.* The Lord comes. Used only once. "If any man love not the Lord Jesus Christ, let him be Anathema *Maran-atha.*" 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.

Προσάββατον, from σάββατον. See below. Used once only. "Because it was the preparation, that is, the *day before the Sabbath.*" Mark xv. 42.

Ῥαββί, Heb. רַבִּי, from רַב, *great man, master*, and suffix יִ, *my.* Used frequently in the Gospels, not in Luke. "And to be called of men *Rabbi, Rabbi.*" Matt. xxiii. 7. "Then Judas which betrayed him answered and said, *Master*, is it I?" Matt. xxvi. 25. Nine

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

Ῥαββουνί — 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.

Ῥακά — Aram. רֵיקָא, corresponding to the Heb. רִיק, *empty*. Used only once. "Whosoever shall say to his brother *Raca*, shall be in danger of the council." Matt. v. 22.

Σαβαώθ — Heb. צְבָאוֹת, *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.

Σαββατισμός, from σαββατίζω, from σάββατον. See the following. Used only once. "There remaineth therefore a *rest* to the people of God." Heb. iv. 9.

Σάββατον — Heb. שַׁבָּת, *a Sabbath*, from שָׁבַת, *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.

Σάτον — Aram. סָאתָא, Heb. סְאָה, *a seah*, a dry measure of about a peck and a half; in our version simply "measure." Gen. xviii. 6. Used twice. "Leaven which a woman took and hid in three *measures* of meal." Matt. xiii. 33. See Luke xiii. 21.

Σίκερα — Heb. שֵׁכָר, *intoxicating drink*, from שָׁכַר, *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.

Χερουβίμ, Χερουβείν — Heb. כְּרוּב, *cherub*, plural כְּרוּבִים, *cherubim*. Used only once. "And over it the *cherubim* of glory." Heb. ix. 5.

Ὡσαννά — from Heb. הוֹשִׁיעָה נָא, *save now*, from יָשַׁע, *to be safe* and נָא, *now*, a particle of exhortation. ("*Save now*, I beseech thee, O Lord" (Ps. cxviii. 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.

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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 *ἀββᾶ*, *Ἀλληλούϊα*, *κορβᾶν*, *μαρὰν ἀθά*, *ῥαββί*, *ῥαββουνί*, *ῥακά*, *σαβαώθ*, *χερουβίμ*, and *Ὡσαννά*. Several are found only once, *βάτος*, *Ἰουδαΐζω*, *Ἰουδαϊκῶς*, *κόρος*, *μαρὰν ἀθά*, *προσάββατον*, *ῥακά*, *σαββατισμός*, *σίκερα*, and *χερουβίμ*. The only words which occur with any frequency, and which have in all respects the treatment of native words, are *γέεννα*, 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. *Ἀλληλούϊα*, *ἀμήν*, *βάτος*, *κόρος*, *μάννα*, *πάσχα*, *προσάββατον*, *σαβαώθ*, *σάββατον*, *σίκερα*, *χερουβίμ*, and the proper name *Γαιέννα*, used in Josh. xviii. 16, as a strictly geographical designation, for which elsewhere is found *φάραγξ Ἐννόμ* (Josh. xv. 8) and *γὲ Βενεννόμ* (2 Chron. xxviii. 3). The originals of these are pure Hebrew. Of the remainder the following are from the Aramaean: *ἀββᾶ*, *μαρὰν ἀθά*, *ῥακά*, *σάτον*, and probably *Ὡσαννά*, 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

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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 *γέεννα*.

3. It should be noticed that but few of these words touch important doctrine. Six are titles of respect or expressions of emotion, *ἀββᾶ*, *Ἀλλελούϊα*, *ἀμήν*, *ῥαββί*, *ραββουνί*, *ῥακά*, and *Ὡσαννά*. Three are measures, *βάτος*, *κόρος*, and *σάτον*. Seven are purely historical, *Ἑβραϊστί*, *Ἰουδαΐζω*, *Ἰουδαϊκῶς*, *Ἰουδαϊσμός*, *προσάββατον*, *σίκερα*, and *χερουβίμ*. Five are used in the enforcement of duty, *κορβάν*, *μαμωνᾶς*, *μάννα*, *μαρὰν ἀθά*, *σαβαώθ*. Of the remaining, five, *ἀββᾶ*, *πάσχα*, *σαββατισμός*, and *σάββατον*, have doctrinal reference, but not prominently; thus leaving *γέεννα* 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*, *Ἰουδαΐζω*, *Ἰουδαϊκῶς*, *κορβᾶν*, *κόρος*, *μάννα*, *πάσχα*, *σάββατον*, *σάτον*, and *χερουβίμ*, 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*, *Ἀλλελούϊα*, *ἀμήν*, *γέεννα*, *κορβᾶν*, *μαμωνᾶς*, *μάννα*, *πάσχα*, *σάββατον*, *χερουβίμ*, and *Ὡσαννά*. 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?

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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.

Ἀαρών, Ἀββαδδών, Ἀβελ, Ἀβιά, Ἀβιάθαρ, Ἀβιληνή, Ἀβιούδ, Ἀβραάμ, Ἄγαβος, Ἄγαρ, Ἀδάμ, Ἀδδί, Ἀδμειν (Tisch.), *Ἀζώρ, Ἄζωτος, Ἀινών, Ἀκελδαμά, Ἀλφαῖος, Ἀμιναδάβ, Ἀμών, Ἀμώς, Ἀνανίας, Ἄννα, Ἄννας, Ἀραβία, Ἀράμ, Ἄραψ, Ἀριμαθαία, Ἀρμαγεδδών, Ἀρνεί* (Tisch.), *Ἀρφαξάδ, Ἀσά, Ἀσήρ, Ἄχαζ, Ἀχείμ, Βάαλ, Βαβυλών, Βαλαάμ, Βαλάκ, Βαραββᾶς, Βαράκ, Βαραχίας, Βαρθολομαῖος, Βαρἰησοῦς, Βαρνάβας, Βαρσαβᾶς, Βαρτίμαιος, Βεελζεβούβ, Βελίαλ, Βενιαμίν, Βερνίκη, Βηθαβαρά, Βηθανία, Βηθεσδά, Βηθλεέμ, Βηθσαϊδά, Βηθφαγή, Βοανεργές, Βοόζ, Βοσόρ, Γαββαθά, Γαβριήλ, Γάδ, Γαδαρηνός, Γάζα, Γαλιλαία, Γαλιλαῖος, Γαμαλιήλ, Γεδεών, Γεθσεμενῆ, Γεννησαρέτ, Γεργεσηνός, Γολγοθᾶ, Γόμορρα, Γώγ, Δαβίδ, Δαμασκός, Δαμασκηνός, Δανιήλ, Ἔβερ, Ἑβραϊκός, Ἑβραῖος, Ἑβραΐς, Ἐζεκίας, Ἐλαμῖτης, Ἐλεάζαρ, Ἐλιακείμ, Ἐλιέζερ, Ἐλιούδ, Ἐλισάβετ, Ἐλισαῖος, Ἐλμωδάμ, Ἐλύμας, Ἐμμανουήλ, Ἐμμαούς, Ἐμμόρ, Ἐνώς, Ἐνώχ, Ἐσλί, Ἐσρώμ, Εὖα, Ἐφραΐμ, Ζαβουλών, Ζακχαῖος, Ζαρά, Ζαχαρίας, Ζεβεδαῖος, Ζοροβάβελ, Ἠλί, Ἠλίας, Ἤρ, Ἡσαΐας, Ἡσαῦ, Θαδδαῖος* (?), *Θάμαρ, Θάρα, Θευδᾶς* (?), *Θωμᾶς, Ἰάειρος, Ἰακώβ, Ἰάκωβος, Ἰαννά, Ἰαρέδ, Ἰδουμαία, Ἰεζαβήλ, Ἱερεμίας, Ἰεριχω, Ἱεροσόλυμα, Ἱεροσολμίτης, Ἰεσσαί, Ἰεφθάε, Ἰεχονίας, Ἰησοῦς, Ἰόππη, Ἰορδάνης, Ἰουδαία, Ἰουδαϊκός, Ἰουδαῖος, Ἰούδας, Ἰσαάκ, Ἰσαχάρ, Ἰσκαριώτης, Ἰσραήλ, Ἰσραηλίτης, Ἰτουραία, Ἰωάθαμ, Ἰωάννα, Ἰωαννᾶς, Ἰωάννης, Ἰωβ, Ἰωήλ, Ἰωνάν, Ἰωνᾶς, Ἰωράμ, Ἰωρείμ, Ἰωσαφάτ, Ἰωσῆς, Ἰωσήφ, Ἰωσίας, Καϊάφας, Κάϊν, Καϊνάν, Κανᾶ, Καναίτης, Καπερναούμ, Κεδρών, Κηφᾶς, Κίς, Κλωπᾶς, Κορέ, Κωσάμ, Λάζαρος, Λάμεχ, Λεββαῖος, Λευΐ, Λευΐτης, Λευϊτικός, Λύδδα, Λωΐς* (?), *Λώτ, Μαάθ, Μαγδαλά, Μαγδαληνή, Μαγώγ, Μαδιάμ, Μαθουσάλα, Μαϊνάν, Μαλελεήλ, Μάλχος, Μαναήν, Μανασσῆς, Μάρθα, Μαρία* and *Μαριάμ, Ματθαῖος, Ματθάν, Ματθάτ, Ματθίας, Ματταθά, Ματταθίας, Μελεᾶς, Μελχί,*

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Μελχισεδέκ, Μεσσίας, Μιχαήλ, Μολόχ, Μωσῆς, Ναασσών, Ναγγαί, Ναζαρέτ, Ναζαρηνός, Ναζωραῖος, Ναθάν, Ναθαναήλ, Ναΐν, Ναούμ, Ναχώρ, Νεεμάν, Νεφθαλείμ, Νηρί, Νινευΐ, Νινευΐτης, Νῶε, Ὀζίας, Ὀυρίας, Ῥαάβ, Ῥαγαῦ, Ῥαμᾶ, Ῥαχάβ, Ῥαχήλ, Ῥεβέκκα, Ῥησά, Ῥοβοάμ, Ῥουβήν, Ῥοῦθ, Σαδδουκαῖος, Σαδώκ, Σαλά, Σαλαθιήλ, Σαλείμ, Σαλήμ, Σαλμών, Σαμάρεια, Σαμαρείτης, Σαμαρεῖτες, Σαμουήλ, Σαμψών, Σαούλ, Σαπφείρα, Σάρεπτα, Σαρούχ, Σάρρα, Σαρών, Σατᾶν, Σαῦλος, Σεμεΐ, Σήθ, Σήμ, Σιδών, Σιδώνιος, Σιλωάμ, Σίμων, Σινᾶ, Σιών, Σόδομα, Σολομών, Σουσάννα, Συμεών, Συχάρ, Συχέμ, Ταβιθά, Τύριος, Τύρος, Φαλέκ, Φανουήλ, Φαραώ, Φαρές, Φαρισαῖος, Χαναάν, Χαναναῖος, Χαρράν, Χοραζίν (?), *Χουζᾶς* (?), *Ὠβήδ, Ὠσηέ.*

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 *Ἀβραάμ, Ἰσαάκ,* and *Ἰακώβ,* 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 *Ἐλισάβετ* (Elizabeth).

A few words of explanation may be well as to the forms of the three precious names *Ἰησοῦς, Ἰωάννης, Μαρία.*

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 *Ἰησουα*, which by partial inflection becomes *Ἰησοῦς.*

Ἰωάννης, 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?

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The name *Μαρία*, Maria, is curiously set off by an uninstructed imagination in the Latin Hymns as derived from *mare*, the sea,—"Ave maris stella."[1] But we must rather identify it, as its other form *Μαρίαμ* 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 joint-heirs 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 *κοινωνία*, and might be translated the commonwealth. But the wealth or

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

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