The Mischief of Transliteration

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Précis: Many words in English translations of the New Testament are transliterations rather than translations. The author identified 53 Greek words in Matthew that are commonly transliterated. Looking at examples in Matthew helps us identify this practice and find better ways to understand and (perhaps) better translate these words.

Introduction

Translation of biblical texts into modern languages is an ongoing necessity in the service of the church. While the meaning of words and passages may be fixed in the ancient texts, modern languages change constantly, requiring the ongoing projects of new and refreshed translations. While this is true for all current languages, this paper will be restricted to English, the most widespread target language for Bible translation.

D. A. Carson wrote "translation is treason."[1] While this may be overstatement, Carson means that moving a text from a source language to a target language may involve additions to meaning (even unintended) as well as subtractions from the richness of the original wording (also unintended). Even the best translations are approximations of the original texts.

History teaches us that the church did not believe inspiration or authority was restricted to texts in Hebrew, Aramaic, or Greek. The early church, however, used the Septuagint (LXX), a collection of books that included translations of Hebrew and Aramaic texts into the common Greek of the time.[2] The comfort level of the earliest church with the LXX is shown by its pervasive use as the primary source for quotations from the Jewish Scriptures by the authors of the New Testament. As one scholar puts it, "[The LXX] was the Bible of the apostolic church—the writers of the New Testament quote from it extensively."[3] Another scholar goes even further to say, "The Old Testament, like the New Testament, was tacitly accepted as a Greek work …"[4]

While the translated books of the LXX were produced over many decades by many scholars, some basic observations are in order as the basis for this study. First, outside of place names and personal names, the LXX translators generally avoided transliteration of Hebrew or Aramaic words. Second, comparison of the LXX with Hebrew/Aramaic originals usually allows us to see what the source words were for their Greek renderings. Third, the vocabulary of the LXX plays a major role in the word choices for the New Testament authors, especially in theological language.

Transliteration in Translation

To me, one of the great dangers of translation is only to **transliterate** a word. Transliteration is done when a word is simply respelled using the alphabet of another language. Or, as the United Bible Societies translation handbooks state it, transliteration "is to represent in the receptor language the approximate sounds or letters of words occurring in the source language. Transliterating is different from **translating**."[5]

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[1] D. A. Carson, *The Inclusive Language Debate: A Plea for Realism*. Grand Rapids: Baker, 1998, p. 47.

[2] The identification of the text of the LXX circulating in the first century is a matter of debate, but not significant for this study.

[3] J. William Johnston, "Septuagint," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

[4] Sidney Jellicoe, *The Septuagint and Modern Study,* Ann Arbor: Eisenbrauns, 1978, p. 354. Further, Jellicoe says, "[W]hen the books of the New Testament came into general circulation, both LXX and the New Testament as the accepted Scriptures of the Christian Church were transmitted side-by-side."

[5] Barclay M. Newman Jr. and Philip C. Stine, *A Handbook on Jeremiah*, UBS Handbook Series (New York: United Bible Societies, 2003), 1045.

If we take the Greek word **λόγος** and convert it to the English alphabet, it become **logos**. But when we do this, we have not really translated anything. Once a word is transliterated from the source language to the target language, a new word is created, and this word is unmoored from its original source lemma. As with any word in any language, it takes on a life of its own and its meaning may change over time.[6]

Translators use transliteration for many reasons. In English translations, a powerful factor is the wording of previous, influential translations. The text of the King James Version still has a deep level of sway in this area. If the KJV translators chose to transliterate a particular word, the newly created lemma became part of English literature and persisted, in some cases, until today. This does not guarantee, however, that the transliterated term from the early seventeenth century retains even the sense the KJV people attributed to it 400 years ago. Words may change in meaning over time, and this hold true for those words whose origin is from transliteration.

A second reason for transliteration rather than translation is the perceived lack of a suitable word in the target language. In such cases, the translator may deem transliteration accompanied by an explanatory gloss if preferable to inadequate or misleading wording. This is particularly true of place names and personal names. While the Hebrew reader may realize that ὁ Μελχισέδεκ means "my righteous king"[7] in Hebrew, English translators have traditionally left such names in a transliterated form from the source texts. Βηθλέεμ[8] may mean "house of bread" in Hebrew, but our long tradition of naming the birthplace of Jesus "Bethlehem" makes translation of the term problematic.

Matthew as Case Study

In the interest of contributing to the best possible English translation of the New Testament books, this study investigated Matthew to find instances of transliteration, identify problems caused by lack of translation, and suggest remedies. Matthew is a good test case because of his apparent knowledge of both the Hebrew Bible and the LXX.

To limit the results to a manageable number of words, this study did not consider:

1. Place names,
2. Proper names, and
3. Texts where Matthew desires to preserve the *ipsissima verba* from an original incident.[9]

Determination of whether a word was transliterated was made by the author of this study via a careful reading of the entire book of Matthew in Greek.[10] Admittedly, English translations vary on the decisions to transliterate or translate a certain word. The author primarily compared the text of the *NIV* with some consultation with the *NRSV* and the *KJV*.

The study found 53 words that appear to be commonly transliterated rather than translated in Matthew. These may be divided into three categories (see Appendix for a full listing of all these words as placed into the categories).

1. Ten words entering English as **near-equivalents** to the Greek words. Since Greek was a formative influence on ancient Latin, and Latin a formative influence on early English, it is not surprising that some words in Matthew have similar counterparts in modern English with the appearance of transliteration.

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[6] For more on the dangers of transliteration, see my blog posts: "Theological Mistakes #6: Transliteration," https://krausekorner.wordpress.com/2012/02/15/theological-mistakes-6/ or "The Name of God: Part 1," https://krausekorner.wordpress.com/tag/transliteration/.

[7] The author of Hebrews certainly knows the meaning of this name, Heb 7:2.

[8] Matt 2:1.

[9] For example, the *Ηλι ηλι λεμα σαβαχθανι* of Matt 27:46.

[10] And he may have missed some examples.

2. Five words which may be considered **loanwords** transliterated into Greek from Hebrew words by the LXX translators. In these five instances, such a Hellenized Hebrew term is also used by Matthew.[11]

3. Thirty-eight words commonly **transliterated that could be translated**. Five of these are not found in the LXX and one appears only in the deuterocanonical LXX books (no Hebrew original). Of the thirty-two remaining, all show the LXX chose to translate rather than transliterate the Hebrew term.

For this presentation, ten of the words or word groups deemed most important and interesting will be discussed below.

Transliterated Words in Matthew that Could Be Translated

1. ἄγγελος. Occurs 247x in the LXX,[12] 175x in the NT, 20x in Matt (64x in Rev).

In the LXX, translates מַלְאָךְ, "messenger." Whether or not this refers to a divine being or human being must be determined by the context. For example, Josh 7:22 uses this word to indicate messengers of Joshua, obviously humans. In Job 38:7, the LXX translates בְּנֵי אֱלֹהִים (sons of God) as ἄγγελοί, surely a reference to divine beings without the inclusion of the messenger function. The name "Malachi" is built on this word, raising the question if this is a personal name or a title, "my messenger." The LXX opted for the latter reading, translating מַלְאָכִי as ἀγγέλου αὐτοῦ, "his messenger."

The danger of transliteration today is that "angel" has a specific connotation for English speakers that does not include the function of a messenger or representative. Popular angelology suggests cute, rosy-cheeked babies with wings for some people. A more useful gloss might be to translate "messenger" when a human is indicated and "divine messenger" if the context so indicates.

2. ᾅδης. Occurs 73x in the LXX, 10x in the NT, 2x in Matt.

In the LXX, translates שְׁאוֹל, usually rendered as "grave" in English translations, but sometimes transliterated as "Sheol." The NIV transliterates ᾅδης as "Hades" 8x and translates it as the "realm of the dead" 2x.

Most troubling has been the translation of the KJV, rendered as "hell" or "Hell" all ten times.[13] This led to a translation of Matt 16:18 (πύλαι ᾅδου) as "gates of hell," leading many to misunderstand this as the "power of Satan" rather than the "power of death" as the text indicates. Furthermore, the KJV translation of Acts 2:27 and 2:31 as referring to Christ's soul being left "in hell," reinforces the ancient but dubious narrative the Jesus spent time in hell before the resurrection.

Hades in the ancient world was the realm of the dead. If you were in Hades, you were dead. Transliteration of ᾅδης may be preferable to mistranslating it as "hell," but why not render it with the understanding the NT authors would have maintained, "death" or "the place where dead people are"?

3a. βαπτίζω. Occurs 2x in the LXX, once referring to literal dipping in water (2 Kgs 5:14) and once to a figurative immersion in personal lawlessness (ἀνομία, Isa 21:4). It occurs 77x in the NT and 6x in Matt.
3b. Βάπτισμα. Does not occur in the LXX. Occurs 19x in the NT and 2x in Matt.
3c. Βαπτιστής. Does not occur in the LXX. Occurs 12x in the NT and 7x in Matt.

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[11] These are what *BDF* refers to as "Semitic loanwords." BDF §36.

[12] Note: references to occurrences in the LXX are to the canonical books, not the apocryphal books unless noted.

[13] Inexplicably, the first version of the NIV translated ᾅδης as "hell" in Luke 16:23 in the parable of the rich man and Lazarus.

This word group, from the root ΒΑΦ, 'dip,'[14] is variously translated "baptize," "baptism," and "Baptist." It is another prime example of the confusion caused by transliteration rather than translation. While the word group may be used figuratively (see Isa 21:4, cf. Mark 10:38-39), the meanings to the Greek readers of the LXX and the NT were unambiguous. They all refer to dipping or immersion; the action (βαπτίζω), the act (βάπτισμα), and the person doing the act (βαπτιστής).

Unfortunately, the decision by the KJV translators to follow earlier English versions[15] and leave the βαπτ- word group untranslated has caused a great deal of church historical conflict over the proper method of baptizing. Furthermore, it gives John the title "Baptist" (although in Mark 1:4, 6:14, 6:24 because of a participle form of βαπτίζω, NRSV translates "John the baptizer"). This term, Baptist, is identified by most English speakers today as a name used by certain types of Christians. Those outside the tradition have little understanding of the historical or biblical basis for being called a "Baptist." A simple rendering of something like "dip in water" would have averted this mischief long ago.

4a. **βλασφημέω**. Occurs 5x in the LXX, 34x in the NT, 3x in Matt.
4b. **βλασφημία**. Occurs 1x in the LXX, 18x in the NT, 4x in Matt.

The basic meaning of this word group is "to speak against someone in such a way as to harm or injure his or her reputation."[16] In Matthew, these words are transliterated as "blaspheme" or "blasphemy" when the object is a divine being (*e.g.*, Matt 26:65), but translated "slander" or "insult" when the object is a human being (*e.g.,* Matt 27:39). The NIV offers a fascinating example of this at Matt 12:31:

> And so I tell you, every kind of sin and slander (βλασφημία) can be forgiven, but blasphemy (βλασφημία) against the Spirit will not be forgiven.

Why the lack of consistency? BDAG offers this explanation, "Impious denigration of deity is esp. heinous and many translations reflect this emotive value in the loanword 'blasphemy'.[17] But BDAG goes on to say that the earliest readers of the NT would "think in terms of disrespect shown or harm done to a deity's reputation," a reference to the prevalent shame/honor orientation of the time.

Nonetheless, the transliteration "blaspheme" is poorly understood among Bible readers without theological education today. It does little to offer meaning to the underlying offense conveyed by the term.

The LXX translators used βλασφημέω sparingly (5x) to translate various Hebrew/Aramaic words (שָׁלוּ, נָאַץ, גָּדַף, חָרַף). None of these terms were transliterated by the LXX and all of them are translated into English with words other than "blaspheme" in various contexts. The wording of English Bibles since the KJV has no basis in the LXX practice. If English translators wish to convey a privileged sense of offense when the βλασφημ- words are directed to divine beings, an explanatory gloss such as "divine slander" or "insult of God" might work.

5a. δαιμονίζομαι. Does not occur in the LXX. Occurs 13x in the NT, 7x in Matt.
5b. δαιμόνιον. Occurs 7x in the LXX, 63x in the NT, 11x in Matt.

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[14] Bruce M. Metzger, *Lexical Aids for Students of New Testament Greek* (Grand Rapids: Baker, 1997, Kindle Edition, 2016), 77.

[15] In Matt 28:19, βαπτίζοντες is "baptizing" in the Geneva Bible (1557), "baptizing" in the Bishop's Bible (1568), and "baptysinge"in the Tyndale NT (1534). A fascicle of a copy of the Wycliffe New Testament (late 1300s) has "baptisynge" (https://lichfield.ou.edu/content/wycliffe-new-testament-chapter-28-prologue-mark).

[16] Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 433.

[17] BDAG, 178

As with "angel" (ἄγγελος), "demon" (δαιμόνιον) is a term firmly cemented into the vocabulary of English speakers. However, the popular conception of a demon may not square with what the first readers of Matthew would have understood. For example, the erstwhile Urban Dictionary offers this as one of several definitions of "demon": "the dark part of your mind, the crawling nagging feeling something's wrong, inner bad feelings."[18]

As BDAG notes, since the time of Homeric literature, Greek speakers had understood words from the δαιμόν- root as referring "to powerful entities that transcend ordinary experience"[19] without reference to whether they were malevolent or benign. The LXX offers little help, although Ps 96:5 (LXX 95:5) presents this theological verdict: πάντες οἱ θεοὶ (אֱלֹהֵים) τῶν ἐθνῶν δαιμόνια (all the gods of the nations are "demons")."

These words present something of a conundrum to translators, a long-standing example of the mischief of transliteration. Δαιμόνιον is always a malevolent being in Matthew. The accusation against John that "he has a demon" (Matt 11:18) is more than an insult. It is a warning against associating with him because of potential spiritual peril. But what translation choices do we have? "Demon" is a better choice than the KJV's translation, "devil," which has even more ambiguity to modern English speakers. "Evil spirit" leaves the reader open to the understanding of the Urban Dictionary poster, that when Jesus casts out a δαιμόνιον, he is just curing the blues of a person. Perhaps "evil spiritual being," although cumbersome, might be a good choice.

6a. λέπρα. 39x in the LXX (33x in Lev, all in 13-14), 5x in the NT, 1x in Matt.
6b. λεπρός. 13x in the LXX, 9x in the NT, 4x in Matt.

Most English versions transliterate λέπρα as "leprosy" and λεπρός as "leper." Neither resonate with modern English speakers who have no experience with a person suffering from a condition that would be diagnosed as "leprosy." The LXX provides background for the reader of the NT by showing that this physical condition had spiritual and social consequences to the people of Israel. The message of Leviticus was that a person with λέπρα was "unclean," thus ostracized from the community. This apparently included any condition of visible skin disease accompanied by a "whiteness" or scaling.

Translation of λέπρα, then, would be something like "skin condition that caused social ostracization," not neglecting the entailments of the Jewish context. But this is impossibly cumbersome. Perhaps something like "loathsome skin disease," or even "feared skin disease" would work.

An interesting corollary to this can be found in the current glut of advertising for pharmaceutical remedies on television. Millions suffer from a condition diagnosed as "plaque psoriasis," which can be both painful and embarrassing.[20] This is not to suggest λέπρα should be translated as "psoriasis," but the commercial message that this condition should not be exposed to the eyes of others does parallel part of the mistreatment of those with λέπρα in Jesus' world.

7. μάγος. Occurs 2x in the LXX (only in Dan), 6x in the NT, 4x in Matt.

This term has a unique history when it comes to transliteration. The KJV attempted to translate μάγος, offering "astrologers" in Daniel, "wise men" in Matthew, and "sorcerer" in Acts. The NRSV retained "wise men" in Matthew, but reverted to a semi-transliteration in Acts, "magician." The NIV has chosen full transliteration in Matthew, "Magi," and followed the NRSV with "magician" in Acts.

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[18] See https://www.urbandictionary.com/define.php?term=Demon, third definition, grammar and spelling corrected.

[19] BDAG, 210.

[20] WebMD.com estimates that 7M Americans suffer from plaque psoriasis. See https://www.webmd.com/skin-problems-and-treatments/psoriasis/plaque-psoriasis-facts.

"Magician" is simply inadequate in this case, for not only is it a transliteration, it implies a slight-of-hand performer along the lines of Penn and Teller today. It is clear from Matthew's account that these μάγοι studied the stars and were learned persons. Thus, the translation "wise men" is not out of place but may have unintended overlap with the slang expression "wise guy" today, simply a "smart aleck" rather than and educated person. Astrology is seen today by many people as pseudo-science and quackery (and rightly so), so the translation "astrologers" does not serve well. It is tempting in Matthew to translate μάγοι as "scholars," even "Persian scholars."

The case of Bar-Jesus (Elymas) may be best understood as a "soothsayer" based on Acts 13:8's claim that the name Ἐλύμας is equivalent to μάγος, and astrologers certainly engaged in predictions of the future.

8a. προφητεία. Occurs 7x in the LXX, 19x in the NT, 1x in Matt.
8b. προφητεύω. Occurs 110x in the LXX, 28x in the NT, 4x in Matt.
8c. προφήτης. Occurs 280x in the LXX, 144x in the NT, 37x in Matt.
8.d. ψευδοπροφήτης. Occurs 10x in the LXX, 11x in the NT, 3x in Matt.

The προφήτ- word group, occurring about 600x in the LXX and the NT, is, perhaps, the most transliterated word in the English Bible. Ironically, the LXX translators chose to translate the Hebrew root נבא with the Greek προφήτ- word group, never transliterating. These LXX words come into the NT, but English Bibles leave them untranslated.

The word comes from the old Greek verb, φημί, meaning "I speak." Adding the prepositional prefix προ ("before") results in προφήτης and its semantic kin, transparent words[21] for Greek speakers. The base meaning is "one who speaks before [others]," *i.e.,* a "spokesman" or "spokesperson." There is nothing in the word to limit the spokesperson to working for God.

The scope of this study allows for minimal discussion of this mischievous transliteration, but a couple of things are worth noting. First, transliteration as "prophet" places the emphasis upon the position a person might hold rather than the function a person might perform. This has allowed modern churches (and other groups) to attribute all sorts of things to the office of "prophet," some of which have nothing to do with being a spokesperson.

Second, it is interesting that the LXX's use of ψευδοπροφήτης (9x in Jer, 1x in Zech) is an interpretation of simple נָבִיא. There is no Hebrew term equivalent to ψευδο-, only context. By the time of the LXX translation of the prophets, there was an apparent desire to differentiate unmistakably the prophets of YHWH from the false prophets of their cities.

Third, this transliteration has contributed to confusion surrounding the nature of prophecy and the role of a prophet. Popular understanding limits a prophet to someone who foretells the future and a prophecy to a prediction of future events. Yet this is but a part of the function of prophets in the Bible. For example, the book of Revelation describes itself as a prophecy (Rev 1:3), but one of its primary messages is to call its readers to repent, echoing the message of the classical prophets of the OT.

If we forsake transliteration for this word group, perhaps we could see προφητεία as a "message," προφήτης as a "spokesperson," and προφητεύω as "delivering a message."

9a. ὑπόκρισις. Not in canonical LXX but occurs in 2 Macc 6:25 and PsSol 4:6. Occurs 6x in the NT, 1x in Matt.
9b. ὑποκριτής. Occurs 2x in the LXX (only in Job), 17x in the NT, 13x in Matt.

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[21] Semantic transparency is used in the field of linguistics to describe compound words whose meanings may be deduced as the reader knows the underlying meaning of the compound's lexemes. See "Transparency" in P.H. Matthews, *The Oxford Concise Dictionary of Linguistics* (Oxford: OUP, 2014), 413.

"Hypocrisy" and "Hypocrite" are terms often associated with teachings of Jesus and his condemnations of his opponents. Indeed, all but three occurrences of this word group come in the Synoptic Gospels.

These words had a well-known context outside our biblical occurrences. Classical Greek had long seen ὑπόκρισις as associated with the world of theater, "playing a stage role." [22] The word has a long history in English, but modern understanding may not reflect the biblical intent.

Our culturally in-tune source, the Urban Dictionary, has many definitions for hypocrisy. Here is one of the most entertaining:

> A liar two face that says one thing and does the other. Use their powers to make themselves appear to be better than they are, and if you give them a solid counter argument, they will rebut with nonsense.[23]

Harsh, but Jesus' condemnation of ὑπόκρισις in the Gospels is also harsh.

There is not a huge gap between the understanding of the English "hypocrite" and the first century ὑποκριτής, so this transliteration has created minimal mischief. However, translation should always be preferred to transliteration, so a possible alternative might be "pretending" and "pretender." A more current version of this might be "phoniness" and "phony," in current culture the opposite of being "authentic."

10a. χριστός. Occurs in the LXX 41x, 529x in the NT, 16x in Matt.
10b. ψευδόχριστος. Does not occur in the LXX. Occurs 2x in the NT, in parallel texts Matt 24:24 and Mark 13:22.

The word "Christ" is associated universally and almost exclusively with Jesus of Nazareth for most people today. It is understood by many as a surname as seen in the parody version sometimes heard in cursing, "Jesus H. Christ!"

Yet it is a simple word in Greek meaning "anointed one." [24] This meaning is clear when the related verb form (χρίω) is used and translated as "anoint" (see Luke 4:18, Acts 10:38). The Hebrew Bible uses forms of מָשִׁיחַ to refer to an anointed one, and thus give us the word "Messiah." Although the LXX does not use transliteration for מָשִׁיחַ, NT author John not only uses a transliteration in his Gospel; he helpfully translates it for his readers (Εὑρήκαμεν τὸν Μεσσίαν, ὅ ἐστιν μεθερμηνευόμενον Χριστός[25]).

A reading of the New Testament instances of χριστός shows there is a figurative nature to its use of the word as applied to Jesus. While the act of anointing may include oil (*cf.* Heb 1:9), it carries the sense of the purpose for the anointing beyond medical or hygienic functions. An anointed person in the OT was a chosen person and this was often associated with the house of David. The rich imagery is found in Psalm 2:2, usually understood as referring to David:

> The kings of the earth rise up
> > and the rulers band together
> > against the LORD and against his **anointed** …

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[22] BDAG, 1038.

[23] Corrected for grammar and spelling. See https://www.urbandictionary.com/define.php?term=Hypocrite.

[24] See Louw Nida, 53.82.

[25] Jn 1:41.

Unfortunately, as with μάγος, the NIV has reverted to a transliteration of the Hebrew מָשִׁיחַ ("Messiah") in some cases (*e.g.*, Matt 1:1). This mixes transliterations older and newer for no clear reason. Better would be to translate χριστός as the "Anointed One" or the "Chosen One."[26] Why this person is chosen is left to interpretation of context.

For Matthew studies, interpretation and translation of χριστός is crucial to the reader's understanding of the Good Confession pericope in Matt 16:13-20. The term χριστός occurs twice in this passage and is its focus. As Jesus queries his disciples concerning his identity, we are led to the powerful statement of Peter, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.[27] This is a strong word, but what is the significance of Peter's acknowledgement, "You are the Christ"? In the same context we are puzzled when after praising Peter, Jesus commands that the disciples to tell no one that αὐτός ἐστιν ὁ Χριστός.[28] If we let the idea of Christ = Chosen One guide our understanding a slightly different interpretation emerges. We begin to see that Peter's understanding is that Jesus is the one God has chosen, the fulfillment of prophecies throughout the book of Matthew concerning the Messiah. But any desire to broadcast Peter's conclusion is tempered by a hesitancy based in the realization that widespread recognition of Jesus as the Chosen One could drive events in ways he did not intend.

Summation

This study does not pretend it will have much influence on major English translation projects going forward. It must be admitted that some of these transliterated words have been entrenched in English Bibles for so long that they have gained status as legitimate members of the English language vocabulary.

Yet there is a great danger here. As stated above, transliterating a word creates a new word in the target language. Word meanings in any language may shift over time. Will English Bible translators be willing to recognize when the meaning of the originally transliterated term has changed so much that it is no longer the best choice for translation?

Appendices 1-3, Transliterated Words in Matthew

Same Root

	Lemma	Gloss	MK Count	Matthew Occurrences	LXX Example and Hebrew source word
Appendix 1: Words entering English as near-equivalents					
1.	ἄνηθον	Anise (KJV); dill (NIV, NRSV)	1	23:23	no
2.	ἀξίνη	axe; ax	1	3:10	Deut 19:5 גַּרְזֶן
3.	κάμηλος	camel	3	3:4; 19:24; 23:24	Job 1:3 גָּמָל
4.	κύμινον	cumin	1	23:23	Isa 28:25 כַּמֹּן

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[26] At least the creators of the Matrix series understood that Neo, the messianic figure, was "The Chosen One."

[27] Mt 16:16.

[28] Mt 16:20.

5.	λεγιών	legion	1	26:53	no
6.	μίλιον	a (Roman) mile	1	5:41	No
7.	παραλυτικός	paralytic	5	4:24; 8:6; 9:2 (2), 6	No
8.	πῦρ	fire	12	3:10, 11, 12; 5:22; 7:19; 13:40, 42, 50; 17:15; 18:8, 9; 25:41	Exod 40:38 אֵשׁ
9.	φήμη	report; news	1	9:26	Prov 15:30 שְׁמוּעָה
10.	ὥρα	hour; time	21	8:13; 9:22; 10:19; 14:15; 15:28; 17:18; 18:1; 20:3, 5, 9, 12; 24:36, 44, 50; 26:40, 45, 55; 27:45 (2),; 26:40, 45, 55; 27:45 (2), 46	Josh 11:6 עֵת

Appendix 2: Loan Words from Hebrew or Aramaic through the LXX					
	Lemma	Gloss	MK Count	Matthew Occurrences	LXX Example and Hebrew source word
1.	ἀμήν	truly; amen Hebrew אָמֵן , in verbal form is "believe" (Gen 15:6).	31	5:18, 26; 6:2, 5, 16; 8:10; 10:15, 23, 42; 11:11; 13:17; 16:28; 17:20; 18:3, 13, 18, 19; 19:23, 28; 21:21, 31; 23:36; 24:2, 34, 47; 25:12, 40, 45; 26:13, 21, 34	1 Chr 16:36 אָמֵן
2.	γέεννα	hell; Gehenna	7	5:22, 29, 30; 10:28; 18:9; 23:15, 33	No, but Jer 19:6 וְגֵיא בֶן־הִנֹּם
3.	ῥαββί	rabbi; teacher In Hebrew/Aramaic, "my lord." Louw-Nida refers to this as a "borrowing from Aramaic."	4	23:7, 8; 26:25, 49	Never ῥαββί but ῥαββα from רַב see Amos 6:2 "great Hamath"
4.	σάββατον	Sabbath	11	12:1, 2, 5 (2), 8, 10, 11, 12; 24:20; 28:1 (2)	Exod 16:23 שַׁבָּתוֹן
5.	σάκκος	sackcloth	1	11:21	Esth 4:1 שַׂק

Appendix 3: Transliterated words that could be translated					
	Lemma	Gloss	MK Count	Matthew Occurrences	LXX Example and Hebrew source word
1.	ἄγγελος	angel	20	1:20, 24; 2:13, 19; 4:6, 11; 11:10 (translated "messenger" in NIV), 13:39, 41, 49; 16:27; 18:10; 22:30; 24:31, 36; 25:31, 41; 26:53; 28:2, 5	Exod 3:2 מַלְאָךְ
2.	ᾅδης	Hades	2	11:23; 16:18	1 Sam 2:6 שְׁאוֹל

3.	αἱμορροέω	suffer with a hemorrhage	1	9:20	Lev 15:33 דָּוֶה
4.	ἀλάβαστρος	alabaster flask	1	26:7	2 Kgs 21:13 צַלַּחַת
5.	ἀπόστολος	apostle	1	10:2	no
6.	βαπτίζω	baptize	7	3:6, 11(2), 13, 14, 16; 28:19	2 Kgs 5:14 טָבַל
7.	βάπτισμα	baptism	2	3:7, 21:25	no
8.	βαπτιστής	baptist; baptizer	7	3:1; 11:11, 12; 14:2, 8; 16:14; 17:13	no
9.	βλασφημέω	revile; blaspheme; slander	3	9:3; 26:65; 27:39	Isa 52:5 נָאַץ
10.	βλασφημία	blasphemy; slander	4	12:31 (2); 15:19; 26:65	Ezek 35:12 נֶאָצָה
11.	δαιμονίζομαι	be possessed by a demon	7	4:24; 8:16, 28, 33; 9:32;12:22; 15:22	no
12.	δαιμόνιον	demon; evil spirit	11	7:22; 9:33, 34 (2); 10:8; 11:18; 12:24 (2), 27, 28; 17:18	Deut 32:17 שֵׁד
13.	διάκονος	servant; minister	3	20:26; 22:13; 23:11	Esth 1:10 שָׁרַת (verb)
14.	ἐκλεκτός	chosen; elect	4	22:14; 24:22, 24, 31	Num 11:28 בָּחִיר
15.	θρόνος	throne	5	5:34; 19:28 (2); 23:22; 25:31	2 Sam 7:16 כִּסֵּא
16.	λαμπάς	lamp; torch	5	25:1, 3, 4, 7, 8	Gen 15:17 לַפִּיד
17.	λάμπω	shine; shine forth	3	5:15, 16; 17:2	Isa 9:1 נָגַהּ
18.	λέπρα	leprosy	1	8:3	2 Chr 26:19 צָרַעַת
19.	λεπρός	leper	4	8:2; 10:8; 11:5; 26:6	Num 5:2 צָרַע
20.	μάγος	wise man; magus; magician	4	2:1, 7, 16 (2)	Dan 2:2 אַשָּׁף
21.	μυστήριον	mystery	1	13:11	Dan 2:18 רָז (Aramaic)

22.	παραβολή	parable	17	13:3, 10, 13, 18, 24, 31, 33, 34 (2), 35, 36, 53; 15:15; 21:33, 45; 22:1, 24:32	Num 23:7 מָשָׁל
23.	προσήλυτος	convert; proselyte	1	23:25	Josh 20:9 גֵּר
24.	προφητεία	prophecy	1	13:14	Jer 23:31 נְאֻם
25.	προφητεύω	prophesy	4	7:22; 11:13; 15:7; 26:68	Amos 2:12 נָבָא
26.	προφήτης see ψευδοπροφήτης	prophet	37	1:22; 2:5, 15, 17, 23; 3:3; 4:14; 5:12, 17; 7:12; 8:17; 10:41 (3); 11:9 (2), 13; 12:17, 39; 13:17, 35, 57; 14:5; 16:14; 21:4, 11, 26, 46; 22:40; 23:29, 30, 31, 34, 37; 24:15; 26:56; 27:9	1 Sam 3:20 נָבִיא
27.	σμύρνα, μύρον	myrrh	1	σμύρνα 2:11 μύρον 26:7, 12	Ps 45:8 (LXX 44:9) שֶׁמֶן
28.	σπόγγος	sponge	1	27:48	No
29.	συναγωγή	synagogue	9	4:23; 6:2, 5; 9:35; 10:17; 12:9; 13:54; 23:6, 34	Gen 28:3 קָהָל
30.	συνέδριον	council; Sanhedrin	3	5:22; 10:17; 26:59	Jer 15:17 See 2 Macc 14:5 סוֹד
31.	τάλαντον	talent	14	18:24; 25:15, 16, 20 (4), 22 (3), 24, 25, 28 (2)	2 Sam 12:30 כִּכָּר
32.	ὑμνέω	sing (a hymn)	1	26:30	Psa 22:22 (LXX 21:23) הָלַל
33.	ὑπόκρισις	hypocrisy	1	23:28	2 Macc 6:25, PsSol 4:6 (No Hebrew)
34.	ὑποκριτής	hypocrite	13	6:2, 5, 16; 7:5; 15:7; 22:18; 23:13, 15, 23, 25, 27, 29; 24:51	Job 34:30 חָנֵף
35.	Χριστός See ψευδόχριστος	Christ	16	1:1, 16, 17, 18; 2:4; 11:2; 16:16, 20; 22:42; 23:10; 24:5, 23; 23:63, 68; 27:17, 22	Ps 2:2 מָשִׁיחַ
36.	ψευδοπροφήτης	false prophet	3	7:15; 24:11, 24	Jer 6:13 נָבִיא "false" prophet by implication and context

| 37. | ψευδόχριστος | false messiah; false Christ | 1 | 24:24 | No |
| 38. | φυλακτήριον | phylactery | 1 | 23:5 | No |