

August 2005

Grace: a Contrastive Analysis of a Biblical Semantic Field

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*GRACE: A CONTRASTIVE ANALYSIS OF A
BIBLICAL SEMANTIC FIELD*

A Thesis

Presented in Partial Fulfillment of the Requirements for the

Degree of Master of Arts

with a

Major in English

in the

College of Graduate Studies

University of Idaho

by

Mary K. Bolin

May 1999

Major Professor: Douglas Q. Adams, Ph.D.

Authorization to submit thesis

This thesis of Mary K. Bolin, submitted for the degree of Master of Arts with a major in English and titled “*Grace: a Contrastive Analysis of a Biblical Semantic Field,*” has been reviewed in final form, as indicated by the signatures and dates given below. Permission is now granted to submit final copies to the College of Graduate Studies for approval.

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Abstract

This thesis is a contrastive analysis of a semantic field, a group of words with related but not identical meanings that all describe or pertain to one domain or semantic area. The semantic field *grace* is compared in English, German, Hebrew, Greek, and Latin. The source of the data is selected books from the Bible, both the Old Testament (OT) and the New Testament (NT). The English words include *grace*, *mercy*, *kindness*, *favor*, *compassion*, and *pity*, as well as *lovingkindness*, *goodness*, and *thanks*. Data was compiled by beginning with the words *grace* and *mercy* in the King James version (KJV) of the Bible, and then finding correspondences in the original Greek and Hebrew, Martin Luther's German Bible, and the Latin Vulgate.

This study begins with a discussion of semantic analysis, semantic fields, translation theory, and a survey of some other semantic field studies. Etymologies of the major words in all the languages except Hebrew follow, along with a componential analysis of the field in each language, and a pairwise comparison of the field *grace* in each language. The thesis ends with further conclusions from the data, including major correspondences, problem areas, and areas for further study.

Acknowledgements

I would like to acknowledge all the advice and support kindly given by Doug Adams during the completion of this thesis, which made a significant difference in how the project was shaped and carried out. I would also like to acknowledge committee members Steve Chandler and Jim Reece for their very helpful suggestions, questions, and advice. Thanks also to Kurt Queller for the opportunity to have wide-ranging and thought-provoking discussions about many topics in linguistics, which helped lead up to the formulation of the idea for this thesis.

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Chapter 1: Introduction

To express thanks in Spanish or Italian, one says *gracias* or *grazie*.¹ In French, the word is *merci*. *Grace* and *mercy* are pervasively associated, and have many aspects of meaning in common. The relationships between them can be analyzed as part of a larger semantic field of related words.

This thesis is a contrastive analysis of a semantic field that includes both *grace* and *mercy*. A semantic field is a group of words with related but not identical meanings that all describe or pertain to one domain or semantic area. The semantic field *grace* is compared in English, German, Hebrew, Greek, and Latin. The source of the data is selected books from the Bible, both the Old Testament (OT) and the New Testament (NT). The English words include *grace*, *mercy*, *kindness*, *favor*, *compassion*, and *pity* and some morphological variations of those words that are specified later. Also part of the English data are the words *lovingkindness*, *goodness*, and *thanks*. *Lovingkindness* is separated from *kindness* in the data, but is similar to it in form and meaning. *Goodness* covers a broad area, and only a few of the occurrences of *good* or *goodness* in the Bible are included in this data. *Thanks* is included in the NT data only, because the Greek word *charis* can mean both ‘grace’ and ‘thanks,’ as can Latin *gratia*. A few other words such as *pleasure* and *clemency* that occur infrequently are also included. Data was compiled by beginning with the words *grace* and *mercy* in the King James version (KJV) of the Bible, and then finding correspondences in the original Greek and Hebrew, Martin

¹ In this thesis forms and the names of semantic fields are italicized, while meanings and semantic attributes and features are in single quotes, e.g., “In the field *grace*, *mercy* means ‘kindness,’ but *kindness* lacks the feature ‘emotion.’ ” Italics are also used for other conventional purposes, for foreign words, titles, and so on.

Luther's German Bible, and the Latin Vulgate. As correspondences were compiled, more words were added, i.e., beginning with *mercy* led to its common Hebrew equivalent *cheched*. *Cheched* matches other English words such as *kindness*, which were then added to the data. In addition, *mercy* also matches the Hebrew *racham*, which also matches English *compassion*, and so on. In the same way, beginning with *grace* led to Hebrew *chen* which led to English *favor*, etc.

All these words have secular meanings and usage in addition to the religious meanings that they have. This study is primarily concerned with the religious meanings, and contrasts the words with each other in their usage in the Bible, rather than contrasting the uses of *grace*, for example, in religious and secular contexts. Moreover, the KJV and Luther translations represent Early Modern English and Early Modern High German, so that meanings and usage found there do not necessarily represent twentieth century usage. Obviously, the Hebrew, Ancient Greek, and Latin data represent even older usage. In addition, this data comes from a specific kind of text that is not meant to represent everyday speech or writing. It has a devotional, instructional, and proselytizing purpose that affects the choice and meaning of words. Not only that, the versions of the Bible and the languages represented here have influenced each other, whether through loan translation from Greek to Latin, or from Latin to German or English, through the influence of Luther's Bible on the KJV translators, through the semiticisms of the Greek NT and the effect of the Septuagint on NT writers, to the fact that the Latin Bible was beyond familiar even to those Reformation-era translators who went back to the original languages, and so on.

The idea for this thesis began with interest in the linguistic effect of the conversion of Germanic peoples to Christianity on the Germanic languages. The cultural exchange that occurred led to borrowing from Latin, and to loan translations such as Latin *miser cordia* being rendered as what is now German *Barmherzigkeit*. It also led to the adaptation of native Germanic words to a specialized, religious usage, as was the case with the German words *Gunst* and *Gnade* which were influenced by Latin *gratia* and the theological idea of ‘grace.’ The original intention was to concentrate on Germanic, and to compare English, German, and Swedish religious vocabularies, as representatives of different parts of the Germanic language family with greater or lesser mutual cultural and linguistic influence, but also with some very different historical influences. After the scope of the project was narrowed to the idea of comparing Bible versions, and of limiting the words examined to the semantic area of *grace/mercy*, it became clear that a significant part of the data would have to be the original Hebrew and Greek texts, and that the Vulgate Bible had to be included as well because of its influence on vernacular scriptures. At some subsequent point, only German and English remained of the Germanic languages, and the Reformation-era Martin Luther and KJV were chosen as the only two Germanic vernacular versions to be studied.

This study begins with a discussion of semantic analysis, semantic fields, translation theory, and a survey of some other semantic field studies. Etymologies of the major words in all the languages except Hebrew follow, along with a componential analysis of the field in each language, and a pairwise comparison of the field *grace* in each language. The thesis ends with further conclusions from the data, including major correspondences, problem areas, and areas for further study.

Statement of the Problem

The idea that language is a system is a fundamental one in linguistics, and is accepted by schools of thought that are otherwise at odds. While there are various approaches to describing the system and predicting its workings, the idea that language is systematic is not in question. One pioneer of the idea of systematicity was Saussure, who helped define structural linguistics, and whose concepts and terminology are still used.

Discovering a language's systems of phonology and syntax is not always straightforward, but semantic analysis can be even more elusive. Semantic analysis may focus on meaning at the sentential, utterance, or discourse level, but one major area of analysis is the organization of the lexicon, that is, word meaning or lexical semantics. From the structural principles of Saussure and the work of German linguists like Trier, to later work by Katz, Fillmore, and many others, the semantic field has been used to discover the lexical organization of a language by uncovering the semantic relations of lexical items to each other and the structure of various lexical domains. Lexical organization can be discovered through componential analysis; that is, the use of components of meaning or semantic features to contrast similar words, and the resulting construction of devices such as semantic fields and frames to display these contrasts. While componential analysis and the construction of semantic fields can be used to analyze a single language, they are also among the tools of contrastive linguistics, which contrasts the systems of more than one language.

This thesis uses the Bible as the source for the semantic field *grace*, and analyzes and describes that field in the Hebrew OT, Greek NT, and the Vulgate, KJV, and Martin Luther versions of the OT and NT. It uses pairwise comparison of each word and each

field to show frequency and co-occurrence, and includes componential analysis of each field in each language. These comparisons and analysis show areas of correspondence and disagreement, and show the shape of the field *grace* and the components of meaning found there. Much of the analysis concentrates on the English data, to take advantage of native speaker knowledge and intuition.

The Bible has existed in multiple languages since its beginning. The evangelizing aims of Christianity, as well as the polyglot world of the ancient Mediterranean, led to the translation of OT and NT scriptures into various vernaculars. There is a tension in approaches to Bible translation—“literal” for texts considered divinely inspired or sacred, against the desire to communicate meaning to the faithful. Modern translation theory has poles in alternation or tension—“semantic” vs. “communicative” translation, and Bible translation is the illustration *par excellence* of this tension.

The data is from different versions of the same texts: the originals and translations made from them. Contrastive studies often gather data from several languages using various sources such as texts, grammars, dictionaries, and informants. While sociolinguists such as Labov have developed a methodology for eliciting usage from speakers, this project is philological, using sacred texts and their translations that are not necessarily “natural” speech and certainly not the unselfconscious utterances that Labov describes.

This data consists of single words and deals with word-level meaning. In most of the discussion, a word is compared and contrasted with a single other word, in one language and among two or more languages. This level of comparison assumes that there has been a relatively “semantic” or even literal translation, in which there is a one-word

match for each occurrence of each word. Besides semantics, translation must take morphology, syntax, and other aspects of grammar into account, but these other areas are generally not considered in this project because the focus is on word-level meaning.

Chapter 2: Semantic Analysis

Semantics can be studied from the philosophical, cognitive, or anthropological points of view, among others. Semantic fields are part of the structuralist tradition of contrastive linguistics, and are discussed here from that point of view, primarily a linguistic one, with some mention of cognitive or connectionist theories as well.

Lyons points out that Saussure's structuralist view of language led him to devise three sets of dichotomies that are still used. These are the distinction between language and speech (*langue* and *parole*), between form and meaning (the "signifier" and the "signified"), and between paradigmatic and syntagmatic relations. All of these dichotomies are important to semantic analysis. The relationship of signifier (the lexical form) and the signified (what it represents) are implicit in this project (i.e., what is the *thing* or concept represented by the word *grace*), but paradigmatic and syntagmatic relations are of particular importance in semantic field analysis. Paradigmatic relations are those relations that individual words or lexical units have with each other—e.g., synonymy, antonymy, and the substitutability that words have in a certain paradigm. For example, both *rose* and *carnation* can be inserted in this paradigm: A _____ is a kind of flower. Syntagmatic relations, on the other hand, are the syntactic collocations that individual words are associated with, e.g., in lexical phrases such as French *donner un coup de pied*, 'kick.' This example illustrates how languages may differ in what is lexicalized, and what concepts may be represented with a lexeme vs. a syntagm. As Lyons points out, "lexicalization has the effect of transferring information from the syntagmatic to the paradigmatic dimension." (243)

A fundamental part of semantic analysis is to consider what is meant by “meaning.” This consideration moves from linguistics, to anthropology, to philosophy, to psychology, and so on. Despite the complexity of the notion of meaning, there are accepted categories of kinds of meaning that are useful in the analysis of word meaning and the construction of semantic fields. “Referential” meaning is the denotational, dictionary definition of the meaning of a word, e.g., “*grace*: unmerited divine assistance given humans for their regeneration or sanctification; a virtue coming from God; a state of sanctification enjoyed through divine grace.” (WWWebster) “Social” or emotive meaning includes the connotations of a word, connotations that include social or class markers, differences in register such as slang, a word’s pejorative connotation, and so on. “Encyclopedic” meaning, as the name implies, is all the baggage that any word carries, referential and social meaning, plus the combined weight of all the accumulated meanings, history, and cultural associations that the word carries. The encyclopedic meaning of *grace*, for example, would include a long list of referential meanings, including ‘physical charm,’ ‘theological grace,’ ‘good fortune,’ along with the strong associations with religion and royalty and the many connections with other domains, words, and concepts. Implicit in the concepts of referential, social, and encyclopedic meaning are the ideas of central and peripheral characteristics, in which speakers feel certain exemplars to be central in defining a category (e.g., that a robin is the best example of a bird), while other exemplars are peripheral (as a turkey may be to the concept of “birdness”). The central exemplar of a category may have a cluster of central characteristics or criteria (small size, functional wings, pointed beak), while the criteria

that allow the peripheral members to still belong to the category (eggs, feathers, claws) may somehow be less *salient*, another crucial concept.

Also essential to the analysis of meaning is the concept of markedness, as it is defined by Jakobson and other Prague School linguists, i.e., that items are marked as having a certain “distinctive feature.” In this study, for example, the word *kindness* is unmarked for the feature ‘emotion,’ whereas *pity* is marked for it. *Kindness* may be used in a context in which the kind person does indeed feel emotion, tenderness, etc., but the use of *kindness* does not automatically imply such a feeling. Another meaning of markedness is the contrast of “default” (unmarked) vs. specialized meaning. *Kindness* and *pity* can be seen as an unmarked/marked pair in this sense, in which *kindness* can be used in more situations, is broader, more general, and implies less than *pity*, even though the two words can still be part of a single field and have much in common semantically.

Lyons discusses markedness and salience, using color terms to discuss biological and cultural salience. For example, the cross-linguistic lexicalization of a relatively small number of color terms in a fixed sequence may be biologically salient, since, “if there are indeed a limited number of universal psycho-physical focal colour areas, it seems plausible that these will correlate with the characteristic colours of the salient objects in man’s physical and cultural habitat.” (247) While aspects of the environment may be biologically salient, the field of kinship terms, for example, is one with cultural salience.

Semantic Fields

The concept of the semantic field is part of the discussion of language as a system. The use of semantic fields is an attempt to discover whether the lexicon is organized, and, if so, how. Semantic fields are an attempt to dissect the meanings of

individual lexical items and discover what relationship they have to other items. Lyons states that, “a semantic field is a set of lexemes and other units that are semantically related, and a field whose members are lexemes is a lexical field.” (268) While the concept of the semantic field can apply to one language, Ross points out that “polysemy [the multiple meanings of one word] in one language needs a lexical field for translation into another.” (153)

Lehrer (1974) traces the history of semantic field theory, beginning with the work of Saussure and other structuralists and continuing with German linguists of the 1930s such as Trier. Other important work includes that of Berlin and Kay on color terms across languages, and the study of folk taxonomies such as the encoding of lifeform sequences for plants and animals. Work on semantic fields includes both the search for linguistic universals, as in the taxonomies of lifeforms and color terms, and the concept of universal grammar, the generative linguist’s theory that the way language works is in some sense the same for all humans.

Backhouse points out the fact that some areas of the lexicon are highly structured, and that these are culturally determined—domains such as livestock or kinship may be more salient in certain societies and therefore in certain languages. Semantic relations are generally illustrated using these highly salient domains, which may demonstrate clear antonymy, hyponymy, and so on. Wierzbicka also notes that fields like *days of the week* or *color terms* are more easily defined and described than a less categorical or tangible field (such as *grace*).

Componential Analysis

Lehrer seeks to “provide evidence ... that the field theory has some explanatory value—that it enables us to predict and explain something about the dynamic processes in language.” (974: 110) Componential analysis is one attempt to predict and explain something about a semantic field. As a practice of structural linguistics, componential analysis goes back to Prague School linguists such as Hjelmslev and Jakobson, who used Trubetzkoy’s principles of phonology to devise a method for this kind of analysis. In the componential analysis of phonology, for example, place and manner of articulation and features such as voicing and aspiration are used to describe a system of phonemes that contrast with each other. For example, a phoneme such as /t/ can be described as ‘-voice’ and can thus be contrasted with the phoneme /d/, which is ‘+voice.’ European structuralists such as Coseriu adopted this method, while in the U.S. componential analysis developed independently among anthropologists describing kinship systems. Work such as that of Katz and Fodor on the intersection of semantics and syntax also uses a kind of componential analysis to dissect the meaning of syntactic constructions. (Lyons 317-321)

The binary features of componential analysis illustrate again the usefulness and salience of dichotomy. Contrast is an important part of semantic field theory. Grandy states that, “semantic fields are larger units of analysis that will include a number of contrast sets.” (107) Nida describes the componential analysis that goes into reconstructing a semantic field as analyzing “the meaning of a related series of words ... based on certain shared and contrastive features.” (82) In the semantic field of cooking terms in English, for example, *fry* and *roast* share the feature ‘+method of cooking meat’

but only *roast* has the feature ‘+oven.’ The contrasts used in semantic fields are the minimum necessary to distinguish among items.

Lyons describes some cognitive and structuralist systems of componential analysis, beginning with the structuralist Coseriu, who divided components of meaning into “semes” and “classemes.” Semes are the “minimal distinctive features of meaning that are operative within a single lexical field,” while classemes are “very general sense components that are common to lexemes belonging to several lexical fields and tend to be not only lexicalized but grammaticalized.” (326) Lyons sees these semes and classemes as similar to the “distinguishers” and “markers” of Katz and Fodor’s syntax and semantics analysis. For Katz and Fodor, markers are a reflection of the language system, e.g., indications of ‘animacy,’ grammatical markers ‘masculine’ vs. ‘feminine’ as well as markers of causation and other semantic features that are reflected syntactically, whereas distinguishers are extralinguistic characteristics such as ‘color,’ ‘size,’ and so on.

Primitives

Implicit in the discussion of componential analysis is the question of whether semantic features are unique to one field or exist in common for the entire lexicon, or whether perhaps there are two types of features, e.g., “semes/classemes” or “distinguishers/markers.” Lehrer’s discussion of componential analysis includes the idea of semantic “primitives,” concepts such as ‘human,’ ‘male,’ ‘female,’ etc., that can be broken down no further, as well as “semantic markers,” features that group lexical items together or contrast them. These primitives and markers control the paradigmatic and syntagmatic relationships of words, and allow speakers to judge utterances well formed or anomalous. (Lehrer 1974)

Many theories regard synonymy, antonymy, and other semantic relations as primitives, i.e., that they cannot be further defined or subdivided. Others believe that they can be dissected further. Chaffin's view of the polysemy of the "part" relation, for example, is that "part" decomposes into other elements such as separability, "whether a part can be separated from the whole" and homeomonymy, "whether all parts are the same kind of thing as the whole." (Barsalou 36)

Like Lehrer, Wierzbicka discusses semantic primitives, the indefinable words that serve to define everything else. She describes approximately thirty primitives that include 'I,' 'you,' 'someone,' 'something,' 'this,' 'the same,' 'two,' 'all,' 'think,' 'say,' 'know,' 'want,' 'feel,' 'do,' 'happen,' 'good,' 'bad,' 'big,' 'small,' 'can,' 'place,' 'time,' 'after,' 'under,' 'kind of,' 'part of,' 'like,' 'because,' 'if,' 'more,' 'very,' and 'no.' (210) Looking at meaning in terms of these primitives, she divides the world into "natural kinds" and "cultural kinds." "Natural kinds" are categories like animals, birds, trees, and plants, that form "taxonomic concepts" in which a robin is truly "a kind of bird." "Cultural kinds" are "functional concepts," that are human artefacts and not taxonomic in the way that the natural world is. For Wierzbicka a robin may be "a kind of" bird, but a rattle or teddy bear is not "a kind of" toy, both because of the arbitrariness of the category and its lack of defined limits. (212)

Beyond the natural world and the world of artefacts, however, Wierzbicka does recognize semantic fields that are "coherent" and "self-contained," including, for example, *speech-act verbs*. (214) In fields like this and others, "meanings can be rigorously described and compared if they are recognized for what they are: unique and culture-specific configurations of universal semantic primitives." (226)

Chaffin also addresses the idea of primitives, saying that a word's meaning is "a configuration of semantic primitives; therefore, it doesn't depend on the meaning of other words in the lexicon." (210) Even though words' meanings are not interdependent, "to establish what the meaning of a word is one has to compare it with the meanings of other, intuitively related words." (210) This question of interdependency is at the heart of the question of how the lexicon is organized, as individual words that are configurations of primitive components of meaning, in fields with features that differentiate different items, or, somehow both.

Semantic Relations

Semantic relations are fundamental whether they are themselves primitives, or whether they can be further decomposed into primitives. Backhouse sums up paradigmatic relations by dividing them into types of "inclusion" or "exclusion." These include synonymy (e.g., *glasses/spectacles*), hyponymy (*tree/elm*), paronymy or meronymy (*ladder/rung*), consequence (*know/learn*), incompatibility (*red/yellow/green*), complementarity (*male/female*), antonymy (*long/short*), converseness (*husband/wife*), and reversiveness (*learn/forget*). (20) These inclusive/exclusive relations are finely divided in the preceding list, and some accounts of paradigmatic relations might be content to group everything under synonymy, hyponymy, paronymy, and antonymy.

Lyons gives a great deal of attention to antonymy, seeing it as part of the dichotomizing tendency seen everywhere in language. He discusses gradable and ungradable antonyms, i.e., something can be *colder* but not *deader*, as well as morphologically-related antonyms—*friendly:unfriendly*, and words than can be paired

with more than one antonym—*friendly:unfriendly-friendly:hostile*. While “opposition” is binary, Lyons sees true antonymy as gradable. (275-279)

Other non-binary, non-antonymous contrasts include serially and cyclically ordered sets, such as days and months (cyclical) and scales and ranks (such as serially-ordered military ranks). (287) These sets are hyponymous—they are hierarchically related to a higher term or concept.

Chaffin discusses the part-whole relation, meronymy or paronymy. This paradigmatic relation is a very complex one, and is generally intransitive. (262) Hyponymy is equally complex and generally transitive. (274) For example, in the hyponymous relations *robin:bird:animal*, the *robin* is a kind of *bird*, a *bird* is a kind of *animal*, and the *robin* is a kind of *animal*, whereas in the paronymous relation *finger:hand:arm* the *finger* is a part of the *hand* and the *hand* is a part of the *arm*, but the *finger* is not a part of the *arm*. (274)

Lyons ponders the question of whether the lexicon truly has a hierarchical structure, and describes attempts like those of Roget to portray the hierarchy as “quasi-paradigmatic.” (298) When looking at gaps in the lexical structure, however, Lyons does not see these as evidence against hierarchical structure. He finds that gaps occur in cases in which culturally there is no need for such a term (such as the lack in English of a term more specific than *cousin*), and that some so-called gaps are the result of faulty analysis of the semantic relations in question. (301-2)

Componential analysis concentrates on paradigmatic relations, but Saussure’s concept of syntagmatic relations, the syntactic collocations that words are associated with, is important to semantic relations as well. For example, in Backhouse’s study of

Japanese taste terms, *sweet* collocated with verbs like *taste* and *smell* and nouns that are the names of persons, fruits, etc. The set of these syntagmatic relations is the “range” of the item. (21)

In practice, componential analysis to discover the semantic relations among the items in a semantic field is accomplished through the creation of a list of semantic features that will uncover contrasts among the items in the field. For example, *cooking terms* is a field that is often used to illustrate componential analysis. Some features that could be used to contrast the items are the cooking media ‘water’ and ‘oil’ and the appliance ‘oven.’ These three features could be placed in a table with the cooking terms in the field to discover contrasts:

Term	Oil	Water	Oven
boil	-	+	-
fry	+	-	-
bake	-	-	+

This over-simplified example shows how features allow contrasts to emerge. Adding more terms would probably cause the neatness of the contrasts to break down, (e.g., does *roast* have the feature ‘oven’ and, if so, how does it contrast with *bake*?) and lead to the addition of more features. The results might show that the semantic relations in the field include synonymy, hyponymy, and so on.

Frames

In addition to the semantic field, which contrasts lexical items in an attempt to uncover the relationships among lexical items through componential analysis, another technique for semantic analysis is the “frame.” A frame is a way of analyzing a word’s meaning “with reference to a structured background of experiences, beliefs, or practices”

or by “links to common background frames.” (Fillmore and Atkins 77) In other words, the frame depicts the encyclopedic meaning either of a single word or of an entire semantic domain, while the componential analysis of shared and contrasted features depicts a group of lexical items. For cognitive linguistic theories, the question is how speakers see exemplars—as attribute value pairs or as feature lists, e.g., is a bird an animal that ‘has feathers’ (feature), or is *bird* part of the *animal* frame, which has attributes such as ‘coat’ with values for ‘fur,’ ‘feathers,’ etc.

Fillmore and Atkins describe frames as “cognitive structures” that “semantically-related words will be linked with,” and “knowledge of which is presupposed for the concepts encoded by the words.” (75) Whereas fields are lexicalized, frames are a way of giving syntactic form to semantic content.

Components of Frames

Frame theorists see the use of frames as a solution to the problems of feature list analysis, in which features may be arbitrary and fail to reveal anything significant. The main components of frames are attributes and their values. (Barsalou 29) The cognitive frame with implicit attributes and values can be seen as a structuring of encyclopedic meaning in a way that attempts to mimic the brain’s structuring of information regarding an item or category.

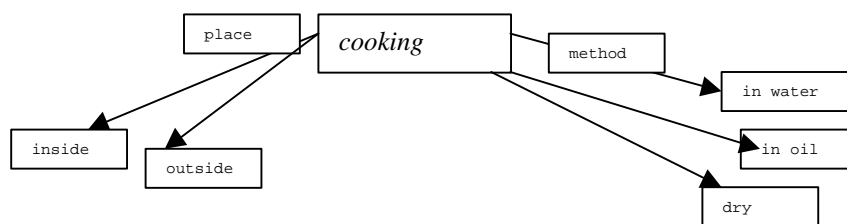
The aspects of a category that are its attributes are determined by the nature of the category. For a physical object, attributes might include ‘color,’ ‘shape,’ and ‘weight.’ For events, likely attributes are ‘location,’ ‘time,’ ‘goal,’ and so on. It is common for these attributes to be parts of the exemplars. Chaffin refers to this situation in his discussion of the polysemy of the paronymous relation, in which a “part” of an exemplar

can mean a physical part, the members of a collection, an action in an activity, the object in an activity, a location in an activity, among other meanings. (87) The values for each attribute are determined by the nature of the attribute, e.g., the values for the attribute ‘color’ in a frame describing a category of physical objects will be the colors that pertain to those objects.

In discussing semantic frames, Barsalou considers possible types of semantic primitives, such as semantic roles and ontological relations, but ultimately argues for achieving semantic analysis through a networked system of semantic frames, in which “[r]ather than being the elementary building blocks of knowledge, primitives may instead be larger wholes, the analysis of which produce an indefinitely large set of complex building blocks.” (42)

Frames vs. Fields

A semantic field is a lexicalized set of related items that can be analyzed comparatively, as in the *cooking terms* example above. Frames, on the other hand, are not necessarily so lexicalized, and rather than using binary features such as ‘+/-water’ or ‘+/-oven,’ use attributes with alternative values to try to mirror a cognitive structure or a social or cultural domain. A frame for *cooking* might use ‘place’ and ‘method’ as attributes, and various places and cooking methods as values for those attributes:



Like the example of the *cooking terms* field above, this depiction of the *cooking* frame is oversimplified and incomplete. The two examples do show the difference in emphasis between the lexicalized semantic field, which starts with a list of words, and the frame, which begins with the cognitive or cultural category *cooking* and tries to analyze it without reference to particular lexical items.

Lehrer (1993) discusses the question of frames vs. fields for semantic analysis, finding fields more lexicalized. A field begins with a set of words, and “different data lead to different kinds of theories.” (149) For animals or plants, for example, the data lends itself to taxonomic classification, whereas a study of antonymy demands scales and other measures of the antonymous relation. Fields and frames have methodological differences as well. The frame theorist selects a frame and begins with analysis of the conceptual domain, then looks for how language expresses such ideas. The field theorist first produces an inventory of lexical items, preferring single words, then maps the expressions onto the conceptual domain and analyzes how the expressions are related to each other. (150) Lehrer contrasts the field and frame analysis of cooking, in which the frame theorist might include ‘place’ (i.e., outside, inside, kitchen, other room, etc.) as part of the conceptual domain of cooking, whereas a field theorist might not need such a feature in order to achieve contrast among the items in the field. Likewise, in analyzing the set *days of the week*, the frame theorist might include consideration of the sun, the concept of a calendar, cultural connections such as weekday and weekend, and so on, whereas the field theorist might confine the analysis to contrastive features such as order, names, etc.

European Structuralism

While linguists writing in English sometimes use “semantic field” and “lexical field” interchangeably but generally define the first as a broader term which contains the second, German linguists use the term *Wortfeld* to mean “lexical field,” *Sinnfeld*—“conceptual field,” and *Bedeutungsfeld*—“semantic field,” with *Wortfeld* predominating as a general term. The work in English on semantic fields looks at the semantic relations of the lexical items in the field: synonymy, hyponymy, etc. The *Wortfeldpraxis* of German linguists has a somewhat different focus, especially that based on the views of Coseriu, and other “Tübingen School” linguists, whose Saussurean structural lexical semantics has been influential.

Geckeler looks at the structuralist view of Coseriu and others, citing Coseriu’s definition of *Wortfeld*, which, for him, was “a lexical paradigm that consists of various lexical units in direct contrast with each other through a continuum of lexical content that is segmented with non-complex features.”² (15) That definition coincides with the characteristics of semantic fields as we have discussed them up to this point. It emphasizes contrast, the paradigmatic relations of lexical items, and the features that are used to contrast them. Dupuy-Engelhardt, however, explains Coseriu’s structuralist view, stating that, “such ‘lexematic’ structures (for Coseriu) become identified at the syntagmatic level, where lexical units function ‘combinatorily’: *dogs bark, geese honk*, and above all at the paradigmatic level where they function in opposition: *large vs. small; hot-warm-lukewarm-cool-cold-frosty-frozen* ... Such lexical units with

² “ein lexikalisches Paradigm, das durch die Aufteilung eines lexikalischen Inhaltskontinuums unter verschiedene in der Sprache als Wörter gegebene Einheiten entsteht, die durch einfache inhaltsunterschiedene Züge in unmittelbarer Opposition zueinanderstehen.”

componentially differentiated content find themselves in a lexical field [*Wortfeld*]. At the same time, not all so-called word inventories are lexical fields in the lexematic sense, but only those that conform to the intralingual structure, that is, structures that the language itself is responsible for.”³ (23) This explanation emphasizes both syntagmatic and paradigmatic relations. Geckeler refers to the problem of intralingual structure stating that, “one of the inherent difficulties of lexical field theory is finding the boundaries of lexical fields. The problem of the demarcation of one field from another has not yet been satisfactorily solved.”⁴ The problem of demarcation may be inherent in the concept of the semantic field, since it begins with a group of lexical items, rather than describing the universe as a series of interlocking semantic frames, where, theoretically, everything can be accounted for.

Lyons contrasts Trier and Porzig, two German structuralists. According to Lyons, Trier concentrated more on paradigmatic relations, as in his study contrasting verbs of knowledge in Middle High German, while Porzig looked more at syntagmatic relations as the key to semantic relations. Illustrating this, Porzig asked, “what does one *bite* with? With *the teeth*.” (261) This is similar to Coseriu’s view of lexical structure being shown on the syntagmatic level, through the combinations that words have. Geckeler reiterates this view in his survey of structuralist semantics, asserting, “lexical field theory is lexical semantics, thus primarily paradigmatic semantics. To paradigmatic semantics must also

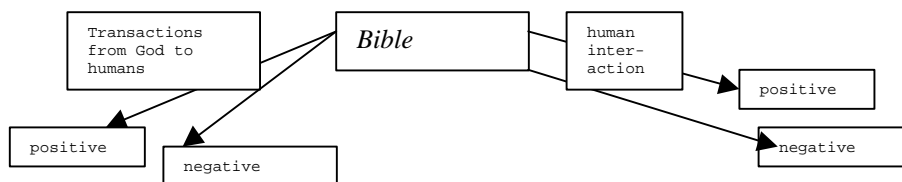
³ “Solche ‘lexematische Strukturen’ (für Coseriu) werden identifiziert auf der syntagmatischen Ebene, wo lexikalische Einheiten ‘kombinatorisch’ funktionieren: Hunde bellen ... Gänse ... schnattern ... und vor allem auf der paradigmatischen Ebene, wo sie oppositiv funktionieren: *gross* vs. *klein*; *heiss-warm-lau-kühl-kalt-frostig-eisig*. ... Solche lexikalische Einheiten mit teilweise verschiedenen Inhalt finden sich in einem Wortfeld. Jedoch nicht alle sogenannten Wortinventare sind Wortfelder im Sinne der Lexematik, sondern nur die, die innersprachlichen Strukturen entsprechen, d.h. Strukturierungen, für die die Sprachen selbst verantwortlich sind.”

be added a syntagmatic or combinatorial semantics, a clause or sentence semantics.”⁵

(18)

This thesis is a study of a lexicalized field does not consist precisely of “natural kinds” or “cultural kinds.” The field *grace* could be seen to have some characteristics of both: natural emotions such as *compassion*, cultural (theological) ideas such as *grace*, and concepts like *favor* and *mercy* that have social, legal, and religious connotations.

The field *grace* can be seen as a part of one or more frames as well, either cognitively or culturally:



This sample frame is not meant to be detailed or rigorously constructed. It is meant to show the difference between the semantic field of lexical items that present certain contrasts, and the frame that depicts cultural and cognitive structures and may lead to lexical items at some point.

We have considered semantic fields—a group of related words that can be contrasted with componential analysis to discover their paradigmatic relations—synonymy, antonymy, etc. The field *grace* will be analyzed in this way at a later point.

We have also discussed frames as a depiction of mental representations of semantic structures and as the social and cultural background of semantic domains such

⁴ “Eine der Wortfeldtheorie inhärente Schwierigkeit nämlich die der Auffindung der Aussengrenzen der Wortfelder. Das Problem der Abgrenzung der Felder untereinander ist bisher nicht zufriedenstellend gelöst.”

as *cooking, transportation*, and so on. One frame of the data in this thesis is the Bible and its part in the history of Christianity. The historical setting of Christianity and its texts, as described by Bainton, Latourette, and many others, is a starting point for this study. This information provides the frame for this data, and understanding the frame is necessary for understanding and analyzing the data. That frame includes the politics, values, and peoples of the ancient Greco-Roman world. It also includes contacts between different languages and peoples, and the influence of Greek and Latin on each other and on the Germanic and other European languages, and the conversion of the Germanic peoples, discussed by authors such as Mayr-Hartling. The frame also includes the writings that ended up in the OT and NT canons, influential authors such as Paul, and the writing and transmission of the Bible, as described by authors such as Gamble. Moving beyond the ancient world, the frame includes the very different world of the Renaissance and Reformation. The situation that produced Luther's German Bible and the KJV also had language contact, and an intersection of politics and religion that was equally as complex as that of the ancient world. More broadly, the frame of the data includes the concept of the sacred, as described by Otto, and its place in human history and its influence on concepts and traditions, as well as the role of rite and liturgy, as discussed by Dix, Faulkner, and Jones, et al.

⁵ "Wortfeldforschung ist Wortsemantik, also primär paradigmatische Semantik. ... Zur paradigmatischen Semantik muss eine syntagmatische oder kombinatorische Semantik, eine Satzsemantik, hinzutreten."

Chapter 3: Translation Theory

Just as theories and techniques of semantic analysis are important to this thesis, so is translation theory. Not all aspects of semantic analysis that have been mentioned (e.g., the nature of semantic primitives, types of antonymy) are directly relevant to this thesis. Similarly, not all the issues in translation theory that will be mentioned are directly related, but an overview of both semantic analysis and translation theory provides background for the material analyzed here.

The data for this thesis consists of two sets, the Hebrew OT and Greek NT, that are texts in their original languages, and thus could stand alone to be analyzed. All other data sets are translations, an attempt to render source language material in a new target language. This attempt by translators makes translation theory and contrastive analysis closely related, and writers on translation theory often make use of the principles of contrastive analysis.

Newmark makes the point that a literal translation is the ideal, but is simply rarely possible. (51) This difficulty makes it unsurprising that translation theory and contrastive analysis are closely related. Contrasting the same semantic field in more than one language presents more difficulties than the same analysis using only one language, but it can also yield insights about both languages. Even closely related languages turn out to have unexpected divergences and interesting areas of overlap. The translator is seeking to contrast the field(s) contained in a text in order to produce the best translation.

Nida uses componential analysis and other linguistic methods to illustrate the opposing poles of translation theory, particularly as regards biblical translation. At one end is semantic translation, which is more “literal,” although not necessarily in the

pejorative “word-for-word” sense. Semantic translation emphasizes the work of the author and tries to render every semantic structure in the source language work in the target language. Communicative translation emphasizes the reader and the effect of a text on the reader. Nida strongly favors communicative translation, or “dynamic equivalence.” (10) Although a translator may philosophically prefer the idea of either semantic or communicative translation, most translated texts are not exclusively one or the other, but use both techniques as appropriate in one text or in general. The sacredness or sacrosanctness of the Bible might argue for semantic translation, although “literal” is often considered undesirable, implying a wooden, rote, mechanical translation.

Newmark sees componential analysis, as advocated by Nida, as “a way of dissecting and contrasting meaning.” (43) The componential analysis can analyze the meaning of one word, or a matrix of similar words. For Newmark, “cognitive,” pre-verbal translation precedes putting a text into words in the target language. This cognitive translation leads to a semantic translation of a text, whereas a more “functional” approach leads to a more communicative translation style. (43) Semantic translation is at the level of word or word group, whereas communicative translation is at the sentence level. (60)

One common example of communicative translation is the rendering of public notices from one language to another. If there is a need to post a sign that says “No smoking” in English, French, and German, the paramount need for succinctness and successful communication leads to the “dynamic equivalence” of *No smoking-Défense de fumer-Rauchen verboten*. The message is the same, the effect on readers is presumably the same, but the semantic structures are not the same. The case of public notices and

signs is probably the most clear cut example of the virtues of communicative translation when it is appropriate. A semantic translation that results in a notice in English that reads *Smoking forbidden* would serve no one.

Hartmann, writing on contrastive analysis with some attention to translation theory, looks at the development of contrastive analysis as applied to German and English. He describes it as an outgrowth of twentieth century structural linguistics, in particular of applied linguistics after 1950. He states that “the problem of interlingual equivalence is no longer one of global systemic correlation but of specific functional approximation.” (1) He goes on to say that the concept of “dynamic equivalence” is the “foremost research task of translation theory.” (2) Hartmann explicitly links applied linguistics, with the specific application to language learning, with the aims of translation theory, particularly the idea of communicative translation. “Specific functional approximation” for the language learner fulfills the same communicative task as “dynamic equivalence” for the translator. Although he does not say so, “global systemic correlation” may be closer to the universalist position, which Newmark, in the discussion of translation theory above, correlates with generative linguistics and communicative translation, just as “specific functional approximation” and “dynamic equivalence” are. Newmark sees contrastive analysis correlating with semantic rather than communicative translation (69), while Hartmann seems to take the opposite view.

Newmark also considers cultural terms and terms of art, and techniques for translating them. *Grace* and *mercy* can be considered theological terms of art, *grace* particularly, and therefore needing special consideration in translating. The loan translation of Latin *misericordia* as *Barmherzigkeit* in German is an example of the

treatment of a term (of art) from Roman and Christian culture being imported into a new language with recognition of its special status.

Isomorphy is the “exact” equivalent from one language to another, e.g., German *Mond*=English *moon*. Isomorphy certainly exists, but cannot be pushed too far. While the referential meanings of two terms may coincide, their encyclopedic meanings are unlikely to be identical, and the metaphorical extensions of any word from language to language will rarely be exactly the same.

Neubert and Shreve examine translation from the point of view of textuality, beginning with the idea of knowledge and mutual knowledge, “the premise that communication succeeds because participants share a body of common experience.” (54) This view of the translation process is analogous to questions of first and second language processing in general. The knowledge and mutual knowledge that speakers have includes the “knowledge of language, knowledge of social interaction, and knowledge of the world,” (53), which are the equivalents of types of meaning—referential, social, and encyclopedic, that speakers also share.

Neubert and Shreve state that “the organization of experience may be referred to as *framing* and the knowledge structures themselves as *frames*,” so that “frames are the fabric from which texts are woven ... the building blocks from which texts are assembled.” (54) This view of translation and of communication is very relevant to Bible translation. The idea of mutual knowledge and shared experience is at the heart of the problem faced by Bible translators, and the separation of modern readers from the language and culture that is the frame of the Bible is at the heart of interpretation and its pitfalls.

Neubert and Shreve echo the sentiments of many when they call translation an “unnatural act” that nevertheless has a long history and is always in demand. (1) While loss of some kind is inevitable in the translation process, it is also enriching to the target language, and “the lexical, syntactic, and stylistic inventories have been as much enhanced by translation as they have been sullied by it.” (3) This enrichment of the target language is certainly evident in the case of Bible translation, which has left the target languages enriched by new words and concepts, and by the pervasive influence of the best translations, such as the Vulgate, KJV, and Martin Luther Bibles.

Neubert and Shreve discuss translation as a communicative activity that has been compared to bilingualism, and whose problems are therefore similar to those of language acquisition, but state that, “while [translation] may ideally presuppose the bilingual’s double competence, it calls for additional competencies. The translator or interpreter must communicate a single textual content in a second text. Unlike the bilingual, the translator must ‘say the same thing’ in both languages.” (9) As was remarked earlier, this “single textual content” is what makes this thesis different from some other projects in contrastive analysis.

Models of translation discussed by Neubert and Shreve include the linguistic model, which “concentrates ... on systemic relations between the source and target languages” and “investigates the transfer potentials of words and constructions and tries to establish correspondence rules between languages.” (19) The emphasis on language as a system is the basis of contrastive analysis, which seeks to uncover the systems of two languages and then contrast them as systems. Using the linguistic model of translation would presumably lead generally to a semantic translation using the principles of

contrastive analysis, since “the corpus of knowledge about the rule-governed linguistic behavior of the translation pair is the basis of the contrastive analysis of translation.” (19)

More satisfactory than the linguistic model for Neubert and Shreve is the text-linguistic model, since for them, the “traditional contrastive linguistic approach cannot explain the suprasentential *textual* factors.” (23) One suprasentential factor is the pragmatics of each language, the implicatures of words and utterances, which are part of the social and encyclopedic meaning of lexical items and which the translator must accommodate by modifying the source text. Moreover, the text-linguistic model rejects the “bottom-up process which begins with words and their discrete meanings” in favor of a model in which meaning is “carried globally in the text.” (23) In the text-linguistic model “the *communicative* values of the source texts that are transferred.” (24) In other words, the text-linguistic model leans more toward the communicative end of the translation continuum, looking at the text as a whole rather than looking at it at the level of individual semantic structures.

The sociocultural model of translation is less concerned with purely linguistic issues, but instead sees translation as “an attempt at cross-cultural communication.” There are extreme and less-extreme views of this model. The extreme view nearly rejects the idea of successful translation, while the less-extreme attempts to find “strategies to prevent sociocultural loss.” (25) The psycholinguistic model looks at “mental operations involved in the translation process,” (29) and considers techniques such as the “think-aloud-protocol” to discover meaning in a cognitive, pre-verbal way, as Newmark also discusses. Both these models are connected with the idea of frames, in the cultural sense

of encyclopedic meaning, and in the sense of the cognitive frame in which knowledge of the lexicon exists.

Neubert and Shreve discuss the characteristics of textuality and how these relate to translation. The role of textuality is to “integrate translation procedures and world knowledge with the text as product.” Therefore, “the translator is the mediator in the process of bilingual communication” and “translators must link [source language] frames ... with corresponding [target language] frames ... using the [source language] linguistic system.” (69)

The characteristics of textuality include intentionality, in which the purposes of the message match the needs and expectations of the receiver; acceptability, in which the text is judged to match whatever constraints exist for it; situationality, the sociocultural setting of the text; informativity, the extent to which the text has new information; coherence, the way in which concepts are linked; and, cohesion, the way in which forms in the actual text are linked; and intertextuality, the way in which this text meets the reader’s expectations for texts of this type. (69-117)

Cohesion includes lexical cohesion, the way in which lexical fields from language to language maintain their hyponymic relation, and textonymy, the “transformation of the paradigmatic semantic relations in the lexicon into actual syntagmatic patterns in the text.” (Neubert and Shreve 109)

While Neubert and Shreve do not dismiss the idea of semantic translation, and, in fact, allude to it in their discussion of such things as preserving semantic and lexical fields from source to target language, their view of translation as text speaks strongly to the idea of communicative translation, in which the “translator ... [negotiates] from the

[source] to the [target] text ... a communicative value” which is “a pragmatic and social effect of generating [textual] meaning.” (140)

An illustration of the tension between semantic and communicative translation is seen in the work of Martin Luther. While Newmark observes that “the more important the text, the more literal the translation,” (133) Wendland calls Martin Luther “the father of confessional-functional-equivalence translation.” (16) This “functional equivalence” is Nida’s communicative “dynamic equivalence.” Its aims are to be “natural” and “idiomatic,” and give priority to meaning over form. Wendland describes a continuum from literal interlinear glossing at one end through paraphrase at the other extreme, with a matching continuum of kinds of meaning expressed. The interlinear extreme emphasizes denotational meaning to the exclusion of everything else. Paraphrase at the opposite extreme, emphasizes the “intention” of the text. Somewhere in between these two are the connotations of the original.

Luther was a careful, scholarly translator who nonetheless abhorred literal translations. His Bible has had influence beyond the very profound and pervasive effect it had on the German language. Luther’s translation had a great influence on William Tyndale, ninety percent of whose English Bible translation survived in the KJV. (20) Luther’s intention was to have a Bible in authentic, idiomatic German, accessible to everyone.

One concern for Luther was the “expression of implicit information” (27), i.e., the cultural and historical frame of the Bible, removed in time and space from the readers Luther intended it for. On the other hand, he retained the original form in places, including theological terms of art, and “key cultural ... terms,” such as “vineyard, bread,

wine, cross, shepherd.” (29) Where doctrine was not affected, he transposed cultural terms to equivalents that were more understandable to his readers. (32) For example, the reference in Psalms 68:15 to a *many-peaked mountain*, he rendered merely as *grosz* (‘large.’) (29) In Matthew 8:5, where the Greek is *hekatontarchos*, English and Latin *centurion*, Luther chooses the more familiar *Hauptmann*, ‘captain,’ rather than *Zenturio*.

Wendland refers to Luther’s translating as “confessional” because the information he considered “implicit” included, for example, adding the word *allein* to his translation of Romans 3:28: “Therefore we conclude that a man is justified by faith [*alone*] apart from the deeds of the law.” (KJV) The importance of context—the frame—led Luther to use multiple translations for one Hebrew or Greek word. For Hebrew *chen*—‘grace, favor,’ for example, he used German *Gunst*, *Gnade*, etc., according to context. (47)

The Vulgate of Jerome was created before the era of anything like translation theory, even in the sense that it existed in Luther’s time. Jerome believed that the Bible, as a sacred text, should be translated word-for-word. Despite this belief, common for its time, Jerome was a careful and scholarly translator, more a “semantic” translator than a “literal” one, and, like Luther, he returned to the original Greek and Hebrew to make his new Latin translation, rather than relying on the Septuagint OT and previous Latin translations. (“Bible Translation.”)

The KJV is neither exclusively a semantic nor a communicative translation. The scholars who undertook the Authorized Version made use of a range of synonyms, rather than concocting a literal one-to-one match for each Greek or Hebrew original, which can be either a semantic or a communicative technique. In the case of Greek *charis*, for

example, both *grace* and *favor* in English, and *Gunst* and *Gnade* in German are required to cover the territory covered by a single word in Greek.

The strongly-held views of different translators and translation theorists show the emotional nature of something seemingly dry and scholarly. Especially when the text in question is a cultural and religious artefact such as the Bible, issues of communication vs. preservation become controversial.

The three translations included in the data for this thesis are all products of the struggle for textuality—intentionality, acceptability, and situationality. They represent the dilemma that the translator faces in bringing the text closer in time and space to the reader as opposed to representing it “accurately.”

Chapter 4: Other Semantic Field Studies

There are many studies of semantic fields in one or more languages. The survey that follows is of a few of these studies that fall into several categories. The first is semantic field studies of the reflexes of Proto-Indo-European (PIE) roots of some concept or domain. Another type of study surveyed here is those that specifically focus on the domain of religion or specifically on concepts such as *grace*, *mercy*, *pity*, etc. Finally, there are attempts to uncover the organization of the lexicon through thesauri.

One of the most important contrastive semantic studies is Buck's study of synonyms in Indo-European (IE) languages, which covers virtually every domain, natural, cultural, and so on. His encyclopedia of sets of synonyms provides the basis for more detailed studies of individual sets or domains. Buck's encyclopedia is conceptually organized, and could be described as a set of interlocking semantic frames, with many individual fields making up each frame, e.g., the domain of "Religion, Superstition" includes fields such as *God*, *altar*, *temple*, *sacrifice*, etc.

The domain of human physical characteristics and parts of the body is the source for a number of studies. Adams reconstructs a semantic field of words for *hair* in PIE, surveying all relevant roots and reflexes to reconstruct the field. The reconstruction of the field includes consideration of extralinguistic factors such as the association of hair with maturity, and the paradigmatic relations of synonymy, and so on. Horowitz and Schwartz look at the IE words for *hand*, for which there is no single PIE etymon. Horowitz discusses the association of the hand with counting—*finger* is from the PIE root **penk^we-* which means 'five.'

The physical world of plants and animals is the subject of many semantic studies of PIE roots. Markey considers the “Eurasian apple,” comparing words for *apple* in IE and Semitic languages. This study considers the cultural, religious, and agricultural significance of the apple, in other words the frame against which the concept ‘apple’ exists, the encyclopedic meaning. Bellquist looks at IE terms for *badger*, which like *hair* and *apple*, has no common IE term, making use of encyclopedic, extralinguistic information on culture, geography, and natural history, to uncover the meaning of the roots, which are the etyma of modern terms for *badger*. Parvulescu looks at IE words for *horse* to make a linguistic reconstruction of the animal itself. Doing this includes the frame of the horse—economic, archaeological, and ecological considerations to differentiate wild and domesticated horses, as well as dialect geography which shows the root **ekʷo-* in all IE families except Slavic.

Society and its institutions provide many domains that have yielded semantic field studies. Huld explores early IE weapons terminology, taking vocabulary as a clue to the institutions of a society. He uses Buck’s very extensive data on weapons to infer types of warfare and materials used in IE society. More directly pertinent to this thesis is Lutzky, who, like Benveniste, looks at the pairs of IE terms for *holy* or *sacred* (e.g., Latin *sacer/sacra*). He posits a bipolar PIE root **sak-* from **sek-*, ‘to cut,’ with the meanings ‘separate-bound,’ i.e., one root with opposite meanings. Similarly, York reconstructs a PIE vocabulary for the sacred, exploring the frame of the concept of sacredness, that is, the cosmology of IE society. One finding is that, “included within the IE vocabulary of the sacred are the proto-roots concerning willing, wishing, desiring—a category of ideas that often appears intimately concerned with various aspects of worship.” One of these

roots is **aw-* or **au-*, ‘to like,’ and therefore ‘to desire or favor.’ One reflex of this root is Gothic *awi-liuþ*, which is used, in the Gothic Bible for Greek *charis* and *eucharistia*. All of these studies find semantic connections among different roots and reflexes, semantic change of various types, and extensions of meaning such as the association of hair with maturity or adulthood.

In contrast to the preceding examples, which look at semantic fields across IE languages, Backhouse studies the lexical field *taste* in Japanese, describing the paradigmatic relations between words in the field, for example the antonymy of *sweet* and *sour*, as well as the syntagmatic relations including style, register, and metaphorical extensions.

Studies specifically contrasting English and German, one focus of this study, include Karcher, who contrasts the semantic field *bodies of water*, a field that is one of Wiezbicka’s “natural kinds,” in German and English. Karcher includes extensive and exhaustive componential analysis and graphic representation of each field and the correspondences between fields. This analysis is set against a background of contrastive analysis and various theories of meaning.

In a study that is very relevant to this project, the aptly named Danker looks at the semantic field *benefactor* in Greco-Roman inscriptions and the NT. Danker describes the “benefactor model” in Greco-Roman society, public recognition of outstanding merit in any field of endeavor. Danker states that both Paul and the author of Luke-Acts were familiar with this aspect of Greco-Roman society and used it to rhetorical advantage as “a way to bridge Jewish and Greco-Roman culture and to communicate ... beyond the boundaries of Palestine.” (28) He uses philological methods to profile the benefactor, the

benefits conferred, and the response from those who have benefited. Danker's analysis is not strictly componential, but he discusses the meanings of the words in the field *benefactor* in Greek by discussing the contexts in which the words appear, that is, their usage by Paul, Luke, and in epigraphs.

Schenk looks at semantic fields in the Greek NT in his lexicon and commentary on the Gospel of John. Of the words also considered in this thesis, he mentions only *charis*, which he discusses as part of the entry for *aletheia*, 'in truth, truly.' Schenk's discussion of *Syntagmen*, the syntagmatic relations of each word, considers the contexts of the words he discusses. His discussion of *charis* is of its syntagmatic relation with *aletheia*, i.e., the phrases in which both words appear. Schosswald studies the use of the German word *Herrgott* ('Lord God') synchronically and diachronically, including the concept of God in the OT, the term *kyrios* ('Lord') in the Greek NT, *Herrgott* in the writings and translations of Martin Luther, in hymns, in pastoral work, and in the modern world.

Other depictions of the field *grace* or something like it can be found in Buck, who includes no concept *grace* or *mercy* but does include *pity* (16.35). It is included in his section 16—"Emotion (with some physical expressions of emotion); temperamental, moral, and aesthetic notions." In the field *pity* are Greek *eleos* and *oiktirmon*, Latin *misericordia*, English *pity*, German *Erbarmen*, *Mitleid*, and *Barmherzigkeit*. Buck has no headings for *mercy* or *grace*, as stated, and likewise has none for *kindness* or *favor*. There are headings for some minor parts of the field such as *love*, *please*, and *good*.

Roget also has a field called *pity*. Roget's *Thesaurus* does not really consist of semantic fields, rather it is a classified list of synonyms. Roget's section 944.1 is *pity*,

and includes the words *pity*, *sympathy*, *compassion*, *mercy*, and *clemency*. Section 938 is *kindness*, *benevolence*. Subsection 938.1 includes *kindness*, *benignity*, *goodness*, and *graciousness*. Section 938.7 includes *kindness*, *favor*, and *mercy*. *Favor* and *grace* appear in many other senses including *approval*, *preference*, *gratitude*, *gift*, and so on.

Chase is a historical thesaurus of English religious terms, whose categories include all aspects of religion from “Churches, Sects, and Religious Movements” to “Worship, Ritual, and Practice.” *Grace* appears as a subdivision of “Spirituality,” which is part of the main subdivision “Belief, Doctrine, and Spirituality.” Chase remarks of *grace* that it “is remarkable as a relatively independent yet central concept in the lexical field of religion.” (55) *Grace* is thus treated as a theological term of art, and Chase’s entry R.1.9.0 features only *grace* and the Old English words it replaced when it was borrowed from French: “*ār*, *ēst*, (*Godes*) *giefu*, *grace* c1325-” (137) Chase includes no related or synonymous terms, such as *mercy*, nor are there separate entries for *mercy* or any other word that is discussed in this thesis. There is an entry for *merit*, however, in the same subdivision as *grace*. *Merit* has some semantic association with *mercy*, although most authorities find no etymological connection. Also in Chase’s subdivision “Spirituality” is *piety*, whose history is similar to that of *grace*: “*ārfaestnes*, *ēstfulnes*, *ārfaest*, *ēstful*, *hold*, *gracious*, *pitiful*.” (39)

Two studies depict the views of Coseriu on *Wortfeldpraxis*, looking at the “field” of each word, its meanings and syntagmatic relations, its contrasts and affinities. Klemm looks at the Greek word *eirene*—‘peace, salvation’ and the various fields in which it appears in the NT system. The fields are described in terms of syntagmatic relations, i.e., the contexts in which *eirene* appears, and paradigmatic relations, primarily those of

synonymy and antonymy. The fields in which *eirene* appears are also a way of describing context, i.e., one field is *greetings*, such as the frequent Pauline greeting, “Grace, mercy, and peace.” In the field *Heil und Verderben* (‘salvation and perdition’), *eirene* appears with *charis*. This study has some characteristics of a frame analysis as well, since it uses attribute values to analyze the words in the various fields.

Kitzberger’s study of the Greek semantic field *oikodome/(ep)oikodomein* (‘building,’ ‘build up,’ ‘edify’/‘build on’) in the Pauline epistles takes the same approach as Klemm. The fields in which *oikodome* appears are analyzed syntagmatically and paradigmatically. The paradigmatic analysis includes the synonyms and antonyms of the words in the field. Included in this analysis are *eleos* and *charis*, which are in the field *Gabe Gottes* (‘gifts of God’).

Chapter 5: *Grace*: Etymology of a Semantic Field

The etymologies discussed here use the PIE root indexes of Watkins and Walde-Pokorny. The roots were constructed by comparing forms and meanings across language families to arrive at a posited root form or “etymon” (ancestor of a later word) and meaning. Various sound changes and semantic changes have led to forms and meanings attested up to the present day. A characteristic of PIE was *Ablaut*, or vowel gradation. Roots may exist in e-grade, o-grade, and zero-grade forms that lead to different “reflexes” (descendants). Roots may also have extended, prefixed, or suffixed forms. For example, the PIE root **gher-¹* means ‘grasp, enclose.’ **gher-* is the e-grade form, whose reflexes in English include English *gird*. **ghor-* is the o-grade form, whose reflexes include English *garden*. The zero-grade form is **ghr-* whose prefixed and suffixed form **ko(m)-ghr-ti-* is the etymon of Latin *cohors*, source of the English loanword *cohort*. This last example demonstrates the fact that while some words in any given language are direct descendants of a PIE root, borrowing from another IE language accounts for the presence of some other reflexes. For example, the English word *gratitude* and the Latin word *gratus* are both from the same PIE root. However, the Latin word is a direct descendant of that root, while the English word is a medieval borrowing from French or Latin.

The words in the field *grace* in English, German, Greek, and Latin are from many different PIE roots and have come to their present meanings through many different paths, but some meanings recur across roots throughout the field. These include ‘kinship, protection, greeting, praise, desire,’ the meanings ‘bend, bow, incline,’ and a physical

analog of ‘tenderness, emotion, protection.’ The physical analog is the heart, womb, bosom, bowels, or spleen, sometimes more than one of these in combination.

As noted earlier, Lyons, in his discussion of semantic relations, places a lot of emphasis on antonymy, and there is a great deal of emphasis on contrast in discussions of semantic fields and componential analysis. This emphasis on antonymy and contrast as keys to discovering meaning is interesting in light of the fact that a number of the roots considered here have meanings that are opposed to each other, or have reflexes that have gone in two opposing directions semantically. The root of Latin *gratia* (‘gratitude, grace’) has reflexes whose meanings include both ‘greet, praise’ and ‘sigh, moan.’ The presence of opposite meanings from the same root seems to confirm the importance of antonymy in understanding semantic relations and semantic change.

The word *grace* entered English as a loan from French in the twelfth century. Its earliest meaning in English is the religious meaning, ‘the grace of God,’ i.e., God’s favor, the undeserved and unmerited favor which God bestows. *Grace* is the descendant in French of Latin *gratia*, which is a reflex of the PIE root $*g^h\text{era}^x$, ‘to raise one’s voice,’ i.e., ‘to praise or welcome.’ Watkins describes this root as $*gwer\text{ə-}$ ‘To praise (aloud)’ whose suffixed zero-grade form $*gwer\text{ə-to-}$ is found in Latin *gratus*, ‘pleasing, beloved, agreeable, favorable, thankful,’ whence the derived *gratia*. The reflexes of this root in IE languages include the Sanskrit *gṛnāti*, ‘he praises’ as well as *gūrtí* and *girá* (‘praise,’ and ‘song’), all from the zero-grade $*g^h\text{era}^x$. Tucker (113) includes ‘bigness’ as a meaning of $*g^h\text{era}^x$, similar to the English use (from Latin, and ultimately from a different PIE root) of *magnify* to mean ‘praise.’

Modern French retains the word *grâce* with essentially the same meanings and many of the same usages as in English. One primary meaning is that of charm or attractiveness, physical grace, while it also means ‘favor.’ The expression *grâce à* [someone or something] implies gratitude like the English expression *thanks to* [someone or something] but is also similar to English expressions like *by the Grace of God* in implying favor bestowed freely.

Modern German has two words for ‘praise.’ One is *Lob* which had a cognate, *lof*, in Old English, but which is no longer found in English. *Lob* is from the PIE root **leubh-* which is another root meaning ‘be glad, desire’ as well as ‘love.’ Its reflexes include English *love* and German *Liebe*, as well as Latin *libet*, ‘pleasing, beloved,’ and Russian *l’uby*, ‘love.’ *Praise* itself is from the very prolific root **per-¹* which has the meaning ‘forward,’ or ‘through’ seen in many prefixes and prepositions, with the meanings ‘before, around, through,’ etc. The extended root **preti-* yields Latin *pretium*, ‘price, worth, value,’ and to English as borrowings from French come reflexes such as *praise*, *precious*, and *price*, which are similar to the meanings believed by some to be the meanings of the root of *mercy*.

**gwerǝ-*, the root of *grace* and *gratia*, has also yielded the meaning ‘thankfulness,’ seen in Latin *grates* (‘thanks’) and its modern reflexes in Italian and Spanish. The meanings of the reflexes of this root include ‘praise, sing, greet, welcome, thank, honor,’ and in the opposite direction ‘sigh, moan, grief.’ Also in this group, of course, is *grace*, which connotes thankfulness, praise, and desire.

Weakly synonymous with *grace* is *favor*. *Favor* is a reflex of the PIE root **bheu-* whose basic meaning is ‘be, exist, grow.’ Its reflexes include such basic words as *be* and

Latin *fui* ('was'), as well as Greek *phuton* ('plant'), Sanskrit *bhávati* ('is, happens, becomes'), as well as words for 'live' or 'dwell' as in Old Norse and Anglo-Saxon *bū*, 'dwelling, settlement.' Less certain because of the vowel (Walde-Pokorny v.1, 144) is the connection of the Italic group whose reflexes include *favor*. The idea of a separate root **bhauo-s* with the meaning 'favorable' is also offered by Walde-Pokorny. Watkins includes *favor* as a reflex of **ghow-ē-*, 'to honor, revere, worship.' Walde-Pokorny lists this root as **ghou-* 'take care, look out for, observe,' finding the relationship of Latin *faveo* doubtful here as well. Tucker (92) derives *faveo/favere* from either **bhau-* which he defines as 'enlarge, be liberal, kind, helpful,' or **bheu-*, 'shine, give light, be warm.'

The Greek word *charis* ('grace') is the reflex of the IE root **gher-* whose meaning is 'desire, be glad.' Other reflexes of this root include German *gern* ('gladness, willingness, welcome'), and *begehren* ('desire'), and English *yearn*. Related to *charis* in Greek are *charinai* 'to rejoice' and *chara*, 'joy.' Latin reflexes include *horior*, 'to encourage,' and *hortor*, 'encouragement,' yielding English *exhort*. From the meaning 'desire,' also come words meaning 'craving' or 'hunger,' including German *Gier*. 'Thankfulness' is part of the meaning of this root as well, evidenced by Greek *eucharistein*, 'to show one's gratefulness,' which gives English *Eucharist*, the ritual by which Christians give thanks to God, with 'grace,' 'desire,' and 'joy' playing a part as well. *Eucharisteo* ('give thanks') first meant 'do a good turn,' i.e., a *favor*, before taking on the meaning 'give thanks.' (Moulton and Milligan 267)

While a number of other IE languages use a reflex of **gher-* or **g^uera^x* as the normal word for 'thanks,' English and other Germanic languages use a reflex of **tong-*,

‘to think,’ the root of both *think* and *thank*, German *denken* and *danken*, and so on. The road from *think* to *thank* is not long, phonologically or semantically.

English is alone among the Germanic languages in having no reflex of **net-* ‘to bend or lean, in rest or worshipfully.’ This root yields German *Gnade*, ‘grace,’ whose ancestors are Old High German *gināda*, ‘inclination, favor, grace,’ and Old Norse *náð*, ‘grace,’ and plural *náðar* ‘rest,’ Swedish *nåd*. The *gi-/G-* prefix of *gināda* and *Gnade* are forms of the *ge-* prefix seen in modern German past tense formations. The earliest meaning of *Gnade* is ‘rest,’ or ‘peace’ seen in the expression *Die Sonne geht zur Gnade*, ‘The sun has set (gone to rest).’ This expression is also used of people with the meaning ‘lie down’ as well as ‘die.’ From the meanings ‘rest, peace’ developed the meanings ‘protection, help,’ and ‘inclination,’ in the sense of bending or bowing worshipfully, and then being ‘favorably inclined.’ By about 800 CE, *Gnade* was being influenced by Christian concepts and texts and took on a religious meaning. It was first used as the equivalent of Latin *misericordia*, rather than for *gratia*, which Notker, who translated parts of the Bible from Latin to German in the tenth century, simply left unglossed. (Grimm 508) Later, both *Gunst* and *Gnade* took on the meaning ‘God’s grace,’ in a general sense, with *Gnade* eventually taking on the more strict Pauline or Augustinian theological sense of ‘grace.’ Under the influence of Latin *gratia*, *Gnade* also took on the meaning ‘thanks’ and was used this way until the fifteenth century. Luther uses *danken* for Greek *eucharisteo* (‘give thanks’), while the earliest German Bible used *Gnade*. Again through the influence of *gratia*, *Gnade* took on the meaning ‘charm’ and began to be used as a synonym for *Anmut* or *Huld*, which both denote physical grace or charm.

Modern English lacks a reflex of **ans-* ‘to be favorably inclined,’ as well. This is the root of German *Gunst*, ‘favor,’ which is from Old High German *gi-unnan*, now *gönnen* (‘grant, favor’) whose noun form is *Gunst*. Old English had the word *ĕst*, ‘grace, favor’ (from Proto-Germanic **ans-ti-*) which has been lost.

Likewise, **ais-* ‘to honor,’ has reflexes in other modern Germanic languages but not English. Old High German *ĕra* is the ancestor of Modern German *Ehre*, ‘honor,’ while Old Norse had *eir* ‘protection, peace, healing,’ and Swedish, for example, has *äre* ‘honor.’ Anglo-Saxon *ār* had many meanings, including ‘honor’ and ‘grace’ but was replaced by Latin words for both meanings.

Clemens and *clementia* each appear a few times in the Latin data, as does English *clemency*. Latin *clemens* has the meanings ‘mild, soft, gentle, gradual.’ The meaning ‘gradual’ is in the sense of a gradual ascent or incline, and, in fact, *clemens* is from the same root as Latin *clino* (‘bend, lean.’) This root **klei-* means ‘to lean’ and is another instance of the meanings ‘bend, bow, lean,’ which recur in this data. Related to **klei-* is the root **kel-*⁴ which means ‘lean, tilt’ and is the root of another word that appears a few times in this data, the German *Huld*, ‘grace, charm.’ (Tucker 58)

The situation with *mercy* and its equivalents is more complex than any of the foregoing. German uses the compound *Barmherzigkeit* generally to mean ‘mercy.’ This is a loan translation of Latin *miser cordia*, meaning ‘compassion,’ or more literally, ‘[heartfelt] feeling for the poor or miserable.’ Latin *miser cordia* is a compound whose first element, *miser*, ‘miserable, wretched,’ is from an unknown root. The loan translation is attested in Gothic as *armahārts*, ‘merciful,’ in Old High German as *arm-*

herz(i), *armiherzida*, and in Anglo-Saxon as *earm-heort*. The initial *b-* of later Germanic languages is from the verb prefix of *erbarmen*, ‘to be merciful’ a loan translation of Latin *miserere*, ‘to be merciful,’ whose earliest form in High German is reconstructed as **ir-bi-armên*. (Lloyd 124) **ir-bi-armên* is a prefixed form of *armên* (‘to become poor’) coined for the loan translation of *miserere*, which is to Latin *miser* as German *arm* (‘poor’) is to *armen* and **ir-bi-armên*. **ir-bi-armên* was later reanalyzed by speakers as *er-barmen*, which accounts for the initial *b-* of *Barmherzigkeit*. (Kluge 170) The root of *arm* and *armên* is **orbh-* ‘to separate,’ whose extended form **orbho-* means ‘orphaned.’ Proto-Germanic **armaz*, which is the ancestor of *arm*, is from the Germanic root **arþ-*, the descendant of the IE root **orbh-*, with the Germanic adjectival suffix **ma-* added. The IE root **orbh-* has reflexes with the meanings ‘inheritance’—German *Erbe*, and ‘weak, helpless, in need of protection, poor,’ e.g., German *arm* (‘poor’), and English *orphan*.

At the same time, the *arm/barm* alternation has other sources and influences as well. *Barm* means ‘womb’ or ‘bosom,’ both the seat of emotions and a place of protection, as in ‘Abraham’s bosom.’ While *arm* (‘poor’) is from **orbho-* it coalesced with the word *Arm* (‘arm.’) The meanings of these homonyms connote protection in the same way as *barm* in *Barmherzigkeit*, which connotes both ‘poor, wretched’ and ‘bosom.’

Barmherzig means ‘compassionate’ or ‘merciful’ but not ‘pitiful,’ i.e., it refers to both the one who feels pity, not the one who deserves it. English *pitiful* now refers only to the object of pity, but KJV usage of *pitiful* refers to the one who feels it, e.g., Peter exhorts his readers, “Having compassion of one another, love as brethren, be *pitiful*, be courteous.” (KJV 1 Peter 3:8)

Walde-Pokorny assign *mercy* to the PIE root **merk-* whose meaning is ‘grasp.’ The connection of Latin *merx*, ‘merchandise’ is termed “questionable.” Watkins describes the Italic root **merc-* “possibly from Etruscan,” whose reflexes are Latin *merx*, yielding English *commerce*, *market*, *merchant*, and so on. From Latin *merces*, ‘pay, reward, price,’ come *mercenary* and *mercy*. *Mercy* is a loan into Middle English from French, where the meaning was ‘reward,’ and therefore, ‘compassion for someone in one’s power’ as well as ‘thanks.’

Mercy is generally not felt to be from the same root as *merit*, which Watkins assigns to **smer-²/*mer-*, ‘to get a share of something.’ From this root comes Latin *merere/mereri*, ‘to receive a share, deserve,’ past participle *meritum*, whose reflex in French is *mérite*, which was borrowed into Middle English. Some dictionaries (e.g., Webster’s 1913) do posit a relationship between Latin *merces* and *merere*.

Modern French has *merci*, which means ‘thanks’ and which is a masculine noun. The feminine noun *merci* means ‘mercy,’ and synonyms for it include *miséricorde* and *grâce* (Larousse). It is used in expressions like *implorer merci*, (‘beg for mercy’), *Dieu merci* (‘by the mercy of God,’ but also ‘thanks to God’), *à la merci de* (‘at someone’s mercy’), all expressions that are also found in English, whether borrowed at the same time as *mercy* or developed in some other way. *Miséricorde*, the French equivalent of Latin *miser cordia*, has a narrower meaning in French than *merci* or *mercy* in English. It has a stronger connotation of forgiveness, authority, and tenderness, “pitié qui pousse à pardonner au coupable; pardon accordé par pure bonté: grâce.” (Larousse) That is, “*pity* which moves one to pardon the guilty; pardon accorded through pure goodness: *grace*.”

The Greek *eleos* means ‘mercy’ or ‘pity’ and is of uncertain origin, with no root given by Watkins or in Walde-Pokorny. The English word *alms* has as its etymon the Greek *eleemosune*, ‘pity,’ (from whence English *eleemosynary*, ‘charitable’), a derivative of *eleos*, which was borrowed from Greek into Latin and was borrowed again into English from French. *Pity* itself comes from Latin *pius* (through French) which Walde-Pokorny assign to the root **pī* - ‘spiritually moved.’ Anglo-Saxon *fāle* ‘kind, loyal,’ is a reflex of this root with no counterpart in Modern English. A more marked synonym of *eleos* is Greek *oiktirmon*, ‘compassion, pity,’ from the PIE root **eig-/oig-* which means ‘to cry out, to entreat.’ It has the connotation of ‘womb, bowels’ as a physical analog of emotion as well.

Many of the words in the data imply a physical analog for the emotions, either the heart, as in *barmherzig* or *misericordia*, or the spleen or bowels as in Greek *splagchnizomai*, usually translated ‘compassion’ or ‘pity.’ *Splagchnizomai* is from PIE **sp(h)elgh(en, -ā)*, *splengh-~ splēgh-* ‘spleen’ or ‘milt.’ *Splagchnizomai* is a NT Greek word that was modeled on Hebrew *racham*, which means ‘mercy, compassion,’ but also ‘womb, bowels.’ (Moulton and Milligan, 584) The meaning ‘womb, bosom’ for German *barm* is also similar, connoting both protection and emotion. Greek *splagchnizomai* usually corresponds in this data to German *jammern*, ‘moan, wail,’ and by extension ‘to be moved with pity,’ i.e., the same basic meaning as Greek *oiktirmon* discussed above. *Jammern* is from PIE **iem-* which means ‘to pair or hold together’ (in some reflexes to hold by force) and whose reflexes include words that mean ‘twin’ as in Latin *gemini*, as well as meanings like that of Anglo-Saxon *gēomor*—‘sad, grieving,’ and Irish *do-emim*, ‘protection.’

Especially in the OT, *kindness* is a synonym for *mercy* and corresponds to Hebrew *checed*, as do most of the occurrences of *mercy*. Both Watkins and Walde-Pokorny assign *kind* to the PIE root **ĝen-* which means ‘to give birth,’ and whose descendants in Latin have led to English *gentle*, *gentile*, *genus*, and *generate*, and whose Germanic descendants include English *kin* and *kind*, German *Kind* (‘child’), as well as one of the Latin words in this data, *benignus*, from the suffixed zero-grade form **-ĝn-o-*. The semantic road from birth to family to ‘kindness’ is not hard to follow—humans tend to associate ‘kindness’ with their ‘own kind,’ however they may define it. This is conceptually related to other words in the data, including German *freundlich*, which is ‘friendly’ but more broadly ‘kind,’ that is, well disposed toward friends, family, neighbors, and other associates. *Freundlich* is from Proto-Germanic **frijand-*, ‘lover, friend’ from a participle formed from the PIE root **pṛī-* ‘to love.’

Good, *gut*, and *Güte* are from the PIE root **ghadh-*, ‘to unite, join together.’ Watkins calls this root **ghedh-*. Other reflexes include *gather* and *together*. Walde-Pokorny assign Greek *agathos* (‘good’) to this root as well, although not with as much certainty as the Germanic reflexes above. This root is similar in meaning to **iem-* (‘to hold together’) and **ĝen-* (‘to give birth’) in having extended meanings that find something ‘good’ in familiarity and family and tribal ties. Other reflexes of **ghedh-* include German *Gatte* (‘husband’) and *gatulinc* (Old High German ‘cousin’), i.e., kinship terms, and English *kin* is a reflex of **ĝen-*. German *Gitter* (‘fence, confinement, prison’) is another reflex of **ghedh-* that is similar to the ‘hold by force’ reflexes of **iem-*.

The OT data contains a few instances of Latin *parco/parcere*, ‘to spare.’ Walde-Pokorny assign *parco* two one of two roots. One possibility is **perk-¹*, which means ‘rib,

breast' and which has reflexes that include words meaning 'to bridle or keep in check,' and 'spare' in the sense of both economy and mercy. Again we see the physical analog of protection as in *barm*, and the extension of meaning from 'hold' to 'protect' to 'imprison.' The other root of *parco* suggested by Walde-Pokorny is the related root **perek-* 'to ask or request' which yields German *fragen* ('ask') and English *pray* (through French from Latin *precare*). This is like the root of *grace* that has its origins in the meanings 'praise' or 'raise one's voice.'

Another small group of correspondences in both OT and NT have Latin *placatus*, 'pleasing' or a related word. This is from the PIE root **plāq-*, **p(e)lāg-*, 'broad, flat, stretched out.' This meaning came to mean 'restful, peaceful' in some reflexes, and by further extension, 'pleasing, pleasant' (also from this root). In addition to the Latin correspondences, there are a few instances of English *please*, *pleasure* in the data that are from this root as well.

Similarly again to the root of *grace*, Latin *bonus*, *bene*, etc. (earlier *duenos*), are from the root **deu-*, 'to do, show favor, or welcome.' 'Doing' becomes 'doing well' and the idea of welcome is connected to the meanings of other reflexes of this root that mean 'guarantee, grant, allow,' and therefore 'protect.'

There are several occurrences in the Latin data of forms such as *volunt* and *voluit*, expressing, 'willing, wishing,' a meaning found in a number of places in the field *grace*. These Latin forms are from the PIE root **wel-¹*, (Walde-Pokorny **uel-*) 'to will, wish, choose' whose e-grade form led to Latin *velle* whose present tense stem is *vol-*. Also from this root is German *wohl-* (and English *well*). *Wohl* is the first part of the

compounds *Wohlgefallen* ('well-pleased'), *Wohlwollen* ('goodwill' or 'benevolence'), and *Wohltat* ('benificence, favor') which are found in the German data.

Chapter 6: Data Sets

The data consists of five hundred twenty verses, two hundred thirty-seven from the OT and two hundred eighty-three from the NT. In the OT, the books represented are:

Genesis
1 Samuel
2 Samuel
Psalms
Isaiah

In the NT, the verses are taken from:

Matthew
Mark
Luke
John
Acts
Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon
Hebrews
Revelation

The five hundred twenty verses represent about two-thirds of the examples from the entire Bible, including apocryphal books. Grammatical and morphological variations are included, e.g., *gracious* as well as *grace*, *mercy*, *mercies*, *merciful*, *Gnade* and *gnädig* in German. This study starts with the Greek and Hebrew originals, and then uses the KJV as the key. The Hebrew or Greek word is isolated in the data first, then a particular

KJV word. The rest of the set consists of the Latin and German correspondences to each Greek-English or Hebrew-English set. In the correspondence sets, the words have nearly always been truncated to eliminate case endings, plurals, and other derivational endings e.g., *gratia* and *gratiam* = *gratia**. ‘Morphological’ differences may sometimes represent more than a plural or case ending, i.e., Latin *miserere* (‘to have mercy’) and *misericordia* (‘mercy’) have been treated together as *miser**. The original data preserves the exact forms of each occurrence of each word, however, and those differences are discussed when relevant.

Forms Combined in Analysis of Data

In the correspondence sets and the pairwise comparisons, morphological variations are included in one form in a number of cases. The following table shows what forms are combined:

Table of inclusions:		
Lg	word	includes
H	cham*	chamal , chemlah
H	chen*	chanan, channuwn, chen
H	rach*	racham , rachuwu
H	rats*	ratsah, ratsown
GR	agath*	agathos, agathosune
GR	charis	charis, charin, charitoo
GR	chrest*	chrestos, chrestotes
GR	ele*	eleemon, eleeo, eleos, elea, eleei, eleimon, eleisai, eleisei, eleisi, eleiso, eleison, eleisosin, eleisou, eleithi, eleon, eleos, eleous
GR	oikt*	oikteiro, oiktirei, oiktirisai, oiktiriseis, oiktirisi, oiktiriousin, oiktirmoi, oiktirmois, oiktirmon, oiktirmos, oiktirmous, oiktiron
L	benignita*	benignitas, benignitatem
L	bon*	bonitas, bonitate, bonitatis, bonitatem, bonorum
L	confit*	confiteor, confitebatur
L	gratia*	gratia, gratiae, gratiam, gratias
L	miser*	miserabilem, miseratione, miserationem, miserationibus, miserationis, miserationum, miserator, misereamur, misereantur, misereatur, misereberis, miserebitur, miserebor, miserentis, misereor, miserere, misereri, miseretur, miserationem, misericordes, misericordia, misericordiae, misericors, misericordiam, misericordiarum, misericordias, misericors, misertum, misertus
L	parc*	parceret, parceret, parceret, parceret
L	plac*	placabilem, placebat, placabilitatis, placatus, conplacuisti, placavi, places
L	vol*	voluntate, voluit, volunt
GE	barmherz*	barmherzig, Barmherzigkeit
GE	dank*	danke, danket, danken, dankte, dankbar, Dankbarkeit, Dankgebet, Danksagung, gedankt
GE	erbarm*	erbarme, erbarmen, Erbarmer, erbarmt
GE	freund*	freundlich, Freundschaft
GE	gefall*	gefällst
GE	gnädig*	gnädig, gnädige, Gnädigen, gnädiger
GE	gut*	gut, Gutes
GE	preis*	preise, pries
E	favor*	favor, favorable
E	good*	good, goodness
E	merc*	mercies, tender mercies, merciful, mercy
E	thank*	thank, thanked, thankfulness, thanks, thanksgiving

Key to Correspondence Sets

The correspondence sets consist of tables that begin with a word in the original Hebrew or Greek, including the number of occurrences in the data. The subsequent columns show other versions and the correspondences to the original with respective numbers. After the original, the next key is the KJV. For example:

Hebrew				
checed				
128 occurrences				
Hebrew	KJV	Septuagint	Vulgate	Luther
checed	merc*	ele*, dikaiousun*, onomatos, antilimptor	miser*, gratia*	Güte, Gnade*, barmherz*, gnädig*
	78	73, 3, 1, 1	76, 2	37, 28, 7, 4

The first row shows that *checed* appears 128 times in the OT Hebrew data. The second row shows that it matches *merc** in the KJV 78 of those times. In the Vulgate *miser** matches *checed-merc** 76 times and *gratia** twice. Luther has four different matches for *checed-merc**, which appear 37, 28, 7, and 4 times. The remaining occurrences of *checed* are shown in subsequent rows of this table with their KJV match, i.e., *kindness*, *lovingkindness*, and so on. Other Hebrew words are depicted similarly in individual tables.

The Septuagint data was collected to shed light on the Hebrew data and provide insight on the relationship of OT and NT vocabulary. It has been retained in these tables, but is not discussed in the text.

Table 1 *Old Testament Correspondence Sets*

Hebrew				
cheched				
128 occurrences				
Hebrew	KJV	Septuagint	Vulgate	Luther
cheched	merc*	ele*, dikaiosun*, onomatos, antilimptor	miser*, gratia*	Güte, Gnade*, barmherz*, gnädig*, zuneigen
	78	73, 3, 1, 1	76, 2	37, 28, 7, 4, 1
Hebrew	KJV	Septuagint	Vulgate	Luther
cheched	lovingkindness	ele*, dikaiosun*	miser*	Güte, Gnade, Wohltat
	25	24, 1	25	14, 10, 1
Hebrew	KJV	Septuagint	Vulgate	Luther
cheched	kindness	ele*, dikaiosun*	miser*, plac*, gratia*	barmherz*, freund*, Gnade*, Liebe, Güte
	21	19, 2	19, 1, 1	12, 4, 2, 2, 1
Hebrew	KJV	Septuagint	Vulgate	Luther
cheched	good*	ele*	miser*	Güte
	5	5	5	5

Hebrew				
rach*				
29 occurrences				
Hebrew	KJV	Septuagint	Vulgate	Luther
rach*	merc*	ele*, oikt*, charis, egapesa	miser*, plac*, parc*, bon*	barmherz*, erbarm*, Güte
	23	10, 11, 1, 1	20, 1, 1, 1	12, 11, 1
Hebrew	KJV	Septuagint	Vulgate	Luther
rach*	pity	ele*	miser*	erbarm*
	1	1	1	1
Hebrew	KJV	Septuagint	Vulgate	Luther
rach*	compassion	oikt*, ele*	miser*	barmherz*, erbarm*
	5	4, 1	5	4, 1

Hebrew				
chen*				
52 occurrences				
Hebrew	KJV	Septuagint	Vulgate	Luther
chen*	grace	charis, ele*	gratia*	Gnade*, Huld
	18	17, 1	18	17, 1
Hebrew	KJV	Septuagint	Vulgate	Luther
chen*	favor*	charis, oikt*, ele*, pepautai	gratia*, miser*, clemens, parc*	Gnade*, gnädig*, erbarm*, Gnade*, barmherz*, jammern
	14	7, 4, 2, 1	7, 4, 2, 1	7,3,1,1,1,1
Hebrew	KJV	Septuagint	Vulgate	Luther
chen*	merc*	ele*, oikt*	miser*, tribuit	gnädig*, barmherz*
	14	12, 2	13, 1	13, 1
Hebrew	KJV	Septuagint	Vulgate	Luther
chen*	gracious	ele*, oikt*	clemens, miser*	gnädig*
	6	5, 1	5, 1	6

Hebrew				
cham*				
4 occurrences				
Hebrew	KJV	Septuagint	Vulgate	Luther
cham*	compassion	eponesate	doluitis	erbarm*
	1	1	1	1
Hebrew	KJV	Septuagint	Vulgate	Luther
cham*	pity	epheisato, pheidesthai	parc*, indulgentia	erbarm*, schonen
	2	1, 1	1,1	1,1
Hebrew	KJV	Septuagint	Vulgate	Luther
cham*	merc*	pheisasthai	parc*	verschonen
	1	1	1	1

Hebrew				
rats*				
9 occurrences				
Hebrew	KJV	Septuagint	Vulgate	Luther
rats*	favor*	eudok*, thelimati, diaeleon	repropitiatio, plac*, vol*, bon*, reconciliatio	Gnade*, Wohlgefallen, gnädig
	9	6, 2, 1	3, 2, 2, 2,1	6, 2, 1

Hebrew				
chaphets				
2 occurrences				
Hebrew	KJV	Septuagint	Vulgate	Luther
chaphets	favor*	boulomenos, oithelontes	vol*	mithalten, gönnen
	2	1,1	2	1,1

Hebrew				
towb				
5 occurrences				
Hebrew	KJV	Septuagint	Vulgate	Luther
towb	favor*	agath*	plac*	Gunst, gefall*
	2	2	2	1,1
Hebrew	KJV	Septuagint	Vulgate	Luther
towb	good*	agath*, orthos,	prudenter, benignita*, bon*	gut*
	3	2,1	1, 1, 2	3
Hebrew	KJV	Septuagint	Vulgate	Luther
towb	kindness	agath*	gratia*	gut*
	1	1	1	1

Hebrew				
paniym				
2 occurrences				
Hebrew	KJV	Septuagint	Vulgate	Luther
paniym	favor*	prosopon	vultus, facies	Gunst
	2	2	1,1	2

Hebrew				
nuwd				
1 occurrence				
Hebrew	KJV	Septuagint	Vulgate	Luther
nuwd	pity	sullupoumenon	contristaretur	Mitleid
	1	1	1	1

Hebrew				
callach				
1 occurrence				
Hebrew	KJV	Septuagint	Vulgate	Luther
callach	forgive	epieikis	propitiabilis	gnädig
	1	1	1	1

Table 2 *New Testament Correspondence Sets*

Greek			
ele*			
50 occurrences			
Greek	KJV	Vulgate	Luther
ele*	merc*	miser*	barmherz*, erbarm*, gnädig, Gnade*
	47	47	27, 16, 3, 1
Greek	KJV	Vulgate	Luther
ele*	compassion	miser*	erbarm*
	2	2	2
Greek	KJV	Vulgate	Luther
ele*	pity	miser*	erbarm*
	1	1	1

Greek			
splugchnizomai			
12 occurrences			
Greek	KJV	Vulgate	Luther
splugchnizomai	compassion	miser*	jammern, erbarm*
	12	12	10, 2

Greek			
oikt*			
8 occurrences			
Greek	KJV	Vulgate	Luther
oikt*	merc*	miser*	barmherz*, erbarm*
	6	6	4,2
Greek	KJV	Vulgate	Luther
oikt*	compassion	miser*	erbarm*
	2	2	2

Greek			
hilaskomai			
1 occurrence			
Greek	KJV	Vulgate	Luther
hilaskomai	merc*	propitius	gnädig
	1	1	1

Greek			
metriopatheo			
1 occurrence			
Greek	KJV	Vulgate	Luther
metriopatheo	compassion	condoleo	mitfühlen
	1	1	1

Greek			
sumpatheo			
1 occurrence			
Greek	KJV	Vulgate	Luther
sumpatheo	compassion	compatio	mitleiden
	1	1	1

Greek			
charis			
124 occurrences			
Greek	KJV	Vulgate	Luther
charis	grace	gratia*	Gnade*, dank*, Wohltat, barmherz*, Segen, freund*
	114	114	95, 90, 3, 1, 1, 1
Greek	KJV	Vulgate	Luther
charis	thank*	gratia*	dank*
	11	11	11
Greek	KJV	Vulgate	Luther
charis	favor*	gratia*	Gnade*, Wohlwollen, Gunst
	7	7	4, 1, 1, 1
Greek	KJV	Vulgate	Luther
charis	pleasure	gratia*	Gunst
	2	2	2
Greek	KJV	Vulgate	Luther
charis	gift	gratia*	Wohltat
	1	1	1

Greek			
eucharist*			
54 occurrences			
Greek	KJV	Vulgate	Luther
eucharist*	thank*	gratia*	dank*
	54	54	54

Greek			
exomologeo			
2 occurrences			
Greek	KJV	Vulgate	Luther
exomologeo	thank*	confit*	preis*
	2	2	2

Greek			
anthomologeo			
1 occurrence			
Greek	KJV	Vulgate	Luther
anthomologeo	thank*	confit*	preis*
	1	1	1

Greek			
homologeo			
1 occurrence			
Greek	KJV	Vulgate	Luther
homologeo	thank*	confit*	bekennen
	1	1	1

Greek			
pistis			
1 occurrence			
Greek	KJV	Vulgate	Luther
pistis	faith	gratia*	Gnade*
	1	1	1

Greek			
chresto*			
10 occurrences			
Greek	KJV	Vulgate	Luther
chresto*	good*	bon*, benignita*	Güte
	5	4, 1	5
Greek	KJV	Vulgate	Luther
chresto*	kindness	benignita*, bon*, suavitas	freund*, Güte
	4	2, 1, 1	3, 1
Greek	KJV	Vulgate	Luther
chresto*	gentleness	benignita*	Güte
	1	1	1

Greek			
agath*			
1 occurrence			
Greek	KJV	Vulgate	Luther
agath*	good*	bon*	freund*
	1	1	1

Greek			
epieikeia			
1 occurrence			
Greek	KJV	Vulgate	Luther
epieikeia	clemency	clementia	Güte
	1	1	1

Greek			
philanthropia			
1 occurrence			
Greek	KJV	Vulgate	Luther
philanthropia	kindness	humanitas	freund*
	1	1	1

Word Maps

The following pages contain “maps” showing the distribution of words in the Hebrew OT data and Greek NT data, followed by maps of the three target language fields superimposed on the source language maps. For example, the Hebrew map looks like this, with a rectangle for each word, showing relative frequency and attempting to depict the relationships of the words to each other. From left to right is a sort of continuum from ‘favor’ (*chaphets*, *rats**) to ‘pity’ (*nuwd*, *callach*), with ‘kindness’ and ‘mercy’ in between.

chaphets	panlym	chen*	cheded	rach*	cham*	nuwd	callach
rats*			towb				

When a target language is superimposed, the target language word labels use boldface italics. Arrows show the extent of correspondences and point out discontinuities. The superimposed target language map also has adjacent words in varying shades to help distinguish them. (The example below is incomplete and hypothetical):

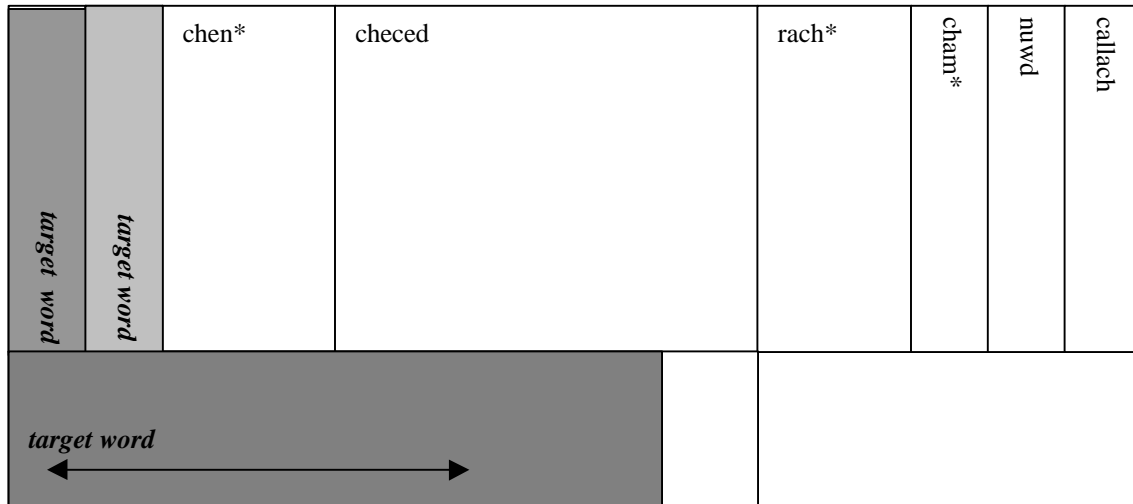


Table 3 Hebrew Map

chaphets	paniyim	chen*	checed	rach*	cham*	nuwd	callach
rats*			towb				

Table 4 *English Mapped onto Hebrew*

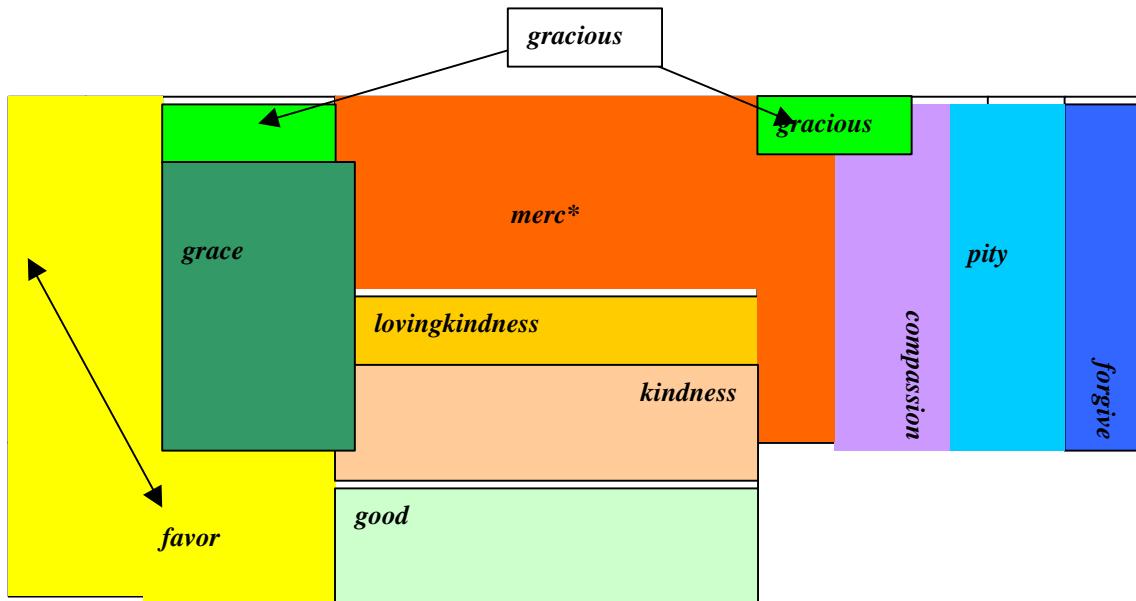


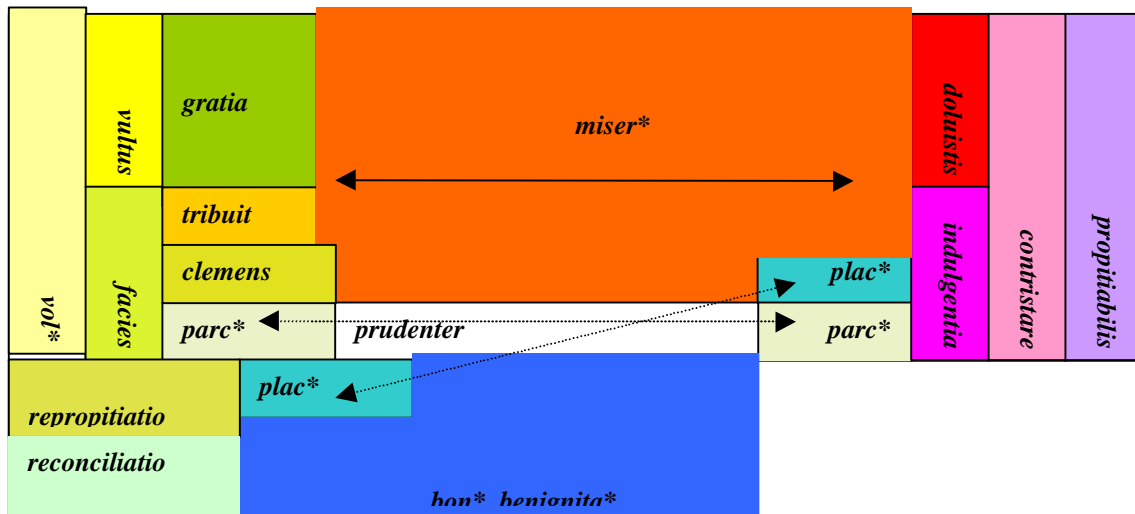
Table 5 *Latin Mapped onto Hebrew*

Table 6 German Mapped onto Hebrew

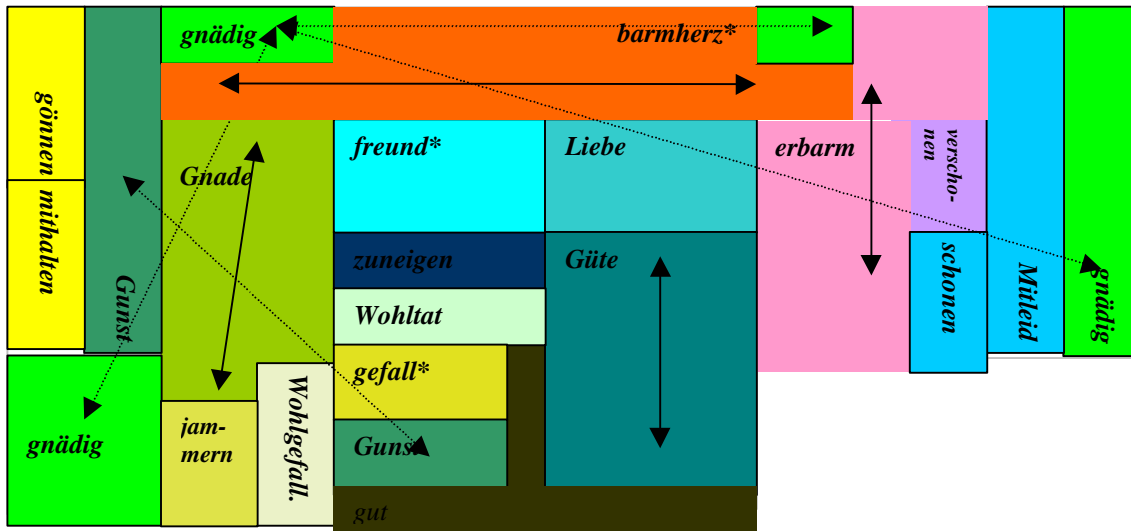


Table 7 Greek Map

cháris	ele*		oikt*	splagchnizomai	
	pistis	hiliazomai	sumpatheo		
			metriopatheo		
			epieikeia		
eucharist*			chresto*		
exomologeo			agath*		philanthropia
anthomologeo					
homologeo					

Table 8 *English mapped onto Greek*

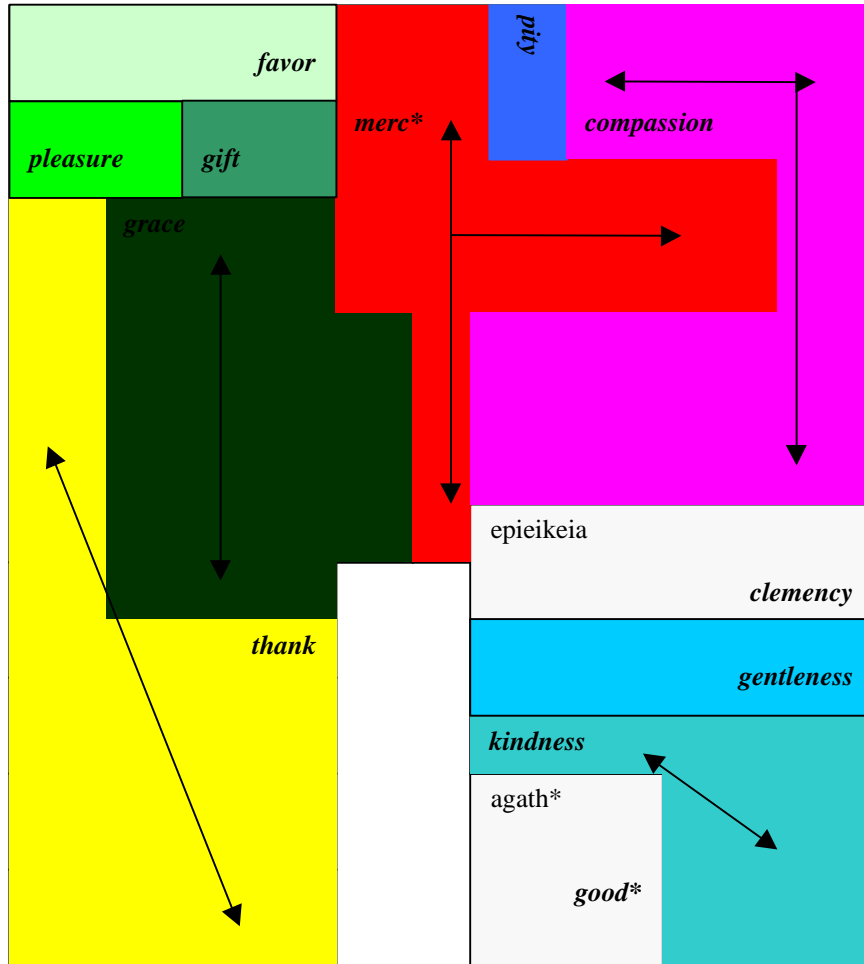


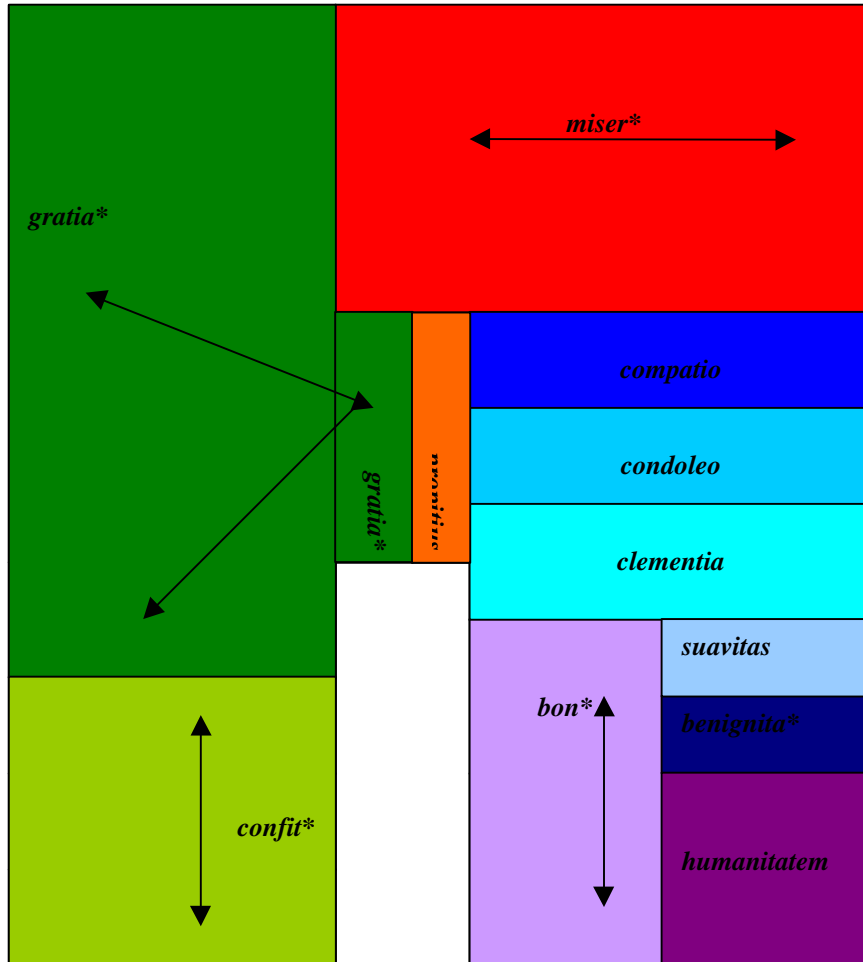
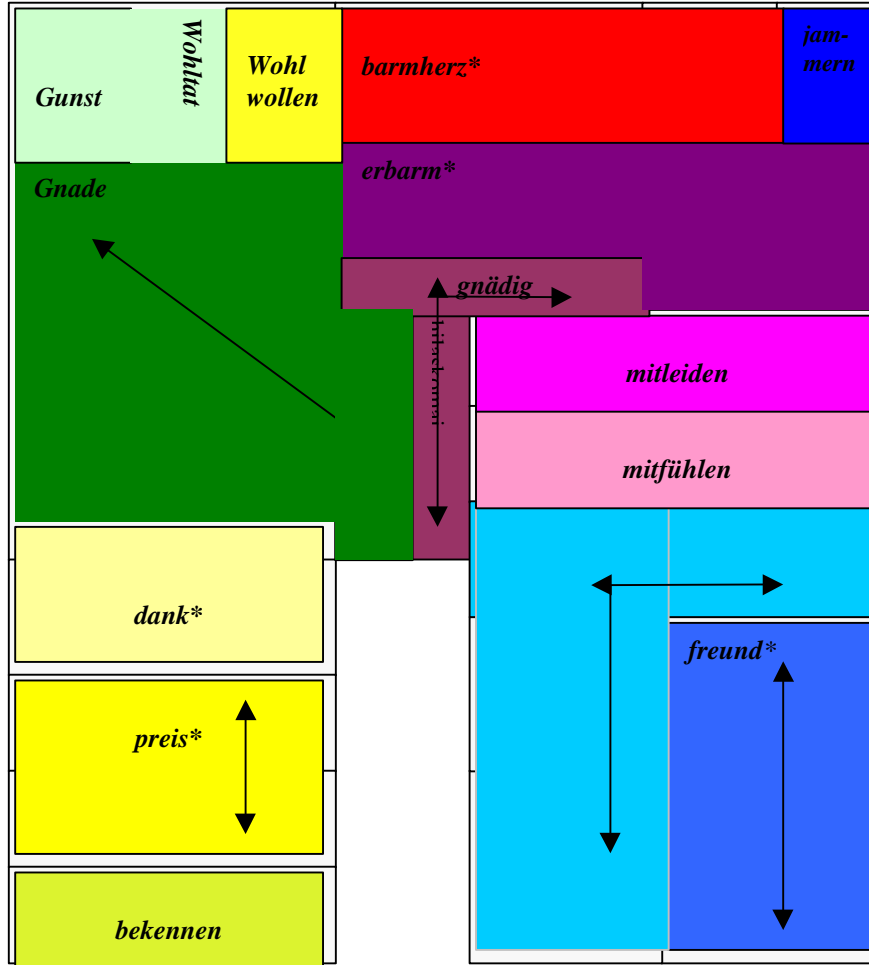
Table 9 *Latin Mapped onto Greek*

Table 10 *German Mapped onto Greek*

Chapter 7: Semantic Relations in the Field *Grace*

A semantic field is a group of related words that can be contrasted through componential analysis of semantic features. Fields can be constructed in domains such as kinship, natural history, human artefacts, customs, and activities, including categories like *emotions*, *speech act verbs*, and so on. *Grace* is a field that might be described as *benevolent attitudes and qualities in the Bible*. As noted earlier, polysemy in one language requires a semantic field for translation into another, e.g., the Latin word *gratia* cannot be translated using a single English word. Moreover, Neubert and Shreve's requirements for textuality include lexical cohesion, the preservation of semantic fields from one language to another. The words in a semantic field can have different semantic relations. A field might have words related by hyponymy, i.e., a hierarchical relationship, or by antonymy, meronymy or paronymy (the part-whole relationship), etc. Words within one field might have different semantic relations with each other. In this field, there is no antonymy or meronymy, but there is synonymy, and, arguably, there might be hyponymy as well.

A strong view of synonymy requires complete and symmetrical interchangeability of words, while a weaker definition has a less-demanding substitution requirement, basically requiring only a paradigmatic synonymy, e.g., *grace*, *favor*, *mercy*, *kindness*, *compassion*, and *pity* can all be fit into this paradigm:

{God} showed {*grace/favor/mercy/kindness/compassion/pity*} to {the poor/the sinners/the people, etc.}

According to this weaker view of synonymy, the words in this field all have some degree of synonymy with each other. Nevertheless, the six words in the paradigm above

do not share every connotation or semantic feature. If *the king* is substituted for *God*, *grace* no longer fits so well in the paradigm, since *grace* in this context generally connotes a gift from God alone (although in non-religious usage, *grace* is attributed to royal persons in titles and other phrases). Likewise, *showing favor* and *showing mercy/compassion/pity* do not mean exactly the same thing. *Favor* has no connotation of wretchedness, poverty, illness, imprisonment, whereas *mercy/compassion/pity* do have this connotation. *Kindness* is fairly neutral with regard to this connotation.

The syntagmatic relations of these six words in the field *grace* also reveal similarities and differences. *Mercy*, *compassion*, and *pity* appear with *have* or with *show*. *Grace*, *favor*, and *kindness* appear only with *show*. *Feel* appears only with those words that are marked for emotion, i.e., *feel compassion* and *feel pity*.

While a degree of synonymy is evident, hyponymy is harder to demonstrate. The field *grace* in English contains no obvious hyperonym as one of its members, one that could be discovered by saying “[Word] is a kind of [word],” although Chaffin has shown hyponymy to be far more complex than that and Wierzbicka rejects simplistic “kind of” aggregations of any type of artefact or concept. *Kindness* is possibly the most general term in the English field, and the “kind of” test produces statements that make sense, although “a kind of kindness” is not felicitous:

Mercy is a kind of kindness.

Compassion is a kind of kindness.

Pity is a kind of kindness.

Grace is a kind of kindness.

Favor is a kind of kindness.

These statements are not absurd, but they are not compelling. *Grace* is more specialized, and passes the “kind of” test only in part:

Mercy is a kind of grace.

Kindness is a kind of grace.

Compassion is a kind of grace.

Pity is a kind of grace.

Favor is a kind of grace.

If we imagine encountering these statements in devotional writing or a sermon, they might all be acceptable, but only because we anticipate some amplification to follow.

Mercy also passes this test, but less well overall:

Grace is a kind of mercy.

Kindness is a kind of mercy.

Compassion is a kind of mercy.

Pity is a kind of mercy.

Favor is a kind of mercy.

Favor is not really a kind of mercy, nor is kindness. *Mercy* is more specialized (marked) than *favor* or *kindness*.

Compassion and *pity* are too marked to be hyperonyms here:

Grace is a kind of compassion.

Kindness is a kind of compassion.

Mercy is a kind of compassion.

Pity is a kind of compassion.

Favor is a kind of compassion.

Kindness, mercy, and pity may be kinds of compassion, but *grace* and *favor* are not.

Grace is a kind of pity.

Kindness is a kind of pity.

Mercy is a kind of pity.

Compassion is a kind of pity.

Favor is a kind of pity.

It is hard to avoid the pejorative aspect of *pity* in present day English when evaluating this set. Saying that *compassion* and *mercy* are kinds of *pity* sounds somewhat contemptuous. Leaving that aside, *grace* and *favor* are certainly not kinds of *pity* (although Roget places them there [944.1]).

Good and *goodness* are part of the English field of *grace* and could be a hyperonym, since all of these words connote ‘goodness,’ in that they are positive qualities. While all the words may describe ‘a kind of goodness,’ so could many unrelated words (e.g., *health, cheerfulness, generosity, etc.*). Likewise, *thanks/thankfulness* is part of the correspondences in English, and the connotation of gratitude is crucial in this field. *Thanks* is not part of this field in the same way as *mercy, grace, and so on, because it is so specialized, and is certainly not the hyperonym. The field could be described by some term that is not a part of the field, as color is the hyperonym but not one of the hyponyms, e.g., love, benevolence, goodwill, care, etc, but those are not really better than kindness, compassion, and so on.*

The field *grace* was described earlier as *benevolent attitudes and qualities in the Bible*, and consists of words that describe the benevolence of God and of human beings. In the NT data *grace* is the most marked, since it can come only from God in the religious meaning that it has in this field in the NT, whereas a human can have *kindness*, *favor*, *pity*, *compassion*, and so on. In the OT, *grace* is still more marked than *favor*, but is not exclusively shown by God.

The componential analysis uses features that attempt to distinguish the words in the field *grace* from one another. The features used are:

‘Emotion’: Words that are marked with this feature have a connotation of emotion or tenderness.

‘Authority’: This feature indicates that the quality (e.g., *mercy*) is associated with one in a position of authority, e.g., judge, priest, etc.

‘Gratuitousness’: The presence of this feature indicates that the benevolent attitude or action is given freely, unearned and unmerited.

‘Gratitude’: Words marked with this feature imply thankfulness.

In addition to these features, there are two primitives, that is, markers that can apply to any word or field, in contrast to the semantic features that apply only to the present field and not necessarily to any other. The primitives used in this componential analysis are ‘animate’ and ‘human,’ i.e., words are marked according to whether they pertain only to animate beings and only to human beings as *agents*. That is the fact that *goodness* is ‘+animate’ and ‘-human’ means that it is conceivable that a dog could be described as displaying goodness, not that it is possible for an agent to display goodness with a non-human as the *object*.

In each language, some words that appear in the data, and which are depicted and discussed in the pairwise comparisons, are not included in the componential analysis tables below. In general, the tables contain the six to eight words in each field that appear most often, generally more than only once or twice.

The Field in English

Features:	grace	good*	kind*	favor*	merc*	compassion	gracious	pity	thank*
emotion	-	-	-	-	-	+	+	+	-
authority	+	-	-	-	+	-	+	-	-
gratuitousness	+	-	-	-	-	-	-	-	-
gratitude	+	-	-	-	-	-	-	-	+
Primitives:									
animate	+	+	+	+	+	+	+	+	+
human	+	-	+	+	+	+	+	+	+

The field has two distinct parts that are revealed when one tests for a hyperonym. One part is *grace* and *favor*, the other *mercy-compassion-pity*. *Kindness* could go in either group, which is why the test of *kindness* as hyperonym worked the best. *Grace* and *favor* are distinct but have a certain synonymy nonetheless, as seen in the OT usage *to find grace/favor in someone's eyes*. *Favor* is the unmarked half of the pair, with meanings from 'friendly regard, approval, goodwill, *kindness*,' to 'the goodwill of one in authority' and, therefore, 'partiality.' *Grace* is the more marked of the pair, always connoting authority or some unequal relationship, and in its narrowest sense, in the Pauline epistles means 'the unmerited gift from God of *mercy, favor, kindness, love, redemption, etc.*,' with a strong, crucial connotation of gratuitousness, of a gift, of something bestowed, not earned, as in Romans 6:15, "...we are not under the law, but under *grace*." *Favor* can have something of this connotation (as in *to do someone a favor*), but not in the specialized, highly marked sense of *grace*. The other part of the field, *mercy-compassion-pity*, shows a continuum of markedness. *Mercy* connotes

authority since it connotes forgiveness, but it covers a broad area that includes mere ‘kindness,’ but may also imply emotion, sympathy, or tenderness. This contrast can be seen in best in the OT data, e.g., Psalms 31:7, “I will be glad and rejoice in thy *mercy*,” (less marked) and Isaiah 9:17, “...neither shall have *mercy* on their fatherless and widows” (more marked). *Compassion* and *pity* are narrower, and always imply emotion, sympathy, tenderness, but do not automatically connote authority or forgiveness, as in Matthew 9:36, “But when he saw the multitudes, he was moved with *compassion* on them, because they fainted ...”.

Grace, favor, kindness, mercy, compassion, and pity are the major words in the English field *grace* because they appear most frequently, or, in the case of *pity*, share some of the most specialized meanings of some other words in the field (i.e., *mercy* and *compassion*). Beyond these major words there are a few other words in the English data. *Good/goodness* was mentioned above. Most occurrences of *good* in the Bible are not represented or discussed here. Those that are here appear because they correspond to some occurrences of one of the major words in the field. *Goodness* means much more than ‘kindness’ or ‘mercy,’ but it can sometimes be used as to express those ideas. If *kindness* is an unmarked synonym for *mercy*, then *goodness* is an unmarked synonym for *kindness*, as seen in Psalms 107:15, “O that men would praise the Lord for his *goodness*, and for his wonderful works to the children of men.”

Other correspondences in English include *pleasure*, used as a synonym for *favor*, *gentleness*, used as a synonym for *kindness*, *gift*, used as a variation of *grace*, and *gracious*, which forms an interesting bridge between *grace* and *mercy* in the English data. It appears only once in the KJV NT, and only a handful of times in the KJV OT. In the

OT, *gracious* means something closer to *merciful* than *favorable*, and has a connotation of tenderness that *grace* by itself does not have, as in Psalms 111:4, "... the Lord is *gracious* and full of compassion."

In the OT, *mercy* and its variations, together with its less-marked synonyms *kindness* and *lovingkindness* appear far more often than any other words in the field, well over one hundred times. *Grace* and *favor* appear only about forty times, with *favor* predominating and *compassion* and *pity* appearing a handful of times each. In the NT, the situation is different, with *mercy* and *kindness* making up a total of about sixty occurrences and *grace* itself appearing about one hundred twenty-five times. The appearances of *grace* are nearly all in the epistles, while those of *mercy* are nearly all in the gospels. Moreover, the data for *thanks* is different in the OT and NT. In the OT, the few occurrences in the data are there because they turned up as correspondences to some other word in the field. There are nearly one hundred occurrences in the NT data, however, because of the etymological and conceptual connections between *grace* as a word and a concept and Greek *charis* and *eucharistein* as well as Latin *gratia*, which led to all of the occurrences of English *thanks* being included in the data. While *thanks* nearly always matches *charis* and *eucharistein*, in a handful of cases it matches *exomologeō* ('confess, profess, celebrate, praise, acknowledge'), *homologeō* ('confess, profess, acknowledge, declare, praise'), and *anthomologeō* ('give thanks, confess, acknowledge').

The Field in Greek

Features:	charis	agath*	chresto*	ele*	oikt*	splagchnizomai	eucharist*
emotion	-	-	-	-	+	+	+
authority	+	-	-	+	-	-	-
gratuitousness	+	-	-	-	-	-	-
gratitude	+	-	-	-	-	-	+
Primitives:							
animate	+	+	+	+	+	+	+
human	+	-	+	+	+	+	+

The field in Greek has relatively few words. As in the English field, the Greek field has certain subgroupings. *Eleos*, *oiktirmon*, and *splagchnizomai* are like the English grouping *mercy-compassion-pity* in their continuum of markedness. *Eleos* covers the most territory and is the least marked, although it can imply emotion and tenderness, as in KJV Matthew 9:27, when the blind men entreat, “Thou Son of David, have *mercy* [*eleos*] on us.” *Oiktirmon* is marked for emotion and tenderness, and *splagchnizomai* is highly marked, in addition to having a physical analog (the womb, spleen, or bowels) for emotion. These more highly-marked senses are seen in KJV Luke 6:36, “Be ye therefore *merciful* [*oiktirmon*]” and in the story of the Good Samaritan in KJV Luke 10:33, who “when he saw him, had *compassion* [*splagchnizomai*] on him.”

Charis covers the area of both *grace* and *favor* in English, although in this data it most often expresses the specialized Pauline meaning of *grace*. *Eucharistein* (‘to give thanks’) expresses the gratitude that is an important part of *charis*. While *eleos* may cover the concept of ‘kindness,’ *chrestotes* is used in the Greek field to express the unmarked concept of a benign benevolence, as in KJV Romans 2:4, “the *goodness* [*chrestotes*] of his forbearance and longsuffering.” Less prominent in the Greek data are *metriopatheo*, *sumpatheo*, *philanthropia*, and *agathos*. The first two are part of the *eleos*-

oiktirmon-splagchnizomai part of the field, expressing sympathy or compassion, while *philanthropia* is an unmarked expression of benevolence or kindness. *Agathos*, like its equivalents in all the other languages, expresses the broadest kind of ‘goodness’ and has many more occurrences in the Bible than are present in this data. Another minor but interesting part of the Greek data are the small number of occurrences of *exomologeo* (‘confess, profess, celebrate, praise, acknowledge’), *homologeo* (‘confess, profess, acknowledge, declare, praise’), and *anthomologeo* (‘give thanks, confess, acknowledge’) that are matches for English *thank**.

The Field in Hebrew

Features:	chen	rats*	towb	checed	rach*	nuwd	cham*
emotion	-	-	-	-	+	+	+
authority	+	-	-	+	-	-	-
gratuitousness	-	-	-	-	-	-	-
gratitude	-	-	-	-	-	-	+
Primitives:							
animate	+	+	+	+	+	+	+
human	+	+	-	+	+	+	+

The Hebrew field is like the Greek in having relatively few words. *Checed* occurs most frequently and covers the unmarked area covered by *mercy-kindness-lovingkindness* in the English field, typified by a KJV usage such as Psalms 57:7, “For thy *mercy* [*checed*] is great unto the heavens,” Psalms 63:3, “Because thy *lovingkindness* [*checed*] is better than life,” and Genesis 24:12, “... shew *kindness* [*checed*] unto my master Abraham.” *Racham* and *chamal* (as well as *nuwd*, which appears only once) form the other two parts of the triangle seen here as elsewhere—*mercy-compassion-pity*, *eleos-oiktirmon-splagchnizomai*, etc. *Racham* contrasts with *checed* in a usage such as KJV Psalms 69:16, “Hear me, O Lord; for thy *lovingkindness* [*checed*] is good: turn to me

according to the multitude of they *tender mercies* [*racham*].” As in English and Greek, there is a continuum of markedness, from an unmarked ‘kindness’ to a highly marked ‘pity.’ *Nuwd* also means ‘quiver,’ another expression of the physical analog for emotion seen elsewhere.

The Hebrew field resembles English in the area of *grace/favor*. *Chen/ratsown* are very much like *grace/favor* in meaning and markedness, *chen* being more marked for authority and gratuitousness. Many instances have the syntagmatic collocation *find* [*grace or favor*] *in someone’s* [*sight or eyes*], in both Hebrew and in English, as in KJV Genesis 6:8, “And Noah found *grace* [*chen*] in the eyes of the Lord,” (Hebrew Genesis 6:8 *Noach matsa' chen `ayin Yehovah*) and Genesis 30:27, “... if I have found *favor* [*chen*] in thine eyes.” *Chaphets* is also used in two occurrences to express the unmarked idea of favor or approval, while it matches *pleasure* or *delight* most often in the KJV OT. One interesting minor part of the Hebrew field is the word *paniym*, which means ‘face,’ and which is used in this data to mean ‘favor,’ in the sense of a favorable ‘regard’ or turning a face of approval. As seen elsewhere, *towb* means ‘good’ in its broadest sense and only a few of its occurrences are represented in this data.

The Field in Latin

Features:	gratia *	miser*	bon*	benignita*	plac*	vol*	clemens	parc*
emotion	-	-	-	-	-	-	+	+
authority	+	-	-	-	-	-	-	-
gratuitousness	+	-	-	-	-	-	-	-
gratitude	+	-	-	-	-	-	-	-
Primitives:								
animate	+	+	+	+	+	+	+	+
human	+	+	-	+	+	+	+	+

The Latin field has more words than any other but the German, but still has a core group of words that cover most occurrences. *Misericordia*, *miserere*, and their variations cover most of the area covered by the triads seen in the other languages, covering both marked and unmarked meanings. This can be seen in KJV Psalms 69:16, “Hear me, O Lord; for thy *lovingkindness* [*misericordia*: unmarked usage] is good: turn unto me according to the multitude of thy *tender mercies* [*miseriationem*: marked usage]”. The more marked synonyms such as *condoleo*, *propitius*, *clemens*, *parco*, etc., generally appear only one to three times, as do the even more general *bonum*, *benignita*, *humanitas*, *places*, *suavitas*, *voluntas*, etc. Much of the area not covered by *misericordia* is taken up by *gratia*, which covers not only the concepts of ‘grace’ and ‘favor’ but that of thankfulness as well, as seen in KJV Genesis 6:8, “But Noah found *grace* [*gratia*] in the eyes of the Lord” and KJV 1 Corinthians 10:30, “If I partake with *thankfulness* [*gratia*]”. Where Hebrew uses *paniym* (‘face’) to mean ‘favor,’ Latin follows suit and in the two occurrences in the data uses *facies* and *vultus* (both meaning ‘face’) once each.

As has been remarked earlier, there are a handful of NT occurrences of Greek words meaning ‘confess, acknowledge, declare, praise, thanks.’ These are all matched in Latin with *confiteor*, ‘confess, acknowledge.’

The Field in German

Features:	Gnade	Gunst	Güte	barmherz*	erbarm*	gnädig	jammern
emotion	-	-	-	-	-	-	+
authority	+	-	-	-	-	-	-
gratuitousness	+	-	-	-	-	-	-
gratitude	+	-	-	-	-	-	-
Primitives:							
animate	+	+	+	+	+	+	+
human	+	+	-	+	+	+	+

The field in German has a larger number of words than in English, Greek, or Hebrew. Like Latin, it uses a core group of words for most occurrences, but in the German data this core group is more evenly distributed. *Güte* and *Barmherzigkeit* cover the less-marked portion of the concepts ‘kindness, mercy, compassion,’ while *erbarmen* and *jammern* express the more marked ‘compassion-pity’ end of the continuum. This can be seen in Psalms 36:7, “Wie köstlich ist deine *Güte*,” KJV “How excellent is thy *lovingkindness*” and Genesis 21:23, “sondern die *Barmherzigkeit*, die ich an dir getan habe,” KJV “according to the *kindness* that I have done unto thee,” as contrasted with Isaiah 63:9, “Er erlöste sie, weil er sie liebte und *Erbarmen* mit ihnen hatte,” KJV “in his *pity* he redeemed them.”

Occurring very infrequently are *mitleiden*, *mitfühlen*, *schonen*, and *verschonen*, expressing sympathy and tenderness more emphatically. The most general meaning of benevolent approval is expressed by *freundlich/Freundschaft*, *gefallen/Wohlgefallen*, *Liebe*.

Gnade covers most of the area of both unmarked ‘favor’ and marked ‘grace,’ while *Gunst*, *Huld*, and *zuneigen* also cover the unmarked meanings. This use of *Gnade* for both marked and unmarked meanings can be seen in Genesis 6:8 “Aber Noah fand *Gnade* vor dem Herrn,” KJV “But Noah found *grace* in the eyes of the Lord” and Romans 6:14, “weil ihr ja nicht unter dem Gesetz seid, sondern unter der *Gnade*,” KJV “for ye are not under the law, but under *grace*.”

As in English *grace/gracious*, *Gnade* and *gnädig* bridge the gap between mercy and grace, with *gnädig* being more like *barmherzig/erbarmen* in its implication of

tenderness and forgiveness. This can be seen in Psalms 6:2, “Herr, sei mir *gnädig*, denn ich bin schwach,” KJV “Have *mercy* upon me Lord, for I am weak.”

The instances noted before of NT Greek *exomologeō/homologeō/anthomologeō*, all meaning ‘give thanks, confess, praise, declare, acknowledge,’ are matched in German by *preisen* (‘praise’) and *bekennen* (‘confess’). The use of *preisen* where English uses *thank* demonstrates the association of the meanings ‘thanks, praise’ seen in the origins of a number of the words in the field *grace*.

Chapter 8: Pairwise Correspondences

The pairwise correspondences each begin with a field-by-field comparison, a two-column table that is a comparison of the field *grace* in the two languages being compared. The first comparison is Hebrew-English, for example. The lefthand column shows each word in Hebrew, with its English correspondences lined up beside it in the righthand column. The space devoted to each word roughly represents its frequency of occurrence, from *checed* and *chen** with many occurrences, which take up about half the table between them, to *nuwd* which appears once, and has a sliver of the table to represent it. Some tables were harder to construct in this way and still present on a single page. Therefore, the allocation of space only roughly equals the relative frequency of the words. The words in the righthand column have superscript numbers if they appear more than once, i.e., in the Hebrew-English table, *merc*¹* matches *checed* while the next correspondence of *merc**, matching *chen**, is labeled *merc*²*.

After the field-by-field comparison for each language pair, there is discussion of word-by-word comparisons, including tables that also attempt a depiction of the relative frequency of each word, e.g., the more numerous occurrences of *merc** vis-à-vis the less-frequent *good** can be seen in this table:

	MERC* (78)
CHECED (128)	LOVINGKINDNESS (25)
	KINDNESS (21)
	GOOD* (5)

Some of these word-to-word tables are discussed individually. Some are conceptually grouped together. For example, Figure 1 in the Hebrew-English correspondences is labeled “Figure 1 OT H-E *checed*” and discusses the correspondences of *checed* only. Figure 4, on the other hand, is labeled “Figure 4 OT H-E *cham*-nuwd-*

callach and the tables and discussion that follow include the correspondences of all three Hebrew words. After each table or group of tables that is labeled with a figure number and caption, there is a table with the text of one citation for each match, i.e., the table shown above has this group of citations as examples:

Pss. 18:50	And sheweth <i>mercy</i> [<i>cheched</i>] to his anointed.
Pss. 119:49	Hear my voice according to thy <i>lovingkindness</i> [<i>cheched</i>].
Gen. 20:13	This is thy <i>kindness</i> [<i>cheched</i>] that thou shalt shew unto me.
Pss. 107:8	Oh that men would praise the Lord for his <i>goodness</i> [<i>cheched</i>].

For the comparisons involving English and Hebrew and Greek, the citations are given in English (KJV) only, with the Hebrew or Greek original in brackets in the text of the citation. For German and Latin, the German or Latin citation and the KJV are both given.

Every attempt has been made to preserve figures and accompanying tables on one page. This has led to awkward page breaks in some cases, and there are a few tables that break between pages nevertheless.

Table 11 *OT Hebrew-English*

CHECED	MERC*¹
	LOVINGKINDNESS
	KINDNESS¹
	GOOD*¹
CHEN*	GRACE
	FAVOR*¹
	MERC*²
	GRACIOUS¹
RACH*	MERC*³
	COMPASSION¹
	GRACIOUS²
	PITY¹
RATS*	FAVOR*²
TOWB*	GOOD*²
	FAVOR*³
	KINDNESS²
CHAM*	PITY²
	MERC*⁴
	COMPASSION²
CHAPHETS	FAVOR*⁴
PANIYM	FAVOR*⁵
CALLACH	FORGIVE
NUWD	PITY³

OT Hebrew and English

The Hebrew and English field-by-field comparison shows the higher frequency of *cheched*, *chen**, and *rach** in the Hebrew field, followed by synonyms that are a much smaller part of the field. *Cheched* and *rach** together cover most of the area of English *merc**, but *chen** has a more diffuse correspondence with English *favor** and *grace*. There is a ratio of approximately 1:3 or 1:4 for Hebrew to English matches. That is, most English words appear three to four times as a match for different Hebrew words. *Cheched* and *rach**, corresponding generally to *merc*-kindness-compassion*, are more prominent in the field than *chen** or any of the matches for *favor**, such as *rats** and *chaphets*.

The word-by-word illustrations show these relationships in more detail.

Figure 1 OT H-E *cheched*

	MERC* (78)
CHECED (128)	LOVINGKINDNESS (25)
	KINDNESS (21)
	GOOD* (5)

Examples of usage:

Pss. 18:50 A	And sheweth <i>mercy</i> [<i>cheched</i>] to his anointed.
Pss. 119:49 B	Hear my voice according to thy <i>lovingkindness</i> [<i>cheched</i>].
Gen. 20:13 C	This is thy <i>kindness</i> [<i>cheched</i>] that thou shalt shew unto me.
Pss. 107:8 D	Oh that men would praise the Lord for his <i>goodness</i> [<i>cheched</i>].

Figure 1 shows the English correspondences of *cheched*. *Cheched* and *merc** have a large overlap, seventy-eight out of one hundred twenty-eight and one hundred sixteen occurrences, respectively. *Cheched* corresponds to all occurrences of *lovingkindness* and most occurrences of *kindness*. *Good** touches *cheched* but has a large overlap with *towb* that is not part of this database. These correspondences demonstrate the unmarked quality of both *merc** and *cheched*, which cover a large semantic area describing 'kindness,' 'steadfast love' (the translation used by the Revised Standard Version [RSV])

of the Bible) and ‘mercy.’ Examples A-D above demonstrate this unmarked *checed*.

There is no hint of distress or need, just ‘goodness’ and ‘kindness.’ *Merc** also occupies a more marked area that does not correspond to *checed*, which includes ‘compassion’ and ‘pity,’ the *tender mercies* of the KJV, seen in Figure 2 below.

Figure 2 OT H-E *rach**

	MERC* (23)
RACH* (29)	COMPASSION (5)
	PITY (1)

Examples of usage:

Pss. 40:11 A	Withhold not thou thy <i>tender mercies</i> [<i>rach*</i>] from me.
Isa. 49:15 B	That she should not have <i>compassion</i> [<i>rach*</i>] on the son of her womb?
Isa. 13:18 C	They shall have no <i>pity</i> [<i>rach*</i>] on the fruit of the womb.

The correspondences of Hebrew *rach**, shown in Figure 2 show that in the twenty-nine occurrences of this Hebrew word, *rach** occupies much of the same semantic area as English *merc**, although *merc** has more in common with *checed* and the general concept of ‘kindness.’ *Compassion* and *pity* are in this group as well, depicting emotion or tenderness. The KJV emphasizes the marked aspect of *merc** with *tender mercies* in example A above. Examples B and C both refer to the womb, a physical analog of emotion that is implied by *rach**.

Figure 3 OT H-E *chen**

	GRACE (18)
CHEN* (52)	FAVOR* (14)
	MERC* (14)
	GRACIOUS (6)

Examples of usage:

Gen. 6:8 A	And Noah found <i>grace</i> [<i>chen*</i>] in the eyes of the Lord.
Gen. 18:3 B	And said, My Lord, if now I have found <i>favor</i> [<i>chen*</i>] in thy sight.
Pss. 6:2 C	Have <i>mercy</i> [<i>chen*</i>] upon me, Lord, for I am weak.
Pss. 111:4 D	The Lord is <i>gracious</i> [<i>chen*</i>] and full of compassion.

Figure 3 shows a different situation for *chen** from that of *checed*. The fifty-two occurrences of *chen** include all instances of English *grace*. Much of *favor** is also contained here, but the broader concept *favor** also appears in many other correspondence sets. Examples A and B show the usage *favor/grace in someone's sight/eyes*. *Gracious, compassion, and merc** express an aspect of *chen** that it shares with *rach**, that of emotion or tenderness. Example D shows the collocation of *chen** and *rach**, both connoting emotion in this case.

Figure 4 OT H-E *cham*-nuwd-callach*

CHAM* (4)	PITY (2)
	MERC* (1)
	COMPASSION (1)
NUWD (1)	PITY (1)
CALLACH(1)	FORGIVE (1)

Examples of usage:

Isa. 63:9	In his love and in his <i>pity</i> [<i>cham*</i>] he redeemed them.
A	
Gen. 18:3	The Lord, being <i>merciful</i> [<i>cham*</i>] to him ...
B	
1Sam. 23:21	Blessed be ye of the Lord; for ye have <i>compassion</i> [<i>cham*</i>] on me.
C	
Pss. 69:20	I looked for some to take <i>pity</i> [<i>nuwd</i>], but there was none.
D	
PSS. 86:5	For thou, Lord, art good, and ready to <i>forgive</i> [<i>callach</i>]; and plenteous in mercy unto all them that call upon thee
E	

Figure 4 shows minor correspondences that illustrate the most marked part of the *mercy-compassion-pity* continuum. *Cham** appears only four times in the data. All its English correspondences have matches with other Hebrew words as well, notably *merc**. The collocation of *pity, merc**, and *compassion* isolates the feature ‘tenderness.’ *Nuwd* appears only once in this data, as the equivalent of *pity*, which brings it into association with *rach** and *cham**. *Callach* (example E) appears only once in the data, in a verse where *towb* and *checed* also appear. Its meaning is ‘ready to forgive,’ i.e., tenderhearted. While single words are used to represent this correspondence, i.e., *callach=forgive*, this

example shows the lexicalization of a concept in Hebrew that requires a syntagmatic collocation (*ready to forgive*) in English (although *forgiving* is a single English word with the same meaning as the lexical phrase *ready to forgive*).

Figure 5 OT H-E *rats*-towb-chaphets-paniyim*

RATS* (9)	FAVOR* (9)
	GOOD* (3)
TOWB (6)	FAVOR* (2)
	KINDNESS (1)
CHAPHETS (2)	FAVOR* (2)
PANIYM (2)	FAVOR* (2)

Examples of usage:

Pss. 5:12 A	With <i>favor</i> [<i>rats*</i>] wilt thou compass him as with a shield.
Pss. 86:17 B	Shew me a token for <i>good</i> [<i>towb</i>].
1Sam. 2:26 C	And the child Samuel grew on and was in <i>favor</i> [<i>towb</i>] both with the Lord, and also with men.
2Sam. 2:6 D	And I also will requite you this <i>kindness</i> [<i>towb</i>].
2Sam. 20:11 E	He that <i>favoreth</i> [<i>chaphets</i>] Joab, and he that is for David, let him go after Joab.
Ps. 45:12 F	Even the rich among the people shall entreat thy <i>favor</i> [<i>paniyim</i>].

Figure 5 shows the relationships of the Hebrew words *rats**, *towb*, *chaphets*, and *paniyim* and illustrates the array of Hebrew correspondences for the unmarked concept of ‘favor.’ *Rats** has significant overlap with *favor**, expressing the very general concepts ‘favor, approval, benign feeling,’ seen in example A above. While *rats** only matches *favor**, *favor** corresponds to other Hebrew words: *chen**, expressing the more marked aspect of *favor**, *towb*, the very general idea of ‘goodness,’ *paniyim*, ‘face,’ the favorable visage turned on someone, and *chaphets*, another term implying ‘favor, approval.’ *Chaphets* and *rats** also correspond to *pleasure* in the KJV, and, while *rats** matches *favor** most often, *chaphets* more often matches *pleasure* and *delight*, correspondences that are not a part of this data.

Example D shows the unmarked quality of *kindness*, matched here with Hebrew *towb* ('good'). Example C is interesting, since the Hebrew is *towb*, the least marked and most general. This description of the young Samuel is echoed in the NT regarding Jesus, using a more specialized word: Luke 2:52, "And Jesus increased in wisdom and stature, and in *favor* [*charis*] with God and man."

Table 12 *OT English-Hebrew*

MERC*	CHECED¹
	RACH*¹
	CHEN*¹
	CHAM*¹
FAVOR*	CHEN*²
	RATS*
	CHAPETS
	TOWB¹
	PANIYM
LOVINGKINDNESS	CHECED²
KINDNESS	CHECED³
	TOWB²
GRACE	CHEN*³
GOOD*	CHECED⁴
	TOWB³
GRACIOUS	CHEN*⁴
COMPASSION	RACH*²
	CHAM*¹
FORGIVE	CALLACH
PITY	CHAM*²
	RACH*³
	NUWD

OT English and Hebrew

To a certain extent, the field-by-field comparisons of English and Hebrew show the converse of the Hebrew-English comparison to a certain extent. The correspondence of *merc** and *checed* and the other English correspondences for *checed* (especially *kindness* and *lovingkindness*) are prominent, and show the unmarked aspect of *merc**. *Grace* is not as frequent in the OT data as it is in the NT, and matches only *chen**, unlike the unmarked *favor**, which has a number of correspondences. While Hebrew:English correspondences had a ratio of about 1:3 or 4, the English words have Hebrew correspondences that are more exclusive, with a ratio of about 1:2 or 3.

Figure 6 OT E-H *merc**

	CHECED (78)
MERCY (116)	RACH* (23)
	CHEN* (14)
	CHAM* (1)

Examples of usage:

Pss. 18:50 A	And sheweth <i>mercy</i> [<i>checed</i>] to his anointed.
Pss. 40:11 B	Withhold not thou thy <i>tender mercies</i> [<i>rach*</i>] from me.
Pss. 6:2 C	Have <i>mercy</i> [<i>chen*</i>] upon me, Lord, for I am weak.
Gen. 18:3 D	The Lord, being <i>merciful</i> [<i>cham*</i>] to him ...

Figure 6 shows that *merc** corresponds to *checed* in seventy-eight of one hundred eighteen occurrences, but *merc** also has fourteen matches with *chen**, which is more marked and generally the equivalent of English *grace* or *favor**. In some ways this mirrors the English correspondences of *checed* (Figure 1). *Merc*/checed* have a large overlap, but *merc* also corresponds twenty-three of thirty times to *rach** and corresponds to *chen** about as many times as *grace* and *favor** do. *Merc** includes the general ‘kindness’ of *checed*, but also has significant correspondence with the ‘grace/favor’ meaning of *chen** and the tenderheartedness or compassion of *rach**. Examples B and C

above show the most marked aspect of *merc**, using the words *tender mercies* and referring to the weakness of the speaker.

Figure 7 OT E-H *favor**

	CHEN* (14)
FAVOR* (28)	RATS* (9)
	CHAPHETS (2)
	TOWB (2)
	PANIYM (2)

Examples of usage:

Gen. 18:3	And said, My Lord, if now I have found <i>favor</i> [<i>chen*</i>] in thy sight.
A	
Pss. 5:12	With <i>favor</i> [<i>rats*</i>] wilt thou compass him as with a shield.
B	
2Sam. 20:11	He that <i>favoreth</i> [<i>chaphets</i>] Joab, and he that is for David, let him go after Joab.
C	
1Sam. 2:26	And the child Samuel grew on and was in <i>favor</i> [<i>towb</i>] both with the Lord, and also with men.
D	
Ps. 45:12	Even the rich among the people shall entreat thy <i>favor</i> [<i>paniym</i>].
E	

In Figure 7, *favor** corresponds significantly to *chen** and can be seen as the unmarked form of *grace*. Example A shows the OT synonymy of *favor* and *grace*. (Figure 9 below uses *grace* in the same context). English *favor* also corresponds to *paniym*, ‘face,’ generally ‘approval’ (only one occurrence), and *rats**, as well as matching two of the six occurrences of *towb*. All of these correspondences demonstrate the unmarked status of *favor** in contrast to *grace* and even to *mercy*. The examples illustrate meanings from ‘approval’ (A and D) to ‘good fortune’ (B) to ‘preference’ (C, E).

Figure 8 OT E-H *lovingkindness-kindness*

LOVINGKINDNESS(25)	CHECED (25)
KINDNESS (22)	CHECED (21)
	TOWB (1)

Examples of usage:

Pss. 119:49	Hear my voice according to thy <i>lovingkindness</i> [<i>checed</i>].
A	
Gen. 20:13	This is thy <i>kindness</i> [<i>checed</i>] that thou shalt shew unto me.
B	
2Sam. 2:6	And I also will requite you this <i>kindness</i> [<i>towb</i>].
C	

Figure 8 shows that *checed* is the original for all occurrences of *lovingkindness*. This shows one strong aspect of *checed*, especially when combined with *kindness*, that of unmarked benevolence. The correspondences for *checed* show a kind of continuum of markedness: *good**—*kindness*—*lovingkindness*—*merc**. The situation depicted for *kindness* is similar to that of *lovingkindness*, but even less marked. There is some correspondence with *towb* as well, bringing out the general meanings ‘goodness, kindness, favor.’

Figure 9 OT E-H *grace*

GRACE (18)	CHEN* (18)
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Example of usage

Gen. 6:8 A	And Noah found <i>grace</i> [<i>chen*</i>] in the eyes of the Lord.
---------------	---

Figure 9 depicts the correspondence of *grace*. While *chen** is nearly equally divided among *grace/favor*/merc**, *grace* matches only *chen**. While *grace* and *gracious* are divided in this analysis, putting them together (eighteen and seven occurrences) would show *grac** to be a better single match for *chen** than either *merc** or *favor** are.

Figure 10 OT E-H *good**

GOOD* (8)	CHECED (5)
	TOWB (3)

Examples of usage:

Pss. 107:8 A	Oh that men would praise the Lord for his <i>goodness</i> [<i>checed</i>].
Pss. 86:17 B	Shew me a token for <i>good</i> [<i>towb</i>].

Figure 10 shows that like its Hebrew equivalent *towb*, *good** is the least marked word in this data and is only here because of the cases in which it matches other parts of the field, i.e., *checed*, which has more than one hundred occurrences, five of which

correspond to *good**. Example A shows the meaning shared by *goodness, kindness, mercy*.

Figure 11 OT E-H *gracious-forgive*

GRACIOUS (7)	CHEN* (7)
FORGIVE (1)	CALLACH (1)

Examples of usage:

Pss. 111:4 A	The Lord is <i>gracious</i> [<i>chen*</i>] and full of compassion.
PSS. 86:5 B	For thou, Lord, art good, and ready to <i>forgive</i> [<i>callach</i>]; and plenteous in mercy unto all them that call upon thee

Gracious (Figure 11) is separate from *grace* in this data, but in the Hebrew data, morphological variations are lumped together. Separating the Hebrew data would show a correspondence between *grace-chen* and *gracious-channuwn* that parallels the English data. The collocation of *gracious* and *compassion* in example A emphasizes the feature ‘tenderness/emotion.’ *Forgive* appears only once in this data, and matches Hebrew *callach*, ‘ready to forgive,’ similar to *gracious* and marked for emotion.

Figure 12 OT E-H *compassion-pity*

COMPASSION (7)	RACH* (5)
	CHAM* (1)
PITY (5)	CHAM* (2)
	RACH* (1)
	NUWD (1)

Examples of usage:

Isa. 49:15 A	That she should not have <i>compassion</i> [<i>rach*</i>] on the son of her womb?
1Sam. 23:21 B	Blessed be ye of the Lord; for ye have <i>compassion</i> [<i>cham*</i>] on me.
Isa. 63:9 C	In his love and in his <i>pity</i> [<i>cham*</i>] he redeemed them.
Isa. 13:18 D	They shall have no <i>pity</i> [<i>rach*</i>] on the fruit of the womb.
Pss. 69:20 E	I looked for some to take <i>pity</i> [<i>nuwd</i>], but there was none.

Compassion (Figure 12) has all the same correspondences of the less-marked *merc** except *cheded*, showing the markedness of *compassion*. *Cheded/merc** both can mean generally ‘kindness, goodness’ (‘steadfast love’ in the RSV), but *rach*/compassion*

have the more emotional aspect implied by *pity*, *tender mercies*, etc., seen in example A above. *Pity* is a small part of *rach** and larger parts of the smaller words *cham** and *nuwd*. It does not match *checed*, implying more than mere kindness, rather the emotional (tender) ‘mercy, compassion, graciousness’ seen in D and E above.

Table 13 *OT English-German*

MERC*	GÜTE ¹
	GNADE* ¹
	BARMHERZ* ¹
	GNÄDIG ¹
	ERBARM* ¹
	VERSCHONEN
	ZUNEIGEN
FAVOR*	GNADE* ²
	GNÄDIG ²
	GUNST
	BARMHERZ* ²
	ERBARM* ²
	GEFALL*
	GÖNNEN
	JAMMERN
	MITHALTEN
	WOHLGEFALLEN
LOVINGKINDNESS	GÜTE ²
	GNADE ³
	WOHLTAT
KINDNESS	BARMHERZ* ³
	FREUND*
	GNADE* ⁴
	LIEBE
	GÜTE ³
GRACE	GNADE ⁴
	HULD
GOOD*	GÜTE ⁴
	GUT*
GRACIOUS	GNÄDIG ³
FORGIVE	GNÄDIG ⁴
COMPASSION	BARMHERZ* ⁴
	ERBARM* ³
	MITLEID ¹
PITY	ERBARM* ⁴
	SCHONEN
	MITLEID ²

OT English and German

The field-by-field comparison of English and German shows a difference from the English and Hebrew correspondences. The German data has more words, and fewer decisive correspondences than the English and Hebrew fields.

Figure 13 OT E-G *merc**

	GÜTE (37)
MERC* (116)	GNADE* (28)
	BARMHERZ* (20)
	ERBARM* (11)
	GNÄDIG (7)
	ZUNEIGEN (1)
	VERSCHONEN(1)

Examples of usage:

Pss. 25:10 A	All the paths of the Lord are <i>mercy</i> and truth. ----- Die Wege des Herrn sind lauter <i>Güte</i> und Treue für alle.
Pss. 89:1 B	I will sing of the <i>mercies</i> of the Lord. ----- Ich will singen von der <i>Gnade</i> des Herrn.
2Sam. 15:20 C	<i>Mercy</i> and truth be with thee. ----- Dir widerfahre <i>Barmherzigkeit</i> und Treue.
Pss. 119:58 D	I intreated thy favor with my whole heart, be <i>merciful</i> to me according to thy word. ----- Ich suche deine Gunst von ganzem Herzen; sei mir <i>gnädig</i> nach deinem Wort .
Isa. 14:1 E	For the Lord will have <i>mercy</i> on Jacob. ----- Denn der Herr wird sich über Jakob <i>erbarmen</i> .
Gen. 39:21 F	But the LORD was with Joseph and showed him <i>mercy</i> , and gave him favor in the sight of the keeper of the prison ----- Aber der Herr war mit ihm und <i>neigte</i> die Herzen zu ihm und ließ ihn Gnade finden vor dem Amtmann über das Gefängnis,
Gen. 19:16 G	The Lord being <i>merciful</i> to him. ----- Weil der Herr ihn <i>verschonen</i> wollte.

In Figure 13, the one hundred sixteen occurrences of *merc** are divided among a number of German words, with none strongly predominating and most having some correspondence to other words in English. *Güte* is like *checced*, both unmarked, as seen in example A. *Barmherz** is the usual translation for *merc** but is not the major correspondence here. *Gnade* matches *merc** more often than does *barmherz**, and it is more marked than *barmherz**, as seen in B above. D, E, and G show the most marked aspects of *merc**, matching *gnädig* and *erbarmen*, implying ‘tenderness,’ and *verschonen*—‘to spare,’ implying ‘protection.’ Example F represents a single occurrence

of *zuneigen* ‘to incline favorably,’ illustrating a connotation (‘bend, bow’) found in many places in the field *grace*.

Figure 14 OT E-G *favor**

FAVOR* (27)	GNADE* (13)
	GNÄDIG (4)
	GUNST (3)
	BARMHERZ*(1)
	ERBARM* (1)
	GEFALL* (1)
	GÖNNEN (1)
	JAMMERN (1)
	MITHALTEN (1)
	WOHLGEFALL* (1)

Examples of usage:

Gen. 18:3 A	My Lord, if now I have found favor in thy sight. ----- Herr, hab ich Gnade gefunden vor deinen Augen
Pss. 41:11 B	By this I know that thou favorest me. ----- Du aber, Herr, sei mir gnädig .
1Sam. 2:26 C	And the child Samuel grew on, and was in favor both with the Lord, but also with men. ----- Aber der Knabe Samuel nahm immer mehr zu an Alter und Gunst bei dem Herrn und bei den Menschen.
Pss. 112:5 D	A good man sheweth favor , and lendeth. ----- Wohl dem, der barmherzig ist und gerne leiht.
Isa. 60:10 E	Neither let there be any favor to his fatherless children. ----- Und niemand erbarme sich seiner Waisen.
1Sam. 29:6 F	Nevertheless, the lords favor thee not. ----- Aber du gefällst den Fürsten nicht.
Pss. 35:27 G	Let them shout for joy and be glad, that favor my righteous cause. ----- Jubeln und freuen sollen sich, die mir gönnen .
Pss. 102:14 H	And favor the dust thereof. ----- Und es jammert sie, daß es in Trümmern liegt.
2Sam. 20:11 I	Whoever favours Joab, and whoever is for David, let him follow Joab! ----- Wer's mit Joab hält und für David ist, der folge Joab nach!
Pss. 30:7 J	Lord, by thy favor thou hast made my mountain to stand strong. ----- Denn, Herr, durch dein Wohlgefallen hattest du mich auf einen hohen Fels gestellt.

The German correspondences for *favor** are seen in Figure 14. This unmarked English word has nine correspondences in German, many the same as the matches for *merc**, and a number of which appear only once. *Favor** in English is very general, but Luther’s usage ranges from unmarked (*Gnade*) to marked for emotion (*erbarm**, *jammern*). While the correspondence of English *favor** and German *jammern* seems anomalous, the original Hebrew is *chanan*, ‘to be gracious, show mercy, be moved.’ Later English Bible translations such as the RSV use *have pity* or a similar construction,

rather than *favor* in this verse. Example E also has an interesting difference in markedness between English and German. The original is Hebrew *ratsah*, an unmarked term generally denoting ‘favor,’ which matches the KJV usage. Luther uses a much more marked term *erbarmen* (‘have compassion or pity’), which seems appropriate since the care of orphans is being discussed, and since *orphan* (in English) and *erbarmen* share the same root, **orbh-*.

Figure 15 OT E-G *lovingkindness*

	GÜTE (14)
LOVINGKINDNESS (25)	GNADE (10)
	WOHLTAT (1)

Examples of usage:

Pss. 17:7 A	Shew thy marvelous <i>lovingkindness</i> . ----- Beweise deine wunderbare <i>Güte</i> .
Pss. 89:33 B	My <i>lovingkindness</i> will I not utterly take from him. ----- Meine <i>Gnade</i> will ich nicht von ihm wenden.
Pss. 107:43 C	Whoso is wise and will observe those things, even they shall understand the <i>lovingkindness</i> of the Lord. ----- Wer ist weise und behält dies? Der wird merken, wieviel <i>Wohltaten</i> der Herr erweist.

Figure 15 shows that *lovingkindness* is like a subset of *merc** (as in the Hebrew-English correspondences, where *lovingkindness* matches Hebrew *cheqed*). *Lovingkindness* matches the general *Güte*, *Gnade*, and corresponds to the single occurrence of *Wohltat*. Example B shows that *Gnade* is broader than English *grace*, containing the meaning ‘mercy’ as well.

Figure 16 OT E-G *kindness*

	BARMHERZ* (12)
KINDNESS (22)	FREUND* (4)
	GNADE (2)
	LIEBE (2)
	GÜTE (1)
	GUT* (1)

Examples of usage:

Gen. 21:23 A	Now therefore swear unto me here by God that thou wilt not deal falsely with me ... but according to the <i>kindness</i> that I have done unto thee. ----- So schwöre mir nun bei Gott, daß du mir ... keine Untreue erweisen wollest, sondern die <i>Barmherzigkeit</i> , die ich an dir getan habe.
2Sam. 3:8 B	Am I a dog's head, which against Judah do shew <i>kindness</i> this day. ----- Bin ich denn ein Hundskopf aus Juda? Heute erweise ich mich <i>freundlich</i> .
Isa. 54:10 C	For the mountains shall depart, and the hills be removed; but my <i>kindness</i> shall not depart from thee. ----- Denn es sollen wohl Berge weichen und Hügel hinfallen, aber meine <i>Gnade</i> soll nicht von dir weichen.
Gen. 20:13 D	This is the <i>kindness</i> that thou shalt shew unto me. ----- Die <i>Liebe</i> tu mir an.
Pss. 31:21 E	Er hat seine wunderbare <i>Güte</i> mir erwiesen in einer festen Stadt. ----- He hath shown me his marvelous <i>kindness</i> in a strong city.
2Sam. 2:6 F	I also will requite you this <i>kindness</i> , because ye have done this thing. ----- Und auch ich will euch <i>Gutes</i> tun, weil ihr das getan habt.

Kindness (Figure 16) is divided somewhat like *merc**, forming part of the correspondences with the less-marked *barmherz**, *Gnade*, and *Güte*, and containing all occurrences of *freund** and *Liebe*, all demonstrating the unmarked qualities ‘goodness, steadfast love.’

Figure 17 OT E-G *grace*

GRACE (18)	GNADE (17)
	HULD (1)

Examples of usage:

Gen. 6:8 A	And Noah found <i>grace</i> in the eyes of the Lord. ----- Aber Noah fand <i>Gnade</i> vor dem Herrn.
Pss. 45:2 B	Thou art fairer than the children of men: <i>grace</i> is poured into thy lips. ----- Du bist der Schönste unter den Menschenkindern, voller <i>Huld</i> sind deine Lippen.

Grace (Figure 17) corresponds to *Gnade* seventeen of eighteen times, although *Gnade* matches *favor** as well. The association of *grace* and *favor** is to be expected, but *Gnade* also matches *merc** and its unmarked synonyms *lovingkindness* and *kindness*,

showing *Gnade* to occupy more semantic territory than *grace*. In example B, Luther chooses a word (*Huld*) that expresses the aspect of ‘grace’ that is ‘charm.’

Figure 18 OT E-G *good**

GOOD* (8)	GUT* (2)
	GÜTE (6)

Examples of usage:

Gen. 40:16 A	When the chief baker saw that the interpretation was <i>good</i> , he spoke to Joseph. ----- Als der oberste Bäcker sah, daß die Deutung <i>gut</i> war, sprach er zu Josef.
Pss. 107:8 B	Oh that men would praise the Lord for his <i>goodness</i> . ----- Die sollen dem Herrn danken für seine <i>Güte</i> .

In Figure 18, the eight occurrences of *good** correspond with cognates *Güte* and *gut**. The two occurrences of *gut** correspond only to *good**, but *Güte* has more correspondences, with *merc**, *lovingkindness*, *kindness*.

Figure 19 OT E-G *gracious-forgive*

GRACIOUS (7)	GNÄDIG (7)
FORGIVE (1)	GNÄDIG (1)

Examples of usage:

Pss. 111:4 A	He hath made his wonderful works to be remembered: the Lord is <i>gracious</i> and full of compassion. ----- Er hat ein Gedächtnis gestiftet seiner Wunder, der <i>gnädige</i> und barmherzige Herr.
Pss. 86:5 B	For thou, Lord, art good, and ready to <i>forgive</i> ; and plenteous in mercy unto all them that call upon thee. ----- Denn du, Herr, bist gut und <i>gnädig</i> , von großer Güte allen, die dich anrufen.

Gracious (Figure 19) corresponds only with *gnädig*, while *gnädig* corresponds also with *merc** and *favor**, which occupy a large semantic area between them. It also corresponds with English [*ready to*] *forgive*, seen in B above.

Figure 20 OT E-G *compassion-pity*

	BARMHERZ* (5)
COMPASSION (8)	ERBARM* (2)
	ERBARM* (2)
PITY (3)	MITLEID (1)
	SCHONEN (1)

Examples of usage:

Pss. 111:4 A	He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion . ----- Er hat ein Gedächtnis gestiftet seiner Wunder, der gnädige und barmherzige Herr.
1Sam. 23:21 B	And Saul said, Blessed be ye of the Lord: for ye have compassion on me. ----- Da sprach Saul: Gesegnet seid ihr vom Herrn, daß ihr euch meiner erbarmt habt!
Isa. 13:18 C	Shall have no pity on the fruit of the womb. ----- Sich der Frucht des Leibes nicht erbarmen .
2Sam. 12:6 D	And he shall restore the lamb fourfold, because he did this thing, and because he had no pity . ----- Dazu soll er das Schaf vierfach bezahlen, weil er es getan und sein eigenes geschont hat.
Pss. 69:20 E	I looked for pity , but there was none. ----- Ich warte, ob jemand Mitleid habe, aber da ist niemand.

Figure 20 shows that the German matches for *compassion* (examples A and B) and *pity* (C-E) all share with it the qualities of ‘sympathy’ (Greek *sumpatheo* = Latin *compatio* = English *compassion* = German *Mitleid*), ‘emotion,’ and including a physical analog in *barmherz**. *Pity* is closely aligned with *compassion* in connoting emotion and sympathy. It matches German *erbarm** (as in example C) most often, connecting it with *merc** and *compassion*, and also matches once with *Mitleid*.

Table 14 *OT German-English*

GÜTE	MERC* ¹
	LOVINGKINDNESS ¹
	KINDNESS ¹
GNADE	MERC* ²
	GRACE ¹
	FAVOR* ¹
	LOVINGKINDNESS ²
	KINDNESS ²
BARMHERZ*	MERC* ³
	KINDNESS ³
	COMPASSION ¹
	FAVOR* ²
ERBARM*	MERC* ⁴
	COMPASSION ²
	PITY ¹
	FAVOR* ³
GNÄDIG	MERC* ⁵
	GRACIOUS ¹
	FAVOR* ⁴
	FORGIVE
FREUND*	KINDNESS ⁴
GUNST	FAVOR* ⁵
LIEBE	KINDNESS ⁵
VERSCHONEN	MERC* ⁶
ZUNEIGEN	MERC* ⁷
SCHONEN	PITY ²
JAMMERN	FAVOR* ⁶
MITLEID	PITY ³
HULD	GRACE ²
WOHLGEFALLEN	FAVOR* ⁷
GÖNNEN	FAVOR* ⁸
MITHALTEN	FAVOR* ⁹
WOHLTAT	LOVINGKINDNESS ³

OT German and English

The field-by-field comparison for German and English stands out because of the many words used in the German field. The ratio of matches is as much as 1:9 for the English word *favor**, and is 1:4 or 5 for others like *merc**.

Figure 21 OT G-E *Güte*

	MERC* (37)
GÜTE (57)	LOVINGKINDNESS (14)
	GOOD* (5)
	KINDNESS (1)

Examples of usage:

Pss. 25:10 A	Die Wege des Herrn sind lauter <i>Güte</i> und Treue für alle. ----- All the paths of the Lord are <i>mercy</i> and truth.
Pss. 17:7 B	Beweise deine wunderbare <i>Güte</i> . ----- Shew thy marvelous <i>lovingkindness</i> .
Pss. 107:8 C	Die sollen dem Herrn danken für seine <i>Güte</i> . ----- Oh that men would praise the Lord for his <i>goodness</i> .
Pss. 31:21 D	Er hat seine wunderbare <i>Güte</i> mir erwiesen in einer festen Stadt. ----- He hath shown me his marvelous <i>kindness</i> in a strong city.

The relationships for *Güte* are shown in Figure 21. *Güte* corresponds with the less marked words in the English field: *merc**, *lovingkindness*, *kindness*, and its cognate *good**, showing relationships very much like those of English *merc*/checced* and a fairly substantial three-way correspondence for *checced-Güte/barmherz*-merc/*kind**.

Figure 22 OT G-E *Gnade-Huld*

	MERC* (28)
GNADE (70)	GRACE (17)
	FAVOR* (13)
	LOVINGKINDNESS (10)
	KINDNESS (2)
HULD ()	GRACE (1)

Examples of usage:

Pss. 89:1 A	Ich will singen von der <i>Gnade</i> des Herrn. ----- I will sing of the <i>mercies</i> of the Lord.
Gen. 6:8 B	Aber Noah fand <i>Gnade</i> vor dem Herrn. ----- And Noah found <i>grace</i> in the eyes of the Lord.
Gen. 18:3 C	Herr, hab ich <i>Gnade</i> gefunden vor deinen Augen. ----- My Lord, if now I have found <i>favor</i> in thy sight.

Pss. 89:33 D	Meine Gnade will ich nicht von ihm wenden. ----- My lovingkindness will I not utterly take from him.
Isa. 54:10 E	Denn es sollen wohl Berge weichen und Hügel hinfallen, aber meine Gnade soll nicht von dir weichen. ----- For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee.
Pss. 45:2 F	Du bist der Schönste unter den Menschenkindern, voller Huld sind deine Lippen. ----- Thou art fairer than the children of men: grace is poured into thy lips.

Gnade (Figure 22) has correspondences with more than half of the words in the English field, lacking correspondences only with *gracious*, *compassion*, and *pity*. This broad correspondence which includes the least marked of the English terms shows *Gnade* to occupy a larger semantic area than its usual English translation *grace*. It includes the concepts of ‘grace’ and ‘favor’ (as in examples B and C) as well as ‘mercy’ (A) and ‘kindness’ (E). In this data *Gnade* matches *merc** twenty-eight times, while matching *grace* and *favor** seventeen and thirteen times. Combining *grace* and *favor** to total thirty uses contrasts with thirty-nine for the *Gnade=merc*/*kind** usage. *Huld* (F) is the only match for English *grace* besides *Gnade*, and it appears only once.

Figure 23 OT G-E *barmherz**

	MERC* (20)
BARMHERZ* (39)	KINDNESS (12)
	COMPASSION (5)
	FAVOR* (1)

Examples of usage:

2Sam. 15:20 A	Dir widerfahre Barmherzigkeit und Treue. ----- Mercy and truth be with thee.
Gen. 21:23 B	So schwöre mir nun bei Gott, daß du mir ... keine Untreue erweisen wollest, sondern die Barmherzigkeit , die ich an dir getan habe. ----- Now therefore swear unto me here by God that thou wilt not deal falsely with me ... but according to the kindness that I have done unto thee.
Pss. 111:4 C	Er hat ein Gedächtnis gestiftet seiner Wunder, der gnädige und barmherzige Herr. ----- He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion .
Pss. 112:5 D	Wohl dem, der barmherzig ist und gerne leiht. ----- A good man sheweth favor , and lendeth.

*Barmherz** (Figure 23) is the most conventional translation of English *merc** and its correspondences here are similar and complementary to those for *Gnade* vis-à-vis its usual translation *grace*. The thirty-nine occurrences of *barmherz** correspond to nearly

all the words in the English data except *grace*. The correspondences include the unmarked *merc** and *kindness* (see examples A and B), the unmarked half of the *grace/favor** (D) part of the field, as well as *compassion* (example C) which is to *merc** as *favor** is to *grace* (i.e., marked).

Figure 24 OT G-E *erbarm**

	MERC* (11)
ERBARM*	COMPASSION (2)
	PITY (2)
	FAVOR* (1)

Examples of usage:

Isa. 14:1 A	Denn der Herr wird sich über Jakob erbarmen . ----- For the Lord will have mercy on Jacob.
1Sam. 23:21 B	Da sprach Saul: Gesegnet seid ihr vom Herrn, daß ihr euch meiner erbarmt habt! ----- And Saul said, Blessed be ye of the Lord; for ye have compassion on me.
Isa. 13:18 C	Sich der Frucht des Leibes nicht erbarmen . ----- Shall have no pity on the fruit of the womb.
Isa. 60:10 D	Und niemand erbarme sich seiner Waisen. ----- Neither let there be any favor to his fatherless children.

In Figure 24, *erbarm** corresponds to the marked aspect of *merc** and its marked-for-emotion or tenderness synonyms *pity* and *compassion*. Missing here are the more neutral *kindness* or *lovingkindness* and *grace*, which are unmarked for emotion. Again, the matching of *favor* and *erbarmen* in D seems anomalous, as appropriate as *erbarmen* may be in this context.

Figure 25 OT G-E *gnädig-zuneigen*

	MERC* (17)
GNÄDIG (28)	GRACIOUS (7)
	FAVOR* (4)
	FORGIVE (1)
ZUNEIGEN* (3)	MERC* (3)

Examples of usage:

Pss. 119:58 A	Ich suche deine Gunst von ganzem Herzen; sei mir <i>gnädig</i> nach deinem Wort. ----- I intreated thy favor with my whole heart, be <i>merciful</i> to me according to thy word.
Pss. 111:4 B	Er hat ein Gedächtnis gestiftet seiner Wunder, der <i>gnädige</i> und barmherzige Herr. ----- He hath made his wonderful works to be remembered: the Lord is <i>gracious</i> and full of compassion.
Pss. 41:11 C	Du aber, Herr, sei mir <i>gnädig</i> . ----- By this I know that thou <i>favorest</i> me.
PSS. 86:5 D	Denn du, Herr, bist gut und <i>gnädig</i> , von großer Güte allen, die dich anrufen. ----- For thou, Lord, art good, and ready to <i>forgive</i> ; and plenteous in mercy unto all them that call upon thee.
Gen. 39:21 E	But the LORD was with Joseph and showed him <i>mercy</i> , and gave him favor in the sight of the keeper of the prison ----- Aber der Herr war mit ihm und <i>neigte</i> die Herzen <i>zu</i> ihm und ließ ihn Gnade finden vor dem Amtmann über das Gefängnis.

Gnädig (Figure 25) corresponds to all the uses of *gracious*, which is not surprising, although other correspondences show the *grac*/gnad** correspondence to be complicated. It also corresponds to *favor**, the unmarked synonym of *grace*, and is one of the many matches for *merc** in this data, as well as matching a single occurrence of [*ready to*] *forgive*, as in D above, which is a plausible way of defining *gracious*.

Zuneigen (example F) appears only once in the data, as a match for English *mercy*. This German word has the meaning ‘incline toward,’ i.e., ‘be favorable’ that is seen throughout the field *grace*.

Figure 26 OT G-E *freund*-Liebe-Wohltat*

FREUND* (4)	KINDNESS (4)
LIEBE (2)	KINDNESS (2)
WOHLTAT (1)	LOVINGKINDNESS (1)

Examples of usage:

2Sam. 3:8 A	Bin ich denn ein Hundskopf aus Juda? Heute erweise ich mich <i>freundlich</i> . ----- Am I a dog's head, which against Judah do shew <i>kindness</i> this day.
Gen. 20:13 B	Die <i>Liebe</i> tu mir an. ----- This is the <i>kindness</i> that thou shalt shew unto me.
Pss. 107:43 C	Wer ist weise und behält dies? Der wird merken, wieviel <i>Wohltaten</i> der Herr erweist. ----- Whoso is wise and will observe those things, even they shall understand the <i>lovingkindness</i> of the Lord.

In figure 26, *freund** includes *freundlich* and *Freundschaft* and corresponds entirely to *kindness* in this data. This shows *freund** to have a broader meaning than English *friendly* or *friendship*. *Liebe* is very much like *freund** in corresponding only to English *kindness*, and demonstrating a difference between the German word and its English cognate, i.e., just as *freundlich* is less marked than English *friendly* and is a good match for the general *kindness*, so *Liebe* does not here connote the relatively strong emotion of the English *love*.

Figure 27 OT G-E *gut*-Gunst -jammern-Wohlgefallen-gönnen-mithalten- gefall**

GUT* (3)	GOOD* (3)
GUNST (3)	FAVOR* (3)
JAMMERN (1)	FAVOR* (1)
WOHLGEFALLEN (1)	FAVOR* (1)
GÖNNEN (1)	FAVOR* (1)
MITHALTEN (1)	FAVOR* (1)
GEFALL* (1)	FAVOR* (1)

Examples of usage:

Gen. 40:16 A	Als der oberste Bäcker sah, daß die Deutung gut war, sprach er zu Josef. ----- When the chief baker saw that the interpretation was good , he spoke to Joseph.
1Sam. 2:26 B	Aber der Knabe Samuel nahm immer mehr zu an Alter und Gunst bei dem Herrn und bei den Menschen. ----- And the child Samuel grew on, and was in favor both with the Lord, but also with men.
Pss. 102:14 C	Und es jammert sie, daß es in Trümmern liegt. ----- And favor the dust thereof.
Pss. 30:7 D	Denn, Herr, durch dein Wohlgefallen hattest du mich auf einen hohen Fels gestellt. ----- Lord, by thy favor thou hast made my mountain to stand strong.
Pss. 35:27 E	Jubeln und freuen sollen sich, die mir gönnen . ----- Let them shout for joy and be glad, that favor my righteous cause.
2Sam. 20:11 F	Wer's mit Joab hält und für David ist, der folge Joab nach! ----- Whoever favours Joab, and whoever is for David, let him follow Joab!
1Sam. 29:6 G	Aber du gefällst den Fürsten nicht. ----- Nevertheless, the lords favor thee not.

Figure 27 shows the many matches for English *favor** as well as the unmarked *good**. *Gunst* (example B) matches only *favor**, as do a number of words that appear only once, e.g., *mithalten*, *Wohlgefallen*, showing the very general and unmarked quality of *favor**. *Jammern* (C) is another of the many correspondences of *favor** and is interesting in that *jammern*—‘moan, wail, be moved or agitated’ is as marked as the ubiquitous *favor** is unmarked, and appears in the OT data only once. (The original Hebrew is *chanan*, however, which can connote the emotion of *jammern*, and later English Bibles often use *pity* rather than *favor* in this verse). *Jammern* appears a number of times in the NT data, with a very different set of correspondences. *Favor** also matches *erbarm** and *gnädig*, which are marked like *jammern* for emotion. *Wohlgefallen* (D), *gönnen* (E)—morphologically related to *Gunst*, and *mithalten* are (F) the other

matches for *favor**, each appearing only once. The general and unmarked *gut** (A) corresponds only to its English cognate *good**.

Figure 28 OT G-E Mitleid-verschonen-schonen

MITLEID (1)	PITY (1)
SCHONEN ()	PITY (1)
VERSCHONEN (1)	MERC* (1)

Examples of usage:

Pss. 69:20 A	Ich warte, ob jemand Mitleid habe, aber da ist niemand. ----- I looked for pity , but there was none.
2Sam. 12:6 B	And he shall restore the lamb fourfold, because he did this thing, and because he had no pity . ----- Dazu soll er das Schaf vierfach bezahlen, weil er es getan und sein eigenes geschont hat.
Gen. 19:16 C	Weil der Herr ihn verschonen wollte. ----- The Lord being merciful to him.

A highly marked part of the field is shown in Figure 28. *Verschonen*—‘spare’ (example C) appears only once in the data and matches a word that has correspondences with many of the words in the German field—*merc**. This match brings out the marked usage of *merc** to connote power or authority on the part of the one having mercy, as well as connoting emotion. *Schonen* (‘protect,’ example B), etymologically related to *verschonen*, matches *pity* as well. The single correspondence of *Mitleid* and *pity* shows a match between parts of the field that connote sympathy and emotion. German *erbarm** also corresponds to *pity*, and has this connotation as well.

Table 15 *OT Hebrew-German*

CHECED	GÜTE¹
	GNADE*¹
	BARMHERZ*¹
	GNÄDIG¹
	FREUND*
	LIEBE
	ZUNEIGEN
	WOHLTAT
CHEN*	GNÄDIG²
	GNADE*²
	BARMHERZ*²
	JAMMERN
	HULD
RACH*	BARMHERZ*³
	ERBARM*¹
RATS*	GNADE*³
	WOHLGEFALLEN
	GNÄDIG⁴
TOWB*	GUT*
	GÜTE²
	GUNST¹
	GEFALL*
CHAM*	VERSCHONEN
	SCHONEN
	ERBARM*²
CHAPHETS	MITHALTEN
	GÖNNEN
PANIYM	GUNST²
CALLACH	GNÄDIG⁵
NUWD	MITLEID

OT Hebrew and German

The Hebrew-German field-by-field comparison shows something of the same proliferation of German vocabulary compared to Hebrew as with English. The ratio is not as high as in the English:German correspondences, however, which is probably to be expected when dealing with an actual source-to-target comparison as opposed to comparing two translations.

Figure 29 OT H-G *checed*

	GÜTE (57)
CHECED (128)	GNADIG (40)
	BARMHERZ* (19)
	GNÄDIG (3)
	FREUND* (4)
	LIEBE (2)
	ZUNEIGEN (1)
	WOHLTAT (1)

Examples of usage:

Pss. 25:10 A	Die Wege des Herrn sind lauter <i>Güte</i> [<i>checed</i>] und Treue für alle. ----- [All the paths of the Lord are <i>mercy</i> and truth.]
Pss. 89:1 B	Ich will singen von der <i>Gnade</i> [<i>checed</i>] des Herrn. ----- [I will sing of the <i>mercies</i> of the Lord.]
2Sam. 15:20 C	Dir widerfahre <i>Barmherzigkeit</i> [<i>checed</i>] und Treue. ----- [<i>Mercy</i> and truth be with thee.]
Pss. 13:5 D	Ich aber traue darauf, daß du so <i>gnädig</i> [<i>checed</i>] bist; mein Herz freut sich, daß du so gerne hilfst. ----- [But I have trusted in thy <i>mercy</i> ; my heart shall rejoice in thy salvation.]
2Sam. 3:8 E	Bin ich denn ein Hundskopf aus Juda? Heute erweise ich mich <i>freundlich</i> [<i>checed</i>] ----- [Am I a dog's head, which against Judah do shew <i>kindness</i> this day]
Gen. 20:13 F	Die <i>Liebe</i> [<i>checed</i>] tu mir an. ----- [This is the <i>kindness</i> that thou shalt shew unto me.]
Gen. 39:21 G	Aber der Herr war mit ihm und <i>neigte</i> [<i>checed</i>] die Herzen zu ihm und ließ ihn Gnade finden vor dem Amtmann über das Gefängnis, ----- But the LORD was with Joseph and showed him <i>mercy</i> , and gave him favor in the sight of the keeper of the prison
Pss. 107:43 H	Wer ist weise und behält dies? Der wird merken, wieviel <i>Wohltaten</i> [<i>checed</i>] der Herr erweist. ----- [Whoso is wise and will observe those things, even they shall understand the <i>lovingkindness</i> of the Lord.]

Checed (Figure 29), one of the least marked words in Hebrew, has a broad correspondence in German, spanning those connoting ‘kindness’—*Güte* (Example A), *barmherz** (C), *freund**(E), and *Liebe* (F), and those connoting both ‘favor’ and ‘benefaction’—*Gnade* (B), *Wohltat* (H), and one with some connotation of emotion—

gnädig (D). *Zuneigen* (G)—‘incline toward’—shows the meaning ‘bend, incline’ that is found throughout the field *grace*.

Figure 30 OT H-G *chen*-rats*-callach*

	GNÄDIG (22)
CHEN* (44)	GNÄDE (17)
	BARMHERZ* (3)
	JAMMERN (1)
	HULD (1)
	GNÄDE (6)
RATS* (9)	WOHLGEFALLEN (2)
	GNÄDIG (1)
CALLACH (1)	GNÄDIG (1)

Examples of usage:

Pss. 111:4 A	Er hat ein Gedächtnis gestiftet seiner Wunder, der <i>gnädige</i> [<i>chen*</i>] und barmherzige Herr. ----- [He hath made his wonderful works to be remembered: the Lord is <i>gracious</i> and full of compassion.]
Gen. 6:8 B	Aber Noah fand <i>Gnade</i> [<i>chen*</i>] vor dem Herrn. ----- [And Noah found <i>grace</i> in the eyes of the Lord.]
Pss. 112:5 C	Wohl dem, der <i>barmherzig</i> [<i>chen*</i>] ist und gerne leiht. ----- [A good man sheweth <i>favor</i> , and lendeth.]
Pss. 102:14 D	Und es <i>jammert</i> [<i>chen*</i>] sie, daß es in Trümmern liegt . ----- [And <i>favor</i> the dust thereof.]
Pss. 45:2 E	Du bist der Schönste unter den Menschenkindern, voller <i>Huld</i> [<i>chen*</i>] sind deine Lippen. ----- [Thou art fairer than the children of men: <i>grace</i> is poured into thy lips]
Pss. 5:12 F	Denn du, Herr, segnest die Gerechten, du deckest sie mit <i>Gnade</i> [<i>rats*</i>] wie mit einem Schilde. ----- For thou, LORD, wilt bless the righteous; with <i>favor</i> wilt thou compass him as with a shield.]
Pss. 30:7 G	Denn, Herr, durch dein <i>Wohlgefallen</i> [<i>rats*</i>] hattest du mich auf einen hohen Fels gestellt. ----- [Lord, by thy <i>favor</i> thou hast made my mountain to stand strong.]
Pss. 85:1 H	Herr, der du bist vormals <i>gnädig</i> [<i>rats*</i>] gewesen deinem Lande und hast erlöst die Gefangenen Jakobs; ----- [LORD, thou hast been <i>favorable</i> unto thy land: thou hast brought back the captivity of Jacob.]
Pss. 86:5 I	Denn du, Herr, bist gut und <i>gnädig</i> [<i>callach</i>], von großer Güte allen, die dich anrufen. ----- For thou, Lord, art good, and ready to <i>forgive</i> ; and plenteous in mercy unto all them that call upon thee.

Figure 30, *chen**, matches many occurrences of *gnädig* and *Gnade* which demonstrates a correspondence of *chen*-grace-Gnade*. *Chen** also has correspondence with *barmherz** (example C) and matches the only occurrences of *jammern* (D) and *Huld* (E). While *chen*-gnad** is the primary correspondence in this set, *Gnade* has more matches for *cheded* than for *chen** (forty vs. seventeen, although *Gnade* and *gnädig* total thirty-nine). In fact, *Gnade* matches *cheded* more often than does *barmherz**, although

*barmherz** is a conventional translation for *cheched* ('mercy, kindness'). While *Gnade* matches *cheched* forty times, *barmherz** matches *cheched* (unmarked) and *rach** (marked for emotion) almost equally.

*Rats** (examples F-H) has some of the same correspondences as *chen**, and indicates an unmarked 'favor.' While *chen** includes some indicating of 'mercy' in addition to 'grace' and 'favor,' *rats** means an unmarked approval or goodwill. A word that appears only once is *callach*, seen in example I above. It matches German *gnädig*, and is close to it in meaning: 'mild, clement, forgiving.'

Figure 31 OT H-G *rach*-nuwd-cham*

	BARMHERZ* (16)
RACH* (30)	ERBARM* (13)
NUWD (1)	MITLEID (1)
CHAM* (4)	VERSCHONEN(1)
	SCHONEN (1)
	ERBARM* (2)

Examples of usage:

Gen. 43:14 A	Aber der allmächtige Gott gebe euch Barmherzigkeit [rach*] vor dem Manne, daß er mit euch ziehen lasse euren andern Bruder. ----- [And God Almighty give you mercy before the man, that he may send away you other brother.]
Isa. 14:1 B	Denn der Herr wird sich über Jakob erbarmen [rach*] . ----- [For the Lord will have mercy on Jacob.]
Pss. 69:20 C	Ich warte, ob jemand Mitleid [nuwd] habe, aber da ist niemand. ----- [I looked for pity , but there was none.]
Gen. 19:16 D	Weil der Herr ihn verschonen [cham*] wollte. ----- [The Lord being merciful to him.]
2Sam. 12:6 E	Dazu soll er das Schaf vierfach bezahlen, weil er das getan und sein eigenes geschont [cham*] hat. ----- [And he shall restore the lamb fourfold, because he did this thing, and because he had no pity .]
Isa. 63:9 F	Er erlöste sie, weil er sie liebte und Erbarmen [cham*] mit ihnen hatte. ----- [In his love and in his pity he redeemed them.]

Figure 31 illustrates the Hebrew words that are most marked for emotion.

Hebrew *rach** has many of the same matches in German as the unmarked *cheched* and as *chen**. The single occurrence of Hebrew *nuwd* matches German *Mitleid* (C), connoting

emotion and sympathy. *Cham** appears only three times in the data, and is the equivalent of German words that are marked for emotion or tenderness (D-F).

Figure 32 OT H-G *towb-chaphets-paniym*

	GUT* (4)
TOWB (6)	GUNST (1)
	GEFALL* (1)
CHAPHETS (2)	MITHALTEN(1)
	GÖNNEN (1)
PANIYM (2)	GUNST (2)

Examples of usage:

Gen. 40:16 A	Als der oberste Bäcker sah, daß die Deutung <i>gut</i> [<i>towb</i>] war, sprach er zu Josef. ----- [When the chief baker saw that the interpretation was <i>good</i> , he spoke to Joseph.]
1Sam. 2:26 B	Aber der Knabe Samuel nahm immer mehr zu an Alter und <i>Gunst</i> [<i>towb</i>] bei dem Herrn und bei den Menschen. ----- And the child Samuel grew on and was in <i>favor</i> both with the Lord, and also with men.
1Sam. 29:6 C	Aber du <i>gefällst</i> [<i>towb</i>] den Fürsten nicht. ----- [Nevertheless, the lords <i>favor</i> thee not.]
Pss. 35:27 D	Jubeln und freuen sollen sich, die mir <i>gönnen</i> [<i>chaphets</i>]. ----- [Let them shout for joy and be glad, that <i>favor</i> my righteous cause.]
2Sam. 20:11 E	Wer's <i>mit</i> Joab <i>hält</i> [<i>chaphets</i>] und für David ist, der folge Joab nach! ----- [Whoever <i>favours</i> Joab, and whoever is for David, let him follow Joab!]
Pss. 45:12 F	Die Reichen im Volk suchen deine <i>Gunst</i> [<i>paniym</i>]. ----- [Even the rich among the people shall entreat thy <i>favor</i> .]

As was seen in the Hebrew-English correspondences, in Figure 32 *towb* matches entirely the general *gut** (example A), which would probably be the usual dictionary translation of it, as well as the also general *Gunst* (B) and *gefäll** (C), which matched *favor** in English, also a broad and unmarked concept. *Chaphets* appears only twice, and contains entirely two German words that appear once each, both corresponding in English to *favor** and both connoting ‘granting’ (D) or ‘supporting’(E), and basically unmarked like *favor**. *Paniym* is Hebrew ‘face’ and its two occurrences in this data correspond to *Gunst*, a good match if one were to pick only one for the English *favor**. While the Hebrew implies turning an approving face or favorable regard on someone, *Gunst* does not connote this but indicates ‘favor’ in an unmarked sense.

Table 16 OT German-Hebrew

GÜTE	CHECED¹
	TOWB¹
GNADE	CHECED²
	CHEN*¹
	RATS*¹
BARMHERZ*	CHECED³
	RACH*¹
	CHEN*²
ERBARM*	RACH*²
	CHAM*¹
GNÄDIG	CHEN*²
	CHECED⁴
	RATS*²
	CALLACH
FREUND*	CHECED⁵
GUNST	TOWB²
	PANIYM
LIEBE	CHECED⁶
GUT*	TOWB³
	CHECED⁷
VERSCHONEN	CHAM*²
SCHONEN	CHAM*³
ZUNEIGEN	CHECED⁸
JAMMERN	CHEN*³
MITLEID	NUWD
HULD	CHEN*⁴
GEFALL*	TOWB⁴
WOHLGEFALLEN	RATS*³
GÖNNEN	CHAPHETS¹
MITHALTEN	CHAPHETS²
WOHLTAT	CHECED⁹

OT German and Hebrew

The German-Hebrew field-by-field comparison shows how the most frequent German words, i.e., *Gnade*, *barmherz**, etc., are distributed among the most frequent Hebrew words, i.e., *chen**, *cheded*, etc. In addition, Luther sometimes matches a Hebrew word that occurs less frequently with a German word that also appears infrequently, e.g., *chaphets*=*mithalten*, and sometimes uses a German synonym only once or twice for one of the Hebrew words that appears frequently, e.g., *zuneigen*=*cheded*.

Figure 33 OT G-H Güte-Liebe-freund*-barmherz*-Wohltat-zuneigen

GÜTE (59)	CHECED (58)
LIEBE (2)	CHECED (2)
FREUND* (4)	CHECED (4)
	CHECED (19)
BARMHERZ* (39)	RACH* (18)
	CHEN* (2)
WOHLTAT (1)	CHECED (1)
ZUNEIGEN (1)	CHECED (1)

Examples of usage:

Pss. 25:10 A	Die Wege des Herrn sind lauter Güte [<i>cheded</i>] und Treue für alle. ----- [All the paths of the Lord are <i>mercy</i> and truth.]
Gen. 20:13 B	Die Liebe [<i>cheded</i>] tu mir an. ----- [This is the <i>kindness</i> that thou shalt shew unto me.]
2Sam. 3:8 C	Bin ich denn ein Hundskopf aus Juda? Heute erweise ich mich freundlich [<i>cheded</i>] ----- [Am I a dog's head, which against Judah do shew <i>kindness</i> this day]
2Sam. 15:20 D	Dir widerfahre Barmherzigkeit [<i>cheded</i>] und Treue. ----- [<i>Mercy</i> and truth be with thee.]
Gen. 43:14 E	Aber der allmächtige Gott gebe euch Barmherzigkeit [<i>rach*</i>] vor dem Manne, daß er mit euch ziehen lasse euren andern Bruder. ----- [And God Almighty give you <i>mercy</i> before the man, that he may send away you other brother.]
Pss. 112:5 F	Wohl dem, der barmherzig [<i>chen*</i>] ist und gerne leiht. ----- [A good man sheweth <i>favor</i> , and lendeth.]
Pss. 107:43 G	Wer ist weise und behält dies? Der wird merken, wieviel Wohltaten [<i>cheded</i>] der Herr erweist. ----- [Whoso is wise and will observe those things, even they shall understand the <i>lovingkindness</i> of the Lord.]
Gen. 39:21 H	Aber der Herr war mit ihm und neigte [<i>cheded</i>] die Herzen zu ihm und ließ ihn Gnade finden vor dem Amtmann über das Gefängnis, ----- [But the LORD was with Joseph and showed him <i>mercy</i> , and gave him favor in the sight of the keeper of the prison.]

Figure 33 summarizes correspondences for the less-marked German words. It shows the German matches for Hebrew *cheched*, one of the least marked words in Hebrew. It has a broad correspondence in German, spanning those connoting ‘kindness’—*Güte* (example A), *freund** (B), and *Liebe* (C). *Cheched* also matches *barmherz** (D), which also matches the marked-for-emotion *rach** (E) and *chen** (F), which more often matches *Gnade*. *Wohltat* (G) and *zuneigen* (H) are German words that correspond to *cheched* and indicate benevolence and kindness. *Zuneigen*—‘to incline toward’ shows the meaning ‘bow, bend, incline favorably’ seen in words throughout the field *grace*.

Figure 34 OT G-H *Gnade-Huld-jammern-gnädig*

GNÄDIG* (70)	CHECED (39)
	CHEN* (25)
	RATS* (6)
HULD (1)	CHEN* (1)
JAMMERN (1)	CHEN* (1)
	CHEN* (22)
GNÄDIG	CHECED (2)
	CALLACH* (1)
	RATS* (1)

Examples of usage:

Pss. 89:1 A	Ich will singen von der <i>Gnade</i> [<i>cheded</i>] des Herrn. ----- [I will sing of the <i>mercies</i> of the Lord.]
Gen. 6:8 B	Aber Noah fand <i>Gnade</i> [<i>chen*</i>] vor dem Herrn. ----- [And Noah found <i>grace</i> in the eyes of the Lord.]
Pss. 106:4 C	Herr, gedenke meiner nach der <i>Gnade</i> [<i>rats*</i>], die du deinem Volk verheißen hast; erweise an uns deine Hilfe. ----- [Remember me, O LORD, with the <i>favor</i> that thou bearest unto thy people: O visit me with thy <i>salvation</i> .]
Pss. 45:2 D	Du bist der Schönste unter den Menschenkindern, voller <i>Huld</i> [<i>chen*</i>] sind deine Lippen. ----- [Thou art fairer than the children of men: <i>grace</i> is poured into thy lips]
Pss. 102:14 E	Und es <i>jammert</i> [<i>chen*</i>] sie, daß es in Trümmern liegt . ----- [And <i>favor</i> the dust thereof.]
Pss. 111:4 F	Er hat ein Gedächtnis gestiftet seiner Wunder, der <i>gnädige</i> [<i>chen*</i>] und barmherzige Herr. ----- [He hath made his wonderful works to be remembered: the Lord is <i>gracious</i> and full of <i>compassion</i> .]
Pss. 13:5 G	Ich aber traue darauf, daß du so <i>gnädig</i> [<i>cheded</i>] bist; mein Herz freut sich, daß du so gerne hilfst.. ----- [But I have trusted in thy <i>mercy</i> ; my heart shall rejoice in thy <i>salvation</i> .]
Pss. 86:5 H	Denn du, Herr, bist gut und <i>gnädig</i> [<i>callach</i>], von großer Güte allen, die dich anrufen. ----- For thou, Lord, art good, and ready to <i>forgive</i> ; and plenteous in <i>mercy</i> unto all them that call upon thee.
Pss. 85:1 I	Herr, der du bist vormals <i>gnädig</i> [<i>rats*</i>] gewesen deinem Lande und hast erlöst die Gefangenen Jakobs; ----- [LORD, thou hast been <i>favorable</i> unto thy land: thou hast brought back the captivity of Jacob.]

Figure 34 demonstrates how *Gnade* encompasses both English *favor** (less marked) and *grace* (more marked). It corresponds primarily to *chen** (as illustrated in B) which matches all the occurrences of *grace* in English as well as some of *favor**. *Gnade* also matches the unmarked *rats** (C), which matches English *favor** exclusively. *Gnade* also has a significant correspondence with *cheded* (A), however, showing that *Gnade* occupies some of the same territory as English *mercy* and *kindness*, and is broader than *grace*.

Huld (example D) also corresponds to *chen** and is a synonym of *Gnade* that connotes physical grace and charm. Example E shows the correspondence of the highly-marked *jammern* ('moan, wail, be moved') with *chen**, which corresponds in English to the unmarked *favor*.

Gnädig (F-I) has nearly the same matches in Hebrew as *Gnade*, although it is more highly-marked for emotion.

Figure 35 OT G-H *erbarm*-verschonen-schonen-Mitleid*

	RACH* (13)
ERBARM*	CHAM* (2)
VERSCHONEN (1)	CHAM* (2)
SCHONEN (1)	CHAM* (2)
MITLEID	NUWD (1)

Examples of usage:

Isa. 14:1 A	Denn der Herr wird sich über Jakob erbarmen [<i>rach*</i>]. ----- [For the Lord will have mercy on Jacob.]
Isa. 63:9 B	Er erlöste sie, weil er sie liebte und Erbarmen [<i>cham*</i>] mit ihnen hatte. ----- [In his love and in his pity he redeemed them.]
Gen. 19:16 C	Weil der Herr ihn verschonen [<i>cham*</i>] wollte. ----- [The Lord being merciful to him.]
2Sam. 12:6 D	Dazu soll er das Schaf vierfach bezahlen, weil er das getan und sein eigenes geschont [<i>cham*</i>] hat. ----- [And he shall restore the lamb fourfold, because he did this thing, and because he had no pity .]
Pss. 69:20 E	Ich warte, ob jemand Mitleid [<i>nuwd</i>] habe, aber da ist niemand. ----- [I looked for pity , but there was none.]

Figure 35 shows an area of the German data that is marked for emotion. *Erbarm** (example A) matches Hebrew *rach**, both of which connote tenderness and compassion. Hebrew *cham** matches with *schonen* and *verschonen* (B-C), related words that indicate protection and sparing. The single occurrence of Hebrew *nuwd* (D) is matched in German with *Mitleid*, which is highly marked for emotion.

Figure 36 OT G-H Wohlgefallen-mithalten-gönnen

WOHLGEFALLEN (2)	RATS* (2)
MITHALTEN (1)	CHAPHETS (1)
GÖNNEN (1)	CHAPHETS (1)
Pss. 30:7 A	Denn, Herr, durch dein Wohlgefallen [rats*] hattest du mich auf einen hohen Fels gestellt. ----- [Lord, by thy favor thou hast made my mountain to stand strong.]
2Sam. 20:11 B	Wer's mit Joab hält [chaphets] und für David ist, der folge Joab nach! ----- [Whoever favours Joab, and whoever is for David, let him follow Joab!]
Pss. 35:27 C	Jubeln und freuen sollen sich, die mir gönnen [chaphets]. ----- [Let them shout for joy and be glad, that favor my righteous cause.]

Figure 36 shows an unmarked part of the field that describes a general ‘favor’ or ‘approval,’ in which some of the least marked words in both German and Hebrew correspond to each other.

Figure 37 OT G-H gut*-Gunst-gefall*

GUT*	TOWB (4)
GUNST	PANIYM (2)
	TOWB (1)
GEFALL*	TOWB (1)

Examples of usage:

Gen. 40:16 A	Als der oberste Bäcker sah, daß die Deutung gut [towb] war, sprach er zu Josef. ----- [When the chief baker saw that the interpretation was good , he spoke to Joseph.]
Pss. 45:12 B	Die Reichen im Volk suchen deine Gunst [paniym]. ----- [Even the rich among the people shall entreat thy favor .]
1Sam. 2:26 C	Aber der Knabe Samuel nahm immer mehr zu an Alter und Gunst [towb] bei dem Herrn und bei den Menschen. ----- [And the child Samuel grew on and was in favor both with the Lord, and also with men.]
1Sam. 29:6 D	Aber du gefällst [towb] den Fürsten nicht. ----- [Nevertheless, the lords favor thee not.]

Figure 37 also shows an unmarked part of the field that describes a general ‘goodness, favor, approval.’ *Gut** matches its most conventional translation *towb* (example A). *Gunst* also matches *towb* (C) as well as *paniym* (B)—Hebrew ‘face,’ i.e., a favorable regard or face of approval.

Table 17 *OT Hebrew-Latin*

CHECED	MISER * ¹
	GRATIA * ¹
CHEN *	GRATIA * ²
	MISER * ²
	CLEMENS *
	TRIBUIT ¹
	PARC * ¹
RACH *	MISER * ³
	PLAC * ¹
	PARC * ²
RATS *	REPROPIATIONE
	PLAC * ²
	BON * ¹
	VOL * ¹
	RECONCILIATIO
TOWB *	PLAC * ³
	PRUDENTER
	BENIGNITA *
	BON * ²
	GRATIA * ²
CHAM *	PARC * ³
	DOLUISTIS
	INDULGENTIA
CHAPHETS	VOL * ²
PANIYM	VULTUS
	FACIES
CALLACH	PROPIIABILIS
NUWD	CONTRISTARE *

OT Hebrew and Latin

The field-by-field comparison for Hebrew and Latin shows a few major correspondences, i.e., *checed-miser**, along with a number of minor synonyms in the Latin vocabulary that make the ratio of Hebrew to Latin terms about 1:3 or 4.

Figure 38 OT H-L *checed*

CHECED (128)	MISER* (76)
	GRATIA * (2)

Examples of usage:

Pss. 18:50 A	et facienti <i>miseri</i> cordiam [<i>checed</i>] christo suo. ----- [And sheweth <i>mercy</i> to his anointed.]
2Sam. 16:17 B	ad quem Absalom haec est inquit <i>gratia</i> [<i>checed</i>] tua ad amicum tuum quare non istum cum amico tuo. ----- [And Absalom said to Hushai, Is this thy <i>kindness</i> to thy friend? why wentest thou not with thy friend?]

Figure 38 shows that *miser** and *checed* dominate the Latin and Hebrew data, and show a match here of seventy-six out of one hundred twenty-eight occurrences of *miser**. Both obviously occupy a large semantic area, and in this set are unmarked for emotion or tenderness but express the general meaning ‘kindness, mercy, love.’

Figure 39 OT H-L *rach**

	MISER* (26)
RACH* (30)	PLAC* (1)
	PARC (1)

Examples of usage:

Pss. 40:11 A	tu Domine non prohibebis <i>miseri</i> cordias [<i>rach*</i>] tuas a me. ----- [Withold not thou thy <i>tender mercies</i> from me.]
Gen. 43:14 B	Deus autem meus omnipotens faciat vobis eum <i>placabilem</i> [<i>rach*</i>] ----- [And God Almighty give you <i>mercy</i> before the man.]
Isa. 30:18 C	propterea expectat Dominus ut misereatur vestri et ideo exaltabitur <i>parcens</i> [<i>rach*</i>] vobis ----- [And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have <i>mercy</i> upon you.]

As noted previously, *rach** (Figure 39) is marked for emotion or tenderness, and like English *merc**, Latin *miser** matches both the unmarked *checed* and the marked *rach**. Some of the other Latin terms have this connotation of tenderness as well,

particularly *clemens* and *parc**, while *plac** is like *miser**, unmarked but able to occupy this part of the field as well.

Figure 40 OT H-L *chen*-rats**

	GRATIA * (25)
CHEN* (53)	MISER* (19)
	CLEMENS (7)
	TRIBUIT (1)
	PARC* (1)
	REPROPIATIONE (2)
RATS* (8)	PLAC* (2)
	MISER* (1)
	VOL* (1)
	RECONCILIATIO (1)

Examples of usage:

Gen. 6:8 A	Noe vero invenit gratiam [<i>chen*</i>] coram Domino. ----- [But Noah found grace in the eyes of the Lord.]
Pss. 6:2 B	Miserere [<i>chen*</i>] mei Domine quoniam infirmus sum. ----- [Have mercy upon me, O LORD; for I am weak]
Pss. 109:12 C	non sit qui eius misereatur nec qui clemens [<i>chen*</i>] sit in pupillos eius. ----- [Let there be none to extend mercy unto him: neither let there be any to favor his fatherless children]
Pss. 37:21 D	lameth fenus accipit impius et non reddit iustus autem donat et tribuit [<i>chen*</i>] ----- [The wicked borroweth, and payeth not again: but the righteous sheweth mercy , and giveth.]
Isa. 27:11 E	et qui formavit eum non parcet [<i>chen*</i>] ei. ----- [and he that formed them will shew them no favor]
Pss. 106:4 F	recordare mei Domine in repropiatione [<i>rats*</i>] populi tui visita me in salutari tuo ----- [Remember me, O LORD, with the favor that thou bearest unto thy people: O visit me with thy salvation.]
Pss. 5:12 G	quia tu benedices iusto Domine ut scuto placabilitatis [<i>rats*</i>] coronabis eum. ----- [For thou, LORD, wilt bless the righteous; with favor wilt thou compass him as with a shield.]
Pss. 89:17 H	quia gloria fortitudinis eorum tu es et in miseriordia [<i>rats*</i>] tua elevabis cornu nostrum. ----- [For thou art the glory of their strength: and in thy favor our horn shall be exalted.]
Pss. 30:7 I	Domine in voluntate [<i>rats*</i>] tua posuisti monti meo fortitudinem abscondisti faciem tuam et factus sum conturbatus. ----- [Lord, by thy favor thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled]
Isa. 60:10 J	et in reconciliatione [<i>rats*</i>] mea misertus sum tui. ----- [but in my favor have I had mercy on thee]

In Figure 40 *chen** and *gratia** are another large area of correspondence, typified by example A. Nevertheless, like German *Gnade*, *chen** is divided among a number of words, with *gratia** predominating, but not overwhelmingly. The correspondences for Hebrew *rats** (F-J) show that while in English Hebrew *rats** is always *favor**, Latin shows no clear preference. The ubiquitous *miser** appears here as well (H), showing the

large territory it occupies. *Reconciliatio* and *repropitiatio* appear only here, and *plac** and *vol** illustrate aspects of the general concept ‘favor’ i.e., ‘pleasing’ and ‘willing.’

Figure 41 OT H-L *towb-chaphets*

	PLAC* (2)
TOWB (6)	PRUDENTER (1)
	BENIGNITA* (1)
	BON* (1)
	GRATIA* (1)
CHAPHETS (2)	VOL* (2)

Examples of usage

1Sam. 2:26 A	puer autem Samuhel proficiebat atque crescebat et placebat [<i>towb</i>] tam Deo quam hominibus. ----- [And the child Samuel grew on and was in favor both with the Lord, and also with men.]
Gen. 40:16 B	videns pistorum magister quod prudenter [<i>towb</i>] somnium ----- [When the chief baker saw that the interpretation was good]
Pss. 23:6 C	sed et benignitas [<i>towb</i>] et misericordia subsequetur me omnibus diebus vitae meae et habitabo in domo Domini in longitudine dierum. ----- [Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever]
Pss. 86:17 D	fac mecum signum in bonitate [<i>towb</i>]. ----- [Shew me a token for good .]
2Sam. 2:26 E	et nunc retribuet quidem vobis Dominus misericordiam et veritatem sed et ego reddam gratiam [<i>towb</i>] eo quod feceritis verbum istud. ----- [And now the LORD shew kindness and truth unto you: and I also will requite you this kindness , because ye have done this thing].
2Sam. 20:11 F	Ioab dixerunt ecce qui esse voluit [<i>chaphets</i>] pro Ioab comes David pro Ioab. ----- [Whoever favours Joab, and whoever is for David, let him follow Joab!]

Figure 41 illustrates the relationships of the general concept *towb* (‘good’), which, like *rats**, has a number of correspondences in Latin, including single occurrences of *prudenter* (B) and *benignita** (C) as well as *bon** (D)—‘good’, *plac** (A)—‘pleasing,’ and *gratia**. *Chaphets* matches one of these Latin words, *vol**, expressing ‘willingness.’

Figure 42 OT H-L *cham-nuwd-callach*

	PARC* (2)
CHAM* (4)	DOLUISTIS (1)
	INDULGENTIA (1)
NUWD ()	CONTRISTARE (1)
CALLACH ()	PROPITIABILIS (1)

Examples of usage:

Gen. 19:16 A	quod parceret [<i>cham*</i>] Dominus illi . ----- [The Lord being <i>merciful</i> to him.]
1Sam. 23:21 B	dixitque Saul benedicti vos a Domino quia doluistis [<i>cham*</i>] vicem meam. ----- And Saul said, Blessed be ye of the LORD; for ye have <i>compassion</i> on me.
Isa. 63:9 C	et in indulgentia [<i>cham*</i>] sua ipse redemit eos. ----- [and in his <i>pity</i> he redeemed them]
Pss. 69:20 D	et expectavi qui contristaretur [<i>nuwd</i>] et non fuit. ----- [and I looked for some to take <i>pity</i> , but there was none]
PSS. 86:5 E	tu enim es Domine bonus et propitiabilis [<i>callach</i>] et multus misericordia omnibus qui invocant te ----- For thou, Lord, art good, and ready to <i>forgive</i> ; and plenteous in mercy unto all them that call upon thee.

In Figure 42, *cham** represents a small part of the Hebrew field, divided nearly equally among three words, with two appearing only once, and *parc** appearing twice. *Parc** is also the only word of this group that has other correspondences as well, with *chen** and *rach** which are more central to the field. The Hebrew and Latin words all connote tenderheartedness and the power to spare or indulge, e.g., examples A and C. Similarly, a single instance of Hebrew *nuwd*, matching a single instance of Latin *contristare*, a one-to-one relationship as seen in Hebrew-German (where German had *Mitleid*), with words implying sympathy. Example E is interesting. The Hebrew word *callach*—‘mild, clement, forgiving,’ appears only once in this data, and matches Latin *propitiabilis*, ‘subject to propitiation,’ i.e., ‘forgiving.’ The Septuagint has *epieikis*, a Greek word which appears once in the NT data as a match for Latin *clementia*, English *clemency*.

Figure 43 OT H-L *paniym*

PANIYM	VULTUS (1)
	FACIES (1)

Examples of usage:

Pss. 45:12 A	et o filia fortissimi in muneribus <i>faciem [paniym]</i> tuam deprecabuntur divites populi ----- [And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy <i>favor</i>]
Pss. 119:58 B	deprecatus sum <i>vultum [paniym]</i> tuum in toto corde. ----- [I intreated thy <i>favor</i> with my whole heart]

Figure 43 represents *paniym*, showing three words which all mean ‘face’—
Hebrew *paniym* and Latin *vultus* and *facies*, which all are used to imply favor, the turning
of a favorable visage.

Table 18 *OT Latin-Hebrew*

MISER*	CHECED¹
	RACH*¹
	CHEN*¹
	RATS*¹
GRATIA*	CHEN*²
	CHECED²
	TOWB¹
CLEMENS	CHEN*³
PLAC*	RATS*²
	RACH*²
REPROPIATIO	RATS*³
INDULGENTIA	CHAM*¹
VOL*	RATS*⁴
	CHAPHETS
PARC*	CHAM*²
	RACH*³
	CHEN*⁴
BON*	TOWB²
DOLUISTIS	CHAM*²
TRIBUIT	CHEN*⁵
CONTRISTARE*	NUWD
PROPITIABILIS	CALLACH
RECONCILIATIO	RATS*⁵
BENIGNITA*	TOWB³
PRUDENTER	TOWB⁴
VULTUS	PANIYM¹
FACIES	PANIYM²

OT Latin and Hebrew

The field-by-field comparison of Latin with the Hebrew originals shows something of the converse of the previous set of correspondences: there are fewer Hebrew words matched by a larger number of Latin words, which may be due to careful translating. There are a large number of Latin words that appear only once, matching both single Hebrew words, e.g., *nuwd*, as well as major words in the Hebrew field such as *chen**.

Figure 44 OT L-H *miser**

	CHECED (125)
MISER* (172)	RACH* (26)
	CHEN* (19)
	RATS* (1)

Pss. 18:50 A	et facienti <i>miseri</i> cordiam [<i>che</i> ced] christo suo. ----- [And sheweth <i>mercy</i> to his anointed.]
Pss. 40:11 B	tu Domine non prohibebis <i>miseri</i> cordias [<i>rach*</i>] tuas a me. ----- [Withold not thou thy <i>tender mercies</i> from me.]
Pss. 6:2 C	<i>Miserere</i> [<i>chen*</i>] mei Domine quoniam infirmus sum. ----- [Have <i>mercy</i> upon me, O LORD; for I am weak]
Pss. 89:17 D	quia gloria fortitudinis eorum tu es et in <i>miseri</i> cordia [<i>rats*</i>] tua elevabis cornu nostrum. ----- [For thou art the glory of their strength: and in thy <i>favor</i> our horn shall be exalted.]

Figure 44 shows *miser**, which corresponds to *che*ced one hundred twenty-five of one hundred seventy-two times, showing wide areas of overlap between them, and a broad unmarked meaning ‘mercy, kindness,’ as seen in example A, for both. The other matches for *miser** are among the major words in the field, including twenty-six matches with *rach**, showing the meaning ‘(tender) mercy’ and nineteen with *chen**, expressing not merely ‘grace’ or ‘favor’ but a more marked ‘graciousness.’

Figure 45 OT L-H *gratia*-plac*-repropiatio-vol*-tribuit-reconciliatio*

	CHEN* (25)
GRATIA* (38)	CHECED (2)
	TOWB (1)
PLAC* (3)	RATS* (2)
	RACH* (1)
REPROPIATIO (3)	RATS* (3)
VOL* (3)	CHAPHETS (2)
	RATS* (1)
TRIBUIT (1)	CHEN* (1)
RECONCILIATIO (1)	RATS* (1)

Examples of usage:

Gen. 6:8 A	Noe vero invenit <i>gratiam</i> [<i>chen*</i>] coram Domino. ----- [But Noah found <i>grace</i> in the eyes of the Lord.]
2Sam. 16:17 B	ad quem Absalom haec est inquit <i>gratia</i> [<i>cheched</i>] tua ad amicum tuum quare non isti cum amico tuo. ----- [And Absalom said to Hushai, Is this thy <i>kindness</i> to thy friend? why wentest thou not with thy friend?]
2Sam. 2:26 C	et nunc retribuēt quidem vobis Dominus misericordiam et veritatem sed et ego reddam <i>gratiam</i> [<i>towb</i>] eo quod feceritis verbum istud. ----- [And now the LORD shew kindness and truth unto you: and I also will requite you this <i>kindness</i> , because ye have done this thing].
Pss. 5:12 D	quia tu benedices iusto Domine ut scuto <i>placabilitatis</i> [<i>rats*</i>] coronabis eum. ----- [For thou, LORD, wilt bless the righteous; with <i>favor</i> wilt thou compass him as with a shield.]
Gen. 43:14 E	Deus autem meus omnipotens faciat vobis eum <i>placabilem</i> [<i>rach*</i>] ----- [And God Almighty give you <i>mercy</i> before the man.]
Pss. 106:4 F	recordare mei Domine in <i>repropiatione</i> [<i>rats*</i>] populi tui visita me in salutari tuo. ----- [Remember me, O LORD, with the <i>favor</i> that thou bearest unto thy people: O visit me with thy salvation.]
2Sam. 20:11 G	Ioab dixerunt ecce qui esse <i>voluit</i> [<i>chaphets</i>] pro Ioab comes David pro Ioab. ----- [Whoever <i>favours</i> Joab, and whoever is for David, let him follow Joab!]
Pss. 30:7 H	Domine in <i>voluntate</i> [<i>rats*</i>] tua posuisti monti meo fortitudinem abscondisti faciem tuam et factus sum conturbatus. ----- [Lord, by thy <i>favor</i> thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled]
Pss. 37:21 I	lameth fenus accipit impius et non reddit iustus autem donat et <i>tribuit</i> [<i>chen*</i>]. ----- [The wicked borroweth, and payeth not again: but the righteous sheweth <i>mercy</i> , and giveth.]
Isa. 60:10 J	et in <i>reconciliatione</i> [<i>rats*</i>] mea misertus sum tui. ----- [but in my <i>favor</i> have I had mercy on thee]

Figure 45 shows that *gratia*-chen** (example A) is another major correspondence, showing a core meaning ‘grace, favor’ in common. *Gratia** also matches the unmarked *cheched* (B) and *towb* (C), which have a broad range of meaning including ‘kindness, favor.’

Also in this part of the field is *vol**, which matches *rats** (H) and *chaphets*, as in example G. *Vol** also connotes ‘favor, willingness.’ *Tribuit* (I) is a single occurrence that also matches *chen**, bringing out a literal or concrete meaning of ‘favor,’ that of bestowing or giving. *Plac** (‘please, appease, pleasing’) appears only three times, matching most often with the general *rats** (D) which connotes simply ‘favor,’ as well as with the more marked *rach** (E), which implies tenderness. *Repropitiatio* (F) also occurs three times and matches *rats**, showing one of the many ways to express ‘favor,’ the main meaning implied by *rats**. *Reconciliatio* (J) also matches *rats** and is one more of the single-occurrence words that can be used to represent the broad concept ‘favor.’

Figure 46 OT L-H *clemens -parc*-contristare-indulgentia-doluistis-propitiabilis*

CLEMENS (8)	CHEN* (7)
	CHAM* (2)
PARC* (4)	RACH* (1)
	CHEN* (1)
CONTRISTARE (1)	NUWD (1)
INDULGENTIA (1)	CHAM* (1)
DOLUISTIS (1)	CHAM* (1)
PROPITIABILIS(1)	CALLACH (1)

Examples of usage:

Pss. 109:12 A	non sit qui eius misereatur nec qui clemens [<i>chen*</i>] sit in pupillos eius. ----- [Let there be none to extend mercy unto him: neither let there be any to favor his fatherless children]
Gen. 19:16 B	quod parceret [<i>cham*</i>] Dominus illi . ----- [The Lord being merciful to him.]
Isa. 30:18 C	propterea expectat Dominus ut misereatur vestri et ideo exaltabitur parcens [<i>rach*</i>] vobis. ----- [And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you]
Isa. 27:11 D	et qui formavit eum non parcet [<i>chen*</i>] ei. ----- [and he that formed them will shew them no favor]
Pss. 69:20 E	et expectavi qui contristaretur [<i>nuwd</i>] et non fuit. ----- [and I looked for some to take pity , but there was none]
Isa. 63:9 F	et in indulgentia [<i>cham*</i>] sua ipse redemit eos. ----- [and in his pity he redeemed them]
1Sam. 23:21 G	dixitque Saul benedicti vos a Domino quia doluistis [<i>cham*</i>] vicem meam. ----- And Saul said, Blessed be ye of the LORD; for ye have compassion on me
PSS. 86:5 H	tu enim es Domine bonus et propitiabilis [<i>callach</i>] et multus misericordia omnibus qui invocant te ----- [For thou, Lord, art good, and ready to forgive ; and plenteous in mercy unto all them that call upon thee.]

Among the more-marked terms illustrated together in Figure 46, *clemens* appears only in the OT data, matching all seven times with *chen** and connoting gentleness and mildness, as in example A. *Parc** (B) is more marked than *clemens*, corresponding to *cham** and *rach**, which are marked for tenderness or emotion, as well as to *chen**. *Contristare* (E) matches Hebrew *nuwd*. Each of these words appears only once, and are here in the data because of correspondence with English *pity*. Both connote tenderness and sympathy. *Indulgentia* (F) seems to imply merely ‘kindness’ or at least no more emotion than ‘indulgence,’ while its match in Hebrew, *cham**, connotes

sympathy and whose other Latin match, *doluitis* (G), implies suffering and pain or at least sorrow. The correspondence of *propitiabilis* and *callach* (H) has been remarked on earlier, an instance of two words that are marked for emotion and indicate ‘clement, mild, forgiving.’

Figure 47 OT L-H *bon*-benignita*-prudenter*

BON* (2)	TOWB (3)
BENIGNITA* (1)	TOWB (1)
PRUDENTER (1)	TOWB (1)

Examples of usage:

Gen. 40:16 A	videns pistorum magister quod prudenter [towb] somnium. ----- [When the chief baker saw that the interpretation was good]
Pss. 23:6 B	sed et benignitas [towb] et misericordia subsequetur me omnibus diebus vitae meae et habitabo in domo Domini in longitudine dierum. ----- [Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever]
Pss. 86:17 C	fac mecum signum in bonitate [towb]. ----- [Shew me a token for good .]

*Bon** (Figure 47) matches *towb* (as in example C), which is not surprising since both mean most often ‘good.’ *Benignita**, a way of saying ‘goodness,’ corresponds to Hebrew *towb*, ‘good’ in its broadest sense. *Benignita** implies kindness as well as a kind of favor or approval. The general concept of goodness implied by *towb* is matched in one occurrence by *prudenter*, ‘skillful, cautious’ as in the interpretation of Joseph’s dream in example A.

Table 19 *OT English-Latin*

MERC*	MISER*¹
	GRATIA *¹
	PARC*¹
	PLAC*¹
	TRIBUIT¹
GRACE	GRATIA *²
LOVINGKINDNESS	MISER*²
KINDNESS	MISER*³
	GRATIA *³
FAVOR*	GRATIA *⁴
	MISER*⁴
	PLAC*²
	REPROPITIATIO
	RECONCILIATIO
	CLEMENS¹
	VOL*
	PARC*¹
	VULTUM
FACIES	
GOOD	MISER*⁵
	PRUDENTER
	BENIGNITA
	BON*
GRACIOUS	CLEMENS²
	MISER*⁶
COMPASSION	MISER*⁷
	DOLUISTIS
PITY	MISER*⁸
	PARC*²
	INDULGENTIA
	CONTRISTARE
FORGIVE	PROPTIABILIS

OT English and Latin

While there are areas of major correspondence between the English and Latin fields, there are also many marginal areas of disagreement. The Latin field has fifteen words, more than any of the other languages in the OT data, while the English has only nine. As seen earlier, a number of the Latin words appear only once, resulting in some minor correspondences.

Figure 48 OT E-L *merc*-compassion-pity-forgive*

	MISER* (109)
MERC* (116)	GRATIA * (2)
	PARC* (2)
	TRIBUT (1)
	PLAC* (1)
COMPASSION (6)	MISER* (6)
	DOLUISTIS (1)
	MISER* (1)
PITY (4)	INDULGENTIA (1)
	PARC* (1)
	CONTRISTARE (1)
FORGIVE (1)	PROPITIABILIS (1)

Examples of usage:

Pss. 18:50 A	And sheweth <i>mercy</i> to his anointed. ----- et facienti <i>miseri</i> christo suo.
2Sam. 15:20 B	<i>Mercy</i> and truth be with thee. ----- ostendisti <i>gratiam</i> et fidem.
Gen. 19:16 C	The Lord being <i>merciful</i> to him. ----- quod <i>parceret</i> Dominus illi.
Pss. 37:21 D	The wicked borroweth, and payeth not again: but the righteous sheweth <i>mercy</i> , and giveth. ----- lameth fenus accipit impius et non reddit iustus autem donat et <i>tribuit</i> .
Gen. 43:14 E	And God Almighty give you <i>mercy</i> before the man, that he may send away your other brother. ----- Deus autem meus omnipotens faciat vobis eum <i>placabilem</i> et remittat vobiscum fratrem vestrum.
Pss. 78:38 F	But he, being full of <i>compassion</i> , forgave their iniquity. ----- ipse vero <i>miseri</i> propitiabitur iniquitati .
1Sam. 23:21 G	And Saul said, Blessed be ye of the LORD; for ye have <i>compassion</i> on me. ----- dixitque Saul benedicti vos a Domino quia <i>dolui</i> vicem meam.
Isa. 13:18 H	They shall have no <i>pity</i> on the fruit of the womb. ----- et lactantibus uteri non <i>misereantur</i> .
Isa. 63:9 I	and in his <i>pity</i> he redeemed them. ----- et in <i>indulgentia</i> sua ipse redemit eos.
2Sam. 12:6 J	And he shall restore the lamb fourfold, because he did this thing, and because he had no <i>pity</i> . ----- ovem reddet in quadruplum eo quod fecerit verbum istud et non <i>pepererit</i> .
Pss. 69:20 K	and I looked for some to take <i>pity</i> , but there was none ----- et expectavi qui <i>contristaretur</i> et non fuit.
PSS. 86:5 L	For thou, Lord, art good, and ready to <i>forgive</i> ; and plenteous in mercy unto all them that call upon thee. ----- tu enim es Domine bonus et <i>propitiabilis</i> et multus misericordia omnibus qui invocant te

Virtually all instances of English *merc** (Figure 48) match Latin *miser**, illustrated by example A. The many other correspondences show the unmarked status of both *merc** and *miser**—both can mean merely ‘kindness’ as well as having more marked usages connoting compassion, tenderness, and authority. The correspondences of

the seven instances of *compassion* with *miser** shows the aspect of *miser** that is marked for tenderness or emotion, as in F. The single match with *doluitis* (G) reinforces this meaning in *compassion* by connoting suffering or sorrow. *Pity* and *compassion* are often associated, but in this data while *compassion* matches *miser** six of seven times, *pity* has a different match for each of its four occurrences (H-K). The match of *pity* with *miser** (H) shows its marked aspect, and this is reinforced by *parc** and *contristare*, both connoting sympathy, while the single instance of *indulgentia* connotes tenderness as well.

Figure 49 OT E-L *grace-gracious*

GRACE (18)	GRATIA * (18)
GRACIOUS (6)	CLEMENS (5)
	MISER* (1)

Examples of usage:

Gen. 6:8 A	But Noah found grace in the eyes of the Lord. ----- Noe vero invenit gratiam coram Domino.
Pss. 111:4 B	The Lord is gracious and full of compassion. ----- clemens et misericors Dominus.
Isa. 30:18 C	And therefore will the LORD wait, that he may be gracious unto you. ----- propterea expectat Dominus ut misereatur vestri .

English *grace* (Figure 49) has a fairly straightforward relationship with the Latin data, showing its range of meanings and uses fairly clearly. It matches only Latin *gratia**. *Grace* is more marked than *gratia**, which also matches the broader English *merc**, *kindness*, and *favor**. *Merc*/kindness* are often associated in this data and can be seen as a more specialized (*merc**) and less-specialized (*kindness*) pair of synonyms for ‘steadfast love’ as the RSV calls it. *Grace* and *favor** are the same kind of marked/unmarked pair meaning ‘approval, regard.’ While *favor** has other matches besides *gratia**, *grace* is more marked and matches only *gratia**. The seven occurrences of *gracious* show an interesting difference from *grace* by matching *miser** (B) and *clemens* (C), Latin words expressing tenderness or emotion more than mere ‘favor’.

Figure 50 OT E-L *lovingkindness-kindness*

LOVINGKINDNESS (25)	MISER* (25)
	MISER* (19)
KINDNESS (22)	GRATIA * (2)

Examples of usage:

Pss. 119:49 A	Hear my voice according to thy <i>lovingkindness</i> . ----- vocem meam audi iuxta <i>miseriordiam</i> tuam.
Gen. 20:13 B	This is thy <i>kindness</i> that thou shalt shew unto me. ----- hanc <i>miseriordiam</i> facies mecum .
2Sam. 2:6 C	And I also will requite you this <i>kindness</i> . ----- et ego reddam <i>gratiam</i> .

The twenty-five occurrences of *lovingkindness* (Figure 50), illustrate a relationship that is very much like that of *lovingkindness* with Hebrew *cheded*, showing the similarity of *miser** and *cheded*—both covering a large semantic area with meanings from ‘kindness’ to ‘pity.’ The twenty-two instances of *kindness*, however, bring out the unmarked aspects in two of the major Latin words in the data (*miser** and *gratia**) which correspond with it. *Kindness* is less marked than *lovingkindness* and has correspondences with more words in all the sets than *lovingkindness*.

Figure 51 OT E-L *favor**

	GRATIA * (9)
FAVOR* (31)	MISER* (6)
	VOL* (3)
	PLAC* (4)
	REPROPIATIIO (3)
	RECONCILIATIO (1)
	CLEMENS (2)
	PARC* (1)
	VULTUS (1)
	FACIES (1)

Examples of usage:

Gen. 18:3 A	And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. ----- et dixit Domine si inveni gratiam in oculis tuis ne transeas servum tuum.
Pss. 102:14 B	For thy servants take pleasure in her stones, and favor the dust thereof. ----- quoniam placitos fecerunt servi tui lapides eius et pulverem eius miserabilem .
2Sam. 20:11 C	Whoever favours Joab, and whoever is for David, let him follow Joab! ----- Ioab dixerunt ecce qui esse voluit pro Ioab comes David pro Ioab.
Pss. 5:12 D	For thou, LORD, wilt bless the righteous; with favor wilt thou compass him as with a shield. ----- quia tu benedices iusto Domine ut scuto placabilitatis coronabis eum.
Pss. 106:4 E	Remember me, O LORD, with the favor that thou bearest unto thy people: O visit me with thy salvation. ----- recordare mei Domine in repropiatione populi tui visita me in salutari tuo.
Pss. 30:7 F	Lord, by thy favor thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. ----- Domine in voluntate tua posuisti monti meo fortitudinem abscondisti faciem tuam et factus sum conturbatus.
Isa. 60:10 G	but in my favor have I had mercy on thee. ----- et in reconciliatione mea misertus sum tui.
Pss. 112:5 H	A good man sheweth favor , and lendeth. ----- bonus vir clemens et fenerans ioth dispensabit verba sua in iudicio.
Isa. 27:11 I	and he that formed them will shew them no favor . ----- et qui formavit eum non parcet ei.
Pss. 119:58 J	I intreated thy favor with my whole heart. ----- deprecatus sum vultum tuum in toto corde.
Pss. 45:12 K	Even the rich among the people shall entreat thy favor . ----- in muneribus faciem tuam deprecabuntur divites populi.

Another very complex set of relationships is shown in Figure 51, the correspondences in Latin for English *favor**. The array of relationships depicted here shows the very broad area covered by *favor**. The Latin cognate *favor* is not found in the Vulgate at all. The concepts expressed by the single English word *favor** are expressed in Latin primarily by *miser** (B) and *gratia** (A), but also by unmarked terms like *plac** (D) and *vol** (C), which express the general meanings ‘kindness, approval, pleasing, willing.’ *Favor** also matches *vultus* (J) and *facies* (K), both meaning ‘face’ and used metaphorically, and terms like *clemens* (H) and *parc** (I), which are marked for emotion or tenderness.

Figure 52 OT E-L *good**

	MISER* (5)
GOOD* (8)	PRUDENTER (1)
	BENIGNITA* (1)
	BON* (1)

Examples of usage:

Pss. 107:8 A	Oh that men would praise the Lord for his <i>goodness</i> . ----- confiteantur Domino <i>miseriordiam</i> eius.
Gen. 40:16 B	When the chief baker saw that the interpretation was <i>good</i> . ----- videns pistorum magister quod <i>prudenter</i> somnium .
Pss. 23:6 C	Surely <i>goodness</i> and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever. ----- sed et <i>benignitas</i> et misericordia subsequetur me omnibus diebus vitae meae et habitabo in domo Domini in longitudine dierum
Pss. 86:17 D	Shew me a token for <i>good</i> . ----- fac mecum signum in <i>bonitate</i> .

Figure 52 shows the very general *good**, which is matched in most cases by *miser**, as in example A, covering this general concept along with more specialized ones. The other matches are even more general and more synonymous with *good** —i.e., *bon** (example C) and *benignita** (D). The single occurrence of *prudenter* denotes caution or prudence, not necessarily an obvious part of the field *grace*.

Table 20 *OT Latin-English*

MISER*	MERC*¹
	LOVINGKINDNESS
	KINDNESS¹
	GOOD*¹
	FAVOR*¹
	COMPASSION¹
	PITY¹
	GRACIOUS¹
GRATIA *	GRACE¹
	FAVOR*²
	MERC*²
	KINDNESS²
CLEMENS	GRACIOUS²
	FAVOR*³
PLAC*	FAVOR*⁴
	MERC*³
REPROPIATIO	FAVOR*⁵
INDULGENTIA	PITY²
VOL*	FAVOR*⁶
PARC*	MERC*⁴
	FAVOR*⁷
	PITY³
BON*	MERC*⁵
	GOOD*²
BENIGNITA *	GOOD*³
PRUDENTER	GOOD*⁴
DOLUISTIS	GOOD*⁵
CONTRISTARE*	PITY³
PROPIIABILIS	FORGIVE
TRIBUIT	MERC*⁶
RECONCILIATIO	FAVOR*⁸
VULTUS	FAVOR*⁹
FACIES	FAVOR*¹⁰

OT Latin and English

The larger number of words in the Latin field causes some minor correspondences as seen in other sets. The field-by-field correspondences show that the varied Latin vocabulary for English *favor** accounts for some of these marginal correspondences, while English variations on the *miser**-*merc** and *gratia**-*grace/favor** correspondences account for others.

Figure 53 OT L-E *miser**-*doluitis*

	MERC* (109)
MISER* (172)	LOVINGKINDNESS (25)
	KINDNESS (9)
	GOOD* (5)
	FAVOR* (2)
	COMPASSION (1)
	PITY (1)
	GRACIOUS (1)
DOLUISTIS (1)	COMPASSION (1)

Examples of usage:

Pss. 18:50 A	et facienti <i>miseri</i> cordiam christo suo. ----- And sheweth <i>merc</i> y to his anointed.
Pss. 119:49 B	voce[m] meam audi iuxta <i>miseri</i> cordiam tuam ----- Hear my voice according to thy <i>lovingkindness</i> .
Gen. 20:13 C	hanc <i>miseri</i> cordiam facies mecum ----- This is thy <i>kindness</i> that thou shalt shew unto me.
Pss. 107:8 D	confiteantur Domino <i>miseri</i> cordiam eius ----- Oh that men would praise the Lord for his <i>goodness</i> .
Pss. 102:14 E	quoniam placitos fecerunt servi tui lapides eius et pulverem eius <i>miserabilem</i> ----- For thy servants take pleasure in her stones, and <i>favor</i> the dust thereof.
Pss. 78:38 F	ipse vero <i>miseri</i> coris propitiabitur iniquitati ----- But he, being full of <i>compassion</i> , forgave their iniquity.
Isa. 13:18 G	et lactantibus uteri non <i>miser</i> entur ----- They shall have no <i>pity</i> on the fruit of the womb.
Isa. 30:18 H	propterea expectat Dominus ut <i>miser</i> eat[ur] vestri ----- And therefore will the LORD wait, that he may be <i>gracious</i> unto you.
1Sam. 23:21 I	dixitque Saul benedicti vos a Domino quia <i>doluitis</i> vicem meam ----- And Saul said, Blessed be ye of the LORD; for ye have <i>compassion</i> on me

Figure 53 shows the far-reaching relationships of *miser** with the words in the English field, having at least one match with nearly all of them. Nevertheless, *miser** and *merc** correspond one hundred nine of one hundred seventy-eight times, and when *lovingkindness* (twenty-five) and *kindness* (nineteen) are added, that accounts for nearly

all the occurrences of *miser**, showing the same association of *merc*/kindness/lovingkindness* with *miser** that was seen with Hebrew *cheqed* (as in examples A-C). *Compassion* corresponds with *miser** in six of seven instances (F). In a single occurrence it matches *doluistis* (I), which strongly connotes the suffering and sympathy of *compassion*.

Figure 54 OT L-E *tribuit*

TRIBUT (1)	MERC* (1)
------------	-----------

Examples of usage:

Pss. 37:21 A	lameth fenus accipit impius et non reddit iustus autem donat et tribuit ----- The wicked borroweth, and payeth not again: but the righteous sheweth mercy , and giveth.
-----------------	---

Figure 54 is a single occurrence of *tribuit* (‘bestow, grant, confer, give’ among other similar meanings) that is one of the many correspondences for *merc**. While *grace* connotes giving more strongly than *merc** in English, this correspondence brings out that aspect in *merc** as well, especially in the sense of ‘granting (mercifully)’.

Figure 55 OT L-E *bon*-benignita*-prudenter*

BON* (2)	GOOD (2)
----------	----------

BENIGNITA* (1)	GOOD* (1)
----------------	-----------

PRUDENTER (1)	GOOD* (1)
---------------	-----------

Examples of usage:

Gen. 40:16 A	videns pistorum magister quod prudenter somnium. ----- When the chief baker saw that the interpretation was good
Pss. 23:6 B	sed et benignitas et misericordia subsequetur me omnibus diebus vitae meae et habitabo in domo Domini in longitudine dierum. ----- Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever
Pss. 86:17 C	fac mecum signum in bonitate . ----- Shew me a token for good .

The correspondences shown in Figure 55 of the two occurrences of *bon** with *good** is unsurprising. *Good** is the conventional English equivalent of *bon** and covers territory that includes the general meaning ‘goodness.’ *Benignita** is morphologically

related to *bon** and it is not surprising to see it also matched with English *good**. One common translation of *benignita** is ‘kindness’ or ‘friendliness.’ ‘Friendliness’ recalls the German usage *freund** (=Freundschaft, Freundlichkeit), which corresponds to English *kindness* and Latin *miser** as well as Hebrew *cheqed*, showing relationships among all these unmarked terms. *Prudenter* is one of the single terms that matches the very general *good**. Its meaning ‘prudent, cautious, skillful’ seems tangential to this field, although the original Hebrew is *towb*—‘good.’ Example A shows the reference to the *prudenter* interpretation by Joseph of his dream. The RSV uses *favorable* and the KJV the literal *good*, as does Luther (*gut**).

Figure 56 OT L-E *gratia**

	GRACE (18)
GRATIA * (30)	FAVOR* (8)
	MERC* (2)
	KINDNESS (2)

Examples of usage:

Gen. 6:8 A	Noe vero invenit gratiam coram Domino. ----- But Noah found grace in the eyes of the Lord.
Gen. 18:3 B	et dixit Domine si inveni gratiam in oculis tuis ne transeas servum tuum. ----- And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant
2Sam. 15:20 C	ostendisti gratiam et fidem. ----- Mercy and truth be with thee.
Gen. 20:13 D	hanc miseriordiam facies mecum . ----- This is thy kindness that thou shalt shew unto me.

The area covered by *gratia** (Figure 56) is broader than that of English *grace*. As noted earlier, *grace* matches only *gratia** (as in A), while *gratia** includes correspondences with some of the broadest and least marked terms in the English field, namely *favor**, *kindness*, and *merc** (examples B-D).

Figure 57 OT L-E *plac**

PLAC*(5)	FAVOR* (4)
	MERC* (1)

Examples of usage:

Pss. 5:12 A	quia tu benedices iusto Domine ut scuto placabilitatis coronabis eum. ----- For thou, LORD, wilt bless the righteous; with favor wilt thou compass him as with a shield.
Gen. 43:14 B	Deus autem meus omnipotens faciat vobis eum placabilem et remittat vobiscum fratrem vestrum ----- And God Almighty give you mercy before the man, that he may send away your other brother.

*Plac** (Figure 57) corresponds with two of the least marked terms in the English set, *merc** and *favor**, indicating the broader concepts of being pleasing, giving approval, ‘kindness’ and ‘favor’ in general.

Figure 58 OT L-E *repropiatio-vol*-reconciliatio-vultus-facies*

REPROPIATIO (3)	FAVOR* (3)
VOL* (3)	FAVOR* (3)
RECONCILIATIO (1)	FAVOR* (1)
VULTUS (1)	FAVOR* (1)
FACIES (1)	FAVOR* (1)

Examples of usage:

Pss. 106:4 A	recordare mei Domine in repropiatione populi tui visita me in salutari tuo. ----- Remember me, O LORD, with the favor that thou bearest unto thy people: O visit me with thy salvation.
2Sam. 20:11 B	Ioab dixerunt ecce qui esse voluit pro Ioab comes David pro Ioab. ----- Whoever favours Joab, and whoever is for David, let him follow Joab!
Isa. 60:10 C	et in reconciliatione mea misertus sum tui. ----- but in my favor have I had mercy on thee.
Pss. 119:58 D	deprecatus sum vultum tuum in toto corde. ----- I intreated thy favor with my whole heart.
Pss. 45:12 E	in muneribus faciem tuam deprecabuntur divites populi. ----- Even the rich among the people shall entreat thy favor .

Figure 58 shows the many matches for *favor**, illustrating the broad area covered by this one word in English and the many ways it is expressed in the Latin data. *Repropiatio* and *vol** appear three times each and match only *favor**, whereas *reconciliatio*, *vultus*, and *facies* appear only once. These last two (examples D-E) mean ‘face’ and correspond to Hebrew *paniyim*. While Latin uses a word for ‘face’ to translate

Hebrew *paniyim* ('face'), English uses *favor** in the sense of 'approval.' An archaic meaning of *favor** in English is 'appearance, face, or facial feature' however, heard today in the usage, *He favors [looks like] his grandfather.*

Figure 59 OT L-E *clemens -indulgentia-parc*-contristare-propitiabilis*

CLEMENS (7)	GRACIOUS (6)
	FAVOR* (1)
INDULGENTIA (1)	PITY (1)
	MERC* (2)
PARC* (4)	FAVOR* (1)
	PITY (1)
CONTRISTARE (1)	PITY (1)
PROPITIABILIS ()	FORGIVE (1)

Examples of usage:

Pss. 111:4 A	<i>clemens</i> et misericors Dominus. ----- The Lord is <i>gracious</i> and full of compassion.
Pss. 112:5 B	bonus vir <i>clemens</i> et fenerans ioth dispensabit verba sua in iudicio. ----- A good man sheweth <i>favor</i> , and lendeth.
Isa. 63:9 C	et in <i>indulgentia</i> sua ipse redemit eos. ----- and in his <i>pity</i> he redeemed them
Isa. 27:11 D	et qui formavit eum non <i>parcet</i> ei. ----- and he that formed them will shew them no <i>favor</i>
Gen. 19:16 E	quod <i>parceret</i> Dominus illi. ----- The Lord being <i>merciful</i> to him.
Isa. 27:11 F	et qui formavit eum non <i>parcet</i> ei. ----- and he that formed them will shew them no <i>favor</i> .
2Sam. 12:6 G	ovem reddet in quadruplum eo quod fecerit verbum istud et non <i>pepercerit</i> . ----- And he shall restore the lamb fourfold, because he did this thing, and because he had no <i>pity</i> .
Pss. 69:20 H	et expectavi qui <i>contristaretur</i> et non fuit. ----- and I looked for some to take <i>pity</i> , but there was none.
PSS. 86:5 I	For thou, Lord, art good, and ready to <i>forgive</i> ; and plenteous in mercy unto all them that call upon thee. ----- tu enim es Domine bonus et <i>propitiabilis</i> et multus misericordia omnibus qui invocant te

In Figure 59 *clemens* corresponds with one of the broadest terms in the English set (*favor**), as in example B, and one which is marked for emotion or tenderness (*gracious*), as in A. This set again points out the difference in markedness between *grace* (unmarked for emotion) and *gracious* (marked for emotion). *Indulgentia* (example C) is a single occurrence that is one of the four matches for the four occurrences of *pity* in the English data, connoting sympathy, and perhaps milder than *parc** or *contristare* in its

expression of emotion. One common English translation for *parc** is ‘spare,’ i.e., to have pity or mercy on someone and spare them some ordeal. There are only four instances of *parc** in this data (E-H), and two of four of them match *merc**, which can connote this emotion, sympathy, tenderness. There is one match with *pity*, which does connote those things. There is one match with the ubiquitous *favor**, which seems anomalous, and recalls the correspondence of *favor** with *clemens*, another word connoting the same things as *pity*. The single occurrence of *contristare* matches one of the four instances of *pity* and shares the connotation of sympathy that *pity* has.

Table 21 *OT Latin-German*

MISER*	GÜTE ¹
	BARMHERZ* ¹
	GNADE ¹
	GNÄDIG ¹
	ERBARM* ¹
	FREUND*
	LIEBE ¹
	ZUNEIGEN
	JAMMERN
	WOHLTAT
	GUT* ¹
GRATIA *	GNADE ²
	BARMHERZ* ²
	LIEBE ²
	HULD
	GUT* ²
CLEMENS	GNÄDIG ²
	BARMHERZ* ²
	ERBARM* ²
PLAC*	BARMHERZ* ³
	GUNST ¹
	WOHLGEFALLEN
	GNÄDIG ³
	GNADE ³
REPROPIATIIO	GNADE ⁴
INDULGENTIA	ERBARM ³
VOL*	WOHLGEFALLEN
	GÖNNEN
	MITHALTEN
PARC*	VERSCHONEN
	SCHONEN
	GNÄDIG ⁴
	ERBARM* ⁴
BON*	GUT* ³
	GÜTE ²
BENIGNITA *	GUT* ⁴
PRUDENTER	GUT* ⁵
DOLUISTIS	ERBARM* ⁵
CONTRISTARE	MITLEID
PROPIIABILIS	GNÄDIG ⁵
RECONCILIATIO	GNADE ⁵
TRIBUIT	BARMHERZ* ³
VULTUM	GUNST ²
FACIES	GUNST ³

OT Latin and German

The comparisons of field-by-field correspondences in German and Latin show the larger than average number of words in both Latin and German. While Latin has a large number of words with most occurrences concentrated in a few major terms, the German data shows its tendency to spread correspondences more evenly.

Figure 60 OT L-G miser*-tribuit

	GÜTE (57)
MISER* (172)	BARMHERZ* (33)
	GNÄDIG (20)
	GNADE (32)
	ERBARM (11)
	FREUND* (3)
	LIEBE (1)
	ZUNEIGEN (1)
	JAMMERN (1)
	WOHLTAT (1)
	GUT* (1)

TRIBUT (1)	BARMHERZ*(1)
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Examples of usage:

Pss. 25:10 A	omnes semitae Domini <i>miseriordia</i> et veritas. ----- Die Wege des Herrn sind lauter <i>Güte</i> und Treue für alle. ----- [All the paths of the Lord are <i>mercy</i> and truth.]
Gen. 21:23 B	iura ergo per Dominum ne noceas mihi et posteris meis stirpique meae sed iuxta <i>miseriordiam</i> quam feci tibi facies mihi et terrae in qua versatus es advena. ----- So schwöre mir nun bei Gott, daß du mir ... keine Untreue erweisen wollest, sondern die <i>Barmherzigkeit</i> , die ich an dir getan habe. ----- [Now therefore swear unto me here by God that thou wilt not deal falsely with me ... but according to the <i>kindness</i> that I have done unto thee.]
Pss. 13:5 C	ego autem in <i>miseriordia</i> tua confido exultabit cor meum in salutari tuo cantabo Domino quia reddidit mihi ----- Ich aber traue darauf, daß du so <i>gnädig</i> bist; mein Herz freut sich, daß du so gerne hilfst.. ----- [But I have trusted in thy <i>mercy</i> ; my heart shall rejoice in thy salvation.]
Pss. 89:1 D	<i>miseriordias</i> Domini in aeternum cantabo ----- Ich will singen von der <i>Gnade</i> des Herrn. ----- [I will sing of the <i>mercies</i> of the Lord.]
Isa. 14:1 E	<i>miseribitur</i> enim Dominus Iacob. ----- Denn der Herr wird sich über Jakob <i>erbarmen</i> . ----- [For the Lord will have <i>mercy</i> on Jacob.]
2Sam. 3:8 F	caput canis ego sum adversum Iuda hodie qui fecerim <i>miseriordiam</i> ----- Bin ich denn ein Hundskopf aus Juda? Heute erweise ich mich <i>freundlich</i> ----- [Am I a dog's head, which against Judah do shew <i>kindness</i> this day]
Gen. 20:13 G	hanc <i>miseriordiam</i> facies mecum ----- Die <i>Liebe</i> tu mir an. ----- [This is the <i>kindness</i> that thou shalt shew unto me.]
Gen. 39:21 H	fruit autem Dominus cum Ioseph et <i>misertus</i> illius. ----- Aber der Herr war mit ihm und <i>neigte</i> die Herzen zu ihm. ----- But the LORD was with Joseph, and shewed him <i>mercy</i>
Pss. 102:14 I	et pulverem eius <i>miserabilem</i> ----- Und es <i>jammert</i> sie, daß es in Trümmern liegt. ----- [And <i>favor</i> the dust thereof.]
Pss. 107:43 J	quis sapiens et custodiet haec et intellegent <i>miseriordias</i> Domini ----- Wer ist weise und behält dies? Der wird merken, wieviel <i>Wohltaten</i> der Herr erweist. ----- [Whoso is wise and will observe those things, even they shall understand the <i>lovingkindness</i> of the Lord.]
Pss. 109:12 K	non sit qui eius <i>miseretur</i> ----- Und niemand soll ihm <i>Gutes</i> tun ----- [Let there be none to extend <i>mercy</i> unto him]
Pss. 37:21 L	lameth fenus accipit impius et non reddit iustus autem donat et <i>tribuit</i> . ----- Der Gottlose muß borgen und bezahlt nicht, aber der Gerechte ist <i>barmherzig</i> und kann geben. ----- [The wicked borroweth, and payeth not again: but the righteous sheweth <i>mercy</i> , and giveth.]

In Figure 60, the correspondences of *miser** form an interesting set, showing the broad area covered by *miser** and the corresponding tendency in the German data to have many correspondences for each of a number of words. *Barmherz**, *Gnade*, etc., match *miser** as well as a number of other words in the Latin data. As in the English-Latin correspondence, *tribuit*, which connotes giving or granting, matches German *barmherz** rather than *Gnade* or even *gönnen* or another choice, showing a further correspondence for *merc** and *barmherz**, since both can be used in this sense.

Figure 61 OT L-G *gratia*-repropiatio-reconciliatio*

	GNADE (25)
GRATIA * (30)	BARMHERZ*(1)
	LIEBE (1)
	HULD (1)
	GUT*(1)
REPROPIATIO (3)	GNADE (3)
RECONCILIATIO (1)	GNADE (1)

Examples of usage:

Gen. 6:8 A	Noe vero invenit gratiam coram Domino ----- Aber Noah fand Gnade vor dem Herrn. ----- [And Noah found grace in the eyes of the Lord.]
2Sam. 15:20 B	ostendisti gratiam et fidem ----- Dir widerfahre Barmherzigkeit und Treue. ----- [Mercy and truth be with thee.]
2Sam. 16:17 C	ad quem Absalom haec est inquit gratia tua ad amicum tuum quare non isti cum amico tuo ----- Absalom aber sprach zu Hushai: Ist das deine Liebe zu deinem Freunde? Warum bist du nicht mit deinem Freunde gezogen? ----- [And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?]
Pss. 45:2 D	decore pulchrior es filiis hominum effusa est gratia in labiis tuis propterea benedixit tibi Deus in aeternum. ----- Du bist der Schönste unter den Menschenkindern, voller Huld sind deine Lippen. ----- [Thou art fairer than the children of men: grace is poured into thy lips]
2Sam. 2:6 E	et ego reddam gratiam ----- und auch ich will euch Gutes tun. ----- And I also will requite you this kindness .
Pss. 106:4 F	recordare mei Domine in repropiatione populi tui visita me in salutari tuo ----- Herr, gedenke meiner nach der Gnade , die du deinem Volk verheißest hast; erweise an uns deine Hilfe. ----- [Remember me, O LORD, with the favor that thou bearest unto thy people: O visit me with thy salvation.]
Isa. 60:10 G	et in reconciliatione mea misertus sum tui ----- aber in meiner Gnade erbarme ich mich über dich. ----- [but in my favor have I had mercy on thee]

*Gratia** (Figure 61) corresponds to *Gnade* twenty-five out of thirty times (as in A), with the other correspondences occurring only once or twice apiece, showing a large overlap between *gratia** and *Gnade* as well as some correspondence with the more general concepts *barmherz* (B), *gut** (D), and *Liebe* (C). *Repropiatio* was matched with *favor** in English, but matches *Gnade* in German, showing a dichotomy in English (*grace*-marked/*favor**-unmarked) that is covered in German by just *Gnade*.

Reconciliatio is another example of the broader area covered by *Gnade* than by English

grace. *Reconciliatio* matched English *favor** while *Gnade* has Latin correspondences that include those of both *grace* and *favor**.

Figure 62 OT L-G *clemens-doluitis-contristare-propitiabilis*

	GNÄDIG (6)
CLEMENS (7)	BARMHERZ*(1)
	ERBARM* (1)
DOLUISTIS (1)	ERBARM* (1)
CONTRISTARE (1)	MITLEID (1)
PROPITIABILIS (1)	GNÄDIG (1)

Examples of usage:

Pss. 111:4 A	<i>clemens</i> et misericors Dominus ----- der <i>gnädige</i> und barmherzige Herr ----- [The Lord is <i>gracious</i> and full of compassion.]
Pss. 112:5 B	bonus vir <i>clemens</i> et fenerans ioth dispensabit verba sua in iudicio ----- Wohl dem, der <i>barmherzig</i> ist und gerne leiht. ----- [A good man sheweth <i>favor</i> , and lendeth.]
Pss. 109:12 C	non sit qui eius misereatur nec qui <i>clemens</i> sit in pupillos eius ----- Und niemand soll ihm Gutes tun, und niemand <i>erbarme</i> sich seiner Waisen. ----- [Let there be none to extend mercy unto him: neither let there be any to <i>favor</i> his fatherless children]
1Sam. 23:21 D	dixitque Saul benedicti vos a Domino quia <i>doluitis</i> vicem meam ----- Da sprach Saul: Gesegnet seid ihr vom Herrn, daß ihr euch meiner <i>erbarmt</i> habt! ----- [And Saul said, Blessed be ye of the LORD; for ye have <i>compassion</i> on me.]
Pss. 69:20 E	et expectavi qui <i>contristaretur</i> et non fuit ----- Ich warte, ob jemand <i>Mitleid</i> habe, aber da ist niemand ----- [and I looked for some to take <i>pity</i> , but there was none]
PSS. 86:5 F	tu enim es Domine bonus et <i>propitiabilis</i> et multus misericordia omnibus qui invocant te ----- Denn du, Herr, bist gut und <i>gnädig</i> , von großer Güte allen, die dich anrufen. ----- For thou, Lord, art good, and ready to <i>forgive</i> ; and plenteous in mercy unto all them that call upon thee.

Clemens (Figure 62) corresponds in German to words that are marked for sympathy or tenderness, such as *gnädig* (A) and *erbarm** (C), and one which *can* appear in this marked usage, *barmherz** (B). The single instance of *doluitis* (D) certainly shares the connotations of sympathy and tenderness with German *erbarm**, whose other equivalents are always or sometimes marked for this as well. The one instance of *contristare* matches the single instance of *Mitleid* (E), which is very close in meaning, to suffer or be sorrowful with.

Figure 63 OT L-G *plac*-vol*-vultus-facies*

	BARMHERZ* (1)
PLAC* (5)	GUNST (1)
	GEFALL* (1)
	GNÄDIG (1)
	GNÄDE (1)

VOL* (3)	WOHLGEFALLEN (1)
	GÖNNEN (1)
	MITHALTEN (1)

VULTUS (1)	GUNST (1)
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FACIES (1)	GUNST (1)
------------	-----------

Examples of usage:

Gen. 43:14 A	Deus autem meus omnipotens faciat vobis eum placabilem et remittat vobiscum fratrem vestrum ----- Aber der allmächtige Gott gebe euch Barmherzigkeit vor dem Manne, daß er mit euch ziehen lasse euren andern Bruder. ----- [And God Almighty give you mercy before the man, that he may send away you other brother.]
1Sam. 2:26 B	puer autem Samuhel proficiebat atque crescebat et placebat tam Deo quam hominibus ----- Aber der Knabe Samuel nahm immer mehr zu an Alter und Gunst bei dem Herrn und bei den Menschen. ----- [And the child Samuel grew on and was in favor both with the Lord, and also with men.]
1Sam. 29:6 C	hanc sed satrapis non places ----- Aber du gefällst den Fürsten nicht. ----- [Nevertheless, the lords favor thee not.]
Pss. 85:1 D	placatus es Domine terrae tuae reduxisti captivitatem Iacob ----- Herr, der du bist vormals gnädig gewesen deinem Lande und hast erlöst die Gefangenen Jakobs? ----- [LORD, thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob.]
Pss. 5:12 E	quia tu benedices iusto Domine ut scuto placabilitatis coronabis eum. ----- Denn du, Herr, segnest die Gerechten, du deckest sie mit Gnade wie mit einem Schilde. ----- [For thou, LORD, wilt bless the righteous: with favor wilt thou compass him as with a shield.]
Pss. 30:7 F	Domine in voluntate tua posuisti monti meo fortitudinem abscondisti faciem tuam et factus sum conturbatus ----- Denn, Herr, durch dein Wohlgefallen hattest du mich auf einen hohen Fels gestellt. ----- [Lord, by thy favor thou hast made my mountain to stand strong.]
Pss. 35:27 G	laudent et laetentur qui volunt iustitiam meam et dicant semper magnificetur Dominus qui vult pacem servi sui ----- Jubeln und freuen sollen sich, die mir gönnen . ----- [Let them shout for joy and be glad, that favor my righteous cause.]
2Sam. 20:11 H	Ioab dixerunt ecce qui esse voluit pro Ioab comes David pro Ioab. ----- Wer's mit Joab hält und für David ist, der folge Joab nach! ----- [Whoever favours Joab, and whoever is for David, let him follow Joab!]
Pss. 119:58 I	deprecatus sum vultum tuum in toto corde miserere mei secundum eloquium tuum ----- Ich suche deine Gunst von ganzem Herzen; sei mir gnädig nach deinem Wort ----- [I intreated thy favor with my whole heart, be merciful to me according to thy word]
Pss. 45:12 J	in muneribus faciem tuam deprecabuntur divites populi ----- Die Reichen im Volk suchen deine Gunst . ----- [Even the rich among the people shall entreat thy favor .]

The five instances of *plac** (Figure 63) have five different German correspondences, including the major words in the German field *barmherz** and *Gnade*. Other correspondences are *Gunst* and *gefall** denoting a general kind of ‘pleasing’ or ‘pleasure,’ and *gnädig*, which, like *gracious/grace* is marked in a way that *Gnade* is not, for sympathy or tenderness. *Vol** (F-H) is rendered in German by the single instances of *Wohlgefallen*, *gönnen*, and *mithalten*, which share the connotation of ‘pleasing, granting, goodwill.’ *Vultus* and *facies* are the metaphorical use of words for ‘face.’ They are matched in the German data with *Gunst* (I-J), which connotes approval, pleasure, favor, but not ‘face’ in any literal or metaphorical sense.

Figure 64 OT L-G *indulgentia-parc**

INDULGENTIA (1)	ERBARM*(1)
PARC*(4)	VERSCHONEN (1)
	GNÄDIG (1)
	SCHONEN (1)
	ERBARM*(1)

Examples of usage:

Isa. 63:9 A	et in <i>indulgentia</i> sua ipse redemit eos. ----- Er erlöste sie, weil er sie liebte und <i>Erbarmen</i> mit ihnen hatte. ----- [and in his <i>pity</i> he redeemed them]
Gen. 19:16 B	quod <i>parceret</i> Dominus illi ----- Weil der Herr ihn <i>verschonen</i> wollte ----- [The Lord being <i>merciful</i> to him.]
Isa. 27:11 C	et qui formavit eum non <i>parcet</i> ei. ----- und der sie geschaffen hat, ist ihnen nicht <i>gnädig</i> . ----- [and he that formed them will shew them no <i>favor</i>]
Isa. 30:18 D	propterea expectat Dominus ut misereatur vestri et ideo exaltabitur <i>parcens</i> vobis ----- Darum harrt der Herr darauf, daß er euch <i>gnädig</i> sei ----- [And therefore will the LORD wait, that he may be <i>gracious</i> unto you]
2Sam. 12:6 E	ovem reddet in quadruplum eo quod fecerit verbum istud et non <i>pepercerit</i> . ----- Dazu soll er das Schaf vierfach bezahlen, weil er es getan und sein eigenes <i>geschont</i> hat. ----- And he shall restore the lamb fourfold, because he did this thing, and because he had no <i>pity</i> .

Figure 64 shows correspondences of *erbarm** with Latin *parc** (example D) and *indulgentia* (A), showing a more judicial ‘sparing’ (*parc**) and a more parental or less

formal ‘indulgence’ (*indulgentia*). German *schonen* (E) and *verschonen* (B) both match *parc** and both indicate ‘sparing,’ with *schonen* also meaning ‘protect.’

Figure 65 OT L-G *bon*-benignita*-prudenter*

BON* (2)	GUT* (1)
	GÜTE (1)
BENIGNITA* (1)	GUT* (1)
PRUDENTER (1)	GUT*(1)

Examples of usage:

Pss. 86:17 A	fac mecum signum in bonitate . ----- Tu ein Zeichen an mir, daß du's gut mit mir meinst ----- [Shew me a token for good .]
Isa. 63.7 B	multitudinem bonorum domui Israhel ----- der großen Güte an dem Hause Israhel ----- [the great goodness toward the house of Israel]
Pss. 23:6 C	sed et benignitas et misericordia subsequetur me omnibus diebus vitae meae et habitabo in domo Domini in longitudine dierum ----- Gutes und Barmherzigkeit werden mir folgen mein Leben lang, und ich werde bleiben im Hause des Herrn immerdar ----- [Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever]
Gen. 40:16 D	videns pistorum magister quod prudenter somnium ----- Als der oberste Bäcker sah, daß die Deutung gut war ----- [When the chief baker saw that the interpretation was good]

In Figure 65, the two instances of Latin *bon** match only its conventional equivalents in German *gut** and *Güte* (A and B), in contrast to the broader range of correspondences in German of words such as *miser**. Like *bon**, the related Latin word *benignita** (example C) has only its conventional equivalent *gut** as a correspondence in the German data. *Prudenter* (D) shows that as with the English-German set, the German word (*gut**) is a closer match for the Hebrew *towb* than for Latin *prudenter*.

Table 22 *OT German-Latin*

GÜTE	MISER* ¹
	BON* ¹
GNADE	MISER* ²
	GRATIA * ¹
	REPROPIATIATIO
	PLAC* ¹
	RECONCILIATIO
BARMHERZ*	MISER* ²
	PLAC* ²
	GRATIA * ²
	TRIBUIT
	CLEMENS ¹
ERBARM*	MISER* ³
	DOLUISTIS
	CLEMENS ³
	PARC* ¹
	INDULGENTIA
GNÄDIG	MISER* ⁴
	CLEMENS ⁴
	PARC* ²
	PLAC* ³
	PROPIIABILIS
GUT*	PRUDENTER
	BENIGNITA
	BON* ²
	GRATIA * ²
GUNST	PLAC* ⁴
	VULTUS
	FACIES
FREUND*	MISER* ⁵
LIEBE	MISER* ⁶
	GRATIA * ³
VERSCHONEN	PARC ³
SCHONEN	PARC ⁴
ZUNEIGEN	MISER* ⁷
MITLEID	CONTRISTARE
HULD	GRATIA * ⁴
MITHALTEN	GRATIA * ⁵
JAMMERN	MISER* ⁸
WOHLTAT	MISER* ⁹
GEFALL*	PLAC* ⁵
WOHLGEFALLEN	VOL *
GÖNNEN	VOL* ²

OT German and Latin

German and Latin correspondences show a relatively large number of words, with some major correspondences and a number of marginal ones. The German data shows less of a tendency to have a concentration of very frequent words than Latin, English, or Hebrew.

Figure 66 OT G-L Güte-freund*-Liebe-Wohltat-zuneigen

GÜTE (58)	MISER* (57)
	BON* (1)
FREUND* (4)	MISER* (4)
LIEBE (2)	MISER* (1)
	GRATIA * (1)
WOHLTAT (1)	MISER* (1)
ZUNEIGEN (1)	MISER* (1)

Examples of usage:

Pss. 25:10 A	Die Wege des Herrn sind lauter Güte und Treue für alle. ----- omnes semitae Domini miseri cordia et veritas ----- [All the paths of the Lord are mercy and truth.]
Isa. 63:7 B	der großen Güte an dem Hause Israel ----- multitudinem bonorum domui Israhel ----- [the great goodness toward the house of Israel]
2Sam. 3:8 C	Bin ich denn ein Hundskopf aus Juda? Heute erweise ich mich freundlich ----- caput canis ego sumadversum Iuda hodie qui fecerim miseri cordiam ----- [Am I a dog's head, which against Judah do shew kindness this day]
Gen. 20:13 D	Die Liebe tu mir an. ----- hanc miseri cordiam facies mecum ----- [This is the kindness that thou shalt shew unto me.]
2Sam. 16:17 E	Absalom aber sprach zu Hushai: Ist das deine Liebe zu deinem Freunde? Warum bist du nicht mit deinem Freunde gezogen? ----- ad quem Absalom haec est inquit gratia tua ad amicum tuum quare non isti cum amico tuo ----- [And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?]
Pss. 107:43 F	Wer ist weise und behält dies? Der wird merken, wieviel Wohltaten der Herr erweist. ----- quis sapiens et custodiet haec et intellegent miseri cordias Domini ----- [Whoso is wise and will observe those things, even they shall understand the lovingkindness of the Lord.]
Gen. 39:21 G	Aber der Herr war mit ihm und neigte die Herzen zu ihm. ----- fuit autem Dominus cum Ioseph et misertus illius. ----- But the LORD was with Joseph, and shewed him mercy

Figure 66 shows *Güte*, one of a number of correspondences with *miser** in the German data, which, in contrast to English, tends to have multiple correspondences of a group of German words with a group of Latin words rather than having certain dominant correspondences. *Güte* (example A) is general and unmarked, and is one of the *cheded/merc*-kindness/miser** correspondences of terms that occupy a large semantic area, and matches *miser** fifty-seven times, *bon** (example B) once. *Freund** (C) is one of the many matches for Latin *miser** and corresponds well to English *kindness* and *lovingkindness*, which match *miser** as well as Hebrew *cheded*. *Liebe* (D-E) matches *miser** and *gratia**, the two major words in the Latin field. The match with *miser** is not unexpected, and echoes the RSV usage ‘steadfast love’ but the match with *gratia** is more surprising, especially since *freund**, which connotes ‘kindness’ in the same way as *Liebe*, matches only *miser**. The single instance of *Wohltat* (F) is one of the many matches for *miser** in the German data, showing one more way of expressing the unmarked meanings ‘kindness’ or ‘goodwill’ and *zuneigen* (G) expresses the meaning ‘incline, bend,’ that is seen throughout the field *grace*.

Figure 67 OT G-L Gnade-barmherz*-Huld-mithalten

	MISER* (32)
GNADE (61)	GRATIA * (25)
	REPROPTIATIO (3)
	RECONCILIATIONE (1)
	PLAC* (1)
	MISER* (33)
	PLAC* (2)
BARMHERZ* (39)	GRATIA * (1)
	TRIBUIT (1)
	CLEMENS (1)
HULD (1)	GRATIA * (1)
MITHALTEN (1)	GRATIA * (1)

Examples of usage:

Pss. 89:1 A	Ich will singen von der Gnade des Herrn. ----- misericordias Domini in aeternum cantabo ----- [I will sing of the mercies of the Lord.]
Gen. 6:8 B	Aber Noah fand Gnade vor dem Herrn. ----- Noe vero invenit gratiam coram Domino ----- [And Noah found grace in the eyes of the Lord.]
Pss. 106:4 C	Herr, gedenke meiner nach der Gnade , die du deinem Volk verheißest; erweise an uns deine Hilfe, ----- recordare mei Domine in repropiatione populi tui visita me in salutari tuo ----- [Remember me, O LORD, with the favor that thou bearest unto thy people: O visit me with thy salvation.]
Isa. 60:10 D	et in reconciliatione mea misertus sum tui ----- aber in meiner Gnade erbarme ich mich über dich. ----- [but in my favor have I had mercy on thee]
Pss. 5:12 E	Denn du, Herr, segnest die Gerechten, du deckest sie mit Gnade wie mit einem Schilde. ----- quia tu benedices iusto Domine ut scuto placabilitatis coronabis eum. ----- [For thou, LORD, wilt bless the righteous; with favor wilt thou compass him as with a shield.]
Gen. 21:23 F	So schwöre mir nun bei Gott, daß du mir ... keine Untreue erweisen wollest, sondern die Barmherzigkeit , die ich an dir getan habe. ----- iura ergo per Dominum ne noceas mihi et posteris meis stirpique meae sed iuxta misericordiam quam feci tibi facies mihi et terrae in qua versatus es advena ----- [Now therefore swear unto me here by God that thou wilt not deal falsely with me ... but according to the kindness that I have done unto thee.]
Gen. 43:14 G	Aber der allmächtige Gott gebe euch Barmherzigkeit vor dem Manne, daß er mit euch ziehen lasse euren andern Bruder. ----- Deus autem meus omnipotens faciat vobis eum placabilem et remittat vobiscum fratrem vestrum ----- [And God Almighty give you mercy before the man, that he may send away you other brother.]
2Sam. 15:20 H	Dir widerfahre Barmherzigkeit und Treue. ----- ostendisti gratiam et fidem ----- [Mercy and truth be with thee.]
Pss. 37:21 I	Der Gottlose muß borgen und bezahlt nicht, aber der Gerechte ist barmherzig und kann geben. ----- lameth fenus accipit impius et non reddit iustus autem donat et tribuit ----- [The wicked borroweth, and payeth not again: but the righteous sheweth mercy , and giveth.]
Pss. 112:5 J	Wohl dem, der barmherzig ist und gerne leiht ----- bonus vir clebens et fenerans ioth dispensabit verba sua in iudicio ----- [A good man sheweth favor , and lendeth.]
Pss. 45:2 K	decore pulchrior es filiis hominum effusa est gratia in labiis tuis propterea benedixit tibi Deus in aeternum ----- Du bist der Schönste unter den Menschenkindern, voller Huld sind deine Lippen. ----- [Thou art fairer than the children of men: grace is poured into thy lips.]
2Sam. 20:11 L	Ioab dixerunt ecce qui esse voluit pro Ioab comes David pro Ioab. ----- Wer's mit Joab hält und für David ist, der folge Joab nach! ----- Whoever favors Joab, and whoever is for David, let him follow Joab!

Gnade (Figure 67) corresponds with most of the major words in the Latin field, matching *miser** thirty-two times (example A), more often than it matches *gratia** (twenty-five) as seen in example B, as well as corresponding a handful of times to *repropiatio* (C), *reconciliatione* (D), and *plac** (E), showing once more that *Gnade* means more than English *grace*, as well as demonstrating the tendency in the German data for

multiple correspondences. The correspondences of *barmherz** and *Gnade* are similar. *Barmherz** matches *miser**, *plac**, *gratia**, *tribuit*, and *clemens* (examples F-J). The correspondence of *barmherz** with *miser** is most significant, however, thirty-three out of thirty-nine times. *Huld* (K) is a synonym of *Gnade* that matches only *gratia** in contrast to the broader correspondence of the less-marked *Gnade*. Like *Huld*, *mithalten* (L) is a synonym of *Gnade* with a single occurrence in this data that corresponds to *gratia**.

Figure 68 OT G-L *gefall-*gönnen*-*Wohlgefallen***

GEFALL* (1)	PLAC* (1)
GÖNNEN (1)	VOL* (1)
WOHLGEFALLEN (1)	VOL* (1)

Examples of usage:

1Sam. 29:6 A	Aber du gefällst den Fürsten nicht. ----- hanc sed satrapis non places ----- [Nevertheless, the lords favor thee not.]
Pss. 30:7 B	Denn, Herr, durch dein Wohlgefallen hattest du mich auf einen hohen Fels gestellt. ----- Domine in voluntate tua posuisti monti meo fortitudinem abscondisti faciem tuam et factus sum conturbatus ----- [Lord, by thy favor thou hast made my mountain to stand strong.]
Pss. 35:27 C	Jubeln und freuen sollen sich, die mir gönnen . ----- laudent et laetentur qui volunt iustitiam meam et dicant semper magnificetur Dominus qui vult pacem servi sui ----- [Let them shout for joy and be glad, that favor my righteous cause.]

In Figure 68, *gefall** (example A) is a close translation of *plac**—‘please, pleasing’ that coexists with the less literal correspondences of *plac** to *barmherz**, etc. Like *gefall/plac**, *Wohlgefallen* (C) is a close match for the basic meanings of its Latin match *vol**— ‘pleasing, willing.’ Like *Wohlgefallen*, *gönnen* (D) renders the meanings ‘please, grant, be willing’ of the Latin *vol**.

Figure 69 OT G-L *erbarm*-gnädig-jammern-verschonen-schonen*

	MISER* (11)
	DOLUISTIS (1)
ERBARM* (14)	CLEMENS (1)
	INDULGENTIA
	PARC* (1)
	MISER* (20)
GNÄDIG (28)	CLEMENS (6)
	PARC* (1)
	PLAC* (1)
	PROPITIABILIS (1)
JAMMERN (1)	MISER* (1)
VERSCHONEN (1)	PARC (1)
SCHONEN (1)	PARC* (1)

Examples of usage:

Isa. 14:1 A	Denn der Herr wird sich über Jakob erbarmen . ----- <i>miserebitur</i> enim Dominus Iacob ----- [For the Lord will have mercy on Jacob.]
1Sam. 23:21 B	Da sprach Saul: Gesegnet seid ihr vom Herrn, daß ihr euch meiner erbarmt habt! ----- dixitque Saul benedicti vos a Domino quia dolui stis vicem meam ----- [And Saul said, Blessed be ye of the LORD; for ye have compassion on me]
Pss. 109:12 C	Und niemand soll ihm Gutes tun, und niemand erbarme sich seiner Waisen. ----- non sit qui eius misereatur nec qui cl emens sit in pupillos eius ----- [Let there be none to extend mercy unto him: neither let there be any to favor his fatherless children]
Isa. 63:9 D	Er erlöste sie, weil er sie liebte und Erbarmen mit ihnen hatte. ----- et in indulgentia sua ipse redemit eos ----- [and in his pity he redeemed them]
Isa. 30:18 E	Darum harret der Herr darauf, daß er euch gnädig sei, und er macht sich auf, daß er sich euer erbarme ; denn der Herr ist ein Gott des Rechts. Wohl allen, die auf ihn harren! ----- propterea expectat Dominus ut misereatur vestri et ideo exaltabitur parcens vobis quia Deus iudicii Dominus beati omnes qui expectant eum ----- [And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.]
Rom. 9:15 F	Denn er spricht zu Mose (2. Mose 33,19): "Wem ich bin, dem bin ich gnädig ; und wessen ich mich erbarme , dessen erbarme ich mich." [Exodus 33:19— <i>chanan/racham</i>] ----- Mosi enim dicit miserebor cuius misereor et misericordiam praestabo cuius miserebor . ----- [For he saith to Moses, I will have mercy on whom I will have mercy , and I will have compassion on whom I will have compassion .]
Pss. 111:4 G	der gnädige und barmherzige Herr ----- cl emens et misericors Dominus ----- [The Lord is gracious and full of compassion.]
Isa. 27:11 H	und der sie geschaffen hat, ist ihnen nicht gnädig . ----- et qui formavit eum non parcet ei. ----- [and he that formed them will shew them no favor]
Pss. 85:1 I	Herr, der du bist vormals gnädig gewesen deinem Lande und hast erlöst die Gefangenen Jakobs; ----- placatus es Domine terrae tuae reduxisti captivitatem Iacob ----- LORD, thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob

Pss. 86:5 J	Denn du, Herr, bist gut und gnädig , von großer Güte allen, die dich anrufen. ----- tu enim es Domine bonus et propitiabilis et multus misericordia omnibus qui invocant te ----- [For thou, Lord, art good, and ready to forgive ; and plenteous in mercy unto all them that call upon thee.]
Pss. 102:14 K	Und es jammert sie, daß es in Trümmern liegt. ----- et pulverem eius miserabilem ----- [And favor the dust thereof.]
Gen. 19:16 L	Weil der Herr ihn verschonen wollte ----- quod parceret Dominus illi ----- [The Lord being merciful to him.]
2Sam. 12:6 M	Dazu soll er das Schaf vierfach bezahlen, weil er es getan und sein eigenes geschont hat. ----- ovem reddet in quadruplum eo quod fecerit verbum istud et non pepercerit . ----- And he shall restore the lamb fourfold, because he did this thing, and because he had no pity .

*Erbarm** (Figure 69) is marked for sympathy or tenderness, and corresponds to Latin words which are or can be similarly marked (*miser**, *parc**, *clemens*, *doluistis*). The Latin correspondences of *erbarm** (A-E) stand apart from the *Güte/Gnade/barmherz** grouping which reflect an unmarked ‘kindness’ more than the ‘pity’ or ‘compassion’ reflected here. *Gnädig* (F-J) has correspondences similar to those of *erbarm** (with the addition of the generally unmarked *plac**, seen in example J) and shows again the difference in markedness between *Gnade* and *gnädig* (and *grace* and *gracious*). *Jammern*—‘moan, wail, be agitated’ (K) is a match for *miser** that shows the aspect of *miser** that is strongly marked for compassion and emotion. *Verschonen* and *schonen* (examples M and N)—‘spare, protect’ match Latin *parc**, very similar in meaning and markedness.

Figure 70 OT G-L *Mitleid*

MITLEID (1)	CONTRISTARE (1)
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Example of usage:

Pss. 69:20 A	Ich warte, ob jemand Mitleid habe, aber da ist niemand, ----- et expectavi qui contristaretur et non fuit ----- [and I looked for some to take pity , but there was none]
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Mitleid (Figure 70) corresponds to Latin *contristare*— two words that each appear only once and which have the clear meaning of sharing suffering or sorrow.

Figure 71 OT G-L *gut**

GUT* (4)	PRUDENTER (1)
	BENIGNITA* (1)
	BON* (1)
	GRATIA * (1)

Examples of usage:

Gen. 40:16 A	Als der oberste Bäcker sah, daß die Deutung gut war. ----- videns pistorum magister quod prudenter somnium ----- [When the chief baker saw that the interpretation was good]
Pss. 23:6 B	Gutes und Barmherzigkeit werden mir folgen mein Leben lang, und ich werde bleiben im Hause des Herrn immerdar ----- sed et benignitas et misericordia subsequetur me omnibus diebus vitae meae et habitabo in domo Domini in longitudine dierum ----- [Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever]
Pss. 86:17 C	Tu ein Zeichen an mir, daß du's gut mit mir meinst ----- fac mecum signum in bonitate . ----- [Shew me a token for good .]
2Sam. 2:6 D	und auch ich will euch Gutes tun. ----- et ego reddam gratiam ----- [And I also will requite you this kindness .]

*Gut** (Figure 71) has a number of correspondences, all to Latin words generally connoting kindness or goodness more than compassion or sympathy—*bon**, *benignita**, *prudenter*, *gratia**.

Figure 72 OT G-L *Gunst*

GUNST (5)	PLAC* (1)
	FACIES (1)
	VULTUS (1)

Examples of usage:

1Sam. 2:26 A	Aber der Knabe Samuel nahm immer mehr zu an Alter und <i>Gunst</i> bei dem Herrn und bei den Menschen. ----- puer autem Samuhel proficiebat atque crescebat et <i>placebat</i> tam Deo quam hominibus ----- [And the child Samuel grew on and was in <i>favor</i> both with the Lord, and also with men.]
Pss. 45:12 B	Die Reichen im Volk suchen deine <i>Gunst</i> . ----- in muneribus <i>faciem</i> tuam deprecabuntur divites populi. ----- [Even the rich among the people shall entreat thy <i>favor</i> .]
Pss. 119:58 C	Ich suche deine <i>Gunst</i> von ganzem Herzen; sei mir gnädig nach deinem Wort ----- deprecatus sum <i>vultum</i> tuum in toto corde miserere mei secundum eloquium tuum ----- [I intreated thy <i>favor</i> with my whole heart, be merciful to me according to thy word]

In Figure 72, *Gunst* matches the two Latin words for ‘face’ (*vultus, facies*) as well as the general *plac** which is a good match for the meaning ‘pleasure,’ one common translation of *Gunst*.

Table 23 NT Greek-English

ELE*	MERC*¹
	COMPASSION¹
	PITY
SPLAGCHNIZOMAI	COMPASSION²
OIKT*	MERC*²
	COMPASSION³
HILASKOMAI	MERC*³
METRIOPATHEO	COMPASSION⁴
SUMPATHEO	COMPASSION⁵
CHARIS	GRACE¹
	THANK*¹
	FAVOR*¹
	PLEASURE
	GIFT
CHRESTO*	KINDNESS¹
	GENTLENESS
	GOOD¹
AGATH*	GOOD²
EUCHARISTEO	THANK*²
EXOMOLOGEO	THANK*³
HOMOLOGEO	THANK*⁴
ANTHOMOLOGEO	THANK*⁵
PISTIS	GRACE²
EPIEIKEIA	CLEMENCY
PHILANTHROPIA	KINDNESS²

NT Greek and English

The field-by-field comparison of the Greek original and KJV English NT shows a relatively small number of words in Greek with large areas of correspondence in English, with a few marginal words in Greek appearing only once, and a ratio of about 1:2 for Greek to English correspondences.

Figure 73 NT Gr-E *ele**

ELE* (50)	MERC* (50)
	PITY (1)

Examples of usage:

Matt. 5:7 A	Blessed are the merciful [ele*] ; for they shall obtain mercy [ele*] .
Matt. 18:33 B	Shouldst not thou also have had compassion [ele*] on thy fellowservant, even as I had pity [ele*] on thee?

Figure 73 shows *ele**. This first NT set shows an immediate difference from the OT correspondences. *Ele** matches English words which are or can be marked for tenderness or emotion: *merc**, *compassion*, *pity*. The more general concepts ‘kindness’ or ‘goodness’ are not found here, but match in later sets with *chresto** or *agath**.

Figure 74 NT Gr-E *splagchnizomai-oikt*-hilaskomai-metriopatheo-sumpatheo*

SPLAGCHNIZOMAI (12)	COMPASSION (12)
OIKT* (8)	MERC* (6)
	COMPASSION (2)
HILASKOMAI (1)	MERC* (1)
METRIOPATHEO (1)	COMPASSION (1)
SUMPATHEO (1)	COMPASSION (1)

Examples of usage:

Matt. 9:36 A	But when he saw the multitudes, he was moved with <i>compassion</i> [<i>splagchnizomai</i>] on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
Luke 6:36 B	Be ye therefore <i>merciful</i> [<i>oikt*</i>], as your Father also is <i>merciful</i> [<i>oikt*</i>].
Rom. 9:15 C	For he saith to Moses, I will have mercy on whom I will have mercy, and I will have <i>compassion</i> [<i>oikt*</i>] on whom I will have <i>compassion</i> [<i>oikt*</i>].
Luke 18:13 D	And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be <i>merciful</i> [<i>hilaskomai</i>] to me a sinner.
Hebr. 5:2 E	Who can have <i>compassion</i> [<i>metriopatheo</i>] on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.
Hebr. 10:34 F	For ye had <i>compassion</i> [<i>sumpatheo</i>] of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

Figure 74 shows Greek *splagchnizomai* (example A), from *splagchnon*—‘spleen’ and shows a physical analog for emotion that is different from that best-known to twentieth century speakers of English, that is, the heart. (Expressions such as *gut reaction* seem similar to *splagchnizomai*. While the heart as the seat of the emotions is more clearly and purely metaphorical (although one can certainly feel the heart react to certain situations), *gut reaction* and similar expressions are less so. The English equivalents generally do not specify a seat for the emotions in a single word, i.e., *compassion* is ‘feeling with’ but does not specify the heart or elsewhere as the source of feeling. *Compassion* or *pity* (or *love*, *mercy*, etc.) may be used in a sentence such as, “His heart was moved with pity.” *Oikt** (B-C), which is also a match for *merc** and *compassion*, also has ‘womb’ or ‘bowels’ in its meaning, as does Hebrew *racham*, which corresponds to *oikt** in the Septuagint OT. *Oikt** covers the area ‘(tender) mercy/compassion’ in the same way as Hebrew *racham* as described above. Both have a strong physical

connotation of womb or bowels, similar to *splagchnizomai*, which uses the spleen as the seat of pity. The single instance of *hilaskomai* (D) in this data has a connotation of propitiation or sacrifice that is not explicit in the other matches for *merc**. The references to the “mercy seat” are not part of this data, but the Greek equivalent is *hilasterion*, etymologically related to *hilaskomai*, and also carrying the meaning ‘propitiation.’

The one instance of *metriopatheo* (E) brings out an interesting aspect of the concepts contained in *compassion*—that of dealing gently with the faults of others, (“the ignorant”) implied by the ‘measured’ meaning contained in *metrio-*. *Sumpatheo* (F) is the Greek original on which Latin-French and eventually English *compassion* are modeled, as is German *Mitleid*. All are literal renderings of the concept ‘feeling with or together,’ sharing the feelings of another.

Figure 75 NT Gr-E *charis-eucharist-exomologeo-homologeo-anthomologeo-pistis*

	GRACE (114)
CHARIS (135)	THANK* (11)
	FAVOR* (7)
	PLEASURE (2)
	GIFT (1)
EUCHARIST* (79)	THANK* (54)
EXOMOLOGEO ()	THANK* (1)
HOMOLOGEO (1)	THANK* (1)
ANTHOMOLOGEO (2)	THANK* (2)
PISTIS (1)	GRACE (1)

Examples of usage:

Rom. 3:24 A	Being justified freely by his <i>grace</i> [<i>charis</i>] through the redemption that is in Christ Jesus
Luke 6:32 B	For if ye love them who love you, what <i>thanks</i> [<i>charis</i>] have ye? for sinners also love those that love them.
Luke 1:30 C	And the angel said unto her, Fear not, Mary: for thou hast found <i>favor</i> [<i>charis</i>] with God.
Acts 24:27 D	But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a <i>pleasure</i> [<i>charis</i>], left Paul bound.
2Cor. 8:4 E	Praying us with much intreaty that we would receive the <i>gift</i> [<i>charis</i>], and take upon us the fellowship of the ministering to the saints
Acts 24:3 F	We accept [it] always, and in all places, most noble Felix, with all <i>thankfulness</i> [<i>eucharist*</i>]
Luke 10:21 G	In that hour Jesus rejoiced in spirit, and said, I <i>thank</i> [<i>exomologeo</i>] thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight
Hebr. 13:15 H	By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving <i>thanks</i> [<i>homologeo</i>] to his name.
Luke 2:38 I	And she coming in that instant gave <i>thanks</i> [<i>anthomologeo</i>] likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.
Acts 6:8 J	And Stephen, full of <i>faith</i> [<i>pistis</i>] and power, did great wonders and miracles among the people.

The correspondences of *charis* (Figure 75) are some of the clearest in all of the data. It matches overwhelmingly with English *grace* (example A), which matches with only one other word that appears only once. *Favor** (C) corresponds to *charis* as well, showing a collocation (*grace/favor*) seen elsewhere in the data. The few instances of *pleasure* and *gift* (D-E) bring out the connotation ‘freely bestowed or given.’ The strong connotation of gratitude is seen in the matches with *thank** (B) which primarily corresponds to the etymologically-related *eucharist**. *Eucharist** (F) is etymologically related to *charis* and its meaning ‘to give thanks’ shows the ‘thankfulness’ connotation of *charis* and *grace* (as well as Latin *gratia*). There is a handful of occurrences of

homologeo, *exomologeo*, and *anthomologeo*, related words meaning ‘confess, thank, acknowledge, declare, praise.’ All match English *thank** (G-I), and bring out the connection between ‘thanks’ and ‘praise’ that is seen elsewhere in the field *grace*, for example in the PIE root **gwerǝ-*, the root of *grace* and *gratia*, whose meanings include ‘praise’ and ‘thank.’

Pistis (example J) is literally ‘faith’ and it occurs only once in this data. Other translations use *grace* or its equivalent, including the RSV (*grace*) Vulgate (*gratia*) and Luther (*Gnade*).

Figure 76 NT Gr-E *chresto-philanthropia*

	GOOD* (5)
CHRESTO* (10)	KINDNESS (4)
	GENTLENESS (1)
PHILANTHROPIA (1)	KINDNESS (1)

Examples of usage:

Rom. 2:4 A	Or despisest thou the riches of his <i>goodness</i> [<i>chresto*</i>] and forbearance and longsuffering; not knowing that the <i>goodness</i> [<i>chresto*</i>] of God leadeth thee to repentance.
2Cor. 6:6 B	By pureness, by knowledge, by longsuffering, by <i>kindness</i> [<i>chresto*</i>], by the Holy Ghost, by love unfeigned.
Gal. 5:22 C	But the fruit of the Spirit is love, joy, peace, longsuffering, <i>gentleness</i> [<i>chresto*</i>], goodness, faith
Acts 28:2 D	And the barbarous people shewed us no little <i>kindness</i> [<i>philanthropia</i>]: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

The relationships of *chresto** (Figure 76) show an intersection of the unmarked concepts in the English field. The more highly marked words *grace*, *mercy*, *compassion*, etc., do not appear here, only those words expressing a broader kindness or goodness. *Kindness* in the KJV matches *chresto** four of five times (example B), with this correspondence with *philanthropia* appearing only once, showing the broad area occupied by *kindness* and the potential for a variety of matches.

Figure 77 NT Gr-E *agath**

AGATH* (1)	GOOD* (1)
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Example of usage:

Gal. 5:22 A	But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, <i>goodness</i> [<i>agath*</i>], faith
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Like *towb* in the Hebrew data, *agath** (Figure 77) is one common translation for English *good*, corresponds to it here.

Figure 78 NT Gr-E *epieikeia*

EPIEIKEIA (1)	CLEMENCY (1)
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Example of usage:

Acts 24:4 A	Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy <i>clemency</i> [<i>epieikeia</i>] a few words.
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In Figure 78, this single instance *epieikeia* and *clemency* appears in this data because Luther uses *Güte*—‘kindness, goodness, mercy’—here. *Clemency* is more marked than *kindness*, implying ‘sparing, forgiveness’ more than mere benign favor.

Table 24 *NT English-Greek*

MERC*	ELE*¹
	OIKT*¹
	HILASKOMAI
COMPASSION	SPLAGCHNIZOMAI
	ELE*²
	OIKT*²
	METRIOPATHEO SUMPATHEO
PITY	ELE*³
GRACE	CHARIS¹
FAVOR	CHARIS²
PLEASURE	CHARIS³
GIFT	CHARIS⁴
GOOD*	CHRESTO*¹
	AGATH*
KINDNESS	CHRESTO*²
	PHILANTHROPIA
GENTLENESS	CHRESTO*³
FAITH	CHARIS⁵
THANK*	EUCHARIST*
	CHARIS⁶
	EXOMOLOGEO
	HOMOLOGEO ANTHOMOLOGEO
CLEMENCY	EPIEIKEIA

NT English and Greek

The field-by-field correspondence of English with the Greek original still generally shows the small number of words and generally broad correspondences of the previous set. There are a few marginal English words that appear only once, and a clear picture of the field's three parts: *merc*/compassion/pity*, *grace/favor**, *kindness/goodness*.

Figure 79 NT E-Gr *merc*-compassion-pity-clemency*

	ELE* (47)
MERC* (54)	OIKT* (6)
	HILASKOMAI (1)
	SPLAGCHNIZOMAI (12)
COMPASSION (18)	ELE* (2)
	OIKT* (2)
	METRIOPATHEO ()
	SUMPATHEO (1)
PITY (1)	ELE* (1)
CLEMENCY (1)	EPIEIKEIA (1)

Examples of usage:

Matt. 5:7	Blessed are the <i>merciful</i> [<i>ele*</i>]; for they shall obtain <i>mercy</i> [<i>ele*</i>].
A	
Luke 6:36	Be ye therefore <i>merciful</i> [<i>oikt*</i>], as your Father also is <i>merciful</i> [<i>oikt*</i>].
B	
Luke 18:13	And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be <i>merciful</i> [<i>hilaskomai</i>] to me a sinner
C	
Matt. 9:36	But when he saw the multitudes, he was moved with <i>compassion</i> [<i>splagchnizomai</i>] on them, because they fainted, and were scattered abroad, as sheep having no shepherd
D	
Matt. 18:33	Shouldst not thou also have had <i>compassion</i> [<i>ele*</i>] on thy fellowservant, even as I had <i>pity</i> [<i>ele*</i>] on thee?
E	
Rom: 9:15	For he saith to Moses, I will have mercy on whom I will have mercy, and I will have <i>compassion</i> [<i>oikt*</i>] on whom I will have <i>compassion</i> [<i>oikt*</i>]
F	
Hebr. 5:2	Who can have <i>compassion</i> [<i>metriopatheo</i>] on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity
G	
Hebr. 10:34	For ye had <i>compassion</i> [<i>sumpatheo</i>] of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance
H	
Acts 24:4	Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy <i>clemency</i> [<i>epieikeia</i>] a few words.
I	

In Figure 79, *merc** corresponds most often to Greek *ele** (example A), with some correspondence to *oikt** (B) as well, and one match to *hilaskomai* (C) that is discussed in the Greek-English matches. This is somewhat like the OT correspondences of *merc** to Hebrew *cheded* and *rach**, but while *rach** and *oikt** are a close match, implying tenderness, compassion, and a physical reaction or analog, *ele** does not have

the broad, unmarked connotation of ‘kindness’ that *checed* does, and is more like the marked uses of *merc** in English than *checed*. *Compassion* is an expansion of the correspondences above, including *ele** (E) and *oikt** (F) and adding *splagchnizomai* (D), with its overt physical analog (the spleen), plus *sumpatheo* (H), the Greek original that is the model for *compassion*, and *metriopatheo* (G), connoting gentleness and sympathy. All of these are marked for tenderness or emotion, and most include or imply a physical analog for emotion. *Pity* (example E), appears only once in this data, and, interestingly, corresponds to the less-marked *ele** rather than *oikt** or some other word that is more strongly marked for sympathy or tenderness. *Clemency* (I) matches the single instance of *epieikeia*.

Figure 80 NT E-Gr *grace-favor*-pleasure-gift-thank**

GRACE (114)	CHARIS (114)
FAVOR* (7)	CHARIS (7)
PLEASURE (2)	CHARIS (2)
GIFT (1)	CHARIS (1)
FAITH (1)	CHARIS (1)
THANK* (65)	EUCHARIST* (54)
	CHARIS (11)
	EXOMOLOGEO (2)
	HOMOLOGEO (1)
	ANTHOMOLOGEO (1)

Examples of usage:

Rom. 3:24 A	Being justified freely by his <i>grace</i> [<i>charis</i>] through the redemption that is in Christ Jesus
Luke 1:30 B	And the angel said unto her, Fear not, Mary: for thou hast found <i>favor</i> [<i>charis</i>] with God.
Acts 24:27 C	But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a <i>pleasure</i> [<i>charis</i>], left Paul bound.
2Cor. 8:4 D	Praying us with much intreaty that we would receive the <i>gift</i> [<i>charis</i>], and take upon us the fellowship of the ministering to the saints
Acts 6:8 E	And Stephen, full of <i>faith</i> [<i>pistis</i>] and power, did great wonders and miracles among the people.
Acts 24:3 F	We accept [it] always, and in all places, most noble Felix, with all <i>thankfulness</i> [<i>eucharist*</i>]
Luke 6:32 G	For if ye love them who love you, what <i>thanks</i> [<i>charis</i>] have ye? for sinners also love those that love them.
Luke 10:21 H	In that hour Jesus rejoiced in spirit, and said, I <i>thank</i> [<i>exomologeo</i>] thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father: for so it seemed good in thy sight
Hebr. 13:15 I	By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving <i>thanks</i> [<i>homologeo</i>] to his name.
Luke 2:38 J	And she coming in that instant gave <i>thanks</i> [<i>anthomologeo</i>] likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Grace (Figure 80) and *charis* are a good match, illustrated in example A. As with *chen** in the Hebrew data, while *charis* has other matches, particularly with *favor**, *grace* matches only *charis*. *Favor** has quite a different set of correspondences in the NT data than it had in the OT data. It appears far fewer times, and like its more marked synonym *grace*, it matches only *charis*, shown in example B, whereas the OT data showed a broad array of matches for a concept that can be expressed in many ways. The two instances of *pleasure* (C) in this data are used in the now-archaic sense of *do someone a pleasure*, which might now be expressed as *do someone a favor*, making the connection of *pleasure* and *favor/grace* more clear. Especially in the NT data, *grace* often connotes ‘gift’ or ‘something bestowed freely’ which is one of the senses of *favor** as well. The single instance of *gift* (example D) is similar to the situation of *pleasure* above.

Grace/favor/gift* have the connotation of ‘something given freely’ in common. As was discussed in the Greek-English sets, the occurrence of *faith* shown in example E matches Greek *pistis*—‘faith’ but is matched in some Bible versions, including the RSV, Vulgate, and Luther by *grace* or its equivalent. While *grace* in English has an etymological connection to the concept of thankfulness, it is not as clear to modern speakers as that of *gratia* in Latin would have been. The occurrences of *thank** correspond primarily to *eucharist** (F), while a good number also correspond to the etymologically-related *charis* (G), and a small number to *exomologeō*, *homologeō*, and *anthomologeō*, words meaning ‘thank, praise, confess, declare’ as discussed in the Greek-English comparison.

Figure 81 NT E-Gr *good*-kindness-gentleness*

GOOD* (6)	CHRESTO* (5)
	AGATH* (1)
KINDNESS (5)	CHRESTO* (4)
	PHILANTHROPIA (1)
GENTLENESS (1)	CHRESTO* (1)

Examples of usage:

Rom. 2:4 A	Or despisest thou the riches of his <i>goodness</i> [<i>chresto*</i>] and forbearance and longsuffering; not knowing that the <i>goodness</i> [<i>chresto*</i>] of God leadeth thee to repentance.
Gal. 5:22 B	But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, <i>goodness</i> [<i>agath*</i>], faith
2Cor. 6:6 C	By pureness, by knowledge, by longsuffering, by <i>kindness</i> [<i>chresto*</i>], by the Holy Ghost, by love unfeigned.
Gal. 5:22 D	But the fruit of the Spirit is love, joy, peace, longsuffering, <i>gentleness</i> [<i>chresto*</i>], <i>goodness</i> , faith
Acts 28:2 E	And the barbarous people shewed us no little <i>kindness</i> [<i>philanthropia</i>]: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

*Good** (Figure 81) is perhaps the least marked item in the English data, and here matches *chresto** most often, as seen in example A, aligning *good** and *kindness* as in the Hebrew *cheqed* correspondences. It matches once with one of its most literal equivalents, *agath**. *Kindness* is not grouped with *merc** in the NT data in the way it was in the OT, but rather with this narrower but less-marked word, which has other correspondences to the general concepts *favor**, *good**, etc. The single match with *philanthropia* (E) illustrates another way of expressing the broad concept *kindness*. The single instance of *gentleness* (D) is a slightly more marked match for *chresto**, implying as it does something beyond mere goodwill or benign attitude, perhaps connoting a physical attitude or way of behaving as well.

Table 25 NT English-German

MERC*	BARMHERZ*¹
	ERBARM*¹
	GNÄDIG¹
COMPASSION	JAMMERN
	ERBARM*²
	MITFÜHLEN MITLEIDEN
PITY	ERBARM*³
GRACE	GNADE¹
	WOHLTAT¹
	BARMHERZ*²
	SEGEN
FAVOR*	GNADE²
	WOHLWOLLEN
	GUNST¹
PLEASURE	GUNST²
GIFT	WOHLTAT²
GOOD*	GÜTE¹
KINDNESS	FREUND*²
	GÜTE²
GENTLENESS	FREUND*¹
FAITH	GNADE³
THANK*	DANK*
	PREIS*
	BEKENNEN
CLEMENCY	GÜTE³

NT English and German

The NT correspondences of English and German show the tendency of the German data to have multiple correspondences for the major words in the field, along with a few marginal words seen in each language. The NT data is still less complex than the OT, however, with a ratio of about 1:2 or 3 even for German.

Figure 82 NT E-Ge merc*-compassion-pity

	BARMHERZ* (31)
MERC* (54)	ERBARM* (18)
	GNÄDIG (4)
	JAMMERN (10)
COMPASSION (18)	ERBARM* (6)
	MITFÜHLEN (1)
	MITLEIDEN (1)
PITY (1)	ERBARM* (1)

Examples of usage:

Matt. 5:7 A	Blessed are the <i>merciful</i> ; for they shall obtain mercy. ----- Selig sind die <i>Barmherzigen</i> ; denn sie werden <i>Barmherzigkeit</i> erlangen.
Matt. 9:27 B	Und als Jesus von dort weiterging, folgten ihm zwei Blinde, die schrien: Ach, du Sohn Davids, <i>erbarme</i> dich unser! ----- And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have <i>mercy</i> on us
Luke 18:13 C	And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be <i>merciful</i> to me a sinner! ----- Der Zöllner aber stand ferne, wollte auch die Augen nicht aufheben zum Himmel, sondern schlug an seine Brust und sprach: Gott, sei mir Sünder <i>gnädig</i> !
Matt. 9:36 D	But when he saw the multitudes, he was moved with <i>compassion</i> on them, because they fainted, and were scattered abroad, as sheep having no shepherd ----- Und als er das Volk sah, <i>jammerte</i> es ihn; denn sie waren verschmachtet und zerstreut wie die Schafe, die keinen Hirten haben
Matt. 18:27 E	Then the lord of that servant was moved with <i>compassion</i> , and loosed him, and forgave him the debt. ----- Da hatte der Herr <i>Erbarmen</i> mit diesem Knecht und ließ ihn frei, und die Schuld erließ er ihm auch.
Hebr. 5:2 F	Who can have <i>compassion</i> on the ignorant, and on them that are out of the way: for that he himself also is compassed with infirmity. ----- Er kann <i>mitfühlen</i> mit denen, die unwissend sind und irren, weil er auch selber Schwachheit an sich trägt
Hebr. 10:34 G	For ye had <i>compassion</i> of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. ----- Denn ihr habt <i>mit</i> den Gefangenen <i>gelitten</i> und den Raub eurer Güter mit Freuden erduldet, weil ihr wißt, daß ihr eine bessere und bleibende Habe besitzt.
Matt. 18:33 H	hättest du dich da nicht auch <i>erbarmen</i> sollen über deinen Mitknecht, wie ich mich über dich <i>erbarmt</i> habe? ----- Shouldst not thou also have had <i>compassion</i> on thy fellowservant, even as I had <i>pity</i> on thee?

In Figure 82, *merc** matches forty-nine of fifty-four times with *barmherz** (31) or *erbarm** (18). The only other correspondence is a set of four with *gnädig*. *Güte* is not a

match for *merc** in the NT, unlike what was seen in the OT data, perhaps indicating a narrower, more marked meaning for *merc** and its equivalents in the NT. *Compassion* (examples C-G) has no match with *barmherz**, only with the somewhat more marked *erbarm**, the more literal equivalents *mitleiden* and *mitfühlen*, and all instances of *jammern*—‘moan, wail, be agitated,’ connoting a strong physical and emotional reaction. The single instance of *pity* (H) matches the marked-for-tenderness *erbarm**. They share the connotation of feeling for the less fortunate.

Figure 83 NT E-Ge *grace-favor*-pleasure-gift-faith-thank**

	GNADE (95)
GRACE (14)	WOHLTAT (3)
	DANK* (2)
	SEGEN (1)
FAVOR* (7)	GNADE (5)
	WOHLWOLLEN (1)
	GUNST (1)
PLEASURE (1)	GUNST (1)
GIFT (1)	WOHLTAT (1)
FAITH (1)	GNADE (1)
THANK* (90)	DANK* (65)
	PREIS* (2)
	BEKENNEN (1)

Examples of usage:

Rom. 3:24 A	Being justified freely by his grace through the redemption that is in Christ Jesus ----- und werden ohne Verdienst gerecht aus seiner Gnade durch die Erlösung, die durch Christus Jesus geschehen ist.
2Cor. 8:6 B	Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. ----- So haben wir Titus zugeredet, daß er, wie er zuvor angefangen hatte, nun auch diese Wohltat unter euch vollends ausrichte
1Cor. 10:30 C	If I partake with thankfulness , why am I denounced because of that for which I give thanks? ----- Wenn ich's mit Danksagung genieße, was soll ich mich dann wegen etwas verlästern lassen, wofür ich danke?
Eph. 4:29 D	Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers ----- Laßt kein faules Geschwätz aus eurem Mund gehen, sondern redet, was gut ist, was erbaut und was notwendig ist, damit es Segen bringe denen, die es hören.
Luke 1:28 E	And the angel came in unto her, and said, Hail, thou that art highly favored , the Lord is with thee: blessed art thou among women ----- Und der Engel kam zu ihr hinein und sprach: Sei gegrüßt, du Begnadete ! Der Herr ist mit dir!
Acts 2:47 F	Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved. ----- und lobten Gott und fanden Wohlwollen beim ganzen Volk. Der Herr aber fügte täglich zur Gemeinde hinzu, die gerettet wurden.

Acts 25:3 G	And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him ----- und baten ihn um die Gunst , daß er Paulus nach Jerusalem kommen ließe; denn sie wollten ihm einen Hinterhalt legen, um ihn unterwegs umzubringen
Acts 24:27 H	But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure , left Paul bound. ----- Als aber zwei Jahre um waren, kam Porzius Festus als Nachfolger des Felix. Felix aber wollte den Juden eine Gunst erweisen und ließ Paulus gefangen zurück.
2Cor. 8:4 I	Praying us with much intreaty that we would receive the gift , and take upon us the fellowship of the ministering to the saints. ----- und haben uns mit vielem Zureden gebeten, daß sie mithelfen dürften an der Wohltat und der Gemeinschaft des Dienstes für die Heiligen.
Acts 6:8 J	And Stephen, full of faith and power, did great wonders and miracles among the people. ----- Stephanus aber, voll Gnade und Kraft, tat Wunder und große Zeichen unter dem Volk.
Acts 24:3 K	We accept [it] always, and in all places, most noble Felix, with all thankfulness . ----- das erkennen wir allezeit und überall mit aller Dankbarkeit an.
Luke 10:21 L	In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. ----- Zu der Stunde freute sich Jesus im heiligen Geist und sprach: Ich preise dich, Vater, Herr des Himmels und der Erde, weil du dies den Weisen und Klugen verborgen hast und hast es den Unmündigen offenbart. Ja, Vater, so hat es dir wohlgefallen.
Hebr. 13:15 M	By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name. ----- So laßt uns nun durch ihn Gott allezeit das Lobopfer darbringen, das ist die Frucht der Lippen, die seinen Namen bekennen .

Grace (Figure 83) matches *Gnade* ninety-five of one hundred fourteen times, with only a handful of other matches with less-marked words like *Wohltat* (B), and *Segen* ('blessing', example D) which overlaps with *grace* in meaning 'something freely bestowed.' *Favor** (E) is the unmarked equivalent of *grace*, and matches *Gnade* most often (as *grace* does). *Gunst* is a close match for *favor**, as is *Wohlwollen* (F), modeled on Latin *benevolentia*, and connoting a benign 'benevolence.' The instance of *Gunst* (G) that does not match *favor** matches the closely related *pleasure*, used in the data in the phrase *do someone a pleasure* (i.e., a *favor*). The single occurrence of *gift* matches *Wohltat*, which also matches *grace*. *Gift* and *grace* both connote something given freely, and *Wohltat* (I), modeled on Latin *beneficium*, has this same implication of generosity. In the single instance of *faith* (J) in this data, English corresponds more literally to the original (*pistis*), German matches other versions that use a word meaning 'grace.' Most occurrences of *thank** (K) match the most literal German equivalent, which also matches *grace*, bringing out the connotation of gratitude. The instances of *thank** that do not match German *dank** are those which match the Greek words *exomologeo*, *homologeo*,

and *anthomologeo* (examples L-M), all of which mean ‘thanks, praise, declare, confess.’

Luther chooses *preisen* (‘praise’) and *bekennen* (‘confess’) for those instances, choosing other aspects of the Greek originals from the KJV.

Figure 84 NT E-Ge *good*-kindness-gentleness*

GOOD* (6)	GÜTE (6)
KINDNESS (3)	FREUND* (2)
	GÜTE (1)
GENTLENESS (1)	FREUND* (1)
CLEMENCY (1)	GÜTE (1)

Examples of usage:

Rom. 2:4 A	Or despisest thou the riches of his <i>goodness</i> and forbearance and longsuffering; not knowing that the <i>goodness</i> of God leadeth thee to repentance. ----- Oder verachtetest du den Reichtum seiner <i>Güte</i> , Geduld und Langmut? Weißt du nicht, daß dich Gottes <i>Güte</i> zur Buße leitet?
2Cor. 6:6 B	By pureness, by knowledge, by longsuffering, by <i>kindness</i> , by the Holy Ghost, by love unfeigned. ----- in Lauterkeit, in Erkenntnis, in Langmut, in <i>Freundlichkeit</i> , im heiligen Geist, in ungefärbter Liebe
Eph. 2:7 C	That in the ages to come he might shew the exceeding riches of his grace in his <i>kindness</i> toward us through Christ Jesus ----- damit er in den kommenden Zeiten erzeige den überschwenglichen Reichtum seiner Gnade durch seine <i>Güte</i> gegen uns in Christus Jesus.
Gal. 5:22 D	But the fruit of the Spirit is love, joy, peace, longsuffering, <i>gentleness</i> , goodness, faith. ----- Die Frucht aber des Geistes ist Liebe, Freude, Friede, Geduld, <i>Freundlichkeit</i> , Güte, Treue.
Acts 24:4 E	Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy <i>clemency</i> a few words. ----- Damit ich dich aber nicht zu lange aufhalte, bitte ich dich, du wollest uns kurz anhören in deiner <i>Güte</i> .

*Good** (Figure 84) matches a cognate form in German, as seen in example A, as well as the unmarked *freund** (B). *Kindness* (C) matches *good*/kindness/Güte/freund**, all connoting the same general benevolent approval. *Gentleness* (D) is another part of the relationships illustrated in the preceding two examples. This single occurrence matches *Güte*, which also matches *good*/kindness*. Together these connote benevolence, unmarked for emotion, tenderness, forgiveness, or authority.

Table 26 *NT German-English*

BARMHERZ*	MERC*¹
ERBARM*	MERC*²
	COMPASSION¹
	PITY
JAMMERN	COMPASSION²
GNÄDIG	MERC*³
GNADE	GRACE¹
	FAVOR*¹
	MERC*⁴
	FAITH
GÜTE	GOOD*¹
	KINDNESS¹
	CLEMENCY
FREUND*	KINDNESS²
	GRACE²
	GENTLENESS
GUNST	PLEASURE
	FAVOR*²
WOHLTAT	GRACE³
	GIFT
WOHLWOLLEN	FAVOR*³
DANK*	THANK*¹
	GRACE⁴
MITLEIDEN	COMPASSION²
MITFÜHLEN	COMPASSION³
SEGEN	GRACE⁵
PREIS*	THANK*²
BEKENNEN	THANK*³

NT German and English

The field-by-field comparison of the German and English data shows large areas of correspondence, for *Gnade* and *grace*, for example, but the tendency in German for the major words to have multiple matches is still present.

Figure 85 NT Ge-E *barmherz*-erbarm*-jammern-gnädig-mitleiden-mitfühlen*

BARMHERZ* (33)	MERC* (33)
	MERC* (18)
ERBARM* (21)	COMPASSION (2)
	PITY (1)
JAMMERN (10)	COMPASSION (10)
GNÄDIG (4)	MERC* (4)
MITLEIDEN (1)	COMPASSION (1)
MITFÜHLEN (1)	COMPASSION (1)

Examples of usage:

Matt. 5:7 A	Selig sind die Barmherzigen ; denn sie werden <i>Barmherzigkeit</i> erlangen. ----- Blessed are the merciful ; for they shall obtain <i>mercy</i> .
Matt. 9:27 B	Und als Jesus von dort weiterging, folgten ihm zwei Blinde, die schrien: Ach, du Sohn Davids, erbarme dich unser! ----- And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.
Matt. 18:27 C	Da hatte der Herr Erbarmen mit diesem Knecht und ließ ihn frei, und die Schuld erließ er ihm auch. ----- Then the lord of that servant was moved with compassion , and loosed him, and forgave him the debt.
Matt. 18:33 D	hättest du dich da nicht auch erbarmen sollen über deinen Mitknecht, wie ich mich über dich erbarmt habe? ----- Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?
Matt. 9:36 E	Und als er das Volk sah, jammerte es ihn; denn sie waren verschmachtet und zerstreut wie die Schafe, die keinen Hirten haben. ----- But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
Luke 18:13 F	Der Zöllner aber stand ferne, wollte auch die Augen nicht aufheben zum Himmel, sondern schlug an seine Brust und sprach: Gott, sei mir Sünder gnädig ! ----- And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner!
Hebr. 10:34 G	Denn ihr habt mit den Gefangenen gelitten und den Raub eurer Güter mit Freuden erduldet, weil ihr wißt, daß ihr eine bessere und bleibende Habe besitzt. ----- For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.
Hebr. 5:2 H	Er kann mitfühlen mit denen, die unwissend sind und irren, weil er auch selber Schwachheit an sich trägt. ----- Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

Figure 85 shows that while *barmherz** and *merc** might be conventional equivalents, and while *barmherz** = *merc** thirty of thirty-one times, as in example A,

*merc** appears more than one hundred times and has other significant matches in German. *Erbarm** (B) is a significant match for *merc** and its matches with *compassion* (C) and *pity* (D) show the contrast between *barmherz** and *erbarm**—*erbarm** is marked for emotion, sympathy, tenderness, whereas *barmherz** is less marked, indicating kindness or goodness. *Jammern* (E) matches only *compassion*, and is a very marked way of expressing the idea of being moved emotionally with sympathy or tenderness. *Gnädig* (F) matches only *merc**. While *Gnade* shows a large overlap with *grace*, *gnädig* does not show a similar correspondence with *gracious* (which appears only once in the NT data, and matches Greek *charis* and German *Gnade*). The question of grammatical and morphological variation aside, the correspondence of *gnädig* with *merc** shows the large semantic area occupied by *merc** as well as the fact that *Gnade* is broader than *grace*. *Mitleiden* (G) is a calque of Latin *compatior*, which is the source of English *compassion*. The Latin word was in turn modeled on Greek *sumpatheo*, which is the original Greek of this correspondence set. All have the meaning ‘to suffer/feel with someone.’ While the other instances of *compassion* in English have other, less literal German correspondences, this single instances has a literal match in all versions. Similarly, *mitfühlen* (H) matches Latin *condoleo*, Greek *metriopatheo*. ‘To feel with’ (*mitfühlen*) is presumably different from ‘to suffer with’ (*mitleiden*), although English uses *compassion* in both these sets.

Figure 86 NT Ge-E *Gnade-Wohltat-Gunst-Wohlwollen-dank*-Segen*

	GRACE (95)
GNADE (101)	FAVOR* (4)
	FAITH (1)
WOHLTAT (4)	GRACE (3)
	GIFT (1)
GUNST (2)	PLEASURE (2)
	FAVOR* (1)

WOHLWOLLEN (1)	FAVOR* (1)
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DANK* (90)	THANK* (89)
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PREIS* (2)	THANK* (2)
------------	------------

BEKENNEN (1)	THANK* (1)
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SEGEN (1)	GNADE (1)
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Examples of usage:

Rom. 3:24 A	und werden ohne Verdienst gerecht aus seiner <i>Gnade</i> durch die Erlösung, die durch Christus Jesus geschehen ist. ----- Being justified freely by his <i>grace</i> through the redemption that is in Christ Jesus.
Luke 1:28 B	Und der Engel kam zu ihr hinein und sprach: Sei begrüßt, du <i>Begnadete</i> ! Der Herr ist mit dir! ----- And the angel came in unto her, and said, Hail, thou that art highly <i>favored</i> , the Lord is with thee: blessed art thou among women
Acts 6:8 C	Stephanus aber, voll <i>Gnade</i> und Kraft, tat Wunder und große Zeichen unter dem Volk. -----a And Stephen, full of <i>faith</i> and power, did great wonders and miracles among the people.
2Cor. 8:6 D	So haben wir Titus zugeredet, daß er, wie er zuvor angefangen hatte, nun auch diese <i>Wohltat</i> unter euch vollends ausrichte. ----- Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same <i>grace</i> also.
2Cor. 8:4 E	und haben uns mit vielem Zureden gebeten, daß sie mithelfen dürften an der <i>Wohltat</i> und der Gemeinschaft des Dienstes für die Heiligen. ----- Praying us with much intreaty that we would receive the <i>gift</i> , and take upon us the fellowship of the ministering to the saints.
Acts 24:27 F	Als aber zwei Jahre um waren, kam Porzius Festus als Nachfolger des Felix. Felix aber wollte den Juden eine <i>Gunst</i> erweisen und ließ Paulus gefangen zurück. ----- But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a <i>pleasure</i> , left Paul bound.
Acts 25:3 G	und baten ihn um die <i>Gunst</i> , daß er Paulus nach Jerusalem kommen ließe; denn sie wollten ihm einen Hinterhalt legen, um ihn unterwegs umzubringen. ----- And desired <i>favor</i> against him, that he would send for him to Jerusalem, laying wait in the way to kill him.
1Cor. 10:30 H	Wenn ich's mit <i>Danksagung</i> genieße, was soll ich mich dann wegen etwas verlästern lassen, wofür ich danke? ----- If I partake with <i>thankfulness</i> , why am I denounced because of that for which I give thanks?
Eph. 4:29 I	Laßt kein faules Geschwätz aus eurem Mund gehen, sondern redet, was gut ist, was erbaut und was notwendig ist, damit es <i>Segen</i> bringe denen, die es hören. ----- Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister <i>grace</i> unto the hearers.
Acts 2:47 J	und lobten Gott und fanden <i>Wohlwollen</i> beim ganzen Volk. Der Herr aber fügte täglich zur Gemeinde hinzu, die gerettet wurden. ----- Praising God, and having <i>favor</i> with all the people. And the Lord added to the church daily such as should be saved.
Luke 10:21 K	Zu der Stunde freute sich Jesus im heiligen Geist und sprach: Ich <i>preise</i> dich, Vater, Herr des Himmels und der Erde, weil du dies den Weisen und Klugen verborgen hast und hast es den Unmündigen offenbart. Ja, Vater, so hat es dir wohlgefallen. ----- In that hour Jesus rejoiced in spirit, and said, I <i>thank</i> thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight
Hebr. 13:15 L	So laßt uns nun durch ihn Gott allezeit das Lobopfer darbringen, das ist die Frucht der Lippen, die seinen Namen <i>bekennen</i> . ----- By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving <i>thanks</i> to his name.

Gnade (Figure 86) and *grace* have a close equivalence, as seen in example A.

Each also has marginal correspondences that are less marked. *Gnade* can match English *merc*/favor**, and *grace* can match *barmherz**. *Gunst* has straightforward equivalents in English, matching both instances of *pleasure* (F), and once matching the unmarked

*favor** (G), both indicating ‘approval, goodness, kindness.’ *Wohltat* is modeled on Latin *beneficium* and is similar to English *favor** and *kindness*, being less marked than *grace*. *Wohltat* corresponds to *grace* (D) and to the single occurrence of *gift* (E), which is similar to *grace* in connoting something freely bestowed. *Wohlwollen* (J) is modeled on Latin *benevolentia* and expresses the idea of unmarked ‘benevolence, approval, favor.’ The occurrences of *dank** (H) match the cognate *thank**, while *thank** is also matched a few times with *preisen* (K) and *bekennen* (L), the first expressing ‘praise’ the second meaning ‘confess.’ *Segen* (‘blessing’) as a match for *grace* emphasizes the idea that *grace* is freely bestowed, a gift, generally from God, in the same way as a blessing.

Figure 87 NT Ge-E *Güte-freund**

	GOOD* (5)
GÜTE (8)	KINDNESS (1)
	CLEMENCY (1)
FREUND* (4)	KINDNESS (3)
	GENTLENESS (1)

Examples of usage:

Rom. 2:4 A	Oder verachtest du den Reichtum seiner Güte, Geduld und Langmut? Weißt du nicht, daß dich Gottes Güte zur Buße leitet? ----- Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance.
Eph. 2:7 B	damit er in den kommenden Zeiten erzeige den überschwenglichen Reichtum seiner Gnade durch seine Güte gegen uns in Christus Jesus. ----- That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus
Acts 24:4 C	Damit ich dich aber nicht zu lange aufhalte, bitte ich dich, du wollest uns kurz anhören in deiner Güte. ----- Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.
2Cor. 6:6 D	in Lauterkeit, in Erkenntnis, in Langmut, in Freundlichkeit, im heiligen Geist, in ungefärbter Liebe. ----- By pureness, by knowledge, by longsuffering, by kindness , by the Holy Ghost, by love unfeigned.
Gal. 5:22 E	Die Frucht aber des Geistes ist Liebe, Freude, Friede, Geduld, Freundlichkeit, Güte, Treue. ----- But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness , goodness, faith.

In contrast to the OT matches, *Güte* (Figure 87) in the NT matches the very general and unmarked terms *good**, *kindness*, etc., connoting only the broad concepts of

benign favor and approval. *Freund** appears only five times in the NT data, matching the unmarked *good*/kindness*, like *Güte*.

Table 27 NT English-Latin

MERC*	MISER*¹
	PROPIIUS
COMPASSION	MISER*²
	CONDOLEO
	COMPATIO
PITY	MISER*³
GRACE	GRATIA *¹
FAVOR*	GRATIA *²
PLEASURE	GRATIA *³
GIFT	GRATIA *⁴
GOOD*	BON*¹
	BENIGNITA *¹
KINDNESS	BENIGNITA *²
	BON*²
	SUAVITAS
	HUMANITAS
GENTLENESS	BON*³
FAITH	GRATIA *⁵
THANK*	GRATIA *⁶
	CONFIT*
CLEMENCY	CLEMENTIA

NT English and Latin

The field-by-field comparison of English and Latin shows broad correspondence for the major words—*merc** and *miser**, *grace* and *gratia**, as well as some minor matches, especially for *grace*, and a number of marginal words in each field.

Figure 88 NT E-L *merc*-compassion-pity-clemency*

MERC* (54)	MISER* (53)
	PROPIITIUS (1)
	MISER* (16)
COMPASSION (18)	CONDOLEO (1)
	COMPATIO (1)
PITY (1)	MISER* (1)
CLEMENCY (1)	CLEMENTIA (1)

Examples of usage:

Matt. 5:7 A	Blessed are the <i>merciful</i> ; for they shall obtain <i>mercy</i> . ----- beati <i>miseriordes</i> quia ipsi <i>miseriordiam</i> consequentur
Luke 18:13 B	And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be <i>merciful</i> to me a sinner. ----- et publicanus a longe stans nolebat nec oculos ad caelum levare sed percutiebat pectus suum dicens Deus <i>propitius</i> esto mihi peccatori
Hebr. 5:2 C	Who can have <i>compassion</i> on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. ----- qui <i>condolere</i> possit his qui ignorant et errant quoniam et ipse circumdatus est infirmitate.
Hebr. 10:34 D	For ye had <i>compassion</i> of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. ----- nam et vinctis <i>compassi</i> estis et rapinam bonorum vestrorum cum gaudio suscepistis cognoscentes vos habere meliorem et manentem substantiam.
Matt. 18:33 E	Shouldest not thou also have had <i>compassion</i> on thy fellowservant, even as I had <i>pity</i> on thee? ----- non ergo oportuit et te <i>misereri</i> conservi tui sicut et ego tui <i>misertus</i> sum.
Acts 24:4 F	Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy <i>clemency</i> a few words. ----- ne diutius autem te protraham oro breviter audias nos pro tua <i>clementia</i>

In Figure 88, *merc** corresponds to *miser** in fifty-three of fifty-four cases, showing a great deal of overlap for these two, as seen in example A. *Miser** matches only *merc** and its more marked synonyms *compassion* and *pity* (E). The single match with *propitius* (B) is with a term that implies one seeking mercy or forgiveness from one in authority. *Compassion* is more marked than *merc**, connoting sympathy and tenderness. It corresponds primarily with *miser**, but also with its more literal Latin

equivalents *condoleo* (D) and *compatio* (E). The single occurrence of *pity* matches only the unmarked *miser**, which covers a broad area connoting mere kindness as well as sympathy and tenderness. Likewise *clemency* is a single occurrence that matches its Latin cognate (F).

Figure 89 NT E-L *grace-favor*-pleasure-gift-faith-thank**

GRACE (114)	GRATIA* (114)
FAVOR* (7)	GRATIA* (7)
PLEASURE (2)	GRATIA* (2)
GIFT (1)	GRATIA* (1)
FAITH (1)	GRATIA* (1)
THANK* (65)	GRATIA* (65)
	CONFITEOR* (3)

Examples of usage:

Rom. 3:24 A	Being justified freely by his grace through the redemption that is in Christ Jesus. ----- iustificati gratis per gratiam ipsius per redemptionem quae est in Christo Iesu.
Luke 1:28 B	And the angel came in unto her, and said, Hail, thou that art highly favoured , the Lord is with thee: blessed art thou among women. ----- et ingressus angelus ad eam dixit ave gratia plena Dominus tecum benedicta tu in mulieribus.
Acts 24:27 C	But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure , left Paul bound. ----- biennio autem expleto accepit successorem Felix Porcium Festum volens autem gratiam praestare Iudaeis Felix reliquit Paulum vinctum
2Cor. 8:4 D	Praying us with much intreaty that we would receive the gift , and take upon us the fellowship of the ministering to the saints. ----- cum multa exhortatione obsecrantes nos gratiam et communicationem ministerii quod fit in sanctos.
Acts 6:8 E	And Stephen, full of faith and power, did great wonders and miracles among the people. ----- Stephanus autem plenus gratia et fortitudine faciebat prodigia et signa magna in populo
1Cor. 10:30 F	If I partake with thankfulness , why am I denounced because of that for which I give <i>thanks</i> ? ----- si ego cum gratia participo quid blasphemor pro eo quod <i>gratias</i> ago.
Matt. 11:25 G	At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. ----- in illo tempore respondens Iesus dixit confiteor tibi Pater Domine caeli et terrae quia abscondisti haec a sapientibus et prudentibus et revelasti ea parvulis

Grace (Figure 89) matches only *gratia**, as in example A, showing a large overlap for these cognate terms. *Gratia** has more matches than *grace*, however, and is less marked, since it can mean simply ‘favor,’ and since it not only connotes thankfulness, like *grace*, it denotes it as well. *Favor** (B) is the unmarked synonym of

grace and corresponds only to *gratia**, which includes both the unmarked and marked aspects *grace/favor**. Like *favor**, the two instances of *pleasure* correspond to *gratia**. As has been remarked earlier, *pleasure* (C) has a usage in this data that is similar to *favor** (*do someone a pleasure*). The single instance of *gift* (D) in this data is not the only occurrence of the word in the KJV NT. It appears some thirty-three times. The Greek original is often *doron*, i.e., ‘something given or offered,’ whose Latin equivalent is *donum*. Particularly in the epistles, however, the Greek is *charisma*, derived from *charis*, and meaning ‘a gift given freely,’ (as *grace* or *charis*). As remarked earlier, the single instance of *faith* (example E) matches the original Greek *pistis*, while the other translations choose a word meaning *grace*. *Gratia** covers a semantic area that includes ‘gratitude.’ The large set of correspondences with *thank** makes that explicit.

Figure 90 NT E-L *good*-kindness-gentleness*

GOOD* (6)	BON* (5)
	BENIGNITA* (1)
	BENIGNITA* (2)
KINDNESS (5)	BON* (1)
	SUAVITAS (1)
	HUMANITAS (1)
GENTLENESS (1)	BON* (1)

Examples of usage:

Rom. 2:4 A	Or despisest thou the riches of his <i>goodness</i> and forbearance and longsuffering; not knowing that the <i>goodness</i> of God leadeth thee to repentance. ----- an divitias <i>bonitatis</i> eius et patientiae et longanimitatis contemnis ignorans quoniam <i>benignitas</i> Dei ad paenitentiam te adducit
Col. 3:12 B	Put on therefore, as the elect of God, holy and beloved, bowels of mercies, <i>kindness</i> , humbleness of mind, meekness, longsuffering ----- induite vos ergo sicut electi Dei sancti et dilecti viscera misericordiae <i>benignitatem</i> humilitatem modestiam patientiam
Eph. 2:7 C	That in the ages to come he might shew the exceeding riches of his grace in his <i>kindness</i> toward us through Christ Jesus. ----- ut ostenderet in saeculis supervenientibus abundantes divitias gratiae suae in <i>bonitate</i> super nos in Christo Iesu
2Cor. 6:6 D	By pureness, by knowledge, by longsuffering, by <i>kindness</i> , by the Holy Ghost, by love unfeigned. ----- in castitate in scientia in longanimitate in <i>suavitate</i> in Spiritu Sancto in caritate non ficta.
Acts 28:2 E	And the barbarous people shewed us no little <i>kindness</i> : for they kindled a fire, and received us every one, because of the present rain, and because of the cold. ----- et cum evasissemus tunc cognovimus quia Militene insula vocatur barbari vero praestabant non modicam <i>humanitatem</i> nobis accensa enim pyra reficiebant nos omnes propter imbrem qui iminebat et frigus
Gal. 5:22 F	But the fruit of the Spirit is love, joy, peace, longsuffering, <i>gentleness</i> , goodness, faith. ----- fructus autem Spiritus est caritas gaudium pax longanimitas <i>bonitas</i> benignitas.

In Figure 90, *good** matches only the etymologically-related (to each other) *bon** and *benignita**, both of which are shown in example A. *Bon** also matches *kindness*, another unmarked term. *Kindness* is similar to *good** in having correspondences with a number of unmarked terms denoting a general approval and benevolence (examples B-E). The single occurrence of *gentleness* (F) is similar to *good* and *kindness* in corresponding with an unmarked term indicating benevolence and favor.

Table 28 *NT Latin-English*

MISER*	MERC*¹
	COMPASSION¹
	PITY
GRATIA*	GRACE*¹
	FAVOR*
	PLEASURE
	GIFT
	THANK*¹
CONFIT*	THANK*²
BON*	GOOD*¹
	KINDNESS¹
BENIGNITA*	GOOD*²
	KINDNESS²
	GENTLENESS
PROPITIUS	MERC*²
CONDOLEO	COMPASSION²
COMPATIO	COMPASSION³
SUAVITAS	KINDNESS³
HUMANITAS	KINDNESS⁴
CLEMENTIA	CLEMENCY

NT Latin and English

A field-by-field comparison of Latin and English shows an even neater correspondence for the two main words in each field than the English-Latin correspondences, with minor correspondences at the margin of each field.

Figure 91 NT L-E *miser-*propitius* -*condoleo*-*compatio***

	MERC* (53)
MISER* (70)	COMPASSION (16)
	PITY (1)
PROPITIUS (1)	MERC* (1)
CONDOLEO (1)	COMPASSION (1)
COMPATIO (1)	COMPASSION (1)

Examples of usage:

Matt. 5:7 A	beati <i>miseri</i> cordes quia ipsi <i>miseri</i> cordiam consequentur ----- Blessed are the <i>merciful</i> ; for they shall obtain <i>mercy</i> .
Matt. 18:33 B	non ergo oportuit et te <i>misereri</i> conservi tui sicut et ego tui <i>misertus</i> sum ----- Shouldst not thou also have had <i>compassion</i> on thy fellowservant, even as I had <i>pity</i> on thee?
Luke 18:13 C	et publicanus a longe stans nolebat nec oculos ad caelum levare sed percutiebat pectus suum dicens Deus <i>propitius</i> esto mihi peccatori. ----- And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be <i>merciful</i> to me a sinner.
Hebr. 5:2 D	Who can have <i>compassion</i> on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. ----- qui <i>condoleo</i> possit his qui ignorant et errant quoniam et ipse circumdatus est infirmitate.
Hebr. 10:34 E	For ye had <i>compassion</i> of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. ----- nam et vinctis <i>compassi</i> estis et rapinam bonorum vestrorum cum gaudio suscepistis cognoscentes vos habere meliorem et manentem substantiam.

*Miser** (Figure 91) primarily matches *merc**, as in example A, but covers the area occupied by *compassion* and *pity* (both seen in B) as well, both the unmarked meanings ‘kindness, goodness’ and the marked ‘sympathy, tenderness.’ The single occurrence of *propitius* (C) brings out one highly-marked aspect of *merc** —that of supplication by one seeking to appease someone in authority, i.e., to ‘propitiate’ them. As seen in earlier examples, the single instance of *condoleo* (D) matches a similar word in English. Even more than with *condoleo*, the single occurrence of *compatio* (E) matches a closely-related term, in this case the source of the English borrowing.

Figure 92 NT L-E *gratia**-*confit**

	GRACE (114)
GRATIA* (214)	THANK* (65)
	FAVOR* (7)
	PLEASURE (2)
	GIFT (1)
	FAITH (1)
CONFIT* (3)	THANK* (3)

Examples of usage:

Rom. 3:24 A	iustificati gratis per <i>gratiam</i> ipsius per redemptionem quae est in Christo Iesu. ----- Being justified freely by his <i>grace</i> through the redemption that is in Christ Jesus.
1Cor. 10:30 B	si ego cum <i>gratia</i> participo quid blasphemor pro eo quod gratias ago. ----- If I partake with <i>thankfulness</i> , why am I denounced because of that for which I give thanks?
Luke 1:28 C	et ingressus angelus ad eam dixit ave <i>gratia</i> plena Dominus tecum benedicta tu in mulieribus. ----- And the angel came in unto her, and said, Hail, thou that art highly <i>favored</i> , the Lord is with thee: blessed art thou among women.
Acts 24:27 D	biennio autem expleto accepit successorem Felix Porcium Festum volens autem <i>gratiam</i> praestare Iudaeis Felix reliquit Paulum vinctum. ----- But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a <i>pleasure</i> , left Paul bound.
2Cor. 8:4 E	cum multa exhortatione obsecrantes nos <i>gratiam</i> et communicationem ministerii quod fit in sanctos. ----- Praying us with much intreaty that we would receive the <i>gift</i> , and take upon us the fellowship of the ministering to the saints.
Acts 6:8 F	Stephanus autem plenus <i>gratia</i> et fortitudine faciebat prodigia et signa magna in populo. ----- And Stephen, full of <i>faith</i> and power, did great wonders and miracles among the people.
Matt. 11:25 G	in illo tempore respondens Iesus dixit <i>confiteor</i> tibi Pater Domine caeli et terrae quia abscondisti haec a sapientibus et prudentibus et revelasti ea parvulis ----- At that time Jesus answered and said, I <i>thank</i> thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

*Gratia** (Figure 92) and *grace* have an exclusive correspondence, as seen in example A, while *favor** and *pleasure* (B and C) are the unmarked synonyms of *grace* which also correspond exclusively to *gratia**. Both *gift* (D) and *thank** (E) express essential aspects of the wide area covered by *gratia**, the connotations of being freely given and of gratitude.

The correspondences of *confit** and *thank**, illustrated by example G, show Latin using a form of *confiteor*, meaning ‘confess, declare, acknowledge,’ while English uses *thank**. The Greek originals of these citations mean both ‘confess’ and ‘thank.’

Figure 93 NT L-E *bon*-benignita*- suavitas-humanitate-- clementia*

BON* (6)	GOOD* (5)
	KINDNESS (1)
	GOOD* (2)
BENIGNITA* (4)	KINDNESS (1)
	GENTLENESS (1)
SUAVITAS (1)	KINDNESS (1)
HUMANITAS (1)	KINDNESS (1)
CLEMENTIA (1)	CLEMENCY (1)

Examples of usage:

Rom. 2:4 A	Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance. ----- an divitias bonitatis eius et patientiae et longanimitatis contemnis ignorans quoniam benignitas Dei ad paenitentiam te adducit
Eph. 2:7 B	That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. ----- ut ostenderet in saeculis supervenientibus abundantes divitias gratiae suae in bonitate super nos in Christo Iesu
Col. 3:12 C	Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness , humbleness of mind, meekness, longsuffering ----- induite vos ergo sicut electi Dei sancti et dilecti viscera misericordiae benignitatem humilitatem modestiam patientiam
2Cor. 6:6 D	By pureness, by knowledge, by longsuffering, by kindness , by the Holy Ghost, by love unfeigned. ----- in castitate in scientia in longanimitate in suavitate in Spiritu Sancto in caritate non ficta.
Gal. 5:22 E	But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness , goodness, faith. ----- fructus autem Spiritus est caritas gaudium pax longanimitas bonitas benignitas.
2Cor. 6:6 F	in castitate in scientia in longanimitate in suavitate in Spiritu Sancto in caritate non ficta. ----- By pureness, by knowledge, by longsuffering, by kindness , by the Holy Ghost, by love unfeigned.
Acts 28:2 G	et cum evasissemus tunc cognovimus quia Militene insula vocatur barbari vero praestabant non modicam humanitatem nobis accensa enim pyra reficiebant nos omnes propter imbrem qui iminebat et frigus ----- And the barbarous people shewed us no little kindness : for they kindled a fire, and received us every one, because of the present rain, and because of the cold.
Acts 24:4 H	ne diutius autem te protraham oro breviter audias nos pro tua clementia ----- Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

The unmarked *bon** (Figure 93, examples A-B) matches only the unmarked terms from the English field, *good** and *kindness*. Like the related *bon**, *benignita** matches the least marked English words, as seen in examples C-E. *Suavitas* (F) is a single occurrence of a Latin word that is a close match for *kindness*, denoting a general, unmarked benevolence. *Humanitas* (G) is another instance similar to the preceding one, of a synonym for *kindness* that is general and unmarked. *Clementia* (H) shows a match

of cognate terms that are somewhat marked for tenderness or emotion, but which also have some affinity with the words indicating 'kindness.'

Table 29 NT German-Latin

BARMHERZ*	MISER*¹
ERBARM*	MISER*²
JAMMERN	MISER*³
GNÄDIG	MISER*⁴
	PROPIIUS
GRNADE	GRATIA*¹
GÜTE	BON*¹
	BENIGNITA*¹
	CLEMENTIA
FREUND*	BENIGNITA*²
	BON*²
	HUMANITAS
	SUAVITAS
GUNST	GRATIA*²
WOHLTAT	GRATIA*³
WOHLWOLLEN	GRATIA*⁴
DANK*	GRATIA*⁵
PREIS*	CONFIT*¹
BEKENNEN	CONFIT*²
SEGEN	GRATIA*⁶
MITLEIDEN	COMPATIO
MITFÜHLEN	CONDOLEO

NT German and Latin

German once again shows more multiple matches and simply more words than most of the other languages in this data. The minor matches for *gratia** are numerous, and *miser** does not have one clear match in German as it does in English or Greek.

Figure 94 NT Ge-L *barmherz*-erbarm*-jammern-gnädig*

BARMHERZ* (33)	MISER* (33)
ERBARM* (22)	MISER* (22)
JAMMERN (0)	MISER* (10)
GNÄDIG (4)	MISER* (3)
	PROPIIUS (1)

Examples of usage:

Matt. 5:7 A	Selig sind die Barmherzigen ; denn sie werden <i>Barmherzigkeit</i> erlangen. ----- beati <i>miseri</i> cordes quia ipsi <i>miseri</i> cordiam consequuntur ----- [Blessed are the merciful ; for they shall obtain <i>mercy</i> .]
Matt. 9:27 B	Und als Jesus von dort weiterging, folgten ihm zwei Blinde, die schrien: Ach, du Sohn Davids, erbarme dich unser! ----- et transeunte inde Iesu secuti sunt eum duo caeci clamantes et dicentes <i>miserere</i> nostri Fili David. ----- [And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.]
Matt. 9:36 C	Und als er das Volk sah, jammerte es ihn; denn sie waren verschmachtet und zerstreut wie die Schafe, die keinen Hirten haben. ----- videns autem turbas <i>miser</i> tus est eis quia erant vexati et iacentes sicut oves non habentes pastorem. ----- [But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.]
Rom.9:15 D	Denn er spricht zu Mose (2. Mose 33,19): "Wem ich bin, dem bin ich gnädig ; und wessen ich mich erbarme , dessen erbarme ich mich." [Exodus 33:19—chanan/racham] ----- Mosi enim dicit <i>miser</i> ebor cuius <i>miser</i> eor et <i>miseri</i> cordiam praestabo cuius <i>miser</i> ebor. ----- [For he saith to Moses, I will have mercy on whom I will have <i>mercy</i> , and I will have compassion on whom I will have <i>compassion</i> .]
Luke 18:13 E	et publicanus a longe stans nolebat nec oculos ad caelum levare sed percutiebat pectus suum dicens Deus propitius esto mihi peccatori. ----- Der Zöllner aber stand ferne, wollte auch die Augen nicht aufheben zum Himmel, sondern schlug an seine Brust und sprach: Gott, sei mir Sünder gnädig ! ----- [And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.]

The German field uses more words to cover the semantic area than any of the other languages. Whereas English *merc** has a two-thirds overlap with *miser**, German *barmherz** (Figure 94) corresponds entirely with *miser**, but *miser** has several other significant matches in German as well. Despite the more varied vocabulary of German in

this data, *barmherz*/erbarm** correspond well to English *merc*/compassion/pity*. *Barmherz*/merc** are unmarked for sympathy or tenderness, whereas *erbarm*/compassion-pity* are marked. In Latin, *miser** covers both marked (as in example A) and unmarked (as in B and C) meanings. *Jammern* is highly marked for emotion, meaning ‘moan, wail’ and therefore ‘to be moved with pity.’ Its match with *miser** shows the broad area covered by *miser**, which can mean ‘kindness’ or ‘deeply moved with pity.’ The overlap of *Gnade* and *miser** is again shown by *gnädig* (D), which might be expected to match *gratia**, but instead corresponds to *miser**, the broader term.

Example D is interesting, because in this citation from the Epistle to the Romans, Paul quotes the OT. Luther gives the citation to the verse from Exodus. The Hebrew originals of KJV *mercy* and *compassion* in this verse are *chanan* and *racham*. *Chanan* is ‘to be gracious, to have mercy,’ while *racham* is ‘mercy’ or ‘compassion’ and is more marked for tenderness or emotion than *chanan*. Luther’s choices are *gnädig* and *erbarmen*, very close to *chanan* and *racham* in meaning and markedness. The Greek originals of the citation from Romans are *eleeo* and *oikteiro*, another unmarked/marked pair. Luther chooses *gnädig* and *erbarmen* to match these as well, KJV uses *mercy* and *compassion* in both OT and NT, while the Vulgate uses *miserere/misericordia* in all instances.

Figure 95 NT Ge-L *Gnade-Gunst-Wohltat-Wohlwollen-dank*-Segen-preis*-bekennen*

GNAD (104)	GRATIA* (104)
GUNST (3)	GRATIA* (3)
WOHLTAT (3)	GRATIA* (3)
WOHLWOLLEN (1)	GRATIA* (1)
DANK* (65)	GRATIA* (65)

SEGEN (1)	GRATIA* (1)
-----------	-------------

PREIS* (2)	CONFIT* (1)
------------	-------------

BEKENNEN ()	CONFIT* (1)
-------------	-------------

Examples of usage:

Rom. 3:24 A	und werden ohne Verdienst gerecht aus seiner Gnade durch die Erlösung, die durch Christus Jesus geschehen ist. ----- iustificati gratis per gratiam ipsius per redemptionem quae est in Christo Iesu. ----- [Being justified freely by his grace through the redemption that is in Christ Jesus.]
Acts 25:3 B	und baten ihn um die Gunst , daß er Paulus nach Jerusalem kommen ließe; denn sie wollten ihm einen Hinterhalt legen, um ihn unterwegs umzubringen ----- postulantes gratiam adversum eum ut iuberet perducere eum Hierusalem insidias tendentes ut eum interficerent in via ----- [And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him.]
2Cor. 8:6 C	So haben wir Titus zugeredet, daß er, wie er zuvor angefangen hatte, nun auch diese Wohlthat unter euch vollends ausrichte ----- ita ut rogaremus Titum ut quemadmodum coepit ita et perficiat in vos etiam gratiam istam ----- [Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.]
Acts 2:47 D	und lobten Gott und fanden Wohlwollen beim ganzen Volk. Der Herr aber fügte täglich zur Gemeinde hinzu, die gerettet wurden. ----- conlaudantes Deum et habentes gratiam ad omnem plebem Dominus autem augebat qui salvi fierent cotidie in id ipsum ----- [Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.]
1Cor. 10:30 E	Wenn ich's mit Danksagung genieße, was soll ich mich dann wegen etwas verlästern lassen, wofür ich danke? ----- si ego cum gratia participo quid blasphemor pro eo quod gratias ago. ----- If I partake with thankfulness , why am I denounced because of that for which I give thanks ?
Eph. 4:29 F	Laßt kein faules Geschwätz aus eurem Mund gehen, sondern redet, was gut ist, was erbaut und was notwendig ist, damit es Segen bringe denen, die es hören. ----- unicuique autem nostrum data est gratia secundum mensuram donationis Christi ----- [Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.]
Luke 10:21 G	Zu der Stunde freute sich Jesus im heiligen Geist und sprach: Ich preise dich, Vater, Herr des Himmels und der Erde, weil du dies den Weisen und Klugen verborgen hast und hast es den Unmündigen offenbart. Ja, Vater, so hat es dir wohlgefallen. ----- in ipsa hora exultavit Spiritu Sancto et dixit confiteor tibi Pater Domine caeli et terrae quod abscondisti haec a sapientibus et prudentibus et revelasti ea parvulis etiam Pater quia sic placuit ante te ----- [In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight]
Hebr. 13:15 H	per ipsum ergo offeramus hostiam laudis semper Deo id est fructum laborum confitentium nomini eius ----- So laßt uns nun durch ihn Gott allezeit das Lobopfer darbringen, das ist die Frucht der Lippen, die seinen Namen bekennen . ----- [By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name.]

Figure 95 shows that while there are other correspondences in both German and Latin, *Gnade* and *gratia** correspond almost exclusively, as seen in example A, with the exception of the *dank**/*gratia** correspondence (E). *Gratia** includes the marked concept 'grace' and the unmarked 'favor.' The large set of correspondences with *dank**

brings out the important meaning ‘gratitude’ that is present in *gratia**. *Gunst* (B) is an unmarked synonym for *Gnade*, much like *grace* and *favor* in English. *Wohltat* (C) is one of the many minor matches of *gratia** that contribute to the understanding of the area covered by *gratia**. *Wohltat* is modeled on Latin *beneficium* and connotes freely giving or bestowing. *Wohlwollen* (D) is modeled on Latin *benevolentia* and expresses another aspect of *gratia**, that of ‘benevolence,’ the unmarked ‘favor.’ *Segen* = ‘blessing’ is another aspect of *gratia**, again implying something freely given.

As has been discussed previously, the Greek originals *exomologeo*, *homologeo*, and *anthomologeo* encompass meanings that include ‘praise, thanks, declare, confess.’ KJV chooses *thank**, the Vulgate has *confit** (‘confess’) and Luther chooses *preisen* (G) (‘praise’) and *bekennen* (H, ‘confess.’)

Figure 96 NT Ge-L *Güte-freund**

	BON* (3)
GÜTE (6)	BENIGNITA* (2)
	CLEMENTIA (1)
	BENIGNITA* (3)
FREUND* (5)	HUMANITAS (1)
	SUAVITAS (1)

Examples of usage:

Rom. 2:4 A	Oder verachtest du den Reichtum seiner <i>Güte</i> , Geduld und Langmut? Weißt du nicht, daß dich Gottes <i>Güte</i> zur Buße leitet? ----- an divitias <i>bonitatis</i> eius et patientiae et longanimitatis contemnis ignorans quoniam <i>benignitas</i> Dei ad paenitentiam te adducit ----- [Or despisest thou the riches of his <i>goodness</i> and forbearance and longsuffering; not knowing that the <i>goodness</i> of God leadeth thee to repentance.]
Acts 24:4 B	Damit ich dich aber nicht zu lange aufhalte, bitte ich dich, du wollest uns kurz anhören in deiner <i>Güte</i> . ----- ne diutius autem te protraham oro breviter audias nos pro tua <i>clementia</i> . ----- [Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy <i>clemency</i> a few words.]
Col. 3:12 C	So zieht nun an als die Auserwählten Gottes, als die Heiligen und Geliebten, herzliches Erbarmen, <i>Freundlichkeit</i> , Demut, Sanftmut, Geduld ----- induite vos ergo sicut electi Dei sancti et dilecti viscera misericordiae <i>benignitatem</i> humilitatem modestiam patientiam Put on ----- [therefore, as the elect of God, holy and beloved, bowels of mercies, <i>kindness</i> , humbleness of mind, meekness, longsuffering]
Acts 28:2 D	Die Leute aber erwiesen uns nicht geringe <i>Freundlichkeit</i> , zündeten ein Feuer an und nahmen uns alle auf wegen des Regens, der über uns gekommen war, und wegen der Kälte ----- et cum evasissemus tunc cognovimus quia Militene insula vocatur barbari vero praestabant non modicam <i>humanitatem</i> nobis accensa enim pyra reficiebant nos omnes propter imbrem qui imminebat et frigus ----- [And the barbarous people shewed us no little <i>kindness</i> : for they kindled a fire, and received us every one, because of the present rain, and because of the cold.]
2Cor. 6:6 E	in Lauterkeit, in Erkenntnis, in Langmut, in <i>Freundlichkeit</i> , im heiligen Geist, in ungefärbter Liebe. ----- in castitate in scientia in longanimitate in <i>suavitate</i> in Spiritu Sancto in caritate non ficta. ----- [By pureness, by knowledge, by longsuffering, by <i>kindness</i> , by the Holy Ghost, by love unfeigned.]

As with the German-English set, *Güte* (Figure 96) matches the least-marked Latin words, expressing the general concepts of goodness, kindness, and benevolence. Like *Güte, freund** is unmarked and corresponds to the least-marked Latin term, including two that each appear only once.

Figure 97 NT Ge-L *mitfühlen-mitleiden*

MITFÜHLEN (1)	CONDOLEO (1)
---------------	--------------

MITLEIDEN (1)	COMPATIO (1)
---------------	--------------

Examples of usage:

Hebr. 5:2 A	Er kann mitfühlen mit denen, die unwissend sind und irren, weil er auch selber Schwachheit an sich trägt. ----- qui condolere possit his qui ignorant et errant quoniam et ipse circumdatus est infirmitate. ----- [Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.]
Hebr. 10:34 B	Denn ihr habt mit den Gefangenen gelitten und den Raub eurer Güter mit Freuden erduldet, weil ihr wißt, daß ihr eine bessere und bleibende Habe besitzt ----- nam et vinctis compassi estis et rapinam bonorum vestrorum cum gaudio suscepistis cognoscentes vos habere meliorem et manentem substantiam. ----- [For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.]

Mitleiden (Figure 97) corresponds to Latin *compatio*, and, as the English-German correspondence demonstrated, these are words that correspond because of the influence of Latin and Greek on German and English, in this field and elsewhere. Similarly, *mitfühlen* corresponds to Latin *condoleo*, again showing the similar but not identical ways of expressing ‘sympathy.’

Table 30 NT Latin-German

MISER*	BARMHERZ*¹
	ERBARM*¹
	JAMMERN
	GNÄDIG¹
GRATIA*	GNADE
	WOHLTAT
	DANK*
	GUNST
	WOHLWOLLEN
	SEGEN
CONFIT*	PREIS*
	BEKENNEN
BON*	GÜTE¹
BENIGNITA*	GÜTE²
	FREUND*¹
PROPITIUS	GNÄDIG²
CONDOLEO	MITFÜHLEN
COMPATIO	MITLEIDEN
SUAVITAS	FREUND*²
HUMANITAS	FREUND*³
CLEMENTIA	GÜTE³

NT Latin and German

The converse of the previous set shows more clearly that a relatively small number of words in the Latin field are matched in German by more words and multiple matches of the major words.

Figure 98 NT L-Ge *miser* -propitius*

	BARMHERZ* (33)
MISER* (64)	ERBARM* (18)
	JAMMERN (10)
	GNÄDIG (3)
PROPIIUS (1)	GNÄDIG (1)

Examples of usage:

Matt. 5:7 A	beati <i>miseri</i> cordes quia ipsi <i>miseri</i> cordiam consequentur ----- Selig sind die <i>Barmherzigen</i> ; denn sie werden <i>Barmherzigkeit</i> erlangen. ----- [Blessed are the <i>merciful</i> ; for they shall obtain <i>mercy</i> .]
Matt. 9:27 B	et transeunte inde Iesu secuti sunt eum duo caeci clamantes et dicentes <i>miserere</i> nostri Fili David. ----- Und als Jesus von dort weiterging, folgten ihm zwei Blinde, die schrien: Ach, du Sohn Davids, <i>erbarme</i> dich unser! ----- [And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have <i>mercy</i> on us.]
Matt. 9:36 C	videns autem turbas <i>misertus</i> est eis quia erant vexati et iacentes sicut oves non habentes pastorem. ----- Und als er das Volk sah, <i>jammerte</i> es ihn; denn sie waren verschmachtet und zerstreut wie die Schafe, die keinen Hirten haben. ----- [But when he saw the multitudes, he was moved with <i>compassion</i> on them, because they fainted, and were scattered abroad, as sheep having no shepherd.]
Rom. 9:15 D	Mosi enim dicit <i>miserebor</i> cuius <i>misereor</i> et <i>miseri</i> cordiam praestabo cuius <i>miserebor</i> . ----- Denn er spricht zu Mose (2. Mose 33,19): "Wem ich bin, dem bin ich <i>gnädig</i> ; und wessen ich mich <i>erbarme</i> , dessen <i>erbarme</i> ich mich." [Exodus 33:19--chanan/racham] ----- [For he saith to Moses, I will have <i>mercy</i> on whom I will have <i>mercy</i> , and I will have <i>compassion</i> on whom I will have <i>compassion</i> .]
Luke 18:13 E	et publicanus a longe stans nolebat nec oculos ad caelum levare sed percutiebat pectus suum dicens Deus <i>propitius</i> esto mihi peccatori. ----- Der Zöllner aber stand ferne, wollte auch die Augen nicht aufheben zum Himmel, sondern schlug an seine Brust und sprach: Gott, sei mir Sünder <i>gnädig</i> ! ----- [And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be <i>merciful</i> to me a sinner.]

The broad area covered by *miser** (Figure 98) is shown by the correspondences it has with all the major words in the German field, spanning the unmarked *barmherz** (example A), the marked-for-emotion *erbarm*/jammern* (B and C), as well as *gnädig* (D). The single match of *propitius* and *gnädig* shows the markedness of both terms.

Figure 99 NT L-Ge *gratia**-*confit**

	GNADE (103)
GRATIA* (202)	DANK* (65)
	WOHLTAT (3)
	WOHLWOLLEN
	GUNST (3)
	SEGEN (1)

Examples of usage:

Rom. 3:24 A	<p>iustificati gratis per <i>gratiam</i> ipsius per redemptionem quae est in Christo Iesu.</p> <p>und werden ohne Verdienst gerecht aus seiner <i>Gnade</i> durch die Erlösung, die durch Christus Jesus geschehen ist.</p> <p>[Being justified freely by his <i>grace</i> through the redemption that is in Christ Jesus.]</p>
1Cor. 10:30 B	<p>si ego cum <i>gratia</i> participo quid blasphemor pro eo quod <i>gratias</i> ago.</p> <p>Wenn ich's mit <i>Danksagung</i> genieße, was soll ich mich dann wegen etwas verlästern lassen, wofür ich <i>danke</i>?</p> <p>If I partake with <i>thankfulness</i>, why am I denounced because of that for which I give <i>thanks</i>?</p>
2Cor. 8:6 C	<p>ita ut rogaremus Titum ut quemadmodum coepit ita et perficiat in vos etiam <i>gratiam</i> istam</p> <p>So haben wir Titus zugeredet, daß er, wie er zuvor angefangen hatte, nun auch diese <i>Wohltat</i> unter euch vollends ausrichte</p> <p>[Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same <i>grace</i> also.]</p>
Acts 2:47 D	<p>conlaudantes Deum et habentes <i>gratiam</i> ad omnem plebem Dominus autem augebat qui salvi fierent cotidie in id ipsum</p> <p>und lobten Gott und fanden <i>Wohlwollen</i> beim ganzen Volk. Der Herr aber fügte täglich zur Gemeinde hinzu, die gerettet wurden.</p> <p>[Praising God, and having <i>favor</i> with all the people. And the Lord added to the church daily such as should be saved.]</p>
Acts 25:3 E	<p>postulantes <i>gratiam</i> adversum eum ut iuberet perducere eum Hierusalem insidias tendentes ut eum interficerent in via</p> <p>und baten ihn um die <i>Gunst</i>, daß er Paulus nach Jerusalem kommen ließe; denn sie wollten ihm einen Hinterhalt legen, um ihn unterwegs umzubringen</p> <p>[And desired <i>favor</i> against him, that he would send for him to Jerusalem, laying wait in the way to kill him.]</p>
Eph. 4:29 F	<p>unicuique autem nostrum data est <i>gratia</i> secundum mensuram donationis Christi</p> <p>Laßt kein faules Geschwätz aus eurem Mund gehen, sondern redet, was gut ist, was erbauet und was notwendig ist, damit es <i>Segen</i> bringe denen, die es hören.</p> <p>[Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister <i>grace</i> unto the hearers.]</p>
Luke 10:21 G	<p>in ipsa hora exultavit Spiritu Sancto et dixit <i>confiteor</i> tibi Pater Domine caeli et terrae</p> <p>Zu der Stunde freute sich Jesus im heiligen Geist und sprach: Ich <i>preise</i> dich, Vater, Herr des Himmels und der Erde</p> <p>[In that hour Jesus rejoiced in spirit, and said, I <i>thank</i> thee, O Father, Lord of heaven and earth.]</p>
Hebr. 13:15 H	<p>So laßt uns nun durch ihn Gott allezeit das Lobopfer darbringen, das ist die Frucht der Lippen, die seinen Namen <i>bekennen</i>.</p> <p>per ipsum ergo offeramus hostiam laudis semper Deo id est fructum labiorum <i>confitentium</i> nomini eius</p> <p>[By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving <i>thanks</i> to his name.]</p>

Figure 99 illustrates that while *gratia** and *Gnade* have a large area of correspondence, each also has other, generally minor, correspondences (with the exception of the more significant *dank**/*gratia**). *Gratia** has a variety of minor

German correspondences that illustrate the aspects of its broad semantic territory, while *Gnade* has only a single match with the less-marked *miser**.

The correspondence of Latin *confit** ('confess') with German *preisen* ('praise') and *bekennen* ('confess') was discussed in the German-Latin comparison, and is seen again here in examples G and H.

Figure 100 NT L-Ge *bon*-benignita*-suavitas-humanitas-clementia*

BON* (4)	GÜTE (3)
BENIGNITA* (4)	GÜTE (2)
	FREUND* (2)
SUAVITAS (1)	FREUND* (1)
HUMANITAS (1)	FREUND* (1)
CLEMENTIA (1)	GÜTE (1)

Examples of usage:

Rom. 2:4 A	an divitias bonitatis eius et patientiae et longanimitatis contemnis ignorans quoniam benignitas Dei ad paenitentiam te adducit ----- Oder verachtest du den Reichtum seiner Güte , Geduld und Langmut? Weißt du nicht, daß dich Gottes Güte zur Buße leitet? ----- [Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance.]
Col. 3:12 B	induite vos ergo sicut electi Dei sancti et dilecti viscera misericordiae benignitatem humilitatem modestiam patientiam ----- So zieht nun an als die Auserwählten Gottes, als die Heiligen und Geliebten, herzliches Erbarmen, Freundlichkeit , Demut, Sanftmut, Geduld ----- [Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness , humbleness of mind, meekness, longsuffering]
Acts 28:2 C	et cum evasissemus tunc cognovimus quia Militene insula vocatur barbari vero praestabant non modicam humanitatem nobis accensa enim pyra reficiebant nos omnes propter imbrem qui iminebat et frigus ----- Die Leute aber erwiesen uns nicht geringe Freundlichkeit , zündeten ein Feuer an und nahmen uns alle auf wegen des Regens, der über uns gekommen war, und wegen der Kälte ----- [And the barbarous people shewed us no little kindness : for they kindled a fire, and received us every one, because of the present rain, and because of the cold.]
2Cor. 6:6 D	in castitate in scientia in longanimitate in suavitate in Spiritu Sancto in caritate non ficta. ----- in Lauterkeit, in Erkenntnis, in Langmut, in Freundlichkeit , im heiligen Geist, in ungefärbter Liebe. ----- [By pureness, by knowledge, by longsuffering, by kindness , by the Holy Ghost, by love unfeigned.]
Acts 24:4 E	ne diutius autem te protraham oro breviter audias nos pro tua clementia . ----- Damit ich dich aber nicht zu lange aufhalte, bitte ich dich, du wollest uns kurz anhören in deiner Güte . ----- [Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.]

*Bon** (Figure 100) matches the unmarked *Güte* and *freund**, generally expressing goodness or kindness. Like *bon**, *benignita** (example A) matches the unmarked *Güte*

and *freund** (B) connoting kindness, benevolence, etc. The single occurrence of *suavitas* (D) corresponds to the unmarked *freund**, which has other correspondences with other unmarked terms. Both *suavitas* and *freund** indicate a general benevolence, unmarked for emotion or tenderness. Similarly, *humanitas* (C) matches *freund**, a match between unmarked terms denoting a broad kindness or benevolence. *Clementia* (E) matches *Güte*, pairing an unmarked term in German with a Latin word that is slightly more indicative of tenderness or emotion.

Figure 101 NT L-Ge *condoleo-compatio*

CONDOLEO (1)	MITFÜHLEN (1)
COMPATIO (1)	MITLEIDEN (1)

Examples of usage:

Hebr. 5:2 A	<p>qui condolere possit his qui ignorant et errant quoniam et ipse circumdatus est infirmitate.</p> <p>-----</p> <p>Er kann mitfühlen mit denen, die unwissend sind und irren, weil er auch selber Schwachheit an sich trägt.</p> <p>-----</p> <p>[Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.]</p>
Hebr. 10:34 B	<p>nam et vinctis compassi estis et rapinam bonorum vestrorum cum gaudio suscepistis cognoscentes vos habere meliorem et manentem substantiam.</p> <p>-----</p> <p>Denn ihr habt mit den Gefangenen gelitten und den Raub eurer Güter mit Freuden erduldet, weil ihr wißt, daß ihr eine bessere und bleibende Habe besitzt</p> <p>-----</p> <p>[For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.]</p>

In figure 101, *condoleo* is a close, literal match for German *mitfühlen*, as seen in other parts of this set. Likewise, the correspondence of *compatio* and *mitleiden* is very similar to the preceding example and to the other parts of this set, all indicating ‘sympathy,’ literally feeling or suffering with someone.

Table 31 NT Greek-German

ELE*	BARMHERZ* ¹
	ERBARM* ¹
	GNÄDIG ¹
SPLAGCHNIZOMAI	JAMMERN
	ERBARM* ²
OIKT*	BARMHERZ* ²
	ERBARM* ³
HILASKOMAI	GNÄDIG ²
METRIOPATHEO	MITFÜHLEN
SUMPATHEO	MITLEIDEN
CHARIS	GNADE ¹
	GUNST
	WOHLTAT
	DANK* ¹
	WOHLWOLLEN
	SEGEN
CHRESTO*	GÜTE ¹
	FREUND* ¹
AGATH*	GÜTE ²
EUCHARIST*	DANK* ²
EXOMOLOGEO	PREIS* ¹
ANTHOMOLOGEO	PREIS* ²
HOMOLOGEO	BEKENNEN
PISTIS	GNADE ²
EPIEIKEIA	GÜTE ³
PHILANTHROPIA	FREUND* ²

NT Greek and German

The Greek and German fields show characteristics seen elsewhere—relatively few words in Greek matched by the tendency in German to use a range of synonyms.

Figure 102 NT Gr-Ge *ele-*splagchnizomai*-*oikt**-*hilaskomai***

	BARMHERZ* (27)
ELE* (47)	ERBARM* (16)
	GNÄDIG (3)
SPLAGCHNIZOMAI (12)	JAMMERN (10)
	ERBARM (2)
OIKT* (6)	BARMHERZ* (4)
	ERBARM* (2)
HILASKOMAI ()	GNÄDIG (1)

Examples of usage:

Matt. 5:7 A	Selig sind die Barmherzigen [<i>ele*</i>]; denn sie werden Barmherzigkeit [<i>ele*</i>] erlangen. ----- [Blessed are the merciful ; for they shall obtain mercy .]
Matt. 9:27 B	Und als Jesus von dort weiterging, folgten ihm zwei Blinde, die schrien: Ach, du Sohn Davids, erbarme [<i>ele*</i>] dich unser! ----- [And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.]
Rom. 9:15 C	Denn er spricht zu Mose (2. Mose 33,19): "Wem ich bin, dem bin ich gnädig [<i>ele*</i>]; und wessen ich mich erbarme , dessen erbarme ich mich." [Exodus 33:19— <i>chanan/racham</i>] ----- [For he saith to Moses, I will have mercy on whom I will have mercy , and I will have compassion on whom I will have compassion .]
Matt. 9:36 D	Und als er das Volk sah, jammerte [<i>splagchnizomai</i>] es ihn; denn sie waren verschmachtet und zerstreut wie die Schafe, die keinen Hirten haben. ----- [But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.]
Matt. 18:27 E	Da hatte der Herr Erbarmen [<i>splagchnizomai</i>] mit diesem Knecht und ließ ihn frei, und die Schuld erließ er ihm auch. ----- [Then the lord of that servant was moved with compassion , and loosed him, and forgave him the debt.]
Luke 6:36 F	Seid barmherzig [<i>oikt*</i>], wie auch euer Vater barmherzig [<i>oikt*</i>] ist. ----- [Be ye therefore merciful , as your Father also is merciful .]
Rom. 9:15 G	Denn er spricht zu Mose (2. Mose 33,19): "Wem ich bin, dem bin ich gnädig ; und wessen ich mich erbarme [<i>oikt*</i>], dessen erbarme [<i>oikt*</i>] ich mich." [Exodus 33:19— <i>chanan/racham</i>] ----- [For he saith to Moses, I will have mercy on whom I will have mercy , and I will have compassion on whom I will have compassion .]
Luke 18:13 H	Der Zöllner aber stand ferne, wollte auch die Augen nicht aufheben zum Himmel, sondern schlug an seine Brust und sprach: Gott, sei mir Sünder gnädig [<i>hilaskomai</i>]: ----- [And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.]

The German correspondences with Greek for *ele** (Figure 102) are distributed in virtually the same way as those with Latin. Like Latin *miser**, Greek *ele** spans a large area, and the correspondences include all of the major German words in the field, seen in examples A-C. *Splagchnizomai* (D-E) is strongly marked for emotion and includes a

physical analog, the spleen. *Jammern* is also strongly marked, and has a physical connotation as well, moaning or wailing. *Erbarm** (E) is also marked for emotion or tenderness. Greek *oikt** is more marked than *ele**, somewhat like Hebrew *cheched* (unmarked) vs. *racham* (marked). *Oikt** corresponds to both *barmherz** (unmarked) and *erbarm** (marked). The OT-NT correspondences uncovered by example C were discussed previously: in Paul's quote from Exodus, Hebrew *chanan* and *racham* match Greek *ele** and *oikt**, whereas English uses *mercy* and *compassion* and German *gnädig* and *erbarm**. All are close correspondences in meaning and markedness. As with the Latin-German correspondence of *propitius-gnädig*, the single occurrence of Greek *hilaskomai* matches *propitius-gnädig* as well. *Hilaskomai* connotes 'propitiation,' i.e., 'supplication,' or rather, 'subject to supplication or propitiation.'

Figure 103 NT Gr-Ge *charis-eucharist*-pistis-exomologeo-homologeo-anthomologeo*

	GNADE (95)
CHARIS (110)	WOHLTAT (5)
	GUNST (3)
	DANK* (3)
	WOHLWOLLEN (1)
	SEGEN (1)
EUCARIST* (90)	DANK* (90)
PISTIS (1)	GNADE (1)
EXOMOLOGEO (1)	PREIS* (1)
ANTHOMOLOGEO (1)	PREIS* (1)
HOMOLOGEO (1)	BEKENNEN (1)

Examples of usage:

Rom. 3:24 A	und werden ohne Verdienst gerecht aus seiner Gnade [charis] durch die Erlösung, die durch Christus Jesus geschehen ist. ----- [Being justified freely by his grace through the redemption that is in Christ Jesus.]
2Cor. 8:6 B	So haben wir Titus zugeredet, daß er, wie er zuvor angefangen hatte, nun auch diese Wohltat [charis] unter euch vollends ausrichte ----- [Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.]
Acts 25:3 C	und baten ihn um die Gunst [charis] , daß er Paulus nach Jerusalem kommen ließe; denn sie wollten ihm einen Hinterhalt legen, um ihn unterwegs umzubringen ----- [And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him.]

Luke 6:32 D	Und wenn ihr die liebt, die euch lieben, welchen Dank [<i>charis</i>] habt ihr davon? Denn auch die Sünder lieben ihre Freunde. ----- [For if ye love them who love you, what thanks have ye? for sinners also love those that love them.]
Acts 2:47 E	und lobten Gott und fanden Wohlwollen [<i>charis</i>] beim ganzen Volk. Der Herr aber fügte täglich zur Gemeinde hinzu, die gerettet wurden. ----- [Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.]
Eph. 4:29 F	Laßt kein faules Geschwätz aus eurem Mund gehen, sondern redet, was gut ist, was erbaut und was notwendig ist, damit es Segen [<i>charis</i>] bringe denen, die es hören. ----- [Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.]
1Cor. 10:30 G	Wenn ich's mit Danksagung [<i>eucharist*</i>] genieße, was soll ich mich dann wegen etwas verlästern lassen, wofür ich danke [<i>eucharist*</i>]? ----- If I partake with thankfulness , why am I denounced because of that for which I give thanks ?
Acts 6:8 H	Stephanus aber, voll Gnade [<i>pistis</i>] und Kraft, tat Wunder und große Zeichen unter dem Volk. ----- [And Stephen, full of faith and power, did great wonders and miracles among the people.]
Luke 10:21 I	Zu der Stunde freute sich Jesus im heiligen Geist und sprach: Ich preise [<i>exomologeō</i>] dich, Vater, Herr des Himmels und der Erde ----- [In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth]
Hebr. 13:15 J	So laßt uns nun durch ihn Gott allezeit das Lobopfer darbringen, das ist die Frucht der Lippen, die seinen Namen bekennen [<i>homologeō</i>]. ----- [By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name.]
Luke 2:38 K	Die trat auch hinzu zu derselben Stunde und pries [<i>anthomologeō</i>] Gott und redete von ihm zu allen, die auf die Erlösung Jerusalems warteten. ----- [And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.]

Like the German-Latin correspondences of *Gnade-gratia**, etc., *charis* (Figure 103) shows a large overlap of *charis/Gnade*, as in example A, with the same minor correspondences that bring out aspects of *charis*. *Eucharisteo*, ‘to give thanks’ and *eucharistia*, ‘thankfulness’ correspond to *dank** (G). *Charis* implies gratitude, as these etymologically related words demonstrate, as do *grace* and *gratia**, but *Gnade* does not. *Pistis=faith* (H) but Luther’s choice of *Gnade* corresponds to the Vulgate use of *gratia**. As has been pointed out previously, Luther chooses *preisen* (‘praise’) or *bekennen* (‘confess’) to match Greek words (I-K) that encompass both meanings plus ‘gratitude.’

Figure 104 NT Gr-Ge *chresto*-agath*-epieikeia-philanthropia*

CHRESTO* (10)	GÜTE (7)
	FREUND* (3)
AGATH* (1)	GÜTE (1)
EPIEIKEIA (1)	GÜTE (1)
PHILANTHROPIA (1)	FREUND* (1)

Examples of usage:

Rom. 2:4 A	Oder verachtest du den Reichtum seiner Güte [<i>chresto*</i>], Geduld und Langmut? Weißt du nicht, daß dich Gottes Güte [<i>chresto*</i>] zur Buße leitet? ----- [Or despisest thou the riches of his <i>goodness</i> and forbearance and longsuffering; not knowing that the <i>goodness</i> of God leadeth thee to repentance.]
2Cor. 6:6 B	in Lauterkeit, in Erkenntnis, in Langmut, in <i>Freundlichkeit</i> [<i>chresto*</i>], im heiligen Geist, in ungefärbter Liebe. ----- [By pureness, by knowledge, by longsuffering, by <i>kindness</i> , by the Holy Ghost, by love unfeigned.]
Gal. 5:22 C	Die Frucht aber des Geistes ist Liebe, Freude, Friede, Geduld, Freundlichkeit, Güte [<i>agath*</i>], Treue, ----- [But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, <i>goodness</i> , faith.]
Acts 24:4 D	Damit ich dich aber nicht zu lange aufhalte, bitte ich dich, du wollest uns kurz anhören in deiner Güte [<i>epieikeia</i>]. ----- [Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy <i>clémency</i> a few words.]
Acts 28:2 E	Die Leute aber erwiesen uns nicht geringe <i>Freundlichkeit</i> [<i>philanthropia</i>], zündeten ein Feuer an und nahmen uns alle auf wegen des Regens, der über uns gekommen war, und wegen der Kälte ----- [And the barbarous people shewed us no little <i>kindness</i> : for they kindled a fire, and received us every one, because of the present rain, and because of the cold.]

*Chresto** (Figure 104) is a separate term in Greek for the unmarked ‘kindness’ expressed by German *Güte* and *freund**, as in examples A and B. English *merc** and Latin *miser** contain this meaning, whereas *ele** is not used that way in this data. *Agath** (C) is translated ‘good’ but corresponds in German to *freund** rather than to *gut* or *Güte*. *Epieikeia* (D) is a single instance of this Greek term that corresponds to the unmarked *Güte*, which denotes an unmarked benevolence or kindness. *Philanthropia* (E) is also an unmarked synonym for *kindness*. *Philanthropia* and its German correspondence both imply a concern for people either the love of one’s fellow men (*philanthropia*) or the ‘friendliness’ that *freund** implies.

Figure 105 NT Gr-Ge *metriopatheo-sumpatheo*

METRIOPATHEO (1)	MITFÜHLEN (1)
------------------	---------------

SUMPATHEO (1)	MITLEIDEN
---------------	-----------

Examples of usage:

Hebr. 5:2 A	Er kann <i>mitfühlen</i> [<i>metriopatheo</i>] mit denen, die unwissend sind und irren, weil er auch selber Schwachheit an sich trägt. ----- [Who can have <i>compassion</i> on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.]
Hebr. 10:34 B	Denn ihr habt <i>mit</i> den Gefangenen <i>gelitten</i> [<i>sumpatheo</i>] und den Raub eurer Güter mit Freuden erduldet, weil ihr wißt, daß ihr eine bessere und bleibende Habe besitzt ----- [For ye had <i>compassion</i> of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.]

As noted earlier, the correspondence of *metriopatheo* (Figure 105) with German *mitfühlen* part of a set that is seen in Greek-Latin-English-German, and includes words that are modeled on the Greek and Latin originals. The correspondence of *sumpatheo* with *mitleiden* is quite similar and has been noted elsewhere.

Table 32 NT German-Greek

BARMHERZ*	ELE*¹
	OIKT*¹
ERBARM*	ELE*²
	OIKT*²
	SPLAGCHNIZOMAI¹
JAMMERN	SPLAGCHNIZOMAI²
GNÄDIG	ELE*³
	HILASKOMAI
GRÄDE	CHARIS¹
	PISTIS
GÜTE	CHRESTO*¹
	AGATH*
	EPIEIKEIA
FREUND*	CHRESTO*²
	PHILANTHROPIA
GUNST	CHARIS²
WOHLTAT	CHARIS³
WOHLWOLLEN	CHARIS⁴
SEGEN	CHARIS⁵
DANK*	EUCHARIST*
	CHARIS⁷
PREIS*	EXOMOLOGEO
	ANTHOMOLOGEO
BEKENNEN	HOMOLOGEO
MITLEIDEN	SUMPATHEO
MITFÜHLEN	METRIOPATHEO

NT German and Greek

A comparison of the German and Greek fields shows once again the tendency of the German data to use multiple synonyms to cover broad areas such as *ele** in the Greek data.

Figure 106 NT Ge-Gr *barmherz*-erbarm*-jammern-gnädig*

	ELE* (27)
BARMHERZ* (31)	OIKT* (4)
	ELE* (16)
ERBARM* (20)	OIKT* (2)
	SPLAGCHNIZOMAI (2)
JAMMERN (10)	SPLAGCHNIZOMAI (10)
GNÄDIG (4)	ELE* (3)
	HILASKOMAI (1)

Examples of usage:

Matt. 5:7 A	Selig sind die <i>Barmherzigen</i> [<i>ele*</i>]; denn sie werden <i>Barmherzigkeit</i> [<i>ele*</i>] erlangen. ----- [Blessed are the <i>merciful</i> ; for they shall obtain <i>mercy</i> .]
Luke 6:36 B	Seid <i>barmherzig</i> [<i>oikt*</i>], wie auch euer Vater <i>barmherzig</i> [<i>oikt*</i>] ist. ----- [Be ye therefore <i>merciful</i> , as your Father also is <i>merciful</i>]
Matt. 9:27 C	Und als Jesus von dort weiterging, folgten ihm zwei Blinde, die schrien: Ach, du Sohn Davids, <i>erbarme</i> [<i>ele*</i>] dich unser! ----- [And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have <i>mercy</i> on us.]
Rom. 9:15 D	Denn er spricht zu Mose (2. Mose 33,19): "Wem ich bin, dem bin ich <i>gnädig</i> ; und wessen ich mich <i>erbarme</i> [<i>oikt*</i>], dessen <i>erbarme</i> [<i>oikt*</i>] ich mich." [Exodus 33:19- <i>chanan/racham</i>] ----- [For he saith to Moses, I will have <i>mercy</i> on whom I will have <i>mercy</i> , and I will have <i>compassion</i> on whom I will have <i>compassion</i> .]
Matt. 18:27 E	Da hatte der Herr <i>Erbarmen</i> [<i>splagchnizomai</i>] mit diesem Knecht und ließ ihn frei, und die Schuld erließ er ihm auch. ----- [Then the lord of that servant was moved with <i>compassion</i> , and loosed him, and forgave him the debt.]
Matt. 9:36 F	Und als er das Volk sah, <i>jammerte</i> [<i>splagchnizomai</i>] es ihn; denn sie waren verschmachtet und zerstreut wie die Schafe, die keinen Hirten haben. ----- [But when he saw the multitudes, he was moved with <i>compassion</i> on them, because they fainted, and were scattered abroad, as sheep having no shepherd.]
Rom. 9:15 G	Denn er spricht zu Mose (2. Mose 33,19): "Wem ich bin, dem bin ich <i>gnädig</i> [<i>ele*</i>]; und wessen ich mich <i>erbarme</i> , dessen <i>erbarme</i> ich mich." [Exodus 33:19- <i>chanan/racham</i>] ----- [For he saith to Moses, I will have <i>mercy</i> on whom I will have <i>mercy</i> , and I will have <i>compassion</i> on whom I will have <i>compassion</i> .]
Luke 18:13 H	Der Zöllner aber stand ferne, wollte auch die Augen nicht aufheben zum Himmel, sondern schlug an seine Brust und sprach: Gott, sei mir Sünder <i>gnädig</i> [<i>hilaskomai</i>]! ----- [And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be <i>merciful</i> to me a sinner.]

Figure 106 shows that, unsurprisingly, *barmherz** matches the unmarked *ele** (example A) with some correspondences to the more marked *oikt** (B). *Erbarm** is marked for tenderness or sympathy and corresponds to the unmarked *ele** and the marked

*oikt** and *splagchnizomai* (C-E). Completing the triad, *jammern* ('moan, wail,' i.e., be moved with pity) is a close match for *splagchnizomai* (F) in its degree of markedness and physical analog. The correspondences of *gnädig* (G-H) again demonstrate the divergence of English *grace* from German *Gnade/gnädig*. *Gnädig* corresponds here to *ele**, which is closer to *mercy* than to *grace* in English, rather than to *charis*.

Figure 107 NT Ge-Gr *Gnade-Gunst-Wohltat-Wohlwollen-dank*-preis*-bekennen*

	CHARIS (95)
GNADE (97)	PISTIS (1)
GUNST (3)	CHARIS (3)
WOHLTAT (5)	CHARIS (5)
WOHLWOLLEN (1)	CHARIS* (1)
SEGEN (1)	CHARIS* (1)
DANK* (69)	EUCHARIST* (54)
	CHARIS (15)
PREIS* (2)	EXOMOLOGEO (1)
	ANTHOMOLOGEO (1)
BEKENNEN	HOMOLOGEO (1)

Examples of usage:

Rom. 3:24 A	und werden ohne Verdienst gerecht aus seiner <i>Gnade</i> [<i>charis</i>] durch die Erlösung, die durch Christus Jesus geschehen ist. ----- [Being justified freely by his <i>grace</i> through the redemption that is in Christ Jesus.]
Acts 6:8 B	Stephanus aber, voll <i>Gnade</i> [<i>pistis</i>] und Kraft, tat Wunder und große Zeichen unter dem Volk. ----- [And Stephen, full of <i>faith</i> and power, did great wonders and miracles among the people.]
Acts 25:3 C	und baten ihn um die <i>Gunst</i> [<i>charis</i>], daß er Paulus nach Jerusalem kommen ließe; denn sie wollten ihm einen Hinterhalt legen, um ihn unterwegs umzubringen ----- [And desired <i>favor</i> against him, that he would send for him to Jerusalem, laying wait in the way to kill him.]
2Cor. 8:6 D	So haben wir Titus zugeredet, daß er, wie er zuvor angefangen hatte, nun auch diese <i>Wohltat</i> [<i>charis</i>] unter euch vollends ausrichte ----- [Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same <i>grace</i> also.]
Acts 2:47 E	und lobten Gott und fanden <i>Wohlwollen</i> [<i>charis</i>] beim ganzen Volk. Der Herr aber fügte täglich zur Gemeinde hinzu, die gerettet wurden. ----- [Praising God, and having <i>favor</i> with all the people. And the Lord added to the church daily such as should be saved.]
Eph. 4:29 F	Laßt kein faules Geschwätz aus eurem Mund gehen, sondern redet, was gut ist, was erbaut und was notwendig ist, damit es <i>Segen</i> [<i>charis</i>] bringe denen, die es hören. ----- [Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister <i>grace</i> unto the hearers.]
1Cor. 10:30 G	Wenn ich's mit <i>Danksagung</i> [<i>eucharist*</i>] genieße, was soll ich mich dann wegen etwas verlästern lassen, wofür ich <i>danke</i> [<i>eucharist*</i>]? ----- If I partake with <i>thankfulness</i> , why am I denounced because of that for which I give <i>thanks</i> ?
Luke 6:32 H	Und wenn ihr die liebt, die euch lieben, welchen <i>Dank</i> [<i>charis</i>] habt ihr davon? Denn auch die Sünder lieben ihre Freunde. ----- [For if ye love them who love you, what <i>thanks</i> have ye? for sinners also love those that love them.]

Luke 10:21 I	Zu der Stunde freute sich Jesus im heiligen Geist und sprach: Ich preise [exomologeio] dich, Vater, Herr des Himmels und der Erde ----- [In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth.]
Hebr. 13:15 J	So laßt uns nun durch ihn Gott allezeit das Lobopfer darbringen, das ist die Frucht der Lippen, die seinen Namen bekennen [homologeio]. ----- [By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name.]
Luke 2:38 K	Die trat auch hinzu zu derselben Stunde und pries [anthomologeio] Gott und redete von ihm zu allen, die auf die Erlösung Jerusalems warteten. ----- [And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.]

In Figure 107, *Gnade* always matches *charis*, as in example A, showing a close correspondence between them. *Charis* also has a number of minor correspondences in German, very much like those seen in the German-Latin correspondences of *gratia**. *Gunst* (C) is one of the minor matches for *charis*, corresponding generally to English *favor**, the unmarked synonym of *grace*. The correspondence of *dank** with *eucharist** (G) and *charis* (H) brings out the meaning ‘gratitude’ that is found in *charis/ gratia**/*grace* but not in *Gnade*. Another correspondence with *charis* is *Wohltat* (D), which is modeled on Latin *beneficium* and implies something freely bestowed. Similarly, *Wohlwollen* (E), modeled on Latin *benevolentia*, expresses an aspect of *charis*. As seen previously, *Segen* (F, ‘blessing’) expresses a concept similar to *charis/ gratia**/*grace*, something bestowed or given freely. The correspondences of Greek *exomologeio-anthomologeio-homologeio*, which all express ‘thank-praise-confess’ with German *preisen* (‘praise’) and *bekennen* (‘confess’) was noted in the German-Greek comparisons.

Figure 108 NT Ge-Gr *Güte-freund**

GÜTE (9)	CHRESTO* (7)
	EPIEIKEIA (1)
	AGATH* (1)
	CHRESTO* (4)
FREUND* (4)	PHILANTHROPIA (1)

Examples of usage:

Rom. 2:4 A	Oder verachtest du den Reichtum seiner <i>Güte</i> [<i>chresto*</i>], Geduld und Langmut? Weißt du nicht, daß dich Gottes <i>Güte</i> [<i>chresto*</i>] zur Buße leitet? ----- [Or despisest thou the riches of his <i>goodness</i> and forbearance and longsuffering; not knowing that the <i>goodness</i> of God leadeth thee to repentance.]
Acts 24:4 B	Damit ich dich aber nicht zu lange aufhalte, bitte ich dich, du wollest uns kurz anhören in deiner <i>Güte</i> [<i>epieikeia</i>]. ----- [Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy <i>clemency</i> a few words.]
Gal. 5:22 C	Die Frucht aber des Geistes ist Liebe, Freude, Friede, Geduld, Freundlichkeit, <i>Güte</i> [<i>agath*</i>], Treue, ----- [But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, <i>goodness</i> , faith.]
2Cor. 6:6 D	in Lauterkeit, in Erkenntnis, in Langmut, in <i>Freundlichkeit</i> [<i>chresto*</i>], im heiligen Geist, in ungefärbter Liebe. ----- [By pureness, by knowledge, by longsuffering, by <i>kindness</i> , by the Holy Ghost, by love unfeigned.]
Acts 28:2 E	Die Leute aber erwiesen uns nicht geringe <i>Freundlichkeit</i> [<i>philanthropia</i>], zündeten ein Feuer an und nahmen uns alle auf wegen des Regens, der über uns gekommen war, und wegen der Kälte ----- [And the barbarous people shewed us no little <i>kindness</i> : for they kindled a fire, and received us every one, because of the present rain, and because of the cold.]

In Figure 108, *Güte* primarily matches the unmarked *chresto** (example A), indicating a general kindness or benevolence. *Freund** matches the unmarked words in Greek (*chresto**, *philanthropia*, *agath**), connoting a broad benevolence or kindness.

Figure 109 NT Ge-Gr *mitleiden-mitfühlen*

MITFÜHLEN (1)	METRIOPATHEO (1)
MITLEIDEN (1)	SUMPATHEO(1)

Examples of usage:

Hebr. 5:2 A	Er kann <i>mitfühlen</i> [<i>metriopattheo</i>] mit denen, die unwissend sind und irren, weil er auch selber Schwachheit an sich trägt. ----- [Who can have <i>compassion</i> on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.]
Hebr. 10:34 B	Denn ihr habt <i>mit</i> den Gefangenen <i>gelitten</i> [<i>sumpattheo</i>] und den Raub eurer Güter mit Freuden erduldet, weil ihr wißt, daß ihr eine bessere und bleibende Habe besitzt ----- [For ye had <i>compassion</i> of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.]

As discussed previously, in Figure 109, German *mitleiden* and *mitfühlen*, correspond to Greek *sumpattheo* and *metriopattheo* and are ultimately modeled on them.

Table 33 *NT Greek-Latin*

ELE*	MISER*¹
SPLAGCHNIZOMAI	MISER*²
OIKT*	MISER*³
HILASKOMAI	PROPITIUS
METRIOPATHEO	CONDOLEO
SUMPATHEO	COMPATIO
CHARIS	GRATIA*¹
CHRESTO*	BON*¹
	BENIGNITA*
	SUAVITAS
AGATH*	BON*²
EUCHARISTEO	GRATIA*²
EXOMOLOGEO	CONFIT*¹
ANTHOMOLOGEO	CONFIT*²
HOMOLOGEO	CONFIT*³
PISTIS	GRATIA*³
EPIEIKEIA	CLEMENTIA
PHILANTHROPIA	HUMANITAS

NT Greek and Latin

Especially compared to the field *grace* in German, for example, the Greek and Latin fields have a small number of words and relatively large areas of overlap and correspondence.

Figure 110 NT Gr-L *ele*-splanchnizomai-oikt*-hilaskomai*

ELE* (50)	MISER* (50)
SPLAGCHNIZOMAI (12)	MISER* (12)
OIKT* (8)	MISER* (8)
HILASKOMAI (1)	PROPITIUS (1)

Examples of usage:

Matt. 5:7 A	beati <i>miseri</i> cordes [<i>ele*</i>] quia ipsi <i>miseri</i> cordiam [<i>ele*</i>] consequentur ----- [Blessed are the <i>merciful</i> ; for they shall obtain <i>mercy</i> .]
Matt. 9:36 B	videns autem turbas <i>miser</i> tus [<i>splanchnizomai</i>] est eis quia erant vexati et iacentes sicut oves non habentes pastorem. ----- [But when he saw the multitudes, he was moved with <i>compassion</i> on them, because they fainted, and were scattered abroad, as sheep having no shepherd.]
Luke 6:36 C	estote ergo <i>miseri</i> cordes [<i>oikt*</i>] sicut et Pater vester <i>miseri</i> corus [<i>oikt*</i>] est ----- Be ye therefore <i>merciful</i> , as your Father also is <i>merciful</i> .
Luke 18:13 D	et publicanus a longe stans nolebat nec oculos ad caelum levare sed percutiebat pectus suum dicens Deus <i>propitius</i> [<i>hilaskomai</i>] esto mihi peccatori. ----- [And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be <i>merciful</i> to me a sinner.]

Figure 110 makes it clear how close the correspondences in Greek and Latin are.

*Ele** and *miser** (example A) both cover broad areas, and marked and unmarked meanings of ‘mercy, kindness, compassion.’ The highly-marked *splanchnizomai* (B) corresponds exclusively to the unmarked *miser**, showing the broad area covered by *miser**, its marked aspect seen here, and the physical analog that *miser** and *splanchnizomai* each have (*splanchnizomai* to the spleen, *miseri*cordia to the heart). *Oikt** (C) is the third of the trio of Greek terms that match Latin *miser**. *Oikt** is less marked than *splanchnizomai* but more than *ele**, and connotes emotion or tenderness. The single occurrence of Greek *hilaskomai* (D) matches a single occurrence of Latin

propitius. The two are a close match, meaning ‘subject to propitiation,’ i.e., gracious or merciful.

Figure 111 NT Gr-L *metriopatheo-sumpatheo*

METRIOPATHEO (1)	CONDOLEO (1)
SUMPATHEO (1)	COMPATIO (1)

Examples of usage:

Hebr. 5:2 A	qui condolere [<i>metriopatheo</i>] possit his qui ignorant et errant quoniam et ipse circumdatus est infirmitate. ----- [Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.]
Hebr. 10:34 B	nam et vinctis compassi [<i>sumpatheo</i>] estis et rapinam bonorum vestrorum cum gaudio suscepistis cognoscentes vos habere meliorem et manentem substantiam. ----- [For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.]

The pairing of Greek *metriopatheo* (Figure 111) and *sumpatheo* with Latin *condoleo* and *compatio* are the first links in a chain of loan translations that are a minor but interesting part of this data.

Figure 112 NT Gr-L *charis-eucharist*-pistis-exomologeo-anthomologeo-homologeo*

CHARIS (123)	GRATIA* (123)
EUCCHARIST* (54)	GRATIA* (54)
PISTIS (1)	GRATIA* (1)

Examples of usage:

Rom. 3:24 A	iustificati gratis per gratiam [<i>charis</i>] ipsius per redemptionem quae est in Christo Iesu. ----- [Being justified freely by his grace through the redemption that is in Christ Jesus.]
1Cor. 10:30 B	si ego cum gratia [<i>charis</i>] participo quid blasphemor pro eo quod gratias [<i>eucharist*</i>] ago. ----- If I partake with thankfulness , why am I denounced because of that for which I give thanks ?
Acts 6:8 C	Stephanus autem plenus gratia [<i>pistis</i>] et fortitudine faciebat prodigia et signa magna in populo. ----- And Stephen, full of faith and power, did great wonders and miracles among the people.
Luke 10:21 D	In that hour Jesus rejoiced in spirit, and said, I thank [<i>exomologeo</i>] thee, O Father, Lord of heaven and earth. ----- in ipsa hora exultavit Spiritu Sancto et dixit confiteor tibi Pater Domine caeli et terrae
Luke 2:38 E	And she coming in that instant gave thanks [<i>anthomologeo</i>] likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. ----- et haec ipsa hora superveniens confitebatur Domino et loquebatur de illo omnibus qui expectabant redemptionem Hierusalem
Hebr. 13:15 F	By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks [<i>homologeo</i>] to his name. ----- per ipsum ergo offeramus hostiam laudis semper Deo id est fructum labiorum confitentium nomini eius

Charis (Figure 112) is a very close match with Latin *gratia** for a large number of citations, as in example A, one hundred twenty-three out of one hundred twenty-four.

Both *charis* and *gratia** are marked for gratitude and ‘gratuitousness.’ *Eucharist** (B) is etymologically related to *charis* and includes the meanings ‘to give thanks’ and ‘thankfulness.’ *Gratia** includes both meanings—‘grace’ and ‘thankfulness.’ *Pistis* (C) means ‘faith.’ The versions in this data vary in choosing words corresponding to *pistis*, or words meaning ‘grace,’ as here, where Latin has *gratia**. Greek *exomologeō*, *anthomologeō*, and *homologeō* (D-F) mean ‘praise, thank, confess, declare, acknowledge.’ The Latin data has some form of *confiteor* (‘confess, acknowledge’) to match all of these Greek words, while the KJV, for example, has *thank**.

Figure 113 NT Gr-L *chresto*-agath*-philanthropia*

	BON* (5)
CHRESTO* (10)	BENIGNITA* (4)
	SUAVITAS (1)
AGATH* (1)	BON* (1)
PHILANTHROPIA (1)	HUMANITAS(1)

Examples of usage:

Rom. 2:4 A	an divitias <i>bonitatis</i> [<i>chresto*</i>] eius et patientiae et longanimitatis contemnis ignorans quoniam <i>benignitas</i> [<i>chresto*</i>] Dei ad paenitentiam te adducit ----- [Or despise thou the riches of his <i>goodness</i> and forbearance and longsuffering; not knowing that the <i>goodness</i> of God leadeth thee to repentance.]
2Cor. 6:6 B	in castitate in scientia in longanimitate in <i>suavitate</i> [<i>chresto*</i>] in Spiritu Sancto in caritate non ficta. ----- [By pureness, by knowledge, by longsuffering, by <i>kindness</i> , by the Holy Ghost, by love unfeigned.]
Acts 28:2 C	et cum evasissemus tunc cognovimus quia Militene insula vocatur barbari vero praestabant non modicam <i>humanitatem</i> [<i>philanthropia</i>] nobis accensa enim pyra reficiebant nos omnes propter imbrem qui imminabat et frigus ----- [And the barbarous people shewed us no little <i>kindness</i> : for they kindled a fire, and received us every one, because of the present rain, and because of the cold.]
Gal. 5:22 D	fructus autem Spiritus est caritas gaudium pax longanimitas <i>bonitas</i> [<i>agath*</i>] benignitas. ----- But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, <i>goodness</i> , faith.

*Chresto** (Figure 113) indicates a general, unmarked benevolence or kindness, and its correspondences in Latin are similarly unmarked. *Agath** is a very close, one-to-one correspondence between the Latin and Greek terms that closely match English *good** in meaning and markedness. *Philanthropia* (C) matches Latin *humanitas*, another close match of two unmarked terms that describe a general benevolence or kindness. Its use in

the citation in example C may be to emphasize the *humanity* of the ‘barbarous people’ who acted with kindness.

Figure 114 NT Gr-L *epieikeia*

EPIEIKEIA (1)	CLEMENTIA (1)
---------------	---------------

Example of usage:

Acts 24:4 A	ne diutius autem te protraham oro breviter audias nos pro tua clementia [<i>epieikeia</i>]. ----- [Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.]
----------------	---

Epieikeia (Figure 114) matches Latin *clementia*. The only occurrences of these two words in this data are a close match for each other. KJV chooses *clemency* here, while Luther uses the less marked *Güte*.

Table 34 *NT Latin-Greek*

MISER*	ELE*¹
	OIKT*
	SPLAGCHNIZOMAI
GRATIA*	CHARIS
	EUCHARIST*
	PISTIS
CONFIT*	EXOMOLOGEO
	ANTHOMOLOGEO
	HOMOLOGEO
BON*	CHRESTO*¹
	AGATH*
BENIGNITA*	CHRESTO*²
PROPITIUS	HILASKOMAI
CONDOLEO	METRIOPATHEO
COMPATIO	SUMPATHEO
SUAVITAS	CHRESTO*³
HUMANITAS	PHILANTHROPIA
CLEMENTIA	EPIEIKEIA

NT Latin and Greek

As noted earlier, the Latin and Greek fields each have relatively few words, and show large areas of overlap and correspondence.

Figure 115 NT L-Gr miser*-propitius-clementia

	ELE* (50)
MISER* (68)	SPLAGCHNIZOMAI (12)
	OIKT* (6)
PROPITIUS (1)	HILASKOMAI (1)
CLEMENTIA (1)	EPIEIKEIA (1)

Examples of usage:

Matt. 5:7 A	beati <i>miseri</i> cordes [<i>ele</i> *] quia ipsi <i>miseri</i> cordiam [<i>ele</i> *] consequentur ----- [Blessed are the <i>merciful</i> ; for they shall obtain <i>mercy</i> .]
Matt. 9:36 B	videns autem turbas <i>misertus</i> [<i>splagchnizomai</i>] est eis quia erant vexati et iacentes sicut oves non habentes pastorem. ----- [But when he saw the multitudes, he was moved with <i>compassion</i> on them, because they fainted, and were scattered abroad, as sheep having no shepherd.]
Luke 6:36 C	estote ergo <i>miseri</i> cordes [<i>oikt</i> *] sicut et Pater vester <i>miseri</i> coris [<i>oikt</i> *] est ----- Be ye therefore <i>merciful</i> , as your Father also is <i>merciful</i> .
Luke 18:13 D	et publicanus a longe stans nolebat nec oculos ad caelum levare sed percutiebat pectus suum dicens Deus <i>propitius</i> [<i>hilaskomai</i>] esto mihi peccatori. ----- [And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be <i>merciful</i> to me a sinner.]
Acts 24:4 E	ne diutius autem te protraham oro breviter audias nos pro tua <i>clementia</i> [<i>epieikeia</i>]. ----- [Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy <i>clemency</i> a few words.]

In Figure 115, *miser** shows a fairly neat 1:3 relationship. *Miser** (examples A-C) covers marked and unmarked meanings, as does *ele** to a certain extent, while *splagchnizomai* and *oikt** are narrower and more marked. *Propitius* and *hilaskomai* have already been discussed as a pair of single occurrences, both marked, and *clementia* and *epieikeia* are another example of this kind of marked pair.

Figure 116 NT L-Gr *gratia**

	CHARIS* (122)
GRATIA* (176)	EUCHARIST* (54)
	PISTIS (1)
EXOMOLOGEO (1)	CONFIT*
ANTHOMOLOGEO (1)	CONFIT*
HOMOLOGEO (1)	CONFIT*

Examples of usage:

Rom. 3:24 A	iustificati gratis per <i>gratiam</i> [<i>charis</i>] ipsius per redemptionem quae est in Christo Iesu. ----- [Being justified freely by his <i>grace</i> through the redemption that is in Christ Jesus.]
1Cor. 10:30 B	si ego cum <i>gratia</i> [<i>charis</i>] participo quid blasphemor pro eo quod <i>gratias</i> [<i>eucharist</i>]* ago. ----- [If I partake with <i>thankfulness</i> , why am I denounced because of that for which I give <i>thanks</i> ?]
Acts 6:8 C	Stephanus autem plenus <i>gratia</i> [<i>pistis</i>] et fortitudine faciebat prodigia et signa magna in populo. ----- And Stephen, full of <i>faith</i> and power, did great wonders and miracles among the people.
Luke 10:21 D	In that hour Jesus rejoiced in spirit, and said, I <i>thank</i> [<i>exomologeo</i>] thee, O Father, Lord of heaven and earth. ----- in ipsa hora exultavit Spiritu Sancto et dixit <i>confiteor</i> tibi Pater Domine caeli et terrae
Luke 2:38 E	And she coming in that instant gave <i>thanks</i> [<i>anthomologeo</i>] likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. ----- et haec ipsa hora superveniens <i>confitebatur</i> Domino et loquebatur de illo omnibus qui expectabant redemptionem Hierusalem
Hebr. 13:15 F	By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving <i>thanks</i> [<i>homologeo</i>] to his name. ----- per ipsum ergo offeramus hostiam laudis semper Deo id est fructum labiorum <i>confitentium</i> nomini eius

*Gratia** (Figure 116) is another close match, corresponding to *charis* and the related *eucharist** in all but two instances. The correspondences of Latin *confit** (‘confess, declare’) with three similar Greek words (D-F) that include those meanings have already been discussed.

Figure 117 NT L-Gr *bon*-benignita*-suavitas-humanitas*

BON* (7)	CHRESTO* (5)
	AGATH* (1)
BENIGNITA* (4)	CHRESTO* (4)
SUAVITAS (1)	CHRESTO* (1)
HUMANITAS (1)	PHILANTHROPIA (1)

Examples of usage:

Rom. 2:4 A	an divitias <i>bonitatis</i> [<i>chresto*</i>] eius et patientiae et longanimitatis contemnis ignorans quoniam <i>benignitas</i> [<i>chresto*</i>] Dei ad paenitentiam te adducit ----- [Or despisest thou the riches of his <i>goodness</i> and forbearance and longsuffering; not knowing that the <i>goodness</i> of God leadeth thee to repentance.]
Gal. 5:22 B	fructus autem Spiritus est caritas gaudium pax longanimitas <i>bonitas</i> [<i>agath*</i>] benignitas. ----- But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, <i>goodness</i> , faith.
2Cor. 6:6 C	in castitate in scientia in longanimitate in <i>suavitate</i> [<i>chresto*</i>] in Spiritu Sancto in caritate non ficta. ----- [By pureness, by knowledge, by longsuffering, by <i>kindness</i> , by the Holy Ghost, by love unfeigned.]
Acts 28:2 D	et cum evasissemus tunc cognovimus quia Militene insula vocatur barbari vero praestabant non modicam <i>humanitatem</i> [<i>philanthropia</i>] nobis accensa enim pyra reficiebant nos omnes propter imbrem qui iminebat et frigus ----- [And the barbarous people shewed us no little <i>kindness</i> : for they kindled a fire, and received us every one, because of the present rain, and because of the cold.]

In Figure 117, *bon** generally matches its unmarked equivalents in Greek, denoting goodness and kindness. *Benignita** is another close match, implying a general unmarked kindness or ‘benignity.’ *Suavitas* is a single instance of an unmarked match for *chresto**, denoting ‘kindness,’ and the one-to-one match of *humanitas* and *philanthropia* shows a very close match in meaning and markedness.

Figure 118 NT L-Gr *condoleo-compatio*

CONDOLEO (1)	METRIOPATHEO (1)
COMPATIO (1)	SUMPATHEO (1)

Examples of usage:

Hebr. 5:2 A	qui <i>condolere</i> [<i>metriopattheo</i>] possit his qui ignorant et errant quoniam et ipse circumdatus est infirmitate. ----- [Who can have <i>compassion</i> on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.]
Hebr. 10:34 B	nam et vinctis <i>compassi</i> [<i>sumpatheo</i>] estis et rapinam bonorum vestrorum cum gaudio suscepistis cognoscentes vos habere meliorem et manentem substantiam. ----- [For ye had <i>compassion</i> of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.]

Condoleo (Figure 118) and *compatio* as correspondences for Greek *metriopatheo* and *sumpatheo* have been discussed previously as members of a chain of loan translations throughout the data.

Conclusions

The pairwise comparisons that are a large part of the analysis of the data are repetitive. This repetition of correspondences, of areas of markedness, and so on, indicates the patterns that recur across the data sets. In spite of these areas of agreement, however, there are also interesting overlaps, discontinuities, and divergences. There is no absolute isomorphy, in which two words are exact equivalents, in any translation. Neither is there true synonymy within the field *grace* in any one language: *mercy* does not equal *kindness* in the English field *grace*, nor does *mercy* in the English field equal *Barmherzigkeit* in the German field. Nevertheless, there are large areas of correspondence between languages and a degree of synonymy within the fields.

The OT and NT data can be discussed together, but there are notable differences between the two data sets. More of the NT is represented in the data, a total of about three hundred citations, versus two hundred thirty-seven for the much larger OT. The NT data has greater correspondence and fewer words, partly because the instances of *grace* in the Pauline epistles form such a large part of the data. These instances of *grace* are of a relatively narrowly defined theological term of art, and there is general agreement from language to language about this word and this concept. NT writers were certainly influenced, if that word is strong enough, by the OT, particularly the Septuagint Greek OT. The nature of that influence is a life's work for any number of scholars, and is not part of this thesis. An understanding of the NT data, however, begins by at least acknowledging the pervasive OT influence, whether in the quotes from the OT that appear there, the Jewish backgrounds of NT authors, the influence of the OT on NT vocabulary, etc.

The OT data is from texts that are older than the NT, lack personal authors in the sense that the NT has them, and which are more variable in genre: histories, poetry and devotional works, works of prophecy, and so on, which are not as easily defined as the NT gospels and epistles. Despite these differences, the conclusions about the data are generally similar for both testaments.

This table shows an approximation of the correspondences and overlap among the fields:

favor	grace	kindness	mercy	compassion	pity
Gunst	Gnade	Güte	Barmherzigkeit	Erbarmen	jammern
charis		chrestotes	eleos	oiktirmon	splag- chni- zomai
gratia		misericordia		miserere	
ratsah	chen	cheched		racham	

The field *grace* in all languages represented in the data is split into two areas. These are represented in English by *grace/favor* and *mercy/compassion/pity*, with *kindness/goodness* bridging the gap in some way. *Grace* and *favor* are a pair of synonyms, the first marked, and the second unmarked. Likewise, *mercy/compassion/pity* show a continuum of markedness from the least marked *mercy* to the marked-for-emotion *compassion* and *pity*. This split and the areas of markedness are seen in all the languages represented. In Hebrew, the two parts of the field are *chen-ratsah* and *cheched-racham-chamal/nuwd*. In Latin, *gratia* alone covers both the unmarked ‘favor’ and the marked ‘grace,’ while the other part of the field shows the same continuum *misericordia-miserere-condoleo/compatio*, although as with *gratia*, *miser** covers most of the territory by itself. In German, *Gnade* is the marked half of ‘grace-favor,’ while *Gunst* is the unmarked half, and the other half of the field is represented by *Güte-Barmherzigkeit-erbarmen-jammern*. In the NT, Greek has *charis* to cover both the unmarked and marked

parts of ‘grace’ and ‘favor,’ while the other part of the field is covered by the continuum *chrestos-eleos-oiktirmon-splagchnizomai*.

Major words in the field in each language have significant overlap. In the OT, Hebrew *checed* and English *mercy* match nearly three-quarters of the time, as illustrated by Figure 1 on p. 90. This set continues with Latin *miser**, particularly *miser cordia*, which corresponds most often to *checed* and *mercy*. To *checed-mercy-miser**, German adds *Barmherzigkeit*, but not with such a clear majority as the other three languages. German *Güte* is a significant match here as well. *Checed-mercy-miser*-Barmherzigkeit/Güte* are the unmarked words that express ‘mercy, kindness’ with no connotation of tenderness or emotion.

The more marked expressions of mercy or compassion have significant overlap as well. In Hebrew, *racham* expresses a marked sense of compassion or pity, or what the KJV calls ‘tender mercies.’ This matches English *mercy/tender mercies/compassion*, Latin *miserere/miser cordia*, and German *Barmherzigkeit/erbarmen/jammern*.

Hebrew *ratsah* expresses an unmarked sense of ‘favor.’ The more marked ‘grace’ is expressed by *chen*. *Ratsah* matches English *favor* exclusively, while *chen* matches both *favor* and *grace*, indicating a lower “threshold”—a less-marked meaning—for *ratsah* than for *grace*. *Ratsah-favor/grace* are matched in Latin by *gratia* and in German by *Gunst/Gnade*.

In the NT, Greek *eleos* matches the unmarked sense of English *mercy*. While in the OT, Hebrew *checed* matched both *mercy* and *kindness* in English, in the NT *kindness* matches Greek *chrestotes*. The more marked senses of *mercy* and the marked *compassion* and *pity* are matched in Greek by the marked *oiktirmon* and *splagchnizomai*.

Latin *miser cordia* and *miserere* match Greek-English *eleos-mercy* and *oiktirmon* /*splagchnizomai-mercy/compassion/pity*. In German, *Barmherzigkeit* and *Güte* match the unmarked Greek *eleos*, as seen with OT Hebrew *cheched*. The more marked *oiktirmon* /*splagchnizomai* are matched in German by *erbarmen* and *jammern*.

Another kind of correspondence or agreement in the data is the presence of similar connotations across languages. These include the meanings ‘sing, praise, desire, thank, greet, moan, wail, bend, incline,’ among others. The words in the field in each language come from a number of different PIE roots, but these meanings recur throughout the data.

The areas of disagreement in the data have several sources. Perhaps the most striking is the nature of the German data. While there are certainly areas of agreement between the German data and any other source or target language data, it is clear that German is something of an odd man out among the data sets. In both the OT and NT data, the German field has a larger number of words than English. (While the Latin field also has more words in it than the English, Hebrew, or Greek, many of those words appear only a handful of times, while *miser cordia* and *gratia* occupy a large area and account for much of the data). The larger number of words in the German field may be the result of Luther’s desire for “functional equivalence,” i.e., idiomatic German that would communicate the meaning of the source to his readers. It is not clear that this approach to translation is the reason for the proliferation of synonyms, rather than the cause being something inherent to the semantics of the field *grace* in German. While Hebrew-Latin-English in the OT and Greek-Latin-English in the NT have about the same number of words that have good overlap in many instances, the German data shows less

agreement, in the “heart” of the field, i.e., there is no one predominant German match for Hebrew *cheched*. While English *mercy* and Latin *miser cordia* have a strong correspondence with *cheched*, German matches include *Barmherzigkeit*, *Güte*, and *Gnade*, in nearly equal numbers.

The relatively lower correspondence of the German data to the other source and target languages is an area for further study. At an earlier stage of this project, correspondences from the nineteenth-century Elberfeld German Bible formed part of the data, and the original data files still have those Elberfeld correspondences. Adding those correspondences to the data analysis could yield insight as to whether Martin Luther’s philosophy of translation or something inherent to German are most responsible for the areas of disagreement, although Elberfeld is just one of a number of German Bible translations, it is one hundred years old, and Elberfeld was undoubtedly influenced by Luther’s Bible. The question of what causes the German data to diverge from the other versions is a complex one. The fact that Luther’s Bible has had a profound influence on the subsequent development of the German language, along with the fact that his translation is nearly five hundred years removed from contemporary usage, makes clear the difficulty of identifying the reasons for the areas of disagreement between the Luther Bible and the other versions.

Another, more fundamental area of disagreement is the polysemy in certain parts of the field, and the relative areas covered by words considered synonyms. Examples of the latter include German *Gnade*, most conventionally translated *grace*, which occupies a broader area than English *grace*, impinging on English *mercy* or *kindness*.

Polysemy is illustrated by Latin *gratia*, which means both ‘grace’ and ‘thanks.’ Therefore, Greek requires both *charis* and *eucharistein* (which is derived from *charis*), to express what Latin expresses with *gratia* alone. English is in the same situation as Greek, needing *grace* and *thanks* to cover the area of *gratia*, although *grace* connotes gratitude, rather than denoting it like *gratia*. Even more striking is the correspondences of Greek *exomologeō*, *homologeō*, and *anthonologeō*, which each appear once in the NT data, and which have similar meanings, encompassing ‘thank, praise, declare, acknowledge, confess.’ The KJV uses *thank** for all three of these Greek words, choosing that aspect of their meaning as the best way to express these concepts in English. Luther uses *preisen* (‘praise’) for two of the three, and chooses *bekennen* (‘confess’) for *homologeō*. The Vulgate, on the other hand, uses some form of *confiteor* (‘confess’) for all three. There are many occurrences of *thank** in the KJV NT, and they are all represented in this data. There are likewise more than one hundred occurrences of *confit** in the Vulgate, but only those which match English *thank** in the NT are represented here. Moreover, Luther uses *preisen* and *Lob/loben* (all meaning ‘praise’) many more times than are represented here. The intersection of *thank*/confit*/preisen/erkennen/homologeō*, etc., illustrate the assertion that polysemy in one language requires a semantic field for translation into another. Luther, the Vulgate, and the KJV could all have made other choices, but there was not just one word available to them to express all the meanings in the Greek originals.

Morphological variation presents some difficulties. The data demonstrates that *grace* and *gracious* are not the same, in more than just a grammatical sense. In both English and German, *grace* and *gracious*, *Gnade* and *gnädig*, are separated, and show a

difference. *Grace* has more affinity with *favor*, has a specialized theological meaning in the NT, and is unmarked for emotion. *Gracious* is marked for emotion, and has more affinity with *compassion* or *pity*, and in the OT matches Latin *clemens*. While in the German and English data, these two words are kept separate, they are combined in the analysis of the Hebrew data, in which *chen* ('grace') and *channuwn* ('gracious') are treated as *chen**

Similarly, the Latin noun *miser cordia* and the verb *miserere* are combined as *miser** in the analysis of the data. In the Greek data *ele** represents both 'mercy' and 'have mercy.' In English, *mercy*, *have/show mercy*, *merciful*, and (*tender*) *mercies* are combined as *merc**. In the analysis of the German data, however, *Barmherzigkeit* and *barmherzig* are combined as *barmherzig**, but are kept separate from *erbarmen*. German might show more agreement with English and Latin if *barmherz**/*erbarm** were combined, and, conversely, more refined correspondences might be shown if *merc** and *miser** were unbundled. It is clear, for example, that *erbarmen* is more marked than *barmherzig*, and it is probably also true that *erbarmen* usually matches Latin *miserere* which is more marked than *miser cordia* which usually matches *Barmherzigkeit*.

There are many more questions that could be explored using this data. They include looking at the usages in context for any one language or contrastively; splitting the combined forms (e.g., *miserere*, *miser cordia*) and reanalyzing the correspondences; looking at the semantic change in English or German from the Reformation-era translations to the present time. Moreover, there are differences in the OT and NT data and correspondences that would make it valuable to look at one or the other completely separately.

One interesting topic that deserves further study is the physical analog for emotion that pervades the field. In particular, the differences in the particular physical analog used in different languages at different times are interesting. While the womb, spleen, or bowels as the seat of emotion for first century readers is not what twentieth century readers are most accustomed to, present-day English nevertheless has phrases like *gut feeling*, in addition to those like *heartfelt* that use the heart as the physical analog for emotion.

Another area of further study is the pervasive association of the words in this field beyond their usage in the Bible. As was noted at the beginning of this thesis, *merci* means ‘thanks’ in French, whereas, *gracias* has the same meaning in Spanish. It is also striking to note that in Spanish *por favor* means ‘please.’ Moreover, while one form of address for royalty in English is *Your Grace*, a corresponding term in Spanish is *Vuestra Merced* (whereas German uses *gnädig*).

While there are many unanswered questions about this data, there are also a number of tentative conclusions that can be reached from the analysis contained here. These include the clear physical analog for emotion, the marked/unmarked pairings and continuum of markedness in each language, and the connotations such as ‘desire, thanks, praise’ that pervade the field *grace*.

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Appendix 1: OT Citations

Bk	Ch	Vs	Hebrew	Septuagint	KJV	Vulgate	Luther
Gen.	6	8	chen	charis	grace	gratiam	Gnade
Gen.	18	3	chen	charis	favor	gratiam	Gnade
Gen.	19	16	chemlah	pheisasthai	merciful	parceret	verschonen
Gen.	19	19.1	chen	eleos	grace	gratiam	Gnade
Gen.	19	19.2	cheded	dikaiosunen	mercy	misericordiam	Barmherzigkeit
Gen.	20	13	cheded	dikaiosunen	kindness	misericordiam	Liebe
Gen.	21	23	cheded	dikaiosunen	kindness	misericordiam	Barmherzigkeit
Gen.	24	12	cheded	eleos	kindness	misericordiam	Barmherzigkeit
Gen.	24	14	cheded	eleos	kindness	misericordiam	Barmherzigkeit
Gen.	24	27	cheded	dikaiosunen	mercy	misericordiam	Barmherzigkeit
Gen.	30	27	chen	charis	favor	gratiam	Gnade
Gen.	32	5	chen	charis	grace	gratiam	Gnade
Gen.	32	10	cheded	dikaiosunes	mercies	miserationibus	Barmherzigkeit
Gen.	33	8	chen	charis	grace	gratiam	Gnade
Gen.	33	10	chen	charis	grace	gratiam	Gnade
Gen.	33	15	chen	charis	grace	gratiam	Gnade
Gen.	34	11	chen	charis	grace	gratiam	Gnade
Gen.	39	4	chen	charis	grace	gratiam	Gnade
Gen.	39	21.1	cheded	eleos	mercy	misertus	zuneigen
Gen.	39	21.2	chen	charis	favor	gratiam	Gnade
Gen.	40	14	cheded	eleos	kindness	misericordiam	Barmherzigkeit
Gen.	40	16	towb	orthos	good	prudenter	gut
Gen.	43	14	racham	charis	mercy	placabilem	Barmherzigkeit
Gen.	47	25	chen	charis	grace	gratia	Gnade
Gen.	47	29	chen	charis	grace	gratiam	Gnade
Gen.	50	4	chen	charis	grace	gratiam	Gnade
1Sa	1	18	chen	charis	grace	gratiam	Gnade
1Sa	2	26	towb	agathon	favor	placebat	Gunst
1Sa	15	6	cheded	eleos	kindness	misericordiam	Barmherzigkeit
1Sa	16	22	chen	charis	favor	gratiam	Gnade
1Sa	20	3	chen	charis	grace	gratiam	Gnade
1Sa	20	14	cheded	eleos	kindness	misericordiam	Barmherzigkeit
1Sa	20	15	cheded	eleos	kindness	misericordiam	Barmherzigkeit
1Sa	20	29	chen	charis	favor	gratiam	Gnade
1Sa	23	21	chamal	eponesate	compassion	doluitis	erbarmt
1Sa	25	8	chen	charis	favor	gratiam	Gnade
1Sa	27	5	chen	charis	grace	gratiam	Gnade
1Sa	29	6	towb	agathos	favor	places	gefällt
2Sa	2	5	cheded	eleos	kindness	misericordiam	Barmherzigkeit
2Sa	2	6.1	cheded	eleos	kindness	misericordiam	Barmherzigkeit
2Sa	2	6.2	towb	agatha	kindness	gratiam	Gutes
2Sa	3	8	cheded	eleos	kindness	misericordiam	freundlich
2Sa	7	15	cheded	eleos	mercy	misericordiam	Gnade
2Sa	9	1	cheded	eleos	kindness	misericordiam	Barmherzigkeit

Bk	Ch	Vs	Hebrew	Septuagint	KJV	Vulgate	Luther
2Sa	9	3	cheded	eleos	kindness	miser cordiam	Barmherzigkeit
2Sa	9	7	cheded	eleos	kindness	miser cordiam	Barmherzigkeit
2Sa	10	2.1	cheded	eleos	kindness	miser cordiam	Freundschaft
2Sa	10	2.2	cheded	eleos	kindness	miser cordiam	Freundschaft
2Sa	12	6	chamal	epheisato	pity	non pepercerit	schonen
2Sa	14	22	chen	charis	grace	gratiam	Gnade
2Sa	15	20	cheded	eleos	mercy	gratiam	Barmherzigkeit
2Sa	15	25	chen	charis	favor	gratiam	Gnade
2Sa	16	4	chen	charis	grace	gratiam	Gnade
2Sa	16	17	cheded	eleos	kindness	gratia	Liebe
2Sa	20	11	chaphets	boulomenos	favor	voluit	mithalten
2Sa	22	51	cheded	eleos	mercy	gratia	Gnade
2Sa	24	14	racham	oiktirmoi	mercies	miser cordiam	Barmherzigkeit
Pss.	5	7	cheded	eleous	mercy	miser cordiae	Güte
Pss.	5	12	ratsown	eudokias	favor	placabilitatis	Gnade
Pss.	6	2	chanan	eleison	mercy	miserere	gnädig
Pss.	6	4	cheded	eleos	mercies	miser cordiam	Güte
Pss.	9	13	chanan	eleison	mercy	misertus	gnädig
Pss.	13	5	cheded	eleos	mercy	miser cordia	gnädig
Pss.	17	7	cheded	eleisou	lovingkindness	miser cordiam	Güte
Pss.	18	50	cheded	eleos	mercy	miser cordiam	Gnade
Pss.	21	7	cheded	eleei	mercy	miser cordia	Güte
Pss.	23	6.1	towb	kratiston	goodness	benignitas	Gutes
Pss.	23	6.1	cheded	eleos	mercy	miser cordia	Barmherzigkeit
Pss.	25	6.1	racham	oiktirmon	mercies, tender	miserationem	Barmherzigkeit
Pss.	25	6.2	cheded	eleisou	lovingkindness	miser cordiaru	Güte
Pss.	25	7	cheded	eleos	mercy	miser cordiam	Barmherzigkeit
Pss.	25	10	cheded	eleos	mercy	miser cordia	Güte
Pss.	25	16	chanan	eleison	mercy	miserere	gnädig
Pss.	26	3	cheded	eleos	lovingkindness	miser cordia	Güte
Pss.	27	7	chanan	eleison	mercy	miserere	gnädig
Pss.	30	5	ratsown	thelimati	favor	repropitiacione	Gnade
Pss.	30	7	ratsown	thelimati	favor	voluntate	Wohlgefallen
Pss.	30	10	chanan	eleison	mercy	miserere	gnädig
Pss.	31	7	cheded	eleei	mercy	miser cordia	Güte
Pss.	31	9	chanan	eleison	mercy	miserere	gnädig
Pss.	31	16	cheded	eleei	mercies	miser cordia	Güte
Pss.	31	21	cheded	eleos	kindness	miser cordiam	Güte
Pss.	32	10	cheded	eleos	mercy	miser cordia	Güte
Pss.	33	5	cheded	eleous	goodness	miser cordia	Güte
Pss.	33	18	cheded	eleos	mercy	miser cordiam	Güte
Pss.	33	22	cheded	eleos	mercy	miser cordia	Güte
Pss.	35	27	chaphets	oithelontes	favor	volunt	gönnen
Pss.	36	5	cheded	eleos	mercy	miser cordia	Güte
Pss.	36	7	cheded	eleos	lovingkindness	miser cordia	Güte
Pss.	36	10	cheded	eleos	lovingkindness	miser cordiam	Güte

Bk	Ch	Vs	Hebrew	Septuagint	KJV	Vulgate	Luther
Pss.	37	21	chanan	oiktirei	mercy	tribuit	barmherzig
Pss.	40	10	cheded	eleos	lovingkindness	misericordiam	Güte
Pss.	40	11.1	racham	oiktirmous	mercies, tender	misericordias	barmherzig
Pss.	40	11.2	cheded	eleos	lovingkindness	misericordia	Güte
Pss.	41	11	chanan	eleison	favor	miserere	gnädig
Pss.	42	8	cheded	eleos	lovingkindness	misericordiam	Güte
Pss.	44	3	ratsah	eudokisas	favor	conplacuisti	Wohlgefallen
Pss.	44	26	cheded	onomatos	mercies	misericordiam	Güte
Pss.	45	2	chen	charis	grace	gratia	Huld
Pss.	45	12	paniyim	prosopon	favor	facies	Gunst
Pss.	48	9	cheded	eleos	lovingkindness	misericordiam	Güte
Pss.	51	1.1	chanan	eleison	mercies, tender	miserere	gnädig
Pss.	51	1.2	cheded	eleos	lovingkindness	misericordiam	Güte
Pss.	51	1.3	racham	oiktirmon	mercy	miserationem	Barmherzigkeit
Pss.	52	8	cheded	eleos	mercy	misericordia	Güte
Pss.	57	1.1	chanan	eleison	merciful	miserere	gnädig
Pss.	57	1.2	chanan	eleison	merciful	miserere	gnädig
Pss.	57	3	cheded	eleos	mercy	misericordiam	Gnade
Pss.	57	10	cheded	eleos	mercy	misericordia	Güte
Pss.	59	10	cheded	eleos	mercy	misericordia	Güte
Pss.	59	16	cheded	eleos	mercy	misericordiam	Güte
Pss.	59	17	cheded	eleos	mercy	misericordia	gnädiger
Pss.	61	7	cheded	eleos	mercy	misericordia	Güte
Pss.	62	12	cheded	eleos	mercy	misericordia	gnädig
Pss.	63	3	cheded	eleos	lovingkindness	misericordia	Güte
Pss.	66	20	cheded	eleos	mercy	misericordiam	Güte
Pss.	69	13	cheded	eleos	mercy	misericordiae	Gnade
Pss.	69	16.1	cheded	eleos	lovingkindness	misericordia	Güte
Pss.	69	16.2	racham	oiktirmon	mercies, tender	miseriationem	Barmherzigkeit
Pss.	69	20	nuwd	sullupoumenon	pity	contristaretur	Mitleid
Pss.	77	7	ratsah	eudokisai	favorable	repropitiabitur	Gnade
Pss.	77	8	cheded	eleos	mercy	misericordia	Güte
Pss.	78	38	rachuwm	oiktirmon	compassion	misericors	barmherzig
Pss.	84	11	chen	charis	grace	gratiam	Gnade
Pss.	85	1	ratsah	eudokisas	favorable	placatus	gnädig
Pss.	85	7	cheded	eleos	mercy	misericordiam	Gnade
Pss.	85	10	cheded	eleos	mercy	misericordia	Güte
Pss.	86	5.1	towb	christos	good	bonus	gut
Pss.	86	5.2	callach	epieikis	forgive	propitiabilis	gnädig
Pss.	86	5.3	cheded	eleos	mercy	misericordia	Güte
Pss.	86	13	cheded	eleos	mercy	misericordia	Güte
Pss.	86	15.1	rachuwm	oiktirmon	compassion	misericors	barmherzig
Pss.	86	15.2	channuwn	eleimon	gracious	clemens	gnädig
Pss.	86	15.3	cheded	eleos	mercy	misericordiae	Güte
Pss.	86	16	chanan	eleison	mercy	miserere	gnädig
Pss.	86	17	towb	agathon	good	bonitate	gut

Bk	Ch	Vs	Hebrew	Septuagint	KJV	Vulgate	Luther
Pss.	88	11	cheded	eleos	lovingkindness	miser cordia	Güte
Pss.	89	1	cheded	eleei	mercies	miser cordias	Gnade
Pss.	89	2	cheded	eleos	mercy	miser cordia	Gnade
Pss.	89	14	cheded	eleos	mercy	miser cordia	Gnade
Pss.	89	17	ratsown	eudokia	favor	miser cordiam	Gnade
Pss.	89	24	cheded	eleos	mercy	miser cordia	Gnade
Pss.	89	28	cheded	eleos	mercy	miser cordiam	Gnade
Pss.	89	33	cheded	eleos	lovingkindness	miser cordiam	Gnade
Pss.	89	49	cheded	eleei	lovingkindness	miser cordiae	Gnade
Pss.	90	14	cheded	eleous	mercy	miser cordia	Gnade
Pss.	92	2	cheded	eleos	lovingkindness	miser cordiam	Gnade
Pss.	94	18	cheded	eleos	mercy	miser cordia	Gnade
Pss.	98	3	cheded	eleous	mercy	miser cordiae	Gnade
Pss.	100	5	cheded	eleos	mercy	miser cordia	Gnade
Pss.	101	1	cheded	eleos	mercy	miser cordiam	Gnade
Pss.	102	13.1	racham	oiktiriseis	mercy	misereberis	erbarmen
Pss.	102	13.2	chanan	oiktirisai	favor	misereberis	gnädig
Pss.	102	14.1	chanan	oiktirisousin	favor	miserabilem	es jammert sie
Pss.	103	4.1	cheded	eleei	lovingkindness	miser cordia	Gnade
Pss.	103	4.2	racham	oiktirmois	mercies, tender	miserationibus	Barmherzigkeit
Pss.	103	8.1	rachuwm	oiktirmon	merciful	misericors	barmherzig
Pss.	103	8.2	channuwn	eleimon	gracious	clemens	gnädig
Pss.	103	8.3	cheded	eleos	mercy	miserationis	Güte
Pss.	103	11	cheded	eleos	mercy	miser cordia	Gnade
Pss.	103	17	cheded	eleos	mercy	miser cordia	Gnade
Pss.	106	1	cheded	eleos	mercy	miser cordia	Güte
Pss.	106	4	ratsown	eudokia	favor	repropitiatione	Gnade
Pss.	106	7	cheded	eleous	mercies	miser cordiae	Güte
Pss.	106	45	cheded	eleous	mercies	miser cordiae	Güte
Pss.	107	1	cheded	eleos	mercy	miser cordia	Güte
Pss.	107	8	cheded	eleei	goodness	miser cordiam	Güte
Pss.	107	15	cheded	eleei	goodness	miser cordiam	Güte
Pss.	107	21	cheded	eleei	goodness	miser cordiam	Güte
Pss.	107	31	cheded	eleei	goodness	miser cordiam	Güte
Pss.	107	43	cheded	eleei	lovingkindness	miser cordias	Wohltaten
Pss.	108	4	cheded	eleos	mercy	miser cordia	Gnade
Pss.	109	12.1	cheded	antilmptor	mercy	misereatur	Gutes
Pss.	109	12.2	chanan	oiktirmon	favor	clemens	erbarme
Pss.	109	16	cheded	eleos	mercy	miser cordiam	Barmherzigkeit
Pss.	109	21	cheded	eleos	mercy	miser cordia	Gnade
Pss.	109	26	cheded	eleos	mercy	miser cordiam	Gnade
Pss.	111	4.1	channuwn	eleimon	gracious	clemens	gnädige
Pss.	111	4.2	rachuwm	oiktirmon	compassion	misericors	barmherzige
Pss.	112	4.1	channuwn	eleimon	gracious	clemens	Gnädigen
Pss.	112	4.2	rachuwm	oiktirmon	compassion	misericors	Barmherzigen
Pss.	112	5	chanan	oiktiron	favor	clemens	barmherzig

Bk	Ch	Vs	Hebrew	Septuagint	KJV	Vulgate	Luther
Pss.	115	1	cheded	eleei	mercy	miser cordiam	Gnade
Pss.	116	5.1	channuwn	eleimon	gracious	clemens	gnädig
Pss.	116	5.2	racham	elea	merciful	misericors	barmherzig
Pss.	117	2	cheded	eleos	merciful	miser cordia	Gnade
Pss.	118	1	cheded	eleos	mercy	miser cordia	Güte
Pss.	118	2	cheded	eleos	mercy	miser cordia	Güte
Pss.	118	3	cheded	eleos	mercy	miser cordia	Güte
Pss.	118	4	cheded	eleos	mercy	miser cordia	Güte
Pss.	118	29	cheded	eleos	mercy	miser cordia	Güte
Pss.	119	41	cheded	eleos	mercies	miser cordiae	Gnade
Pss.	119	58.1	paniyim	prosopou	favor	vultum	Gunst
Pss.	119	58.2	chanan	eleison	merciful	miserere	gnädig
Pss.	119	64	cheded	eleous	mercy	miser cordia	Güte
Pss.	119	76	cheded	eleos	merciful	miser cordia	Gnade
Pss.	119	77	racham	oiktirmoi	mercies, tender	miser cordiae	Barmherzigkeit
Pss.	119	88	cheded	eleos	lovingkindness	miser cordiam	Gnade
Pss.	119	124	cheded	eleos	mercy	miser cordiam	Gnade
Pss.	119	149	cheded	eleos	lovingkindness	miser cordiam	Gnade
Pss.	119	156	racham	oiktirmoi	mercies, tender	miser cordiae	Barmherzigkeit
Pss.	119	159	cheded	eleei	lovingkindness	miser cordiam	Gnade
Pss.	123	2	chanan	oiktirisai	mercy	miser eatur	gnädig
Pss.	123	3	chanan	eleison	mercy	miserere	gnädig
Pss.	130	7	cheded	eleos	mercy	miser cordia	Gnade
Pss.	136	1	cheded	eleos	mercy	miser cordia	Güte
Pss.	138	2	cheded	eleei	lovingkindness	miser cordia	Güte
Pss.	138	8	cheded	eleos	mercy	miser cordia	Güte
Pss.	141	5	cheded	eleei	kindness	miser cordia	freundlich
Pss.	143	8	cheded	eleos	lovingkindness	miser cordiam	Gnade
Pss.	143	12	cheded	eleei	mercy	miser cordia	Güte
Pss.	145	8.1	channuwn	oiktirmon	gracious	clemens	gnädig
Pss.	145	8.2	rachuwm	eleimon	compassion	misericors	barmherzig
Pss.	145	8.3	cheded	eleos	mercy	miserationis	Güte
Pss.	147	11	cheded	eleos	mercy	miser cordiam	Güte
Isa.	9	17	racham	eleisei	mercy	miser ebitur	erbarmen
Isa.	13	18	racham	eleisosin	pity	miser eantur	erbarmen
Isa.	14	1	racham	eleisei	mercy	miser ebitur	erbarmen
Isa.	16	5	cheded	eleous	mercy	miser cordia	Gnaden
Isa.	26	10	chanan	pepautai	favor	miser eamur	Gnade
Isa.	27	11.1	racham	oiktirisi	mercy	miser ebitur	erbarmt
Isa.	27	11.2	chanan	eleisi	favor	parcet	gnädig
Isa.	30	18.1	chanan	oiktirisai	gracious	miser eatur	gnädig
Isa.	30	18.2	racham	eleisai	mercy	parcens	erbarme
Isa.	47	6	racham	eleos	mercy	miser cordias	Barmherzigkeit
Isa.	49	10	racham	eleon	mercy	miser ator	Erbarmer
Isa.	49	13	racham	eleisai	mercy	miser ebitur	erbarmt
Isa.	49	15	racham	eleisai	compassion	miser eatur	erbarme

Bk	Ch	Vs	Hebrew	Septuagint	KJV	Vulgate	Luther
Isa.	54	8.1	cheched	eleei	kindness	misericordia	Gnade
Isa.	54	8.2	racham	eleiso	mercy	misertus	erbarmen
Isa.	54	10	cheched	eleos	kindness	misericordia	Gnade
Isa.	55	7	racham	eleithi	mercy	miserebitur	erbarmen
Isa.	60	10.1	ratsown	diaeleon	favor	reconciliatione	Gnade
Isa.	60	10.2	racham	egapesa	mercy	misertus	erbarme
Isa.	63	7.1	cheched	eleon	lovingkindness	miserationum	Gnade
Isa.	63	7.2	towb	eleos	goodness	bonorum	Güte
Isa.	63	7.3	racham	eleos	mercies	misericordiarum	Barmherzigkeit
Isa.	63	7.4	cheched	dikaiousnes	lovingkindness	misericordiarum	Gnade
Isa.	63	9	chemlah	pheidesthai	pity	indulgentia	Erbarmen

Appendix 2: NT Citations

Bk	Ch	Vs	Greek	KJV	Vulgate	Luther
Matt.	5	7.1	eleemon	merciful	misericordes	Barmherzigen
Matt.	5	7.2	eleeo	mercy	misericordiam	Barmherzigkeit
Matt.	9	13	eleos	mercy	misericordiam	Barmherzigkeit
Matt.	9	27	eleeo	mercy	miserere	erbarme dich
Matt.	9	36	splagchnizomai	compassion	misertus	jammerte es ihn
Matt.	11	25	exomologeo	thank	confiteor	preise
Matt.	12	7	eleos	mercy	misericordiam	Barmherzigkeit
Matt.	14	14	splagchnizomai	compassion	misertus	sie jammerten ihn
Matt.	15	22	eleeo	mercy	miserere	erbarme
Matt.	15	32	splagchnizomai	compassion	misereor	jammert mich
Matt.	15	36	eucharisteo	thanks	gratias	dankte
Matt.	17	15	eleeo	mercy	miserere	erbarme dich
Matt.	18	27	splagchnizomai	compassion	misertum	Erbarmen
Matt.	18	33.1	eleeo	compassion	misereri	erbarmen
Matt.	18	33.2	eleeo	pity	misertus	erbarmt
Matt.	20	30	eleeo	mercy	miserere	erbarme
Matt.	20	31	eleeo	mercy	miserere	erbarme
Matt.	20	34	splagchnizomai	compassion	misertus	jammerte
Matt.	23	23	eleos	mercy	misericordiam	Barmherzigkeit
Matt.	26	27	eucharisteo	thanks	gratias	dankte
Mark	1	41	splagchnizomai	compassion	misertus	jammerte
Mark	5	19	eleeo	compassion	misertus	erbarmt
Mark	6	34	splagchnizomai	compassion	misertus	jammerten
Mark	8	2	splagchnizomai	compassion	misereor	mich jammert
Mark	8	6	eucharisteo	thanks	gratias	dankte
Mark	9	22	splagchnizomai	compassion	misertus	erbarme dich
Mark	10	47	eleeo	mercy	miserere	erbarme dich
Mark	10	48	eleeo	mercy	miserere	erbarme dich
Luke	1	28	charitoo	favor	gratia	Begnadete
Luke	1	30	charis	favor	gratiam	Gnade
Luke	1	50	eleos	mercy	misericordia	Barmherzigkeit
Luke	1	54	eleos	mercy	misericordiae	Barmherzigkeit
Luke	1	58	eleos	mercy	misericordiam	Barmherzigkeit
Luke	1	72	eleos	mercy	misericordiam	Barmherzigkeit
Luke	1	78	eleos	mercy	misericordiae	Barmherzigkeit
Luke	2	38	anthomologeomai	thanks	confitebatur	pries
Luke	2	40	charis	grace	gratia	Gnade
Luke	2	52	charis	favor	gratia	Gnade
Luke	4	22	charis	gracious	gratiae	Gnade
Luke	6	32	charis	thanks	gratia	Dank
Luke	6	33	charis	thanks	gratia	Dank
Luke	6	34	charis	thanks	gratia	Dank
Luke	6	36.1	oiktirmon	merciful	misericordes	barmherzig
Luke	6	36.2	oiktirmon	merciful	misericors	barmherzig

Bk	Ch	Vs	Greek	KJV	Vulgate	Luther
Luke	7	13	splagchnizomai	compassion	miser cordia	jammerte sie ihn
Luke	10	21	exomologeo	thank	confiteor	preise
Luke	10	33	splagchnizomai	compassion	miser cordia	jammerte er ihn
Luke	10	37	eleos	mercy	miser cordiam	Barmherzigkeit
Luke	15	20	splagchnizomai	compassion	miser cordia	es jammerte ihn
Luke	16	24	eleeo	mercy	miserere	erbarme dich
Luke	17	9	charis	thanks	gratiam	dankt
Luke	17	13	eleeo	mercy	miserere	erbarme dich
Luke	17	16	eucharisteo	thanks	gratias	dankte
Luke	18	11	eucharisteo	thank	gratias	danke
Luke	18	13	hilaskomai	merciful	propitius	gnädig
Luke	18	38	eleeo	mercy	miserere	erbarme dich
Luke	18	39	eleeo	mercy	miserere	erbarme dich
Luke	22	17	eucharisteo	thanks	gratias	dankte
Luke	22	19	eucharisteo	thanks	gratias	dankte
John	1	14	charis	grace	gratiae	Gnade
John	1	16.1	charis	grace	gratiam	Gnade
John	1	16.2	charis	grace	gratia	Gnade
John	1	17	charis	grace	gratia	Gnade
John	6	11	eucharisteo	thanks	gratias	dankte
John	6	23	eucharisteo	thanks	gratias	Danksagung
John	11	41	eucharisteo	thanks	gratias	danke
Acts	2	47	charis	favor	gratiam	Wohlwollen
Acts	4	33	charis	grace	gratia	Gnade
Acts	6	8	pistis	faith	gratia	Gnade
Acts	7	10	charis	favor	gratiam	Gnade
Acts	7	46	charis	favor	gratiam	Gnade
Acts	11	23	charis	grace	gratiam	Gnade
Acts	13	43	charis	grace	gratia	Gnade
Acts	14	3	charis	grace	gratiae	Gnade
Acts	14	26	charis	grace	gratiae	Gnade
Acts	15	11	charis	grace	gratiam	Gnade
Acts	15	40	charis	grace	gratiae	Gnade
Acts	18	27	charis	grace	gratia	Gnade
Acts	20	24	charis	grace	gratiae	Gnade
Acts	20	32	charis	grace	gratiae	Gnade
Acts	24	3	eucharistia	thankfulness	gratiarum	Dankbarkeit
Acts	24	4	epieikeia	clemency	clementia	Güte
Acts	24	27	charis	pleasure	gratiam	Gunst
Acts	25	3	charis	favor	gratiam	Gunst
Acts	25	9	charis	pleasure	gratiam	Gunst
Acts	27	35	eucharisteo	thanks	gratias	dankte
Acts	28	2	philanthropia	kindness	humanitatem	Freundlichkeit
Acts	28	15	eucharisteo	thanked	gratias	dankte
Rom.	1	5	charis	grace	gratiam	Gnade
Rom.	1	7	charis	grace	gratia	Gnade

Bk	Ch	Vs	Greek	KJV	Vulgate	Luther
Rom.	1	8	eucharisteo	thank	gratias	dankte
Rom.	1	21	eucharisteo	thankful	gratias	Gedanken
Rom.	2	4.1	chrestotes	goodness	bonitatis	Güte
Rom.	2	4.2	chrestos	goodness	benignitas	Güte
Rom.	3	24	charis	grace	gratiam	Gnade
Rom.	4	4	charis	grace	gratiam	Gnade
Rom.	4	16	charis	grace	gratiam	Gnaden
Rom.	5	2	charis	grace	gratiam	Gnade
Rom.	5	15.1	charis	grace	gratia	Gnade
Rom.	5	15.2	charis	grace	gratiam	Gnade
Rom.	5	17	charis	grace	gratiae	Gnade
Rom.	5	20	charis	grace	gratia	Gnade
Rom.	5	21	charis	grace	gratia	Gnade
Rom.	6	1	charis	grace	gratia	Gnade
Rom.	6	14	charis	grace	gratia	Gnade
Rom.	6	15	charis	grace	gratia	Gnade
Rom.	6	17	charis	thanked	gratias	gedankt
Rom.	7	25	eucharisteo	thank	gratia	Dank
Rom.	9	15.1	eleeo	mercy	miserebor	gnädig
Rom.	9	15.2	eleeo	mercy	misereor	gnädig
Rom.	9	15.3	oikteiro	compassion	misereticordiam	erbarme
Rom.	9	15.4	oikteiro	compassion	miserebor	erbarme
Rom.	9	16	eleeo	mercy	miserentis	Erbarmen
Rom.	9	18	eleeo	mercy	miseretur	erbarmt
Rom.	9	23	eleos	mercy	misereticordiae	Barmherzigkeit
Rom.	11	5	charis	grace	gratiae	Gnade
Rom.	11	6.1	charis	grace	gratia	Gnade
Rom.	11	6.2	charis	grace	gratia	Gnade
Rom.	11	6.3	charis	grace	gratia	Gnade
Rom.	11	6.4	charis	grace	gratia	Gnade
Rom.	11	22.1	chrestotes	goodness	bonitatem	Güte
Rom.	11	22.2	chrestotes	goodness	bonitate	Güte
Rom.	11	22.3	chrestotes	goodness	bonitatem	Güte
Rom.	11	30	eleeo	mercy	misereticordiam	Barmherzigkeit
Rom.	11	31.1	eleos	mercy	misereticordiam	Barmherzigkeit
Rom.	11	31.2	eleeo	mercy	misereticordiam	Barmherzigkeit
Rom.	11	32	eleeo	mercy	misereatur	erbarme
Rom.	12	1	oiktirmos	mercies	misereticordiam	Barmherzigkeit
Rom.	12	3	charis	grace	gratiam	Gnade
Rom.	12	6	charis	grace	gratiam	Gnade
Rom.	12	8	eleeo	mercy	miseretur	Barmherzigkeit
Rom.	14	6	eucharisteo	thanks	gratias	dankt
Rom.	15	9	eleos	mercy	misereticordiam	Barmherzigkeit
Rom.	15	15	charis	grace	gratiam	Gnade
Rom.	16	4	eucharisteo	thanks	gratias	danke
Rom.	16	20	charis	grace	gratia	Gnade

Bk	Ch	Vs	Greek	KJV	Vulgate	Luther
1Cor.	1	3	charis	grace	gratia	Gnade
1Cor.	1	4.1	charis	grace	gratias	Gnade
1Cor.	1	4.2	eucharisteo	thanks	gratias	danke
1Cor.	1	14	eucharisteo	thanks	gratias	danke
1Cor.	3	10	charis	grace	gratiam	Gnade
1Cor.	7	25	eleeo	mercy	misereticordiam	Barmherzigkeit
1Cor.	10	30	eucharisteo	thanks	gratia	Danksagung
1Cor.	10	30.1	charis	grace	gratia	Danksagung
1Cor.	10	30.2	eucharisteo	thankfulness	gratias	danke
1Cor.	11	24	eucharisteo	thanks	gratias	dankte
1Cor.	14	16	eucharistia	thanks	benedictionem	Dankgebet
1Cor.	14	17	eucharisteo	thanks	gratias	Dankgebet
1Cor.	14	18	eucharisteo	thank	gratias	danke
1Cor.	15	10.1	charis	grace	gratia	Gnade
1Cor.	15	10.2	charis	grace	gratia	Gnade
1Cor.	15	10.3	charis	grace	gratia	Gnade
1Cor.	15	57	charis	thanks	gratias	Dank
1Cor.	16	23	charis	grace	gratia	Gnade
2Cor.	1	2	charis	grace	gratia	Gnade
2Cor.	1	3	oiktirmos	mercies	misereticordiarum	Barmherzigkeit
2Cor.	1	11	eucharisteo	thanks	gratie	Dank
2Cor.	1	12	charis	grace	gratia	Gnade
2Cor.	2	14	charis	thanks	gratias	gedankt
2Cor.	4	1	eleeo	mercy	misereticordiam	Barmherzigkeit
2Cor.	4	15	eucharistia	thanksgiving	gratia	Danksagung
2Cor.	4	15	charis	grace	gratiarum	Gnade
2Cor.	6	1	charis	grace	gratiam	Gnade
2Cor.	6	6	chrestotes	kindness	suavitate	Freundlichkeit
2Cor.	8	1	charis	grace	gratiam	Gnade
2Cor.	8	4	charis	gift	gratiam	mithelfen
2Cor.	8	6	charis	grace	gratiam	Wohltat
2Cor.	8	7	charis	grace	gratia	Wohltat
2Cor.	8	9	charis	grace	gratiam	Wohltat
2Cor.	8	16	charis	thanks	gratias	Dank
2Cor.	8	19	charis	grace	gratia	Gnade
2Cor.	9	8	charis	grace	bonum	Gnade
2Cor.	9	11	eucharistia	thanksgiving	gratiarum	Danksagung
2Cor.	9	12	eucharistia	thanksgivings	gratiarum	danken
2Cor.	9	14	charis	grace	gratiam	Gnade
2Cor.	9	15	charis	thanks	gratias	Dank
2Cor.	12	9	charis	grace	gratia	Gnade
2Cor.	13	14	charis	grace	gratia	Gnade
Gal.	1	3	charis	grace	gratia	Gnade
Gal.	1	6	charis	grace	gratiam	Gnade
Gal.	1	15	charis	grace	gratiam	Gnade
Gal.	2	9	charis	grace	gratiam	Gnade

Bk	Ch	Vs	Greek	KJV	Vulgate	Luther
Gal.	2	21	charis	grace	gratiam	Gnade
Gal.	5	4	charis	grace	gratia	Gnade
Gal.	5	22.1	chrestotes	gentleness	benignitas	Freundlichkeit
Gal.	5	22.2	agathosune	goodness	bonitas	Güte
Gal.	6	16	eleos	mercy	misericordia	Barmherzigkeit
Gal.	6	18	charis	grace	gratia	Gnade
Eph.	1	2	charis	grace	gratia	Gnade
Eph.	1	6	charis	grace	gratiae	Gnade
Eph.	1	7	charis	grace	gratiae	Gnade
Eph.	1	16	eucharisteo	thanks	gratias	danken
Eph.	2	4	eleos	mercy	misericordia	Barmherzigkeit
Eph.	2	5	charis	grace	gratia	Gnade
Eph.	2	7.1	charis	grace	gratiae	Gnade
Eph.	2	7.2	chrestotes	kindness	bonitate	Güte
Eph.	2	8	charis	grace	gratia	Gnade
Eph.	3	2	charis	grace	gratiae	Gnade
Eph.	3	7	charis	grace	gratiae	Gnade
Eph.	3	8	charis	grace	gratiae	Gnade
Eph.	4	7	charis	grace	gratia	Gnade
Eph.	4	29	charis	grace	gratiam	Segen
Eph.	5	4	eucharistia	thanks	gratiarum	Danksagung
Eph.	5	20	eucharisteo	thanks	gratias	Dank
Eph.	6	24	charis	grace	gratia	Gnade
Phil.	1	2	charis	grace	gratia	Gnade
Phil.	1	3	eucharisteo	thank	gratias	danke
Phil.	1	7	charis	grace	gratia	Gnade
Phil.	2	27	eleeo	mercy	misertus	erbarmt
Phil.	4	6	eucharistia	thanksgiving	gratiarum	Danksagung
Phil.	4	23	charis	grace	gratia	Gnade
Col.	1	2	charis	grace	gratia	Gnade
Col.	1	3	eucharisteo	thanks	gratias	danken
Col.	1	6	charis	grace	gratiam	Gnade
Col.	1	12	eucharisteo	thanks	gratias	Dank
Col.	2	7	eucharistia	thanksgiving	gratia	dankbar
Col.	3	12.1	oiktirmos	mercies	misericordiae	Erbarmen,
Col.	3	12.2	chrestotes	kindness	benignitatem	Freundlichkeit
Col.	3	15	eucharistos	thankful	gratias	dankbar
Col.	3	16	charis	grace	gratia	dankbar
Col.	3	17	eucharisteo	thanks	gratias	dankt
Col.	4	2	eucharistia	thanksgiving	gratiarum	Danksagung
Col.	4	6	charis	grace	gratia	Danksagung
Col.	4	18	charis	grace	gratia	Gnade
1The	1	1	charis	grace	gratia	Gnade
1The	1	2	eucharisteo	thanks	gratias	danken
1The	2	13	eucharisteo	thank	gratias	danken
1The	3	9	eucharistia	thanks	gratiarum	danken

Bk	Ch	Vs	Greek	KJV	Vulgate	Luther
1The	5	18	eucharisteo	thanks	gratias	dankbar
1The	5	28	charis	grace	gratia	Gnade
2The	1	3	eucharisteo	thank	gratias	danken
2The	2	13	eucharisteo	thanks	gratias	danken
2The	1	2	charis	grace	gratia	Gnade
2The	1	12	charis	grace	gratiam	Gnade
2The	2	16	charis	grace	gratia	Gnade
2The	3	18	charis	grace	gratia	Gnade
1Tim.	1	2.1	charis	grace	gratia	Gnade
1Tim.	1	2.2	eleos	mercy	misericordia	Barmherzigkeit
1Tim.	1	12	charis	thank	gratias	danke
1Tim.	1	13	eleeo	mercy	misericordiam	Barmherzigkeit
1Tim.	1	14	charis	grace	gratia	Gnade
1Tim.	1	16	eleeo	mercy	misericordiam	Barmherzigkeit
1Tim.	2	1	eucharistia	thanks	gratiarum	Danksagung
1Tim.	4	3	eucharistia	thanksgiving	gratiarum	Danksagung
1Tim.	4	4	eucharistia	thanksgiving	gratiarum	Danksagung
1Tim.	6	21	charis	grace	gratia	Gnade
2Tim.	1	2.1	charis	grace	gratia	Gnade
2Tim.	1	2.2	eleos	mercy	misericordia	Barmherzigkeit
2Tim.	1	9	charis	grace	gratiam	Gnade
2Tim.	1	16	eleos	mercy	misericordiam	Barmherzigkeit
2Tim.	1	18	eleos	mercy	misericordiam	Barmherzigkeit
2Tim.	2	1	charis	grace	gratia	Gnade
2Tim.	4	22	charis	grace	gratia	Gnade
2Tim.	1	3	charis	thank	gratias	danke
Titus	1	4	charis	grace	gratiam	Gnade
Titus	2	11	charis	grace	gratia	Gnade
Titus	3	4	chrestotes	kindness	benignitas	Freundlichkeit
Titus	3	5	eleos	mercy	misericordiam	Barmherzigkeit
Titus	3	7	charis	grace	gratia	Gnade
Titus	3	15	charis	grace	gratia	Gnade
Phlm.	1	3	charis	grace	gratia	Gnade
Phlm.	1	4	eucharisteo	thank	gratias	danke
Phlm.	1	25	charis	grace	gratia	Gnade
Heb,	4	16.1	charis	grace	gratiae	Gnade
Heb,	4	16.2	eleos	mercy	misericordiam	Barmherzigkeit
Heb,	4	16.3	charis	grace	gratiam	Gnade
Heb.	2	9	charis	grace	gratia	Gnade
Heb.	5	2	metriopatheo	compassion	condolere	mitfühlen
Heb.	10	28	oiktirmos	mercy	miseratione	Erbarmen
Heb.	10	29	charis	grace	gratiae	Gnade
Heb.	10	34	sumpatheo	compassion	compatio	mitleiden
Heb.	12	15	charis	grace	gratiae	Gnade
Heb.	12	28	charis	grace	gratiam	dankbar
Heb.	13	9	charis	grace	gratia	Gnade

Bk	Ch	Vs	Greek	KJV	Vulgate	Luther
Heb.	13	15	homologeō	thanks	confitentium	bekennen
Heb.	13	25	charis	grace	gratia	Gnade
Rev.	1	4	charis	grace	gratias	Gnade
Rev.	4	9	eucharistia	thanks	gratias	Dank
Rev.	7	12	eucharistia	thanksgiving	gratiarum	Dank
Rev.	11	17	eucharistēo	thanks	gratias	danken