

The West End Herald

Second Presbyterian Church, Greenville, SC



What *Hosanna* Means in the Bible

by Benjamin Shaw

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Where did the word *hosanna* come from? It is most likely an English transliteration of a Greek adaptation and transliteration of an Aramaic version of a Hebrew exclamation found in Psalm 118:25. The Hebrew is *hoshiah na*, while the Aramaic is *hosha na*. The move from the Aramaic to the Greek *hōsanna* is obvious, though it combines two words in Hebrew and Aramaic into one in Greek. The phrase in Hebrew (and in Aramaic) means, “Save, please!”—at least, that is the explanation most favored by scholars. Other suggestions for the origin have also been offered.

One proposal is that it derives from the joining of two Greek words *hōs ana*, which literally means “into up” and has the sense of exhorting people to lift up a word of praise. Another proposal is that it comes from the Aramaic word *ushena*, which means “power.” These alternate proposals have not been convincing to most who have studied the question.

Apart from the Hebrew original in Psalm 118:25, *hosanna* is found only in the gospel accounts of Jesus’ triumphal entry into Jerusalem (Matt. 21:9, 15; Mark 11:9, 10; John 12:13). In Mark’s account, the use of the word is followed immediately by a quotation from Psalm 118:26, making it more likely that *hosanna* originated from the phrase in Psalm 118 (see Mark 11:10). The word does not occur in Luke’s account of the triumphal entry.

*Save us, we pray,
O Lord!
O Lord, we pray,
give us success!*
Psalm 118:25

Meaning

What does *hosanna* mean? If the word is derived from Psalm 118:25, then its meaning is “Save, please!” and is directed at the Lord. A similar phrase using the same verb is found in Jeremiah 31:7:

O Lord, save your people, the remnant of Israel.

Other occurrences of the same verb used in a similar fashion are found in 2 Samuel 14:4 and 2 Kings 6:26. Over time, however, the phrase probably lost much of its original meaning and became a more general exclamation of praise, much like *hallelujah*. W.D. Davies and Dale C. Allison, in their Matthew commentary, put it this way: “Further, Did[ache] 10:6 preserves a eucharistic prayer in which ‘hosanna’ must mean ‘praise’ (‘Hosanna to the Son of David’). And then there is Lk 19:37-8, which omits ‘hosanna’ but refers to ‘praise’.” (The Didache is an ancient Christian work commonly collected with a number of early Christian writings known as “The Apostolic Fathers.”)

Use

How was *hosanna* used? By the New Testament period, it was used as an exclamation of praise, though the connection with Psalm 118 does not seem

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Gethin & Katie Jones

Gaëtan Jones (or Gethin to give you his real Welsh name!) is of Welsh origin and has lived in France for about ten years.

He has been a pastor in the International Presbyterian Church since 2018 and served for five years at the Chapelle de Nesle in Paris, where he was a member of the planter nucleus in 2012.

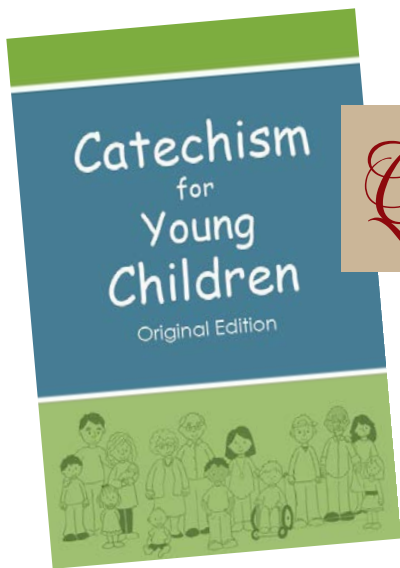


Before training at Westminster Theological Seminary in Philadelphia, USA, he worked with GBUs in Paris and at the offices of an international school in Paris. During this time he was able to serve and be trained in the Church of Ternes and the Chapel of Nesle.

It was during his service with the University Bible Groups in 2009–2011 that he felt a call and a desire to stay in France to seek to encourage and build up the Church.

Gethin and Katie moved to Lille in the north of France in 2023. About a year later, they began public worship services, Église de la Trinité. They have seen steady growth and are currently holding a membership class. They will soon be needing a large facility in which to conduct worship services.

Gethin and Katie have been married since 2021 and they have one son. ♦



Question 126:

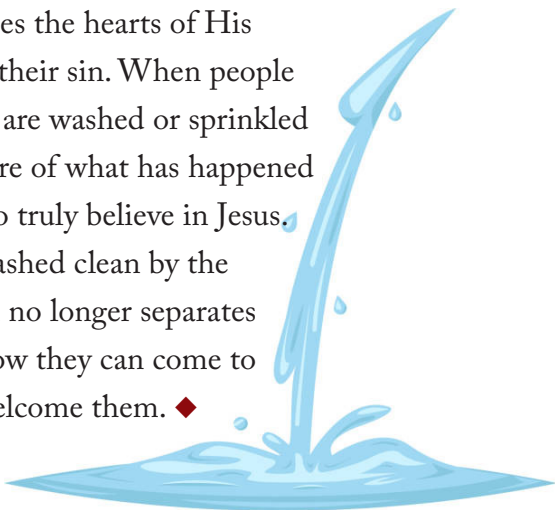
What sign is used in baptism?

Answer:

The washing with water.

Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Hebrews 10:22

The blood of Christ washes the hearts of His people. It cleans away all their sin. When people are baptized, their bodies are washed or sprinkled with water. This is a picture of what has happened to the hearts of those who truly believe in Jesus. Their hearts have been washed clean by the blood of Jesus Christ. Sin no longer separates God from His people. Now they can come to God, sure that He will welcome them. ♦



from *Training Hearts, Teaching Minds*, Starr Meade



at the corner of

River & Rhett



Left to right: Irene Sasser, Winnie Babington, Grace Nguyen, Eleanor Pomerlyan, Margaret Pomerlyan, Nicole Welch, Anna Martindale, Orla Johnson, & Emily Martindale.

Lightbringers is a discipleship ministry, modeled after Titus 2, for the young ladies of Second Presbyterian Church. All girls in grades 5–8 as well as their mothers are welcome. The last meeting this spring is Tuesday, April 15—English Country Dancing! Please contact Kathy Karr with any questions. ♦



April Birthdays

- 13 Geri Hansen, Nate Johnson Jr., Gabe Musco,
Luna Raper, Caroline Strickland, Chase Trautner
- 14 Tabitha Barringer
- 15 Caroline Mobley, Samuel Mobley, Ellie Mobley,
Kristen Owens, Elizabeth Pennington
- 17 Gerilyn McGaughran, Peggy Nickson
- 18 Russell McDaniel
- 19 Clark Brown, Jazilyn Seawright

Preparation for the Lord's Supper on April 27:

Who are to come to the table of the Lord?

Those who are truly displeased with themselves because of their sins and yet trust that these are forgiven them and that their remaining weakness is covered by the suffering and death of Christ, and who also desire more and more to strengthen their faith and amend their life. But hypocrites and those who do not repent eat and drink judgment upon themselves.

(Heidelberg Catechism #81)

This Week

MORNING SERMON

Dr. Richard D. Phillips
I, NEBUCHADNEZZAR
Daniel 4:28-37

EVENING SERMON

Dr. Richard D. Phillips
RAISED FOR OUR JUSTIFICATION
Romans 4:20-25

Sunday, April 13

- 8:30 A.M. MORNING WORSHIP
- 9:55 A.M. Children's Chapel (*Sanctuary*)
- 10:00 A.M. Sunday School
- 11:00 A.M. MORNING WORSHIP
- 5:00 P.M. Finance Committee (*Conference Room*)
- 5:30 P.M. Season of Prayer (*Chapel*)
- 6:00 P.M. EVENING WORSHIP
- 7:30 P.M. Reception (*Gym*)

Monday, April 14

- 6:30 A.M. Men's Bible Study (*Fellowship Hall*)
- 6:45 P.M. Joint Diaconate and Session Meeting (*Chapel*)

Tuesday, April 15

- 10:00 A.M. WIC Bible Study (*Fellowship Hall*)
- 6:30 P.M. Lightbringers (*Gym*)

Wednesday, April 16

- 12:00 P.M. Winsome Widows (*Fellowship Hall*)
No Evening Meal, Activities, or Service

Thursday, April 17

- 7:00 P.M. Maundy Thursday Service (*Sanctuary*)

Friday, April 18

- 11:45 A.M. Good Friday Luncheon (*Gym*)
- 12:30 P.M. Good Friday Service (*Sanctuary*)

Upcoming Events

spcgreenville.org/calendar

April 12	Masculine Mandate
April 13	Baptism Sunday
April 14	Joint Diaconate/Session Meeting
April 20	Easter Sunday
April 23	Evangelism Banquet
April 24	Calvary Presbytery (Downtown Presbyterian)
April 27	The Lord's Supper in the Evening Service
May 14	Graduation Banquet
May 17	Masculine Mandate
May 21	CAT Kids Program
May 25	Baptism Sunday
May 28	Summer Children's Choir Begins
June 1	All Adult Summer Sunday School Begins
June 16-21	Sr. High Summer Conference (Pawleys Island, SC)
June 23-27	PCA General Assembly (Chattanooga, TN)
July 7-11	Vacation Bible School
July 21-25	Jr. High Summer Conference (Ridge Haven, NC)

2025 **EASTER WEEK** Services

SUNDAY April 13 Palm Sunday / Evening Choral Service, 6:00 P.M.

WEDNESDAY April 16 No Wednesday Night Activities

THURSDAY April 17 Maundy Thursday Service, 7:00 P.M. (Sanctuary)

FRIDAY April 18 Good Friday Luncheon, 11:45 A.M. (Gym)
Good Friday Service, 12:30 P.M. (Sanctuary)

SUNDAY April 20 Sunrise Service, 7:00 A.M. (Mountain View Baptist Church)

Mountain View Baptist Church, 111 Cagle Street, Greenville

Breakfast, 8:00 A.M. (Second Presbyterian Church Gym)

Sunday School, 9:00 A.M. (Second Presbyterian Church)

One Worship Service, 10:00 A.M. (Second Presbyterian Church)

Sunday Evening Service, 6:00 P.M. (Second Presbyterian Church)



Announcements

Graduates

Please email the church office with the names of any high school or post-high school young people who will graduate this spring or summer. Also, please provide the school from which they are graduating. These young people will be honored at the annual Graduation Banquet on Wednesday, May 14. Our speaker this year is Rev. Jeffrey Early.

Choral Evening Service

In the evening worship service on Sunday, April 13, our Chancel Choir will present a selection of choral masterpieces, accompanied by chamber orchestra, in recognition and remembrance of Palm Sunday, and the events which followed the triumphal entry of our Lord into Jerusalem. This service on the first day of Easter Week, will focus on the glory of Christ Jesus and His atoning death on the cross for sinners. The people's shouts of "Hosanna!" are soon drowned by the calls for His crucifixion and death, which He then endures for the sake of we His people. Come and hear in word and song, the wonder of our great Savior!

Our prayer is that this service, and those throughout Easter Week: Maundy Thursday, Good Friday, and Easter Sunday, will glorify our Lord, Jesus Christ, encouraging and assisting you and your families to remember and re-consider the events of that most significant week in human history. May His name be exalted in our celebrations of Easter Week beginning on April 13, Palm Sunday.

Verlyn Smoker, Director of Music

Personhood Day

There will be a rally for Christians to *unite and end abortion* on April 23 at 12:00 P.M. at the SC State House (1100 Gervais Street, Columbia). Meet in the lobby on the first floor. Laura Fultz's father, Richard Cash, is a state senator working to get legislation passed to end abortion in South Carolina.

Death of a Church Member

Long-time church member Georgie Campbell died in Christ on Saturday, April 5. Visitation will be on Friday, April 11, at 1:00 P.M. at SPC and a Funeral Service will follow at 2:00 P.M.



Please bring finger foods for a Reception in the Gym after this Service!

to have entirely disappeared. Psalm 118 was part of what came to be known as the Hallel Psalms (Psalms 113–118). These psalms were chanted (or sung) at both Passover and the Feast of Tabernacles. Most scholars consider it likely that the “hymn” sung by Jesus and the disciples as they left the upper room was this singing of the Hallel Psalms (Matt. 26:30; Mark 14:26). Again, this connects the use of hosanna with the concluding section of Jesus’ earthly ministry.

It appears to be the case that by the first century, hosanna had acquired messianic overtones. Thus, the shouting of the crowd implied that they recognized Jesus as the long-promised Messiah. The response of the Pharisees to the shouting of the crowd also indicates that the scribes and the Pharisees understood the messianic implications of the shout (see Matt. 21:15–16; Luke 19:39–40). Jesus’ rebuke of the Pharisees shows that not only did Jesus recognize the messianic interpretation, but that He affirmed it as applying to Himself. By making clear the connection of this event with the concluding section of Jesus’ ministry, the gospel writers clearly expect the reader to accept the conclusion that Jesus is the Jewish Messiah, sent to save His people.

Application

In sum, the modern reader should understand the word *hosanna* to be an exclamation of praise directed especially at the promised Messiah, recognizing His person and rejoicing in the completion of His work. The use of *hosanna* in early Christian liturgies supports this view of the word. When we sing “Hosanna” in worship, we should remember the context of the great Hallel, especially Psalm 118 and the way it looks forward to the coming of the Messiah. We should also remember Jesus’ triumphal entry and the praise of the crowd, however fleeting. We should be directed to praise our messianic Savior with a deeper commitment and the prayer that our praise may not be fleeting, but enduring. ♦

Dr. Benjamin Shaw serves as professor of Old Testament at Reformation Bible College in Sanford, Florida. He is also a teaching elder in the Presbyterian Church in America. He earned his M.Div. from Pittsburgh Theological Seminary, Th.M. from Princeton Theological Seminary, and Ph.D. from Bob Jones University. He previously served as academic dean and professor of Hebrew and Old Testament at Greenville Presbyterian Theological Seminary.



Welcome to our New Members!



Evelyn Boudreau



Michael Chiles



Mauvianne Giusti



Orla Johnson



Ashley Knight



Connor O'Shields



Christopher & Caitlin Nieto
Owen, Margaret, Merritt



Kevin Thomas



Don & Daisy Wagner
Grace, Matthew, Thomas
William, Timothy, Andrew

Sunday, April 6

