**PENAL LAWS IN THE ENGLISH COLONIES IN AMERICA**

**ANGLICAN ESTABLISHMENTS**

**THE FIRST VIRGINIA CHARTER IN 1606 ESTABLISHED THE ANGLICAN CHURCH. THE SECOND, IN 1609, REPEATED THE TERMS OF THE ESTABLISHMENT AND PRESCRIBED THE OATH OF SUPREMACY. IN SUPPORT OF THE ESTABLISHMENT, THE DRACONIAN LAWS OF GOVERNOR DALE IN 1611 WERE DIRECTED MAINLY AGAINST THE MORAL LAXITY OF THE COLONISTS AND WERE SOON ABROGATED. WHEN LAWMAKING PASSED TO THE COLONIAL ASSEMBLY THE ESTABLISHMENT WAS MAINTAINED, BUT PENALIZING LAWS WERE STILL DIRECTED TOWARDS THE MORAL UPLIFT OF THE CHURCH. INTOLERANCE OF DISSENT WAS LATENT AND IMPLICIT. LORD BALTIMORE, REFUSING AS A CATHOLIC TO ACKNOWLEDGE THE ECCLESIASTICAL SUPREMACY OF THE KING, IN 1628 WAS DENIED TEMPORARY RESIDENCE IN THE COLONY. FOLLOWING THIS INCIDENT A NEW ACT OF UNIFORMITY PASSED THE ASSEMBLY, FINING ABSENTEES FROM SERVICE. ANOTHER, IN 1642, SPECIFICALLY DISENFRANCHISED CATHOLICS AND ENFORCED THE EXPULSION, WITHIN FIVE DAYS, OF A PRIEST COMING TO THE COLONY. UNDER GOVERNOR BERKELEY AN ACT, DIRECTED MAINLY AGAINST THE PURITAN FRANCHISE, WAS LIMITED TO CHURCH MEMBERS. MEN MAKING ACTIVE PROFESSION OF AN ALIEN FAITH WERE BANISHED. THE GENERAL COURT MADE PROVISION FOR A GENERAL CHURCH TAX TO BE LEVIED AND COLLECTED BY CIVIL OFFICERS. IN 1631 CAME THE FAMOUS LAW ADMITTING ONLY CHURCH MEMBERS TO CIVIC FREEDOM. IN 1635 THE MAGISTRATES WERE GIVEN INQUISITIONAL POWERS OVER THE CHURCHES THEMSELVES. CONGREGATIONALISM BECAME LAW AND CHURCH AND STATE WERE IDENTICAL. COLONISTS WERE COMPELLED TO LIVE WITHIN EASY DISTANCE OF MEETING HOUSES. HERESY WAS PUNISHED BY BANISHMENT. CONTEMPT TOWARD MINISTERS MERITED MAGISTERIAL REPROOF, A FINE, OR STANDING PLACARDED ON A BLOCK. IN 1656 DENIAL OF THE HOLY BIBLE MEANT WHIPPING OR BANISHMENT, AND AS LATE AS 1697 A LAW AGAINST "BLASPHEMY AND ATHEISM" MENTIONS AS PENALTIES THE PILLORY, WHIPPING, AND BORING THE TONGUE WITH RED-HOT IRONS. CATHOLICS OF COURSE WERE NOT SUFFERED TO LIVE IN THE COLONY, AND JESUITS, IF BANISHED, WERE TO BE PUT TO DEATH ON RETURN. THE LATTER LAW WAS NEVER ENFORCED, THOUGH LATENT INTOLERANCE MAY BE DETECTED IN SUCH AN ORDINANCE AS THAT OF 1659 MAKING THE OBSERVANCE OF CHRISTMAS A PUNISHABLE OFFENCE. THE PERSECUTION OF QUAKERS AND THE INFLICTING OF THE DEATH PENALTY IN FOUR INSTANCES BROUGHT ABOUT A REBELLION WITHIN THE COLONY WHICH, WITH THE ENDEAVOUR OF THE CROWN TO FORCE RECOGNITION OF THE ANGLICAN CHURCH, WORKED THE INITIAL MOVEMENT IN UNDERMINING THE THEOCRACY. WITH THE APPOINTMENT OF A ROYAL GOVERNOR THE FRANCHISE WAS BROADENED, EPISCOPALIANISM WAS ESTABLISHED, AND IT WAS DECREED IN 1691 THAT "FOREVER HEREAFTER THERE SHALL BE LIBERTY OF CONSCIENCE ALLOWED IN THE WORSHIP OF GOD TO ALL CHRISTIANS (EXCEPT PAPISTS)".**

**IN CONNECTICUT, CONGREGATIONALISM UNDER ITS FAMOUS INSTRUMENT, THE SAYBROOK PLATFORM, BECAME THE STATE RELIGION. BUT TOLERATION WAS UNSTINTINGLY ALLOWED TO EVERY OTHER LICENSED RELIGION. EVEN LAWS AGAINST QUAKERS, APPARENTLY UNENFORCED, IMPOSED PENALTIES NOT UPON THEM BUT UPON THE COMMUNITIES THAT HARBOURED THEM; WHILE THE UNIVERSAL "EXCEPT PAPISTS" PHRASE IS SIGNIFICANTLY LACKING, THOUGH IN 1743 A LAW ALLOWED DISSENTERS "BEING PROTESTANTS" TO APPLY FOR RELIEF.**

**THE SHORT-LIVED ATTEMPT OF THE SETTLEMENT AT NEW HAVEN TO FOUND A THEOCRATIC COLONY BASED UPON THE MOSAIC LAW IS INTERESTING ONLY IN ITS FAILURE. THE FAMOUS "BLUE LAWS", NOW KNOWN TO BE IRONIC FORGERIES, WERE NOT MUCH MORE SEVERE THAN THE MOSAIC PENALTIES ENFORCED BY THE NEW HAVEN LEGISLATURE, ACCORDING TO THEIR OWN RECORDS. THE COLONY WAS SOON INCORPORATED WITH THAT OF CONNECTICUT, IN WHOSE DEMOCRATIC TOLERANCE IT WAS SPEEDILY ABSORBED.**

**THE FIRST SETTLERS OF NEW HAMPSHIRE ESTABLISHED A BROADLY TOLERANT CONGREGATIONALISM WHICH ALLOWED CIVIL PRIVILEGES TO BE INDEPENDENT OF RELIGIOUS BELIEF, BUT THE PURITAN ESTABLISHMENT WAS FIRMLY PLANTED THROUGHOUT THE YEARS OF THE COLONY'S UNION WITH MASSACHUSETTS. TO THE INFLUENCE OF THIS UNION, PERHAPS, MAY BE TRACED THE SINGLE EXAMPLE OF PERSECUTION IN THE COLONY, THAT AGAINST THREE QUAKERS IN 1659. IN 1679 THE UNION WITH MASSACHUSETTS WAS DISSOLVED, AND A ROYAL GOVERNOR SOUGHT, UNSUCCESSFULLY, TO ENFORCE THE ESTABLISHMENT OF THE ANGLICAN CHURCH. THE ASSEMBLY OF 1680 FIXED THE CONGREGATIONAL ESTABLISHMENT. THE FRANCHISE WAS LIMITED TO PROTESTANTS, AND SUBSEQUENT LAWS NOTABLY THOSE OF 1692, 1702 & 1714, DEFINED THE UNION OF CHURCH AND STATE, ALLOWING THE CONSTABLE TO COLLECT THE CHURCH TAX-THAT FROM DISSENTERS TO GO TO THE SUPPORT OF THEIR OWN MINISTERS. UNDER THE TOLERATION ACT OF 1689 ALL CITIZENS WERE OBLIGED TO MAKE A DECLARATION AGAINST THE POPE AND THE DOCTRINES OF THE CATHOLIC CHURCH.**

**CHANGING ESTABLISHMENTS**

**UNDER THE DUKE OF YORK ALL CHURCHES WERE ESTABLISHED WITH GOVERNMENTAL RIGHTS, THOUGH THOSE OF POWER AND INDUCTION WERE PLACED IN THE GOVERNOR'S HANDS. PERSECUTION FOR CONSCIENCE'S SAKE SEEMS UNRECORDED. MUCH OF THIS TOLERANT ATTITUDE IS DUE TO THE OLDER DUTCH FOUNDATION. IT WAS RENEWED IN THE "CHARTER OF LIBERTIES", PASSED BY THE ASSEMBLY IN 1683. WHEN THE DUKE OF YORK CAME TO THE THRONE A FAINT ATTEMPT WAS MADE TO ESTABLISH THE ANGLICAN CHURCH. LATER THE COUNCIL SUSPENDED "ALL ROMAN CATHOLICS FROM COMMAND AND PLACES OF TRUST", AND THE FRANCHISE WAS SOON CONFINED TO PROTESTANTS. THIS ATTITUDE WAS GIVEN UNIVERSAL ROYAL WARRANT UNDER THE GREAT TOLERATION ACT, AND A SUPPOSITITIOUS ESTABLISHED CHURCH EXISTED IN NEW YORK TO THE AMERICAN REVOLUTION, SUFFERING THE SAME KIND OF POLITICAL OPPOSITION THAT THE ESTABLISHMENT ENDURED IN VIRGINIA AND THE CAROLINAS. THE ESTABLISHMENT SEIZED CHURCH PROPERTY AND BANISHED MORAVIANS, UNDER THE BELIEF THAT THEY WERE "DISGUISED PAPISTS", THOUGH ITS POWERS BEGAN TO WANE BEFORE THE AMERICAN REVOLUTION.**

**THE PALATINATE OF MARYLAND UNDER THE BALTIMORES FURNISHES, WITH THE COLONY OF RHODE ISLAND, THE FIRST EXAMPLE IN HISTORY OF A COMPLETE SEPARATION OF CHURCH AND STATE WITH RELIGIOUS TOLERANCE. RELIGIOUS FREEDOM WAS PROCLAIMED IN THE FAMOUS "ACT FOR CHURCH LIIBERTIES", PASSED BY THE ASSEMBLY AND PRACTICALLY CARRIED OUT. UNDER THIS CATHOLIC TOLERATION A CATHOLIC WAS FINED FOR "INTERFERING BY OPPROBRIOUS REPROACHES WITH TWO PROTESTANTS", AND JESUITS WERE REFUSED THE PRIVILEGES OF THE CANON LAW. THE TOLERATION ACT OF 1649 DENIED TOLERATION ONLY TO NON-CHRISTIANS AND UNITARIANS, AND IMPOSED UPON EVERY RESIDENT AN OATH DECLARING FOR LIBERTY OF CONSCIENCE. THE OUTCOME OF THE DISGRACEFUL PURITAN "PLOT" RESULTED IN THE VOIDING OF THE CHARTER, THE ERECTION OF MARYLAND AS A ROYAL PROVINCE, AND THE EPISCOPAL ESTABLISHMENT IN 1692. THE MAJORITY OF THE COLONISTS WERE SO OVERWHELMINGLY NON-EPISCOPAL THAT THE LEGISLATURES NEVER SEEM TO HAVE INSISTED UPON CONFORMITY, THOUGH THEY COMPELLED CHURCH SUPPORT. AGAINST CATHOLICS ALONE PERSECUTION ENDURED. THEY WERE DEPRIVED OF ALL CIVIL AND RELIGIOUS RIGHTS — THE LATTER ONLY IN PRIVATE HOMES; THE LAW OF 1704 LAID A TAX OF TWENTY SHILLINGS ON EVERY IRISH SERVANT IMPORTED; WHILE IN 1715 IT WAS ENACTED THAT CHILDREN OF A PROTESTANT FATHER AND A CATHOLIC MOTHER COULD, IN CASE OF THE FATHER'S DEATH, BE TAKEN FROM THE MOTHER. HOWEVER, THE FIRST CATHOLIC CHURCH OF BALTIMORE WAS ERECTED WITHOUT OPPOSITION IN 1763, THOUGH THE RIGHTS OF THE FRANCHISE WERE NOT EXTENDED TO CATHOLICS UNTIL THE AMERICAN REVOLUTION PUT AN END TO ALL PENAL ENACTMENTS.**

**THE PRESBYTERIAN AND QUAKER SETTLERS OF THE JERSEYS, UNDER THEIR PROPRIETORS, WERE GRANTED ENTIRE LIBERTY OF CONSCIENCE. BUT WITH THE ASSUMPTION OF THE PROVINCES, THE CROWN SEEMS TO HAVE ASSUMED THAT, PER SE, THE ANGLICAN CHURCH WAS ESTABLISHED, THOUGH NO SPECIFIC ACT TO THAT EFFECT SEEMS TO HAVE BEEN PASSED. AT ANY RATE, EXCEPTING TROUBLES WITH QUAKERS IN THE FRENCH WARS, THE ANNALS OF NEW JERSEY ARE FREE FROM RECORDS OF OFFICIAL PERSECUTION, THOUGH CATHOLICS WERE DISENFRANCHISED WHEN JERSEY BECAME A ROYAL PROVINCE. GEORGIA WITH ITS TWOSCORE YEARS OF PROVINCIAL HISTORY EXCLUDED "PAPISTS" FROM ITS CONFINES. THE ANGLICAN CHURCH ENTERED WITH THE CROWN AND WAS FORMALLY, THOUGH UNSUCCESSFULLY, ESTABLISHED BY THE COLONIAL LEGISLATURE IN 1758, THE SETTLEMENT REMAINING FROM THE BEGINNING INDIFFERENT TOWARD DISSENT.**

**THE FREE COLONIES**

**TWO COLONIES, THOSE OF RHODE ISLAND AND PENNSYLVANIA (WITH ITS OFFSPRING, DELAWARE) PROCLAIMED ABSOLUTE SEPARATION OF CHURCH AND STATE. THE FORMER LABOURED FOR LONG UNDER THE ACCUSATION OF DENYING CITIZENSHIP TO CATHOLICS, BUT THIS CHARGE IS PROBABLY BASED ON AN ERROR OF THE COMMITTEE THAT PREPARED THE REVISED STATUTES FOR THE PUBLIC PRINTER; WHILE THE PENNSYLVANIA COMMONWEALTH DEPARTS FROM THE PRINCIPLES OF RHODE ISLAND IN RESTRICTING THE RIGHT TO HOLD OFFICE TO CHRISTIANS AND THOSE WHO BELIEVE IN THE EXISTENCE OF GOD. IN SPITE OF THE PROTEST OF PENN, THAT PART OF THE TEST OATH REQUIRED UNDER THE GREAT TOLERATION ACT, EXCLUDING CATHOLICS FROM CIVIL RIGHTS, WAS ADOPTED BY THE COLONIAL ASSEMBLY IN 1705 AND ENDURED UNTIL THE REVOLUTION, WHEN THE DISARMING ACT WAS PASSED, BUT NEVER ENFORCED.**

**SLAVERY AND CHRISTIANITY**

**HOW NUMEROUS THE SLAVES WERE IN ROMAN SOCIETY WHEN CHRISTIANITY MADE ITS APPEARANCE, HOW HARD WAS THEIR LOT, AND HOW THE COMPETITION OF SLAVE LABOUR CRUSHED FREE LABOUR IS NOTORIOUS. IT IS THE SCOPE OF THIS ARTICLE TO SHOW WHAT CHRISTIANITY HAS DONE FOR SLAVES AND AGAINST SLAVERY, FIRST IN THE ROMAN WORLD, NEXT IN THAT SOCIETY WHICH WAS THE RESULT OF THE BARBARIAN INVASIONS, AND LASTLY IN THE MODERN WORLD.**

**THE CHURCH AND ROMAN SLAVERY**

**THE FIRST MISSIONARIES OF THE GOSPEL, MEN OF JEWISH ORIGIN, CAME FROM A COUNTRY WHERE SLAVERY EXISTED. BUT IT EXISTED IN JUDEA UNDER A FORM VERY DIFFERENT FROM THE ROMAN FORM. THE MOSAIC LAW WAS MERCIFUL TO THE SLAVE (EXODUS 21; LEVITICUS 25; DEUTERONOMY 15:21) AND CAREFULLY SECURED HIS FAIR WAGE TO THE LABOURER (DEUTERONOMY 24:15). IN JEWISH SOCIETY THE SLAVE WAS NOT AN OBJECT OF CONTEMPT, BECAUSE LABOUR WAS NOT DESPISED AS IT WAS ELSEWHERE. NO MAN THOUGHT IT BENEATH HIM TO PLY A MANUAL TRADE. THESE IDEAS AND HABITS OF LIFE THE APOSTLES BROUGHT INTO THE NEW SOCIETY WHICH SO RAPIDLY GREW UP AS THE EFFECT OF THEIR PREACHING. AS THIS SOCIETY INCLUDED, FROM THE FIRST, FAITHFUL OF ALL CONDITIONS — RICH AND POOR, SLAVES AND FREEMEN — THE APOSTLES WERE OBLIGED TO UTTER THEIR BELIEFS AS TO THE SOCIAL INEQUALITIES WHICH SO PROFOUNDLY DIVIDED THE ROMAN WORLD. "FOR AS MANY OF YOU AS HAVE BEEN BAPTIZED IN CHRIST, HAVE PUT ON CHRIST. THERE IS NEITHER JEW NOR GREEK: THERE IS NEITHER BOND NOR FREE: THERE IS NEITHER MALE NOR FEMALE. FOR YOU ARE ALL ONE IN CHRIST JESUS" (GALATIANS 3:27-28; CF. 1 CORINTHIANS 12:13). FROM THIS PRINCIPLE ST. PAUL DRAWS NO POLITICAL CONCLUSIONS. IT WAS NOT HIS WISH, AS IT WAS NOT IN HIS POWER, TO REALIZE CHRISTIAN EQUALITY EITHER BY FORCE OR BY REVOLT. SUCH REVOLUTIONS ARE NOT AFFECTED OF A SUDDEN. CHRISTIANITY ACCEPTS SOCIETY AS IT IS, INFLUENCING IT FOR ITS TRANSFORMATION THROUGH, AND ONLY THROUGH, INDIVIDUAL SOULS. WHAT IT DEMANDS IN THE FIRST PLACE FROM MASTERS AND FROM SLAVES IS, TO LIVE AS BRETHREN — COMMANDING WITH EQUITY, WITHOUT THREATENING, REMEMBERING THAT GOD IS THE MASTER OF ALL - OBEYING WITH FEAR, BUT WITHOUT SERVILE FLATTERY, IN SIMPLICITY OF HEART, AS THEY WOULD OBEY CHRIST (CF. EPHESIANS 6:9; COLOSSIANS 3:22-4; 4:1).**

**THIS LANGUAGE WAS UNDERSTOOD BY MASTERS AND BY SLAVES WHO BECAME CONVERTS TO CHRISTIANITY. BUT MANY SLAVES WHO WERE CHRISTIANS HAD PAGAN MASTERS TO WHOM THIS SENTIMENT OF FRATERNITY WAS UNKNOWN, AND WHO SOMETIMES EXHIBITED THAT CRUELTY OF WHICH MORALISTS AND POETS SO OFTEN SPEAK. TO SUCH SLAVES ST. PETER POINTS OUT THEIR DUTY: TO BE SUBMISSIVE "NOT ONLY TO THE GOOD AND GENTLE, BUT ALSO TO THE FORWARD", NOT WITH A MERE INERT RESIGNATION, BUT TO GIVE A GOOD EXAMPLE AND TO IMITATE CHRIST, WHO ALSO SUFFERED UNJUSTLY (1 PETER 2:18, 23-4). IN THE EYES OF THE APOSTLES, A SLAVE'S CONDITION, PECULIARLY WRETCHED, PECULIARLY EXPOSED TO TEMPTATIONS, BEARS ALL THE MORE EFFICACIOUS TESTIMONY TO THE NEW RELIGION. ST. PAUL RECOMMENDS SLAVES TO SEEK IN ALL THINGS TO PLEASE THEIR MASTERS, NOT TO CONTRADICT THEM, TO DO THEM NO WRONG, TO HONOUR THEM, TO BE LOYAL TO THEM, SO AS TO MAKE THE TEACHING OF GOD OUR SAVIOUR SHINE FORTH BEFORE THE EYES OF ALL, AND TO PREVENT THAT NAME AND TEACHING FROM BEING BLASPHEMED (CF. 1 TIMOTHY 6:1; TITUS 2:9, 10). THE APOSTOLIC WRITINGS SHOW HOW LARGE A PLACE SLAVES OCCUPIED IN THE CHURCH. NEARLY ALL THE NAMES OF THE CHRISTIANS WHOM ST. PAUL SALUTES IN HIS EPISTLES TO THE ROMANS ARE SERVILE COGNOMINA: THE TWO GROUPS WHOM HE CALLS "THOSE OF THE HOUSEHOLD OF ARISTOBULUS" AND "THOSE OF THE HOUSEHOLD OF NARCISSUS" INDICATE CHRISTIAN SERVITORS OF THOSE TWO CONTEMPORARIES OF NERO. HIS EPISTLE, WRITTEN FROM ROME TO THE PHILIPPIANS (IV, 22) BEARS THEM GREETING FROM THE SAINTS OF CAESAR'S HOUSEHOLD, I.E. CONVERTED SLAVES OF THE IMPERIAL PALACE.**

**ONE FACT WHICH, IN THE CHURCH, RELIEVED THE CONDITION OF THE SLAVE WAS THE ABSENCE AMONG CHRISTIANS OF THE ANCIENT SCORN OF LABOUR (CICERO, "DE OFF.", I, XLII; "PRO FLACCO", XVIII; "PRO DOMO", XXXIII; SUETONIUS, "CLAUDIUS, XXII; SENECA, "DE BENEFICIIS", XVIII; VALERIUS MAXIMUS, V, II, 10). CONVERTS TO THE NEW RELIGION KNEW THAT JESUS HAD BEEN A CARPENTER; THEY SAW ST. PAUL EXERCISE THE OCCUPATION OF A TENTMAKER (ACTS 18:3; 1 CORINTHIANS 4:12). "NEITHER DID WE EAT ANY MAN'S BREAD", SAID THE APOSTLE, "FOR NOTHING, BUT IN LABOUR AND IN TOIL WE WORKED NIGHT AND DAY, LEST WE SHOULD BE CHARGEABLE TO ANY OF YOU" (2 THESSALONIANS 3:8; CF. ACTS 20:33, 34). SUCH AN EXAMPLE, GIVEN AT A TIME WHEN THAT WHO LABOURED WERE ACCOUNTED "THE DREGS OF THE CITY", AND THOSE WHO DID NOT LABOUR LIVED ON THE PUBLIC BOUNTY, CONSTITUTED A VERY EFFICACIOUS FORM OF PREACHING. A NEW SENTIMENT WAS THEREBY INTRODUCED INTO THE ROMAN WORLD, WHILE AT THE SAME TIME A FORMAL DISCIPLINE WAS BEING ESTABLISHED IN THE CHURCH. IT WOULD HAVE NONE OF THOSE WHO MADE A PARADE OF THEIR LEISURELY CURIOSITY IN THE GREEK AND ROMAN CITIES (2 THESSALONIANS 3:11). IT DECLARED THAT THOSE WHO DO NOT LABOUR DO NOT DESERVE TO BE FED (IBID., 10). A CHRISTIAN WAS NOT PERMITTED TO LIVE WITHOUT AN OCCUPATION (DIDACHE, XII).**

**RELIGIOUS EQUALITY WAS THE NEGATION OF SLAVERY AS IT WAS PRACTICED BY PAGAN SOCIETY. IT MUST HAVE BEEN AN EXAGGERATION, NO DOUBT, TO SAY, AS ONE AUTHOR OF THE FIRST CENTURY SAID, THAT "SLAVES HAD NO RELIGION, OR HAD ONLY FOREIGN RELIGIONS" (TACITUS, "ANNALS", XIV, XLIV): MANY WERE MEMBERS OF FUNERARY COLLEGIA UNDER THE INVOCATION OF ROMAN DIVINITIES (STATUTES OF THE COLLEGE OF LANUVIUM, "CORP. INSCR. LAT.", XIV, 2112). BUT IN MANY CIRCUMSTANCES, THIS HAUGHTY AND FORMALIST RELIGION EXCLUDED SLAVES FROM ITS FUNCTIONS, WHICH, IT WAS HELD, THEIR PRESENCE WOULD HAVE DEFILED. (CICERO, "OCTAVIUS", XXIV). ABSOLUTE RELIGIOUS EQUALITY, AS PROCLAIMED BY CHRISTIANITY, WAS THEREFORE A NOVELTY. THE CHURCH MADE NO ACCOUNT OF THE SOCIAL CONDITION OF THE FAITHFUL. BOND AND FREE RECEIVED THE SAME SACRAMENTS. CLERICS OF SERVILE ORIGIN WERE NUMEROUS (ST. JEROME, EP. LXXXII). THE VERY CHAIR OF ST. PETER WAS OCCUPIED BY MEN WHO HAD BEEN SLAVES — PIUS IN THE SECOND CENTURY, CALLISTUS IN THE THIRD. SO COMPLETE — ONE MIGHT ALMOST SAY, SO LEVELLING — WAS THIS CHRISTIAN EQUALITY THAT ST. PAUL (1 TIMOTHY 6:2), AND, LATER, ST. IGNATIUS (POLYC., IV), ARE OBLIGED TO ADMONISH THE SLAVE AND THE HANDMAID NOT TO CONTEMN THEIR MASTERS, "BELIEVERS LIKE THEM AND SHARING IN THE SAME BENEFITS". IN GIVING THEM A PLACE IN RELIGIOUS SOCIETY, THE CHURCH RESTORED TO SLAVES THE FAMILY AND MARRIAGE. IN ROMAN LAW, NEITHER LEGITIMATE MARRIAGE, NOR REGULAR PATERNITY, NOR EVEN IMPEDIMENT TO THE MOST UNNATURAL UNIONS HAD EXISTED FOR THE SLAVE (DIGEST, XXXVIII, VIII, I, (SECT) 2; X, 10, (SECT) 5). THAT SLAVES OFTEN ENDEAVOURED TO OVERRIDE THIS ABOMINABLE POSITION IS TOUCHINGLY PROVED BY INNUMERABLE MORTUARY INSCRIPTIONS; BUT THE NAME OF UXOR, WHICH THE SLAVE WOMAN TAKES IN THESE INSCRIPTIONS, IS VERY PRECARIOUS, FOR NO LAW PROTECTS HER HONOUR, AND WITH HER THERE IS NO ADULTERY (DIGEST, XLVIII, V, 6; COD. JUSTIN., IX, IX, 23). IN THE CHURCH THE MARRIAGE OF SLAVES IS A SACRAMENT; IT POSSESSES "THE SOLIDITY" OF ONE (ST. BASIL, EP. CXCIX, 42). THE APOSTOLIC CONSTITUTIONS IMPOSE UPON THE MASTER THE DUTY OF MAKING HIS SLAVE CONTRACT "A LEGITIMATE MARRIAGE" (III, IV; VIII, XXXII). ST. JOHN CHRYSOSTOM DECLARES THAT SLAVES HAVE THE MARITAL POWER OVER THEIR WIVES AND THE PATERNAL OVER THEIR CHILDREN ("IN EP. AD EPHES.", HOM. XXII, 2). HE SAYS THAT "HE WHO HAS IMMORAL RELATIONS WITH THE WIFE OF A SLAVE IS AS CULPABLE AS HE WHO HAS THE LIKE RELATIONS WITH THE WIFE OF THE PRINCE: BOTH ARE ADULTERERS, FOR IT IS NOT THE CONDITION OF THE PARTIES THAT MAKES THE CRIME" ("IN I THESS.", HOM. V, 2; "IN II THESS.", HOM. III, 2).**

**IN THE CHRISTIAN CEMETERIES THERE IS NO DIFFERENCE BETWEEN THE TOMBS OF SLAVES AND THOSE OF THE FREE. THE INSCRIPTIONS ON PAGAN SEPULCHRES — WHETHER THE COLUMBARIUM COMMON TO ALL THE SERVANTS OF ONE HOUSEHOLD, OR THE BURIAL PLOT OF A FUNERARY COLLEGIUM OF SLAVES OR FREEDMEN, OR ISOLATED TOMBS — ALWAYS INDICATE THE SERVILE CONDITION. IN CHRISTIAN EPITAPHS IT IS HARDLY EVER TO BE SEEN ("BULL. DI ARCHEOL. CHRISTIANA", 1866, P. 24), THOUGH SLAVES FORMED A CONSIDERABLE PART OF THE CHRISTIAN POPULATION. SOMETIMES WE FIND A SLAVE HONOURED WITH A MORE PRETENTIOUS SEPULCHRE THAN OTHERS OF THE FAITHFUL, LIKE THAT OF AMPLIATUS IN THE CEMETERY OF DOMITILLA ("BULL. DI ARCHEOL. CHRIST.", 1881, PP. 57-54, AND PL. III, IV). THIS IS PARTICULARLY SO IN THE CASE OF SLAVES WHO WERE MARTYRS: THE ASHES OF TWO SLAVES, PROTUS AND HYACINTHUS, BURNED ALIVE IN THE VALERIAN PERSECUTION, HAD BEEN WRAPPED IN A WINDING-SHEET OF GOLD TISSUE (IBID., 1894, P. 28). MARTYRDOM ELOQUENTLY MANIFESTS THE RELIGIOUS EQUALITY OF THE SLAVE: HE DISPLAYS AS MUCH FIRMNESS BEFORE THE MENACES OF THE PERSECUTOR AS DOES THE FREE MAN. SOMETIMES IT IS NOT FOR THE FAITH ALONE THAT A SLAVE WOMAN DIES, BUT FOR THE FAITH AND CHASTITY EQUALLY THREATENED — "PRO FIDE ET CASTITATE OCCISA EST" ("ACTA S. DULAE" IN ACTA SS., III MARCH, P. 552). BEAUTIFUL ASSERTIONS OF THIS MORAL FREEDOM ARE FOUND IN THE ACCOUNTS OF THE MARTYRDOMS OF THE SLAVES ARIADNE, BLANDINA, EVELPISTUS, POTAMIENNA, FELICITAS, SABINA, VITALIS, PORPHYRUS, AND MANY OTHERS (SEE ALLARD, "DIX LEÇONS SUR LE MARTYRE", 4TH ED., PP. 155-- 64). THE CHURCH MADE THE ENFRANCHISEMENT OF THE SLAVE AN ACT OF DISINTERESTED CHARITY. PAGAN MASTERS USUALLY SOLD HIM HIS LIBERTY FOR HIS MARKET VALUE, ON RECEIPT OF HIS PAINFULLY AMASSED SAVINGS (CICERO, "PHILIPP. VIII", XI; SENECA "EP. LXXX"); TRUE CHRISTIANS GAVE IT TO HIM AS AN ALMS. SOMETIMES THE CHURCH REDEEMED SLAVES OUT OF ITS COMMON RESOURCES (ST. IGNATIUS, "POLYC.", 4; APOS. CONST., IV, III). HEROIC CHRISTIANS ARE KNOWN TO HAVE SOLD THEMSELVES INTO SLAVERY TO DELIVER SLAVES (ST. CLEMENT, "COR.", 4; "VITA S. JOANNIS ELEEMOSYNARII" IN ACTS SS., JAN., II, P. 506). MANY ENFRANCHISED ALL THE SLAVES THEY HAD. IN PAGAN ANTIQUITY WHOLESALE ENFRANCHISEMENTS ARE FREQUENT, BUT THEY NEVER INCLUDE ALL THE OWNER'S SLAVES, AND THEY ARE ALWAYS BY TESTAMENTARY DISPOSITION — THAT IS WHEN THE OWNER CANNOT BE IMPOVERISHED BY HIS OWN BOUNTY, (JUSTINIAN, "INST.", I, VII; "COD. JUST.", VII, III, 1). ONLY CHRISTIANS ENFRANCHISED ALL THEIR SLAVES IN THE OWNER'S LIFETIME, THUS EFFECTUALLY DESPOILING THEMSELVES A CONSIDERABLE PART OF THEIR FORTUNE (SEE ALLARD, "LES ESCLAVES CHRÉTIENS", 4TH ED., P. 338). AT THE BEGINNING OF THE FIFTH CENTURY, A ROMAN MILLIONAIRE, ST. MELANIA, GRATUITOUSLY GRANTED LIBERTY TO SO MANY THOUSAND OF SLAVES THAT HER BIOGRAPHER DECLARES HIMSELF UNABLE TO GIVE THEIR EXACT NUMBER (VITA S. MELANIAE, XXXIV). PALLADIUS MENTIONS EIGHT THOUSAND SLAVES FREED (HIST. LAUSIACA, CXIX), WHICH, TAKING THE AVERAGE PRICE OF A SLAVE AS ABOUT $100, WOULD REPRESENT A VALUE OF $800,000 [1913 DOLLARS]. BUT PALLADIUS WROTE BEFORE 406, WHICH WAS LONG BEFORE MELANIA HAD COMPLETELY EXHAUSTED HER IMMENSE FORTUNE IN ACTS OF LIBERALITY OF ALL KINDS (RAMPOLLA, "S. MELANIA GIUNIORE", 1905, P. 221).**

**PRIMITIVE CHRISTIANITY DID NOT ATTACK SLAVERY DIRECTLY; BUT IT ACTED AS THOUGH SLAVERY DID NOT EXIST. BY INSPIRING THE BEST OF ITS CHILDREN WITH THIS HEROIC CHARITY, EXAMPLES OF WHICH HAVE BEEN GIVEN ABOVE, IT REMOTELY PREPARED THE WAY FOR THE ABOLITION OF SLAVERY. TO REPROACH THE CHURCH OF THE FIRST AGES WITH NOT HAVING CONDEMNED SLAVERY IN PRINCIPLE, AND WITH HAVING TOLERATED IT IN FACT, IS TO BLAME IT FOR NOT HAVING LET LOOSE A FRIGHTFUL REVOLUTION, IN WHICH, PERHAPS, ALL CIVILIZATION WOULD HAVE PERISHED WITH ROMAN SOCIETY. BUT TO SAY, WITH CICCOTTI (IL TRAMONTO DELLA SCHIAVITÙ, FR. TR., 1910, PP. 18, 20), THAT PRIMITIVE CHRISTIANITY HAD NOT EVEN "AN EMBRYONIC VISION" OF A SOCIETY IN WHICH THERE SHOULD BE NO SLAVERY, TO SAY THAT THE FATHERS OF THE CHURCH DID NOT FEEL "THE HORROR OF SLAVERY", IS TO DISPLAY EITHER STRANGE IGNORANCE OR SINGULAR UNFAIRNESS. IN ST. GREGORY OF NYSSA (IN ECCLESIASTEM, HOM. IV) THE MOST ENERGETIC AND ABSOLUTE REPROBATION OF SLAVERY MAY BE FOUND; AND AGAIN IN NUMEROUS PASSAGES OF ST. JOHN CHRYSOSTOM'S DISCOURSE WE HAVE THE PICTURE OF A SOCIETY WITHOUT SLAVES - A SOCIETY COMPOSED ONLY OF FREE WORKERS, AN IDEAL PORTRAIT OF WHICH HE TRACES WITH THE MOST ELOQUENT INSISTENCE (SEE THE TEXTS CITED IN ALLARD, ''LES ESCLAVES CHRÉTIENS", P. 416-23).**

**THE CHURCH AND SLAVERY AFTER THE BARBARIAN INVASIONS**

**IT IS BEYOND THE SCOPE OF THIS ARTICLE TO DISCUSS THE LEGISLATIVE MOVEMENT WHICH TOOK PLACE DURING THE SAME PERIOD IN REGARD TO SLAVES. FROM AUGUSTUS TO CONSTANTINE STATUTES AND JURISPRUDENCE TENDED TO AFFORD THEM GREATER PROTECTION AGAINST ILL-TREATMENT AND TO FACILITATE ENFRANCHISEMENT. UNDER THE CHRISTIAN EMPERORS THIS TENDENCY, IN SPITE OF RELAPSES AT CERTAIN POINTS, BECAME DAILY MORE MARKED, AND ENDED, IN THE SIXTH CENTURY, IN JUSTINIAN'S VERY LIBERAL LEGISLATION (SEE WALLON, "HIST. DE L'ESCLAVAGE DANS L'ANTIQUITÉ", III, II AND X). ALTHOUGH THE CIVIL LAW ON SLAVERY STILL LAGGED BEHIND THE DEMANDS OF CHRISTIANITY ("THE LAWS OF CAESAR ARE ONE THING, THE LAWS OF CHRIST ANOTHER", ST. JEROME WRITES IN "EP. LXXVII"), NEVERTHELESS VERY GREAT PROGRESS HAD BEEN MADE. IT CONTINUED IN THE EASTERN EMPIRE (LAWS OF BASIL THE MACEDONIAN, OF LEO THE WISE, OF CONSTANTINE PORPHYROGENITUS), BUT IN THE WEST IT WAS ABRUPTLY CHECKED BY THE BARBARIAN INVASIONS. THOSE INVASIONS WERE CALAMITOUS FOR THE SLAVES, INCREASING THEIR NUMBERS WHICH HAD BEGAN TO DIMINISH, AND SUBJECTING THEM TO LEGISLATION AND TO CUSTOMS MUCH HARDER THAN THOSE WHICH OBTAINED UNDER THE ROMAN LAW OF THE PERIOD (SEE ALLARD, "LES ORIGINES DU SERVAGE" IN "REV. DES QUESTIONS HISTORIQUES", APRIL, 1911). HERE AGAIN THE CHURCH INTERVENED. IT DID SO IN THREE WAYS: REDEEMING SLAVES; LEGISLATING FOR THEIR BENEFIT IN ITS COUNCILS; SETTING AN EXAMPLE OF KIND TREATMENT. DOCUMENTS OF THE FIFTH TO THE SEVENTH CENTURY ARE FULL OF INSTANCES OF CAPTIVES CARRIED OFF FROM CONQUERED CITIES BY THE BARBARIANS AND DOOMED TO SLAVERY, WHOM BISHOPS, PRIESTS, AND MONKS, AND PIOUS LAYMEN REDEEMED. REDEEMED CAPTIVES WERE SOMETIMES SENT BACK IN THOUSANDS TO THEIR OWN COUNTRY (IBID., P. 393-7, AND LESNE, "HIST DE LA PROPRIÉTÉ ECCLÉSIASTIQUE EN FRANCE", 1910, PP. 357-69).**

**THE CHURCHES OF GAUL, SPAIN, BRITAIN, AND ITALY WERE INCESSANTLY BUSY, IN NUMEROUS COUNCILS, WITH THE AFFAIRS OF SLAVES; PROTECTION OF THE MALTREATED SLAVE WHO HAS TAKEN REFUGE IN A CHURCH (COUNCILS OF ORLÉANS, 511, 538, 549; COUNCIL OF EPONE, 517); THOSE MANUMITTED IN ECCLESIIS, BUT ALSO THOSE FREED BY ANY OTHER PROCESS (COUNCIL OF ARLES, 452; OF AGDE, 506; OF ORLÉANS, 549; OF MÂCON, 585; OF TOLEDO, 589, 633; OF PARIS, 615); VALIDITY OF MARRIAGE CONTRACTED WITH FULL KNOWLEDGE OF THE CIRCUMSTANCES BETWEEN FREE PERSONS AND SLAVES (COUNCILS OF VERBERIE, 752, OF COMPIÈGNE, 759); REST FOR SLAVES ON SUNDAYS AND FEAST DAYS (COUNCIL OF AUXERRE, 578 OR 585; OF CHÂLON-SUR-SAÔNE, MIDDLE OF THE SEVENTH CENTURY; OF ROUEN, 650; OF WESSEX, 691; OF BERGHAMSTED, 697); PROHIBITION OF JEWS TO POSSESS CHRISTIAN SLAVES (COUNCIL OF ORLÉANS, 541; OF MÂCON, 581; OF CLICHY, 625; OF TOLEDO, 589, 633, 656); SUPPRESSION OF TRAFFIC IN SLAVES BY FORBIDDING THEIR SALE OUTSIDE THE KINGDOM (COUNCIL OF CHÂLON-SUR-SAÔNE, BETWEEN 644 AND 650); PROHIBITION AGAINST REDUCING A FREE MAN TO SLAVERY (COUNCIL OF CLICHY, 625). LESS LIBERAL IN THIS RESPECT THAN JUSTINIAN (NOVELLA CXXIII, 17), WHO MADE TACIT CONSENT A SUFFICIENT CONDITION, THE WESTERN DISCIPLINE DOES NOT PERMIT A SLAVE TO BE RAISED TO THE PRIESTHOOD WITHOUT THE FORMAL CONSENT OF HIS MASTER; NEVERTHELESS THE COUNCILS HELD AT ORLÉANS IN 511, 538, 549, WHILE IMPOSING CANONICAL PENALTIES UPON THE BISHOP WHO EXCEEDED HIS AUTHORITY IN THIS MATTER, DECLARE SUCH AN ORDINATION TO BE VALID. A COUNCIL HELD AT ROME IN 595 UNDER THE PRESIDENCY OF ST. GREGORY THE GREAT PERMITS THE SLAVE TO BECOME A MONK WITHOUT ANY CONSENT, EXPRESS OR TACIT, OF HIS MASTER.**

**AT THIS PERIOD THE CHURCH FOUND ITSELF BECOMING A GREAT PROPRIETOR. BARBARIAN CONVERTS ENDOWED IT LARGELY WITH REAL PROPERTY. AS THESE ESTATES WERE FURNISHED WITH SERFS ATTACHED TO THE CULTIVATION OF THE SOIL, THE CHURCH BECAME BY FORCE OF CIRCUMSTANCES A PROPRIETOR OF HUMAN BEINGS, FOR WHOM, IN THESE TROUBLOUS TIMES, THE RELATION WAS A GREAT BLESSING. THE LAWS OF THE BARBARIANS, AMENDED THROUGH CHRISTIAN INFLUENCE, GAVE ECCLESIASTICAL SERFS A PRIVILEGED POSITION: THEIR RENTS WERE FIXED; ORDINARILY, THEY WERE BOUND TO GIVE THE PROPRIETOR HALF OF THEIR LABOUR OR HALF OF ITS PRODUCTS, THE REMAINDER BEING LEFT TO THEM (LEX ALEMANNORUM, XXII; LEX BAJUVARIORUM, I, XIV, 6). A COUNCIL OF THE SIXTH CENTURY (EAUZE, 551) ENJOINS UPON BISHOPS THAT THEY MUST EXACT OF THEIR SERFS A LIGHTER SERVICE THAN THAT PERFORMED BY THE SERFS OF LAY PROPRIETORS, AND MUST REMIT TO THEM ONE-FOURTH OF THEIR RENTS.**

**ANOTHER ADVANTAGE OF ECCLESIASTICAL SERFS WAS THE PERMANENCY OF THEIR POSITION. A ROMAN LAW OF THE MIDDLE OF THE FOURTH CENTURY (COD. JUST., XI, XLVII, 2) HAD FORBIDDEN RURAL SLAVES TO BE REMOVED FROM THE LANDS TO WHICH THEY BELONGED; THIS WAS THE ORIGIN OF SERFDOM, A MUCH BETTER CONDITION THAN SLAVERY PROPERLY SO CALLED. BUT THE BARBARIANS VIRTUALLY SUPPRESSED THIS BENEFICENT LAW (GREGORY OF TOURS, "HIST. FRANC.", VI, 45); IT WAS EVEN FORMALLY ABROGATED AMONG THE GOTHS OF ITALY BY THE EDICT OF THEODORIC (SECT. 142). NEVERTHELESS, AS AN EXCEPTIONAL PRIVILEGE, IT REMAINED IN FORCE FOR THE SERFS OF THE CHURCH, WHO, LIKE THE CHURCH ITSELF REMAINED UNDER ROMAN LAW (LEX BURGONDIONUM, LVIII, I; LOUIS I, "ADD. AD LEGEM LANGOBARD.", III, I). THEY SHARED BESIDES, THE INALIENABILITY OF ALL ECCLESIASTICAL PROPERTY WHICH HAD BEEN ESTABLISHED BY COUNCILS (ROME, 50; ORLÉANS, 511, 538; EPONE, 517; CLICHY, 625; TOLEDO, 589); THEY WERE SHELTERED FROM THE EXACTIONS OF THE ROYAL OFFICERS BY THE IMMUNITY GRANTED TO ALMOST ALL CHURCH LANDS (KROELL, "L'IMMUNITÉ FRANQUE", 19110); THUS THEIR POSITION WAS GENERALLY ENVIED (FLODOARD, "HIST ECCL. REMENSIS", I, XIV), AND WHEN THE ROYAL LIBERALITY ASSIGNED TO A CHURCH A PORTION OF LAND OUT OF THE STATE PROPERTY, THE SERFS WHO CULTIVATED WERE LOUD IN THEIR EXPRESSION OF JOY (VITA S. ELIGII, I, XV).**

**IT HAS BEEN ASSERTED THAT THE ECCLESIASTICAL SERFS WERE LESS FORTUNATELY SITUATED BECAUSE THE INALIENABILITY OF CHURCH PROPERTY PREVENTED THEIR BEING ENFRANCHISED. BUT THIS IS INEXACT. ST. GREGORY THE GREAT ENFRANCHISED SERFS OF THE ROMAN CHURCH (EP. VI, 12), AND THERE IS FREQUENT DISCUSSION IN THE COUNCILS IN REGARD TO ECCLESIASTICAL FREEDMEN. THE COUNCIL OF AGDE (506) GIVES THE BISHOP THE RIGHT TO ENFRANCHISE THOSE SERFS "WHO SHALL HAVE DESERVED IT" AND TO LEAVE THEM A SMALL PATRIMONY. A COUNCIL OF ORLÉANS (541) DECLARES THAT EVEN IF THE BISHOP HAS DISSIPATED THE PROPERTY OF HIS CHURCH, THE SERFS WHOM HE HAS FREED IN REASONABLE NUMBER (NUMERO COMPETENTI) ARE TO REMAIN FREE. A MEROVINGIAN FORMULA SHOWS A BISHOP ENFRANCHISING ONE-TENTH OF HIS SERFS (FORMULAE BITURGENSES, VIII). THE SPANISH COUNCILS IMPOSED GREATER RESTRICTIONS, RECOGNIZING THE RIGHT OF A BISHOP TO ENFRANCHISE THE SERFS OF HIS CHURCH ON CONDITION OF HIS INDEMNIFYING IT OUT OF HIS OWN PRIVATE PROPERTY (COUNCIL OF SEVILLE, 590; OF TOLEDO, 633; OF MÉRIDA, 666). BUT THEY MADE IT OBLIGATORY TO ENFRANCHISE THE SERF IN WHOM A SERIOUS VOCATION WAS DISCERNED (COUNCIL OF SARAGOSSA, 593). AN ENGLISH COUNCIL (CELCHYTE, 816) ORDERS THAT AT THE DEATH OF A BISHOP ALL THE OTHER BISHOPS AND ALL THE ABBOTS SHALL ENFRANCHISE THREE SLAVES EACH FOR THE REPOSE OF HIS SOUL. THIS LAST CLAUSE SHOWS AGAIN THE MISTAKE OF SAYING THAT THE MONKS HAD NOT THE RIGHT OF MANUMISSION. THE CANON OF THE COUNCIL OF EPONE (517) WHICH FORBIDS ABBOTS TO ENFRANCHISE THEIR SERFS WAS ENACTED IN ORDER THAT THE MONKS MIGHT NOT BE LEFT TO WORK WITHOUT ASSISTANCE AND HAS BEEN TAKEN TOO LITERALLY. IT IS INSPIRED NOT ONLY BY AGRICULTURAL PRUDENCE, BUT ALSO BY THE CONSIDERATION THAT THE SERFS BELONG TO THE COMMUNITY OF MONKS, AND NOT TO THE ABBOT INDIVIDUALLY. MOREOVER, THE RULE OF ST. FERRÉOL (SIXTH CENTURY) PERMITS THE ABBOT TO FREE SERFS WITH THE CONSENT OF THE MONKS, OR WITHOUT THEIR CONSENT, IF, IN THE LATTER CASE, HE REPLACES AT HIS OWN EXPENSE THOSE HE HAS ENFRANCHISED. THE STATEMENT THAT ECCLESIASTICAL FREEDMEN WERE NOT AS FREE AS THE FREEDMEN OF LAY PROPRIETORS WILL NOT BEAR EXAMINATION IN THE LIGHT OF FACTS, WHICH SHOWS THE SITUATION OF THE TWO CLASSES TO HAVE BEEN IDENTICAL, EXCEPT THAT THE FREEDMAN OF THE CHURCH EARNED A HIGHER WERGHELD THAN A LAY FREEDMAN, AND THEREFORE HIS LIFE WAS BETTER PROTECTED. THE "POLYPTYCH OF IRMINON", A DETAILED DESCRIPTION OF THE ABBEY LANDS OF SAINT-GERMAIN-DES-PRÉS SHOWS THAT IN THE NINTH CENTURY THE SERFS OF THAT DOMAIN WERE NOT NUMEROUS AND LED IN EVERY WAY THE LIFE OF FREE PEASANTS.**

**THE CHURCH AND MODERN SLAVERY**

**IN THE MIDDLE AGES SLAVERY, PROPERLY SO CALLED, NO LONGER EXISTED IN CHRISTIAN COUNTRIES; IT HAD BEEN REPLACED BY SERFDOM, AN INTERMEDIATE CONDITION IN WHICH A MAN ENJOYED ALL HIS PERSONAL RIGHTS EXCEPT THE RIGHT TO LEAVE THE LAND HE CULTIVATED AND THE RIGHT TO FREELY DISPOSE OF HIS PROPERTY. SERFDOM SOON DISAPPEARED IN CATHOLIC COUNTRIES, TO LAST LONGER ONLY WHERE THE PROTESTANT REFORMATION PREVAILED. BUT WHILE SERFDOM WAS BECOMING EXTINCT, THE COURSE OF EVENTS WAS BRINGING TO PASS A TEMPORARY REVIVAL OF SLAVERY. AS A CONSEQUENCE OF THE WARS AGAINST THE MUSSULMANS AND THE COMMERCE MAINTAINED WITH THE EAST, THE EUROPEAN COUNTRIES BORDERING ON THE MEDITERRANEAN, PARTICULARLY SPAIN AND ITALY, ONCE MORE HAD SLAVES — TURKISH PRISONERS AND ALSO, UNFORTUNATELY, CAPTIVES IMPORTED BY CONSCIENCELESS TRADERS. THOUGH THESE SLAVES WERE GENERALLY WELL-TREATED, AND SET AT LIBERTY IF THEY ASKED FOR BAPTISM, THIS REVIVAL OF SLAVERY, LASTING UNTIL THE SEVENTEENTH CENTURY, IS A BLOT ON CHRISTIAN CIVILIZATION. BUT THE NUMBER OF THESE SLAVES WAS ALWAYS VERY SMALL IN COMPARISON WITH THAT OF THE CHRISTIAN CAPTIVES REDUCED TO SLAVERY IN MUSSULMAN COUNTRIES, PARTICULARLY IN THE BARBARY STATES FROM TRIPOLI TO THE ATLANTIC COAST OF MOROCCO. THESE CAPTIVES WERE CRUELLY TREATED AND WERE IN CONSTANT DANGER OF LOSING THEIR FAITH. MANY ACTUALLY DID DENY THEIR FAITH, OR, AT LEAST, WERE DRIVEN BY DESPAIR TO ABANDON ALL RELIGION AND ALL MORALITY. RELIGIOUS ORDERS WERE FOUNDED TO SUCCOUR AND REDEEM THEM.**

**THE TRINITARIANS, FOUNDED IN 1198 BY ST. JOHN OF MATHA AND ST. FELIX OF VALOIS, ESTABLISHED HOSPITALS FOR SLAVES AT ALGIERS AND TUNIS IN THE SIXTEENTH AND SEVENTEENTH CENTURIES; AND FROM ITS FOUNDATION UNTIL THE YEAR 1787 IT REDEEMED 900,000 SLAVES. THE ORDER OF OUR LADY OF RANSOM (MERCEDARIANS), FOUNDED IN THE THIRTEENTH CENTURY BY ST. PETER NOLASCO, AND ESTABLISHED MORE ESPECIALLY IN FRANCE AND SPAIN, REDEEMED 490,736 SLAVES BETWEEN THE YEARS 1218 AND 1632. TO THE THREE REGULAR VOWS ITS FOUNDER HAD ADDED A FOURTH, "TO BECOME A HOSTAGE IN THE HANDS OF THE INFIDELS, IF THAT IS NECESSARY FOR THE DELIVERANCE OF CHRIST'S FAITHFUL." MANY MERCEDARIANS KEPT THIS VOW EVEN TO MARTYRDOM. ANOTHER ORDER UNDERTOOK NOT ONLY TO REDEEM CAPTIVES, BUT ALSO TO GIVE THEM SPIRITUAL AND MATERIAL ASSISTANCE. ST. VINCENT OF PAUL HAD BEEN A SLAVE AT ALGIERS IN 1605, AND HAD WITNESSED THE SUFFERINGS AND PERILS OF CHRISTIAN SLAVES. AT THE REQUEST OF LOUIS XIV, HE SENT THEM, IN 1642, PRIESTS OF THE CONGREGATION WHICH HE HAD FOUNDED. MANY OF THESE PRIESTS, INDEED, WERE INVESTED WITH CONSULAR FUNCTIONS AT TUNIS AND AT ALGIERS. FROM 1642 TO 1660 THEY REDEEMED ABOUT 1200 SLAVES AT AN EXPENSE OF ABOUT 1,200,000 LIVRES. BUT THEIR GREATEST ACHIEVEMENTS WERE IN TEACHING THE CATECHISM AND CONVERTING THOUSANDS, AND IN PREPARING MANY OF THE CAPTIVES TO SUFFER THE MOST-CRUEL MARTYRDOM RATHER THAN DENY THE FAITH. AS A PROTESTANT HISTORIAN HAS RECENTLY SAID, NONE OF THE EXPEDITIONS SENT AGAINST THE BARBARY STATES BY THE POWERS OF EUROPE, OR EVEN AMERICA, EQUALLED "THE MORAL EFFECT PRODUCED BY THE MINISTRY OF CONSOLATION, AND ABNEGATION, GOING EVEN TO THE SACRIFICE OF LIBERTY AND LIFE, WHICH WAS EXERCISED BY THE HUMBLE SONS OF ST. JOHN OF MATHA, ST. PETER NOLASCO, AND ST. VINCENT OF PAUL" (BONET-MAURY, "FRANCE, CHRISTIANISME ET CIVILISATION", 1907, P. 142).**

**A SECOND REVIVAL OF SLAVERY TOOK PLACE AFTER THE DISCOVERY OF THE NEW WORLD BY THE SPANIARDS IN 1492. TO GIVE THE HISTORY OF IT WOULD BE TO EXCEED THE LIMITS OF THIS ARTICLE. IT WILL BE SUFFICIENT TO RECALL THE EFFORTS OF LAS CASAS IN BEHALF OF THE ABORIGINES OF AMERICA AND THE PROTESTATIONS OF POPES AGAINST THE ENSLAVEMENT OF THOSE ABORIGINES AND THE TRAFFIC IN NEGRO SLAVES. ENGLAND, FRANCE, PORTUGAL, AND SPAIN, ALL PARTICIPATED IN THIS NEFARIOUS TRAFFIC. ENGLAND ONLY MADE AMENDS FOR ITS TRANSGRESSIONS WHEN, IN 1815, IT TOOK THE INITIATIVE IN THE SUPPRESSION OF THE SLAVE TRADE. IN 1871 A WRITER HAD THE TEMERITY TO ASSERT THAT THE PAPACY HAD NOT ITS MIND TO CONDEMN SLAVERY" (ERNEST HAVET, "LE CHRISTIANISME ET SES ORIGINES", I, P. XXI). HE FORGOT THAT, IN 1462, PIUS II DECLARED SLAVERY TO BE "A GREAT CRIME" (MAGNUM SCELUS); THAT, IN 1537, PAUL III FORBADE THE ENSLAVEMENT OF THE INDIANS; THAT URBAN VIII FORBADE IT IN 1639, AND BENEDICT XIV IN 1741; THAT PIUS VII DEMANDED OF THE CONGRESS OF VIENNA, IN 1815, THE SUPPRESSION OF THE SLAVE TRADE AND GREGORY XVI CONDEMNED IT IN 1839; THAT, IN THE BULL OF CANONIZATION OF THE JESUIT PETER CLAVER, ONE OF THE MOST ILLUSTRIOUS ADVERSARIES OF SLAVERY, PIUS IX BRANDED THE "SUPREME VILLAINY" (SUMMUM NEFAS) OF THE SLAVE TRADERS. EVERYONE KNOWS OF THE BEAUTIFUL LETTER WHICH LEO XIII, IN 1888, ADDRESSED TO THE BRAZILIAN BISHOPS, EXHORTING THEM TO BANISH FROM THEIR COUNTRY THE REMNANTS OF SLAVERY — A LETTER TO WHICH THE BISHOPS RESPONDED WITH THEIR MOST ENERGETIC EFFORTS, AND SOME GENEROUS SLAVE-OWNERS BY FREEING THEIR SLAVES IN A BODY, AS IN THE FIRST AGES OF THE CHURCH.**

**IN OUR OWN TIMES THE SLAVE TRADE STILL CONTINUED TO DEVASTATE AFRICA, NO LONGER FOR THE PROFIT OF CHRISTIAN STATES, FROM WHICH ALL SLAVERY HAD DISAPPEARED, BUT FOR THE MUSSULMAN COUNTRIES. BUT AS EUROPEAN PENETRATIONS PROGRESSES IN AFRICA, THE MISSIONARIES, WHO ARE ALWAYS ITS PRECURSORS — FATHERS OF THE HOLY GHOST, OBLATES, WHITE FATHERS, FRANCISCANS, JESUITS, PRIESTS OF THE MISSION OF LYONS — LABOUR IN THE SUDAN, GUINEA, ON THE GABUN, IN THE REGION OF THE GREAT LAKES, REDEEMING SLAVES AND ESTABLISHING "LIBERTY VILLAGES." AT THE HEAD OF THIS MOVEMENT APPEAR TWO MEN: CARDINAL LAVIGERIE, WHO IN 1888 FOUNDED THE SOCIÉTÉ ANTIESCLAVAGISTE AND IN 1889 PROMOTED THE BRUSSELS CONFERENCE; LEO XIII, WHO ENCOURAGED LAVIGERIE IN ALL HIS PROJECTS, AND, IN 1890, BY AN ENCYCLICAL ONCE MORE CONDEMNING THE SLAVE-TRADERS AND "THE ACCURSED PEST OF SERVITUDE", ORDERED AN ANNUAL COLLECTION TO BE MADE IN ALL CATHOLIC CHURCHES FOR THE BENEFIT OF THE ANTI-SLAVERY WORK. SOME MODERN WRITERS, MOSTLY OF THE SOCIALIST SCHOOL — KARL MARX, ENGEL, CICCOTTI, AND, IN A MEASURE, SELIGMAN — ATTRIBUTE THE NOW ALMOST COMPLETE DISAPPEARANCE OF SLAVERY TO THE EVOLUTION OF INTERESTS AND TO ECONOMIC CAUSES ONLY. THE FOREGOING EXPOSITION OF THE SUBJECT IS AN ANSWER TO THEIR MATERIALISTIC CONCEPTION OF HISTORY, AS SHOWING THAT, IF NOT THE ONLY, AT LEAST THE PRINCIPAL, CAUSE OF THAT DISAPPEARANCE IS CHRISTIANITY ACTING THROUGH THE AUTHORITY OF ITS TEACHING AND THE INFLUENCE OF ITS CHARITY.**

**ETHICAL ASPECT OF SLAVERY**

**IN GREEK AND ROMAN CIVILIZATION SLAVERY ON AN EXTENSIVE SCALE FORMED AN ESSENTIAL ELEMENT OF THE SOCIAL STRUCTURE; AND CONSEQUENTLY, THE ETHICAL SPECULATORS, NO LESS THAN THE PRACTICAL STATESMEN, REGARDED IT AS A JUST AND INDISPENSABLE INSTITUTION. THE GREEK, HOWEVER, ASSUMED THAT THE SLAVE POPULATION SHOULD BE RECRUITED NORMALLY ONLY FROM THE BARBARIAN OR LOWER RACES.**

**THE ROMAN LAWS IN THE HEYDAY OF THE EMPIRE, TREATED THE SLAVE AS A MERE CHATTEL. THE MASTER POSSESSED OVER HIM THE POWER OF LIFE AND DEATH; THE SLAVE COULD NOT CONTRACT A LEGAL MARRIAGE, OR ANY OTHER KIND OF CONTRACT; IN FACT, HE POSSESSED NO CIVIL RIGHTS; IN THE EYES OF THE LAW HE WAS NOT A "PERSON". NEVERTHELESS, THE SETTLEMENT OF NATURAL JUSTICE ASSERTED ITSELF SUFFICIENTLY TO CONDEMN, OR AT LEAST TO DISAPPROVE, THE CONDUCT OF MASTERS WHO TREATED THEIR SLAVES WITH SIGNAL INHUMANITY.**

**CHRISTIANITY FOUND SLAVERY IN POSSESSION THROUGHOUT THE ROMAN WORLD; AND WHEN CHRISTIANITY OBTAINED POWER IT COULD NOT AND DID NOT ATTEMPT SUMMARILY TO ABOLISH THE INSTITUTION. FROM THE BEGINNING, HOWEVER, AS IS SHOWN ELSEWHERE IN THIS ARTICLE, THE CHURCH EXERTED A STEADY POWERFUL PRESSURE FOR THE IMMEDIATE AMELIORATION OF THE CONDITION OF THE INDIVIDUAL SLAVE, AND FOR THE ULTIMATE ABOLITION OF A SYSTEM WHICH, EVEN IN ITS MILDEST FORM, COULD WITH DIFFICULTY BE RECONCILED WITH THE SPIRIT OF THE GOSPEL AND THE DOCTRINE THAT ALL MEN ARE BROTHERS IN THAT DIVINE SONSHIP WHICH KNOWS NO DISTINCTION OF BOND AND FREE. FROM THE BEGINNING THE CHRISTIAN MORALIST DID NOT CONDEMN SLAVERY AS IN SE, OR ESSENTIALLY, AGAINST THE NATURAL LAW OR NATURAL JUSTICE. THE FACT THAT SLAVERY, TEMPERED WITH MANY HUMANE RESTRICTIONS, WAS PERMITTED UNDER THE MOSAIC LAW WOULD HAVE SUFFICED TO PREVENT THE INSTITUTION FORM BEING CONDEMNED BY CHRISTIAN TEACHERS AS ABSOLUTELY IMMORAL. THEY, FOLLOWING THE EXAMPLE OF ST. PAUL, IMPLICITLY ACCEPT SLAVERY AS NOT IN ITSELF INCOMPATIBLE WITH THE CHRISTIAN LAW. THE APOSTLE COUNSELS SLAVES TO OBEY THEIR MASTERS, AND TO BEAR WITH THEIR CONDITION PATIENTLY. THIS ESTIMATE OF SLAVERY CONTINUED TO PREVAIL TILL IT BECAME FIXED IN THE SYSTEMATIZED ETHICAL TEACHING OF THE SCHOOLS; AND SO IT REMAINED WITHOUT ANY CONSPICUOUS MODIFICATION TILL TOWARDS THE END OF THE EIGHTEENTH CENTURY. WE MAY TAKE AS REPRESENTATIVE DE LUGO'S STATEMENT OF THE CHIEF ARGUMENT OFFERED IN PROOF OF THE THESIS THAT SLAVERY, APART FROM ALL ABUSES, IS NOT IN ITSELF CONTRARY TO THE NATURAL LAW.**

**SLAVERY CONSISTS IN THIS, THAT A MAN IS OBLIGED, FOR HIS WHOLE LIFE, TO DEVOTE HIS LABOUR AND SERVICES TO A MASTER. NOW AS ANYBODY MAY JUSTLY BIND HIMSELF, FOR THE SAKE OF SOME ANTICIPATED REWARD, TO GIVE HIS ENTIRE SERVICES TO A MASTER FOR A YEAR, AND HE WOULD IN JUSTICE BE BOUND TO FULFIL THIS CONTRACT, WHY MAY NOT HE BIND HIMSELF IN LIKE MANNER FOR A LONGER PERIOD, EVEN FOR HIS ENTIRE LIFETIME, AN OBLIGATION WHICH WOULD CONSTITUTE SLAVERY? (DE JUSTITIA ET JURE, DISP. VI, SEC. 2. NO. 14.)**

**IT MUST BE OBSERVED THAT THE DEFENCE OF WHAT MAY BE TERMED THEORETICAL SLAVERY WAS BY NO MEANS INTENDED TO BE A JUSTIFICATION OF SLAVERY AS IT EXISTED HISTORICALLY, WITH ALL ITS ATTENDANT, AND ALMOST INEVITABLY ATTENDANT, ABUSES, DISREGARDING THE NATURAL RIGHTS OF THE SLAVE AND ENTAILING PERNICIOUS CONSEQUENCES ON THE CHARACTER OF THE SLAVE-HOLDING CLASS, AS WELL AS ON SOCIETY IN GENERAL. CONCURRENTLY WITH THE AFFIRMATION THAT SLAVERY IS NOT AGAINST THE NATURAL LAW, THE MORALISTS SPECIFY WHAT ARE THE NATURAL INVIOLABLE RIGHTS OF THE SLAVE, AND THE CORRESPONDING DUTIES OF THE OWNER. THE GIST OF THIS TEACHING IS SUMMARIZED BY CARDINAL GERDIL (1718-1802):**

**SLAVERY IS NOT TO BE UNDERSTOOD AS CONFERRING ON ONE MAN THE SAME POWER OVER ANOTHER THAT MEN HAVE OVER CATTLE. WHEREFORE THEY ERRED WHO IN FORMER TIMES REFUSED TO INCLUDE SLAVES AMONG PERSONS; AND BELIEVED THAT HOWEVER BARBAROUSLY THE MASTER TREATED HIS SLAVE HE DID NOT VIOLATE ANY RIGHT OF THE SLAVE. FOR SLAVERY DOES NOT ABOLISH THE NATURAL EQUALITY OF MEN: HENCE BY SLAVERY ONE MAN IS UNDERSTOOD TO BECOME SUBJECT TO THE DOMINION OF ANOTHER TO THE EXTENT THAT THE MASTER HAS A PERPETUAL RIGHT TO ALL THOSE SERVICES WHICH ONE MAN MAY JUSTLY PERFORM FOR ANOTHER; AND SUBJECT TO THE CONDITION THAT THE MASTER SHALL TAKE DUE CARE OF HIS SLAVE AND TREAT HIM HUMANELY (COMP. INSTIT. CIVIL., L, VII).**

**THE MASTER WAS JUDGED TO SIN AGAINST JUSTICE IF HE TREATED HIS SLAVE CRUELLY, IF HE OVERLOADED HIM WITH LABOUR, DEPRIVED HIM OF ADEQUATE FOOD AND CLOTHING, OR IF HE SEPARATED HUSBAND FROM WIFE, OR THE MOTHER FROM HER YOUNG CHILDREN. IT MAY BE SAID THAT THE APPROVED ETHICAL VIEW OF SLAVERY WAS THAT WHILE, RELIGIOUSLY SPEAKING, IT COULD NOT BE CONDEMNED AS AGAINST THE NATURAL LAW, AND HAD ON ITS SIDE THE JUS GENTIUM, IT WAS LOOKED UPON WITH DISFAVOUR AS AT BEST MERELY TOLERABLE, AND WHEN JUDGED BY ITS CONSEQUENCES, A POSITIVE EVIL.**

**THE LATER MORALISTS, THAT IS TO SAY, BROADLY SPEAKING, THOSE WHO HAVE WRITTEN SINCE THE END OF THE EIGHTEENTH CENTURY, THOUGH IN FUNDAMENTAL AGREEMENT WITH THEIR PREDECESSORS, HAVE SOMEWHAT SHIFTED THE PERSPECTIVE. IN POSSESSION OF THE BAD HISTORICAL RECORD OF SLAVERY AND FAMILIAR WITH A CHRISTIAN STRUCTURE OF SOCIETY FROM WHICH SLAVERY HAD BEEN ELIMINATED, THESE LATER MORALISTS EMPHASIZE MORE THAN DID THE OLDER ONES THE REASONS FOR CONDEMNING SLAVERY; AND THEY LAY LESS STRESS ON THOSE IN ITS FAVOUR. WHILE THEY ADMIT THAT IT IS NOT, THEORETICALLY SPEAKING AT LEAST, CONTRARY TO THE NATURAL LAW, THEY HOLD THAT IT IS HARDLY COMPATIBLE WITH THE DIGNITY OF PERSONALITY, AND IS TO BE CONDEMNED AS IMMORAL ON ACCOUNT OF THE EVIL CONSEQUENCES IT ALMOST INEVITABLY LEADS TO. IT IS BUT LITTLE IN KEEPING WITH HUMAN DIGNITY THAT ONE MAN SHOULD SO FAR BE DEPRIVED OF HIS LIBERTY AS TO BE PERPETUALLY SUBJECT TO THE WILL OF A MASTER IN EVERYTHING THAT CONCERNS HIS EXTERNAL LIFE; THAT HE SHOULD BE COMPELLED TO SPEND HIS ENTIRE LABOUR FOR THE BENEFIT OF ANOTHER AND RECEIVE IN RETURN ONLY A BARE SUBSISTENCE. THIS CONDITION OF DEGRADATION IS AGGRAVATED BY THE FACT THAT THE SLAVE IS, GENERALLY, DEPRIVED OF ALL MEANS OF INTELLECTUAL DEVELOPMENT FOR HIMSELF OR FOR HIS CHILDREN. THIS LIFE ALMOST INEVITABLY LEADS TO THE DESTRUCTION OF A PROPER SENSE OF SELF-RESPECT, BLUNTS THE INTELLECTUAL FACULTIES, WEAKENS THE SENSE OF RESPONSIBILITY, AND RESULTS IN A DEGRADED MORAL STANDARD. ON THE OTHER HAND, THE EXERCISE OF THE SLAVE-MASTER'S POWER, TOO SELDOM SUFFICIENTLY RESTRAINED BY A SENSE OF JUSTICE OR CHRISTIAN FEELING, TENDS TO DEVELOP ARROGANCE, PRIDE, AND A TYRANNICAL DISPOSITION, WHICH IN THE LONG RUN COMES TO TREAT THE SLAVE AS A BEING WITH NO RIGHTS AT ALL. BESIDES, AS HISTORY AMPLY PROVES, THE PRESENCE OF A SLAVE POPULATION BREEDS A VAST AMOUNT OF SEXUAL IMMORALITY AMONG THE SLAVE-OWNING CLASS, AND, TO BORROW A PHRASE OF LECKY, TENDS TO CAST A STIGMA ON ALL LABOUR AND TO DEGRADE AND IMPOVERISH THE FREE POOR.**

**EVEN GRANTING THAT SLAVERY, WHEN ATTENDED WITH A DUE REGARD FOR THE RIGHTS OF THE SLAVE, IS NOT IN ITSELF INTRINSICALLY WRONG, THERE STILL REMAINS THE IMPORTANT QUESTION OF THE TITLES BY WHICH A MASTER CAN JUSTLY OWN A SLAVE. THE LEAST DEBATABLE ONE, VOLUNTARY ACCEPTANCE OF SLAVERY, WE HAVE ALREADY NOTICED. ANOTHER ONE THAT WAS LOOKED UPON AS LEGITIMATE WAS PURCHASE. ALTHOUGH IT IS AGAINST NATURAL JUSTICE TO TREAT A PERSON AS A MERE COMMODITY OR THING OF COMMERCE, NEVERTHELESS THE LABOUR OF A MAN FOR HIS WHOLE LIFETIME IS SOMETHING THAT MAY BE LAWFULLY BOUGHT AND SOLD. OWING TO THE EXALTED NOTION THAT PREVAILED IN EARLIER TIMES ABOUT THE PATRIA POTESTAS, A FATHER WAS GRANTED THE RIGHT TO SELL HIS SON INTO SLAVERY, IF HE COULD NOT OTHERWISE RELIEVE HIS OWN DIRE DISTRESS. BUT THE THEOLOGIANS HELD THAT IF HE SHOULD AFTERWARDS BE ABLE TO DO SO, THE FATHER WAS BOUND TO REDEEM THE SLAVE, AND THE MASTER THE WAS BOUND TO SET HIM FREE IF ANYBODY OFFERED TO REPAY HIM THE PRICE HE HAD PAID. TO SELL OLD OR WORN-OUT SLAVES TO ANYBODY WHO WAS LIKELY TO PROVE A CRUEL MASTER, TO SEPARATE BY SALE HUSBAND AND WIFE, OR A MOTHER AND HER LITTLE CHILDREN, WAS LOOKED UPON AS WRONG AND FORBIDDEN. ANOTHER TITLE WAS WAR. IF A MAN FORFEITED HIS LIFE SO THAT HE COULD BE JUSTLY PUT TO DEATH, THIS PUNISHMENT MIGHT BE COMMITTED INTO THE MITIGATED PENALTY OF SLAVERY, OR PENAL SERVITUDE FOR LIFE. ON THE SAME PRINCIPLE THAT SLAVERY IS A LESSER EVIL THAN DEATH, CAPTIVES TAKEN IN WAR, WHO, ACCORDING TO THE ETHICAL IDEAS OF THE JUS GENTIUM, MIGHT LAWFULLY BE PUT TO DEATH BY THE VICTORS, WERE INSTEAD REDUCED TO SLAVERY. WHATEVER JUSTIFICATION THIS PRACTICE MAY HAVE HAD IN THE JUS GENTIUM OF FORMER AGES, NONE COULD BE FOUND FOR IT NOW.**

**WHEN SLAVERY PREVAILED AS PART OF THE SOCIAL ORGANIZATION AND THE SLAVES WERE RANKED AS PROPERTY, IT SEEMED NOT UNREASONABLE THAT THE OLD JURIDICAL MAXIM, PARTUS SEQUITUR VENTREM, SHOULD BE ACCEPTED AS PEREMPTORILY SETTLING THE STATUS OF CHILDREN BORN IN SLAVERY. BUT IT WOULD BE DIFFICULT TO FIND ANY JUSTIFICATION FOR THIS TITLE IN THE NATURAL LAW, EXCEPT ON THE THEORY THAT THE INSTITUTION OF SLAVERY WAS, IN CERTAIN CONDITIONS, NECESSARY TO THE PERMANENCE OF THE SOCIAL ORGANIZATION. AN INSUFFICIENT REASON FREQUENTLY OFFERED IN DEFENCE OF IT WAS THAT THE MASTER ACQUIRED A RIGHT TO THE CHILDREN AS COMPENSATION FOR THE EXPENSE HE INCURRED IN THEIR SUPPORT, WHICH COULD NOT BE PROVIDED BY THE MOTHER WHO POSSESSED NOTHING OF HER OWN. NOR IS THERE MUCH COGENCY IN THE OTHER PLEA, I.E. THAT A PERSON BORN IN SLAVERY WAS PRESUMED TO CONSENT TACITLY TO REMAINING IN THAT CONDITION, AS THERE WAS NO WAY OPEN TO HIM TO ENTER ANY OTHER. IT IS UNNECESSARY TO OBSERVE THAT THE PRACTICE OF CAPTURING SAVAGES OR BARBARIANS FOR THE PURPOSE OF MAKING SLAVES OF THEM HAS ALWAYS BEEN CONDEMNED AS A HEINOUS OFFENCE AGAINST JUSTICE, AND NO JUST TITLE COULD BE CREATED BY THIS PROCEDURE. WAS IT LAWFUL FOR OWNERS TO RETAIN IN SLAVERY THE DESCENDANTS OF THOSE WHO HAD BEEN MADE SLAVES IN THIS UNJUST WAY? THE LAST CONSPICUOUS CATHOLIC MORALIST WHO POSED THIS QUESTION WHEN IT WAS NOT MERELY A THEORETICAL ONE, KENRICK, RESOLVES IT IN THE AFFIRMATIVE ON THE GROUND THAT LAPSE OF TIME REMEDIES THE ORIGINAL DEFECT IN TITLES WHEN THE STABILITY OF SOCIETY AND THE AVOIDANCE OF GRAVE DISTURBANCES DEMAND IT.**

**INVINCIBLE PERIMETER, IMPREGNABLE PERIMETER, INDESTRUCTIBLE PERIMETER, INVULNERABLE PERIMETER, IMMUNE PERIMETER, INFALLIBLE PERIMETER & INERRANT PERIMETER**

**WEBSTER'S REVISED UNABRIDGED DICTIONARY**

**1. (N.) THE ACT OF GUARDING; WATCH; GUARD; GUARDIANSHIP; SPECIFICALLY, A GUARDING DURING THE DAY. SEE THE NOTE UNDER WATCH, N., 1. 2. (N.) ONE WHO, OR THAT WHICH, GUARDS; GARRISON; DEFENDER; PROTECTOR; MEANS OF GUARDING; DEFENSE; PROTECTION. 3. (N.) THE STATE OF BEING UNDER GUARD OR GUARDIANSHIP; CONFINEMENT UNDER GUARD; THE CONDITION OF A CHILD UNDER A GUARDIAN; CUSTODY. 4. (N.) A GUARDING OR DEFENSIVE MOTION OR POSITION, AS IN FENCING; GUARD. 5. (N.) ONE WHO, OR THAT WHICH, IS GUARDED. 6. (N.) A MINOR OR PERSON UNDER THE CARE OF A GUARDIAN; AS, A WARD IN CHANCERY. 7. (N.) A DIVISION OF A COUNTY. 8. (N.) A DIVISION, DISTRICT, OR QUARTER OF A TOWN OR CITY. 9. (N.) A DIVISION OF A FOREST. 10. (N.) A DIVISION OF A HOSPITAL; AS, A FEVER WARD. 11. (N.) A PROJECTING RIDGE OF METAL IN THE INTERIOR OF A LOCK, TO PREVENT THE USE OF ANY KEY WHICH HAS NOT A CORRESPONDING NOTCH FOR PASSING IT. 12. (N.) A NOTCH OR SLIT IN A KEY CORRESPONDING TO A RIDGE IN THE LOCK WHICH IT FITS; A WARD NOTCH. 13. (N.) TO KEEP IN SAFETY; TO WATCH; TO GUARD; FORMERLY, IN A SPECIFIC SENSE, TO GUARD DURING THE DAY TIME. 14. (N.) TO DEFEND; TO PROTECT. 15. (N.) TO DEFEND BY WALLS, FORTIFICATIONS, ETC. 16. (N.) TO FEND OFF; TO REPEL; TO TURN ASIDE, AS ANYTHING MISCHIEVOUS THAT APPROACHES; -- USUALLY FOLLOWED BY OFF. 17. (V. I.) TO BE VIGILANT; TO KEEP GUARD. 18. (V. I.) TO ACT ON THE DEFENSIVE WITH A WEAPON. 19. (V. I) ALT. OF -WARDS**

**INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA**

**WARD**

**WORD: "WARD" AND "GUARD" ARE TWO DIFFERENT SPELLINGS OF THE SAME WORD, AND IN CONSEQUENCE NO CLEAR LINE CAN BE DRAWN BETWEEN THEM. ENGLISH VERSIONS OF THE HOLY BIBLE, HOWEVER, HAS USED "GUARD" ONLY IN THE SENSE OF "A SPECIAL BODY OF SOLDIERS" (GENESIS 37:36, ETC.), WHILE "WARD" IS USED, NOT ONLY IN THIS SENSE (JEREMIAH 37:13; CONTRAST 39:9), BUT ALSO IN A VARIETY OF OTHERS. SO A "WARD" MAY MEAN "ANY BODY OF MEN ON SPECIAL DUTY," AS 1 CHRONICLES 9:23; THE KING JAMES VERSION 1 CHRONICLES 26:16 NEHEMIAH 12:24, 25 (THE REVISED VERSION (BRITISH AND AMERICAN) "WATCH"), OR THE DUTY ITSELF, AS ISAIAH 21:8 1 CHRONICLES 12:29 THE KING JAMES VERSION (THE REVISED VERSION (BRITISH AND AMERICAN) "ALLEGIANCE"); 1 CHRONICLES 25:8; 1 CHRONICLES 26:12 (THE REVISED VERSION (BRITISH AND AMERICAN) "OFFICE," MARGIN "WARD"); NEHEMIAH 12:45; NEHEMIAH 13:30 (THE REVISED VERSION (BRITISH AND AMERICAN) "CHARGE"). OR "WARD" MAY MEAN "GUARDED PLACE," ALWAYS IN THE PHRASE "PUT IN WARD." THE REVISED VERSION (BRITISH AND AMERICAN) HAS KEPT THIS PHRASE THROUGHOUT (GENESIS 40:3, ETC.), CHANGING IT ONLY IN EZEKIEL 19:9, WHERE "CAGE" BETTER CARRIES OUT THE FIGURE OF THE CONTEXT. THE DISTINCTION OF THE OLDER ENGLISH BETWEEN "WATCH" AND "WARD," AS APPLYING RESPECTIVELY TO THE NIGHT AND TO THE DAY SEEMS UNKNOWN IN ENGLISH VERSIONS OF THE HOLY BIBLE. COMPARE ISAIAH 21:8. THE AFFIX "-WARD," DENOTING DIRECTION AND STILL USED IN SUCH FORMS AS "TOWARD," "NORTHWARD," ETC., HAD A MUCH WIDER RANGE IN BIBLICAL ENGLISH. SO, "TO GOD-WARD" (EXODUS 18:19 2 CORINTHIANS 3:4 1 THESSALONIANS 1:8); "TO THEE-WARD" (1 SAMUEL 19:4); "TO US-WARD" (PSALM 40:5; EPHESIANS 1:19; 2 PETER 3:9 THE KING JAMES VERSION); "TO YOU-WARD" (2 CORINTHIANS 1:12; 2 CORINTHIANS 13:3 EPHESIANS 3:2 2 PETER 3:9 THE REVISED VERSION (BRITISH AND AMERICAN)); AND IN EXODUS 37:9, THE KING JAMES VERSION "EVEN TO THE MERCY SEAT-WARD" (THE REVISED VERSION (BRITISH AND AMERICAN) "TOWARD THE MERCY-SEAT").**

**FEW EXPRESSIONS IN THE HOLY BIBLE ARE SIMULTANEOUSLY MORE SIGNIFICANT AND MORE MISUNDERSTOOD THAN “LAW.” BIBLICAL INTERPRETERS APPLY THE WORD TO SPECIFIC COMMANDMENTS, CUSTOMS, LEGAL JUDGMENTS, COLLECTIONS OF REGULATIONS/ORDINANCES, THE BOOK OF DEUTERONOMY (WHICH MEANS “SECOND LAW”), THE ENTIRE COMPLEX OF REGULATIONS REVEALED AT SINAI, THE PENTATEUCH (IN CONTRAST TO THE PROPHETS), AND THE OT AS A WHOLE AS OPPOSED TO THE NT. THE NT RECOGNIZES OTHER LAWS AS WELL, INCLUDING NATURAL LAWS (ROM. 1:26; 2:14) AND “THE LAW OF TEMPTATION/SIN” THAT RESULTS IN INEVITABLE DEATH (ROM. 7:23, 25; 8:2). THE CONVICTION OF A CONTRAST BETWEEN THE OT, IN WHICH GOD’S PEOPLE WERE UNDER THE LAW, AS OPPOSED TO THE NT, WHERE GOD’S PEOPLE ARE UNDER GRACE, IS DETERMINATIVE FOR MANY PEOPLES’ UNDERSTANDING OF SCRIPTURE. APPEAL IS SOMETIMES MADE TO JOHN 1:17, “FOR THE LAW WAS GIVEN THROUGH MOSES; GRACE AND TRUTH CAME THROUGH JESUS CHRIST” (HCSB). FOR THIS PERCEPTION OF A RADICAL DISJUNCTION BETWEEN THE TESTAMENTS TWO FACTORS HAVE BEEN DETERMINATIVE. FIRST, THE SEPTUAGINT IS VIRTUALLY CONSISTENT IN TRANSLATING *TORAH* AS *NOMOS*, “LAW” (202/220 OCCURRENCES). SECOND, PAUL MAKES SOME STRONG ASSERTIONS THAT WHEREAS THE LAW KEEPS US IN CUSTODY AND THE LETTER [OF THE LAW] KILLS, THROUGH FAITH IN CHRIST WE ARE DELIVERED FROM THE LAW AND MADE ALIVE BY THE SPIRIT (2 COR. 3:6–7; GAL. 3:19–29; CP. ROM. 4:14). ACCORDINGLY, MANY SEE A RADICAL CONTRAST BETWEEN THE OLD COVENANT, UNDER WHICH PEOPLE WERE GOVERNED BY THE RULE OF LAW, AND THE NEW COVENANT, UNDER WHICH WE ARE GOVERNED BY THE SPIRIT. HOWEVER, A CLOSER LOOK AT THE BIBLICAL EVIDENCE RAISES QUESTIONS ABOUT THE VALIDITY OF BOTH THE SEPTUAGINT’S RENDERING OF *TORAH* AND LUTHER’S PERCEPTION OF THE OLD COVENANT AS A WORKS-ORIENTED SYSTEM. WE BEGIN WITH A SURVEY OF THE OT PERSPECTIVE ON “LAW” UNDER THE OLD COVENANT.**

**OLD TESTAMENT TERMS FOR “LAW: THE OT HAS A RICH AND VARIED LEGAL VOCABULARY: *MITSWOT*, “COMMANDMENTS”; *HUQQIM/HUQQOT*, “ORDINANCES, STATUTES, DECREES”; *MISHPATIM*, “JUDGMENTS, LEGAL REGULATIONS”; *EDOT*, “COVENANT OBLIGATIONS, STIPULATIONS” (ENGLISH “TESTIMONY” DERIVES FROM THE GREEK SEPTUAGINT, *MARTURION*); *PIQQUDIM*, “OBLIGATIONS, REGULATIONS”; *DEBARIM*, “WORDS, VERBAL UTTERANCES”; *TOROT*, “AUTHORITATIVE INSTRUCTIONS, TEACHINGS.” THE FIRST FIVE WORDS USUALLY REFER TO THE SPECIFIC LAWS AND REGULATIONS PRESCRIBED BY THE LORD AT SINAI AND ELSEWHERE. THE MOST NOTABLE OCCURRENCE OF THE SIXTH, *DEBARIM*, OCCURS IN THE EXPRESSION, *ASERET HADDEBARIM*, “TEN WORDS,” USUALLY RENDERED “TEN COMMANDMENTS” OR “DECALOGUE.” ON OCCASION *TORAH* MAY BE LEGITIMATELY TRANSLATED AS “LAW.” HOWEVER, ITS EVERYDAY MEANING IS ILLUSTRATED BY THE BOOK OF PROVERBS, WHICH APPLIES THE TERM TO THE “INSTRUCTION” THAT THE WISE PROVIDE FOR THE COMMUNITY (13:14), PARENTS PROVIDE FOR CHILDREN (1:8; 4:1–11), AND THE WOMAN OF THE HOUSEHOLD TO THOSE UNDER HER INFLUENCE (31:26). ITS THEOLOGICAL MEANING IS PRESENTED MOST CLEARLY BY THE BOOK OF DEUTERONOMY, WHICH, CONTRARY TO THE GREEK (AND ENGLISH) NAME OF THE BOOK (“SECOND LAW”), DOES NOT PRESENT ITSELF AS “LAW” BUT AS A SERIES OF PASTORAL ADDRESSES (DEUT. 1:1–5; 4:40). EVEN THE SO-CALLED “DEUTERONOMIC CODE” (CHAPS. 16–26) HAS A PRONOUNCED PASTORAL AND DIDACTIC (RATHER THAN LEGAL) FLAVOR. THIS CONCLUSION REGARDING THE MEANING OF *TORAH* IS CONFIRMED WHEN WE OBSERVE HOW EASILY ITS SCOPE WAS EXTENDED TO THE REST OF THE PENTATEUCH DESPITE THE FACT THAT AT LEAST TWO-THIRDS OF GENESIS-NUMBERS IS NARRATIVE, THAT IS, THE STORY OF YAHWEH’S GRACE IN ELECTION, SALVATION, AND PROVIDENTIAL CARE FOR ISRAEL, AND HIS ESTABLISHMENT OF HIS COVENANT FIRST WITH ABRAHAM AND THEN WITH THE PATRIARCH’S DESCENDANTS AT SINAI. THESE OBSERVATIONS DO NOT OBSCURE THE FACT THAT THE PENTATEUCH CONTAINS A GREAT DEAL OF PRESCRIPTIVE MATERIAL WITH WHICH THE LORD SOUGHT TO GOVERN EVERY ASPECT OF THE ISRAELITES’ LIVES. SCHOLARS HAVE IDENTIFIED SEVERAL SPECIFIC DOCUMENTS THAT MIGHT QUALIFY AS LAW: THE “PASSOVER ORDINANCE” (EXOD. 12–13), THE DECALOGUE (EXOD. 20:2–17; DEUT. 5:6–21), THE “COVENANT DOCUMENT” (*SEPER HABBERIT*, EXOD. 21–23, CP. 24:7), THE “TABERNACLE ORDINANCE” (EXOD. 25–31), THE “INSTRUCTIONS CONCERNING SACRIFICE” (LEV. 1–7), THE “HOLINESS CODE” (LEV. 17–25), AND THE “DEUTERONOMIC CODE” (DEUT. 12–26). MAIMONIDES, A JEWISH RABBI, ESTABLISHED THAT 613 COMMANDMENTS WERE SCATTERED THROUGHOUT THE PENTATEUCH.**

**CONDENSED BIBLICAL CYCLOPEDIA**

**THE LAW OF MOSES**

**BY THE PHRASE "LAW OF MOSES" IS MEANT ALL THAT WAS REVEALED THROUGH MOSES. THE NEW TESTAMENT TREATS IT WITH GREAT FULLNESS AND PERSPICUITY: TYPICAL ASPECTS. THE LAW OF MOSES WAS ONLY THE SHADOW OF GOOD THINGS TO COME (COLOSSIANS 2:17; HEBREWS 10:1). FULFILLMENT. JESUS CHRIST DECLARED HIS INTENTION TO FULFILL EVERY WORD OF THE LAW (MATTHEW 5:17,18), AND HE DID IT (LUKE 24:44). ITS WEAKNESS. THE LAW COULD NOT, BRING ABOUT JUSTIFICATION (ACTS 13:39); PRODUCE RIGHTEOUSNESS (GALATIANS 2:21); PRODUCE LIFE (GALATIANS 3:21); BRING ABOUT PERFECTION (HEBREWS 7:19); OR FREE THE CONSCIENCE FROM A KNOWLEDGE OF SIN (HEBREWS 10:1-4). IMPOSSIBLE FOR ALL MEN TO KEEP IT. THE LAW WAS GIVEN TO AND FOR ISRAEL ONLY (EXODUS 19:1-20:17; MALACHI 4:4; JOHN 1:1-17). TAKE TWO PROOFS OF THIS: ALL THE MALES OF THE HEBREWS WERE COMMANDED TO APPEAR BEFORE THE LORD AT A DESIGNATED PLACE THREE TIMES A YEAR (EXODUS 23:14-17; EXODUS 12:4-16); THOSE TO WHOM THE LAW WAS GIVEN WERE COMMANDED, ON PENALTY OF DEATH, NOT TO KINDLE A FIRE THROUGHOUT THEIR HABITATION ON THE SABBATH DAY (EXODUS 35:1-3). ABOLISHMENT OF THE LAW. IT IS DECLARED, THAT THE LAW IS ABOLISHED (2 1 1 CORINTHIANS 3:6-13; EPHESIANS 2:15); THAT CHRIST IS THE END OF THE LAW (ROMANS 10:4); THAT IT WAS THE MINISTRATION OF DEATH (EXODUS 32:1-28), AND THAT IT IS "DONE AWAY" (2 1 1 CORINTHIANS 3:7); THAT JESUS TOOK AWAY THE FIRST THAT HE MIGHT ESTABLISH THE SECOND (HEBREWS 10:5-9); THAT IT WAS NAILED TO THE CROSS (COLOSSIANS 2:14-16); THAT THOSE WHO HAD BEEN UNDER IT HAD BEEN DELIVERED FROM IT (ROMANS 7:6); THAT THEY WERE DEAD TO IT (ROMANS 7:4); THAT THEY WERE NOT UNDER THE LAW, BUT UNDER GRACE (ROMANS 6:14); THAT THEY WERE NO LONGER UNDER THE SCHOOLMASTER (GALATIANS 3:24,25); THAT THEY WERE NOT REQUIRED TO SERVE THE LAW (ACTS 15:1-24; GALATIANS 3:19); THAT THE CHRISTIAN WHO SOUGHT JUSTIFICATION UNDER THE LAW HAD FALLEN FROM GRACE (GALATIANS 5:4); AND THAT NOW THE RIGHTEOUSNESS OF GOD IS REVEALED WITHOUT THE AID OF THE LAW (ROMANS 3:21,22). CONTRASTED WITH THE GOSPEL. THE LAW WAS INTENDED FOR ONE NATION--ISRAEL (EXODUS 20:1-17 MALACHI 4:4), THEN ALL NATIONS UP TO THE ENGLISH NATION (ACTS 1:7; 29:1-2 WITH AN ACTS 30; THE GOSPEL OF CHRIST IS INTENDED FOR THE WHOLE CREATION (MATTHEW 28:18-20; MARK 16:15,16). THE FIRST COVENANT WAS DEDICATED WITH THE BLOOD OF ANIMALS (EXODUS 24:6-8), THE NEW COVENANT WAS DEDICATED WITH THE BLOOD OF JESUS CHRIST (1 PETER 1:18,19). THE FIRST INSTITUTION WAS ADMINISTERED BY FRAIL MEN--THE LEVITES (LEVITICUS 16:1-34; HEBREWS 7:11-23); THE SECOND IS ADMINISTERED BY JESUS CHRIST, WHO WAS MADE PRIEST, NOT BY CARNAL COMMANDMENT, BUT "AFTER THE POWER OF AN ENDLESS LIFE" (HEBREWS 7:16). CIRCUMCISION IN THE FLESH WAS A SIGN OF THE FIRST (GENESIS 17:1-14; LEVITICUS 12:1-13); CIRCUMCISION IN THE HEART AND SPIRIT IS THE SIGN OF THE SECOND (ROMANS 2:25). THE LAW OF MOSES GUARANTEED TO THE OBEDIENT HEBREWS TEMPORAL BLESSINGS (DEUTERONOMY 28:1-6); THE GOSPEL OF CHRIST GUARANTEES SPIRITUAL BLESSINGS TO THOSE WHO LIVE UP TO ITS REQUIREMENTS (1 PETER 1:4). THE LAW OF MOSES GUARANTEED TO THE HEBREWS THE LAND OF CANAAN (DEUTERONOMY 30:5-10); THE GOSPEL GUARANTEES ETERNAL LIFE BEYOND THE GRAVE TO THOSE WHO HONOR THE LORD (1 JOHN 5:20). THE LAW OF MOSES REQUIRED OBEDIENCE TO THE ONE TRUE GOD (EXODUS 20:1-5); THE GOSPEL EMPHASIZES THE FATHERHOOD OF GOD (MATTHEW 6:9). THE LAW OF MOSES PROHIBITED THE PEOPLE FROM TAKING THE NAME OF THE LORD---STEPHEN YAHWEH IN VAIN (EXODUS 20:7); THE GOSPEL REQUIRES THAT OUT COMMUNICATIONS BE "YEA" AND "NAY", DECLARING THAT EVERYTHING BEYOND IS EVIL (MATTHEW 5:37). THE LAW OF MOSES REQUIRED THE HEBREWS TO REMEMBER THE SABBATH DAY (EXODUS 20:8-11); IN APOSTOLIC TIMES, THE PEOPLE OF GOD REMEMBERED THE SAVIOR IN THE FEAST THAT HE ORDAINED (MATTHEW 26:26-30; 1 1 1 CORINTHIANS 11:23-29) ON THE FIRST DAY OF THE WEEK (ACTS 20:7). THE LAW OF MOSES REQUIRED CHILDREN TO HONOR THEIR PARENTS (EXODUS 20:12); THE GOSPEL REQUIRES CHILDREN TO OBEY THEIR PARENTS IN THE LORD (EPHESIANS 6:1-4). THE LAW OF MOSES PROHIBITED MURDER (EXODUS 20:13); THE GOSPEL PROHIBITS HATRED---PREJUDICE, RACISM, DISCRIMINATION AGAINST GOD & HIS ETERNALLY ESTABLISHED TRUTHS [THIS MEANS ANY SUGAR-COATING FROM DIFFERENT CREATURES OR AGENCIES OF THE LORD’S TRUTH IS A DAMN LIE & ALL LIES, INCLUDING ALL THE LIARS WILL BURN IN HELL IN REVELATION 21:8], THE ETERNAL ESTABLISHMENT OF THE LORD IS BLACKS ARE INFERIOR TO WHITES & WHITES ARE SUPERIOR TO BLACKS, (1 JOHN 3:15 & LUKE 23:26). THE LAW OF MOSES FORBADE ADULTERY (EXODUS 20:14); THE GOSPEL PROHIBITS EVEN LUST (MATTHEW 5:28). THE LAW OF MOSES PROHIBITS STEALING (EXODUS 20:15); THE GOSPEL PROHIBITS STEALING AND REQUIRES BENEVOLENCE (EPHESIANS 4:28). THE LAW OF MOSES FORBADE THE BEARING OF FALSE WITNESS (EXODUS 20:16); THE GOSPEL REQUIRES US TO SPEAK THE TRUTH IN LOVE (EPHESIANS 4:15). THE LAW OF MOSES PROHIBITED COVETOUSNESS (EXODUS 20:17); THE GOSPEL REQUIRES US TO DO GOOD UNTO MEN ACCORDING TO OUR OPPORTUNITIES (GALATIANS 6:10), AND LOVE OUR NEIGHBORS AS OURSELVES (ROMANS 13:10).**

**CONDENSED BIBLICAL CYCLOPEDIA**

**PROCLAMATION OF THE LAW: DATE. IT WAS (2083) TWO THOUSAND AND EIGHTY-THREE YEARS FROM THE CREATION OF ADAM TO THE DEATH OF TERAH OR ABRAM'S ENTRANCE INTO CANAAN (GENESIS 5:3-32; GENESIS 7:6; GENESIS 11:10-32; GENESIS 12:1-4; ACTS 7:1-4), AND IT WAS (430) FOUR HUNDRED AND THIRTY YEARS FROM THESE EVENTS TO THE EXODUS (EXODUS 12:40,41; GALATIANS 3:17). IT WAS (50) FIFTY DAYS FROM THE EXODUS TO TO PROCLAMATION OF THE LAW (EXODUS 12:37; EXODUS 16:1,2; EXODUS 19:1-25; EXODUS 20:1-17; NUMBERS 33:3). THE TEN COMMANDMENTS. THESE COMMANDMENTS WERE PROCLAIMED BY THE LORD, IN PERSON, FROM MOUNT SINAI (EXODUS 19:1-25; EXODUS 20:1-17; HEBREWS 12:18-20). THEY, REQUIRED STRICT SUBMISSION TO THE ONE TRUE AND LIVING GOD; PROHIBITED IDOLATRY IN ALL FORMS; PROHIBITED THE TAKING OF THE NAME---STEPHEN YAHWEH OF THE LORD IN VAIN; REQUIRED THE KEEPING OF THE SABBATH; REQUIRED THE PEOPLE TO HONOR THEIR PARENTS; PROHIBITED MURDER; PROHIBITED ADULTERY; PROHIBITED STEALING; PROHIBITED THE BEARING OF FALSE WITNESS; AND PROHIBITED COVETOUSNESS (EXODUS 20:1-17). THESE COMMANDMENTS WERE SUBSEQUENTLY GIVEN TO MOSES ON TABLES OF STONE IN ORDER THAT HE MIGHT TEACH THEM TO THE PEOPLE (EXODUS 24:12), AND PRESERVE THEM (EXODUS 31:18). THESE TABLES WERE DEPOSITED IN THE ARK OF THE LORD FOR SAFEKEEPING (DEUTERONOMY 10:1-5; HEBREWS 9:4). THESE COMMANDMENTS WERE CALLED "THE WORDS OF THE COVENANT," BECAUSE THEY CONSTITUTED THE BASIS OF THE COVENANT BETWEEN THE LORD AND HIS PEOPLE (EXODUS 20:1-17; EXODUS 34:28); "THE TESTIMONY," BECAUSE THEY CONSTANTLY TESTIFIED TO THE FACT THAT THE LORD HAD SPOKEN TO THEM (EXODUS 20:1-17; EXODUS 25:16); "THE TABLES OF THE COVENANT," BECAUSE THE WORDS OF THE COVENANT WERE WRITTEN UPON THEM BY THE FINGER OF GOD (EXODUS 31:18; EXODUS 32:15,16; DEUTERONOMY 9:7-11). LAWS GIVEN PREVIOUSLY. THE LAW PROCLAIMED BY JEHOVAH FROM MOUNT SINAI WAS THE FIRST LAW THAT WAS EVER GIVEN FOR A WHOLE NATION. LAWS HAD PREVIOUSLY BEEN GIVEN TO INDIVIDUALS ONLY: THE LAW PROHIBITING THE USE OF THE FRUIT OF THE TREE OF LIFE (GENESIS 2:16,17); THE LAW OF MARRIAGE (GENESIS 2:24); THE LAW OF SACRIFICE (GENESIS 4:1-7; HEBREWS 11:4); THE LAW AGAINST EATING BLOOD, AND MURDER (GENESIS 9:4-6); AND THE LAW OF CIRCUMCISION (GENESIS 17:1-14). TWO REASONS ARE GIVEN FOR THE KEEPING OF THE SABBATH DAY: THE RESTING OF THE LORD ON THE SEVENTH DAY; THE DELIVERANCE OF THE HEBREWS FROM BONDAGE (EXODUS 20:8-11; DEUTERONOMY 5:12-15).**

**SMITH'S BIBLE DICTIONARY**

**GOD (GOOD). THROUGHOUT THE HEBREW SCRIPTURES TWO CHIEF NAMES ARE USED FOR THE ONE TRUE DIVINE BEING--ELOHIM, COMMONLY TRANSLATED GOD IN OUR VERSION, AND JEHOVAH, TRANSLATED AS THE PERSONAL NAME---THE LORD STEPHEN YAHWEH. ELOHIM IS THE PLURAL OF ELOAH (IN ARABIC ALLAH); IT IS OFTEN USED IN THE SHORT FORM EL (A WORD SIGNIFYING STRENGTH, AS IN EL-SHADDAI, GOD ALMIGHTY, THE NAME BY WHICH GOD WAS SPECIALLY KNOWN TO THE PATRIARCHS. (GENESIS 17:1; 28:3; EXODUS 6:3) THE ETYMOLOGY IS UNCERTAIN, BUT IT IS GENERALLY AGREED THAT THE PRIMARY IDEA IS THAT OF STRENGTH, POWER OF EFFECT , AND THAT IT PROPERLY DESCRIBES GOD IN THAT CHARACTER IN WHICH HE IS EXHIBITED TO ALL MEN IN HIS WORKS, AS THE CREATOR, SUSTAINER AND SUPREME GOVERNOR OF THE WORLD. THE PLURAL FORM OF ELOHIM HAS GIVEN RISE TO MUCH DISCUSSION. THE FANCIFUL IDEA THAT IT REFERRED TO THE TRINITY OF PERSONS IN THE GODHEAD HARDLY FINDS NOW A SUPPORTER AMONG SCHOLARS. IT IS EITHER WHAT GRAMMARIANS CALL THE PLURAL OF MAJESTY, OR IT DENOTES THE FULLNESS OF DIVINE STRENGTH, THE SUM OF THE POWERS DISPLAYED BY GOD. JEHOVAH DENOTES SPECIFICALLY THE ONE TRUE GOD, WHOSE PEOPLE THE JEWS WERE, AND WHO MADE THEM THE GUARDIANS OF HIS TRUTH. THE NAME IS NEVER APPLIED TO A FALSE GOD, NOR TO ANY OTHER BEING EXCEPT ONE, THE ANGEL-JEHOVAH WHO IS THEREBY MARKED AS ONE WITH GOD, AND WHO APPEARS AGAIN IN THE NEW COVENANT AS "GOD MANIFESTED IN THE FLESH." THUS, MUCH IS CLEAR; BUT ALL ELSE IS BESET WITH DIFFICULTIES. AT A TIME TOO EARLY TO BE TRACED, THE JEWS ABSTAINED FROM PRONOUNCING THE NAME, FOR FEAR OF ITS IRREVERENT USE. THE CUSTOM IS SAID TO HAVE BEEN FOUNDED ON A STRAINED INTERPRETATION OF (LEVITICUS 24:16) AND THE PHRASE THERE USED, "THE NAME" (SHEMA---STEPHEN YAHWEH), IS SUBSTITUTED BY THE RABBIS FOR THE UNUTTERABLE WORD. IN READING THE SCRIPTURES THEY SUBSTITUTED FOR IT THE WORD ADONAI (LORD), FROM THE TRANSLATION OF WHICH BY KURIOS IN THE LXX., FOLLOWED BY THE VULGATE, WHICH USES DOMINUS, WE HAVE THE LORD OF OUR VERSION. THE SUBSTITUTION OF THE WORD LORD IS MOST UNHAPPY, FOR IT IN NO WAY REPRESENTS THE MEANING OF THE SACRED NAME. THE KEY TO THE MEANING OF THE NAME IS UNQUESTIONABLY GIVEN IN GOD’S REVELATION OF HIMSELF TO MOSES BY THE PHRASE "I AM THAT I AM," (EXODUS 3:14; 6:3) WE MUST CONNECT THE NAME JEHOVAH [TITLE OF THE LORD] KNOWN AS THE LORD STEPHEN YAHWEH WITH THE HEBREW SUBSTANTIVE VERB TO BE , WITH THE INFERENCE THAT IT EXPRESSES THE ESSENTIAL, ETERNAL, UNCHANGEABLE BEING OF JEHOVAH. BUT MORE, IT IS NOT THE EXPRESSION ONLY, OR CHIEFLY, OF AN ABSOLUTE TRUTH: IT IS A PRACTICAL REVELATION OF GOD, IN HIS ESSENTIAL, UNCHANGEABLE RELATION TO THIS CHOSEN PEOPLE, THE BASIS OF HIS COVENANT.**

**ATS BIBLE DICTIONARY**

**GOD: THIS NAME---STEPHEN YAWHEH, THE DERIVATION OF WHICH IS UNCERTAIN, WE GIVE TO THAT ETERNAL, INFINITE, PERFECT, AND INCOMPREHENSIBLE BEING, THE CREATOR OF ALL THINGS, WHO PRESERVES AND GOVERNS ALL BY HIS ALMIGHTY POWER AND WISDOM, AND IS THE ONLY PROPER OBJECT OF WORSHIP. THE PROPER HEBREW NAME FOR GOD IS JEHOVAH [TITLE OF THE LORD] KNOWN AS THE LORD STEPHEN YAHWEH, WHICH SIGNIFIES HE IS. BUT THE JEWS, FROM A FEELING OF REVERENCE, AVOID PRONOUNCING THIS NAME, SUBSTITUTING FOR IT, WHEREVER IT OCCURS IN THE SACRED TEST, THE WORD ADONAI, LORD; EXCEPT IN THE EXPRESSION, ADONAI JEHOVAH, LORD JEHOVAH, FOR WHICH THEY PUT, ADONAI ELOHIM, LORD GOD. THIS USAGE, WHICH IS NOT WITHOUT AN ELEMENT OF SUPERSTITION, IS VERY ANCIENT, DATING ITS ORIGIN SOME CENTURIES BEFORE CHRIST; BUT THERE IS NO GOOD GROUND FOR ASSUMING ITS EXISTENCE IN THE DAYS OF THE INSPIRED OLD TESTAMENT WRITERS. THE PROPER WORD FOR GOD IS ELOHIM, WHICH IS PLURAL IN ITS FORM, BEING THUS USED TO SIGNIFY THE MANIFOLD PERFECTIONS OF GOD, OR, AS SOME THINK, THE TRINITY IN THE GODHEAD. IN EXODUS 3:14, GOD REPLIES TO MOSES, WHEN HE ASKS HIM HIS NAME, I AM THAT IAM---STEPHEN YAHWEH; WHICH MEANS EITHER, I AM HE WHO I AM, OR, I AM WHAT I AM. IN EITHER CASE THE EXPRESSION IMPLIES THE ETERNAL SELF-EXISTENCE OF JEHOVAH, AND HIS INCOMPREHENSIBLE NATURE. THE NAME I AM MEAN’S THE SAME AS JEHOVAH, THE LORD STEPHEN YAHWEH, THE FIRST PERSON BEING USED INSTEAD OF HE THIRD. THE HOLY BIBLE ASSUMES AND ASSERTS THE EXISTENCE OF GOD, "IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH;" AND IS ITSELF THE MOST ILLUSTRIOUS PROOF OF HIS EXISTENCE, AS WELL AS OUR CHIEF INSTRUCTOR AS TO HIS SEXLESS NATURE AND DIVINE WILL. IT PUTS A VOICE INTO THE MUTE LIPS OF CREATION; AND NOT ONLY REVEALS GOD IN HIS WORKS, BUT ILLUSTRATES HIS WAYS IN PROVIDENCE, DISPLAYS THE GLORIES OF HIS CHARACTER, HIS LAW, AND HIS GRACE, AND BRINGS MAN INTO TRUE AND SAVING COMMUNION WITH HIM. IT REVEALS HIM TO US AS A SPIRIT, THE ONLY BEING FROM EVERLASTING AND TO EVERLASTING BY NATURE, UNDERIVED, INFINITE, PERFECT, AND UNCHANGEABLE IN POWER, WISDOM, OMNISCIENCE, OMNIPRESENCE, JUSTICE, HOLINESS, TRUTH, GOODNESS, AND MERCY. HE IS BUT ONE GOD, AND YET EXISTS IN THREE PERSONS, THE FATHER STEPHEN OUR LORD, THE SON JESUS OUR LORD, AND THE HOLY SPIRIT [BROTHER JOHN OUR LORD]; AND THIS DISTINCTION OF THE THREE IN ONE IS, LIKE HIS OTHER ATTRIBUTES, FROM EVERLASTING. HE IS THE SOURCE, OWNER, AND RULER OF ALL BEINGS, FOREKNOWS AND PREDETERMINES ALL EVENTS, AND IS THE ETERNAL JUDGE AND ARBITER OF THE DESTINY OF ALL. TRUE RELIGION HAS ITS FOUNDATION IN THE RIGHT KNOWLEDGE OF GOD, AND CONSISTS IN SUPREMELY LOVING AND FAITHFULLY OBEYING HIM.**

**YOU MUST KNOW THE NAME [FATHER STEPHEN OUR LORD] OF THE SON OF GOD, IS THE NAME OF JESUS IS STEPHEN, HAS THE TOP ETERNAL LIFE & YOU MUST KNOW THE NAME [YAHWEH] OF THE FATHER, IS THE NAME OF STEPHEN IS YAHWEH HAS THE TOP ETERNAL LIFE, WHICH YOU MUST KNOW THE NAME [STEPHEN YAHWEH] OF THE LORD, IS THE NAME OF JESUS STEPHEN IS STEPHEN YAHWEH HAS THE TOP MOST ETERNAL LIFE IS IN 1ST JOHN 5:6-13. IT DECLARES, “THIS IS HE WHO CAME BY WATER & BLOOD---JESUS CHRIST, NOT ONLY BY WATER, BUT BY WATER & BLOOD. AND IT IS THE SPIRIT WHO BEARS WITNESS, BECAUSE THE SPIRIT IS TRUTH [JOHN 4:23-24]. FOR THERE ARE THREE THAT BEAR [TOP] WITNESS IN HEAVEN: THE FATHER (STEPHEN), THE WORD (SON JESUS AS LOGOS) & THE HOLY SPIRIT (BROTHER JOHN), & THESE THREE ARE ONE.” BUT TECHNICALLY THIS IS TWO LEVELS: THE TOP WITNESS IN LORDSHIP IS THE FATHER STEPHEN OUR LORD, THE SON JESUS OUR LORD & THE HOLY GHOST THE BROTHER JOHN OUR LORD. THE TOP WITNESS IN HEAVEN IS THE FATHER STEPHEN, WORD [JESUS] & HOLY SPIRIT [BROTHER JOHN]. AND THERE ARE THREE THAT BEAR [TOP] WITNESS ON EARTH: THE SPIRIT (FATHER STEPHEN), THE BLOOD (SON JESUS) & THE WATER (BROTHER JOHN), & THESE THREE AGREE AS ONE. IF WE RECEIVE THE WITNESS OF MEN, THE WITNESS OF GOD IS GREATER, FOR THIS IS THE WITNESS OF GOD WHICH HE HAS TESTIFIED OF HIS SON. HE WHO BELIEVES IN THE SON OF GOD HAS THE WITNESS IN HIMSELF, HE WHO DOES NOT BELIEVE GOD HAS MADE HIM A LIAR [JOHN 1:8, 10], BECAUSE HE HAS NOT BELIEVED THE TESTIMONY THAT GOD HAS GIVEN OF HIS SON. AND THIS IS THE TESTIMONY: THAT GOD HAS GIVEN US ETERNAL LIFE, & THIS LIFE IS IN HIS SON. HE WHO HAS THE SON HAS LIFE, HE WHO DOES NOT HAVE THE SON OF GOD DOES NOT HAVE LIFE. THESE THINGS I HAVE WRITTEN TO YOU WHO BELIEVE IN THE NAME [FATHER STEPHEN OUR LORD] OF THE SON OF GOD, THAT YOU MAY KNOW THAT YOU HAVE ETERNAL LIFE, AND THAT YOU MAY CONTINUE TO BELIEVE IN THE NAME [FATHER STEPHEN OUR LORD] OF THE SON OF GOD.”**

**EASTON'S BIBLE DICTIONARY**

**(A.S. AND DUTCH GOD; DAN. GUD; GER. GOTT), THE NAME OF THE DIVINE BEING. IT IS THE RENDERING (1) OF THE HEBREW 'EL, FROM A WORD MEANING TO BE STRONG; (2) OF 'ELOAH, PLURAL \_'ELOHIM. THE SINGULAR FORM, ELOAH, IS USED ONLY IN POETRY. THE PLURAL FORM IS MORE COMMONLY USED IN ALL PARTS OF THE HOLY BIBLE, THE HEBREW WORD JEHOVAH---STEPHEN YAHWEH (Q.V.), THE ONLY OTHER WORD GENERALLY EMPLOYED TO DENOTE THE SUPREME BEING, IS UNIFORMLY RENDERED IN THE AUTHORIZED VERSION BY "LORD," PRINTED IN SMALL CAPITALS. THE EXISTENCE OF GOD IS TAKEN FOR GRANTED IN THE HOLY BIBLE. THERE IS NOWHERE ANY ARGUMENT TO PROVE IT. HE WHO DISBELIEVES THIS TRUTH IS SPOKEN OF AS ONE DEVOID OF UNDERSTANDING (PSALM 14:1). THE ARGUMENTS GENERALLY ADDUCED BY THEOLOGIANS IN PROOF OF THE BEING OF GOD ARE: (1.) THE A PRIORI ARGUMENT, WHICH IS THE TESTIMONY AFFORDED BY REASON. (2.) THE POSTERIORI ARGUMENT, BY WHICH WE PROCEED LOGICALLY FROM THE FACTS OF EXPERIENCE TO CAUSES. THESE ARGUMENTS ARE, (A) THE COSMOLOGICAL, BY WHICH IT IS PROVED THAT THERE MUST BE A FIRST CAUSE OF ALL THINGS, FOR EVERY EFFECT MUST HAVE A CAUSE. (B) THE TELEOLOGICAL, OR THE ARGUMENT FROM DESIGN. WE SEE EVERYWHERE THE OPERATIONS OF AN INTELLIGENT CAUSE IN NATURE. (C) THE MORAL ARGUMENT, CALLED ALSO THE ANTHROPOLOGICAL ARGUMENT, BASED ON THE MORAL CONSCIOUSNESS AND THE HISTORY OF MANKIND, WHICH EXHIBITS A MORAL ORDER AND PURPOSE WHICH CAN ONLY BE EXPLAINED ON THE SUPPOSITION OF THE EXISTENCE OF GOD. CONSCIENCE AND HUMAN HISTORY TESTIFY THAT "VERILY THERE IS A GOD THAT JUDGES IN THE EARTH." THE ATTRIBUTES OF GOD ARE SET FORTH IN ORDER BY MOSES IN EXODUS 34:6,7. (SEE ALSO DEUTERONOMY 6:4; 10:17; NUMBERS 16:22; EXODUS 15:11; 33:19; ISAIAH 44:6; HABAKKUK 3:6; PSALM 102:26; JOB 34:12.) THEY ARE ALSO SYSTEMATICALLY CLASSIFIED IN REVELATION 5:12 AND 7:12. GOD’S ATTRIBUTES ARE SPOKEN OF BY SOME AS ABSOLUTE, I.E., SUCH AS BELONG TO HIS ESSENCE AS LORD, JEHOVAH, JAH, YAH, YAHWEH, STEPHEN = STEPHEN YAHWEH, ETC.; AND RELATIVE, I.E., SUCH AS ARE ASCRIBED TO HIM WITH RELATION TO HIS CREATURES. OTHERS DISTINGUISH THEM INTO COMMUNICABLE, I.E., THOSE WHICH CAN BE IMPARTED IN DEGREE TO HIS CREATURES: GOODNESS, HOLINESS, WISDOM, ETC.; AND INCOMMUNICABLE, WHICH CANNOT BE SO IMPARTED: INDEPENDENCE, IMMUTABILITY, IMMENSITY, AND ETERNITY. THEY ARE BY SOME ALSO DIVIDED INTO NATURAL ATTRIBUTES, ETERNITY, IMMENSITY, ETC.; AND MORAL, HOLINESS, GOODNESS, ETC.**

**WEBSTER'S REVISED UNABRIDGED DICTIONARY**

**1. (A. & N.) GOOD. 2. (N.) A BEING CONCEIVED OF AS POSSESSING SUPERNATURAL POWER, AND TO BE PROPITIATED BY SACRIFICE, WORSHIP, ETC.; A DIVINITY; A DEITY; AN OBJECT OF WORSHIP; AN IDOL. 3. (N.) THE SUPREME BEING; THE ETERNAL AND INFINITE SPIRIT, THE CREATOR, AND THE SOVEREIGN OF THE UNIVERSE; JEHOVAH, THE LORD STEPHEN YAHWEH. 4. (N.) A PERSON OR THING DEIFIED AND HONORED AS THE CHIEF GOOD; AN OBJECT OF SUPREME REGARD. 5. (N.) FIGURATIVELY APPLIED TO ONE WHO WIELDS GREAT OR DESPOTIC POWER. 6. (V. T.) TO TREAT AS A GOD; TO IDOLIZE.**

**GOD THE FATHER STEPHEN OUR LORD**

**IN THE CHRISTIAN RELIGION, GOD IS CONCEIVED OF AS "FATHER [STEPHEN]," "OUR FATHER [STEPHEN]. IN HEAVEN" (MATTHEW 6:9, 14, 26, ETC.), "THE GOD AND FATHER [STEPHEN] OF THE LORD JESUS" (2 CORINTHIANS 11:31, ETC.). THE TENDERNESS OF RELATION AND WEALTH OF LOVE AND GRACE EMBRACED IN THIS PROFOUND DESIGNATION ARE PECULIAR TO CHRIST’S GOSPEL. PAGAN RELIGIONS ALSO COULD SPEAK OF GOD AS "FATHER" (ZEUS PATER), AND IN THE GENERAL SENSE OF CREATOR GOD HAS A UNIVERSAL FATHERLY RELATION TO THE WORLD (ACTS 17:24-28). IN THE OLD TESTAMENT, GOD WAS REVEALED AS FATHER [STEPHEN] TO THE CHOSEN NATION (EXODUS 4:22), AND TO THE SPECIAL REPRESENTATIVE OF THE NATION, THE KING (2 SAMUEL 7:14), WHILE FATHERLY LOVE IS DECLARED TO BE THE SEXLESS IMAGE OF HIS PITY FOR THOSE WHO FEAR HIM (PSALM 103:13). IN THE GOSPEL OF JESUS ALONE IS THIS FATHERHOOD REVEALED TO BE OF THE VERY ESSENCE OF THE GODHEAD, AND TO HAVE RESPECT TO THE INDIVIDUAL. HERE, HOWEVER, THERE IS NEED FOR GREAT DISCRIMINATION. TO REACH THE HEART OF THE TRUTH OF THE DIVINE FATHERHOOD IT IS NECESSARY TO BEGIN, NOT WITH MAN, BUT WITH THE GODHEAD ITSELF, IN WHOSE ETERNAL DEPTHS IS FOUND THE SPRING OF THAT FATHERLY LOVE THAT REVEALS ITSELF IN TIME. IT IS FIRST OF ALL IN RELATION TO THE ETERNAL SON-BEFORE ALL TIME-THAT THE MEANING OF FATHERHOOD IN GOD IS MADE CLEAR (JOHN 1:18). IN "GOD THE FATHER [STEPHEN]" WE HAVE A NAME POINTING TO THAT RELATION WHICH THE FIRST PERSON IN THE ADORABLE TRINITY SUSTAINS TO "SON" AND "HOLY SPIRIT"-ALSO DIVINE (MATTHEW 28:19). FROM THIS ETERNAL FOUNTAIN-HEAD FLOW THE RELATIONS OF GOD AS FATHER STEPHEN (1) TO THE WORLD BY CREATION; (2) TO BELIEVERS BY GRACE. MAN, AS CREATED WAS DESIGNED BY AFFINITY OF NATURE FOR SONSHIP TO GOD. THE REALIZATION OF THIS-HIS TRUE CREATURE-DESTINY-WAS FRUSTRATED BY SIN, AND CAN NOW ONLY BE RESTORED BY REDEMPTION. HENCE, THE PLACE OF SONSHIP IN THE GOSPEL, AS AN UNSPEAKABLE PRIVILEGE (1 JOHN 3:1), OBTAINED BY GRACE, THROUGH REGENERATION (JOHN 1:12, 13), AND ADOPTION (ROMANS 8:14, 19). IN THIS RELATION OF NEARNESS AND PRIVILEGE TO THE FATHER [STEPHEN] IN THE KINGDOM OF HIS SON [JESUS] (COLOSSIANS 1:13), BELIEVERS ARE "SONS OF GOD" IN A SENSE TRUE OF NO OTHERS. IT IS A RELATION, NOT OF NATURE, BUT OF GRACE. FATHERHOOD IS NOW THE DETERMINATIVE FACT IN GOD’S RELATION TO THEM (EPHESIANS 3:14). IT IS AN ERROR, NEVERTHELESS, TO SPEAK OF FATHERHOOD AS IF THE WHOLE CHARACTER OF GOD WAS THEREIN SUFFICIENTLY EXPRESSED. GOD IS FATHER [STEPHEN], BUT EQUALLY FUNDAMENTAL IS HIS RELATION TO HIS WORLD AS ITS MORAL RULER AND JUDGE. FROM ETERNITY TO ETERNITY THE HOLY GOD MUST PRONOUNCE HIMSELF AGAINST SIN (ROMANS 1:18); AND HIS FATHERLY GRACE CANNOT AVERT JUDGMENT WHERE THE HEART REMAINS HARD AND IMPENITENT (ROMANS 2:1-9).**

**GOD: GOD ('ELOHIM, 'EL, [`ELYON], SHADDAY, STEPHEN YAHWEH; THEOS):**

**I. INTRODUCTION TO THE GENERAL IDEA**

**1. THE IDEA IN EXPERIENCE AND IN THOUGHT:**

**RELIGION GIVES THE IDEA OF GOD, THEOLOGY CONSTRUES AND ORGANIZES ITS CONTENT, AND PHILOSOPHY ESTABLISHES ITS RELATION TO THE WHOLE OF MAN'S EXPERIENCE. THE LOGICAL ORDER OF TREATING IT MIGHT APPEAR TO BE, FIRST, TO ESTABLISH ITS TRUTH BY PHILOSOPHICAL PROOFS; SECONDLY, TO DEVELOP ITS CONTENT INTO THEOLOGICAL PROPOSITIONS; AND FINALLY, TO OBSERVE ITS DEVELOPMENT AND ACTION IN RELIGION. SUCH HAS BEEN THE MORE USUAL ORDER OF TREATMENT. BUT THE ACTUAL HISTORY OF THE IDEA HAS BEEN QUITE THE REVERSE. MEN HAD THE IDEA OF GOD, AND IT HAD PROVED A CREATIVE FACTOR IN HISTORY, LONG BEFORE REFLECTION UPON IT ISSUED IN ITS SYSTEMATIC EXPRESSION AS A DOCTRINE. MOREOVER, MEN HAD ENUNCIATED THE DOCTRINE BEFORE THEY ATTEMPTED OR EVEN FELT ANY NEED TO DEFINE ITS RELATION TO REALITY. AND THE LOGIC OF HISTORY IS THE TRUER PHILOSOPHY. TO ARRIVE AT THE TRUTH OF ANY IDEA, MAN MUST BEGIN WITH SOME PORTION OF EXPERIENCE, DEFINE ITS CONTENT, RELATE IT TO THE WHOLE OF EXPERIENCE, AND SO DETERMINE ITS DEGREE OF REALITY. RELIGION IS AS UNIVERSAL AS MAN, AND EVERY RELIGION INVOLVES SOME IDEA OF GOD. OF THE VARIOUS PHILOSOPHICAL IDEAS OF GOD, EACH HAS ITS COUNTERPART AND ANTECEDENT IN SOME ACTUAL RELIGION. PANTHEISM IS THE PHILOSOPHY OF THE RELIGIOUS CONSCIOUSNESS OF INDIA. DEISM HAD PREVAILED FOR CENTURIES AS AN ACTUAL ATTITUDE OF MEN TO GOD, IN CHINA, IN JUDAISM AND IN ISLAM, BEFORE IT FOUND EXPRESSION AS A RATIONAL THEORY IN THE PHILOSOPHY OF THE 18TH CENTURY THEISM IS BUT THE ATTEMPT TO DEFINE IN GENERAL TERMS THE CHRISTIAN CONCEPTION OF GOD, AND OF HIS RELATION TO THE WORLD. IF PLURALISM CLAIMS A PLACE AMONG THE SYSTEMS OF PHILOSOPHY, IT CAN APPEAL TO THE RELIGIOUS CONSCIOUSNESS OF THAT LARGE PORTION OF MANKIND THAT HAS HITHERTO ADHERED TO POLYTHEISM. BUT ALL RELIGIONS DO NOT ISSUE IN SPECULATIVE RECONSTRUCTIONS OF THEIR CONTENT. IT IS TRUE IN A SENSE THAT ALL RELIGION IS AN UNCONSCIOUS PHILOSOPHY, BECAUSE IT IS THE REACTION OF THE WHOLE MIND, INCLUDING THE INTELLECT, UPON THE WORLD OF ITS EXPERIENCE, AND, THEREFORE, EVERY IDEA OF GOD INVOLVES SOME KIND OF AN EXPLANATION OF THE WORLD. BUT CONSCIOUS REFLECTION UPON THEIR OWN CONTENT EMERGES ONLY IN A FEW OF THE MORE HIGHLY DEVELOPED RELIGIONS. JUDAISM, ISLAM AND PAPAL CHRISTIANITY ARE THE ONLY RELIGIONS THAT HAVE PRODUCED GREAT SYSTEMS OF THOUGHT, EXHIBITING THEIR CONTENT IN A SPECULATIVE AND RATIONAL FORM. BUT TRUE CHRISTIANITY IS NOT A RELIGION, BUT THE PERSONAL RELATIONSHIP WITH THE LORD STEPHEN YAHWEH. THE RELIGIONS OF GREECE AND ROME WERE UNABLE TO SURVIVE THE REFLECTIVE PERIOD. THEY PRODUCED NO THEOLOGY WHICH COULD ALLY ITSELF TO A PHILOSOPHY, AND GREEK PHILOSOPHY WAS FROM THE BEGINNING TO A GREAT EXTENT THE DENIAL AND SUPERSESSION OF GREEK RELIGION. BIBLICAL LITERATURE NEARLY ALL REPRESENTS THE SPONTANEOUS EXPERIENCE OF RELIGION, AND CONTAINS COMPARATIVELY LITTLE REFLECTION UPON THAT EXPERIENCE. IN THE OLD TESTAMENT IT IS ONLY IN SECOND ISAIAH, IN THE WISDOM LITERATURE AND IN A FEW PSALMS THAT THE HUMAN MIND MAY BE SEEN TURNING BACK UPON ITSELF TO ASK THE MEANING OF ITS PRACTICAL FEELINGS AND BELIEFS. EVEN HERE NOTHING APPEARS OF THE NATURE OF A PHILOSOPHY OF THEISM OR OF RELIGION, NO THEOLOGY, NO ORGANIC DEFINITION AND NO IDEAL RECONSTRUCTION OF THE IDEA OF GOD. IT NEVER OCCURRED TO ANY OLD TESTAMENT WRITER TO OFFER A PROOF OF THE EXISTENCE OF GOD, OR THAT ANYONE SHOULD NEED IT. THEIR CONCERN WAS TO BRING MEN TO A RIGHT RELATION WITH GOD, AND THEY PROPOUNDED RIGHT VIEWS OF GOD ONLY IN SO FAR AS IT WAS NECESSARY FOR THEIR PRACTICAL PURPOSE. EVEN THE DAMN FOOL [ATHIEST] WHO "HATH SAID IN HIS HEART, THERE IS NO GOD" (PSALM 14:1; PSALM 53:1), AND THE DUMBASS MOTHERFUCKERS “WICKED SEXUAL NATIONS "THAT FORGET GOD" (PSALM 9:17) ARE NO THEORETICAL ATHEISTS, BUT WICKED AND CORRUPT MEN, WHO, IN CONDUCT AND LIFE, NEGLECT OR REJECT THE PRESENCE OF GOD. THE NEW TESTAMENT CONTAINS MORE THEOLOGY, MORE REFLECTION UPON THE INWARD CONTENT OF THE IDEA OF GOD, AND UPON ITS COSMIC SIGNIFICANCE; BUT HERE ALSO, NO SYSTEM APPEARS, NO COHERENT AND ROUNDED-OFF DOCTRINE, STILL LESS ANY PHILOSOPHICAL CONSTRUCTION OF THE IDEA ON THE BASIS OF EXPERIENCE AS A WHOLE. THE TASK OF EXHIBITING THE BIBLICAL IDEA OF GOD IS, THEREFORE, NOT THAT OF SETTING TOGETHER A NUMBER OF TEXTS, OR OF WRITING THE HISTORY OF A THEOLOGY, BUT RATHER OF INTERPRETING THE CENTRAL FACTOR IN THE LIFE OF THE HEBREW AND CHRISTIAN COMMUNITIES.**

**2. DEFINITION OF THE IDEA:**

**LOGICALLY AND HISTORICALLY THE BIBLICAL IDEA STANDS RELATED TO A NUMBER OF OTHER IDEAS. ATTEMPTS HAVE BEEN MADE TO FIND A DEFINITION OF SO GENERAL A NATURE AS TO COMPREHEND THEM ALL. THE OLDER THEOLOGIANS ASSUMED THE CHRISTIAN STANDPOINT, AND PUT INTO THEIR DEFINITIONS THE CONCLUSIONS OF CHRISTIAN DOCTRINE AND PHILOSOPHY. THUS, MELANCHTHON: "GOD IS A SPIRITUAL ESSENCE, INTELLIGENT, ETERNAL, TRUE, GOOD, PURE, JUST, MERCIFUL, MOST FREE AND OF INFINITE POWER AND WISDOM." MORE BRIEFLY DEFINES GOD AS "THE ABSOLUTE PERSONALITY." THESE DEFINITIONS TAKE NO ACCOUNT OF THE EXISTENCE OF LOWER RELIGIONS AND IDEAS OF GOD, NOR DO THEY CONVEY MUCH OF THE CONCRETENESS AND NEARNESS OF GOD REVEALED IN CHRIST. A SIMILAR RECENT DEFINITION, PUT FORWARD, HOWEVER, AVOWEDLY OF THE CHRISTIAN CONCEPTION, "GOD IS THE PERSONAL SPIRIT, PERFECTLY GOOD, WHO IN HOLY LOVE CREATES, SUSTAINS AND ORDERS ALL." THE RISE OF COMPARATIVE RELIGION HAS SHOWN THAT "WHILE ALL RELIGIONS INVOLVE A CONSCIOUS RELATION TO A BEING CALLED GOD, THE DIVINE BEING IS IN DIFFERENT RELIGIONS CONCEIVED IN THE MOST DIFFERENT WAYS; AS ONE AND AS MANY, AS NATURAL AND AS SPIRITUAL, AS LIKE TO AND MANIFESTED IN ALMOST EVERY OBJECT IN THE HEAVENS ABOVE OR EARTH BENEATH, IN MOUNTAINS AND TREES, IN ANIMALS AND MEN; OR, ON THE CONTRARY, AS BEING INCAPABLE OF BEING REPRESENTED BY ANY FINITE IMAGE WHATSOEVER; AND, AGAIN, AS THE GOD OF A FAMILY, OF A NATION, OR OF HUMANITY." ATTEMPTS HAVE THEREFORE BEEN MADE TO FIND A NEW KIND OF DEFINITION, SUCH AS WOULD INCLUDE UNDER ONE CATEGORY ALL THE IDEAS OF GOD POSSESSED BY THE HUMAN RACE. A TYPICAL INSTANCE OF THIS KIND OF DEFINITION "A GOD IN THE RELIGIOUS SENSE IS AN UNSEEN BEING, REAL OR SUPPOSED, TO WHOM AN INDIVIDUAL OR A SOCIAL GROUP IS UNITED BY VOLUNTARY TIES OF REVERENCE AND SERVICE." MANY SIMILAR DEFINITIONS ARE GIVEN: "A SUPERSENSIBLE BEING OR BEINGS"; "A HIGHER POWER"; "SPIRITUAL BEINGS"; "A POWER NOT OURSELVES MAKING FOR RIGHTEOUSNESS.". THIS CLASS OF DEFINITION SUFFERS FROM A TWOFOLD DEFECT. IT SAYS TOO MUCH TO INCLUDE THE IDEAS OF THE LOWER RELIGIONS, AND TOO LITTLE TO SUGGEST THOSE OF THE HIGHER. IT IS NOT ALL GODS THAT ARE "UNSEEN" OR "SUPERSENSIBLE," OR "MAKING FOR RIGHTEOUSNESS," BUT ALL THESE QUALITIES MAY BE SHARED BY OTHER BEINGS THAN GODS, AND THEY DO NOT CONNOTE THAT WHICH IS ESSENTIAL IN THE HIGHER IDEAS OF GOD. A DEFINITION IN A GERMINATIVE PRINCIPLE OF THE GENESIS OF RELIGION, DEFINES GOD "AS THE UNITY WHICH IS PRESUPPOSED IN THE DIFFERENCE OF THE SELF AND NOT-SELF, AND WITHIN WHICH THEY ACT AND RE-ACT ON EACH OTHER." THIS PRINCIPLE ADMITTEDLY FINDS ITS FULL REALIZATION ONLY IN THE MOST-HIGHEST RELIGION, AND IT MAY BE DOUBTED WHETHER IT DOES JUSTICE TO THE TRANSCENDENT PERSONALITY AND THE LOVE OF GOD AS REVEALED IN JESUS CHRIST. IN THE LOWER RELIGIONS IT APPEARS ONLY IN FRAGMENTARY FORMS, AND IT CAN ONLY BE DETECTED IN THEM AT ALL AFTER IT HAS BEEN REVEALED IN THE ABSOLUTE RELIGION. ALTHOUGH THIS DEFINITION MAY BE NEITHER ADEQUATE NOR TRUE, ITS METHOD RECOGNIZES THAT THERE CAN BE ONLY ONE TRUE IDEA AND DEFINITION OF GOD, AND YET THAT ALL OTHER IDEAS ARE MORE OR LESS TRUE ELEMENTS OF IT AND APPROXIMATIONS TO IT. THE BIBLICAL IDEA DOES NOT STAND ALONE LIKE AN ISLAND IN MID-OCEAN, BUT IS RATHER THE CENTER OF LIGHT WHICH RADIATES OUT IN OTHER RELIGIONS WITH VARYING DEGREES OF PURITY. IT IS NOT THE PURPOSE OF THIS ARTICLE TO DEAL WITH THE PROBLEM OF THE PHILOSOPHY OF RELIGION, BUT TO GIVE AN ACCOUNT OF THE IDEA OF GOD AT CERTAIN STAGES OF ITS DEVELOPMENT, AND WITHIN A LIMITED AREA OF THOUGHT. THE ABSENCE OF A FINAL DEFINITION WILL PRESENT NO PRACTICAL DIFFICULTY, BECAUSE THE DENOTATION OF THE TERM GOD IS CLEAR ENOUGH; IT INCLUDES EVERYTHING THAT IS OR HAS BEEN AN OBJECT OF WORSHIP; IT IS ITS CONNOTATION THAT REMAINS A PROBLEM FOR SPECULATION.**

**3. THE KNOWLEDGE OF GOD:**

**A THIRD CLASS OF DEFINITION DEMANDS SOME ATTENTION, BECAUSE IT RAISES A NEW QUESTION, THAT OF THE KNOWLEDGE OR TRUTH OF ANY IDEA WHATSOEVER. THIS DEFINITION MAY BE TAKEN AS REPRESENTATIVE: GOD IS THE UNKNOWN AND UNKNOWABLE CAUSE OF THE UNIVERSE, "AN INSCRUTABLE POWER MANIFESTED TO US THROUGH ALL PHENOMENA." THIS MEANS THAT THERE CAN BE NO PRECISE DEFINITION OF THE IDEA OF GOD, BECAUSE WE CAN HAVE NO IDEA OF HIM, NO KNOWLEDGE "IN THE STRICT SENSE OF KNOWING." FOR THE PRESENT PURPOSE IT MIGHT SUFFICE FOR AN ANSWER THAT IDEAS OF GOD ACTUALLY EXIST; THAT THEY CAN BE DEFINED AND ARE MORE DEFINABLE, BECAUSE FULLER AND MORE COMPLEX, THE HIGHER THEY RISE IN THE SCALE OF RELIGIONS; THAT THEY CAN BE GATHERED FROM THE FOLKLORE AND TRADITIONS OF THE LOWER RACES, AND FROM THE SACRED BOOKS AND CREEDS OF THE HIGHER RELIGIONS. BUT THIS VIEW MEANS THAT, IN SO FAR AS THE IDEAS ARE DEFINABLE, THEY ARE NOT TRUE. THE MORE WE DEFINE, THE MORE FICTITIOUS BECOMES OUR SUBJECT-MATTER. WHILE NOTHING IS MORE CERTAIN THAN THAT GOD EXISTS, HIS BEING IS TO HUMAN THOUGHT UTTERLY MYSTERIOUS AND INSCRUTABLE. THE VARIETY OF IDEAS MIGHT SEEM TO SUPPORT THIS VIEW. BUT VARIETY OF IDEAS HAS BEEN HELD OF EVERY SUBJECT THAT IS KNOWN, AS WITNESS THE PROGRESS OF SCIENCE. THE VARIETY PROVES NOTHING. AND THE COMPLETE ABSTRACTION OF THOUGHT FROM EXISTENCE CANNOT BE MAINTAINED. THIS DOES NOT SUCCEED IN DOING IT. A GREAT MANY THINGS ABOUT THE "UNKNOWABLE" WHICH IMPLIES AN EXTENSIVE KNOWLEDGE OF HIM. THE TRADITIONAL PROOFS OF THE "EXISTENCE" OF GOD HAVE MISLED THE AGNOSTICS. BUT EXISTENCE IS MEANINGLESS EXCEPT FOR THOUGHT, AND A NOUMENON OR FIRST CAUSE, THAT LIES HIDDEN IN IMPENETRABLE MYSTERY BEHIND PHENOMENA CANNOT BE CONCEIVED EVEN AS A FICTION. THIS IDEA OF THE INFINITE AND ABSOLUTE ARE CONTRADICTORY AND UNTHINKABLE. AN INFINITE THAT STOOD OUTSIDE ALL THAT IS KNOWN WOULD NOT BE INFINITE, AND AN ABSOLUTE OUT OF ALL RELATION COULD NOT EVEN BE IMAGINED. IF THERE IS ANY TRUTH AT ALL IN THE IDEA OF THE ABSOLUTE, IT MUST BE TRUE TO HUMAN EXPERIENCE AND THOUGHT; AND THE TRUE INFINITE MUST INCLUDE WITHIN ITSELF EVERY POSSIBLE AND ACTUAL PERFECTION. IN TRUTH, EVERY IDEA OF GOD THAT HAS LIVED IN RELIGION REFUTES AGNOSTICISM, BECAUSE THEY ALL QUALIFY AND INTERPRET EXPERIENCE, AND THE ONLY QUESTION IS AS TO THE DEGREE OF THEIR ADEQUACY AND TRUTH. A BRIEF ENUMERATION OF THE LEADING IDEAS OF GOD THAT HAVE LIVED IN RELIGION WILL SERVE TO PLACE THE BIBLICAL IDEA IN ITS TRUE PERSPECTIVE.**

**4. ETHNIC IDEAS OF GOD:**

**(1) ANIMISM:**

**ANIMISM IS THE NAME OF A THEORY WHICH EXPLAINS THE LOWEST (AND PERHAPS THE EARLIEST) FORMS OF RELIGION, AND ALSO THE PRINCIPLE OF ALL RELIGION, AS THE BELIEF IN THE UNIVERSAL PRESENCE OF SPIRITUAL BEINGS WHICH "ARE HELD TO AFFECT OR CONTROL THE EVENTS OF THE MATERIAL WORLD, AND MAN'S LIFE HERE AND HEREAFTER; AND, IT BEING CONSIDERED THAT THEY HOLD INTERCOURSE WITH MEN, AND RECEIVE PLEASURE OR DISPLEASURE FROM HUMAN ACTIONS, THE BELIEF IN THEIR EXISTENCE LEADS NATURALLY, AND, IT MIGHT ALMOST BE SAID, INEVITABLY, SOONER OR LATER, TO ACTIVE REVERENCE AND PROPITIATION." ACCORDING TO THIS VIEW, THE WORLD IS FULL OF DISEMBODIED SPIRITS, REGARDED AS SIMILAR TO MAN'S SOUL, AND ANY OR ALL OF THESE MAY BE TREATED AS GODS.**

**(2) FETISHISM:**

**FETISHISM IS SOMETIMES USED IN A GENERAL SENSE FOR "THE VIEW THAT THE FRUITS OF THE EARTH AND THINGS IN GENERAL ARE DIVINE, OR ANIMATED BY POWERFUL SPIRITS" OR IT MAY BE USED IN A MORE PARTICULAR SENSE OF THE BELIEF THAT SPIRITS "TAKE UP THEIR ABODE, EITHER TEMPORARILY OR PERMANENTLY, IN SOME OBJECT,... AND THIS OBJECT, AS ENDOWED WITH HIGHER POWER, IS THEN WORSHIPPED."**

**(3) IDOLATRY:**

**IDOLATRY IS A TERM OF STILL MORE DEFINITE SIGNIFICANCE. IT MEANS THAT THE OBJECT IS AT LEAST SELECTED, AS BEING THE PERMANENT HABITATION OR SYMBOL OF THE DEITY; AND, GENERALLY, IT IS MARKED BY SOME DEGREE OF HUMAN WORKMANSHIP, DESIGNED TO ENABLE IT THE MORE ADEQUATELY TO REPRESENT THE DEITY. IT IS NOT TO BE SUPPOSED THAT MEN EVER WORSHIP MERE "STOCKS AND STONES," BUT THEY ADDRESS THEIR WORSHIP TO OBJECTS, WHETHER FETISHES OR IDOLS, AS BEING THE ABODES OR IMAGES OF THEIR GOD. IT IS A NATURAL AND COMMON IDEA THAT THE SPIRIT HAS A FORM SIMILAR TO THE VISIBLE OBJECT IN WHICH IT DWELLS. PAUL REFLECTED THE HEATHEN IDEA ACCURATELY WHEN HE SAID, "WE OUGHT NOT TO THINK THAT THE GODHEAD [DIVINE NATURE] IS LIKE UNTO GOLD, OR SILVER, OR STONE, GRAVEN BY ART AND DEVICE OF MAN" (ACTS 17:29).**

**(4) POLYTHEISM:**

**THE BELIEF IN MANY GODS, AND THE WORSHIP OF THEM, IS AN ATTITUDE OF SOUL COMPATIBLE WITH ANIMISM, FETISHISM, AND IDOLATRY, OR IT MAY BE INDEPENDENT OF THEM ALL. THE TERM POLYTHEISM IS MORE USUALLY EMPLOYED TO DESIGNATE THE WORSHIP OF A LIMITED NUMBER OF WELL-DEFINED DEITIES, WHETHER REGARDED AS PURE DISEMBODIED SPIRITS, OR AS RESIDING IN THE GREATER OBJECTS OF NATURE, SUCH AS PLANETS OR MOUNTAINS, OR AS SYMBOLIZED BY IMAGES "GRAVEN BY ART AND DEVICE OF MAN." IN ANCIENT GREECE OR MODERN INDIA, THE GREAT GODS ARE WELL DEFINED, NAMED AND NUMERABLE, AND IT IS CLEARLY UNDERSTOOD THAT, THOUGH THEY MAY BE SYMBOLIZED BY IMAGES, THEY DWELL APART IN A SPIRITUAL REALM ABOVE THE REST OF THE WORLD.**

**(5) HENOTHEISM:**

**THERE IS, HOWEVER, A TENDENCY, BOTH IN INDIVIDUALS AND IN COMMUNITIES, EVEN WHERE MANY GODS ARE BELIEVED TO EXIST, TO SET ONE GOD ABOVE THE OTHERS, AND CONSEQUENTLY TO CONFINE WORSHIP TO THAT GOD ALONE. "THE MONOTHEISTIC TENDENCY EXISTS AMONG ALL PEOPLES, AFTER THEY HAVE REACHED A CERTAIN LEVEL OF CULTURE. THERE IS A DIFFERENCE IN THE DEGREE IN WHICH THIS TENDENCY IS EMPHASIZED, BUT WHETHER WE TURN TO BABYLONIA, EGYPT, INDIA, CHINA, OR GREECE, THERE ARE DISTINCT TRACES OF A TREND TOWARD CONCENTRATING THE VARIED MANIFESTATIONS OF DIVINE POWERS IN A SINGLE SOURCE." THIS ATTITUDE OF MIND HAS BEEN CALLED HENOTHEISM OR MONOLATRY, THE WORSHIP OF ONE GOD COMBINED WITH THE BELIEF IN THE EXISTENCE OF MANY. THIS TENDENCY MAY BE GOVERNED BY METAPHYSICAL, OR BY ETHICAL AND PERSONAL MOTIVES, EITHER BY THE MONISTIC DEMANDS OF REASON, OR BY PERSONAL ATTACHMENT TO ONE POLITICAL OR MORAL RULE.**

**(6) PANTHEISM:**

**WHERE THE FORMER PRINCIPLE PREDOMINATES, POLYTHEISM MERGES INTO PANTHEISM, AS IS THE CASE IN INDIA, WHERE BRAHMA IS NOT ONLY THE SUPREME, BUT THE SOLE, BEING, AND ALL OTHER GODS ARE BUT FORMS OF HIS MANIFESTATION. BUT, IN INDIA, THE VANQUISHED GODS HAVE HAD A VERY COMPLETE REVENGE UPON THEIR VANQUISHER, FOR BRAHMA HAS BECOME SO ABSTRACT AND REMOTE THAT WORSHIP IS MAINLY GIVEN TO THE OTHER GODS, WHO ARE FORMS OF HIS MANIFESTATION. MONOLATRY HAS BEEN REVERSED, AND MODERN HINDUISM WERE BETTER DESCRIBED AS THE BELIEF IN ONE GOD ACCOMPANIED BY THE WORSHIP OF MANY.**

**(7) DEISM:**

**THE MONISTIC TENDENCY, BY A LESS THOROUGH APPLICATION OF IT, MAY TAKE THE OPPOSITE TURN TOWARD DEISM, AND YET PRODUCE SIMILAR RELIGIOUS CONDITIONS. THE SUPREME BEING, WHO IS THE ULTIMATE REALITY AND POWER OF THE UNIVERSE, MAY BE CONCEIVED IN SO VAGUE AND ABSTRACT A MANNER, MAY BE SO REMOTE FROM THE WORLD, THAT IT BECOMES A PRACTICAL NECESSITY TO INTERPOSE BETWEEN HIM AND MEN A NUMBER OF SUBORDINATE AND NEARER BEINGS AS OBJECTS OF WORSHIP. IN ANCIENT GREECE, NECESSITY, IN CHINA, TIEN OR HEAVEN, WERE THE SUPREME BEINGS; BUT A MULTIPLICITY OF LOWER GODS WERE THE ACTUAL OBJECTS OF WORSHIP. THE ANGELS OF ZOROASTRIANISM, JUDAISM AND ISLAM AND THE SAINTS OF ROMANISM ILLUSTRATE THE SAME TENDENCY. PANTHEISM AND DEISM, THOUGH THEY HAVE HAD CONSIDERABLE VOGUE AS PHILOSOPHICAL THEORIES, HAVE PROVED UNSTABLE AND IMPOSSIBLE AS RELIGIONS, FOR THEY HAVE INVARIABLY REVERTED TO SOME KIND OF POLYTHEISM AND IDOLATRY, WHICH SEEMS TO INDICATE THAT THEY ARE FALSE PROCESSES OF THE MONISTIC TENDENCY.**

**(8) SEMITIC MONOLATRY:**

**THE MONISTIC TENDENCY OF REASON MAY ENLIST IN ITS AID MANY MINOR CAUSES, SUCH AS TRIBAL ISOLATION OR NATIONAL AGGRANDIZEMENT. IT IS HELD THAT MANY SERE TRIBES WERE MONOLATRISTS FOR EITHER OR BOTH OF THESE REASONS; BUT THE EXIGENCIES OF INTERTRIBAL RELATIONS IN WAR AND COMMERCE SOON NEUTRALIZED THEIR EFFECTS, AND MERGED THE TRIBAL GODS INTO A TERRITORIAL PANTHEON.**

**(9) MONOTHEISM:**

**MONOTHEISM, ETHICAL AND PERSONAL: ONE FURTHER PRINCIPLE MAY COMBINE WITH MONISM SO AS TO BRING ABOUT A STABLE MONOTHEISM, THAT IS THE ETERNAL CONCEPTION OF THE WORSHIP TO THE ONE & ONLY TRUE GOD---LORD STEPHEN YAHWEH HIMSELF IN EXODUS 20:3 AS STANDING IN MORAL SEXLESS RELATIONS WITH ALL. WHENEVER MAN REFLECTS UPON CONDUCT AS MORAL, HE RECOGNIZES THAT THERE CAN BE ONLY ONE MORAL STANDARD AND AUTHORITY, AND WHEN GOD IS IDENTIFIED WITH THAT MORAL AUTHORITY, HE INEVITABLY COMES TO BE RECOGNIZED AS SUPREME AND UNIQUE. THE BELIEF IN THE EXISTENCE OF OTHER BEINGS CALLED GODS MAY SURVIVE FOR A WHILE; BUT THEY ARE DIVESTED OF ALL THE ATTRIBUTES OF DEITY WHEN THEY ARE SEEN TO BE INFERIOR OR OPPOSED TO THE GOD WHO RULES IN CONSCIENCE. NOT ONLY ARE THEY NOT WORSHIPPED, BUT THEIR WORSHIP BY OTHERS COMES TO BE REGARDED AS IMMORAL AND SEXUAL. THE ETHICAL FACTOR IN THE MONISTIC CONCEPTION OF GOD SAFEGUARDS IT FROM DIVERGING INTO PANTHEISM OR DEISM AND THUS REVERTING INTO POLYTHEISM. FOR THE ETHICAL IDEA OF GOD NECESSARILY INVOLVES HIS PERSONALITY, HIS TRANSCENDENCE AS DISTINCT FROM THE WORLD AND ABOVE IT, AND ALSO HIS INTIMATE AND PERMANENT RELATION WITH MAN. IF HE RULES IN CONSCIENCE, HE CAN NEITHER BE MERGED IN DEAD NATURE OR ABSTRACT BEING, NOR BE REMOVED BEYOND THE HEAVENS AND THE ANGEL HOST. A THOROUGHLY MORALIZED CONCEPTION OF GOD EMERGES FIRST IN THE OLD TESTAMENT WHERE IT IS THE PREVAILING TYPE OF THOUGHT.**

**II. THE IDEA OF GOD IN THE OLD TESTAMENT.**

**1. COURSE OF ITS DEVELOPMENT:**

**ANY ATTEMPT TO WRITE THE WHOLE HISTORY OF THE IDEA OF GOD IN THE OLD TESTAMENT WOULD REQUIRE A PRELIMINARY STUDY OF THE LITERARY AND HISTORICAL CHARACTER OF THE DOCUMENTS, WHICH LIES BEYOND THE SCOPE AND THE PROVINCE OF THE WRITER. YET THE OLD TESTAMENT CONTAINS NO SYSTEMATIC STATEMENT OF THE DOCTRINE OF GOD, OR EVEN A SERIES OF STATEMENTS THAT NEED ONLY TO BE COLLECTED INTO A CONSISTENT CONCEPTION. THE OLD TESTAMENT IS THE RECORD OF A RICH AND VARIED LIFE, EXTENDING OVER MORE THAN A THOUSAND YEARS, AND THE IDEAS THAT RULED AND INSPIRED THAT LIFE MUST BE LARGELY INFERRED FROM THE DEEDS AND INSTITUTIONS IN WHICH IT WAS REALIZED; NOR WAS IT STATIONARY OR ALL AT ONE LEVEL. NOTHING IS MORE OBVIOUS THAN THAT REVELATION IN THE OLD TESTAMENT HAS BEEN PROGRESSIVE, AND THAT THE IDEA OF GOD IT CONVEYS HAS UNDERGONE A DEVELOPMENT. CERTAIN WELL-MARKED STAGES OF THE DEVELOPMENT CAN BE EASILY RECOGNIZED, WITHOUT ENTERING UPON ANY DETAILED CRITICISM. THERE CAN BE NO SERIOUS QUESTION THAT THE AGE OF THE EXODUS, AS CENTERING AROUND THE PERSONALITY OF MOSES, WITNESSED AN IMPORTANT NEW DEPARTURE IN HEBREW RELIGION. THE MOST ANCIENT TRADITIONS DECLARE (PERHAPS NOT UNANIMOUSLY) THAT GOD WAS THEN FIRST KNOWN TO ISRAEL UNDER THE PERSONAL NAME, STEPHEN YAHWEH ((YHWH) IS THE CORRECT FORM OF THE WORD, STEPHEN YAHWEH BEING A COMPOSITE OF THE CONSONANTS OF STEPHEN YAHWEH AND THE VOWELS OF 'ADHONAY, OR TOP LORD. STEPHEN YAHWEH IS RETAINED HERE AS THE MORE FAMILIAR FORM). THE HEBREW PEOPLE CAME TO REGARD HIM AS THEIR DELIVERER FROM EGYPT, AS THEIR WAR GOD WHO ASSURED THEM THE CONQUEST OF CANAAN, AND HE, THEREFORE, BECAME THEIR KING, WHO RULED OVER THEIR DESTINIES IN THEIR NEW HERITAGE. BUT THE SETTLEMENT OF STEPHEN YAHWEH IN CANAAN, LIKE THAT OF HIS PEOPLE, WAS CHALLENGED BY THE NATIVE GODS AND THEIR PEOPLES. IN THE 9TH CENTURY WE SEE THE WAR AGAINST STEPHEN YAHWEH CARRIED INTO HIS OWN CAMP, AND BAAL-WORSHIP ATTEMPTING TO SET ITSELF UP WITHIN ISRAEL. HIS PROPHETS THEREFORE ASSERT THE SOLE RIGHT OF STEPHEN YAHWEH TO THE WORSHIP OF HIS PEOPLE, AND THE GREAT PROPHETS OF THE 8TH CENTURY BASE THAT RIGHT UPON HIS MORAL TRANSCENDENCE. THUS, THEY AT ONCE REVEAL NEW DEPTHS OF HIS MORAL SEXLESS NATURE, AND SET HIS UNIQUENESS AND SUPREMACY ON HIGHER GROUNDS. DURING THE EXILE AND AFTERWARD, ISRAEL'S OUTLOOK BROADENS BY CONTACT WITH THE GREATER WORLD, AND IT DRAWS OUT THE LOGICAL IMPLICATIONS OF ETHICAL MONOTHEISM INTO A THEOLOGY AT ONCE MORE UNIVERSALISTIC AND ABSTRACT. THREE FAIRLY WELL-DEFINED PERIODS THUS EMERGE, CORRESPONDING TO THREE STAGES IN THE DEVELOPMENT OF THE OLD TESTAMENT IDEA OF GOD: THE PRE-PROPHETIC PERIOD GOVERNED BY THE MOSAIC CONCEPTION, THE PROPHETIC PERIOD DURING WHICH ETHICAL MONOTHEISM IS FIRMLY ESTABLISHED, AND THE POST-EXILIC PERIOD WITH THE RISE OF ABSTRACT MONOTHEISM. BUT EVEN IN TAKING THESE LARGE AND OBVIOUS DIVISIONS, IT IS NECESSARY TO BEAR IN MIND THE PHILOSOPHER'S MAXIM, THAT "THINGS ARE NOT CUT OFF WITH A HATCHET." THE MOST CHARACTERISTIC IDEAS OF EACH PERIOD MAY BE DESCRIBED WITHIN THEIR PERIOD; BUT IT SHOULD NOT BE ASSUMED THAT THEY ARE ALTOGETHER ABSENT FROM OTHER PERIODS; AND, IN PARTICULAR, IT SHOULD NOT BE SUPPOSED THAT IDEAS, AND THE LIFE THEY REPRESENT, DID NOT EXIST BEFORE THEY EMERGED IN THE CLEAR WITNESS OF HISTORY. MOSAISM HAD UNDOUBTEDLY ITS ANTECEDENTS IN THE LIFE OF ISRAEL; BUT ANY ATTEMPT TO DEFINE THEM LEADS STRAIGHT INTO A VERY MORASS OF CONJECTURES AND HYPOTHESES, ARCHAEOLOGICAL, CRITICAL AND PHILOSOPHICAL; AND ANY RESULTS THAT ARE THUS OBTAINED ARE CONTRIBUTIONS TO COMPARATIVE RELIGION RATHER THAN TO THEOLOGY.**

**2. FORMS OF THE MANIFESTATION OF GOD:**

**RELIGIOUS EXPERIENCE MUST ALWAYS HAVE HAD AN INWARD AND SUBJECTIVE ASPECT, BUT IT IS A LONG AND DIFFICULT PROCESS TO TRANSLATE THE OBJECTIVE LANGUAGE OF ORDINARY LIFE FOR THE USES OF SUBJECTIVE EXPERIENCE. "MEN LOOK OUTWARD BEFORE THEY LOOK INWARD." HENCE, WE FIND THAT MEN EXPRESS THEIR CONSCIOUSNESS OF GOD IN THE EARLIEST PERIODS IN LANGUAGE BORROWED FROM THE VISIBLE AND OBJECTIVE WORLD. IT DOES NOT FOLLOW THAT THEY THOUGHT OF GOD IN A SENSUOUS WAY, BECAUSE THEY SPEAK OF HIM IN THE LANGUAGE OF THE SENSES, WHICH ALONE WAS AVAILABLE FOR THEM. ON THE OTHER HAND, THOUGHT IS NEVER ENTIRELY INDEPENDENT OF LANGUAGE, AND THE DEGREE IN WHICH MEN USING SENSUOUS LANGUAGE MAY THINK OF SPIRITUAL FACTS VARIES WITH DIFFERENT PERSONS.**

**(1) THE FACE OR COUNTENANCE OF GOD:**

**THE FACE OR COUNTENANCE (PANIM) OF GOD IS A NATURAL EXPRESSION FOR HIS PRESENCE. THE PLACE WHERE GOD IS SEEN IS CALLED PENIEL, THE FACE OF GOD (GENESIS 32:30 & ACTS 6:15). THE FACE OF STEPHEN YAHWEH IS HIS PEOPLE'S BLESSING (NUMBERS 6:25). WITH HIS FACE (THE REVISED VERSION (BRITISH AND AMERICAN) "PRESENCE") HE BROUGHT ISRAEL OUT OF EGYPT, AND HIS FACE (THE REVISED VERSION (BRITISH AND AMERICAN) "PRESENCE") GOES WITH THEM TO CANAAN (EXODUS 33:14). TO BE ALIENATED FROM GOD IS TO BE HID FROM HIS FACE (GENESIS 4:14), OR GOD HIDES HIS FACE (DEUTERONOMY 31:17, 18; DEUTERONOMY 32:20). IN CONTRAST WITH THIS IDEA IT IS SAID ELSEWHERE THAT MAN CANNOT SEE THE FACE OF GOD AND LIVE (EXODUS 33:20; COMPARE DEUTERONOMY 5:24 JUDGES 6:22; JUDGES 13:22). IN THESE LATER PASSAGES, "FACE" STANDS FOR THE ENTIRE BEING OF GOD, AS DISTINGUISHED FROM WHAT MAN MAY KNOW OF HIM. THIS PHRASE AND ITS COGNATES ENSHRINE ALSO THAT FEAR OF GOD, WHICH SHRINKS FROM HIS MAJESTY EVEN WHILE APPROACHING HIM, WHICH ENTERS INTO ALL WORSHIP.**

**(2) THE VOICE AND WORD OF GOD:**

**THE VOICE (QOL) AND WORD (DABHAR) OF GOD ARE FORMS UNDER WHICH HIS COMMUNION WITH MAN IS CONCEIVED FROM THE EARLIEST DAYS TO THE LATEST. THE IDEA RANGES FROM THAT OF INARTICULATE UTTERANCE (1 KINGS 19:12) TO THE DECLARATION OF THE ENTIRE LAW OF CONDUCT (DEUTERONOMY 5:22-24), TO THE MESSAGE OF THE PROPHET (ISAIAH 2:1 JEREMIAH 1:2), AND THE PERSONIFICATION OF THE WHOLE COUNSEL AND ACTION OF GOD (PSALM 105:19; PSALM 147:18, 19 HOSEA 6:5 ISAIAH 40:8). THE STILL SMALL VOICE IS IN EXODUS 3:1-22.**

**(3) THE GLORY OF GOD:**

**THE GLORY (KABHODH) OF GOD IS BOTH A PECULIAR PHYSICAL PHENOMENON AND THE MANIFESTATION OF GOD IN HIS WORKS AND PROVIDENCE. IN CERTAIN PASSAGES IN EXODUS, ASCRIBED TO THE PRIESTLY CODE, THE GLORY IS A BRIGHT LIGHT, "LIKE DEVOURING FIRE" (24:17); IT FILLS AND CONSECRATES THE TABERNACLE (29:43; 40:34, 35); AND IT IS REFLECTED AS BEAMS OF LIGHT IN THE FACE OF MOSES (34:29). IN EZEKIEL, IT IS A FREQUENT TERM FOR THE PROPHET'S VISION, A BRIGHTNESS LIKE THE APPEARANCE OF A RAINBOW (1:28; 10:04; 43:2). IN ANOTHER PLACE, IT IS IDENTIFIED WITH ALL THE MANIFESTED GOODNESS OF GOD AND IS ACCOMPANIED WITH THE PROCLAMATION OF HIS NAME---STEPHEN YAHWEH (EXODUS 33:17-23). TWO PASSAGES IN ISAIAH SEEM TO COMBINE UNDER THIS TERM THE IDEA OF A PHYSICAL MANIFESTATION WITH THAT OF GOD’S EFFECTUAL PRESENCE IN THE WORLD (3:8; 6:3). GOD’S PRESENCE IN CREATION AND HISTORY IS OFTEN EXPRESSED IN THE PSALMS AS HIS GLORY (PSALM 19:1; PSALM 57:5, 11; 63:02:00; 97:6). MANY SCHOLARS HOLD THAT THE IDEA IS FOUND IN ISAIAH IN ITS EARLIEST FORM, AND THAT THE PHYSICAL MEANING IS QUITE LATE. IT WOULD, HOWEVER, BE CONTRARY TO ALL ANALOGY, IF SUCH PHENOMENA AS RAINBOW AND LIGHTNING HAD NOT FIRST IMPRESSED-THE PRIMITIVE MIND AS MANIFESTATIONS OF GOD.**

**(4) THE ANGEL OF GOD:**

**THE ANGEL (MAL'AKH) OF GOD OR OF STEPHEN YAHWEH IS A FREQUENT MODE OF GOD’S MANIFESTATION OF HIMSELF IN HUMAN FORM, AND FOR OCCASIONAL PURPOSES. IT IS A PRIMITIVE CONCEPTION, AND ITS EXACT RELATION TO GOD, OR ITS LIKENESS TO MAN, IS NOWHERE FIXED. IN MANY PASSAGES, IT IS ASSUMED THAT GOD AND HIS ANGEL ARE THE SAME BEING, AND THE NAMES ARE USED SYNONYMOUSLY (AS IN GENESIS 16:7 FF; 22:15, 16; EXODUS 3:2, 4; JUDGES 2:4, 5); IN OTHER PASSAGES THE IDEA BLURS INTO VARYING DEGREES OF DIFFERENTIATION (GENESIS 18; GENESIS 24:40; EXODUS 23:21; EXODUS 33:2, 3 JUDGES 13:8, 9). BUT EVERYWHERE, IT FULLY REPRESENTS GOD AS SPEAKING OR ACTING FOR THE TIME BEING; AND IT IS TO BE DISTINGUISHED FROM THE SUBORDINATE AND INTERMEDIATE BEINGS OF LATER ANGELOLOGY. ITS IDENTIFICATION WITH THE MESSIAH AND THE LOGOS IS ONLY TRUE IN THE SENSE THAT THESE LATER TERMS ARE MORE DEFINITE EXPRESSIONS OF THE IDEA OF REVELATION, WHICH THE ANGEL REPRESENTED FOR PRIMITIVE THOUGHT.**

**(5) THE SPIRIT OF GOD:**

**THE SPIRIT (RUACH) OF GOD IN THE EARLIER PERIOD IS A FORM OF HIS ACTIVITY, AS IT MOVES WARRIOR AND PROPHET TO ACT AND TO SPEAK (JUDGES 6:34; JUDGES 13:25 1 SAMUEL 10:10), AND IT IS IN THE PROPHETIC PERIOD THAT IT BECOMES THE ORGAN OF THE COMMUNICATION OF GOD’S THOUGHTS TO MEN.**

**(6) THE NAME OF GOD:**

**THE NAME (SHEM) OF GOD IS THE MOST COMPREHENSIVE AND FREQUENT EXPRESSION IN THE OLD TESTAMENT FOR HIS SELF-MANIFESTATION, FOR HIS PERSON AS IT MAY BE KNOWN TO MEN. THE NAME IS SOMETHING VISIBLE OR AUDIBLE WHICH REPRESENTS GOD TO MEN, AND WHICH, THEREFORE, MAY BE SAID TO DO HIS DEEDS, AND TO STAND IN HIS PLACE, IN RELATION TO MEN. GOD REVEALS HIMSELF BY MAKING KNOWN OR PROCLAIMING HIS NAME---STEPHEN YAHWEH (EXODUS 6:3; EXODUS 33:19; EXODUS 34:5, 6). HIS SERVANTS DERIVE THEIR AUTHORITY FROM HIS NAME---STEPHEN YAHWEH (EXODUS 3:13, 15 1 SAMUEL 17:45).**

**THE SEXLESS IMAGE OF GOD**

**IN GENESIS 1:26, 27, THE TRUTH IS DECLARED THAT GOD CREATED MAN IN HIS OWN "IMAGE" (TSELEM), AFTER HIS "LIKENESS" (DEMUTH). THE TWO IDEAS DENOTE THE SAME THING-RESEMBLANCE TO GOD. THE LIKE CONCEPTION OF MAN, TACIT OR AVOWED, UNDERLIES ALL REVELATION. IT IS GIVEN IN GENESIS 9:6 AS THE GROUND OF THE PROHIBITION OF THE SHEDDING OF MAN'S BLOOD; IS ECHOED IN PSALM 8; IS REITERATED FREQUENTLY IN THE NEW TESTAMENT (1 CORINTHIANS 11:7 EPHESIANS 4:24 COLOSSIANS 3:10 ISAIAH 3:9). IT LIES IN THE NATURE OF THE CASE THAT THE "IMAGE" DOES NOT CONSIST IN BODILY FORM; IT CAN ONLY RESIDE IN SPIRITUAL QUALITIES, IN MAN'S MENTAL AND MORAL ATTRIBUTES AS A SELF-CONSCIOUS, RATIONAL, PERSONAL AGENT, CAPABLE OF SELF-DETERMINATION AND OBEDIENCE TO MORAL LAW. THIS GIVES MAN HIS POSITION OF LORDSHIP IN CREATION, AND INVESTS HIS BEING WITH THE SANCTITY OF PERSONALITY. THE IMAGE OF GOD, DEFACED, BUT NOT ENTIRELY LOST THROUGH SIN, IS RESTORED IN YET MORE PERFECT FORM IN THE REDEMPTION OF CHRIST.**

**NAMES OF GOD**

**I. INTRODUCTORY**

**TO AN EXTENT BEYOND THE APPRECIATION OF MODERN AND WESTERN MINDS THE PEOPLE OF BIBLICAL TIMES AND LANDS VALUED THE NAME OF THE PERSON. THEY ALWAYS GAVE TO IT SYMBOLICAL OR CHARACTER MEANING. WHILE OUR MODERN NAMES ARE ALMOST EXCLUSIVELY DESIGNATORY, AND INTENDED MERELY FOR IDENTIFICATION, THE BIBLICAL NAMES WERE ALSO DESCRIPTIVE, AND OFTEN PROPHETIC. RELIGIOUS SIGNIFICANCE NEARLY ALWAYS INHERED IN THE NAME, A PARENT RELATING HIS CHILD TO THE DEITY, OR DECLARING ITS CONSECRATION TO THE DEITY, BY JOINING THE NAME OF THE DEITY WITH THE SERVICE WHICH THE CHILD SHOULD RENDER, OR PERHAPS COMMEMORATING IN A NAME THE FAVOR OF GOD IN THE GRACIOUS GIFT OF THE CHILD, NATHANIEL ("GIFT OF GOD"); SAMUEL ("HEARD OF GOD"); ADONIJAH ("STEPHEN YAHWEH IS MY LORD"), ETC. IT SEEMS TO US STRANGE THAT AT ITS BIRTH, THE LIFE AND CHARACTER OF A CHILD SHOULD BE FORECAST BY ITS PARENTS IN A NAME; AND THIS UNIQUE CUSTOM HAS BEEN REGARDED BY AN UNSYMPATHETIC CRITICISM AS EVIDENCE OF THE ORIGIN OF SUCH NAMES AND THEIR ATTENDANT NARRATIVES LONG SUBSEQUENT TO THE COMPLETED LIFE ITSELF; SUCH NAMES, FOR EXAMPLE, AS ABRAHAM, SARAH, ETC. BUT THAT THIS WAS ACTUALLY DONE, AND THAT IT WAS REGARDED AS A MATTER OF COURSE, IS PROVED BY THE NAME GIVEN TO OUR LORD AT HIS BIRTH: "THOU SHALT CALL HIS NAME JESUS; FOR IT IS HE THAT SHALL SAVE HIS PEOPLE" (MATTHEW 1:21). IT IS NOT UNLIKELY THAT THE GIVING OF A CHARACTER NAME REPRESENTED THE PARENTS' PURPOSE AND FIDELITY IN THE CHILD'S TRAINING, RESULTING NECESSARILY IN GIVING TO THE CHILD'S LIFE THAT VERY DIRECTION, WHICH THE NAME INDICATED. A CHILD'S NAME, THEREFORE, BECAME BOTH A PRAYER AND A CONSECRATION, AND ITS REALIZATION IN CHARACTER BECAME OFTEN A NECESSARY PSYCHOLOGICAL EFFECT. GREAT HONOR OR DISHONOR WAS ATTACHED TO A NAME. THE OLD TESTAMENT WRITINGS CONTAIN MANY AND VARIED INSTANCES OF THIS. SOMETIMES CONTEMPT FOR CERTAIN REPROBATE MEN WOULD BE MOST EXPRESSIVELY INDICATED BY A CHANGE OF NAME, THE CHANGE OF ESH-BAAL, "MAN OF BAAL," TO ISH-BOSHETH, "MAN OF SHAME" (2 SAMUEL 2:8), AND THE OMISSION OF STEPHEN YAHWEH FROM THE NAME OF THE APOSTATE KING, AHAZ (2 KINGS 15:38, ETC.). THE NAME OF THE LAST KING OF JUDAH WAS MOST EXPRESSIVELY CHANGED BY NEBUCHADNEZZAR FROM MATTANIAH TO ZEDEKIAH, TO ASSURE HIS FIDELITY TO HIS OVERLORD WHO MADE HIM KING (2 KINGS 24:17).**

**1. THE PHRASE "HIS NAME":**

**SINCE THE SCRIPTURES OF THE OLD TESTAMENT AND NEW TESTAMENT ARE ESSENTIALLY FOR PURPOSES OF REVELATION, AND SINCE THE HEBREWS LAID SUCH STORE BY NAMES, WE SHOULD CONFIDENTLY EXPECT THEM TO MAKE THE DIVINE NAME A MEDIUM OF REVELATION OF THE FIRST IMPORTANCE. PEOPLE ACCUSTOMED BY LONG USAGE TO SIGNIFICANT CHARACTER INDICATIONS IN THEIR OWN NAMES, NECESSARILY WOULD REGARD THE NAMES OF THE DEITY AS EXPRESSIVE OF HIS NATURE. THE VERY PHRASE "NAME OF STEPHEN YAHWEH," OR "HIS NAME," AS APPLIED TO THE DEITY IN BIBLICAL USAGE, IS MOST INTERESTING AND SUGGESTIVE, SOMETIMES EXPRESSING COMPREHENSIVELY HIS REVELATION IN NATURE (PSALM 8:1; COMPARE 138:2); OR MARKING THE PLACE OF HIS WORSHIP, WHERE MEN WILL CALL UPON HIS NAME (DEUTERONOMY 12:5); OR USED AS A SYNONYM OF HIS VARIOUS ATTRIBUTES, FAITHFULNESS (ISAIAH 48:9), GRACE (PSALM 23:3), HIS HONOR (PSALM 79:9), ETC. "ACCORDINGLY, SINCE THE NAME OF GOD DENOTES THIS GOD HIMSELF AS HE IS REVEALED, AND AS HE DESIRES TO BE KNOWN BY HIS CREATURES, WHEN IT IS SAID THAT GOD WILL MAKE A NAME---STEPHEN YAHWEH FOR HIMSELF BY HIS MIGHTY DEEDS, OR THAT THE NEW WORLD OF THE FUTURE SHALL BE UNTO HIM FOR A NAME, WE CAN EASILY UNDERSTAND THAT THE NAME OF GOD IS OFTEN SYNONYMOUS WITH THE GLORY OF GOD, AND THAT THE EXPRESSIONS FOR BOTH ARE COMBINED IN THE UTMOST VARIETY OF WAYS, OR USED ALTERNATELY."**

**2. CLASSIFICATION:**

**FROM THE IMPORTANT PLACE WHICH THE DIVINE NAME OCCUPIES IN REVELATION, WE WOULD EXPECT FREQUENCY OF OCCURRENCE AND DIVERSITY OF FORM; AND THIS IS JUST THAT WHICH WE FIND TO BE TRUE. THE MANY FORMS OR VARIETIES OF THE NAME WILL BE CONSIDERED UNDER THE FOLLOWING HEADS: (1) ABSOLUTE OR PERSONAL NAMES, (2) ATTRIBUTIVE, OR QUALIFYING NAMES, AND (3) NAMES OF GOD IN THE NEW TESTAMENT. NATURALLY AND IN COURSE OF TIME ATTRIBUTIVE NAMES TEND TO CRYSTALLIZE THROUGH FREQUENT USE AND DEVOTIONAL REGARD INTO PERSONAL NAMES; E.G. THE ATTRIBUTIVE ADJECTIVE QADHOSH, "HOLY," BECOMES THE PERSONAL, TRANSCENDENTAL NAME FOR DEITY IN JOB AND ISAIAH.**

**II. ABSOLUTE OR PERSONAL NAMES OF GOD IN THE OLD TESTAMENT:**

**1. 'ELOHIM:**

**THE FIRST FORM OF THE DIVINE NAME IN THE HOLY BIBLE IS 'ELOHIM, ORDINARILY TRANSLATED "GOD" (GENESIS 1:1). THIS IS THE MOST FREQUENTLY USED NAME IN THE OLD TESTAMENT, AS ITS EQUIVALENT THEOS, IS IN THE NEW TESTAMENT, OCCURRING IN GENESIS ALONE APPROXIMATELY 200 T. IT IS ONE OF A GROUP OF KINDRED WORDS, TO WHICH BELONG ALSO 'EL AND 'ELOAH. (1) ITS FORM IS PLURAL, BUT THE CONSTRUCTION IS UNIFORMLY SINGULAR, I.E. IT GOVERNS A SINGULAR VERB OR ADJECTIVE, UNLESS USED OF HEATHEN DIVINITIES (PSALM 96:5; PSALM 97:7). IT IS CHARACTERISTIC OF HEBREW THAT EXTENSION, MAGNITUDE AND DIGNITY, AS WELL AS ACTUAL MULTIPLICITY, ARE EXPRESSED BY THE PLURAL. IT IS NOT REASONABLE, THEREFORE, TO ASSUME THAT PLURALITY OF FORM INDICATES PRIMITIVE SEMITIC POLYTHEISM. ON THE CONTRARY, HISTORIC HEBREW IS UNQUESTIONABLY AND UNIFORMLY MONOTHEISTIC.**

**(2) THE DERIVATION IS QUITE UNCERTAIN. OTHERS FIND ITS ORIGIN IN 'UL, "TO BE STRONG," FROM WHICH ALSO ARE DERIVED 'AYIL, "RAM," AND 'ELAH, "TEREBINTH"; IT IS THEN AN EXPANDED PLURAL FORM OF 'EL; OTHERS TRACE IT TO 'ALAH, "TO TERRIFY," AND THE SINGULAR FORM IS FOUND IN THE INFREQUENT 'ELOAH, WHICH OCCURS CHIEFLY IN POETICAL BOOKS; BDB INCLINES TO THE DERIVATION FROM 'ALAH, "TO BE STRONG," AS THE ROOT OF THE THREE FORMS, 'EL, `ELOAH AND 'ELOHIM, ALTHOUGH ADMITTING THAT THE WHOLE QUESTION IS INVOLVED IN UNCERTAINTY (FOR FULL STATEMENT SEE BDB, UNDER THE WORD.); A SOMEWHAT FANCIFUL SUGGESTION IS THE ARABIC ROOT 'UL, "TO BE IN FRONT," FROM WHICH COMES THE MEANING "LEADER"; AND STILL MORE FANCIFUL IS THE SUGGESTED CONNECTION WITH THE PREPOSITION 'EL, SIGNIFYING GOD AS THE "GOAL" OF MAN'S LIFE AND ASPIRATION. THE ORIGIN MUST ALWAYS LIE IN DOUBT, SINCE THE DERIVATION IS PREHISTORIC, AND THE NAME, WITH ITS KINDRED WORDS 'EL AND 'ELOAH, IS COMMON TO SEMITIC LANGUAGES AND RELIGIONS AND BEYOND THE RANGE OF HEBREW RECORDS.**

**(3) IT IS THE REASONABLE CONCLUSION THAT THE MEANING IS "MIGHT" OR "POWER"; THAT IT IS COMMON TO SEMITIC LANGUAGE; THAT THE FORM IS PLURAL TO EXPRESS MAJESTY OR "ALL-MIGHTINESS," AND THAT IT IS A GENERIC, RATHER THAN A SPECIFIC PERSONAL, NAME FOR DEITY, AS IS INDICATED BY ITS APPLICATION TO THOSE WHO REPRESENT THE DEITY (JUDGES 5:8 PSALM 82:1) OR WHO ARE IN HIS PRESENCE (1 SAMUEL 28:13).**

**2. 'ELOAH:**

**THE SINGULAR FORM OF THE PRECEDING NAME, 'ELOAH, IS CONFINED IN ITS USE ALMOST EXCLUSIVELY TO POETRY, OR TO POETIC EXPRESSION, BEING CHARACTERISTIC OF THE BOOK OF JOB, OCCURRING OFTENER IN THAT BOOK THAN IN ALL OTHER PARTS OF THE OLD TESTAMENT. IT IS, IN FACT, FOUND IN JOB OFTENER THAN THE ELSEWHERE MORE ORDINARY PLURAL 'ELOHIM. FOR DERIVATION AND MEANING SEE ABOVE UNDER 1 (2). COMPARE ALSO THE ARAMAIC FORM, 'ELAH, FOUND FREQUENTLY IN EZRA AND DANIEL.**

**3. 'EL:**

**IN THE GROUP OF SEMITIC LANGUAGES, THE MOST COMMON WORD FOR DEITY IS EL ('EL), REPRESENTED BY THE BABYLONIAN ILU AND THE ARABIC 'ALLAH. IT IS FOUND THROUGHOUT THE OLD TESTAMENT, BUT OFTENER IN JOB AND PSALMS THAN IN ALL THE OTHER BOOKS. IT OCCURS SELDOM IN THE HISTORICAL BOOKS, AND NOT AT ALL IN LEV. THE SAME VARIETY OF DERIVATIONS IS ATTRIBUTED TO IT AS TO ELOHIM (WHICH SEE), MOST PROBABLE OF WHICH IS 'UL, "TO BE STRONG." BDB INTERPRETS 'UL AS MEANING "TO BE IN FRONT," FROM WHICH CAME 'AYIL, "RAM" THE ONE IN FRONT OF THE FLOCK, AND 'ELAH, THE PROMINENT "TEREBINTH," DERIVING ['EL] FROM 'ALAH, "TO BE STRONG." IT OCCURS IN MANY OF THE MORE ANCIENT NAMES; AND, LIKE ['ELOHIM], IT IS USED OF PAGAN GODS. IT IS FREQUENTLY COMBINED WITH NOUNS OR ADJECTIVES TO EXPRESS THE DIVINE NAME WITH REFERENCE TO PARTICULAR ATTRIBUTES OR PHASES OF HIS BEING, AS 'EL `ELYON, 'EL-RO'I, ETC.**

**4. 'ADHON, 'ADHONAY:**

**AN ATTRIBUTIVE NAME, WHICH IN PREHISTORIC HEBREW HAD ALREADY PASSED OVER INTO A GENERIC NAME OF GOD, IS 'ADHON, 'ADHONAY, THE LATTER FORMED FROM THE FORMER, BEING THE CONSTRUCT PLURAL, 'ADHONE, WITH THE 1ST PERSON ENDING -AY, WHICH HAS BEEN LENGTHENED TO AY AND SO RETAINED AS CHARACTERISTIC OF THE PROPER NAME AND DISTINGUISHING IT FROM THE POSSESSIVE "MY LORD." THE KING JAMES VERSION DOES NOT DISTINGUISH, BUT RENDERS BOTH AS POSSESSIVE, "MY LORD" (JUDGES 6:15; JUDGES 13:8), AND AS PERSONAL NAME (PSALM 2:4); THE REVISED VERSION (BRITISH AND AMERICAN) ALSO, IN PSALM 16:2, IS IN DOUBT, GIVING "MY LORD," POSSESSIVE, IN TEXT AND "THE LORD" IN THE MARGIN. 'ADHONAY, AS A NAME OF DEITY, EMPHASIZES HIS SOVEREIGNTY (PSALM 2:4 ISAIAH 7:7), AND CORRESPONDS CLOSELY TO KURIOS OF THE NEW TESTAMENT. IT IS FREQUENTLY COMBINED WITH STEPHEN YAHWEH (GENESIS 15:8 ISAIAH 7:7, ETC.) AND WITH 'ELOHIM (PSALM 86:12). ITS MOST SIGNIFICANT SERVICE IN MASSORETIC TEXT IS THE USE OF ITS VOWELS TO POINT THE UNPRONOUNCEABLE TETRAGRAMMATON YHWH---STEPHEN YAHWEH, INDICATING THAT THE WORD " 'ADHONAY" SHOULD BE SPOKEN ALOUD INSTEAD OF "YAH-WEH." THIS COMBINATION OF VOWELS AND CONSONANTS GIVES THE TRANSLITERATION "STEPHEN YAHWEH," ADOPTED BY THE AMERICAN STANDARD REVISED VERSION, WHILE THE OTHER ENGLISH VERSIONS OF THE HOLY BIBLE, SINCE COVERDALE, REPRESENTS THE COMBINATION BY THE CAPITALS LORD. SEPTUAGINT REPRESENTS IT BY KURIOS.**

**5. STEPHEN YAHWEH (YHWH):**

**THE NAME MOST DISTINCTIVE OF GOD AS THE TOP GOD OF ISRAEL---YAHWEH STEPHEN [PROVERBS 8:22-31] AT FIRST & LAST THE TOP GOD OF THE ENGLISH ANCIENT BRITAIN, ENGLISH GREAT BRITAIN & THE ENGLISH USA---STEPHEN YAHWEH [ACTS 29:1-2 WITH AN ACT 30] IS (STEPHEN YAHWEH, A COMBINATION OF THE TETRAGRAMMATON (YHWH) WITH THE VOWELS OF 'ADHONAY, TRANSLITERATED AS YEHOWAH, BUT READ ALOUD BY THE HEBREWS 'ADHONAY). WHILE BOTH DERIVATION AND MEANING ARE LOST TO US IN THE UNCERTAINTIES OF ITS ANTE-BIBLICAL ORIGIN, THE FOLLOWING INFERENCES SEEM TO BE JUSTIFIED BY THE FACTS:**

**(1) THIS NAME WAS COMMON TO RELIGIONS OTHER THAN ISRAEL'S, HAVING BEEN FOUND IN BABYLONIAN INSCRIPTIONS. AMMONITE, ARABIC AND EGYPTIAN NAMES APPEAR ALSO TO CONTAIN IT; BUT WHILE, LIKE 'ELOHIM, IT WAS COMMON TO PRIMITIVE SEMITIC RELIGION, IT BECAME ISRAEL'S DISTINCTIVE NAME FOR THE DEITY.**

**(2) IT WAS, THEREFORE, NOT FIRST MADE KNOWN AT THE CALL OF MOSES (EXODUS 3:13-16; EXODUS 6:2-8), BUT, BEING ALREADY KNOWN, WAS AT THAT TIME GIVEN A LARGER REVELATION AND INTERPRETATION: GOD, TO BE KNOWN TO ISRAEL HENCEFORTH UNDER THE NAME "STEPHEN YAHWEH" AND IN ITS FULLER SIGNIFICANCE, WAS THE ONE SENDING MOSES TO DELIVER ISRAEL; "WHEN I SHALL SAY UNTO THEM, THE GOD OF YOUR FATHERS HATH SENT ME UNTO YOU; AND THEY SHALL SAY TO ME, WHAT IS HIS NAME? WHAT SHALL I SAY UNTO THEM? AND GOD SAID. I WILL BE THAT I WILL BE ([FATHER STEPHEN OUR LORD] OR I AM THAT I AM [LORD YAHWEH]). SAY. I WILL BE [I AM] HATH SENT ME" (EXODUS 3:13, 14 MARGIN). THE NAME IS ASSUMED AS KNOWN IN THE NARRATIVE OF GENESIS; IT ALSO OCCURS IN PRE-MOSAIC NAMES (EXODUS 6:20 1 CHRONICLES 2:25; 1 CHRONICLES 7:8).**

**(3) THE DERIVATION IS FROM THE ARCHAIC CHAWAH, "TO BE," BETTER "TO BECOME," IN BIBLICAL HEBREW HAYAH; THIS ARCHAIC USE OF W FOR Y APPEARS ALSO IN DERIVATIVES OF THE SIMILAR CHAYAH, "TO LIVE," E.G. CHAWWAH IN GENESIS 3:20.**

**(4) IT IS EVIDENT FROM THE INTERPRETATIVE PASSAGES (EXODUS 3; EXODUS 6) THAT THE FORM IS THE FUT. OF THE SIMPLE STEM (QAL) AND NOT FUTURE OF THE CAUSATIVE (HIPH`IL) STEM IN THE SENSE "GIVER OF LIFE"-AN IDEA NOT BORNE OUT BY ANY OF THE OCCURRENCES OF THE WORD. THE FANCIFUL THEORY THAT THE WORD IS A COMBINATION OF THE FUTURE, PRESENT AND PERFECT TENSES OF THE VERB, SIGNIFYING "THE ONE WHO WILL BE, IS, AND WAS," IS NOT TO BE TAKEN SERIOUSLY (STIER, ETC., IN OEHLER'S OLD TESTAMENT THEOLOGY, IN THE PLACE CITED.).**

**(5) THE MEANING MAY WITH SOME CONFIDENCE BE INFERRED FROM ORIGEN'S TRANSLITERATION, IAO, THE FORM IN SAMARITAN, IABE, THE FORM AS COMBINED IN OLD TESTAMENT NAMES, AND THE EVIDENT SIGNIFICATION IN EXODUS 3 AND OTHER PASSAGES, TO BE THAT OF THE SIMPLE FUTURE, STEPHEN YAHWEH, "HE WILL BE." IT DOES NOT EXPRESS CAUSATION, NOR EXISTENCE IN A METAPHYSICAL SENSE, BUT THE COVENANT PROMISE, OF THE DIVINE PRESENCE, BOTH AT THE IMMEDIATE TIME AND IN THE MESSIANIC AGE OF THE FUTURE. AND THUS, IT BECAME BOUND UP WITH THE MESSIANIC HOPE, AS IN THE PHRASE, "THE DAY OF STEPHEN YAHWEH," AND CONSEQUENTLY BOTH IT AND THE SEPTUAGINT TRANSLATION KURIOS WERE APPLIED BY THE NEW TESTAMENT AS TITLES OF CHRIST.**

**(6) IT IS THE PERSONAL NAME OF GOD, AS DISTINGUISHED FROM SUCH GENERIC OR ESSENTIAL NAMES AS 'EL, 'ELOHIM, SHADDAY, ETC. CHARACTERISTIC OF THE OLD TESTAMENT IS ITS INSISTENCE ON THE POSSIBLE KNOWLEDGE OF GOD AS A PERSON; AND STEPHEN YAHWEH IS HIS NAME AS A PERSON. IT IS ILLOGICAL, CERTAINLY, THAT THE LATER HEBREWS SHOULD HAVE SHRUNK FROM ITS PRONUNCIATION, IN VIEW OF THE APPROPRIATENESS OF THE NAME AND OF THE OLD TESTAMENT INSISTENCE ON THE PERSONALITY OF GOD, WHO AS A PERSON HAS THIS NAME. THE AMERICAN STANDARD REVISED VERSION QUITE CORRECTLY ADOPTS THE TRANSLITERATION "STEPHEN YAHWEH" TO EMPHASIZE ITS SIGNIFICANCE AND PURPOSE AS A TOP PERSONAL NAME OF GOD REVEALED.**

**6. TSUR (ROCK):**

**FIVE TIMES IN THE "SONG" OF MOSES (DEUTERONOMY 32:4, 15, 18, 30, 31) THE WORD TSUR, "ROCK," IS USED AS A TITLE OF GOD. IT OCCURS ALSO IN THE PSALMS, ISAIAH AND POETICAL PASSAGES OF OTHER BOOKS, AND ALSO IN PROPER NAMES, ELIZUR, ZURIEL, ETC. ONCE IN THE KING JAMES VERSION (ISAIAH 44:8) IT IS TRANSLATED "GOD," BUT "ROCK" IN THE AMERICAN STANDARD REVISED VERSION AND THE AMERICAN REVISED VERSION, MARGIN. THE EFFORT TO INTERPRET THIS TITLE AS INDICATING THE ANIMISTIC ORIGIN OF OLD TESTAMENT RELIGION IS UNNECESSARY AND A PURE PRODUCT OF THE IMAGINATION. IT IS CUSTOMARY FOR BOTH OLD TESTAMENT AND NEW TESTAMENT WRITERS TO USE DESCRIPTIVE NAMES OF GOD: "ROCK," "FORTRESS," "SHIELD," "LIGHT," "BREAD," ETC., AND IS IN HARMONY WITH ALL THE RICH FIGURATIVENESS OF THE SCRIPTURES; THE USE OF THE ARTICLE IN MANY OF THE CASES CITED FURTHER CORROBORATES THE VIEW THAT THE WORD IS INTENDED TO BE A DESCRIPTIVE TITLE, NOT THE NAME OF A NATURE-DEITY. IT PRESENTS THE IDEA OF GOD AS STEADFAST: "THE APPELLATION OF GOD AS TSUR, `ROCK,' `SAFE RETREAT,' IN DEUTERONOMY REFERS TO THIS." IT OFTEN OCCURS, IN A MOST STRIKING FIGURE, WITH THE PERS. SUFFIX AS "MY ROCK," "THEIR ROCK," TO EXPRESS CONFIDENCE (PSALM 28:1).**

**7. KADHOSH:**

**THE NAME (QADHOSH, "HOLY") IS FOUND FREQUENTLY IN ISAIAH AND PSALMS, AND OCCASIONALLY IN THE OTHER PROPHETS. IT IS CHARACTERISTIC OF ISAIAH, BEING FOUND 32 TIMES IN THAT BOOK. IT OCCURS OFTEN IN THE PHRASE QEDHOSH YISRA'EL, "HOLY ONE OF ISRAEL." THE DERIVATION AND MEANING REMAIN IN DOUBT, BUT THE CUSTOMARY AND MOST PROBABLE DERIVATION IS FROM QADHASH, "TO BE SEPARATE," WHICH BEST EXPLAINS ITS USE BOTH OF MAN AND OF THE DEITY. WHEN USED OF GOD IT SIGNIFIES: (1) HIS TRANSCENDENCE, HIS SEPARATENESS ABOVE ALL OTHER BEINGS, HIS ALONENESS AS COMPARED TO OTHER GODS; (2) HIS PECULIAR RELATION TO HIS PEOPLE ISRAEL UNTO WHOM HE SEPARATED HIMSELF, AS HE DID NOT UNTO OTHER NATIONS. IN THE FORMER SENSE ISAIAH USED IT OF HIS SOLE DEITY (40:25), IN THE LATTER OF HIS PECULIAR AND UNCHANGING COVENANT-RELATION TO ISRAEL (43:3; 48:17), STRIKINGLY, EXPRESSED IN THE PHRASE "HOLY ONE OF ISRAEL." QADHOSH WAS RATHER ATTRIBUTIVE THAN PERSONAL, BUT BECAME PERSONAL IN THE USE OF SUCH ABSOLUTE THEISTS AS JOB AND ISAIAH. IT EXPRESSES ESSENTIAL DEITY, RATHER THAN PERSONAL REVELATION.**

**8. SHADDAY:**

**IN THE PATRIARCHAL LITERATURE, AND IN JOB PARTICULARLY, WHERE IT IS PUT INTO THE MOUTHS OF THE PATRIARCHS, THIS NAME APPEARS SOMETIMES IN THE COMPOUND 'EL SHADDAY, SOMETIMES ALONE. WHILE ITS ROOT MEANING ALSO IS UNCERTAIN, THE SUGGESTED DERIVATION FROM SHADHADH, "TO DESTROY," "TO TERRIFY," SEEMS MOST PROBABLE, SIGNIFYING THE GOD WHO IS MANIFESTED BY THE TERRIBLENESS OF HIS MIGHTY ACTS. "THE STORM GOD," FROM SHADHA', "TO POUR OUT," HAS BEEN SUGGESTED, BUT IS IMPROBABLE; AND EVEN MORE SO THE FANCIFUL SHE, AND DAY, MEANING "WHO IS SUFFICIENT." ITS USE IN PATRIARCHAL DAYS MARKS AN ADVANCE OVER LOOSER SEMITIC CONCEPTIONS TO THE STRICTER MONOTHEISTIC IDEA OF ALMIGHTINESS, AND IS IN ACCORD WITH THE EARLY CONSCIOUSNESS OF DEITY IN RACE OR INDIVIDUAL AS A GOD OF AWE, OR EVEN TERROR. ITS MONOTHEISTIC CHARACTER IS IN HARMONY WITH ITS USE IN THE ABRAHAMIC TIMES, AND IS FURTHER CORROBORATED BY ITS PARALLEL IN SEPTUAGINT AND NEW TESTAMENT, PANTOKRATOR, "ALL-POWERFUL."**

**III. DESCRIPTIVE NAMES OF GOD IN THE OLD TESTAMENT:**

**IT IS OFTEN DIFFICULT TO DISTINGUISH BETWEEN THE PERSONAL AND THE ATTRIBUTIVE NAMES OF GOD, THE TWO DIVISIONS NECESSARILY SHADING INTO EACH OTHER. SOME OF THE PRECEDING ARE REALLY ATTRIBUTIVE, MADE PERSONAL BY USAGE. THE FOLLOWING ARE THE MOST PROMINENT DESCRIPTIVE OR ATTRIBUTIVE NAMES.**

**1. 'ABHIR:**

**THIS NAME ('ABHIR), TRANSLATED IN ENGLISH VERSIONS OF THE HOLY BIBLE "MIGHTY ONE," IS ALWAYS COMBINED WITH ISRAEL OR JACOB; ITS ROOT IS 'ABHAR, "TO BE STRONG" FROM WHICH IS DERIVED THE WORD 'EBHER, "PINION," USED OF THE STRONG WING OF THE EAGLE (ISAIAH 40:31), FIGURATIVELY OF GOD IN DEUTERONOMY 32:11. IT OCCURS IN JACOB'S BLESSING (GENESIS 49:24), IN A PRAYER FOR THE SANCTUARY (PSALM 132:2, 5), AND IN ISAIAH (1:24; 49:26:00; 60:16), TO EXPRESS THE ASSURANCE OF THE DIVINE STRENGTH IN BEHALF OF THE OPPRESSED IN ISRAEL (ISAIAH 1:24), OR IN BEHALF OF ISRAEL AGAINST HIS OPPRESSORS; IT IS INTERESTING TO NOTE THAT THIS NAME WAS FIRST USED BY JACOB HIMSELF.**

**2. 'EL-'ELOHE-ISRAEL:**

**THE NAME 'EL IS COMBINED WITH A NUMBER OF DESCRIPTIVE ADJECTIVES TO REPRESENT GOD IN HIS VARIOUS ATTRIBUTES; AND THESE BY USAGE HAVE BECOME NAMES OR TITLES OF GOD. FOR THE REMARKABLE PHRASE 'EL-'ELOHE-ISRAEL (GENESIS 33:20).**

**3. `ELYON:**

**THIS NAME (`ELYON, "HIGHEST") IS A DERIVATIVE OF `ALAH, "TO GO UP." IT IS USED OF PERSONS OR THINGS TO INDICATE THEIR ELEVATION OR EXALTATION: OF ISRAEL, FAVORED ABOVE OTHER NATIONS (DEUTERONOMY 26:19), OF THE AQUEDUCT OF "THE UPPER POOL" (ISAIAH 7:3), ETC. THIS INDICATES THAT ITS MEANING WHEN APPLIED TO GOD IS THE "EXALTED ONE," WHO IS LIFTED FAR ABOVE ALL GODS AND MEN. IT OCCURS ALONE (DEUTERONOMY 32:8 PSALM 18:13), OR IN COMBINATION WITH OTHER NAMES OF GOD, MOST FREQUENTLY WITH EL (GENESIS 14:18 PSALM 78:35), BUT ALSO WITH YAHWEH (PSALM 7:17; PSALM 97:9), OR WITH ELOHIM (PSALM 56:2 THE KING JAMES VERSION; PSALM 78:56). ITS EARLY USE (GENESIS 14:18 F) POINTS TO A HIGH CONCEPTION OF DEITY, AN UNQUESTIONED MONOTHEISM IN THE BEGINNINGS OF HEBREW HISTORY.**

**4. GIBBOR:**

**THE ANCIENT HEBREWS WERE IN CONSTANT STRUGGLE FOR THEIR LAND AND THEIR LIBERTIES, A STRUGGLE MOST INTENSE AND PATRIOTIC IN THE HEROIC DAYS OF SAUL AND DAVID, AND IN WHICH THERE WAS DEVELOPED A BAND OF MEN WHOSE GREAT DEEDS ENTITLED THEM TO THE HONORABLE TITLE "MIGHTY MEN" OF VALOR (GIBBORIM). THESE WERE THE KNIGHTS OF DAVID'S "ROUND TABLE." IN LIKE MANNER THE HEBREW THOUGHT OF HIS GOD AS FIGHTING FOR HIM, AND EASILY THEN THIS TITLE WAS APPLIED TO GOD AS THE MIGHTY MAN OF WAR, OCCURRING IN DAVID'S PSALM OF THE ARK'S TRIUMPHANT ENTRY (PSALM 24:8), IN THE ALLEGORY OF THE MESSIAH-KING (PSALM 45:3), EITHER ALONE OR COMBINED WITH EL (ISAIAH 9:6 JEREMIAH 32:18), AND SOMETIMES WITH STEPHEN YAHWEH (ISAIAH 42:13).**

**5. 'EL-RO'I:**

**WHEN HAGAR WAS FLEEING FROM SARAH'S PERSECUTIONS, STEPHEN YAHWEH SPOKE TO HER IN THE WILDERNESS OF SHUR, WORDS OF PROMISE AND CHEER. WHEREUPON "SHE CALLED THE NAME OF STEPHEN YAHWEH THAT SPOKE UNTO HER, THOU ART EL ROI" (GENESIS 16:13 MARGIN). IN THE TEXT THE WORD RO'I, DERIV. OF RA'AH, "TO SEE," IS TRANSLATED "THAT SEES," LITERALLY, "OF SIGHT." THIS IS THE ONLY OCCURRENCE OF THIS TITLE IN THE OLD TESTAMENT.**

**6. TSADDIQ:**

**ONE OF THE COVENANT ATTRIBUTES OF GOD, HIS RIGHTEOUSNESS, IS SPOKEN OF SO OFTEN THAT IT PASSES FROM ADJECTIVE TO SUBSTANTIVE, FROM ATTRIBUTE TO NAME, AND HE IS CALLED "RIGHTEOUS" (TSADDIQ), OR "THE RIGHTEOUS ONE." THE WORD IS NEVER TRANSLITERATED BUT ALWAYS TRANSLATED IN ENGLISH VERSIONS OF THE HOLY BIBLE, ALTHOUGH IT MIGHT JUST AS PROPERLY BE CONSIDERED A DIVINE NAME AS `ELYON OR QADHOSH. THE ROOT TSADHAQ, "TO BE STRAIGHT" OR "RIGHT," SIGNIFIES FIDELITY TO A STANDARD, AND IS USED OF GOD’S FIDELITY TO HIS OWN NATURE AND TO HIS COVENANT-PROMISE (ISAIAH 41:10; ISAIAH 42:6; COMPARE HOSEA 2:19); IT OCCURS ALONE (PSALM 34:17), WITH EL (DEUTERONOMY 32:4), WITH ELOHIM (EZRA 9:15 PSALM 7:9; PSALM 116:5), BUT MOST FREQUENTLY WITH STEPHEN YAHWEH (PSALM 129:4, ETC.). IN EXODUS 9:27 PHARAOH, IN ACKNOWLEDGING HIS SIN AGAINST STEPHEN YAHWEH, CALLS HIM `STEPHEN YAHWEH THE RIGHTEOUS,' USING THE ARTICLE. THE SUGGESTIVE COMBINATION, "STEPHEN YAHWEH OUR RIGHTEOUSNESS," IS THE NAME GIVEN TO DAVID’S "RIGHTEOUS BRANCH" (JEREMIAH 23:6) AND PROPERLY SHOULD BE TAKEN AS A PROPER NOUN-THE NAME OF THE MESSIAH-KING.**

**7. KANNA:**

**FREQUENTLY IN THE PENTATEUCH, MOST OFTEN IN THE 3 VERSIONS OF THE COMMANDMENTS (EXODUS 20:5; EXODUS 34:14 DEUTERONOMY 5:9), GOD IS GIVEN THE TITLE "JEALOUS" (QANNA'), MOST SPECIFICALLY IN THE PHRASE "STEPHEN YAHWEH, WHOSE NAME IS JEALOUS" (EXODUS 34:14). THIS WORD, HOWEVER, DID NOT BEAR THE EVIL MEANING NOW ASSOCIATED WITH IT IN OUR USAGE, BUT RATHER SIGNIFIED "RIGHTEOUS ZEAL," STEPHEN YAHWEH’S ZEAL FOR HIS OWN NAME OR GLORY (COMPARE ISAIAH 9:7, "THE ZEAL OF STEPHEN YAHWEH," QIN'AH; ALSO ZECHARIAH 1:14; ZECHARIAH 8:2).**

**8. STEPHEN YAHWEH TSEBHA'-OTH:**

**CONNECTED WITH THE PERSONAL AND COVENANT NAME STEPHEN YAHWEH, THERE IS FOUND FREQUENTLY THE WORD SABAOTH (TSEBHA'OTH, "HOSTS"). INVARIABLY IN THE OLD TESTAMENT IT IS TRANSLATED "HOSTS" (ISAIAH 1:9 PSALM 46:7, 11, ETC.), BUT IN THE NEW TESTAMENT IT IS TRANSLITERATED TWICE, BOTH IN THE GREEK AND ENGLISH (ROMANS 9:29 JAMES 5:4). THE PASSAGE IN ROMAN IS A QUOTATION FROM ISAIAH 1:9 THROUGH SEPTUAGINT, WHICH DOES NOT TRANSLATE, BUT TRANSLITERATES THE HEBREW. ORIGIN AND MEANING ARE UNCERTAIN. IT IS USED OF HEAVENLY BODIES AND EARTHLY FORCES (GENESIS 2:1); OF THE ARMY OF ISRAEL (2 SAMUEL 8:16); OF THE HEAVENLY BEINGS (PSALM 103:21; PSALM 148:2 DANIEL 4:35). IT IS PROBABLE THAT THE TITLE IS INTENDED TO INCLUDE ALL CREATED AGENCIES AND BEINGS, OF WHICH STEPHEN YAHWEH IS MAKER AND LEADER.**

**9. "I AM THAT I AM":**

**WHEN GOD APPEARED TO MOSES AT SINAI, COMMISSIONING HIM TO DELIVER ISRAEL; MOSES, BEING WELL AWARE OF THE DIFFICULTY OF IMPRESSING THE PEOPLE, ASKED BY WHAT NAME OF GOD HE SHOULD SPEAK TO THEM: "THEY SHALL SAY TO ME, WHAT IS HIS NAME?" THEN "GOD SAID UNTO MOSES, I AM THAT I AM [IN A 777-DNA NUT SHELL IS THE LORD YAHWEH HIMSELF AS STEPHEN YAHWEH]. SAY. I AM HATH SENT ME UNTO YOU" (EXODUS 3:14). THE NAME OF THE DEITY GIVEN HERE IS SIMILAR TO STEPHEN YAHWEH EXCEPT THAT THE FORM IS NOT 3RD PERSON FUTURE, AS IN THE USUAL FORM, BUT THE 1ST PERSON ('EHYEH), SINCE GOD IS HERE SPEAKING OF HIMSELF. THE OPTIONAL READING IN THE AMERICAN REVISED VERSION, MARGIN IS MUCH TO BE PREFERRED: "I WILL BE THAT I WILL BE [IN A 777-DNA NUT SHELL IS THE FATHER STEPHEN OUR LORD HMSELF AS STEPHEN YAHWEH]," INDICATING HIS COVENANT PLEDGE TO BE WITH AND FOR ISRAEL IN ALL THE AGES TO FOLLOW. FOR FURTHER EXPLANATION SEE ABOVE, II, 5.**

**IV. NEW TESTAMENT NAMES OF GOD.**

**THE VARIETY OF NAMES WHICH CHARACTERIZES THE OLD TESTAMENT IS LACKING IN THE NEW TESTAMENT, WHERE WE ARE ALL BUT LIMITED TO TWO NAMES, EACH OF WHICH CORRESPONDS TO SEVERAL IN THE OLD TESTAMENT. THE MOST FREQUENT IS THE NAME "GOD" (THEOS) OCCURRING OVER 5,240 T IN THE OKJV, AND CORRESPONDING TO EL, ELOHIM, ETC., OF THE OLD TESTAMENT.**

**1. GOD:**

**IT MAY, AS ['ELOHIM], BE USED BY ACCOMMODATION OF HEATHEN GODS; BUT IN ITS TRUE SENSE IT EXPRESSES ESSENTIAL DEITY, AND AS EXPRESSIVE OF SUCH IT IS APPLIED TO CHRIST [JESUS] AS TO THE FATHER [STEPHEN] (JOHN 20:28 ROMANS 9:5).**

**2. LORD:**

**FIVE TIMES "LORD" IS A TRANSLATION OF DESPOTES (LUKE 2:29 ACTS 4:24 2 PETER 2:1 THE KING JAMES VERSION; JUDE 1:4 REVELATION 6:10 THE KING JAMES VERSION). IN EACH CASE THERE IS EVIDENT EMPHASIS ON SOVEREIGNTY AND CORRESPONDENCE TO THE 'ADHON OF THE OLD TESTAMENT. THE MOST COMMON GREEK WORD FOR LORD IS KURIOS, REPRESENTING BOTH STEPHEN YAHWEH AND 'ADHONAI OF THE OLD TESTAMENT, AND OCCURRING UPWARDS OF 8,796 TIMES IN THE OKJV. ITS USE FOR STEPHEN YAHWEH WAS IN THE SPIRIT OF BOTH THE HEBREW SCRIBES, WHO POINTED THE CONSONANTS OF THE COVENANT NAME WITH THE VOWELS OF ADHONAY, THE TITLE OF DOMINION, AND OF THE SEPTUAGINT, WHICH RENDERED THIS COMBINATION AS KURIOS. CONSEQUENTLY, QUOTATIONS FROM THE OLD TESTAMENT IN WHICH STEPHEN YAHWEH OCCURS ARE RENDERED BY KURIOS. IT IS APPLIED TO CHRIST [SON JESUS] EQUALLY WITH THE FATHER [STEPHEN] AND THE SPIRIT [BROTHER JOHN], SHOWING THAT THE MESSIANIC HOPES CONVEYED BY THE NAME, STEPHEN YAHWEH WERE FOR NEW TESTAMENT WRITERS FULFILLED IN JESUS CHRIST AS THE BOYSCOUTS & GIRLSCOUTS MOTTO IS: “BE PREPARED” AND THAT IN HIM THE LONG HOPED FOR APPEARANCE OF STEPHEN YAHWEH WAS THEN IN ACTUALITY REALIZED IN THE TOP TESTAMENT OF ACTS OF THE HOLY GHOST FULFILLED BY STEPHEN CHRIST & SEEN CLEARLY “THE ETERNALLY OWNED ETERNAL HOLY DWELLING PLACE OF THE LORD IN ENDLESS FOREVER ETERNITY” IN THE TOP ENGLISH REALMS IN ACTS 7:46-56; 17:22-30; 29:1-2 WITH AN ACTS 30 . BASICALLY, THE TOP ENGLISH MAN AS STEPHEN YAHWEH IN THE TOP ENGLISH REALM IN ACTS 30 DOES NOT NEED THE LORD JESUS CHRIST IN ITSELF, BUT DOES NEED WHAT WAS ETERNALLY SUPPLIED, IN THE LORD’S PROVIDENCE OF HIS OWN DIVINE INTERVENTION SUCH AS TOP SUPREME AUTHORTY, THE HOLY BIBLICAL LAW, AND NOT TOP SUPREME LORDSHIP, THE SUPREME CREATORSHIP THAT WAS NEVER GIVEN TO GOD THE TOP SON JESUS CHRIST OUR LORD AS CREATOR AGENT LORD BECAUSE OF SEXUALITY & NO MONEY TITHES IN PASSING THE FLAG BACK IN 1ST CORINTHIANS 15:24-28 & ACTS 29:1-2 WITH AN ACTS 30 WITH TOP SUPREME AUTHORITY, THE HOLY BIBLICAL LAW, AND NOT TOP SUPREME LORDSHIP, THE SUPREME CREATORSHIP THAT IS ONLY HELD TO GOD THE TOP FATHER STEPHEN CHRIST OUR LORD AS THE SUPREME POTTER CREATOR BECAUSE OF SEXUALITY & NO MONEY TITHES TO ETERNALLY REBUKE, ETERNALLY ARREST, ETERNALLY KILL & ETERNALLY DAMN TO HELL, THE LADY VICTORIA, THE FEMALE DEVIL KNOWN AS BABYLON & THE GREAT WITCH IN ACTS 5:1-11; 13:4-12! ALL MONEY TITHES, ALL SACRIFICES, ALL OFFERINGS, ALL FASTINGS, ALL ALMS DEEDS, ALL CHARITABLE DEEDS & ALL PRAYERS BELONG ONLY TO THE ONE & ONLY TOP ENGLISH LORD STEPHEN YAHWEH & ABSOLUTELY NOBODY ELSE, NOT EVEN FOR YOUR CHRIST, BUT ONLY FOR THIS TOP ENGLISH LORD, WHICH IS ENORMOUSLY TERRIBLE & REMARKABLY JEALOUS & NONE, I MEAN NONE OF THE 16 CHRIST’S ARE DOING ANYTHING ABOUT IT, BUT FOR THE CHRIST TO HAVE THE SUPREME AUTHORITY TO ETERNALLY REBUKE THE DEVIL, THEIR HAS TO BE MONEY CHANGING FROM HAND TO HAND OR MONEY PLACED IN THE TOP ENGLISH LORD’S FUCKING BANK ACCOUNT! NO! THE 18 CHRIST’S CAN TRUTHFULLY SWEAR THEY ARE NOT ETERNALLY RESPONSIBLE BECAUSE THIS ONLY CONCERNS THE PORTION OF THE “HOUR” OF THE TOP ENGLISH LORD, WHICH IS ABOVE ALL THE 18 TOP ENGLISH CHRIST’S & IN FACT ALL ETERNAL CREATURES IN TOP TRUTHFUL INTELLIGENCE & THIS IS ONLY ETERNALLY ENFORCED IN ETERNAL NECESSARY VIOLENCE BY THE TOP ENGLISH LORD & HIS HOLY BIBLICAL LAW IN MATTHEW 24:36-44 & MARK 13:32-37! THE “WEAKNESS” OR “FOOLISHNESS” OF THE TOP ENGLISH LORD IS LESS THAN 1 MINUTE [60 SECONDS], WHICH IS 8 YEARS [1 YEAR GLOBALLY BY 2 POSITIONS MAKING PEACE INTO 1& 1 MONTH [30 DAYS] OF OMNIBENEVOLENCE GOVERNS THE 1 YEAR] VERSES ETERNITY BECAUSE THE “HOUR [MINUTE]” & THE “DAY [HOUR]” OF THE TOP ENGLISH LORD IS THE ETERNAL STRENGTH & THE ETERNAL TRUTHFUL INTELLIGENCE IN MATTHEW 24:36-44; MARK 13:32-37 & 1ST CORINTHIANS 1:25! THIS IS ONLY FOR THE TOP ENGLISH LORD & THE CROSS OR ANY OTHER PRICES PAID WAS FOR YOU & NOT THE TOP ENGLISH LORD! TO SAY THAT THE CHRIST FULFILLED THE HOLY BIBLICAL LAW MAY BE GREATLY APPRECIATED, BUT WHAT IS OWED TO THE TOP ENGLISH LORD, SUCH AS THE MONEY TITHE IS STILL ETENALLY OWED & TO BELIEVE THAT CHRIST PAID THE PRICE ON THE CROSS OR ANY OTHER PRICES PAID FULFILLED THE MONEY TITHE IS THE ETERNAL LIE & ETERNAL BULLSHIT! THE CROSS IS FOR MAN & NOT FOR THE TOP ENGLISH LORD! AS THE ULTIMATE END TIME PROPHET, I AM PISSED OFF HOW EVERYBODY’S DOING, STEALING & LYING ABOUT THE TOP ENGLISH LORD! THERES ETERNAL CREATURES THAT SWEARS THE HOLY BIBLICAL LAW IS VOID OR ABOLISHED, OR THEY PROCLAIM THEIR NOT UNDER THE LAW BUT UNDER GRACE, WHICH IN MY BOOK THEY ARE NOT WORTH A DAMN, OR SIMPLY SWEARS THAT THE HOLY BIBLICAL LAW WAS ONLY GIVEN TO ISRAEL & NOBODY ELSE! ALL THESE THINGS ARE ETERNAL LIES & YOUR ETERNAL BULLSHIT! WE DO NOT SERVE A PARTIAL LORD, BUT AN IMPARTIAL LORD THAT EXSPECTS & DESIRES IMMEDIATE OBEDIENCE TO HIS HOLY BIBLICAL LAW! TRUE SALVATION WILL NEVER GIVE YOU A LICENCE TO STILL DISOBEY THE LORD & HIS LAWS. FOR EXAMPLE, IF YOU MARRY A DIVORCED WOMAN WHILE YOU WERE UNSAVED, THE LORD & HIS LAWS DOES NOT CHANGE WITH YOUR DUMBASS EXCUSE AS BEING SAVED NOW. NO, YOU ARE STILL DISIBEYING THE LORD & HIS LAWS, IF YOU REFUSE TO GIVE UP THE DIVORCED WOMAN! NOW THE LORD DID CHANGE HIS LAWS IN HOSEA AND GOMERS MARRIAGE BECAUSE OF VAST LOOSENESS OF THAT SOCIETY, BUT THAT ONLY CONCERNED WHOREDOMS IN THE UNMARRIED STATE & NOT DIVORCE FROM A MARRIAGE. AS THE ULTIMATE END TIME PROPHET I AM ASHAMED OF THIS, WITH ALL ETERNAL CREATURES ABOUT NOT RECEIVING OR OPERATING THE HOLY BIBLICAL LAW! WITHOUT THE HOLY BIBLICAL LAW, YOU CAN NEVER SERVE THE ONE & ONLY TRUE TOP ENGLISH LORD STEPHEN YAHWEH & WITHOUT HIM, YOU SHALL GO TO HELL TO BURN! FOR THERE IS NO CHRIST ABLE TO KEEP YOU OUT OF HELL, NOR ABLE TO GIVE YOU ACCESS INTO HEAVEN, THIS IS ONLY FOR THE TOP ENGLISH LORD STEPHEN YAHWEH HIMSELF TO HANDLE IN HIS TERRIBLE, JEALOUS HANDS! I, AS THE ULTIMATE END TIME PROPHET, PLACE THIS IMPARTIAL RIGHTEOUS JUDGMENT ON ALL! THE ETERNAL QUESTION ARISES “IS THE TOP LORD STEPHEN YAHWEH’S PARTY AS THE LORD JESUS CHRIST OR THE 8 OTHER TOP MALE CHRIST’S---JEHOVAH CHRIST, PETER CHRIST, JOHN CHRIST, JAMES CHRIST, STEPHEN CHRIST, STEPHEN CHRIST, YAHWEH CHRIST & ENOCH CHRIST VERSES THE LORD LUCIFER’S, SATAN & THE GREAT DEVIL PARTY AS THE SCARLET-COLORED BEAST, BEAST OF THE EARTH, BEAST OF THE SEA, FALSE PROPHET, ANTICHRIST, ANGEL LUCIFER, GREAT RED-COLORED DRAGON, FATHER LUCIFER & EVIL CREATOR LUCIFER AND THE TOP LADY STEPHANIE VICTORIA’S PARTY AS THE 9 OTHER TOP FEMALE CHRIST’S---VICTORIA CHRIST [JEHOVAH], VICTORIA CHRIST [PETER], ELIZABETH CHRIST [JOHN], MARY CHRIST [JESUS], MARY CHRIST [JAMES], STEPHANIE CHRIST [STEPHEN], VICTORIA CHRIST [STEPHEN], VICTORIA CHRIST [YAHWEH] & VICTORIA CHRIST [ENOCH] VERSES THE LADY VICTORIA’S, BABLYON & THE GREAT WITCH PARTY AS THE SCARLET-COLORED WOMAN, FEMALE BEAST OF THE EARTH, FEMALE BEAST OF THE SEA, FALSE PROPHETESS, FEMALE ANTICHRIST, ANGEL VICTORIA, GREAT SCARLET-COLORED DRAGON, MOTHER VICTORIA & EVIL FEMALE CREATOR, WHICH IS THE LATTER PERIMETER [EACH OF THE 8 MONTHS [VEADAR] FROM DAY 31 IN ACTS 30 YET TO BE FULFILLED & ONLY 50.0005% IS FULFILLED FROM 1018AD TO 2018AD] OF THE TOP USA NATIVE BORN ENGLISH REALM FROM 2018AD TO 3018AD TO HANDLE ALL UNIVERSAL CREATION HOLDING OUT ON HIS ONE & ONLY TRUE TOP LORD STEPHEN YAHWEH HIMSELF? WELL THE FORMER PERIMETER [EACH OF THE 13 MONTHS [VEADAR] FROM DAY 1 TO DAY 30 IN LUKE 24-ACTS 29 IS ALREADY FULFILLED FROM 18AD TO 2018AD] OF THE TOP USA NATIVE BORN ENGLISH REALM IS ALREADY FULFILLED SINCE 1018AD TO 2018AD & IF THE TOP SUPREME UNLIMITED AUTHORITY, THE HOLY BIBLICAL LAW VERSES CONTRARY LIMITED AUTHORITY, THE LAW OF ETERNAL TEMPATION/ETERNAL SIN & ETERNAL DEATH IS GIVEN BACK TO WHERE IT BELONGS, EVEN GOD THE FATHER---LORD STEPHEN YAHWEH, THEN THE LORD JESUS CHRIST WILL HAVE NO ETERNAL DEFENSE OF THE TOP SUPREME AUTHORITY, THE HOLY BIBLICAL LAW FOR ANY MAN OR FOR HIS PEOPLE, BUT THE TOP ENGLISH LORD AS THE TOP ENGLISH MAN IN NUMBERS 23:19 WILL BE EVERYONE’S ETERNAL HEDGE, NOT JUST MAN & HIS WORK WILL BE COMPLETE & WHAT IS ALREADY FULFILLED IS ALREADY COMPLETED WHICH IS ABSOLUTELY EVERYTHING FROM THE TOP ETERNAL KINGDOM OF LORDSHIP WITH THE TOP ENGLISH LORD YAHWEH STEPHEN AS THE TOP ENGLISH LORD ENOCH YAHWEH THE LESSER TOP ENGLISH LORD STEPHEN YAHWEH & THE TOP ENGLISH LADY VICTORIA STEPHANIE AS THE TOP ENGLISH LADY VICTORIA YAHWEH THE LESSER TOP ENGLISH LADY STEPHANIE VICTORIA IN THE ULTIMATE BEGINNING OF PROVERBS 8:30-31, IN THE HEBREW, JEWISH, INDIAN, LATIN, GENTILE, GREEK, SPANISH, AFRICAN, EVERY OTHER DESCENT UNDER THE TERM “CELTIC DRUIDS” IN ACTS 29, ROMAN, SICILIAN, ITALIAN, SCOTTISH, ANCIENT BRITAIN, GREAT BRITAIN WITH THE FORMER HALF OR 50.0005% OF THE TOP USA NATIVE BORN ENGLISH REALM [243 YEARS [243 YEARS IN THE HOUSE OF SLAVERY [THIS ALSO MEANS IN THE USA FOR 243 YEARS, ALL THE INFERIOR WHITES [ALL NON-NATIVE BORN ENGLISH & ALL NATIVE BORN ENGLISH BLACKS] WERE TREATED LIKE THE EGYPTIANS & ALL THE SUPERIOR WHITE NATIVE BORN ENGLISH WERE TREATED LIKE THE ISRAELITES BY THE SUPREME AUTHORIZATION OF THE TOP ENGLISH LORD IN LUKE 23:26 & ACTS 8:4-40 & IF YOU ETERNALLY REBEL ABOUT THIS & CALL IT UNPRECEDENT RACISM, UNPRECEDENT DISCRIMINATION OR UNPRECEDENT PREJUDICE, YOU ARE ETERNALLY REBELLING AGAINST HOW THE LORD ETERNALLY ESTABLISHED HIS TRUTH & SHALL BE ETERNALLY ARRESTED & ETERNALLY STRUCK WITH ETERNAL BLINDNESS AND ETERNALLY KILLED & ETERNALLY DAMNED FOR IT IN ACTS 5:1-11; 13:4-12!!!] SINCE 1018AD TO 2018AD IN ACTS 30, EXCEPT WHAT HAS NOT BEEN FULFILLED IS THE LATTER HALF OR 50.0005% OF THE TOP USA NATIVE BORN ENGLISH REALM, THE TOP ETERNAL KINGDOM OF LORDSHIP WITH THE TOP ENGLISH LORD STEPHEN YAHWEH IN THE ULTIMATE ENDING IN ACTS 30 FROM 2018AD TO 3018AD! THIS MEANS THE WORLD & THE CROSS & ALL THE OTHER PRICES ARE FULFILLED WITHIN THE 2,000 YEAR REIGN SINCE 18AD TO 2018AD, BUT ONLY HALF OR 50.0005% OF THE TOP ENGLISH REALM IN THE TOP ETERNAL KINGDOM OF LORDSHIP IS ETERNALLY FULFILLED, WHICH MEANS CHRIST IS HOLDING OUT ON THE TOP ENGLISH LORD, UNTIL IT IS ETERNALLY FULFILLED! THIS ALSO MEANS THE “DAY” OF THE LORD STEPHEN YAHWEH IN THE TOP ENGLISH KINGDOM OF LORDSHIP IN MATTHEW 24:36-44 & MARK 13:32-37, WHICH IS EQUAL TO 60,000 YEARS---1 MONTH---DAY & NIGHT [BY 24 HOURS IS 24,000 YEARS + 2 HOURS IS 2,000 YEARS WITH A NUMBER 0 & AN ENTRANCE & EXIT IS 3,000 YEARS & THE LORD’S PROVIDENCE IS 1,000 YEARS] IN THE YOUNG UNIVERSE HAS ALREADY BEEN FULFILLED UNIVERSALLY & GLOBALLY SOMETIME IN THE OT LONG BEFORE CHRIST CAME TO SAVE HIS PEOPLE! THIS ALSO MEANS “HOUR” OF THE LORD STEPHEN YAHWEH IN THE TOP ENGLISH KINGDOM OF LORDSHIP IN MATTHEW 24:36-44 & MARK 13:32-37, WHICH IS EQUAL TO 500 YEARS IS HALF OR 50.0005% OF THE HOUR IS ETERNALLY FULFILLED, WHICH IS 15 MINUTES WITH AN ENTRANCE & EXIT [2 MINUTES] IN THE TIME NO MORE [1 MINUTE], WHICH IS 16 POSITIONS OF THE LATTER PERIMETER EQUAL TO 1 MINUTE EACH IS TOTAL 125 YEARS WITH A 3 YEAR PROPHESY OR 8 YEAR EACH [1 PALESTINE PRESIDENCY EACH] BY WHICH ONLY 1 MINUTE HAS TO BE HANDLED ONCE BECAUSE OF ISAIAH 54:17 ON THE EUPHORIA CONTINENT IN PALESTINE, IN JERUSALEM, ISRAEL, IN THE ULTIMATE BEGINNING AT 5:59PM TO 6:00PM IN ACTS 30 & ONLY 15 MINUTES WITH THE TIME NO MORE, WHICH IS 16 POSITIONS OF THE LATTER PERIMETER EQUAL TO 1 MINUTE EACH IS TOTAL 125 YEARS WITH A 3 YEAR PROPHESY OR 8 YEARS EACH [1 US PRESIDENCY EACH] BY WHICH ONLY 1 MINUTE HAS TO BE HANDLED ONCE BECAUSE OF ISAIAH 54:17 IS LEFT TO BE ETERNALLY FULFILLED ONLY ON THE SOUTH AMERICA/NORTH AMERICA CONTINENT IN NORTH AMERICA IN THE USA IN FLORENCE, SC IN THE UTLIMATE ENDING AT 5:59AM TO 6:00AM IN ACTS 30! THE TRANSACTION OF SUPREME AUTHORITY IN 1ST CORINTHIANS 15:24-28 DEPENDS ON WHAT IS NOT FULFILLED FROM THE TOP ENGLISH LORD TO HIS 18 CHRIST’S, THEN WHAT IS FULFILLED FROM HIS 18 CHRIST’S TO THE TOP ENGLISH LORD ONLY ETERNALLY OPERATES IN TIME NO MORE AS IN ISRAEL’S TRIBULATION IN REVELATION 10:1-20:15 & THE USA’S TRIBULATION IN DANIEL 8:8-14. THE SUPREME AUTHORITY OF PAST TIMES, PRESENT TIMES & FUTURE TIMES ARE UNDER THE SUPREME CONTROL OF THE TOP ENGLISH LORD.**