

# THEOLOGICAL DISSERTATION on the NAMES OF GOD

Which,

WITH THE DIVINE MAJESTY'S ASSENT,

at the Bountiful University on the Viadrina (Oder),

under the MOST MAGNIFICENT RECTOR,

THE SERENE PRINCE AND LORD,

LORD

CHRISTIAN ULRICH,

DUKE OF WÜRTTEMBERG, TECK, AND OELS IN SILESIA,

COUNT OF MONTBÉLIARD, LORD OF HEIDENHEIM,

STERNBERG AND MEDZIBOHR, etc. etc.

under the PRESIDENCY of

LORD BARTHOLD HOLTZFUSS,

SS. Th. D. & Public Professor, Ordained,

his Uncle, to be venerated as a Parent,

IN THE MAJOR AUDITORIUM

On the 9th Day of June, in the Year of our Redeemer 1705,

at the Customary Hours,

for the Placid Examination of the Learned, submits

BARTH. HOLTZFUSS, JUN.

Student of Holy Theology.

Frankfurt on the Oder,

Printed by the Letters of TOBIAS SCHWARTZ.

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## **CHAPTER I. On the Names of God Denoting the Essence of God**

### **SUMMARY**

#### **Column 1**

- §. 1. God does not need a Name, yet has revealed Himself by various Names, which are recounted.
- §. 2. The first Name is JHVH, whose signification is given.
- §. 3. Synonyms or eulogies of this Name.
- §. 4. That it is the Proper and incommunicable Name of God.
- §. 5. Whether it was known to the Patriarchs.
- §. 6. Whether the Trinity can be proven from it.

#### **Column 2**

- §. 7. That neither Moses nor Jesus of Nazareth performed miracles through this Name.
- §. 8. The two opinions on its Reading or Pronunciation.
- §. 9. That it is better not to read it, at least in scholastic instruction.
- §. 10. An objection is weighed.
- §. 11. A conjecture about its Reading.
- §. 12. II. The Essential Name, Ehjeh.
- §. 13. III. The Name Jah.

## §. I.

Although GOD, as a Unique, most singular Being, infinitely distant from all other things, does not need any distinctive Name—wherefore also the Angel, when Manoah asked his name, responded in Jud. 13:18, "Why askest thou thus after my name, seeing it is secret?" and in Prov. 30:4 it is asked: "what is his name, and what is his son's name, if thou canst tell?"—nevertheless God, such is His Clemency, has willed to reveal Himself to us by various Names, and by them to lead us to the acknowledgement and worship of Himself. Those Names are either Hebrew or Greek. The Hebrew ones either signify the Divine Essence itself, such as are יהוה, יה, אהיה; or they indicate the Divine Attributes and Properties, such as are: El, Eloah, Elohim, El Shaddai, Adonai, Eljon, to which some add Zebaoth. The Greek are Θεός, Κύριος, Σωτήρ, Δεσπότης, which are God, Lord, Savior, Master.

## §. II.

We rightly give the first place to the Name יהוה, which is commonly read Jehovah. This is derived from the root היה, "he was." And by it is denoted God's Essence and sempiternal Existence, because God from eternity was from Himself, now is, and will eternally be. He gives Essence to all Creatures, and therefore, those things which are not, He calls, or at least can call, so that they might be (Rom. 4:17), and His Decrees and promises He fulfills or manifests by the Work itself, or at least, when they are not yet fulfilled, He is able to fulfill them, and therefore causes them to exist. Its most faithful Interpreter is John in Apoc. 1, v. 4, saying, "Grace be unto you... from him which is, and which was, and which is to come." Some try to carve these three differences of Time from the very Form of this Name, and its letters יהוה, but without solid Foundation.

## §. III.

It is called by the Jews שם של ארבע אותיות or, more briefly, שם של ארבע, in Greek *Tetragrammaton*, in Latin *Quadriliterum* (four-lettered), κατ' ἐξοχήν (par excellence). For although אדני and אהיה also consist of four Letters, yet since the former occurs only in Exod. 3:14, and the latter is Common, because it is not rarely attributed also to Creatures, for that reason the Name יהוה alone was called the Tetragrammaton κατ' ἐξοχήν. Whence 2. also in the Writings of the Rabbis it is called κατ' ἐξοχήν השם, "The Name," by Synecdoche of the Genus, because in Lev. 24:11, the crime of the son of the Israelitish woman and the Egyptian father is reported to have consisted in that he either cursed or expressly named השם, "The Name," by which they understand the Tetragrammaton Name. 3. They name it שם ההויה or שם העצם, the "Name of Substance" or "of Existence," because by this Name the Highest Being, Existing from eternity and to be in eternity, is signified. 4. they call the same שם המפורש, which denotes the "exposed" or "explicated name," because by this Name the Divine Essence is explicated or exposed; or the "Separate" name, because this Name, as proper to God, is utterly distinct from the other Names of God, and expresses not only some Property, like other Names, but the very essence of God. Hence 5. not only for the sake of testifying reverence is it called from Deut. 28:58 the שם

שם המיוחד, "Glorious and Terrible Name," but they have also called it the הנכבד והנורא, "Proper Name."

#### §. IV.

That it is the proper name of God is clear 1.) from Scripture, Exod. 3:15, where God declares to Moses: "Thus shalt thou say unto the children of Israel, JHVH the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my Name for ever, and this is my memorial unto all generations." Exod. 20, v. 2, "I am JHVH thy God." Isa. 42, v. 8, "I am JHVH: that is my name: and my glory will I not give to another, neither my praise to graven images." Hence the Israelites sing in their Hymn: "JHVH is as a man of war: JHVH is his name." And Psalm 83, v. 18, "That men may know that thou, whose name alone is JHVH." 2.) The very Rules of Grammar confirm it. For the properties of proper Names, as being sufficiently determined by themselves, are (1) that they do not receive the Emphatic or demonstrative ה, which is the use in the Names Abraham, Isaac, Jacob; but the same happens much less, nor can it happen, in the name JHVH. (2) Proper names do not admit the affixes הם, ה, ה, or כם. The same reason holds for the Name JHVH. (3) Proper Names are not inflected into the plural, which has much more place in this proper Name of God JHVH, while yet the Name Elohim is inflected into the plural. (4) Proper Names are not put in the Construct State, or, are never in a State of Government; the same is to be said with greater right of the Proper Name of God JHVH. When, therefore, one reads יהוה צבאות (JHVH of Hosts), יהוה אלהי צבאות (JHVH God of Hosts) is understood, while on the contrary the Name Elohim is put in Government, for instance אלהי צבאות (God of Hosts). Because, therefore, it is the Proper Name of God, hence also it is properly incommunicable. For a Creature can no more be called by this name than it can be God. Indeed, even the Orthodox themselves disagree among themselves, with some stating that this Name, not indeed properly, but metonymically, is attributed to Angels representing the person of God in a Legation, and also to the Altar; while others on the contrary assert that this Name is attributed to no Creature at all. All agree, however, against the Socinians, that this Name, taken properly, absolutely, and without a Trope, is proper to God alone, and only the Angel of the Covenant is signified by this Name, and by it is properly denoted not only God the Father, but also the Son and the Holy Spirit, and that their True Deity is proven by it. But when Moses addresses the Ark of the Covenant in Num. 10:35, "Rise up, Lord," he addresses not the ark, but God himself, who was present around the ark in a singular way, which is clear from Ex. 25:22 and Lev. 16:2. Wherefore also the worship of God is read to have been performed before it in 1 Reg. 3:15 and 1 Chron. 17:1. And Joshua adored God before it in Jos. 7, v. 6. Likewise Hezekiah in 2 Reg. 19:14, 15. Similarly also the remaining places in which this name is attributed to the ark ought to be explained, such as are Deut. 12:7, Jos. 24:3, 1 Samuel 10:19, 2 Sam. 6:5, 14, Ps. 24:8. The Altar in Ex. 17:15 is not called Lord absolutely, but with an addition, "The Lord is my Banner," or according to the Vulgate: "The Lord is my Exaltation."

#### §. V.

Whether this name was known to the Patriarchs before the age of Moses could be doubted, since God himself says in Ex. 6:3: "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (El Shaddai), but by my name JEHOVAH (יהוה) was I not known to them." But 1. since this name is read in Gen. 4:26, "Then began men to call upon the name of the Lord," and Gen. 9:26, "Blessed be the Lord God of Shem," and Gen. 14:22, where Abraham says: "I lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth," and C. 15:2, "Lord, God, what wilt thou give me? I go childless," and God himself says in v. 7, "I am the Lord, that brought thee out of Ur of the Chaldees," and c. 17:1, "The Lord appeared to Abram," and c. 28:13, Jacob "saw the Lord standing above it, saying to him: I am the Lord, God of Abraham thy father, and the God of Isaac." 2. We could say that the passage of Ex. 6:3 can be rendered interrogatively, thus: "Was not my name... known to them?" so that ה is said to be put for הלא, as in Exod. 8:26 and Job 3:26, Jer. 1:12, just as אֵל is used, 1 Macc. 2:52. But 3. He speaks not so much of the name as of the thing signified by the name, because God had not yet completed His promises by the work itself, by which He had promised that He would give them the land of Canaan. Whence in v. 4 He immediately adds: "And I have also established my covenant with them, to give them the land of Canaan," which Promise God had not yet caused to exist, and therefore had not yet manifested Himself as true יהוה in the full sense.

## §. VI.

Galatinus in *Arcanis Cath. Verit.*, l. 2, c. 20, wishes to prove the Trinity of persons in the Godhead from this name, whom others then followed. But others more rightly deny that the Trinity can be solidly proven from this name.

## §. VII.

The Jews trifle that Moses performed his miracles by means of this Tetragrammaton name, because he had this name inscribed on the Rod with which, for example, he struck the Rock in the Desert. See Buxtorf in his *Lex. Hebr.*, under the root הוה. But since no peculiar power inheres in words and characters, nor did God reveal this name to Moses so that he might perform miracles by it, but so that he might imbue the Israelites with the true knowledge of God by it, and make them certain of the Truth of the Divine Promises and of their future existence; and since Moses performed all his deeds, and therefore also his miracles, by Faith in the omnipotent God signified by this name (Hebr. 11:23, ff.), the futility of the Jews is hence lucidly apparent. The same slander that our Jesus of Nazareth performed His miracles by the *Schemhamphorasch*, enclosed in the slit skin of his foot and brought out of the Temple. But we are certain that Christ performed His miracles not by this name, but by the thing denoted by this name, and by the finger of God (Luc. 11, v. 20).

## §. VIII.

Concerning the true Reading and pronunciation of this name, Learned Men dissent, with some stating that it should be read and pronounced as Jehovah, others as Adonai. The foundation of the former is that this Name has not only its own letters and Consonants (which the latter also concede), but also its own vowels, or vowel points. The latter, however, deny that this name has its own vowels, but wish that the points ascribed to it are the vowel points, sometimes, and more often, of Adonai, and sometimes of Elohim. Great Authors favor both opinions; and indeed for the former, the Affirmative, are Galatinus, Fagius, Munster, Fuller, Leusden, Dorscheus, Quenstedt, and others. For the latter, the negative, are the Jews everywhere, Jerome, the Doctors of the Roman Church everywhere (since in Ex. 6:3 this name is expressed by Adonai in the Vulgate), namely Lyra, Arias Montanus, Genebrard, Tostatus, Bellarmine; from the Protestants, Joseph Scaliger, both Buxtorfs, Mercerus, Drusius, Beza, Schickardus, Schindler, Amama, Ludovicus Cappellus, Walton, Erpenius, Jacob Altingius, Johannes Benedictus Carpzovius, Henricus Opius, and others.

## §. IX.

Although indeed it seems to matter little whether you choose the former or the latter opinion, since the matter is not of such great moment, and this Question is more Philological than Theological, we nevertheless think that, at least in scholarly Institution, it should be read and pronounced as Adonai, rather than Jehovah, but without Judaic superstition.

1. because the Vowels ascribed to the name יהוה are not its own, but belong to the name Adonai, and are therefore alien. Although, therefore, Jehovah can be read according to these letters and vowels, the question remains whether it is rightly so read, and was so read in antiquity. But that the vowel Points under יהוה are alien is apparent from the fact that they vary: for although it is more often written as יְהוָה, it is yet also rarely written as יְהוֹה. If, however, they were proper, they would not vary so, but would always remain the same.
2. because the Prefixes ו, כ, ל, ב before יהוה always have a Pathach, which agrees with Adonai, never a Chirek, which however would be required if it were read Jehovah. The prefix מ is given a Zeri, which again agrees with the name Adonai, but not a Chirek, which ought to happen before Jehovah.
3. because the letters בגדכפת after the name יהוה receive a Dagesh lene, a manifest indication that it was read not as Jehovah, whose final letter is quiescent, but as Adonai, whose final letter is mobile.
4. because the interrogative ה before יהוה has a mere pathach, which the letter א requires, but not a Chateph-pathach, which Jehovah would demand (Jer 8:19).
5. because the prefix ל before יהוה has a Segol supported by a Metheg, with no following Dagesh, because א does not receive a Dagesh and possesses a mobile sheva; as it has a short vowel, it was necessary for the metheg to support the implicit dagesh in לְאֱלֹהֵי, "To the Lord," which once again proves that Adonai was read.

6. because in the Old Testament the true Reading was known only to the High Priest.
7. because besides the Jews, the Greek Fathers also called this name "ineffable, unutterable, unspeakable, unpronounceable" (*ἀνεκφώνητον, ἄρρητον, ἄφρατον, ἄφθεγκτον, ἄλεκτον, ἀπόρρητον καὶ ῥηθῆναι μὴ δυνάμενον*).
8. because the Septuagint Interpreters, the Targum of Onkelos and Jonathan, and indeed Christ Himself and the Apostles, Aquila, Symmachus, and Theodotion, rendered it not by words signifying the divine essence, but by "Lord"; whence it is apparent that they read not Jehovah, but Adonai. Origen in the Hexapla, and likewise Jerome, read Adonai, which is established from the Vulgate of Exod. 6:3. The same was done by the Interpreters, the Arab, the Syrian, the Persian, the Ethiopian, etc., as they always expressed this name by the name of Dominion.
9. because this Pronunciation is new, having as its Author Peter Galatinus in the year 1518, who however did not use it himself, except that he said somewhere that it could be so read.
10. because the Jews are most gravely offended by this Pronunciation, and are rendered alien from the Christians.
11. not to mention that there are not wanting those who think that that Egyptian, born of an Israelite mother, was punished by that name, both because he expressly named this name and because he cursed, since these two are expressed distinctly. See Jac. Alting, *Differt. Philol.* 3, §. 35, 36. and not a few Interpreters have rendered the passage of Lev. 24:16 thus: "He who expresses the name of the Lord, shall be put to death," such as are the LXX, the Targum of Onkelos, the Syrian, Pagninus and Arias Montanus, Leo Judæ, and Luther himself, in his earlier Version of the year 1525, who however changed this Version.

## §. X.

The Objection from certain Proper Names of Men, like Jehonathan, Jehojada, Jehoschaphat, Jehoram, does not seem to be of such moment as to persuade to the other opinion. For 1. Aben Ezra and others deny the Composition from the Tetragrammaton Name in those Names, since they are frequently written without the aspiration: Jonathan, Jojada, Josaphat, Joseph. They think the letter ה is inserted, either for the sake of euphony, because the Hebrew Language formerly loved aspirations, or for the sake of euphemy, piety, and devotion, borrowed from the Tetragrammaton. According to these, therefore, only a single ך would be taken over from the Tetragrammaton name. 2. Granted that these names are composed from the Tetragrammaton, the Tetragrammaton would here concur not directly, but only indirectly. 3. just as these Points are adventitious in the Tetragrammaton itself, so also they will remain adventitious in the Composition. Nor is the Reading Jehovah proven from Deut. 32:6, יהוה, since all acknowledge an Anomaly in that word in that place.

## §. XI.

The Greeks and other Peoples of the East read and pronounced it diversely. Diodorus Siculus, lib. I, dealing with those who inscribed the Gods as Authors for their Laws, calls him *Iao*, saying of Moses: "Among the Jews, Moses, who called upon the God named *Iao*." In which way also the Oracles and the Orphica, remembered by the Ancients, and likewise the heretics, the Basilidians and Gnostics, pronounced the same. The Tyrians, as we learn from Philo Biblius, read *Ieuo*. Others *laou*, as is in Clement of Alexandria, *Stromatum*, l. 6. The Samaritans *Iabe*, or *Iahave*, as is to be seen in Theodoret. The *Jovis* of the Latins also seems, according to some, to have its origin thence. If there is any place for Conjecture, those Authors seem to have conjectured best who have felt that יהוה was read and pronounced as יהֲוֶה or יהֲוֶה, "He will be."

## §. XII.

II. The Name signifying the divine Essence is אֱהִיָּה, which is the first Person Future of הִיָּה, just as יִהְיֶה seems to be the third Person Future of הוּוֹה. It occurs three times in Exod. 3:14, where God, affirming to the afflicted Israelites "I AM THAT I AM" (*אֱהִיָּה אֲשֶׁר אֱהִיָּה*), or "I will be what I will be," not only professes that He has always been, is, and will always be the same, but also promises most certainly to the Israelites, pressed by servitude, that He will be with them in all their Afflictions, as the God who has always been, is, and remains, will deliver them from them, and will keep these His Promises.

## §. XIII.

The third Name denoting the Essence of God is יה, Jah. Which occurs in Psalm 68:5, "Sing unto God, the Lord (Jah) is His name." Ps. 150:6, "Let every thing that hath breath praise the Lord (Jah)." likewise Is. 26:4. Some have deduced it from יֵאָה, "it was suitable, it was fitting." According to others it is likewise un-derived, and more probably descends from the Tetragrammaton itself, from it being either shortened, having its two prior Letters, which is the will of Aben Ezra, Jarchi, Moses Gerundensis, and others. Whence Solomon Jarchi calls the Tetragrammaton the "whole Name," and יה the "divided" or "dimidiated" Name; or it is contracted from it by Syncope, having its first and last Letter, which is the will of Fuller in his Appendix to the *Miscell. Theol.* Hence the Jews wish that it not only signifies the same, but, written with its letters, also makes the same Number. For יהוה makes 26; יהי makes just as much. Others, however, feel that Jah is a Primitive and radical Name, to be rendered by the Name Lord, whose opinion Buxtorf followed, and placed it in his Lexicon as a Primitive. It is added to certain Proper Names, at the end, as in Jesajah, Jirmejah, Obadjah, Asarjah, although in this Composition it is destitute of the Point Mappik, and does not always retain that termination, but sometimes assumes a Vav Shurek, as in Jeschajahu, Jirmejahu. For in Compositions, Names easily suffer some mutation.

## **CHAPTER II. On the Names Signifying the Perfections of God**

### **SUMMARY**

#### **Column 1**

- §. 1. The Etymology and signification of the Name El.
- §. 2. It primarily signifies God, yet it is also Common to Angels and men.
- §. 3. The Etymology and signification of the Name Eloah & Elohim.
- §. 4. Besides God, it is also attributed to Angels, the Magistracy, and also the Gods of the Gentiles.
- §. 5. Whether the Holy Trinity is proven from it.

#### **Column 2**

- §. 6. The Origin, Signification, and Use of the Name El Shaddai.
- §. 7. The Etymology, Signification, and use of the Name Adonai.
- §. 8. The Origination, Signification, and Use of the Name Eljon.
- §. 9. A certain Verse of Martial is weighed.
- §. 10. Zebaoth, whether it is a Name of God.

## §. I.

Among the Divine Names signifying some Perfection, the first to offer itself is אַל, which some opine is shortened from אֱלֹהִים. But others, more correctly, derive it either from אַל, he was strong, or from אֵל, Strength, Virtue. Whence God is called by this name because He not only conquers all by power and strength, but is also the Author of all strength in them. Wherefore Moses in Exod. 15:11 asks: "Who is like unto thee, O LORD, among the mighty (אַלִּים)?" and David in Ps. 89:7: "who among the sons of the mighty (אַלִּים) can be likened unto the LORD?" Hence also in Dan. 11:36, He is called El Elim, "the Mightiest of all the mighty"; and in Gen. 14:20, El Eljon, "the mighty God most high"; and Christ in Is. 9:5 is called אַל גְּבוּר, "mighty God." Aquila, respecting this Etymology, interpreted it as *ισχυρός* (strong). See Ps. 77:15; Is. 40:18.

## §. II.

It is not proper to the Creator alone, but is Common to God with Creatures who are powerful in strength and might. Primarily indeed it belongs to the True God, as the most potent and strongest of all, which, besides the places adduced in the preceding section, the passage of 2. Samuel 22, v. 32 proves, where it is asked: "For who is God, save the LORD? and who is a rock, save our God?" Secondly it is attributed to the Angels in Ex. 15:11, "Who is like thee among the mighty (בְּאַלִּים), O Lord?" And Is. 31:3 according to some Interpreters: "Now the Egyptians are men, and not mighty God (אַל)." Also to Men, as in Ez. 31:11, where the king of Babylon is called אַל גֹּיִם, "the Mighty One of the heathen," and in Ez. 32:21, where the most powerful of the strong are named. Hence strong Men and Angels are called בְּנֵי אֱלִים in Ps. 29:1 and 89:7, "Sons of God" or "of the Mighty." In composition also, and indeed both at the beginning and the end of a word, it is attributed both to Angels and to men, as in Michaël, Gabriel, Raphael, Uriel, and also Eleazar, Eljakim, Elkanah, Eliakim, Elkanathan, Elisabeth, Israel, Bethuel, Ismael, Phanuel. Improperly and abusively, it is attributed to idols themselves, as in Is. 44:10, "Who hath formed a God (אַל)," where idolaters are blamed for fabricating a God (אַל) from wood. And Mal. 2:11: "and hath married the daughter of a strange god (אַל)." Of which idols God says in Deut. 32:21: "They have provoked me to jealousy with that which is not God (בְּלֹא-אֱלֹהִים)," which are אֱלִילִים, that is, non-gods (No-El's), 1 Chron. 16:26, Ps. 96:5, which Paul confirms in 1. Cor. 8:4: "an idol is nothing in the world, and that there is none other God but one."

## §. III.

II. The Name signifying the Perfections of God is אֱלֹהִים, which occurs under a fourfold form in Holy Scripture: אֱלֹהִים in the singular; with a plural termination אֱלֹהִים; in the construct state אֱלֹהֵי; with affixes אֱלֹהֵינוּ, אֱלֹהֵיךָ, אֱלֹהֵיהֶם. Concerning the Origin of this Name, the opinions of Doctors vary. Some derive it from the ancient Verb אָלַה, with a mappiq, which is still in use among the Arabs, and signifies "he worshipped, he adored." According to their opinion, אֱלֹהִים would signify "the one to be worshipped" or "adored." 2. Others deduce it from אָלַה, "he swore, he cursed," because one must swear by the true God, and His name is to be invoked in Oaths. Others hold this Origination to be less

probable, on account of the lack of a mappiq, as a simple ה is not accustomed to be converted into a mappiq. 3. Others wish that it descends from אֵל, God, according to whose Etymology, this name would signify "Most Powerful." Others disapprove of this Derivation, because the mappiq, such as is in ה, is always radical, and not servile, except when the mappiq is a suffix of the Feminine Gender. Abarbanel therefore, on Gen. cap. 1, derives this name indeed from אֵל, but so that it borrows the remaining letters, namely ה and י in אֱלֹהִים, mutually from the Tetragrammaton Name, for he thinks the letter Mem is only added to indicate that this name is not put in the Construct State, especially since he supposes the name אֱלֹהִים to be Singular, not plural. 4. Finally, others hold that the Etymology of this name is uncertain, and hence it is placed in Lexicons as a Primitive. Of the prior opinions, however, the first seems most probable to us.

With respect to its Signification, 1. the Jews commonly feel that this is a name of Judgment, and denotes a Judge or Magistrate, just as the Tetragrammaton is a name of Clemency and signifies the Clement one, which they prove from 1. Sam. 2:25, "If one man sin against another, the judge (Elohim) shall judge him," and also Exod. 22, v. 8, "the master of the house shall be brought unto the judges (Elohim)." Whether these are sufficiently solid reasons is rightly doubted. 2. R. Isaac Abarbanel, consistent with his Etymology, states that this Name signifies the Efficient Cause, the omnipotent Effector and Producer of all things, which he proves with those places of Scripture where Elohim, God, is described as the Author and Creator of all things, for instance, Gen. 1, v. 1, "In the beginning God (Elohim) created the heaven and the earth." Is. 40:28, "the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not." Is. 44:6, "I am the first, and I am the last; and beside me there is no God." Psalm 100:3, "Know ye that the LORD he is God: it is he that hath made us, and not we ourselves." 3. Ludovicus Cappellus, in his Diatribe *de Nomine אֱלֹהִים*, denies that this name is to be conceived with the concept of any particular Divine Perfection, like certain other Names, for instance, El Shaddai or Eljon, which infer only some singular Perfection of God. On the contrary, he wishes that the Name אֱלֹהִים and אֱלֹהֵי in the same way as the Greek Θεός, the Latin Deus, the German Gott, involves and denotes the complex of all Divine Perfections, and therefore is also to be so conceived by us. We approve his opinion.

#### §. IV.

Besides the true God, it is attributed 1. to Angels, Ps. 8:5, "For thou hast made him a little lower than the angels (Elohim)," or, "you have made him lower than the angels," according to the Apostle, Hebr. 2:7. Also Ps. 97:7, "worship him, all ye gods (Elohim, i.e., angels)," as the Apostle again indicates, Hebr. 1:6, on account of the celestial and divine glory and splendor with which they shine by the gift of God, and the ministry which they perform in the name of God. 2. it is attributed to Judges and the human Magistracy, Exod. 21:6, "Then his master shall bring him unto the gods (Elohim)," i.e., to the Magistracy or Judges. Exod. 22:7, "the master of the house shall be brought unto the magistrates (Elohim)." Ps. 82:1, "God standeth in the congregation of the mighty (Elohim); he judgeth among the gods (Elohim)." and v. 6, "I have said, Ye are gods (Elohim); and all of you are

children of the most High." 1. Sam. 2:25, "If one man sin against another, the judge (Elohim) shall judge him," i.e., the Magistrate, because they sustain the place of God on earth, and because they exercise Judgment in the name of God. Whence they are honored by their subjects as Vicars of God. 3. it is attributed to false gods and idols, Exod. 20:3, "Thou shalt have no other gods before me." Ex. 22:20, "He that sacrificeth unto any god shall be utterly destroyed." Thus it is attributed to the golden Calf, Exod. 32:31, and to Dagon, Jud. 16:23, because by their Worshippers and idolaters they were falsely held for true Gods, and were substituted in the place of the true God. With respect to all of these, Paul says in 1. Cor. 8:5,6: "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Maimonides in *Moreh Nevuchim*, Part. 2, c. 6, thinks that this name primarily and properly signifies Judges, but is metaphorically transferred to Angels and the Creator. And Aben Ezra opines that this name is primarily attributed to Angels, but God is called Elohim because God uses the ministry of Angels in many things. But it is more rightly stated that this name properly and primarily belongs to the true God; but secondarily and participatively to Angels and the Magistracy or Judges, wherefore also it is used much more rarely of Angels and Judges, but most frequently of the true God in Scripture. It is ascribed to false gods and idols only abusively and putatively.

#### §. V.

Whether the Plurality of divine persons can be proven from this name Elohim is often asked. But since this Question is better treated in the Chapter on the Holy Trinity, we here only indicate that the Arguments for the negative seem more probable to us. See the President's *Dissertation on the Holy Trinity*, §. 8, p. 38.

#### §. VI.

III. The Name denoting a Perfection of God is the most sweet Name אֱלֹהִים, Shaddai, which God attributes to Himself in Gen. 17:1, emphatically saying: "I am El Shaddai," "Almighty God," according to the Vulgate's interpretation. The Etymology of this Name will lead us by the hand to its genuine signification and use. Some seek it from the Root שָׂדַד, "he laid waste," because God, by the same Power with which He created all things, can also destroy all things, reduce them to nothing, and lay them waste. Or as certain Jews wish, because He can abolish the higher virtues of the stars and similar things, whence שָׂדַד, "a destroyer," and also שָׂדָה, "destruction," descends, as in Is. 13:6, "as a destruction from the Lord (Shaddai) shall it come," and also Joel 1:15. But because ד is not usually in the final position in place of a geminated Letter, others, rightly dismissing this etymology, 2. derive it from שָׂדָה, "a breast," as if you were to say "the breasted one," because God, as a Beneficent Parent, instills the Milk of Life and vital sap into all, provides food and other necessary things, Victuals and clothing, to all, and nourishes and sustains all things. In which sense, not only was Diana, among the Gentiles, especially the Ephesians, called *πολύμαστος*, "many-breasted" and "Multimammia,"

because they believed her to be the Nurse of all beasts and Living things, as Jerome testifies in his Prologue to the Epistle of Paul to the Ephesians, but Ceres also obtained the name of *Mammofa*, because, fecundated with seeds and pregnant with fruits, after the manner of a Bountiful mother she brings forth and pours out all things from herself, and after the manner of a benevolent Nurse and benign Sustainer, she nourishes all things. But it is most rightly deduced from י, "Sufficient," and ψ, "who," that is, "who is Sufficient" or "Sufficiency," and it signifies Him who lacks nothing, who is Sufficient from Himself and in Himself, or most Sufficient, who οὐδενός προσδεῖται, αὐτάρκης, μακάριος καὶ ἰκανός ἐστι, "is in need of nothing, is self-sufficient, blessed and able," is sufficient for Himself and for His Creature, to satisfy it, and to take away its want and misery, and to procure its Salvation. Maimonides also approves this Etymology in *Moreh Nevuchim*, Part I, c. 63, Elias in *Thisbi*, and most of the Orthodox. And God the Best and Greatest, about to initiate a covenant with Abraham, assumed this most sweet Name, to indicate that He lacked none of those things which He was promising to Abraham, and that He could abundantly provide all things which can be required by man for True Felicity. In which sense the LXX in Job 22, v. 25 rendered it *Pantocrator*, and in Job 8:3, ὁ τὰ πάντα ποιήσας (he who made all things). Aben Ezra interprets it as תְּקִיף (Powerful, strong), and the Jews, in the Hebrew-German Version, render it *der Allmächtige* (the Almighty), in which way also the Blessed Luther rendered it in Gen. 17:1 and Is. 13:6, as did Junius, Piscator, the English, the French, the Belgians, etc. From which it is perspicuous that this Name is proper to God and cannot be attributed to Creatures.

## §. VII.

IV. A Divine Name signifying the Dominion of God is אֲדֹנָי, Adonai, which occurs most frequently, namely in 134 Places, used of God, according to the calculation of the Masorettes. It does not descend from דין, "to judge," as if Adonai were the same as Judge, but it is derived from אָדָן, which signifies a Base, a Column, or a Pillar, so that Adonai is the Pillar and Base of his Subjects, in the same way that βασιλεύς (king) is said as if βάσις τῶ λαῶ, the "Base of the people." Its singular is אֲדֹנָי, Lord, and 1. in this Number it is used of God, Jos. 3:11, and with a suffix אֲדֹנָי, Psal. 114:7. 2. In the absolute Plural אֲדֹנָיִם it is applied to God in Mal. 1:6, "If I be a master (3 אֲדֹנָיִם). In the plural Construct אֲדֹנָיִךְ, Deut. 10:17. 4. It is most frequently used of God with a preceding Kametz, as in Gen. 15:2, Is. 61:1, and most usually elsewhere. Which form, although it is irregular, is nevertheless also used in certain other examples, as in הַלֹּוֹנָי (my windows), שְׁרָי (my princes), Jud. 5:15, and also בְּנֵי אֲדֹנָיִךְ, Zach. 14:5. In the Name of God Adonai, however, it is always written with a Kametz, lest it be rendered "my lords." For although it is Plural, to denote that God is the supreme Lord of all things, yet, when used of God, it is not to be uttered in the Plural, but in the Singular Number. It is, however, also attributed to Men: 1. in the Singular, to Joseph in Gen. 45:8. 2. in the absolute plural אֲדֹנָיִם קִשָּׁה. in the Plural Construct, of Joseph in Gen. 42:30, אֲדֹנָי הָאָרֶץ, "Lord of the land." 4. as Adonai with Pathach of Abraham, Gen. 23, v. 15. From which it is established that Adonai with a Kametz, without Consideration of a Pause, is proper to God. To this Name, Adonis, loved by Venus, and

also Adon, Adonis, Adoneus of the Phoenicians and others for the Sun, is thought to owe its name.

### §. VIII.

V. A Name of God denoting the divine Glory and Majesty is עליון, in Greek ὑψιστος, in Latin *Excelsus* (the Highest), or *Altissimus* (the Most High), or *Summus* (the Supreme). Which, although it is an Adjective, is nevertheless not only an Epithet of a Divine Name, but a true and indeed Incommunicable Name of God. It occurs in Gen. 14:18, "Melchizedek was the priest of the most high God." V. 19, 20, "Blessed be Abram of the most high God, which hath created heaven and earth: and blessed be the most high God." It is primarily a true Name of God in Num. 24:16, "He hath said, which heard the words of God, and knew the knowledge of the most High." Ps. 82:6, "I have said: Ye are gods; and all of you are children of the most High." Ps. 92:2, "It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High." Is. 14:14, "I will ascend above the heights of the clouds; I will be like the most High." See Ps. 78:17, 35; Dan. 7:22, 25, 27. It descends from הָלַץ, "he ascended," and in the Niphal, "he exalted himself, was high, was exalted." And because an Oath is a species of worship, by which the omniscient and just God is invoked as a Witness of Truth and an Avenger of Falsehood, which Worship is due to the true God (Deut. 6:13; c. 10:20; Is. 45:23, 24), hence the Name of God Eljon, the Most High, as distinctive of the True God from false Gods, was accustomed to be used in Oaths. Thus Abraham in Gen. 14:22 swears: "I lift up mine hand unto the Lord God, the most High, the Possessor of heaven and earth." And because the Sun was worshipped as a Deity among the Gentiles, they seem to have made ἥλιος (*helios*) from Eljon.

### §. IX.

There exists in Martial's *Epigrams*, Book XI, Ep. 95, this notable Verse:

"Behold, you deny and you swear to me by the temples of the Thunderer;

I do not believe you: swear, you circumcised one, by Anchialus."

which has exercised the minds of the Erudite in a wondrous way. Domitius Calderinus thought Anchialus was a coastal City of Cilicia, founded by Sardanapalus; therefore, to swear by Anchialus is to swear by the Deity of Sardanapalus, so that the foreignness and softness of the Jew may be noted. Hermolaus Barbarus and Brodaeus wish Anchialus to be understood as a City of Cilicia, and at the same time the Founder of this City, so that the sense is that the accused, as a foreigner, should not swear by the Roman Deities, but by the Founder of his native City. Nicolaus Rigaltius conjectured that by Anchialum, a boy of Martial's is hinted at, whom the Jew was said to have abused. Joseph Scaliger more correctly opined that the explanation of this Verse is to be sought from the Hebrew language, and that the word Anchiali is nothing other than a corruption of אֱלֹהֵי אֲנִי or אֱלֹהֵי אֲנִי, "the Lord or God lives," and therefore the Jew was constrained to swear by the living God. Thomas Farnaby subscribes to this opinion thus far, that he thinks the

particle כּ in the Oaths of the Jews, as he thinks was customarily used, as in Gen. 42, v. 18, Num. 14, 30, Job 1, v. 20, etc., ought not to have been omitted. David Clericus in *Quaest. Sacr.*, Qu. 12, hits the mark still more closely, who holds that Anchialum is nothing other than a corruption of הַעֲלִיּוֹן, Ha-Eljon, i.e., the Most High, by whom the Jews were accustomed to swear. It is certain that Martial, ignorant of the Hebrew language, corruptly indicated either Ha-Eljon or Chaj Eljon, and demanded from the Jew that he swear not by the Temple (see Matth. 23, v. 16, 17, ff.) but by his own God Himself, if he wished to be believed.

## §. X.

The plural word Zebaoth, from the singular צבא, "Army" or "Host" (from which the appellation of Jove Sabazios not obscurely flowed), which occurs in Ps. 59:6, Ps. 69:7, Ps. 80:5, 8, 20, Ps. 84:9, is also referred to by Jerome himself among the ten Mystical Names of God. Which was also, before him, the opinion of certain Hebrews, in the Talmudic Tractate Sopherim c. 4, which Johannes Leusden also defends in *Philol. Hebr.*, Diff. 31, §. IX. But, since this name is never attributed to God separately, nor absolutely, but always conjoined with another, as in Amos 4:13, c. 5:27, יהוה צבאות or אלהי צבאות, it is more rightly stated that this, properly speaking, is not a Name of God. Meanwhile, God is rightly called not the God of an Army, but the God of Armies (Hosts). For God has various, and those most strong and most prompt, Armies, which at the nod of the commander, take up his orders. And they are either superior, of the Angels, of which David says in Psalm 103:21 and Ps. 148:2, "Bless ye the LORD, all ye his hosts," and in Luc. 2, v. 13, "And suddenly there was with the angel a multitude of the heavenly host praising God"; and of the Stars and Constellations, of which it is said in Gen. 2:1: "Thus the heavens and the earth were finished, and all the host of them." See Ps. 33:6; Deut. 4:19, "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven." Actor. 7, v. 42, "Then God turned, and gave them up to worship the host of heaven." Or they are Inferior, such as are Fire, Hail, Snow, Ice, and the Spirit of storms (Ps. 148:8); War, famine, Pestilence (Apoc. 6:2,4,5,8), which God is accustomed to use to avenge the public crimes of men, which the Example of David, punished for numbering the people, also confirms (2. Sam. 24:12, 13, ff.). Locusts also constitute such an Army (Ex. 10:4,12,13,19; Deut. 28:38; Joel 1:4). The Israelites themselves in the Old Testament were called the Armies of God (Ex. 7:4; Ex. 12:41). But in the New Testament, since no Land of Canaan or Palestine is any longer to be occupied and defended, God also loves to be called no longer the God of Armies, but the God of Peace (Rom. 15:33; c. 16:20; 2 Cor. 13:11; 1. Thess. 5:23; Hebr. 13:20; 2 Thess. 3:16).

## CHAPTER III. On the Greek Names of God

### SUMMARY

#### Column 1

- §. 1. The Origin of the Name Θεός, God.

- §. 2. The Name Θεός, God, is attributed primarily to God, secondarily to Angels and the Magistracy.
- §. 3. That it is a name not only of Dominion, Office, and Quality, but also of Nature.

## **Column 2**

- §. 4. The Origination and use of the Name Κύριος.
- §. 5. The Name Σωτήρ is attributed to God the Son, the Savior.
- §. 6. The Name Δεσπότης, likewise, belongs to the Father and the Son.

## §. I.

The Greek Names are Θεός, Κύριος, Σωτήρ, Δεσπότης, or God, Lord, Savior, Master, of which we shall see 1. their Origination, and 2. their Use. The Name Θεός, God, according to some, descends either from *δέος*, or Fear, because He is to be feared by men, as Festus says. Hence Statius sings: "Fear first made Gods in the World." Or from *θεᾶσθαι*, from beholding or seeing, because God is *παντεπόπητος*, the Inspector of all things. "He knows all, he watches all, and he hears all." Whence the Egyptians, to signify God, used to paint an Eye. Or from *θέειν*, from running, of which Plato in the *Cratylus*, under the Person of Socrates, explains the reason thus: "It seems to me that the Ancients of the Greeks thought those alone to be Gods whom also at this time many of the Barbarians judge to be so: the Sun, the Moon, the Earth, the Stars, the Heaven. Since, therefore, they perceived all these to be in a perpetual course, from this nature of running (*τῷ θεῖν*), they seem to have named them gods (*θεοὺς*)." Macrobius gives the same reason for this Etymology in l. 1, *Saturn.*, c. 23. Or from *θέω*, *θῶ*, or *τίθημι*, "I place," which the *Etymologicum Magnum* explains as *Κατασκευάζω καὶ ποιῶ*, "I prepare, I make," as if God is *ὁ θεὸς τὰ πάντα*, "He who has placed, ordained, and prepared all things," because God is "the Creator of all things, and the Cause of the Structure of all things." Or from the Hebrew *יָטוּ*, "Sufficient, Perfect," because not only does He lack nothing, but He also abounds in all goods, and is the cause of all good in all things.

## §. II.

Properly and chiefly (*κυρίως*) it signifies Him who is God by nature, and who at the same time possesses Divine Power and functions with Divine office. Secondarily (*δευτέρως*), it signifies those who are Gods either by dignity or by Office, such as are the Angels (Jud. 13:18; Psalm 8:6) and the Magistrates and Judges (Exod. 21, 6; Psal. 82, v. 1, 6; Joh. 10, v. 34, 35). See 2. Thess. 2, v. 4, where it is read of the Anti-Christ that he "exalteth himself above all that is called God." See also 1 Cor. 8:5. Improperly (*Ἀκύρωτος*) and by catachresis (*κατάχρησιν*), it is attributed to those who are Gods neither by nature, nor by dignity, nor by office, but by the mere and vain estimation and opinion of men (Exod. 22:19), as to the golden calf (Ex. 32:31), and to Dagon (Jud. 16:23).

## §. III.

And it signifies not only a Quality, Dignity, Power, and office, as the Socinians wish, but also the divine Nature and Essence. 1. For Paul in Gal. 4, v. 8, rebukes the Galatians because they "did service unto them which by nature are no gods." It would have been easy for them to respond that they could not be blamed for this reason, because they rendered worship to Gods who were such by Dignity, Power, and Office, at least in their own opinion and estimation, to whom the Name of God primarily and properly, and hence Divine worship, is due. 2. because the word "God" does not infer the Signification of any office or of its function, as Emperor infers commanding, King ruling, Doctor teaching, Consul consulting, Servant serving, but it infers the Signification of a Supreme and most Perfect, Wise, Powerful, Good, Just Being, etc. 3. because the Abstract itself,

Deity, or the Nature and Essence of God, formally signifies not an office to be performed, but the Nature of a most Perfect Being. Whence it is permissible to judge also of the Notion and Signification of the Name "God." 4. because this Name is not relative and designative of an office—otherwise God, before the Creation, would not have been God—but absolute, and significative of the Divine Nature, because it denotes a Being infinitely perfect, such from eternity. 5. from the Hebrew Origin of this Name: for it signifies "the One to be Worshipped, the One to be Adored," which belongs to God, considered essentially. 6. from the affirmation of Scripture, Ps. 46:11, "Be still, and know that I am God." Ps. 18:32, "For who is God save the LORD? or who is a rock save our God?" Ps. 100, v. 3, "Know ye that the LORD he is God." Which are badly referred to the signification of office, but well to that of the Divine Nature.

#### §. IV.

II. A Greek Name is *κύριος*, which, according to the Author of the *Etymologicum Magnum*, is from *Κῦρος*, which "signifies authority or Power." It notes a Lord, because a Lord possesses Authority and has the right and Power to prescribe. Taken Theologically and primarily, it signifies the supreme Lord of all, whence the LXX always rendered not only the Name Adonai, but also the Tetragrammaton Name itself, by *Κύριος*, as in Exod. 15:3, *Κύριος ὄνομα αὐτοῦ*, "The Lord is his name." In the New Testament, it is attributed to God, both the Father, and the Son, and the Holy Spirit, as in Matth. 4, v. 10, "Thou shalt worship the Lord (Κύριον) thy God." Matth. 22:37; Rom. 10:12. In a peculiar way, namely on account of the Redemption of the Human Race, it belongs to Christ, 1 Cor. 8:6, "To us there is but one Lord (Κύριος) Jesus Christ, by whom are all things, and we by him." Also Eph. 4, v. 5. With Peter declaring in Act. 2:36, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord (Κύριον) and Christ." c. 10, v. 36, "He is Lord of all." It is attributed to the Holy Spirit in 1 Cor. 12:5, "And there are differences of administrations, but the same Lord." Taken civilly, it is attributed to more honorable Men, for the sake of Reverence, as in Matth. 27, v. 63; Act. 25:26. And with respect to servants, Matth. 6, v. 24; c. 8, v. 9; Col. 3:22; Joh. 13:16. In which sense *Κυρία*, Lady, is also said of an honorable Woman, 2 Joh. 1, v. 1, 5. To which can be referred the derivation of the Latins, that a *Dominus* is he who is master of a house (*domui præest*), and generally, who has in his power, and to whom service is rendered; in which sense Seneca, in Epistle 47, writes: "They called the master, the father of the family (*paterfamilias*), the Servants, members of the household (*familiares*)."

#### §. V.

III. A Greek Name, taken from the Work of Conservation and Redemption, is *Σωτήρ*, Conservator, Savior, and Liberator. It is derived from the Verb *Σώζω*, I save, I liberate. It has been doubted by some whether *Salvator* is sufficiently Latin. Augustine himself acceded to them in lib. 3, *de Trin.* c. 10, writing: "He who is Jesus in Hebrew, *Σωτήρ* in Greek, is in our speech *Salvator*. Which word the Latin Language did not have before, but it could have it, just as it could when it willed." Whence some have shunned this Name, and in its place have preferred to use the name *Servator*. But this doubt is

removed by an old Inscription in Gruter, p. 18, num. 6, "To Jove Optimus Maximus, Servator"; and another in the same place, p. 19, "To Jove Custos, Quirinus Salvator," placed there. In Holy Scripture, it is used of both God the Father and of Christ. Used of the Father, it signifies Conservator, or Redeemer through Christ. In the former sense, it occurs in Ps. 36:6, "O LORD, thou preservest man and beast" (*Ἀνθρώπους καὶ κτήνη σώσεις, Κύριε*). In the latter, Luc. 1, v. 47, where the Blessed Mary says: "my spirit hath rejoiced in God my Savior." also v. 69, 71, where He is said to have given salvation (*σωτηρίαν*) to His People. See 1 Tim. 1, v. 1; Matth. 24:22. Applied to Christ, it denotes again both temporal salvation of the Body and eternal salvation of the Soul. It signifies salvation of the Body in Matth. 8, v. 25, "Lord, save us: we perish." Luc. 23:35, "He saved others; let him save himself." Frequently it indicates healing from diseases of the body. Matth 9:22, *ἐσώθη ἡ γυνή*, "the woman was made whole." Marc. 6, v. 56, *Ἐσώζοντο*, "They were healed." Matth. 8:21; C. 14:36; Marc. 5:28; Joh. 11:12. Most of all, however, it signifies the Salvation of the Soul, for the sake of acquiring which He was sent by God the Father into the World. Hence the Angel Gabriel promised this Savior in Matth. 1:21 with these words: "He shall save his people (*Σώσει τὸν λαὸν αὐτοῦ*) from their sins." And another Angel joyfully announced this born Savior to the Shepherds of Bethlehem thus in Luc. 2, v. 10, 11: "Behold, I bring you good tidings of great joy... For unto you is born this day... a Saviour (*Σωτήρ*)," whom the Samaritans professed with full Title in Joh. 4, v. 42, *τὸν ἀληθῶς Σωτήρα τοῦ κόσμου τὸν χριστόν*, "The Christ, the Saviour of the world indeed." Which Name Cicero denies can be expressed in one word, in his fourth Verrine oration: "Soter, how much is this? so great that it cannot be expressed in one Latin word. This, to be sure, is Soter, he who gave salvation." And Paul calls this Savior of the World, in 1. Timoth. 4, v. 10, the "Saviour of all men, specially of those that believe," saying: "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." For the Apostles were not afflicted with contumelies, nor were they afflicted either by the Gentiles or by the Jews because they believed and hoped in God the Conservator—for both the Gentiles and the Jews hoped in Him—but they were judged worthy of all evils for that reason, that they believed and hoped in Jesus of Nazareth, the Christ.

## §. VI.

IV. A Greek Name of God is *Δεσπότης*, Master, Lord, which is not said as if *Δεσμώτης*, one who binds, from *δέειν*, "to bind or tie," for this does not suit our God, but it descends from *Δεσπόζω*, I am master, I rule. Whence *Ὁικοδεσπότης* and *Οικοδέσποινα*, Master of the house, Father of the family, Ruler of the family, and Mistress, Mother of the family. (1 Tim. 6, v. 1, 2; & 2 Tim. 2:21; Tit. 2:9; 1 Pet. 2:18). It is attributed 1. to God the Father, and by it is understood the supreme Dominion over Creatures, as His family, limited only by the Sanctity of God, as in Luc, 2:29, "Lord (*Δέσποτα*), now lettest thou thy servant depart in peace, according to thy word." Act. 4:24, "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." also Apoc. 6, v. 10. But because Christ redeemed men with His Blood and acquired them for Himself, hence 2. the Name *Δεσπότης* is also attributed to Christ in 2 Pet. 2, v. 1, where it is rightly imputed as a fault

to false Teachers, "introducing damnable heresies," that they "deny the Lord that bought them." That the Sermon here is about Christ, the following things persuade. For 1. as Beza observes in his Notes on v. 18, *Vere*, Ὀντως, i.e., in reality, not, however, simulatedly or according to the Opinion of men, had they escaped. 2. v. 20, they had "escaped the pollutions of the world through the knowledge of our Lord and Saviour J.C." 3. V. 21, they had "known the way of righteousness." 4. V. 20, they had been "again entangled therein." 5. V. 21, they had "turned from the holy commandment delivered unto them." 6. V. 22, they had "returned to the vomit and to the wallowing." 7. V. 21, for whom it would have been better "not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." By all of which, just as the Benefit of Christ the Redeemer, so also the evil deed of these ungrateful ones is justly exaggerated and graphically depicted. Whence Jude in v. 4 likewise sharply rebukes those similar to them, because "denying the only Lord (τὸν μόνον Δεσπότην Θεόν) God, and our Lord Jesus Christ (καὶ Κύριον ἡμῶν Ἰησοῦν χριστόν)." On which Words Calvin comments thus: "He understands denying Christ, when those who had been redeemed by His Blood, making themselves slaves again to the Devil, make that incomparable price void, as much as is in them." Therefore, so that Christ may retain us in His own possession, let us remember that He died and rose again for us, so that He may be Lord of our Life and death!

We, from Psalm 113:2, say with a sincere Heart:

"Blessed be the Name of the Lord from this time forth and for evermore!"

**THE END.**

## **Corollaries of the Respondent**

I. It is affirmed that after the apostasy of the people and the crime concerning the calf-idolatry, the judgment passed into a covenant of works.

II. The tradition of the Jews concerning the seven precepts of Noah—since they are mostly dictates of natural law merely repeated from the Decalogue and used or arranged in order in their Republic, but the last is plainly Ceremonial, nor is it established from Holy Scripture anywhere that they were given to either Adam or Noah, and indeed the contrary is established concerning the seventh—is to be held as a fiction.

III. The tradition of the same concerning the seven things created before the created world equally lacks foundation.

IV. That the ark of the covenant was procured by Jeremiah before the destruction of the first temple by the Chaldeans, and is to be revealed before the advent of the Messiah for the judgment of all, from 2 Macc. 2:5-9, seems a paradox.

V. Indeed, we believe it has perished, as a shadow and figure of things to come: Col. 2:17; Apoc. 11:19; Heb. 8:13.

VI. That in the Old Testament the High Priests and priests had to perform their sacred duties with their heads veiled, but in the New, by the mandate of the Apostle, the Preachers of the Gospel are exhorted to perform the same with head uncovered (1 Cor. 11:4), we think is to be referred to the ceremonial law.

VII. It is indubitable that the laws concerning the worship of a false Deity, promiscuous concubinage, the penalty for slaughter, retaliation, sorcerers, kidnapping, etc., do not pertain to the yoke imposed on Israel for their transgressions, but to the conservation of the Republic and the immutable justice owed to other men.

VIII. It is clear that the primary cause of the excision of the Canaanites from the promised land by Israel was the curse of Noah's grandson and the servile state; but the secondary cause was idolatry and several other outrages. Gen 9:25; item 15:16.

IX. The subjection of Christ under the satisfactory law, while He lived on earth, was not natural, which is owed to God by every rational creature, but peculiar, from the force of the eternal covenant and pact (Zach. 6:13; Psal. 40:8,9).

X. The same subjection under the law lasted only until death, which, after the exaltation, was followed by glorification. Phil. 2.

XI. Christ, the Angels, and the saints, as creatures in heaven, must always be subject to God; nevertheless, properly and strictly speaking, they are not under the law, for subjection under the law strictly says to be under it as a mistress, commanding

obedience as a condition of blessedness, and not granting it before the condition is performed.

XII. It is clearer than the midday sun that Magistrates and Judges in the Old Testament acted in God's stead and were designated by the name אלהים (Elohim) (Ps. 82), but today that nomenclature in that sense belongs to no mortal.

XIII. It is affirmed that at the command of Saul, not the true Samuel, but some specter was raised by Diabolical art through the Witch of Endor (1 Sam. 28).

XIV. It is clear that by the Prophet to be raised up by God from the midst of Israel after the death of Moses (Deut. 18:18), neither Joshua, nor Jeremiah, nor the perpetual gift of prophesying, etc., as the Jews divine, is to be understood, but the Messiah, that true Prophet of whom John 4 speaks.

XV. That an oral law was handed down by God to Moses, other than that which is contained in Holy Scripture, is denied against the Jews and their followers.

XVI. It is affirmed that the ceremonial laws were tolerated for a while in the primitive Church by the Apostles and their successors only on account of charity for the weak, but afterward, as shadows and light pictures of future goods, they were utterly antiquated. 2 Cor. 5:17, "Old things are passed away; behold, all things are become new." Heb. 8.

XVII. To tolerate the same things any longer in the orthodox assembly under the pretext that they are things indifferent (adiaphora), is to stick in the borders of the old Canaan, to add satiety to the thirsty, to fornicate with Tyre, and with Lot's wife to turn one's face toward Sodom. Deut. 29; Isa. 48; Gen. 19; Apoc. 18; Luc. 17.

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Dear and learned friend, what pleasure I take

in reading the Subject you have chosen to make!

You bring to light the true Sense of the law,

Which contains in ten words the summary of my faith.

It is the divine rule that guides reason,

That directs the sinner and serves as his goad.

Begin to defend the pure truth,

Combat the errors, the vice, and impiety.

Always follow the route that tends toward piety,

By it you will come to immortality.

You will be triumphant by the help of the Lord,

Who of His Israel is the sole Protector.

May you henceforth be useful to the Faithful,

And gather from your Cares immortal palms.

This is the ardent desire of a heart that cherishes you,

That sees with pleasure that everything succeeds for you.

I wanted to put here these few words to

mark the affection that I bear for

Monsieur Tholdi,

MICHEL de SIPOS,

Hungarian.

---

The law tames every kind of bird and all that breathes;

Thus the law unites souls, homes, and Citizens.

Eternal wisdom has guided the nations to be ruled by law,

From the dawn of things through every age.

Hence great Cities, the Goods of peoples were born,

The greatest Kingdoms, the supreme power of Empires.

It befits Leaders to know these rights, and Barons to have Cultivated them.

But which can be the prior rule of deeds? (here let it be right for me to ask)

What is the heavier weight of judgments, noting in the balance the distinctions of just price?

The fiery law is the light of men, the way and wholesome fount,

The best Guide of the present and thrice-blessed life,

Which God established on the high Capitols of Zion,

Whence the most holy one sent forth the strength of His Empire, bearing His scepter  
Far and wide, and subjecting the sheep of the world to Himself;  
Through the holy breath, by whose force the law revives.  
The royal law, I say, to perish under no age.  
Which Christ sanctioned, the ancient Crime of the Scribes  
And of the elders of the people and of the Old Cathedra of Sinai  
And of the Arabs, formerly located under the mountain, having been Corrected.  
For the volumes of Moses were dead without the mind,  
Without this, the laws of men are as a sad Cadaver,  
They are the dead Members of the Dragon and the edicts of the Bloody one;  
A beast devouring with its tooth and wasting with its claws what it meets,  
Which bearing ten horns brought forth, and a harlot...  
...Such things he dictated, while he blandly deceived his Friends  
Who worshipped together the climates of the vaulted earth.  
Yet that King of Leaders and of the armed Guard of Dis,  
And the strongest Hero of Kings, with powerful right  
Ordered the vessels to be plundered by Justinian.  
Hence you, most brilliant President of the highest Laws!  
And Jonathan, Patriot and faithful Achates in soul!  
Unfolding the sacred Mysteries of the twin tablets,  
You have found him, whose secrets many ages kept silent,  
Barely known through shady groves.  
These things befitted the pious of old, singing their vows  
And modulating on their Lyres the Songs of Moses and of the Lamb.  
Whose crowd followed Jesus as he fled

Through lands and tracts of the sea to be subjected to him.

The orbit of the Sun does not end the force of his laws,

His empire never falls, nor will his rising ever END.

To the distinguished and Most Noble Lord Nicolaus Tholdi, countryman and most beloved messmate and foster-brother, about to Defend the Dissertation on the present argument; from the fullness of a congratulatory soul, has appended

GEORGIUS TÖRÖK, of Jászfalu, Transylvanian, Student of Holy Theology.

---

Scripture at once celebrates and calls him Blessed,

Who ponders with a Studious mind what it forbids and what it commands.

This you do here, most excellent Youth THOLDI, when

You keenly defend the Treatise on the Law of God.

What does the Law of Nature, what does the Divine Law require?

What does it teach, what is its power? With the highest dexterity

You show, for which you are deservedly happy and thrice Blessed,

And worthy to receive the worthy honors of Virtue.

In honor of the Most Learned Lord Defender Nicolaus Tholdi, this was gladly and willingly appended by Petrus Almasi, a Hungarian, Student of Holy Theology, returned from Batavia while he was staying at Frankfurt on the Oder.

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To the Erudite, modest, and pious Defender, Lord Nicolaus Tholdi, a Friend joined with equal, now as formerly, sincere friendship, he wished to congratulate him with this votive offering.

*(The following is a chronogram or similar poetic word puzzle, where reading the capitalized letters or first words of lines creates a message.)*

Glory wanes, be ashamed, without end, the prize.

Thus follows Squalor, never to have studied will remain.

You urge, by no means, things contrary to the laws with your studies.

Fiercely, in vain, from solid laws, all.

Which Mores, Nature, God, to transcend, willingly

Dictate, engenders, has posited, badly, nor do they suffer it.

Therefore, refuted, you will deservedly soon lack praise.

Applaud not, you will be crowned with no laurel, a worthy Tragedian.

Thus, o good man, you will lose the Law and the name and Heaven.

Further, by observing evil, you will increase it, you will penetrate it.

A Guest in Frankfurt, returned from the Academies of Belgium while awaiting a more convenient journey,

MICHAEL TECSI, Hungarian

of Maramures.

---

While the Phoenix groans for the grain of Pannonia (a chance not to be revived),

The mournful dynasts of the fatherland grieve:

While the avenging God devastates the Hunnic fields, triumphant,

And MARS and DEATH threaten a sad lament.

You, however, fearlessly turn over the pious dogmas of the LAW

Of eternal Jove, the way which leads through the heavens.

What the Law of Nature could do, or what the Forensic Law,

You learnedly demonstrate by meditating on the word.

We weep for the fall of our Fatherland with bitter tears,

But you, present and happy, revisit the Muses.

Proceed, safe and sound, Most Learned Youth, with your undertakings,

May the pious Fates yield to your desired vow.

To the Erudite and Most Honored Youth, Lord Nicolaus Tholdi, most desired Companion of his most troublesome pilgrimage, a Friend Joined in fraternal necessity, when at the Bountiful Viadrina he would solidly defend the Theological Disputation on the DIVINE LAW, gladly inscribed this, having returned from Belgium,

JOSEPHUS DEAKI, Transylvanian-Hungarian.