

THE
FAITHFUL CENTURION.

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THE

Faithful Centurion.

WHEN the Lord Jesus Christ said, "I have not found so great faith, no, not in Israel," Mat. viii. 10 : Lu. vii. 9, he pronounced a eulogy inferior only to that which He will pronounce when He shall say, "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee a ruler over many things : enter thou into the joy of thy Lord," Mat. xxv. 21. The faith of the Centurion so highly commended has been recorded by the Holy Spirit for our instruction, and has been a universal theme of applause. Commentators have paused to point out its excellency,

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and preachers have delighted to hold it up as an example. I do not propose to consider the character of the Centurion which deserved, nor the circumstances which called forth this eulogy, but there is one fact connected with the event which deserves consideration at this time, and to that I wish to call attention.

The Churches and ecclesiastical organizations of our country have been rent asunder by the discordant opinions of their members on the subject of slavery. On the one side, slave holding has been denounced "as sinful *per se*," or in itself, and the slaveholder as a sinful wretch unworthy a name or place in the Church of God. On the other side, there are many members of churches who have been born with a heritage of slaves, and in social institutions with which slavery is for the present inseparably connected. These Church members claim to have been redeemed by the blood of Christ, and regenerated by the Holy Spirit, and profess to be followers of the meek and lowly Jesus. In their lives they illustrate their profession and

manifest many of the graces of religion, and much of the spirit of their Master. But they are "tainted" by the plague-spot of slavery, and therefore their brethren proclaim non-fellowship with them; and those who once met and took sweet counsel together, are now separated as strangers. The churches of our Northern States have withdrawn fellowship from us, and refused to allow us to co-operate with them in preaching "among the Gentiles the unsearchable riches of Christ." And for what? Because we own slaves. The fact to which I desire to call attention is that the Centurion whose faith our common Savior commended, was a slaveholder.

This fact does not, indeed, stand forth clearly in our common version. There, both in Matthew and Luke, the sick man for whose cure the Centurion prayed to the Savior, is called his *servant*. Now, wherever slavery does not exist, and consequently all servants are free persons hired, the natural, and therefore the common construction, would lead to the con-

clusion, that the servant spoken of was a hired man. Let it be known, however, that in Judea, as all through the Roman empire, slavery existed, and there arises a presumption that the Centurion's servant may have been his slave. But examine the New Testament, as it has been recorded by the Holy Spirit, and all doubt is removed, and the truth shines out clearly and indisputably, that the faithful Centurion whom Jesus commended was a slaveholder. How much of the obloquy which has been cast upon Southern Christians has been produced by the incorrect impressions made by our common version, I do not know. But ought not all men, in justice, not to say charity, to their brethren, and in justice, too, to the Word of God, to know that the Centurion whom Jesus commended, was just such a slaveholder as their Southern brethren, whom they refuse to recognize as Christians?

There are in the Greek Testament no fewer than six words which are rendered in King James' version by the common word *servant*,

viz : *diakonos*, *doulos*, sub. and adj., *therapoon*, *oiketas*, *pais*, *huparetas*. Beside these, the Greek Testament in two places, Lu. xv. 17, 19, uses the word *misthios* translated properly in the common version *hired servant*, and in four places, Mk. i. 20 ; John x. 12, 13, *misthoo-tos*, properly translated in the first place *hired servants*, in the others, *hireling*. It is a little remarkable, too, that our version contains the word *slave* but once, and that in a place, where it is not found in the original, viz., Revelations xviii. 13, where *soomata* bodies is mistranslated as *slaves*. Yet that *doulos* which occurs in the new Testament more than a hundred and twenty times means *slave*, and does not mean a hired servant is admitted by every scholar. *Oiketees* means more particularly a *house-slave*. Why were not these words properly translated? And what errors, misconceptions, and prejudice have sprung from the mistranslation.

It is not my intention, in this article, to discuss the slavery question in either its religious, social, or political bearings. There has already

been too much profitless agitation of the subject. I would rather pour oil upon the troubled waters. The question before me is one of simple philology. What is the meaning of a particular word? and how should it be translated? In discussing the question, I shall resort only to the principles of exegesis, and the opinions of eminent scholars. I shall submit the opinions of the most distinguished lexicographers, critics, and commentators, and shall show the unvarying testimony of unbiassed witnesses, or if biassed at all, against the existence of slavery. Every name presented shall be of acknowledged authority in the world of letters. Every quotation adduced shall be from those who are familiar with the Greek language and acknowledged to be so. The reader will see that their opinions all coincide.

In Lu. vii. 2-10, is found the narrative of the healing of the Centurion's servant. The parallel passage of Matthew is viii. 5-13. Was the servant healed a slave or a hireling? Luke three times calls him *doulos* and once *pais*. Matthew

each time calls him *pais*. The Centurion himself, in his address to Christ, speaks of his *doulos*: "I say to my servant [*too douloo mou*,] do this, and he doeth it." The sick man, then, was a *doulos*; what is the meaning of the word?

I begin with the lexicographers. Liddell & Scott's Greek English Lexicon is acknowledged to be of the highest authority. It is one of the excellencies of this work that it makes "*each article a history of the usage of the word referred to.*" The earliest meaning of each word is given, and whatever change of meaning takes place is noticed. In the word *doulos*, it will be observed, that there is but one meaning, without change, through the whole existence of the Greek language.

LIDDELL & SCOTT thus define *doulos*: "*a slave, bondman, strictly one born so, opposed to andrapodon, [which is defined a slave, especially one made in war and sold.] Homer has only the feminine, doula, a bondwoman; opposed to despootas; also, frequently of national subjection to despotic government, e. g. the Per-*

sians were deemed *douloi*. II. As adj. like Latin, *servus*, *slavish*, *enslaved*, *subject*; to *doulon*, slavery; *doulotoeros*, *more of a slave*, (derived probably from *deoo*, *to bind*; as the Persian for *slave* is *bendeh*, and ours *bond man*.)

Despotas, to which *doulos* is opposed, is thus defined by the same lexicographers:

“*A master, lord*: strictly in respect of slaves; otherwise it was used chiefly—2. Of Oriental rulers: hence *a despot, absolute ruler*, whose subjects are slaves.

To show more fully the force of *doulos*, I append from the same authority a list of its derivatives and compounds, and it will be seen that each one bears in its signification the full idea of absolute slavery. The first four are used in the New Testament.

Douleia, servitude, slavery, bondage.

Douleuoo, to be a slave or subject.

Douleoo, to make a slave of, to enslave.

Doulagoogeo, to bring into slavery, treat slavishly.

Doulopatia, enticement of slaves from their masters.

Doularion, a little slave.

Douleios, slavish.

Douleuma, a service, a slave.

Douleusis, slavery.

Doulios, slavish, servile: in Homer, *doulion hamar*, the day of slavery, on which one is enslaved.

Doulobootas, eaten up by slaves.

Doulognoomoon, of slavish mind. *Doulograptheion*, a contract of voluntary slavery.

Doulographeoo, to write one down a slave.

Doulodidaskalos, the slave teacher.

Doulokratia, a slave government.

Doulomachia, a servile war.

Douloponaros, bad like a slave's.

Douloprepiea, a slavish spirit.

Douloprepas, of, befitting a slave.

Doulosuna, slavery, slavish work.

Doulosunos, enslaved.

Doulophanas, slave-like, slavish to look on.

Doulophroon and *Doulopsuchos*, slavish-minded.

Douloosis, an enslaving, subjugation.

From this list it appears that the idea of absolute slavery is not only contained in the word *Doulos*, but is carried along with it into all its derivatives and compounds. In none is there any such idea as that of free hired labor. The Lexicon from which these quotations have been made is of the very highest authority, but I will add others.

SCHREVELIUS defines *Doulos*, *servus*, a slave, one in bondage or slavery.

FACCIOLATUS and FORCELLINUS give *servus* as the translation of *Doulos*, and define thus:

“A slave, a bondman, one who is in servitude, one who is not, *sui juris*, [his own master,] but subject to another master, *mancipium*, *famulus*, *puer*, [all meaning *slave*,] to which is opposed, *liber*, *free*.”

DONNEGAN defines *Doulos* a slave; a servant, as opposed to *Despotas*, a master; a subject of a monarch, or of a conquered State.

Douloteros, a greater slave.

ROBINSON in his New Testament Lexicon,

defines: “*Doulos, a bondman, slave, servant, pr. by birth; diff. from andrapodon, ‘one enslaved in war.’ * * * In a family the doulos was one bound to serve, a slave, and was the property of his master, ‘a living possession,’ as Aristotle calls him. * * * The doulos, therefore, was never a hired servant.*”

BRETSCHNEIDER defines “*servus, qui sui juris non est, cui opponitur o eleutheros,*” a slave, one who is not his own master, to which is opposed *free*. To the same effect are the definitions of SCHLEUSNER and WAHL.

BLOOMFIELD defines “*a slave, prop. one born so, as opposed to andrapodon one made so by capture, PROP. said of involuntary service as that of a slave in opposition to a free person.*”

PARKHURST in his New Testament Lexicon defines *doulos, one in a servile state, a servant or slave*. He then quotes from Dr. Taylor, showing “the wretched condition of slaves” in the time of Christ and his apostles, and says, “I have the rather transcribed the above affecting account of slavery according to the Ro-

man law, because, by it, we shall be better enabled to enter into the full *meaning* and *spirit* of several passages in the New Testament, particularly in the Epistles of St. Paul." I beg the reader to remember this remark.

Dr. ANTHON, who has earned a reputation, unsurpassed by any scholar in this country, for classical learning, says :

"The Greek *doulos*, like the Latin *servus*, corresponds to the usual meaning of our word *slave*. Slavery existed almost throughout the whole of Greece, and Aristotle says, that a complete household is that which consists of slaves and freemen, and he defines *a slave to be, a living working tool and possession.*"

"There are two kinds of slavery among the Greeks. One species arose when the inhabitants of a country were subdued by an invading tribe, and reduced to the condition of serfs or bondmen."

"The other species of slavery consisted of domestic slaves, acquired by purchase (*arguronatoi* or *chruonatoi*) who were *entirely the*

property of their master, and could be disposed of like any other goods and chattels: these were the *douloi*, properly so called, and were the kind of slaves that existed at Athens and Corinth."

"A slave born in the house of a master was called *oikotrips*, in contradistinction to one purchased, who was called *oiketas*." (Dict. Gr. and Lat. Ant. Art. *Servus Greck.*)

ESCHENBERG, in his Manual of Classical Literature, says: "The slaves (*doulos*) of the Greeks, male and female, were persons that had been taken prisoners in war, or were purchased of others. The master had an almost unlimited power over his slave, extending even to the right of life and death," pt. 3, § 63.

"Besides the actual slaves, there was a class of day-laborers, who were accustomed to let their services for hire, (*thetes, pelatai*), especially in the agricultural and pastoral employment, which were originally so common in Greece," id. *ibid.*

"The inhabitants of Athens and of the whole

of Attica were either *politai*, free citizens; *metoikoi*, free commoners, resident aliens or sojourners; or *douloi*, slaves; the first class was most respectable; the last most numerous," pt. 3, § 97.

"The slaves (*douloi*) were of different sorts, those belonging to the public (*douloi damosioi*), and those belonging to private individuals *oiketai*. The latter were completely in the power of the master, and were often treated with great severity," p. 3. § 99.

Let us now hear the grammarians. BUTTMAN, in his "large Grammar," translated by Robinson, gives the derivation "*Douloo* to make a slave from *Doulos*, a slave." In his "Greek Grammar," translated by EDWARD EVERETT, (*clarum et venerabile nomen*), we have "from *doulos* a slave is derived *douleuoo*, am a slave, serve, and *douloo*, make a slave of, enslave."

A quotation from NOAH WEBSTER shall close this part of the testimony. He says:

"*Servant* differs from *slave*, as the servant's subjection to a master is voluntary, the *slave's*

is not. Every slave is a servant, but every servant is not a slave." *Dict. unab.*

So far as we have advanced the witnesses all concur. Their united voice is that, as Robinson says, "the *doulos* was never a hired servant," but always a slave. Unless we find adverse testimony we shall be compelled to conclude that the centurion whose faith was so great, was a slave-holder. Let us then examine the commentators.

Dr. JAMES MCKNIGHT, author of a Harmony and Paraphrase of the Gospels, and of a new translation of the Epistles, says (on Lu. 7 ; 1—10 Harm. sect. 39.)

"Having finished his sermon, Jesus went into Capernaum and cured a centurion's *slave* who was dangerously ill. * * * The kindness of the centurion to his slave, and the anxiety he showed to get him cured was suitable to the character of a humane master, and exhibits an excellent pattern of duty fit to be imitated by Christian masters," &c.

In opposition to most commentators, Mc-

Knight thinks the miracle recorded by Luke different from that in Mat. 8: 5—15. I quote one of his reasons for this opinion, which shows that in his mind *doulos* could mean nothing but *slave*, (Harm. sect. 28, note.)

“According to Matthew, it was the centurion’s *son*, *pais*, who was sick, whereas according to Luke, it was his *slave doulos*. It is true, Luke once calls him *pais*, a circumstance which, among others, has led harmony-writers to confound the two miracles. Yet there is little in it, as we are directed to explain that word by the name *doulos*, which he uses no less than three times.”

The same learned author in commenting on the phrase, “Paul, a servant,” &c., in Ro. 1: 1, says:

“The original word, *doulos*, properly signifies *a slave*. Here it is a name of honor : for in the East the chief ministers of the king were called *douloi* slaves. In this sense, Moses is called *doulou theou*, *the slave or servant of God*.” So also in Ro. 6: 16, 17—20, and other places.

On Col. 3: 22, "Servants obey in all things" McKnight says: "Though the word *doulos* properly signifies a *slave*, our English translators, in all places where the duties of slaves are inculcated, have justly translated it *servant*: because anciently" [note the reason, good reader,] "the Greeks and Romans had scarce any servants but slaves, and because the duties of the hired servant, during the time of his service, are the same with those of the slave. So that what the apostle said to the slave was in effect said to the hired servant. Upon these principles, in translations of the Scriptures designed for countries where slavery is abolished, and servants are freemen, the word *doulos* may with truth be translated a *servant*."

"Oh ! most lame and impotent conclusion !"
Are we then to have two translations, one for a slave-holding people and one for a people of hired servants ? Is the word of God to be changed because the political institutions of a country are changed ? Must we translate 1 Pet. 2: 17, "Honor the President" because

we have abolished monarchy? Or can the abolition of slavery vary the immutable precepts of the Holy Spirit? McKnight's authority, nevertheless, is strong that a translation designed to be used where there are slaves, ought to render the word *properly*. I ask in all kindness and long-suffering, if we who hold slaves, have not long enough suffered in the opinion of our brethren of the free States, because the word of God has not been "properly" translated?

ROBERT HALDANE, of Scotland, a good scholar and sound theologian, thus comments on Ro. 1 : 1. "A servant of Jesus Christ."

"Paul, who once verily thought that he ought to do many things contrary to the name of Jesus of Nazareth, now subscribes himself his servant—literally *slave*. This is an expression both of humility and of dignity. * * * *
In the first sense, it is an appellation common to believers, all of whom are the slaves or exclusive property of Jesus Christ, who has purchased them for himself by the right of re-

demption, and retains them by the power of his word and Holy Spirit. In the second view, it denotes that Jesus Christ had honored Paul by employing him in his Church, and making use of his services in extending the interests of his kingdom."

Let MOSES STUART be the next witness. In his note on Rom. i. 1, he says :

Doulos means in itself, *one devoted to the service of another, one who is subject to the will or control of another*. Of course it may import a condition which is in itself high or low, honorable or dishonorable, according to the state or rank of the master. A servant of a man, i. e., of any common man, is a *slave* ; at least the word in its *strict* sense would import this. But the *servants of a king* are courtiers of the highest rank, who count this title a matter of honor."

Rom. vi. 16. His servants, *douloi*, ye are to whom ye obey. " You are no longer your own masters, or at your own disposal ; you have put yourselves within the power and at the dis-

posal of another master. When the reader calls to mind the extent of a master's power over his slave or servant, in the days of Paul, he will perceive the strength of the expressions here." Stuart in loc.

Whatever was the power of the master over the slave, it would seem to be just what the centurion, Christ's man of "*so great faith*," exercised over his *doulos*.

THOLUCK is a commentator of undoubted learning and critical skill. On Rom. vi. 16.

Ye are servants, *douloi*, he says :

"In respect of this obligatory power of sin, whereby partly in a direct, and partly in an indirect manner, it blinds the understanding of man, it was even by the ancients represented as a Mistress, and sinners as her slaves." On Rom. ix. 12. The elder shall serve *Douleusei* the younger, he remarks, "Excluded from the divine commonwealth the Idumeans were actually, as the prediction says, made *slaves, douloi*, by David, 2 Sam. viii. 14."

DODDRIDGE in Lu. vii. 7, and Mat. viii. 9, makes the centurion say :

“ I say to my *slave douloo*, do this and he doeth it,” and remarks, “ As the word *doulos* generally signifies *a slave*, rather than a *hired servant*, I chose to render it thus here, as thinking it most expressive of the authority to which the speech refers.” Expos. sec. 55.

His reason would have been fully true if he had omitted the adverb *generally*.

BLOOMFIELD, in his note on Rom. i. 1, says :

“ The word *doulos* (contracted from *deolos*) was properly an adjective signifying *bound*, but used *substantively*, denoted a *bond-servant*, usually for life.” Commenting on Eph. vi. 5. Servants *douloi* be obedient to them that are your masters according to the flesh, he explains the last phrase as meaning “ earthly : said in allusion to their Master in *Heaven*. Thus the apostle does not interfere with any established relations, however, (as in the case of slaves,) morally and politically wrong ; but only en-

joins the discharge of duties which the very persons themselves recognized."

The authority of Bloomfield here is very strong, for while he condemns the relation of master and slave as both "morally and politically wrong," he is constrained to acknowledge that the command of the apostle has reference to that very relation. My object at present is only to ascertain whether this was the relation which existed between the faithful centurion and his sick *doulos*.

ALFORD translates and comments on 1 Cor. vii. 21, 22, as follows: "Wert thou called (converted), a slave, let it not be a trouble to thee: but if thou art even able to become free, use it (i. e. remain in slavery) rather. For the slave who is called in the Lord is the Lord's freedman: similarly he that is called being free is the slave of Christ."

This rendering which requires the slave to remain in slavery if he could be made free is sustained by the authority of such interpreters as Chrysostom, Theodoret, Theophylact, Occu-

menius, Photius, Camerarius, Estius, Wolf, Bengel, Meyer, De Wette and others. Another rendering, "but if thou art able to become free, take advantage of it rather" is sustained by Erasmus, Luther, Beza, Calvin, Grotius and most of the moderns. It does not come within my present design to determine which of these two interpretations is correct, but it is worthy of notice that every interpreter without a single exception understands the apostle to be here speaking of *slaves* and the word used is *doulos*, three times used and each time translated by Alford *slave*, and so understood by all the rest.

Alford thus translates the latter clause of the 23rd verse, "BECOME NOT SLAVES, *douloi*, OF MEN," and explains, "i. e. do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage so as to cause you anxiety to change the one or increase the other."

On Eph. vi. 5, he thus translates and comments, "slaves (or as Conyb., Bondsmen.

There is no reason to render *hoi douloi servants*, as in the English version, for by this much of the Apostle's exhortation is deprived of point) obey your lords according to the flesh."

1 Tim. vi. 1, he thus translates, let as many as are *slaves douloi* under the yoke hold their own masters worthy of all (fitting) honor that the name of God and his doctrine be not spoken evil of." So also in Tit. ii. 9. It is unnecessary to multiply quotations from this distinguished critic; enough has been quoted to show what he thinks of the meaning of *doulos*.

From the multitude of commentators whose opinions might be cited, I will produce but one more. ADAM CLARKE, commenting on Mat. viii. 9, says :

"The argument of the centurion seems to run thus. If I who am a person subject to the control of others, yet have some so completely subject to myself, that I can say to one, Come, and he cometh, and to another, Go, and he goeth, and to my slave (*too douloo mou*) Do this, and he doeth it," etc.

On Rom. i. 1, he says, "The word *doulos*, which we translate *servant*, properly means a *slave*, or one who is the *entire property* of his master; and is used here by the apostle with great propriety."

On 1 Cor. vii. 21, he says, "Art thou converted to Christ while thou art a *slave*? (*doulos*) the property of another person and bought with his money: *care not for it*," etc.

On 1 Tim. vi. 1, he says, "The word *douloi* here means slaves converted to the Christian faith; and the *zugon* or *yoke* is the *state of slavery*: and by *despootai*, *masters*, *despots*, we are to understand the heathen masters of those Christianized slaves."

The whole tenor of the testimony of the commentators concurs with that of the lexicographers that "the *doulos* was never a hired servant," but always a slave. If we receive their evidence, we must conclude that the centurion of *so great faith* was a slaveholder.

Let us now see if this great cloud of witnesses can be discredited. The appeal is to the

Greek language itself. The usage of the language will confirm or overthrow the opinion of critics, commentators, and philologists. A brief examination will suffice.

Up to this point I have examined the meaning of only the word *doulos*, which all the witnesses testify, means simply a slave. Besides this we have in the New Testament the word *oiketees* which means properly a household slave. We have also the word *pais*, meaning 1st in relation to descent *a child* ; 2nd in relation to age, *a boy* ; 3rd in relation to condition, *a slave*. In like manner *paidiska* signifies 1st *a maiden* ; 2nd *a young female slave*. I proceed to lay before the reader passages from ancient authors, sacred and profane, by which it will be seen clearly that these words have the meaning of slave as above stated.

1. The words under examination are employed to designate individuals *in a condition opposed to that of the eleutheros or freeman*.

Xenophon (Oec. c. 5,) says, "*Douloi slaves have need of good hopes no less than freemen*

eleutheroi ; nay more indeed, that they may willingly remain.”

Aristotle (Polit. i. 3.) *hoikea de teleios ex douloon kai eleutheroon*. A complete household is that which consists of *slaves* and *freemen*. And he divides mankind into the *free eleutheroi*, and those who are *slaves* by nature, *hoi phusei douloi* quoted by Anthon Ant.

Plutarch (Lyc. 28.) In Lacedæmon, a free-man *eleutheros* is most free, and a *slave doulos* is most of a slave.

So in the New Testament, 2 Cor. vii. 21. Art thou called being a *doulos slave* ? Care not for it : but if thou mayest be made *eleutheros free*, use it rather.

Gal. iii. 28. There is neither Jew nor Greek, there is neither *doulos slave*, nor *cleutheros free*, there is neither male nor female : for ye are all one in Christ Jesus. So also Col. iii. 11 ; Eph. vi. 8.

Rev. vi. 15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every

doulos slave, and every *eleutheros freeman* hid themselves in the dens and in the rocks of the mountains.

Gal. iv. 22. For it is written, That Abraham had two sons ; the one *ex tas paidiskas* by a slave woman, the other *ex tas eleutheras* by a free woman. So also verses 23, 30, 31.

Ex. xxi. 2. If thou shalt buy a Hebrew servant *pais*, six years shall he serve *douleusei* be a slave, and in the seventh year he shall go out free for nothing *eleutheros doorean*.

Ex. xxi. 26. And if a man smite the eye of his servant *oiketas* or the eye of his maid, that it perish : he shall let him go out free, *eleutheros*, for his eye's sake. So verse 27.

It is needless to multiply quotations, as the passages cited show that the words in question imply in the relations of men, a condition opposed to the condition of a freeman : What can this condition be but that of the slave, whether Jewish, Grecian, Roman, or American ?

2. The words are used *in opposition to hired servants*.

Lev. xxv. 39, 41. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bondservant *douleusei douleian oiketou* : but as a hired servant *misthootos* sojourner, he shall be with thee and shall serve thee unto the year of jubilee : and then he shall depart.

Lev. xxv. 6. And the Sabbath of the land shall be meat for you ; for thee and for thy servant *pais*, and for thy maid *padiska*, and for thy hired servant *misthootos*, and for thy stranger that sojourneth with thee.

Ex. xii. 44, 45. But every man's servant *oiketas*, that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and a hired servant *misthootos* shall not eat thereof.

With this also compare

Lev. xxii. 10, 11. There shall no stranger eat of the holy thing : a sojourner of the priest, or a hired servant shall not eat of the holy thing. *But if the priest buy any soul with his money, he shall eat of it, and he that*

is born in his house : they shall eat of his meat.

The provisions of the law are worthy of special attention. The *hired servant* or *help* of the priest should not eat of the holy thing, but the priest's *slave* whether bought with his money, or born of his slave shall eat of it. Woe be unto Moses if certain men of our day could lay hands on him !

Deut. xv. 17, 18 : Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant, *oiketās*, forever : And also unto thy maidservant, *paidiska*, thou shalt do likewise. It shall not seem hard unto thee when thou sendest him away free, *eleutherōs*, from thee : for he hath been worth a double *hired servant*, *misthōotos*, unto thee, in serving thee six years.

This passage refers to the case of a Hebrew sold for six years : at the end of the time he might go out free, or if he preferred his master's service he might become a slave. If he chose servitude, the ceremonies to be observed

are particularly defined: if he chose freedom, which he could only do after serving out the time of his purchase, the master must not repine.

The instances cited show one relation existing among men in which hire is paid for service, and another relation in which no hire is paid; and distinct words are used to specify these contrasted relations. Here, then, we have slaves on the one hand, and hired servants, and helps, on the other.

3. The words *doulos*, etc., are used to denote individuals *who are bought and sold, as property*.

Xenophon, (Mem. ii. 5, 2.) Some slaves *oiketas* are worth two minas, others hardly half a mina: some sell for five minas, and others even for ten: and Nicias, the son of Niceratus is said to have given no less than a talent for an overseer in the mines. (Id. ii. 5, 5.) One sells a bad slave, *oiketas*, for what he will bring. * * * Good slaves, *oiketas*, ought not to be sold at all.

Ex. xii. 45. (quoted above.) Every man's servant, *oiketās*, that is bought for money.

Lev. xxv. 44. . But thy bondmen, *pais*, and thy bondmaids, *paidiska*, which thou shalt have, shall be of the heathen that are round about you, of them shall ye buy bondmen, *doulos*, and bondmaids, *doula*.

Not wishing to multiply instances, we pause here, having shown that *doulos*, *doula*, *oiketās*, *pais*, and *paidiska*, are all used to designate individuals who are bought and sold, and held as property, i. e., *slaves*.

4. The persons designated by these words, were denominated *possessions*, *money*, *things*, and *inheritances*.

Aristotle, (Ethic. Nicum. viii. 13.) "A slave is a living working tool," *doulos*, *empsuchon organon*, (Polit. i. 4.) "A slave, *doulos*, is a living possession," *ktama empsuchon*. The word *ktama* is defined by Liddell & Scott, "any thing gotten, a possession, all kinds of property, and is used especially of a slave : in general a thing."

Ex. xxi. 21. For if a man smite his servant, *pais*, or his maid, *paidiska*, with a rod, and he die under his hand: he shall be surely punished. Notwithstanding if he continue a day or two, he shall not be punished: *for he is his money.*

Here we have a most remarkable epithet applied to the slave, "he is his money," and this, as a reason assigned for the provision of the law, is worthy of especial remembrance.

Lev. xxv. 45. Moreover, (i. e., in addition to the slaves bought of the heathen around them, v. 44,) of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be *your possession*. And ye shall take them as an *inheritance for your children after you*: and they shall be your bondmen forever.

In these passages, we have the individuals specified by the words *doulos*, &c., designated by almost every term by which property is defined. They are *things, working tools, posses-*

sions, inheritances forever : and the servant of the faithful Centurion was his *doulos*.

5. The words under consideration are used in connection *with circumstances which necessarily imply that the individuals thus designated were slaves.*

Xenophon, (Mem. ii. 10, 1.) If one of thy slaves, *oiketas*, runs away, will you take pains to recover him? Yes indeed, said he, and I will call in the aid of others, by offering a reward for bringing him back, (ii. 1-16.) Let us consider how masters, *despotas*, treat such [i. e. worthless,] slaves, *oiketas* : * * * Do they not by fetters hinder them from running away? Do they not by stripes drive off their laziness? Or how do you act, when you hear that any of your slaves, *oiketas*, has been guilty of such conduct? I punish him, he replied, with all manner of evil, until I compel him to serve me *douleuoo*.

Lu. xii. 45, 46. But if that servant, *doulos*, say in his heart, my lord delayeth his coming, shall begin to beat the *menservants*, *pais*,

and the *maidens*, *paidiska*, and to eat and drink and be drunken; the lord of that servant, *doulos*, will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder and will appoint him his portion with the unbelievers, *apistoi*, i. e. the false, the faithless. See also Matt. xxiv. 45-51.

Gen. xliii. 18. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time, are we brought in, that he may take occasion against us and fall upon us and take us for bondsmen, *pais*.

Gen. xliv. 33. Now, therefore, I pray thee, let thy servant abide instead of the lad, a bondman, *oiketias*, to my lord; and let the lad go up with his brethren.

All who will take the trouble to read this article are familiar with the condition of the Israelites during their sojourn in Egypt. The very object of the king was to treat them with

the utmost cruelty, (Ex. i. 11.) "Therefore they did set over them taskmasters, to afflict with their burdens, (v. 13.) And the Egyptians made the children of Israel serve with rigor, and they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service wherewith they made them serve [*kata doulooo* made them slaves,] was with rigor." It is needless to mention the particulars, or insist upon the severity of this Egyptian bondage. Egypt is frequently called the house of bondage, and the Israelites are commanded to remember that they had been bondmen there, *oiketas doulos*, Deut. xv. 15 : Lev. xxvi. 13.

It is time to stop. More numerous quotations might have been made, but it is feared that even these are too tedious. My object, however, has been to have full proof. In the first part of this article, the unvarying testimony of learned men was exhibited; and in the latter part, an appeal has been made to the use of the Greek language itself. From the quotations

here given, all may understand the meaning of the words under consideration. It has been shown that they are used as implying,

1st. A condition opposed to that of freedom.

2nd. A service opposed to that of a hireling.

3rd. A condition in which the individuals specified were bought and sold and held in subjection forever, like any other property.

4th. A condition in which the individuals specified were considered and called things, tools, possessions, inheritances; and at the death of the proprietors became in like manner, the property of their children,

5th. A condition involving all the circumstances of the most absolute slavery.

If there is meaning in words, is it not clear that the *doulos* of the Centurion was his *slave*, and that the man of whom Jesus said, "I have not found so great faith, no, not in Israel," was a slaveholder? Can stronger testimony be adduced to show that Jesus died upon the cross?

There is also another Centurion who was a

slaveholder, Cornelius, the *just* man, who feared God, in whose behalf two miraculous visions appeared, and upon whom the Holy Spirit fell—the just Cornelius, also, was a slaveholder. He sent two of his slaves, *oiketas*, to Peter, Acts x. 7.

It is no part of my design to discuss the slavery question in any of its bearings. I therefore stop here and refrain from making any reflections on the facts presented in these cases, or from commenting on other passages in the Word of God. Here is the HIGHER LAW before which we bow. Christ commended the “*so great faith*” of a slaveholder. The Holy Spirit blessed the faith of a slaveholder; the apostles of Jesus acknowledged fellowship with a slaveholder. In spite of all this, our Northern brethren denounce thousands of Christians who walk by faith, and exhibit the graces of the Spirit, bringing against them no other charge than that, like the Centurion, they own slaves who also are “*dear unto*” them, and for whom when they are “*sick and ready to die*” they exercise the tenderest care. Ought these things so to be?

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