1887

In the Name of

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Recommended Citation
Arnold, Mary Edna, "In the Name of" (1887). Manuscript Thesis Collection. 9.
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Summary

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Scope and Content Note

The collection contains early theses manuscripts from Butler University dating from 1887 until 1911 on subjects including Literature, Religion, Science, Greek and Latin. Until 1897 Butler required all students, including undergraduates, to write a theses statement in order to receive a degree. One year after Butler University joined the University of Indianapolis and became Butler College the theses requirement for undergraduate students was dropped. Postgraduate theses are available in this collection ending in 1911. While the majority of these manuscripts are handwritten, as early as 1908 graduate students were required to type theses statements.
"In The Name," IX.

We repeat the words carelessly often, thoughtlessly. Like the coins struck in Caesar's mint, age and use have worn them smooth; the image is dim, the superscription faint. The words do, indeed, remain current, but often pass from lip to lip with too little thought of their significance. But the figures and inscriptions of old coins may be restored by heating; the significance of lip-worn phrases by study and thought. This single English phrase represents, not one, but five employed by the Greek: τὰ ὄροπα, ἐν τῶ ὄροπα, ἐν τῷ ὄροπα, τῷ ὄροπα, τω ὄροπα, and τῶ ὄροπας. If we wish to understand the familiar watchword, we must see how each of these is used, why it is so used, when,
I ever, one might replace another. The shall compare the phrase "in the name of Christ" and "in Christ." We shall seek the shades which lie between all these, that we may feel the patience of each construction chosen for its work. Thus we may, letter by letter, as it were, retracing the superscription of the coin, at length bring out some mark that shall now justly betoken its value.

The first passage to claim our attention is Matt. 7: 23 — οὖν ὁ ἐγώ ἐν ἐκείνῳ τῷ θεῷ κύριε κύριε, ὁ οὖν ἐν οὐδεμιᾷ ἐνορθώσας, καὶ ὁ οὖν ὁνόματι δαιμόνια ἐξεβάλεσαν, καὶ ὁ οὖν ὁνόματι δυνάμεις ἔπολλας ἐποίησαν.

From the context we learn that these persons were, nevertheless, not received by Christ. The construction is the instrumental passive. But we will compare this passage with others.

Mark 1: 38-39 — ἦν αὐτῷ ὁ Ἰωάννης.
διδάσκαλε, εἴδομέν τινα ἐν τῷ ὄνοματι σου ἐκβάλλοντα δαιμόνια, ὡς οὐκ ἀκολούθετε ἡμῖν, καὶ ἔκπλησαν αὐτῶν ὅτι οὐκ ἠκολούθει ἡμῖν. ὡς δὲ Ἰησοῦς εἶπεν· μὴ κωλύσετε αὐτῶν· οὕδε τὰ ἔστιν ὃντι ποιήσει δύναμιν ἔν τῷ ὄνοματί μου καὶ δυσκόλατα ταύτα παραιτήσει με. Λuke 9:49—Ἀπεκρίθης δὲ ὁ Ἰωάννης εἶπεν· ἐπὶ τὰ ἐφαρμοσμένα ἐν τῷ ὄνοματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκπλήθησαν αὐτῶν, ὡς οὐκ ἀκολούθετε μεθ’ ἡμῶν.

Luke 10:17, 20—Τούτο ἦν τὸ ἔργον ὑποτάσσεσθαι ἐν τῷ ὄνοματί σου. ὁ λόγος ἀνελύεται καὶ ἐποιηθή σοι ἐν τῷ ὄνοματί σου· ὑποτάσσεται τιμήν ἐν τῷ ὄνοματί σου. ὑποτάσσεται νόμον ἐν τῷ ὄνοματί σου. ἐποιηθή σοι τῇ ταύτῃ τῇ ὑποτάσει. δηλ. ὅτι τῇ ταύτῃ τῇ ὑποτάσει ἐνεργεῖται ἐν τοῖς ὄνομασίν. Here we have, apparently, no choice in the use of ἐν and ἐν. Passing that, we note in the first passage quoted, that not all could thus use the name of Christ. (Compare in Acts 13:18-16, the futile and disingenuous attempt of the same of Sceva to use the name of Jesus on a demoniac. The reply of Jesus to the seventy in Luke 10:20, is significant in the
light of the passage in Matthew already noticed. The names of some to whom the spirits had been subjected in that name were not written in Heaven. They had rejoiced in outward works and visible results, not inward grace, and, although Christ allowed us one willing to work for him to be forbidden, yet such fair beginning had with them brought no spiritual fruit to perfection. Turning, now, to the account in Acts of the healing of the same man who sat at the Beautiful gate of the temple and the trials of Peter and John which followed, we find several passages in point. Take, for the present, relating to the healing itself,

Acts 3:6 — εἶπεν δὲ Πέτρος ἂρρομικοὶ καὶ ἤστι κοινὸν οἷς ἐν πάνες ἔχει μόνον ἢ δὲ ἐξῆνεν τοῦ ἄνω αὐτοῦ τοῦ Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἰησαύρωσεν ἐν παῦλῳ τῷ ἑβδομοτάτῳ.  
Acts 4:7 — καὶ συνήθος ταῖς αὐτοῖς ἐν τῇ μέσῳ ἐπιθάττοντο ἐν παῦλῳ δικαίως ἐν
In the passages previously examined, those casting out demons worked in έν έν αἱ ὀνόματι Ἱησοῦ Χριστοῦ, but here Peter tells the man to act in έν τῷ ὀνόματι Ιησοῦ Χριστοῦ. The examiners of Peter and John acted in πολλά ὀνόματι, they acted, and Peter answers that the man stands before them well in έν τῷ ὀνόματι Ιησοῦ Χριστοῦ; hence, both healed and healed acted in έν τῷ ὀνόματι Ιησοῦ Χριστοῦ. See, now, Acts 4:16-18, λέγοντες τὰ περισσότερα τῶν οίμων τούτων ἐν ὑπόσει τούτων; ὡς μὲν γὰρ ἤρεμον ἄνθρωπον ἔγραψεν δι' αὐτῶν, πάσιν τοῖς κατοικοῦσιν Ἰεροσολύμων παρεσφόροι, καὶ οὗ δυνάμει θα ἀφεῖται ἀλλ' ἵνα μὴ ἐπὶ πλέον διανεμήσῃ εἰς τὸν λαόν, ἀπειλοῦμεν ἃθανατοῦ θεόν αὐτῶν μηκέτερα δαλείν ἐνί τέω ὀνόματι.
The apostles were charged not to speak ēpī tōi ónōmata Ἰησοῦ, but Paul espēre ἐν tōi ónōmata Ἰησοῦ. Othy should the same men ask Peter and John ἐν ποιή ónōmata
they worked, but change them not to speak επί τῷ ὄνόματι Ιησοῦ?
As the use of the prepositions accidental, as we thought in a former case, or is there a special fitness in their choice of words? Why does the Jewish council charge Peter and John not to speak επί τῷ ὄνόματι Ιησοῦ, while Paul speaks εν τῷ ὄνόματι Ιησοῦ?
These are pertinent questions, but we may, perhaps, be better able to answer them later.

Let us look, now, at Matt. 24:3
- πολλοὶ γὰρ ἐλεύθεροι εἰς τὰ ὄνομα τοῦ μου λέγουσιν ἐγώ εἰμι ὁ Χριστὸς, καὶ πολλοὶ πλανώσουσιν.
Matthew 13:6 - πολλοὶ ἐλευθεροῦνται ἐπὶ τῷ ὄνομα τοῦ μου λέγοντες δει εἰμί καὶ πολλοὶ πλανώσουσιν.
Luke 21:8- ὃ δὲ εἶπεν ἀληθεὺς μὴ πλανώθητε πολλοὶ γὰρ ἐλευθεροῦνται ἐπὶ τῷ ὄνομα τοῦ μου λέγοντες ἐγώ εἰμι καὶ ὃ καὶ τίς γίγνεται μὴ πεσοῦντες ὁπισώ αὐτῶν. False Christs come επὶ τῷ ὄνομα
Xριστοῦ. They present themselves for Christ. They speak for Christ. Their words are the words of a Christ—counterfeit Christ, in their case, against which he warns the disciple—but they are acting, speaking, as the Christ and this is to come εἰπὶ τῶν ἐνόματι Χριστοῦ. In John 4:13, we read that Jesus was baptizing, although Jesus himself baptized not, but his disciples. The agent was baptizing for him. The disciples baptized instead of Jesus, and so were baptizing εἰπὶ τῶν ἐνόματι αὐτοῦ. So in Acts 2:38—Πέτρος δὲ πρὸς αὐτοὺς μετανοεῖτε, ἵνα καὶ βαπτισθῆτε ἐκαστὸς ὑμῶν ἐπὶ τῶν ἐνόματι Χριστοῦ. καὶ ἐρεύνητε τὰς αὐτῶν ἐκαστὰς ὑμῶν, καὶ λήψεσθε τὴν αὐτοῖς τῶν ἑρείπων πνεύματος.

The people will be baptized here, just as in the former case, by Jesus, not himself, but his disciples, acting as his agents in the matter, i.e. εἰπὶ τῶν ἐνόματι
IΣΩΟΥ ΧΡΙΣΤΟΥ. The added clause, “and ye shall receive the gift of the Holy Spirit,” further shows that it is really Christ’s baptism, because this is the distinguishing mark by which that is known (Mark 1:8).

But let us seek the force of the phrase ἐν τῷ ὄνοματι ΙΣΩΟΥ ΧΡΙΣΤΟΥ. He may find help here in John 16:23 – ἀνεκρίθη ὁ ΙΣΩΟΥς ἐπον ὑμῖν, καί ὁ πίστευε τα ἐφα ὁ ἐρω ποιώ ἐν τῷ ὄνοματι τοῦ πατέρος μου, τατμα ματυρεὶ περὶ ἐμοῦ. John 17:10 – ὁ πίστευες ὁ ἐρω ἐν τῷ πατέρι καὶ ὁ πατήρ ἐν ἐμοὶ ὑστιν; τα φέρατα ἐβερ ἐμὶ ἀν ἐμαυτοῦ ὑστ ταλω ὁ δι πατήρ ὁ ἐν ἐμοὶ μετὰ ποιεῖ τα ἐφα αὐτοῦ.

Jesus worked ἐν τῷ ὄνοματι τοῦ πατέρος; i.e., he was in the Father, and the Father in him, and his works were not from himself, but the Father abiding in him did the works. So, that a man may work ἐν τῷ ὄνοματι ΙΣΩΟΥ ΧΡΙΣΤΟΥ, he must be in Christ,
and Christ in him, and he will not work from himself, but Christ abiding in him will do His work.

John further explains the condition in the spirit. "They know we that we abide in him, and he in us, because he hath given us of his Spirit" (John 4:14). And, "God is love; and he that abideth in love abideth in God, and God abideth in him" (4:16). And, "If we love one another, God abideth in us, and his love is perfected in us." (4:13).

It is not, therefore, until Christ is joined in him, so that the man works in newness of spirit, and not in oldness of the letter, inspired by the Spirit of the same love that inspired Jesus, that he begins to work in τῷ ἐν ἐμοί τῷ Ἰησοῦ. He then works out as God works in him both to will and to do the pleasure of God.

How clearly all this is
understood, and, therefore, how much the phrase may mean to any particular individual, as, of course, a matter of spiritual apprehension and that is dependent on the spiritual growth of the man. To the Jewish council, it is one thing; to the disciple in their early walk with Jesus, another; to the same disciples after the outpouring of the Spirit, it is more; and who can doubt that to John after half a century of service εἰ ἐξ ὑμῶν Ἰησοῦς Χριστὸς ἔφθασεν, it is much more? The Jews said εἰ ποιήσατε ὅμοια, a miracle is wrought. A supernatural power has been at work. It cannot be supposed that the men have done this from themselves. What power worked through them? Is it demonic? divine? The praise of demons? the Spirit of God? But in their preaching the council sees the apostles carrying on, instead of Jesus, the work?
they had long sought to check; they failed them to speak εἰπ’ εἰς τὸ ἐνόματι Ἰησοῦ. So Christ said εἰπ’ εἰς τὸ
This work will not cease because he leaves the world and goeth unto the Father. Others shall take his place. The gospel will still be preached. But not always in τῷ ἐνόματι Ἰησοῦ
Χριστοῦ. Some preach Christ of envy and strife, of faction, not sincerely, to raise up affliction for his servants; yet, even so, whether in pretense or in truth, Christ is preached (Phil. 1:15–16). And, again, Paul says of Timothy, “I have no
man shamming who will care truly for your state. For all seek their own, not the things of Jesus Christ” (Phil. 2:20). Thus, there is a preaching εἰπ’ εἰς τὸ ἐνόματι Ἰησοῦ Χριστοῦ which is not εἰς τὸ ἐνόματι Ἰησοῦ Χριστοῦ. That
Paul should speak in τῷ ὀνόματι. Ἰησοῦ, was only one expression of a life whose completed thought was, "I live, and yet no longer I, but Christ liveth in me" (Gal. 2:20).

To his friends, Barnabas and Luke, it was the same. His enemies, doubtless, thought of Paul as speaking only ἐπὶ τῶν ὀνόματι Ἰησοῦ. So in Acts 16:18—διαπονοθεὶς δὲ Παῦλος καὶ ἐνεστήκας τῷ πνεύματι εἶπεν: παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐκείνου ἂν αὐτῷ καὶ ἐξήθην αὐτῷ τῷ φῶς. 2 Thes. 3:6—Παραγγέλλομεν δὲ ὑμῖν, ἁγιοί, ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ, τελέσθαι ὑμᾶς ἀπὸ πάντοσος ἁγιοῦ ἀκτίων περιπάτου τοῦ καὶ μὴ κατὰ τὴν παράδοσιν ἡς παρελάβοσαν παρ' ἦμων.

The Spirit of the Master actuates Paul in all things. Not of himself, or for himself, his life, and his own words, but Christ, flowing constantly from the life and pen; not his work, but Christ, absorbs his whole thought and activity. Christ commands,
Christ works. So the churches are instructed; in discipline, in thanksgiving, in all things. 1 Cor. 5:9—εἴ τε μή τ ἦν τοῦ σώματος, παρὰ δὲ τοῦ πνεύματος, γῆς κεκρυκα ὡς παρὰ τῶν οὖν τοῖς τοῦτο κατεργασάμενοι, ἐν τῷ ὑπόματι τοῦ κυρίου Ἰησοῦ συναχθέντων ιύμων καὶ τῶν ιύμων πνεύματος πάντων τῶν συνάρτων τοῦ κυρίου Ἰησοῦ παραδοθέν τοῖς τοσούτως τῶν σατανῶν εἰς ὄλοθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.

Not of themselves could they do this thing. Not in the human spirit that would keep their own ships clean by pushing off the offender whenever he might fall; but in the Spirit of the Lord, that the spirit may be saved, should the church assemble for this work.

&ph. 5:20—εὐχαριστεῖν τες πάντοτε ὑπὲρ πάντων ἐν ὑπόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί.
Col. 3:17—καὶ πᾶς ὁ ἐπὶ ἐν ποιῆσέ ἐσ.
λόγῳ ἢ ἐν ὠρῷ, πάντα ἐν ὠρῷ.
kυρίῳ Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ
πατρὶ δι' αὐτοῦ.

Thanksgiving to God shall spring out of the fulness of His Spirit within. As the carnal will be crucified and dead, the new man in Christ Jesus must live, a new life; a life not fashioned according to this world, but transformed by the renewing of the mind into the very image of the Lord. Washed, sanctified, justified, ἐν τῷ ὠρῷ τοῦ κυρίου Ἰησοῦ Χριστοῦ (Rom. 6:11), his every act must henceforth be ἐν τῷ ὠρῳ του Ἰησοῦ Χριστοῦ.

And in just so far as this transformation has taken place, old things have passed away and all things become new, in just so far is the man living and acting ἐν τῷ ὠρῳ τοῦ Ἰησοῦ Χριστοῦ. He lives, like Paul, in faith from the Son
of God. It is this faith that enables the lame man to walk εἰς τῶν ὄνοματι Ἰησοῦ Χριστοῦ. It is this faith that saves the sick ministered to εἰς τῶν ὄνοματι τέσσερις (Gen. 15:14-15). Cornelius and his friends who have already received the Spirit are directed to be baptized εἰς τῶν ὄνοματι Ἰησοῦ Χριστοῦ (Acts 10:47). The disciples may speak of casting out demons either εἰς οὐ εἰπὶ τῶν ὄνοματι Χριστοῦ, because, while there is a difference in the thought, either thought is applicable. But when Jesus says that no one doing a mighty work εἰπὶ τῶν ὄνοματι αὐτοῦ, can quickly speak evil of him, he uses εἰπὶ for a purpose. Also in Mark 13:37—καὶ ὁ ἐὰν δεσέχηται ἐν παιδίον τούτων εἰπὶ τῶν ὄνοματι μου, ἐμὴ δεσέχηται. 
Mark 9:37—ὁ ὡς ἐν τῶν παιδίων ἰδοὺν δεσέχηται εἰπὶ τῶν ὄνοματι μου, ἐμὴ δεσέχηται. ὁ καὶ ὡς ἐμὴ δεσέχηται, σὺν ἑμὶ δεσέχηται ἀλλὰ τὸν ἀποστείλαμεν ὑμῖν.

In John 10:37-38, he says, "If I do not the works of my Father, believe me not; but if I do them, though ye believe not me, believe the works." These men who, begin by believing and doing his works, shall, by and by, believe Him for the very works sake (John 2:11). The persons mentioned in Math. 23, use neither construction, because they have neither thought in mind. It is not in whose stead they work, it is not whose power is manifested, whose glory is magnified through them; it is what they have accomplished through the means, that fills their thoughts surely enough to entitle them to salvation—and the instrumentalative expresses this thought.
Now different the spirit of mark 7:21—δὲ γὰρ ἐν ποιῶν ἑιμὸν
παντὶ πάσῃ ἡδαῖος ἐκ ἐνοπατῷ μου, ὅτι
Χριστὸς ἐστι, ἀμὴν λέγω ὑμῖν ὅτι οὐ καὶ
ἀνοικτὸν ἐν μοι ἕκαστον αἴτησιν.
For
"It is not the deed we do,
Though the deed be
Never as fair,
But the love, that the Savior
looked for,
Hidden with holy care,
In the heart of the deed
So fair."

The works that shall not
be burned in the day of fire,
will be those which are
wrought in ἐν ὑπὸ ἐνοπατῷ Χριστοῦ.
Gia, even though
uproach shall fall upon a
man in ἐνοπατῷ Χριστοῦ, he is
yet blessed that the Spirit of
glory and the Spirit of God
rests upon him (1Pet. 4:13). But
we turn to John 14:13-14—καὶ ὁ ἵ
ἀν αἰτήσῃ ἐν τῷ ἐνοπατῷ μου, τεῦχο
η εἰς δευτεραίον τὸ πατέρα ἐν τῷ υἱῷ, εἰς τὴν αἰτήσει μου, ἐρῶ ποιήσω.

John 15:16 - οὐχ ὑμέες με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμεν ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάργυτε καὶ καρπὸν φέρετε καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὁ θεὸς αἰτήση τὸν πατέρα ἐν τῷ ὑμῶν ἑαυτῶν ὑμῶν.

John 16:23, 24, 26 - ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν τι αἰτήσετε τὸν πατέρα, δώσει ὑμῖν ἐν τῷ ὑμῶν ἑαυτῶν. ἐως ἐρθίτων γυναικεῖον εἴτε ἐν τῷ ὑμῶν ἑαυτῶν αἰτῆτε, καὶ λήψεσθε, ἵνα ὁ χαρά ὑμῶν ἑν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὑμῶν ἑαυτῶν αἰτήσεσθε.

These passage are, I think, the most quoted of all with which our study is concerned. The promise of anything is so alluring; unfortunately, not less so to the carnal mind than to the spiritual. All are eager to know how to ask "in his name", and the faith of many who have asked for "anything", is sorely
tried when the thing fails to appear. Let these test themselves. Did they ask for something to spend in their pleasures (Jas 4:3)? Is this the asking of Him who came not to do His own will, but the will of Him that sent Him? Not only does God not promise to fulfill the desires of the flesh, but He warns us to make no provision for the flesh to fulfill its desires; for the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other. The promise is to the Spirit, that new man which is striving against the flesh, to bring it into subjection to the will of Christ. As long as your petitions are of the world and for the things of the world, ye have asked
nothing in Christ’s name. But in that day when in the Spirit of Truth you set your affections on things above, ye shall ask what ye will, and it shall be done unto you, that the Father may be glorified; for, herein is the Father glorified, that ye bear much fruit. And the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance. Let these things be in you, in order that ye may ask and receive that ye may abound more and more. How shall we then ask in the name of Christ? "Pray one for another, that ye may be healed" (Jas. 5:16). "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them"
that sin not unto death” (1 John 5:16).

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13). And when we know not how to pray as we ought, the Spirit himself shall make intercession, and he that searcheth the hearts, knoweth what is the mind of the Spirit. And so, even when by earth’s cross light perplexed, we crave the thing that should not be,

God reading right our erring heart,

Give us to pray in Jesus’ name, what we would ask could we see.”

How is it in John 17:26? - o òi παράκλητος, τò πνεῦμα τò ἄγιον ὁ πέμψει ὁ Πατὴρ ἐν τοῖς υἱοῖς μου,
Ékeínoi Ímáoi didákei pánta kai
úmérgei Ímáoi pánta è éinon Ímáoi.
Do not the sign of his
coming év tò Ívómaí Khrístou, "he
shall not speak from himself,
but "he shall take of mine and
declare it unto you" (John 16:13-14).
What shall we say, then, when
we turn to Phil. 2:9-11, and read,
dí kai Í Theós aí tov úperúv Íwos và
ekarióta aí tov Ívómaí Íwes và
vóma, éta év tò Ívómaí Ísou và
vós và kárfis ípoufragíous và éipsejíous
kai kataýgounv?
Shall a
time come when all in
heaven and earth shall
again be reconciled
to
God, having become partakers
of the very Spirit of Christ?
Now, then, can it be fulfilled
that all shall bow év tò
vómaí Ísou, until all shall
be gathered together into one in
Christ Jesus, all enmity through
out God’s universe, having
been put away through the
If we examine the use of eis to Όνόμα, we shall find this expression used in three connections, with συνάγει, with βαπτίζει, and with περιέχει. Of the first of these, we have but one example: — Matt. 18: 20 — οὖν μάθεις ἀν γίνεται συν ζωτεία αἰτοῦ eis to ἐμὸν Όνόμα, ἐκεῖ εἰμὶ εἰν μέσῳ αὐτῶν.

Of the second, these are three: — Matt. 28: 19 — ποσεπέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς eis to Όνόμα τῶν πατέρων καὶ τῶν νικῶν καὶ τῶν ἀρίθμων πνευματος.


Of the third, four: —

John 1: 12 — ὅτι δὲ ἐλάβον αὐτὸν, ἡμεῖς αὐτοῖς ἐξοσάν ἥν θεοῦ περεός θαλ, τοίς περιενέων εἰς τὸ Ὄνομα αὐτῶν.

John 2: 23-24 — οὐκ εἵν εἰς τοὺς Ἰερουσαλήμους εἴν τῷ πάσχα εἰς τῷ ἔορθον,
πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ,
θεωροῦσιν αὐτὸν τὰ σημεῖα καὶ ἐπελευ
αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν
αὐτοῖς διὰ τὸ αὐτὸν ρίζάσκειν πάντας.
John 3:18—ὁ πιστεύως εἰς αὐτὸν οὐ
κρίνεται ὁ μὴ πιστεύων ἡ σκότος Κρίσθα,
οὐ μὴ νεπίστευκεν εἰς τὸ ὄνομα τοῦ
μονογενοῦς νῦν τοῦ Θεοῦ.
1 John 5:19—Ταῦτα ἔγραψα ἵνα εἰδήτε ὅτι ἐστὶν ἑκεῖνα αἰῶνιον, τὸ ἐς
πιστεύοντες εἰς τὸ ὄνομα τοῦ νῦν τοῦ
Θεοῦ.

Let us now note the conditions suggested by the prepositions we are studying. ἐν points to a condition affecting the action of the subject, and so, in a manner, at least, participating in it. ἐπί with theative, suggests a condition inciting the action of the subject, but not the participation of its object in the activity excited. The object of ἐπί indicates the sphere of the activity of the subject, with the entrance of
approach to it, in mind. If we compare Matt. 18: 20 with 1 Cor. 5: 3-5, where the same verb is used with ἐν τῷ ἐνοχῷ τοῦ κυρίου Ἰησοῦ, we shall see that the latter is a condition on which the action is dependent. Such discipline could not be otherwise administered than ἐν τῷ ἐνοχῷ τοῦ κυρίου Ἰησοῦ. In the passage in Matthew, εἰς τῷ ἐνοχῷ ὀφελεῖ the object of assembling, fixing the limit of the possible activities of the assembly to matters pertaining to the name of Christ. εἰς and the accusative are naturally fitted to express the extent of their field of operations and the fixed boundary within which it is comprised, and we think of the subject as approaching or entering this field. With ἐνοχῷ, we must consider, not only the passage already quoted, but
also Rom. 6:3-3, where we have eis Χριστόν Ἰσόον used in the same sense. oü̂νες ἀνεθάνωμεν τῇ ἁμαρτίᾳ, πῶς ἦν εἰσήκουσας εἰς αὐτήν; ἀνέρρητε ὅτι ὁ σώος εὐαγγελίσθημεν εἰς Χριστὸν Ἰσόον, εἰς τὸν θάνατον αὐτοῦ εὐαγγελίσθημεν; The persons baptized, have passed out of a life of sin, and can, therefore, no longer live therein. They have entered upon a new life, and the extent and limits of the sphere in which this new life will be engaged, are fixed by the phrase eis Χριστόν Ἰσόον, as elsewhere by its equivalent, eis τὸ ὄνομα τοῦ Κυρίου Ἰσόον. Taking up the use of eis τὸ ὄνομα αὐτοῦ with πιστεύειν, we find in John 3:16, that the phrase, eis αὐτόν, and eis τὸ ὄνομα τοῦ μονογενοῦς νεότιον τοῦ Θεοῦ, are equivalent. We shall, also, find in John 3:23-24, that some whose purpose turned to-
trusted by Christ, and we may conclude, that, while, drawn by theuster of his deeds, they approached, they now heartily entered it. But we should compare these passages with 1 John 3:23, where we have the personal dative with πιστεύων, καὶ αὐτῷ ἔστιν ὃ ἐν τολὴ αὐτοῦ, ἵνα πιστεύετε τῷ ὄνοματι τοῦ νέου αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπᾶτε ἀλλήλους καθὼς ἔδωκεν ἐν τολὴ ἔρι. The construction with the preposition, shows a purpose of those believing, with regard to his name, a purpose which, if carried out, would make that their sphere of action. The dative shows a reciprocal action with the subject. It is, not only the object, but the occasion of the action, πιστεύων. There is a similar construction in Matt. 13:21—καὶ τῷ ὄνοματι αὐτοῦ ἔδωκεν ὦ πιστεύετε. This hope is not only fixed on Christ, but
springs from Christ.

The genitive, the last construction we are to study, is found only in Acts 3:16—καὶ ἐπὶ τῆς πίστεως τοῦ ὄντος αὐτοῦ τοῦτον, ὦ Θεώτητε καὶ οἰκτι, ἐστερέωσεν τὸ ὄντος αὐτοῦ, καὶ η ἡ πίστες ὦ δι᾿ αὐτοῦ ἐστερέωσεν αὐτὸν τῆς ἑκάτης ταύτης ἀνεφεξε τὸν τῶν ἐμῶν.

Now the parallel expression πίστεως ὄντος αὐτοῦ shows that τοῦ ὄντος αὐτοῦ is a genitive of source. In Col. 2:20, we find a parallel construction, πίστεως τοῦ τοῦ νοοῦ τοῦ Θεοῦ, which shows that faith in the Son of God and in his name, are the same; and by turning to Matt. 1:21, we may see why this is so, inasmuch as the name but expresses his character and mission.

When next the familiar words, "in his name," shall possess our lips, if we remember that purpose εἰς τὸ ὄντος may be unfulfilled, that service εἰς τῷ
oνόματι may be sincere, that
absorption in doing τι τον ἐν τῷ ὄνοματι
may leave emptiness of being
ἐν τῷ ὄνοματι; may we also
remember that sincerity of
service ἐπὶ τῷ ὄνοματι, and purpose
eἰς τὸ ὄνομα faithfully pursued,
must become a life ἐν τῷ ὄνοματι,
springing from the source of life
τοῦ ὄνοματος, a life both to
and from him (τῷ ὄνοματι).

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