In the Name of

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Summary

Volume of Collection
8 boxes, 154 folders

Collection Dates
1887 – 1911

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: τὸ ὄροματι, εἰ τὸ ὄροματι, εἰς τὸ ὄρομα, εἰς τὸ ὄρομα, and εἰς τὸ ὄροματος. 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 compose the phrase "in the name of Christ" and "in Christ." The 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 which shall now justly betoken its value.

The first passage to claim our attention is Matt. 7:23—καὶ ἴδον τοὺς ἔρωτας τοὺς ἐν τῇ ἐκείνῃ τῇ ἡμέρᾳ κύριος ἔρωτας καὶ τῷ σῷ ὀνόματι Χριστῇ τῇ ἐν τῇ ἡμέρᾳ κύριος ἔρωτας καὶ τῷ σῷ ὀνόματι Χριστῇ τῇ ἐν τῇ ἡμέρᾳ κύριος ἔρωτας καὶ τῷ σῷ ὀνόματι Χριστῇ τῇ ἐν τῇ ἡμέρᾳ κύριος ἔρωτας.

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—ἔρχεται υἱὸς τοῦ θανάτου.
διδάσκαλε, εἴδομεν τινα εἰν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὡς οὐκ ἀκολούθησαν ἡμῖν, καὶ ἐκβάλλομεν αὐτοῖς οὕτως ὡς οὐκ ἠκολούθησέν ἡμῖν. ὦ δὲ Ἰησοῦς εἶπεν· μὴ κωλύετε αὐτούς· οὔδε ὁ γὰρ ἔστιν ὃς ποιήσει δύναμιν ἐν τῷ ὀνόματί μου καὶ δυνητέαται ταχέως παρακολουθῆται με. (Luke 9:49) Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· ἐπιστάτα, εἴδομεν τινα εἰπὶ τῷ ὀνόματί σου ἐκβαλλοντα δαιμόνια, καὶ εἰκόλοσαμεν αὐτοῖς, ὡς οὐκ ἀκολούθησεν μεθ' ἡμῶν. (Luke 10:17) Ἐπέστειλαν δὲ οἱ ἐφαρμόκοι μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν εἰν τῷ ὀνόματί σου. ὑποτάσσεται ἡμῖν ὑποτάσσεται, καὶ ὑποτάσσεται ὑποτάσσεται ὑποτάσσεται ὑποτάσσεται. (Luke 10:20) Here we have, apparently, no choice in the use of ἐν and ἐπί. Passing that, we note in the first passage quoted, that not all could thus use the name of Christ. (Compare in Acts 13:13-16, the futile and disastrous attempt of the sons of Seemoa to use the name of Jesus as a demimonic.) 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 the name, were not written in Heavens. They had received an outward work 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: ᾿Αργύριοι καὶ ἱερεῖς οὐχ ὑπάρχει μοι ὅ ὁ δὲ ἦχω, τούτο γὰρ δέως ὑπέμενεν ἐν τῷ ὄνοματι Ἰησοῦ Χριστοῦ τοῦ Ἡσυχαίου περιπάτει. Acts 4:7 — καὶ συνήχεσαν αὐτοῖς ἐν τῷ μέσῳ ἐπινοθάνοντο ἐν πείζου διψάμει ᾿Ω
In the passages previously examined, those casting out demons worked in εἰς ἐπὶ τῷ ὄνομα Χριστοῦ, but here Peter tells the man to act in τῷ ὄνοματι Ιησοῦ Χριστοῦ. The examinees of Peter and John act in ποιῶ ὄνοματι they acted, and Peter answers that the man stands before them well in τῷ ὄνοματι Ιησοῦ Χριστοῦ; hence, both healed and healed acted in τῷ ὄνοματι Ιησοῦ Χριστοῦ. See, now, Acts 4:16–18 ἔφωνεν τί ποιήσωμεν τοῖς ἀνθρώποις ταύταις; ὅτι μὲν ἐὰν ἀνασκότιν ἄμετρον δένουν δὲ αὐτῶν, πάσας ταύτις κατοικοῦσιν Ἰερουσαλημ φανεροί, καὶ εἴ τι δυνάμεις ἃ ἀφέσωμεν ἀλλ' ἵνα μὴ ἐπιπλεσθῶ καὶ ἄνεργης ἐστὶ τῷ λαῷ, ἀπειλοῦμεν ἃ ποιῶ θα μὴ κεῖτι λαλεῖν ἐπὶ τῷ ὄνοματι
The apostles were charged not to speak επί τῶν ὄνομάτων Ιησοῦ, but Paul spoke εἰς τῶν ὄνομάτων Ιησοῦ. Other men asked Peter and John εἰς ποῖω ὄνοματι
they worked, but charge them not to speak ἐπὶ τῶν ὄνοματι Ἰησοῦ? 

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 ἐπὶ τῶν ὄνοματι Ἰησοῦ, while Paul speaks ἐν τῶν ὄνοματι Ἰησοῦ? 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 ἐλέησονται ἐπὶ τῶν ὄνοματι μου λέγοντες ἐγώ εἰμι ὁ Χριστός, καὶ πολλοὶ πλανήσουσιν.


False Christs come ἐπὶ τῶν ὄνοματι
Χριστοῦ. They present themselves for Christ. They speak for Christ. Their words are the words of a Christ-counterfeit spirit, in their case, against which he warns the disciple—but they are acting, speaking, as the Christ, and this is to come ἐπὶ τῷ ὀνόματι Χριστοῦ. In John 4:13, we read that Jesus was baptizing, although Jesus himself baptized not, but his disciples. The agents were baptizing for him. The disciple baptized instead of Jesus, and so were baptizing ἐπὶ τῷ ὀνόματι αὐτοῦ. So in Acts 2:38—Πέτρος δὲ πρὸς αὐτοὺς μετανοήσατε, ἐρρυθηκαί, καὶ βαπτίσθητε ἐκαστὸς ἵματι ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ. And they were baptized in the name of the Lord, and he gave commandments to them. 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. ἐπὶ τῷ ὀνόματι.
Ἰησοῦ Χριστοῦ. 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 εἰς τῷ ὄνομα τοῦ ᾿Ιησοῦ Ἰησοῦ. He may find help here in John 16:23—ἀνεκρίθη ὁ ᾿Ιησοῦς εἰπὼν ὑμῖν, καὶ ὁ πιστεύεις τὰ ἑργα ἡ ἐκ τῶν ὄνομας τοῦ πατέρος μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.

John 14:10—οὐ πιστεύεις ὅτι ἐγώ ἐστιν ὁ πατὴρ καὶ ὁ πατήρ ἐστιν ἐμοί. ὁ πατὴρ ὁ ἐν ἐμοί μένει περί ἐμοῦ, ἐν ἐμοί μένει τὰ ἑργα αὐτοῦ.

Jesus worked εἰς τῷ ὄνομα 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 his works. So, that a man may work εἰς τῷ ὄνομα ᾿Ιησοῦ Ἰησοῦ, he must be in Christ.
and Christ in him, and he will not work from himself, but Christ abiding in him will do His works. John further explains this condition in his epistle. "Thou 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" (1 John 4:16). And, "If we love one another, God abideth in us, and his love is perfected in us." (1 John 4:13). It is not, therefore, until Christ is formed in him, so that the man works in newness of the 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 ἐν τούτῳ ὁ ἁπλὸς ἢ χάρισμα. He then works out as God works in him both to will and to do the pleasure of God.

Now clearly all this is
understood, and, therefore, how much the phrase may mean to any particular individual, is, 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 ἔρχεται Ἰησοῦς ἐκ τοῦ θεοῦ, it is much more? The Jews ask εἰ ποιεῖ ὁ ἄνθρωπος ἀγαθόν. 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 prince of demons? the Spirit of God? But in their preaching the council see the apostles carrying on, instead of Jesus, the work?
they had long sought to check;
they forbid them to speak εἰς τὸ ἐνόρματι Ἰησοῦ. So Christ was εἰς Ἰησοῦ
Luke 24: 44-καὶ χρεῖον ἔχει εἰς τὸ ἐνόρματι αὐτοῦ μετανοιαν εἰς ἀρεσκὴν ἀρατίως εἰς
πάντα τὰ ἔθνη.
His work will not cease because
he leaves the world and goes
unto the Father. Others shall
take his place. The gospel
will still be preached. But
not always εἰς τὸ ἐνόρματι Ἰησοῦ
Χριστοῦ. Some preach Christ of
evil 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
days of Timothy, “I have no
man admonished who will care
tly for your state. For all
seek their own, not the things of
Jesus Christ” (Phil. 2: 20-21). Thus,
there is a preaching εἰς τὸ ἐνόρματι Ἰησοῦ Χριστοῦ which is not
εἰς τὸ ἐνόρματι Ἰησοῦ Χριστοῦ. That
Paul should speak in τῷ ὐνόματι. Ἡ ὑστ., 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 ὑοματιῶν Ἰησοῦ. So in Acts 16:18—συνάντησε σὲ Πάυλος καὶ ἐπιστρέψας τῷ πνεύματι εἶνε· παραρρέλλω σοι ἐν ὑνόματι Ἰησοῦ Χριστοῦ ἐκείνων ἀν' αὐτος καὶ ἐκέλθην αὐτῷ τῇ φω. 2 Thes. 3:6—Παραρρέλλομεν δὲ ὑμῖν, ἀσέληρι ἐν ὑνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, περιέλθω ὑμᾶς ἀπὸ πάντος ἀσέληρου ἀτάκτους περιπατοῦντος καὶ μὴ κατὰ τὴν παραδοσίαν ἡ παρελάσοσαν παρ' ἡμῶν.

The Spirit of the Master acts in Paul in all things. Not of himself, or for himself, his life, and his own words, but Christ, and Christ alone. Christ is the model of holiness; and his every word and action, and Christ, is the model of holiness; and his every word and action, Christ commands,
Christ works. So the churches are instructed; in discipline, in thanksgiving, in all things. 
1 Cor. 15:35-36: μὴ πᾶρ ἄνδραν τῆς σωματικῆς, πάρων δὲ τῶν πνευμάτων, ὡς κέρια ἢ ψαρίων τὸν οὐτως τοῦτο καταφρασάμενοι, ἐν τῷ ὑπόματι τοῦ κυρίου Ἰησοῦ συναχθέντων ὕμων καὶ τοῦ ἑαυτῶν πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ παραδοσάρῃ τῷ τοιούτῳ τῷ σατανᾷ εἰς ὑδάθειν τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐντὸς ἡμέρα τοῦ κυρίου Ἰησοῦ.

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

 Eph. 5:20—σὺν καρποῖς τοῖς πάντοις ὑπὸ πάντων ἐν ὑποματία τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί.
Col. 3:17—καὶ πάν ὦ τε ἐν ποιῆτε ἐν.
λόγῳ ὧν ἐν ὄρματι Κυρίου Ιησοῦ, εὐχαριστοῦτε τῷ Θεῷ
πάτερ καὶ αὐτῷ.
Thanksgiving to God shall spring out of the fulness of
the 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
ὀνόματι τοῦ κυρίου Ιησοῦ Χριστοῦ (10:45:31),
his every act must henceforth
be ἐν τῷ ὀνόματι Ιησοῦ 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 ὀνόματι
Ιησοῦ Χριστοῦ. He lives, like
Paul, in faith from the Son
of God. It is this faith which enables the same man to walk in τῷ ὄνομα Ἰησοῦ Χριστοῦ. It is this faith that saves the sick ministered to in τῷ ὄνομα του Κυρίου (Jas. 5:14-15). Cornelius and his friends who have already received the Spirit are directed to be baptized in τῷ ὄνομα Ἰησοῦ Χριστοῦ (Acts 10:48). The disciples may speak of casting out demons either in ὅν τῷ ὄνομα Ἱωσίφου, because, while there is a difference in the thought, either thought is applicable. But when Jesus says that no one doing a mighty work ἐν τῷ ὄνομα του Ἰησοῦ, can quickly speak evil of him, he uses ἐν τῷ for a purpose. Also in Mark 16:8: καὶ ὃς ἐὰν δεῦται ἐν παιδίῳ τοιούτῳ ἐν τῷ ὄνομα του, ἐμε δεῦται. Mark 7:37 ἀς ἐν τοῖς παιδίωι τῶν εὐδοκεῖται ἐν τῷ ὄνομα του, ἐμε δεῦται καὶ ὃς ἀς ἐμε δεῦται, εἰκ ἐμε δεῦται ἀλλὰ τὸν ἀποστέλλων ἐμε.

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 11:12).

The persons mentioned in Matt. 2:13, use neither construction, because they have neither thought in mind. It is not the whole man that he work, it is not the whole power is manifested, whose glory is magnified through them; it is what they have accomplished through this means, that fills their thoughts surely enough to entitle them to salvation — and the instrumental relative expresses this thought.
18

Now different the Spirit of
Mark 9:41—δὲ γὰρ ἐν πνεύμα ἤματος
πνεύμα ῥαθεός ἐν ὑπομονή μου, ὡς Ἡσιοτὸν ἐστὶ, ἀμὴν λέγω ἔτι οὗ μὴ ἀναλείπῃ ἐκ μεθόρις αὐτῶν.
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
To fair."

The works that shall not
be burned in the day of fire
trial are those which are
wrought in ὑπομονῇ Ἡσιοτῇ Ἡσιοτῇ. Gia, even though
upbraid shall fall upon a
man in ὑπομονῇ Ἡσιοτῇ, he is
yet blessed that the Spirit of
glory and the Spirit of God
rests upon him (1Pet. 3:17). But
we turn to John 14:13-14—καὶ ἐὰν ἀναθῇ ἐν τῷ ὑπομονῆς ὑπομονῆς, ἑώρω.
The passage you've mentioned is one of 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 solely
tried when the thing fails to appear. Let these test themselves. Did they ask for something to spend in their pleasures (Eze 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,
happiness, 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. Now 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 we 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 earthly cross lights perplexed, we crave the thing that should not be, God reading right our erring text.

Give εἰς τῷ ὄνομα Ιησοῦ Χριστοῦ what we would ask could we see."

How is it in John 14:14? — ὅ δὲ παρακλήτου, τὸ πνεῦμα τὸ ἀγίον ὁ πέριπερ τῇ πατρί ἐν τῷ ὄνοματί μου,
And he that shall come after you shall be mightier than I am: he shall be the stem of my root.

Is not the sign of his coming in τὸ ὄνομα Ἰησοῦς, "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. 2:9-10, and read, σὺ καὶ ὁ Θεὸς αὐτὸν ὑπερήφανον καὶ ἐκαρπάζω τὴν τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, ἵνα εἰ τὸ ὄνομα Ἰησοῦ Πάν γόνω κάρπω ἐποιείων καὶ ἐπιφευγώ καὶ καταθέτων? Shall a time come when all in heaven and earth and hell shall again be reconciled to God, having become partakers of the very Spirit of Christ? How, then, can it be fulfilled that all shall bow εἰ τὸ ὄνομα Ἰησοῦ, 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 ἐν ὄνομα, we shall find this expression used in three connections: with εὐνάγειν, with ἐβαπτίζετε, and with πεστεύειν. Of the first of these we have but one example: — Matt. 18: 20 — ὁ δὲ εἰσεν εἰς τὸ ἐπὶ τοῖς ἐν τῷ ὄνομα ἐκεῖ οἱ ἐκεῖ ἐν μέσῳ αὐτῶν.

Of the second, there are three: — Matt. 28: 19 — ἐπιτέλουσα τὰ τὰ ἐκαθαρίσατε πάντα τὰ ἑαυτῷ, ἐβαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁρίου πνεύματος.


John 1: 12 — ὅσοι δὲ ἐλάβοντο αὐτῶν, ἐδεικνύοντο τε καὶ τοὺς ἀδελφοὺς ἐξουσίαν τεκνών θεοῦ ἔχοντας, τοῖς πιστεύονταῖς εἰς τὸ ὄνομα αὐτῶν. John 2: 23—24 — ὅσοι δὲ ἦν ἐν τοῖς ἑρωδιώμοις ἐν τῷ πάσχα ἐν τῷ ἕορτῃ,
polloi ἐπιστέυσαν εἰς τὸ ὄνομα αὐτοῦ,
θεωροῦντες αὐτὸν τὰ σημεῖα ὑπὸ αὐτοῦ,
αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν
αὐτοῖς διὰ τὸ αὐτὸν ριζόσκειν πάντας.

John 3:18—ὁ πιστεύως εἰς αὐτὸν οὐ
κρίνεται, ὅμως πῖστευε ὑιὸς λέγεται,
ὁ τε πεπιστευκένς εἰς τὸ ὄνομα τοῦ
μονογενοῦς νῦν τοῦ Θεοῦ.

1 John 5:19—Ταῦτα ἔγραψα ἵνα
εἰδῆτε ὅτι ἡ τῆς ἐκείνης αἰώνιος,
τοῦ πιστεύουσιν εἰς τὸ ὄνομα τοῦ
νῦν τοῦ Θεοῦ.

Let us now note the conditions
suggested by the prepositions
we are studying. εἰ points to
a condition affecting the action
of the subject, and so, in a
manner, at least, participating
in it. ἐπὶ with the active,
suggests a condition inciting
the action of the subject, but
not the participation of its
object in the activity excited.
The object of εἰς indicates the
sphere of the activity of the
subject, with the entrance or
approach to it, in mind. If we compare Matt. 10: 20 with 1 Cor. 5: 3-5, where the same verb is used with ἐν τῷ ὄρῷ 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 ὄρῳ τοῦ κυρίου Ἰησοῦ. In the passage in Matthew, ἐς τῷ ὄρῳ ὄρφα give the object of assembling, fixing the limit of the possible activities of the assembly to matters pertaining to the name of Christ. ἐς 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 ἐς τῷ ὄρῳ, we must consider, not only the passage already quoted, but
also Rom. 6:3-8, where we have eis Χριστὸν θανάτου used in the same sense. others ἀπεθάνομεν τῷ ἀμαρτίᾳ, πῶς οὖν ἐφοροῦμεν εἰς αὐτῷ; ἢ ἄφυγε ὁ ἐστι θανάτος ὁ εἰς Χριστὸν θανάτου, εἰς τὸν θάνατον αὐτοῦ ἐστάσθημεν; 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 Χριστὸν θανάτου, as elsewhere by its equivalent, eis τὸ ὄνομα τοῦ Κυρίου θανάτου. Taking up the use of eis τὸ ὄνομα αὐτοῦ with πιστεύειν, we find in John 3:18, that the phrase, eis αὐτὸν, and eis τὸ ὄνομα τοῦ μονογενοῦς νικῶν τοῦ θανάτου, are equivalent. We shall, also, find in John 3:23-24, that some whose purpose turned toward this sphere, were not
trusted by Christ, and we may conclude, that, while, drawn by theuster of his deeds, they approached, they never heartly entered it. But we should compare these passages with 1 John 3:23, where we have the personal dative with πιστεύειν, καὶ αὐτῷ ἐστὶν ἡ ἐν τολῇ αὐτοῦ ἕνα πιστεύωμεν τῷ όνόματι τοῦ νέου αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους καθὼς ἔστιν ἐν τολῇ ἡμῖν. 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 inspiation of the action, πιστεύειν. There is a similar construction in Matt. 13:21—καὶ τῷ όνόματι αὐτοῦ ἔστιν ἐν πιστείᾳ. 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 τῇ πίστει τοῦ ὄνομα ἀυτῶ τούτων, ὡς Ἰησοῦς καὶ οἶδας, ἵστερέως τὸ ὄνομα ἀυτῶ, καὶ ἡ πίστις ἃ ἐστὶν ἐν ἀυτῶ ἐστὶν ἐν ὅληληρίᾳ ταύτην ἀνέπαυτοι πάντων ὦμων.

Now the parallel expression πίστει ἃ ἐστὶν ἐν ἀυτῶ shows that τοῦ ὄνομα ἀυτῶ is a genitive of source. In Gal. 2:20, we find a parallel construction, πίστει τῷ τοῦ νόμου τοῦ θεοῦ, which shows that faith in the Son of God and in his name, are the same; and by turning to Acts 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 ὄνομα may be unfulfilled, that service εἰς τῷ
óvóματι may be sincere, that absorption in doing τὸν ὀνόματι may leave emptiness of being ἐν τῷ ὀνόματι; may we also remember that sincerity of service ἐπὶ τῷ ὀνόματι, and purpose εἰς τὸ ὀνόμα προσθετείσθαι, faithfully pursued, must become a life ἐν τῷ ὀνόματι, springing from the source of life τοῦ ὀνόματος, a life both to and from him (τῳ ὀνόματι).

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