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The Use of the Term ὄνομα in the Gospel According to Matthew

Alvin Young

SHORT TITLE

THE USE OF "Ὄνομα IN MATTHEW

THE USE OF THE TERM

Ὄνομα

IN THE GOSPEL ACCORDING TO MATTHEW

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by

Alvin Paul Young

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Approved by: *Paul M. Bretscher*
29 April 1965   Advisor

John H. Elliott
30 April 1965   Reader

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INTRODUCTION

This study is an inquiry into the use of ὄνομα in the Gospel According to Matthew. It seeks to trace the background of the term ὄνομα and show the theological heritage that it possesses. With this background in mind, ὄνομα has been studied within Matthew with special concern for its use within prepositional phrases.

This study seeks to answer certain questions. For example: What is the background of ὄνομα for its theological meaning? How does Matthew use the background material to suit his purposes and the meaning of his gospel? Does Matthew use ὄνομα differently from the background sources? Is there special significance attached to ὄνομα within prepositional phrases? These and other questions will be discussed in this paper.

Two reasons have prompted this study to be limited in scope to Matthew. First of all, it was necessary to limit this study because of the limited time in which to finish it. But, secondly, Matthew yields a variety of uses of ὄνομα within prepositional phrases in a space that was manageable. In fact Matthew is the only synoptic gospel in which the important phrase εἰς τὸ ὄνομα occurs.

It has been found that ὄνομα signifies and summarizes the very essence and nature, actions, and deeds of an individual. This has been found to hold true in Matthew, especially when ὄνομα refers to the Trinity or to Jesus Christ within a prepositional phrase.

CHAPTER I

THE BACKGROUND OF THE TERM 'Ονομα FOR ITS USE IN MATTHEW

Introduction

In the thought of many people a name is not a mere label
of identification. It is an expression of the essential
nature of its bearer. In our present enlightened age we
tend to forget and neglect the historical significance of
the name. J. Fichtner points out, "In der alten Welt und
im Bereich der primitiven Religionen hat der Name eine vollere
Bedeutung als in der aufgeklärten Welt der Gegenwart."[1]

This fuller meaning includes the fact that name is an
essential part of personality. "Man könnte sagen, dass Leib,
Seele und Name den Menschen ausmachen."[2] Where there is no
name, there is felt to be no existence. The Babylonian
Genesis, cited by Herbert H. Gowen, states: "There was a
time when above the heaven was not named, below the earth
bore no name."[3] Thus, this passage assumes that heaven and
earth did not exist prior to the time when they had names.
It is inconceivable among primitive people that existence

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[1]J. Fichtner, "Name, Nameglaube," Evangelisches Kirchen-
lexikon, edited by H. Brunotte and O. Weber (Goettingen:
Vandenhoeck & Ruprecht, 1958), II, 1499.

[2]Hans Bietenhard, "'Ονομα ," Theologisches Wörterbuch
zum Neuen Testament, founded by Gerhard Kittel, edited by
G. Friedrich (Stuttgart: Published by W. Kohlhammer, 1954),
V, 243.

[3]Herbert H. Gowan, "The Name," Anglican Theological
Review, XII, Number 4, (April 1930), p. 276.

is possible for anything without a name.

Gerardus van der Leeuw makes this same point when he
states: "The names of things subsist before they acquire
a 'personality'; and the name of God is there even before
God exists."[4] When gods have names they receive personality,
history, and myth. A man who knows the name of God can call
upon Him and use that name for help and aid as if it were
God Himself.[5]

Names play an important role in all primitive thinking.
The name has power. This power or mana,[6] as it is called,
has a great deal of religious and magical associations.
That the name is a powerful instrument is a widely spread
phenomenon. It is one of those fundamental human reactions
which are found in similar forms throughout the world. It
is basically an instinctive reaction and not a proof of a
link between peoples.[7] This belief that the possession of
the name gives power applies to things, to persons, to spirits,
and, ultimately, to God Himself.

In a brief study on the subject of the name, Silva New[8]

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[4]Gerardus van der Leeuw, Religion in Essence and
Manifestation, (New York: Harper & Row Publishers, 1963),
I, 147. The original English edition was published in London
by Allen & Unwin in 1938.

[5]Bietenhard, p. 243.

[6]Ibid.

[7]Silva New, "Name, Baptism, and the Laying on of Hands,"
The Beginnings of Christianity, edited by F. J. Foakes-Jackson
and Kirsopp Lake (London: Macmillan and Co., 1933), V, 121.

[8]Ibid.

points out that in some tribes each member continues to entrust his real name to some material object such as a stick or a stone and then hides this container. The object of this process is to prevent an enemy from obtaining any knowledge of his real name that would enable the enemy to harm him.

There is a similar theory that if one shapes a doll of some material and gives it the name of his enemy and then destroys or mutilates it in some way, the same harm will be inflicted on the person whose name was given to the doll.[9] This theory is very obviously based on the belief that personality, essence, being, the very person, is enclosed and contained in his name. Further it is seen that the name can be separated from its bearer and transplanted into another object.[10] And finally, the knowledge of that name is the necessary item that grants power over the bearer of that name.[11]

Therefore, motivated by fear, peoples have tried to keep their names secret, and they have sought to change their names. Silva New[12] speaks of older people among primitive peoples who have the custom of taking a new name in old age

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[9]An adequate description of this theory can be found in William Seabrook, Witchcraft (New York: Harcourt, Brace and Co., 1940), Note especially pp. 18-20.

[10]Edmund Jacob, Theology of the Old Testament (New York: Harper & Brothers Publishers, 1958), p. 43.

[11]Bietenhard, p. 243.

[12]New, p. 121.

in the hope of gaining a new lease on life.

> Der Name ist also eine mit seinem Träger aufs
> engste verbundene Potenz, die über das Wesen des
> Trägers Aufschluss gibt; Aussprechen oder Anrufen
> des Namens setzt die in ihm enthaltene potentielle
> Energie um in wirkende Kraft.13

Gerardus van der Leeuw[14] describes very carefully the
process involved in the evolution of the significance of the
name (especially that of God). Man has actualized the ex-
perience of formless Power and purposeless Will by giving
it a name. "The name assigns to Power and Will a definite
form and some settled content."[15] And it is only by virtue
of their names that gods attain to story and myth.[16] In this
process the gods are not necessarily thought of as abstrac-
tions, but are concrete and even corporeal. The names of
the Egyptian god, Ra, were regarded as his limbs. "It is
Ra, who as the lord of the ennead created his names. Who
then is this? It is Ra, who creates his own limbs."[17]

Van der Leeuw goes on to say that since the name gives
structure and form to god and enables man to renew his ex-
perience of god, "that is why man longs to know the god's
name. Only when man knows the name of god can he begin to
do something with his deity, live with him, come to some

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[13]Bietenhard, p. 243.

[14]van der Leeuw, I, 247.

[15]Ibid., p. 148.

[16]Ibid.

[17]Ibid.

understanding, and--in magic--perhaps even dominate him."[18]

Therefore, it was necessary to know the name of the deity in order to make contact with him. In view of this the Roman custom of distinguishing between gods that were di certi and incerti makes sense. They knew the names of the former and could invoke them. However, the latter were the unknown deities for which allowance must be made in order to guarantee no interference from any power.[19]

In Egypt it was possible to have a hymn that consisted of two phrases: "Awake in peace; thine awakening is peaceful," while the rest of the hymn consisted of twenty-nine names. This hymn was directed to the gods. The number of names is an incredible attempt to cover all the gods so that none could prevent the prayer.[20] Consequently, knowing the name of god is very important for virtually all peoples.

Name is the essence of the soul. Therefore, naming is equivalent to bestowing a soul. Among Germanic peoples the father's act of naming a child was regarded as the birth itself.[21] This principle is important among primitive peoples in acts of renewal. When they become new people in a sacred rite many take a new name. This means that they have entirely

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[18]Ibid., p. 149.

[19]Ibid.

[20]Ibid.

[21]Ibid., p. 287.

put aside and even forgotten about their old existence. A
new name makes them new persons. Among peoples who receive
a new name as part of an initiation into a new life are the
Amandebele of South Africa, the Tasmanians, and the Hindus
in their Upanayana ceremony. In Frisia in the Netherlands,
men, leaving home to seek work, receive an additional name.[22]
Thus it is clear that the concept name is very significant
in the thought of mankind. Many of the thoughts discussed
above will find repetition in the succeeding paragraphs in
which we shall delve into the background of the biblical con-
cept ὄνομα.

Classical and Hellenistic Greek

Ὄνομα (name) is used a great deal in the literature
of the Greeks. Likewise it has come to possess a wide variety
of meanings. Hans Bietenhard declares that "ὄνομα ist in
der ganzen Profangräzität sehr häufig."[23] Ὄνομα is a common
word. Its ordinary and most frequent meaning is the name of
a person or thing. Homer usually restricts ὄνομα to the
name of a person (ὄνομα τίθεσθαί τινι Odyssey 19. 403, 406).
Each person has a name which is given to him by his parents
(Odyssey 8. 550-554). In this process of name-giving there
was a conscious effort to obtain a good omen.[24] A stranger

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[22]Ibid., p. 197 for more details on these examples.

[23]Bietenhard, p. 243.

[24]Ibid.

was required to give his name if he expected to have the right
of hospitality (Odyssey 9. 16-20). Bietenhard continues:

> Der Name ist Wesensbestandteil des Menschen: erst
> wenn der Name verschwunden ist, ist das ganze Wesen
> des Menschen vernichtet (Odyssey 4. 710). Namenlos
> (ἀνώνυμος) zu sein, gilt Herodotus IV 184 als
> abnorm.[25]

The papyri also amply illustrate this primary use of name.[26]

As was mentioned above, there was considerable stress
laid on the giving of a name that would have a good omen
attached to it. From this point it is a logical, if not
inevitable, step to view ὄνομα as reputation or fame.
To have a good name was important. A person was known by
his name. Thereby name itself comes to stand for reputation
or fame. This use of ὄνομα is also common. It occurs
in various places in classical literature, for example:
Odyssey 13. 248, Herodotus 1. 71, Plato, Hippias Major 281c,
Thucydides 2. 64. 3, and Strabo 9. 1. 23.[27]

Ὄνομα can also be used in opposition to a thing.
Here it would mean the name itself and nothing else. It would
stand in contrast to the real person or thing. Ὄνομα is
contrasted with ἔργον (Euripedes Orestes 454); with
πρᾶγμα (Demosthenes Orationes 9, 15); and with φύσις

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[25] Ibid.

[26] Consult James H. Moulton and George Milligan, The
Vocabulary of the Greek Testament (Fourth edition; London:
Hodder & Stoughton, Ltd., 1957), p. 451.

[27] Henry G. Liddell and Robert Scott, A Greek-English
Lexicon (Ninth edition revised; Oxford: Clarendon Press,
1958), p. 1232.

(Thucydides IV 60, 1).[28]

Another significant use of ὄνομα is that it can equal the person or thing itself. In Euripides Iphigenia Taurica 905f: τὸ ὄνομα τῆς σωτηρίας λαβόντες is synonomous with τὴν σωτηρίαν λαβόντες . Examples for this can be found in the papyri also.[29] Gustav A. Deissmann points out an example of this in the Flinders Petrie Papyri II, II. 1, in which someone makes a petition in the name of the King. The name of the King in this case is the essence of what he is as ruler.[30]

Ὄνομα also can denote property or possession. In the Oxyrhynchus Papyri II. 247 there is an example of a man registering certain property (ὄνομα) on behalf of his brother. In another papyrus, Berlin Griechische Urkunden I. 256, we read: Τὰ ὑπάρχοντα εἰς ὄνομα δυεῖν --"that which belongs to the property of the two." The papyri further speak of "the interest debited to my possession" (ὀνόματί μου -- Oxyrhynchus Papyri III. 513).[31] Ὄνομα is a rich concept and is used with reference to bank accounts (Oxyrhynchus Papyri 126. 8), in registers of title deeds (Griechische Urkunden zu Leipzig 3. ii. 25), and in tax receipts (Bodleian

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[28]Bietenhard, p. 244.

[29]Moulton and Milligan, p. 451.

[30]Gustav A. Deissmann, <u>Bible Studies</u>, translated from German by A. Grieve (Edinburgh: T. & T. Clark, 1909), p. 146.

[31]These examples are found in Moulton and Milligan, p. 451.

Ostraca II. 39).[32]

ʾΌνομα is a concept which contains power--power to work wonders. This is very important for magic. Deissmann[33] says that the formula, "I adjure you by the name," is very frequently used. Often a magician will pronounce even the unutterable, sacred name of God in order to gain control of spirits and demons. This is one of the most important ideas of magic.[34]

Knowledge or recognition of a name brought power over its bearer. With this in mind it is easy to see why a magician would request the name of demonic spirits as Deissmann illustrates from the Great Magical Papyrus in Paris.[35] Knowing the name of a demon or spirit would submit that demon to the power of the magician who knew its name.

In an Egyptian story of the power of the name, much the same point is demonstrated. Isis plots to learn the secret name of Re, hidden in the divine breast. Under the torture of the poisonous bite of a serpent the god reveals the name so that Isis is able to steal his sovereignty.[36] Thus to

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[32]These examples are from Liddell and Scott, p. 1232. Liddell and Scott further point out some rare uses of with reference to grammar. It can mean a phrase, an expression, a word, a noun, or an adjective.

[33]Deissmann, Bible Studies, p. 281.

[34]Ibid., p. 288.

[35]Gustav A. Deissmann, Light from the Ancient East, translated from the German by L. Strachan (New York: George H. Doran Co., 1927), p. 261.

[36]Gowan, p. 281.

know the god's name is to have power over him. If anyone
knew the god's name and would speak it or command something
by it or pray by means of it, his word or request would be
fulfilled.

The name of god appears as a powerful force in the
magical papyri. Bietenhard sums this up in the following
paragraph.

> Der Name des angerufenen Gottes wirkt durch sich
> selben; er ist ein Machtwesen, eine Hypostase des
> Gottes, die, angerufen, in Bewegung und Wirkung
> gesetzt wird. Wir haben es hier wohl mit ausser-
> griech, dh jüdischem Einfluss zu tun. Der Gott
> ist selbst der Name: "duc bist der heilige und
> der starke Name, der geheiligt ist von allen
> Engeln. . ." (Preis. Zaub. I 112). Der angerufene
> geheime Name dringt durch alle Himmelswelten bis
> zur Erde hindurch (ebd I 12). Vor dem Klang
> dieses Namens öffnet sich die Erde, Flüsse und
> Felsen bersten, die Dämonen zittern und fliehen
> (ebd I 84; II 122. 145). Durch die Aussprache
> seines grössten Namens hält der Gott die ganze
> Welt fest (ebd I 38). Götter werden geschaffen,
> wenn der grosse Gott das ὄνομα μέγα καὶ θαυμαστόν
> ausspricht. Der Myste selber hat Schutz oder wirkt
> "um des Namens willen."[37]

The Old Testament (Septuagint)[38]

The name concept occurs frequently in the Old Testament
writings with a great deal of significance. Of the occur-
rences of ὄνομα ,[39] almost all translate the Hebrew word
שֵׁם. שֵׁם of the Massoretic text and ὄνομα of the LXX

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[37]Bietenhard, pp. 250-251. Preis. Zaub. refers to K.
Preisendanz, Papryi Graecae Magicae, p. 1928ff.

[38]Septuagint referred to hereafter as LXX.

[39]Approximately 1000 occurrences, 100 of which are in
the Apocrypha. Bietenhard, p. 261.

are quite similar and mean virtually the same thing. How-
ever, there are cases where ὄνομα is used in the LXX to
translate other Hebrew words besides שֵׁם.[40] Furthermore,
there are other places where שֵׁם is not translated with
ὄνομα in the LXX.[41] The most frequent meaning of שֵׁם
when it is not translated by ὄνομα in the LXX is fame,
glory, or reputation.[42]

Deissmann has suggested[43] that the particular coloring
of ὄνομα in the LXX is due to the vocabulary and speech of
the environment of those who set forth the LXX, and that it
was not borrowed first from the Hebrew. It certainly was
convenient for those who were translating the Hebrew Scrip-
tures into Greek to have a ready-made term at hand which
could capture and transmit the שֵׁם -concept of the Hebrew.
Thus ὄνομα reproduces the meanings and usages of שֵׁם.

All of the usages of ὄνομα in the LXX can be summed up
as in some way relating to the essential being of the object
named. The most common and most frequent usage of ὄνομα
is, of course, of the names of persons and things. Ὄνομα
is used with reference to rivers (Gen. 2:11,13); to animals
(Gen. 2:19,20); to cities (Gen. 4:17); and to people (Gen. 3:20;

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[40]For example: זָכַר - Deut. 25:19; נָקַב - Gen. 21:23; שֵׁמַע
- Gen. 29:13; and שָׁמַע - Jos. 6:27.

[41]For example: Jos. 56:5; Deut. 26:19; Zeph. 3:19f.

[42]Bietenhard, p. 261.

[43]Deissmann, Bible Studies, p. 146.

5:2). However, as was indicated earlier,[44] name-giving is
significant, especially in ancient times. Names had meanings
and were designed for special purposes. What is stated in
1 Sam. 25:25 about Nabal, "As is a person's name so is he,"
holds true for the whole Old Testament. The name of a person
signifies the person. It establishes his identity and is
part of him. Old Testament names had meaning for the lives
and acts of the people. We think of Eve (Gen. 3:20) as the
mother of all living; of Noah (Gen. 5:29) as one who brings
relief; and of Babel (Gen. 11:9) as the place where God caused
confusion of language to reign. Often God changed the names
of people when their task would be new and different. For
example Jacob becomes Israel; Abram becomes Abraham; and
Sarai becomes Sarah.

The name is so much a part of the person that existence
is not possible without a name (Gen. 2:18-23; 27:36). "The
name puts the personality of its bearer into a usable formula,
it embraces his being."[45] The principle of name equals per-
son is carried out to the point where ὄνομα can actually
be used in place of persons or people. "Ὄνομα is used by
itself to mean persons in Num. 1:18,20; 26:53,55. Alan Hugh
McNeile[46] states that ὄνομα is used quite often to mean

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[44]Supra, pp. 5 and 7.

[45]Werner Foerster and Gottfried Quell, "Lord," Bible Key
Words (London: Adam & Charles Black, 1958), VIII, 59.

[46]Alan Hugh McNeile, The Gospel According to Matthew
(London: Macmillan and Co., Ltd., 1957), p. 141.

person. It cannot be said to be unusual.

Now, by extension of the above principle, it is easy to understand how ὄνομα can also mean reputation or fame. For in a very real sense one has a good name or a bad name. Maybe it would be more appropriate here to say that one is a good name or is a bad name, since name is equivalent to one's very being. A good name is more desirable than great riches according to Prov. 22:1. It is better than precious oil (Eccl. 7:1). A good name could gain a person a variety of advantages. The people at Babel (Gen. 11:4) were seeking to make a name for themselves. However, God promised to make Abraham's name great (Gen. 12:2).

What was true of God's people was also true of God Himself. God's being is concentrated in His name. His name is the quintessence of His person and the bearer of His power. It gives a concrete form to all that can be perceived in God. The name of God is a numinous force, mighty and feared—as is God Himself.[47] Andrew B. Davidson[48] shows that when the name is used absolutely of God's name, it describes His nature as revealed, as finding outward expression. When Psalm 8 says: "How excellent is Thy name in all the earth," it is referring to the revelation of God Himself to the world. God's name is His revealed character among His people. Israel

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[47]Foerster and Quell, p. 59.

[48]Andrew B. Davidson, The Theology of the Old Testament (New York: Charles Scribners' Sons, 1914), p. 37.

clearly understood by the name of God the being of God in
the sense of the living, awe-inspiring presence of God. In
Jer. 32:20, where God is portrayed as making Himself a name
by all His actions toward Israel, God is said to be revealing
Himself and becoming present in the world. In Ex. 23:21 God
sends an angel to protect Israel on the exodus. They are
admonished to listen to the angel and obey him because God's
name is in him. The implication is that God Himself is with
them in this angel because God's name is in the angel.

God's name guarantees His presence among Israel. God
dwells in the Temple by means of His name. However, He is
not bound to the Temple. God lets His name dwell in the
Temple where the people can find Him, though God continues
to dwell in heaven.[49]

There is a development of name-theology in the Old Testa-
ment. There is movement from the name of God as a term used
in addressing and calling upon God to an hypostatizing of
the name concept as an independent, powerful being. Bietenhard
summarizes this development as follows:

> im Zeugnis der vordeuteronomischen Zeit ist der Name
> Jahves wesentlich Benennung Gottes, der sich (und
> seinen Namen!) kundgetan hat und sich von den Seinen
> anrufen lässt, um sie zu segnen und zu schützen und
> ihnen auf mancherlei Weise gegenwärtig zu sein.
> Daneben bahnt sich schon in dieser älteren Zeit eine
> Verwendung von יהוה שם an, die nicht mit dem
> Anrufen oder Aussprechen des Gottesnamens zusammen-
> hängt (שם als Ruhm, Ehre Jahves, als Wechselbegriff
> für ihn, vielleicht sogar als selbständige Offenbarungs-

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[49]2 Sam. 7:13; 1 Kings 3:2. This is especially true
of the Deuteronomist.

form). Im Deuteronomium treten Jahve selbst--als
im Himmel wohnend--und der am Kultort lokalisierte
Schem gewissermaszen als sein irdischer Stellver-
treter deutlich auseinander. Dieses Theologumenon
erleichtert wohl mit die in der darauf folgenden
Zeit häufiger zu beobachtende Verwendung von שֵׁם
יְהֹוָה als Wechselbegriff zu Jahve gegenüber ver-
hältnismäszig selbständigen Machtwesen an.[50]

In Deuteronomic theology we are well on the way to the hypo-

statizing of the name of <u>Yahweh</u>. It had limited existence

in earlier writings. In the Deuteronomic writings <u>Yahweh</u>

has chosen a place of dwelling for His name. He is said to

dwell in the Temple (Deut. 12:5; 1 Kings 9:3; 2 Sam. 7:13),

in the sanctuary (2 Chron. 20:8; Ps. 74:7), and in Jerusalem

(1 Kings 11:36). Wilhelm Heitmüller[51] minimizes this

dwelling by saying that <u>Yahweh</u> does not really take up

residence in the Temple, but is merely invoked there by

name. His name represents Him there as the priests use it.

However, our brief Old Testament study would disagree with

Heitmüller and follow Edmund Jacob on this point when he says:

> The shem, in Deuteronomic theology, is an attempt
> to give permanent expression to faith in a <u>deus
> revelatus</u>: by his name Yahweh dwells in the Temple
> and will only leave at its destruction (compare
> Jer. 7:12).[52]

Since the name concept signifies the very being of its object,

as has been shown above, it is the very God Himself who dwells

in the Temple when the Scriptures state that His name dwells

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[50]Bietenhard, p. 258.

[51]Wilhelm Heitmüller, <u>Im Namen Jesu</u> (Goettingen:
Vandenhoeck & Ruprecht, 1903).

[52]Jacob, pp. 83-84.

there.

In post-deuteronomic times there is a continued strength-
ening of the name concept as an independent being. The name
of Yahweh becomes interchangeable and synonymous with Yahweh
(Job 1:21; Deut. 28:58; Is. 48:9; Ez. 20:44; Amos 2:7).
Passages in which name has become completely independent occur
more and more often (Zech. 14:9; Ps. 8:2-10). The name of
Yahweh becomes a substitute for Yahweh and operates with the
force of an appearance of Yahweh. In Ex. 23:19ff. the name
represents God's presence and reality with the people and His
ability to lead them without abandoning His transcendence.
In Is. 30:27 the name comes from afar and performs acts nor-
mally only said of Yahweh. Therefore, God can act by His
name just as well as by His angel or kabod. In other words,
since the name of God is God Himself, the name has power.

The name has power to act. The name of God can be invoked
by man as a source of actual help and aid (Ps. 54:1). The
name assures prosperity for David (Ps. 89:25); it protects
(Ps. 20:1) and grants power over enemies (Ps. 44:5). God's
name is a strong tower (Prov. 18:10) which is greatly to be
feared among the nations and among those who profane the name
(Mal. 1:11,14; 2:5). Thus it was important to know God's name.
God's name was a power both dangerous and beneficent. Knowing
His name meant to be on good terms with Him and under His care
and protection.

The name concept also has to do with possession. To be
called by anyperson's name is to be his property. And anyone

who called out his name over some object thereby claimed
possession of it. In 2 Sam. 12:28 possession of a city is
established in this way. In Ps. 49:12 land is possessed,
and in Is. 4:1 a man claims his wife by this process. We
recall, too, Adam's naming of the animals in Gen. 2:19f. by
which he established his lordship over them.

In much the same way, to be called by Yahweh's name is
to be His people and to have His special protection (Deut.
28:10; Jer. 14:9; Is. 63:19). Yahweh gave Israel its name,
thereby making it His possession (Is. 43:1). It was a ter-
rible thing even to contemplate a time or situation when the
nation would no longer be called by the name (Is. 63:19).
Amos 9:12 speaks of the restoration of the remnant in terms
of those "who are called by my name." Is. 62:2 speaks of
salvation as being called by a new name. And to have an
eternal name was equivalent to restoration and vindication
(Is. 63:12; 56:5).

To summarize this brief Old Testament study of the name
concept, we can say that the name always expresses the es-
sential nature of a being. It is not a mere label or identi-
fication tag. It is the very being of its object. In the
case of God, it "manifests the totality of the divine presence
even more than an angel, the face or the glory."[53] The name
is the object of worship (Gen. 12:8; 13:4; 21:35), of love

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[53]Ibid., p. 85.

(Ps. 5:11), of praise (Ps. 7:17), of fear both by God's people
(Ps. 86:11) and by the heathen (Ps. 102:15). God's name is
truly God's presence on earth (Ex. 20:24). His name has power
to forgive (Ps. 79:9), to save (Ps. 54:1), to bless (Num. 6:27),
to help (Ps. 124:8), and to punish (Is. 30:27). Finally,
those who are called by God's name are His possession and
property.

Apocrypha and Pseudepigrapha

Bietenhard[54] concludes that the ideas of the name of God
which were encountered in the later writings of the Old Testa-
ment have been picked up and continued in the literature of
the Apocrypha and Pseudepigrapha. The Apocrypha and Pseud-
epigrapha exhibit the same usages and meanings for the term
ὄνομα as does the LXX.

Again the name bears personal existence. In Sirach 44:14
name is the existence of a person in that the name lives on
in his descendents. Similarly, Sirach 46:12 speaks of the
names of those who have been honored as living again in their
sons. With reference to Enoch's translation, in Enoch 70:1-2,
we read that his name was raised aloft, and that his name
vanished from among them. Here name is Enoch's person. Name
also denotes reputation (Tobit 3:15; Sirach 40:19; 41:12-13).

Power is attributed to the divine name. The heaven and
the earth were created and set in order by the "terrible and

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[54]Bietenhard, p. 266.

glorious name" (Prayer of Manasses 2-4). R. H. Charles
points out, "The name was often mentioned as the embodiment
of power and attributes. Compare Baruch 3:5."[55] There are
a whole series of places in which the name of God is a
mysterious mighty power, which is revealed to man by angels.
One swears by the name (Jubilees 36:7); it is an oath it-
self (Enoch 69:13); and with this name and oath everything
in heaven and earth was created (Enoch 69:13-21; Jubilees 36:7).
Bietenhard puts it this way: "Der im Schwur gennante geheim-
nisvolle Gottesname ist die den Kosmos schaffende und
erhaltende Kraft, eine hypostase."[56] Walther Eichrodt fur-
ther points out that the divine name was of service against
spirits and demons. An oath by the secret name of God was
exceptionally effective (Enoch 69:14ff.).[57]

The name of God is frequently a synonym for God Himself.
Wisdom of Solomon 10:20 refers to singing hymns to the holy
name. In Sirach 39:35 the name is the object of praising and
blessing. This idea occurs also in Enoch 39:13 and Song of the
Three Children 3:30. The name of God is spoken of as dwelling
in the Temple, but this occurs only in the Book of Jubilees
(32:10; 49:21). This is the same as the Deuteronomist's

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[55] Robert Henry Charles, The Apocrypha and Pseudepigrapha
of the Old Testament (Oxford: Clarendon Press, 1913), I, 620.

[56] Bietenhard, p. 266.

[57] Walther Eichrodt, Theology of the Old Testament,
translated by J. A. Baker (London: SCM Press, Ltd., 1960),
p. 219.

concept of the name. In several places the name is used as
a substitute for the divine name, Yahweh (for example, Sirach
23:10; Wisdom of Solomon 14:21).

Another aspect of the name concept in this literature
is that the name of God affords protection over the people
and the objects which are called by His name. In 2 Esdras
10:22 Israel is said to be called by the name. Those who
are called by the name are delivered (Baruch 2:15); are saved
by His name (Enoch 50:2; 48:7); and overcome in the day of
trouble in the name of the Lord of Spirits (Enoch 50:2). In
1 Maccabees 7:37 the Temple is also included as called by the
name. On the basis of this, protection is sought for the
Temple. Finally, the name is described as a motivating power.
Remembering the name of the Lord God would turn the people
from their wicked ways (Baruch 2:32). Then in a crisis the
Lord is urged to remember his power and name as motivation
for deliverance (Baruch 3:5). "Remembering the name," then,
would be recalling God's mighty acts and promises as He had
revealed Himself. In view of these, man should be motivated
to repent and turn to God, and God would be moved to keep
His promises.

The Apocrypha and Pseudepigrapha, then, simply carry on
the emphases of the Old Testament. The name is the very being
of God, which reveals God's acts and His character. The name
is a power by which God acts toward His people, especially in
making them His very own possession.

Judaism

Rabbinic Literature

In the rabbinic literature we find much the same type
of name-theology, as we have in the Old Testament. Basic to
the thought of the Rabbis is that name represents the very
essence of a person. It was very important to have a good
name. It is said that a person received one name from his
parents; by another name the people addressed him; and a third
name he attained himself.[58] Performing good works and ful-
filling the commandments makes a name great in the world
(Midrash on the Song of Solomon 1:3 (85a)).[59] In Midrash
on Ecclesiastes 7:1 (31a) it is said that a good name goes
from one end of the world to the other.[60] R. Jochanan said:
"It is good to depart out of the world with a good name"
(Berakhoth 17a).[61] One of the stipulations in quoting from
a Rabbi was that his name must be given. That way it would
be clear who originated the statement and how much authority
it should have.[62]

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[58]Herman L. Strack and Paul Billerbeck, Kommentar zum
neuen Testament (Third edition; Munich: C. H. Beck'sche
Publisher, 1961), II, 107. Hereafter referred to as Str-B.

[59]Ibid., I, 986.

[60]Ibid., II, 547.

[61]Bietenhard, p. 267.

[62]Ibid., Pirke Aboth 6,6.

With reference to God, we find that God is known by
His deeds. His names represent His deeds. His name is what
He does. Commenting on Ex. 34:5-6, R. Abba b. Memel said:
"God said to Moses, 'Thou desirest to know my name. I am
called according to my deeds.'" The Rabbi then goes on to
explain that as judge, God is Elohim. When He wages war,
He is Sabaoth. When He suspends judgment for sins, He is
El Shaddai. When He exhibits compassion and mercy, He is
Yahweh.[63] To answer the question, "How is it possible to
be called by the name of the Lord?" the Rabbis say it is
done by doing and performing the acts that God does. God
is called merciful and gracious, righteous and loving, be-
cause He is those things and does them. If we do them, then
we too shall be called by the name of the Lord.[64] Thus the
acts of God reveal His names; and His names are the very
character and essence of God.

The name was indeed God Himself. In rabbinic literature
there is a pronounced effort to guard and protect the sacred
tetragrammaton from profanation. George Foot Moore[65] posits
four reasons (though he admits they were not wholly conscious
reasons) that caused the sacred tetragrammaton to fall into

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[63]Rabbot Exodus, Shemot, III, 6 cp. 19. This whole
section is found quoted in C. G. Montefiore and H. Loewe,
A Rabbinic Anthology (New York: The World Publishing Company,
1960), p. 6.

[64]Sifre Deuteronomy as cited in Ibid., 281.

[65]George Foot Moore, Judaism in the First Centuries of
the Christian Era (Cambridge: Harvard University Press, 1946),
I, 425.

disuse. First of all, as soon as monotheism ruled the day, the only God had no need to be distinguished with a special name, so Judaism stopped saying <u>Yahweh</u>. Secondly, there was an attempt to protect <u>Yahweh</u> from being profaned, and in the third place, from being used in a trivial way. Finally, <u>Yahweh</u> was kept secret so that it could not be used for magical purposes. Names of gods had power, but just think how great would be the power of the name of the God of the whole world. Thus the Jewish thinking ran. Therefore, <u>Yahweh</u> was kept secret, and various evasions were constructed. In the Scripture reading in the worship service, <u>Adonai</u> was pronounced in place of <u>Yahweh</u>. At home הַשֵּׁם was used to avoid <u>Yahweh</u> when quoting Scripture.[66] Occasionally, הַשֵּׁם stands for <u>Elohim</u> also (compare Megilla 4:3 with Berakhoth 7:3). The Samaritans used שְׁמָא instead of the tetragrammaton. Eichrodt asserts that הַשֵּׁם is the most frequent substitute for the tetragrammaton--especially in the Mishnah.[67]

Another element of rabbinic theology that stands out sharply is the magical use of the divine name. Guarding the divine name and keeping it secret only heightened its potential for magical purposes. The magicians took full advantage

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[66]Str-B, II, 316.

[67]Eichrodt, p. 219. Some other examples of הַשֵּׁם for יהוה as listed by Gustaf Dalman, <u>The Words of Jesus</u>, translated by D. M. Kay (Edinburgh: T. & T. Clark, 1902), p. 183, are found in Sanhedrin 7:5; 10:1; 7:8; Berakhoth 9:5; Yoma 3:8; 4:2; 6:2.

of the antiquity and mystery surrounding the Jewish Scripture and the tetragrammaton.[68] By speaking the tetragrammaton many miraculous events were believed to have happened. For example, a mule could speak (Sota 47a); a man was saved (Jebamoth 49b); the chief of the demons was bound by chains (Targum of Ecclesiastes 3:11). It was said that Moses killed the Egyptian in Ex. 2:14 by pronouncing the name over him (Rabbot Exodus 1, 30). Furthermore, a Babylonian rabbi heard a Persian woman cursing her son by the name, and instantly he died (Jeremiah Yoma 40d). Also Solomon was reputed to have wrought miracles by a seal engraved with the tetragrammaton (compare Sirach 47:18 and Gittin 68a). Therefore, underlying this whole idea of magic is the belief that the name had power. It had power to act in extraordinary ways.

Among the rabbis there was also a preoccupation and concern about profaning the name. The sins which gave a bad witness to non-Jews, and thus reflected badly upon the God of the Jews, were considered much more serious, than other sins because they profaned God's name (Tosefta, Baba Kama X. 15). Profanation of the name is the deadliest of sins. The rabbis find no atonement for it, but death itself. Even repentance, and the Day of Atonement and sufferings were insufficient (Yoma 86a).

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[68]Moore, I, 426.

Philo

According to Bietenhard[69] Philo expresses a great in-
terest in words and language and etymology. Examples of
word and name explanations are found throughout Philo's
writings. Many personal names of the Old Testament are in-
terpreted allegorically by Philo. "Sie drücken für ihn
[Philo] das Wesen der Personen aus oder enthalten sonst
einen tiefen Sinn (DeMutatione Nominum 64-121), den er
durch Übersetzung des hbr Wortes ins Griechische seinen
Lesern nahebringt."[70] However, for Philo a name is always
a secondary concept which is added to the underlying idea
or object like a shadow which accompanies the body (De
Decaloge 82). Therefore, the name is never equivalent with
being or essence, but simply expresses and reflects it.
The name is the mirror of the thought (De Vita Contemplative
78). That is why the first word in the decalog is about
God Himself, then comes the word about God's name.

For Philo God did not have a personal name. The names
of the Greek Bible, κύριος and θεός , only mark the powers
of God. In this connection Philo has God say to Moses:
"Für mich, dem allein das Sein zukommt, gibt es überhaupt
keinen mein Wesen treffenden Namen."[71] Das Sein (τὸ ὄν)

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[69]Bietenhard, pp. 263-264.

[70]Ibid., p. 264.

[71]Ibid., A rendering of De Vita Mosis I 75.

itself cannot be named, it only is. Since the essence of God is inexpressible, His personal name does not come to creatures (Quis Rerum Divinarum Heres sit 170).

Thus in Philo we do not seem to find the customary equation of name and existence, nor do we note power, authority, or possession in connection with the name.

Josephus

Josephus, on the other hand, has recorded an incident in Antiquitates 11, 331 that is instructive as far as Judaism is concerned. Alexander the Great prostrated himself before a high priest of the Jews as they met. The high priest had the name of God inscribed on a gold plate on his mitre. Alexander's companions thought him deranged for bowing to this man because it was not Alexander's custom to bow to anyone. People bowed before him. However, Alexander explained that it was not to the man that he had bowed, but to the God whom the high priest serves. Josephus speaks elsewhere of the terrifying name of God (Bellum Judaicum v. 10. 3). The name is a terrifying power and an object of respect and awe. Josephus is well aware of the fact that the name of God revealed to Moses was forbidden to be spoken. These thoughts from Josephus certainly reflect the typical Jewish conception of the name as we have been describing it.

Qumran

The literature from Qumran is not particularly helpful
for this study. It does not add anything significant, but
seems to continue the thoughts of late Judaism.[72] However,
it is fruitful to mention some of the passages listed by
K. G. Kuhn in his Konkordanz zu den Qumrantexten and trans-
lated by Theodore Gaster in The Dead Sea Scriptures in English
Translation. Kuhn has quite a number of listings under שׁם.
The vast majority of these uses of שׁם refer to God as the
object of worship.[73] The name of God is the object of wor-
ship. Thus name seems to encompass the very being of God
Himself.

There is also a continuing concern in Qumran to guard
against the profaning of the holy name. In the Habakkuk
Commentary 2:4, those that betrayed the New Covenant have
profaned God's holy name. Here covenant and name are equated.
The covenant appears to be the earthly representative of
God's name. According to the Zadokite Fragments 15:1-5[74]
no one was to take an oath by El___ or by Ad___ nor by the

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[72]This observation in itself, I suppose, may be signi-
ficant.

[73]Examples of this are found in War 13:7--Theodore
Gaster, The Dead Sea Scriptures in English Translation
(Garden City, New York: Doubleday & Co., Inc., 1956), p. 317;
War 14:4--Gaster p. 319; Hymns 1:30; 3:23; 11:6; 11:25;
12:3--Gaster p. 134ff.

[74]Gaster, p. 95.

Law of Moses. Anyone who swears by these and then trans-
gresses profanes the name. In the Manual of Discipline 6:27
it is noted that the name (that is, the tetragrammaton) was
not to be mentioned. Those who mentioned that name were to
be put out of the community.[75]

There is also mention made in the Prayer of Intercession[76]
that those who have been designated by God's name are treated
as children and are called "sons" and "firstborn." Here the
name is God's instrument by which He possesses and protects
His people.

In Qumran the name has power to act and perform various
deeds among the people. In Hymns 9:38 Gaster's translation
reads: "Through Thy Name light has shone forth upon me."
It goes on to say that the name has granted light, health,
strength, and enlargement of soul. In War 11:2-3 the name
is God's instrument of fighting and defeating enemies. And
finally, Benediction 5:28 (Gaster, p. 104) reads: "May his
holy Name give power to be as a lion."

In the literature of Qumran God's name is equated with
God's acts. In War 18 we read:

> Blessed be Thy name, O God of mercies, for Thou hast
> done great and wondrous things. From of old hast
> Thou kept Thy covenant unto us; and because of that
> covenant of Thine and in accordance with Thy goodness
> towards us, Thou has ofttimes opened for us gates of

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[75] Ibid., p. 60.

[76] Ibid., p. 358, note 15.

salvation, when we were oppressed. So hast thou
done, O God of righteousness, for Thy name's sake.[77]

The acts of the covenant and God's goodness are paralleled

with the name of God. The Qumran community identified God's

name by what God did.

Thus Judaism sees the name as very being. However,

this concentration on the name centers more in deeds and

acts than in essence itself. For essence really is what

is done. Therefore, Judaism speaks of the name as acts and

deeds. God's name represents His deeds. His name is what

He does. So in the final analysis God's name is God Himself.

Thus we have observed in the rabbis and in Qumran an intense

effort to protect the name from profanation. Finally, it

has been generally observed, except in Philo, that the name

has power both for magical purposes and for God's saving

possession of His people.

The New Testament Apart from Matthew

Ὄνομα   has many of the same meanings in the New

Testament as it did in the Old Testament. It may be used

to distinguish one person from another. The names of Christians

are in the book of life (Phil. 4:3). Revelation 12:21 speaks

of the names of the twelve tribes inscribed on the gates of

the heavenly Jerusalem. There is the common admonition in

3 John to greet the friends by name. Ὄνομα is also used

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[77]Ibid., p. 325.

a great deal to introduce personal proper names.[78] On the
other hand, ὄνομα as "reputation" occurs rarely in the
New Testament. In Mark 6:14 Herod refers to the reputation
of Jesus. In Luke 6:22 Christ refers this use of ὄνομα to
the disciples. In Phil. 2:6 it again refers to Christ.
And in Rev. 3:1 ὄνομα refers to the bad reputation of the
church in Sardis.

ὌΟνομα is closely linked to personality and character
in the New Testament. This is carried to the point where in
three cases ὄνομα by itself means "people" or "persons."[79]
Therefore, the writers in the New Testament show a hebraistic
character[80] in placing great importance on choosing and
changing names.[81] In John's gospel we find the characteris-
tic phrase πιστεύειν εἰς τὸ ὄνομα αὐτοῦ in 1:12, 2:23, 3:18.
When these are compared with the εἰς αὐτόν of 3:16 and 6:40,
it becomes clear that ὄνομα refers to the very person of
Jesus. Christ's entire personality and work are summed up
in the term ὄνομα in this context.

It is not surprising, then, to find that ὄνομα is used

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[78]The parents of John the Baptist--Luke 1:5; the mother
of Jesus and her betrothed husband--Luke 1:27; and many more,
John 1:6, 18:10; Acts 28:7; Revelation 9:11.

[79]Acts 1:15; Revelation 3:4, 11:13.

[80]Vincent Taylor, The Gospel According to St. Mark
(London: Macmillan and Co., Ltd., 1952), p. 231.

[81]For example: John the Baptist, Luke 1:13,31,63; Simon
becomes Peter, Mark 3:16; James and John become Boanerges,
Mark 3:17; and Saul becomes Paul, Acts 13:9.

quite frequently in the Old Testament sense of the revealed
nature and character of God. In the Magnificat (Lk. 1:49)
we read, "and holy is His name." *Ὄνομα* is the object of
worship (Heb. 13:15), of fear (Rev. 11:18), and of love
(Heb. 6:10). Through Jesus the name is glorified by God
the Father (Jn. 12:28) and manifested (Jn. 17:6). In short,
what was true of the name of God in the Old Testament is
carried over and applied to Jesus in the New Testament.

The name becomes an effective power in the New Testament.
It is employed in working miracles (Acts 3:16; 4:7,10) and
in casting out demons (Luke 10:17; Acts 19:13). Rudolf
Bultmann[82] calls *ὄνομα* the "effective power in the con-
gregation." He cites 1 Cor. 5:3-5 as an example. There the
man who had committed incest is excommunicated in the name
of the Lord. In Acts 1:24 the Lord is implored to indicate
by lot the right man to replace Judas.

The name also is prominently used in connection with
baptism. Bultmann and Ernest Best[83] agree that it is prob-
able that at baptism the name of Jesus was spoken over the
person being baptized (compare James 2:7). Moreover the
candidate probably made a similar confession of the name
at that time (Rom. 10:9; 1 Cor. 12:3; Acts 22:16). By this
naming of the name, the candidate was marked and sealed as

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[82]Rudolf Bultmann, The Theology of the New Testament
(New York: Charles Scribners' Sons, 1951), I, 127.

[83]Ibid., p. 126, and Ernest Best, One Body in Christ
(London: SPCK, 1955), p. 66.

the real property of Jesus Christ. This becomes a real
act of possession. Furthermore, this sheds some light on
such baptismal passages as Acts 2:38, 8:16, 10:48, 19:5,
1 Cor. 1:13,15. To be baptized in or into the name of Jesus
Christ involves His obtaining possession of those baptized
and protecting them, and with their becoming His dedicated
servants.

CHAPTER II

THE USE OF THE TERM Ὄνομα IN MATTHEW

Apart from Prepositional Phrases

Ὄνομα appears in various forms eleven times in Matthew
outside of prepositional phrases. It is used three times
to introduce proper names. For example, ὀνόματι Σίμωνα in
27:32 means "by the name of Simon." In Matthew 10:2 the names
of the Apostles are introduced, and in 27:57 Joseph [of
Arimathea] is introduced by τοὔνομα .

Chapter one of Matthew introduces two other names in a
way which has special significance. In 1:21 and 1:25 Jesus
is the name; and in 1:23 Emmanuel is named. The construction
in each of these cases is the same. The verb καλέω is also
used in each case. In both cases the name itself is inter-
preted as having soteriological significance. The name
"Jesus" itself means "Yahweh delivers." Verse 21 contains
the explanatory clause, "For He shall save His people from
their sins." In 1:23 Emmanuel is interpreted to mean, "God
is with us." This is the only way God's saving action could
reach man. Man could never have attained to God on his own.
God took the initiative to come down to man. God is always
with His people in the form of His names, which are His per-
sonal actions toward them. This reflects the Hebrew concept
of the name as encompassing the very essence of a thing as

well as its deeds and actions.[1] Emmanuel, God with us, is a recurring theme in Matthew in connection with the name. It is re-echoed in both 18:20 and 28:20. These passages will be discussed in the following sections.

God's name is His very essence, character, deeds, and actions as they are revealed to man. Therefore, the first petition of the Our Father in Matt. 6:9 directs itself to the sanctification of God's name. This formula, $\dot{\alpha}\gamma\iota\alpha\sigma\theta\acute{\eta}\tau\omega$ $\tau\grave{o}$ $\ddot{o}\nu\rho\mu\acute{\alpha}$ $\sigma\rho\nu$, has some Old Testament (Is. 29:23; Ezek. 36:23) and rabbinic background (Tanna de be Eliyyahu p. 53, 83, & 89).[2] Thus, in this connection Alan H. McNeile can state, "The intimacy of the 'Our Father' is balanced and supple-mented by the reverent desire that His Name, that is, His Nature and Being, may be treated as holy."[3]

In 7:22 an important aspect of the name is emphasized and underscored. Here we see the power and efficacy residing in the name for those who use it. The construction, $\tau\hat{\omega}$ $\sigma\hat{\omega}$ $\acute{o}\nu\acute{o}\mu\alpha\tau\iota$ plus a verb, occurs three times in this verse. The verbs are $\pi\rho\sigma\phi\eta\tau\epsilon\acute{u}\omega$, $\acute{\epsilon}\kappa\beta\acute{\alpha}\lambda\lambda\omega$, and $\pi\sigma\iota\acute{\epsilon}\omega$. The dative

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[1]This was illustrated throughout the first chapter of this paper.

[2]For further examples see C. G. Montefiore and H. Loewe, A Rabbinic Anthology (New York: The World Publishing Co., 1960), pp. 45 and 65. Also Herman L. Strack and Paul Billerbeck, Kommentar zum neuen Testament (Third edition; Munich: C. H. Beck'sche Verlagsbuchhandlung, 1961), I, 408f. Hereafter referred to as Str-B.

[3]Alan Hugh McNeile, The Gospel According to Matthew (London: Macmillan and Co., Ltd., 1957), p. 78.

construction, $\tau\tilde{\omega}$ $\sigma\tilde{\omega}$ $\acute{o}\nu\acute{o}\mu\alpha\tau\iota$, is instrumental.[4] Here the
name is being used as a magical formula by those who are
unworthy of the Kingdom. Of them Jesus says, "I never knew
you, depart from me" (7:23). Still the name has been ef-
fective. There is no hint here of any personal relationship
of faith between these exorcists and the name of Christ.[5]

Finally, $\acute{o}\nu o\mu\alpha$ also occurs in 12:21. This verse and
the three verses preceding it are based on the LXX version
of Isaiah 42:1-4. There are quite a few variations between
this text in Matthew and in the LXX. In the verse with which
we are concerned (v. 21), Matthew omits an $\acute{\epsilon}\pi\iota$ after the $\kappa\alpha\iota$
where the LXX includes it. This verse reads in Matthew: $\kappa\alpha\iota$
$\tau\tilde{\omega}$ $\acute{o}\nu\acute{o}\mu\alpha\tau\iota$ $\alpha\grave{v}\tau o\tilde{v}$ $\acute{\epsilon}\theta\nu\eta$ $\acute{\epsilon}\lambda\pi\iota o\tilde{v}\sigma\iota\nu$. According to Kurt
Aland,[6] B. Weiss and a few other scholars have inserted an
$\acute{\epsilon}\pi\iota$ in the belief that the omission of $\acute{\epsilon}\pi\iota$ was an oversight
on the part of the author or editor. This insertion would
then bring the phrase into agreement with the LXX. However,
in view of the fact that there is no textual evidence for
an $\acute{\epsilon}\pi\iota$ here, and also that the author of these verses has
shown considerable freedom in his use of the LXX throughout
this section, it is likely that the omission of this $\acute{\epsilon}\pi\iota$ is

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[4]Ibid., p. 97.

[5]It is important to point out here that there are no
prepositions used with this construction. There is no parallel
in the other synoptics.

[6]Kurt Aland, Synopsis Quattuor Evangeliorum (Stuttgart:
Württembergische Bibelanstalt, 1964), p. 160.

consciously done. It is possible, too, that Matthew is
following a text of the LXX unavailable to us. Another
suggested solution has been made by Friedrich Blass.[7] In
view of the fact that Codex Bezae has an $\dot{\epsilon}\nu$ after the $\kappa\alpha\acute{\iota}$
in 12:21, Blass suggests that $\kappa\alpha\acute{\iota}$ may be a corruption of
$\kappa\acute{\alpha}\nu$ which could be a contraction of $\kappa\alpha\acute{\iota}\ \dot{\epsilon}\nu$. Again,
this solution appears doubtful because of the LXX reading
of $\dot{\epsilon}\pi\acute{\iota}$. It seems that if any preposition would be used
at all it would be $\dot{\epsilon}\pi\acute{\iota}$, since Matthew does not hesitate to
use $\dot{\epsilon}\pi\acute{\iota}$ plus $\ddot{o}\nu o\mu\alpha$ elsewhere (18:5 and 24:5). Finally,
we note that Matthew is not at all prone to the use of $\dot{\epsilon}\nu$
plus $\ddot{o}\nu o\mu\alpha$. The two occurrences of it are both direct
quotes from Psalm 118:26 (Matt. 21:9 and 23:39). Therefore,
the text of D is hardly the reading to be preferred, and
Blass' suggestion cannot stand.

But despite the textual disagreement in 12:21, the
meaning seems to be clear. $\dot{'}E\lambda\pi\acute{\iota}\zeta\omega$ with the dative is
classical Greek and is found nowhere else in biblical Greek.[8]
To hope in His name is to place one's hope on everything
that that name stands for and consists in. The name stands
for Jesus' very person, words, and actions. It refers to

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[7]Friedrich Blass, Grammar of New Testament Greek,
translated by Henry St. John Thackeray (Second revised and
enlarged edition; London: Macmillan and Co., 1911), p. 19.

[8]Alan H. McNeile, p. 173. Perhaps this is why there
is a tendency among some to insert a prepostion. H. G.
Liddell and Robert Scott, A Greek-English Lexicon (Ninth
edition; Oxford: Clarendon Press, 1958), lists Matthew 12:21
under $\dot{\epsilon}\lambda\pi\acute{\iota}\zeta\omega$ c. dative.

Jesus as He has revealed Himself to men. In this name all nations place their hope.

Within Prepositional Phrases

Background and General Use of Prepositions in Matthew

The concerns discussed in the paragraphs immediately preceding have led us to the point of the use of ὄνομα within prepositional phrases. In fact, the dative construction in Matthew 12:21 is virtually a prepositional phrase, only without a preposition.

In Matthew ὄνομα occurs with five different prepositions-- εἰς, ἐν, ἐπί, διά, and ἕνεκεν. This study will be limited to the first three.[9]

Εἰς has a wide variety of meanings and shades of meaning, but its basic and governing direction is that of "indicating motion into a thing or into its immediate vicinity."[10]

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[9]It is not profitable in this study to discuss διά and ἕνεκεν. Διά plus ὄνομα occurs twice in Matthew (10:22 and 24:9). Each of these constructions, as well as its accompanying sentence, is identical except for the addition of τῶν ἐθνῶν in 24:9. The sentence reads; καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων (τῶν ἐθνῶν) διὰ τὸ ὄνομά μου. The construction is διά plus the accusative and is causal. It gives the reason for being hated. Ἕνεκεν occurs just once with ὄνομα in Matthew at 19:29. Here it is called an improper preposition with the genitive by Bauer-Arndt-Gingrich. However, its meaning here is identical with that of the above διά construction. Neither of these prepositions causes any difficulty in translation.

[10]W. F. Arndt and F. W. Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: The University of Chicago Press, 1957), p. 227.

Εἰς is a preposition that takes the accusative case. It occurs approximately 202 times in Matthew. However, in only five of these is εἰς used with ὄνομα.

Ἐν takes the dative case. It is a preposition that is so many-sided in meaning and so often ambiguous that it is virtually impossible to capsulize its meaning. It can have local, temporal, and instrumental significance. Normally, it would not be expected to be used of motion toward. It appears generally to be static. It occurs in its wide variety of meanings some 241 times in Matthew. However, it occurs with ὄνομα only twice in Matthew (21:9, 23:39), both of which are the same quotation from Psalm 118:26 of the LXX.

Ἐπί is also a common preposition. It is governed by three cases, genitive, dative, and accusative. Our concern here is with ἐπί plus the dative because ἐπί is used with ὄνομα in Matthew only with the dative. Ἐπί plus the dative occurs only eighteen times in Matthew. In only two of these occurrences is its object ὄνομα. Ἐπί plus the dative is used in a local sense to answer the questions "where" or "whither." It is used figuratively to express power or authority over something, an action of addition to something, or the basis of some action or state of being. It may be used of purpose, of manner, and of time.

Before we turn our attention to the use of these prepositions with ὄνομα, another question must be considered. This question concerns whether the prepositions, εἰς and ἐν,

can be said to be used interchangeably in Matthew. Or does Matthew keep them distinct?

Archibald T. Robertson[11] shows that etymologically εἰς derives from ἐν. Εἰς appears to be a variant of ἐν, which was originally written ἐνς, possibly on the analogy of ἐκ = ἐξ (ἐκς). Then, when the ν was dropped, ἐνς became either ἐς or εἰς. For a time there are two prepositions. These show up in the New Testament as ἐν and εἰς. But εἰς begins to encroach upon the usages of ἐν. The two begin to be used interchangeably, even in the New Testament, until, finally, εἰς prevails. In modern Greek ἐν plus the dative, the dative and instrumental uses have been completely replaced by στο with the accusative.[12] With this development in mind, it is easy to see that the New Testament would exhibit more cases of εἰς replacing ἐν than of ἐν replacing εἰς.

Robertson[13] points out that usually one of two extreme positions is taken with regard to εἰς and ἐν in the New Testament. One is that they have blended entirely due to the fact that they are alleged to be hebraisms. The other insists that they are kept completely distinct. But, according to Robertson, neither is right. As a rule these prepositions are distinct, but frequently εἰς encroaches upon ἐν. Nigel Turner adds:

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[11]Archibald T. Robertson, _A Grammar of the Greek New Testament_ (Nashville, Tennessee: Broadman Press, 1934), p. 591.

[12]_Ibid._, p. 453.

[13]_Ibid._, p. 559.

In the Koine all the prepositions become increasingly elastic and their sense has to be determined more often by the context, than was earlier the case. This is notably so with $\epsilon i \varsigma$, $\dot{\epsilon} \nu$, and $\dot{\epsilon} \kappa$. Such elasticity makes it dangerous to press doctrinal distinctions as though our authors were writing classical Greek.[14]

The use of $\epsilon i \varsigma$ in place of $\dot{\epsilon} \nu$ is a common occurrence.[15] Various examples can be cited. Albrecht Oepke[16] states that the exchange of $\epsilon i \varsigma$ and $\dot{\epsilon} \nu$ is no hebraism, but is indeed homeric (Iliad 13, 628 and 19, 121), classical (Herodotus VI, 1), and hellenistic (Acts of Thomas 18). Ludwig Radermacher[17] makes mention of the fact that Diodorus, the historian, used $\epsilon i \varsigma$ where one might expect $\dot{\epsilon} \nu$ (Diodorus 3, 44). The interchange of $\epsilon i \varsigma$ and $\dot{\epsilon} \nu$ in late Greek is well illustrated by a letter from Alexandria of A.D. 22, where the writer states: $\dot{\epsilon} \pi \dot{\iota} \ \tau \hat{\omega} \ \gamma \epsilon \gamma o \nu \dot{\epsilon} \nu \alpha \iota \ \dot{\epsilon} \nu \ \ '\!A \lambda \epsilon \xi \alpha \nu \delta \rho \dot{\iota} \alpha \ \cdots$ $\dot{\epsilon} \mu \alpha \theta o \nu \ \pi \alpha \rho \dot{\alpha} \ \tau \iota \nu \omega \nu \ \dot{\alpha} \lambda \iota \dot{\epsilon} \omega \nu \ \epsilon i \varsigma \ \ '\!A \lambda \epsilon \xi \dot{\alpha} \nu \delta \rho \iota \alpha \nu$ (Oxyrhynchus Papyri II 294).[18] In the New Testament we find that Matthew 24:18 has $\dot{o} \ \dot{\epsilon} \nu \ \tau \hat{\omega} \ \dot{\alpha} \gamma \rho \hat{\omega}$ where the parallel

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[14]Nigel Turner, A Grammar of New Testament Greek, Syntax (Edinburgh: T. & T. Clark, 1963), III, 261.

[15]Ibid., p. 255.

[16]Albrecht Oepke, "$\epsilon i \varsigma$," Theologisches Wörterbuch zum Neuen Testament, edited by G. Kittel (Stuttgart: Verlag von W. Kohlhammer, 1935), II, 431.

[17]Ludwig Radermacher, Neutestamentliche Grammatik (Zweite, Erweiterte Auflage; Tübingen: Verlag von J. C. B. Mohr, 1925), p. 14.

[18]James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament (Fourth edition; London: Hodder & Stoughton, Ltd., 1957), p. 186.

in Mark 13:16 has ὁ εἰς τὸν ἀγρόν . We can point to συνηγμένοι εἰς τὸ ἐμὸν ὄνομα of Matthew 18:20 and ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ συναχθέντων ὑμῶν of 1 Corinthians 5:4 as an apparent interchange of εἰς and ἐν . The various baptismal passages give some evidence of the interchange of εἰς and ἐν.[19]

However, J. C. Lambert[20] disagrees and says that the fact that εἰς and ἐν are interchangeable in late Greek is far from deciding whether these prepositions are used indifferently in the case of New Testament baptism. There is a reluctance among grammarians to allow this principle of interchangeability of εἰς and ἐν to apply across the board in the New Testament. Radermacher[21] holds that Matthew, the Epistles, and the Apocalypse generally differentiate correctly between the prepositions. Nigel Turner sums up the views of most grammarians[22] when he says, "In Matthew, the Epistles, and Revelation we can always presume that εἰς has its full sense even where one might suspect that it stood for ἐν ."[23]

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[19]Compare 1 Cor. 1:13; Acts 8:16; 19:5 with Acts 2:38; 10:48.

[20]J. C. Lambert, "Name," A Dictionary of Christ and the Gospels (New York: Charles Scribner's Sons, 1908), p. 218.

[21]Radermacher, p. 145.

[22]Friedrich Blass and A. Debrunner, A Greek Grammer of the New Testament, translated and revised from the ninth and tenth German editions by R. Funk (Chicago: University of Chicago Press, 1961), p. 111. Also Robertson, p. 592.

[23]Turner, p. 255.

As we move on, then, into a study of the use of ὄνομα
within prepositional phrases in Matthew, we must keep in
mind that Matthew generally makes a distinction in his use
of εἰς and ἐν . We must then be led from this assumption
by the context to the meaning of the given prepositional
phrase. Furthermore, the background material on the meaning
of ὄνομα, which is presented in chapter I, must occupy a
prominent place in our thinking as we consider the meaning
of ὄνομα in prepositional phrases.

Εἰς τὸ ὄνομα

We shall consider, first of all, those prepositional
phrases in Matthew which include εἰς plus ὄνομα. Even
though this formula occurs in Matthew more frequently than
do the other two formulae which we are studying,[24] yet through-
out the New Testament εἰς plus ὄνομα occurs the fewest
number of times of the three. We find that εἰς plus ὄνομα
occurs fourteen times in the New Testament, of which five
are in Matthew.[25] Neither Mark nor Luke make use of εἰς plus
ὄνομα in any way.

There appears to be some uncertainty as to the controlling

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[24] Ἐν (τῷ) ὀνόματι and ἐπὶ τῷ ὀνόματι .

[25] On the other hand, ἐν (τῷ) ὀνόματι occurs forty-two
times in the New Testament, only two of which are in Matthew,
and ἐπὶ τῷ ὀνόματι occurs thirteen times as a preposi-
tional phrase and seven more times as part of the verb
ἐπικαλέω . Of this total of twenty in the New Testament
only two occur in Matthew, both of which compose a preposi-
tional phrase.

background for the phrase $\epsilon \acute{\iota}s \ \tau \grave{o} \ \ddot{o}\nu o\mu a$. Does it find its
source in the Greek world or does its ancestry lie in the
Hebrew thought world? If it has a semitic background, it
would come from לְשֵׁם or לְשׁוּם. $\epsilon \acute{\iota}s \ \tau \grave{o} \ \ddot{o}\nu o\mu a$ then would mean
"with respect to, for the benefit of, for the sake of."[26]
Joachim Jeremias[27] states that $\epsilon \acute{\iota}s \ \tau \grave{o} \ \ddot{o}\nu o\mu a$ is typically Jewish
baptismal terminology, and that it is a rendering of לְשֵׁם.
In a later part of this paper examples will be given to show
how לְשֵׁם was used in the rabbinic writings to show the in-
tention of a particular rite. Hans Bietenhard agrees with
those who claim a rabbinic background for $\epsilon \acute{\iota}s \ \tau \grave{o} \ \ddot{o}\nu o\mu a$ when
he states:

> Käme die Formel aus dem hellenistischen Giroverkehr,
> müsste sie sich stark von ihrem ursprünglichen Vor-
> stellungsgehalt gelöst haben; an dessen Stelle wäre
> der einfache Begriff der Zueignung getreten. Damit
> stehen wir aber wieder bei dem Sinn der Formel, wie
> er sich aus dem rabbinischen Sprachgebrauch ergibt.[28]

It must be added that there is no evidence that would
link the לְשֵׁם of the Hebrew Old Testament to $\epsilon \acute{\iota}s \ \tau \grave{o} \ \ddot{o}\nu o\mu a$
of Matthew by means of the LXX.[29] Likewise a check of the

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[26]George R. Beasley-Murray, _Baptism in the New Testament_
(London: Macmillan and Co., 1962), p. 100.

[27]Joachim Jeremias, _Infant Baptism in the First Four
Centuries_, translated by D. Cairns (London: SCM Press Ltd.,
1960), p. 29.

[28]Hans Bietenhard, "$\ddot{o}\nu o\mu a$," _Theologisches Wörterbuch
zum neuen Testament_, founded by G. Kittel and edited by
G. Friedrich (Stuttgart: Verlag von W. Kohlhammer, 1954),
V, 275.

[29] לְשֵׁם is translated by $\epsilon \acute{\iota}s$ plus $\ddot{o}\nu o\mu a$ in 1 Chron. 22:5;
Neh. 6:13; Is. 55:13; 1 Maccabees 13:29; 2 Maccabees 8:4; and

apocryphal, pseudepigraphal, and Qumran literature revealed
no apparent connection between שֵׁם and εἰς τὸ ὄνομα as
it is used in Matthew. Therefore, as far as this author can
determine, the only available semitic connection between
שֵׁם and εἰς τὸ ὄνομα is through the rabbinic theology.
The difficulty with this solution is that most rabbinic ma-
terials post-date the New Testament writings. Often it is
difficult, if not impossible, to tell which influenced which.

The other camp would posit a Greek background for εἰς
τὸ ὄνομα. This formula is used often in the papyri. It
appears to be a technical term used in commercial transactions.
It would mean "to the account of."[30] Gustav A. Deissmann
has supposedly proven this formula to be part of the Greek
vernacular and not a hebraism. Deissmann presents as evi-
dence Ostracon #56 from Thebes (second century A.D.). In
it εἰς ὄνομα appears as a legal formula that is current
in the hellinistic world. This ostracon is an order to an
official of a state granary to transfer wheat to another
person's account (διάστειλον εἰς ὄνο).[31] Deissmann

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3 Maccabees 2:9. In none of these cases does it have the
meaning of εἰς τὸ ὄνομα in Matthew. Normally, שֵׁם comes
into the LXX in the form of a plain dative. Once it is trans-
lated ἐν ὀνόματι (Jos. 9:9), and three times with διὰ τὸ ὄνομα
(Is. 60:9; Ezek. 36:22; 39:13).

[30]Albrecht Oepke, "βάπτω, βαπτίζω," Theological
Dictionary of the New Testament, founded by G. Kittel, trans-
lated and edited by Geoffrey W. Bromiley (Grand Rapids,
Michigan: Wm. B. Eerdmans Publishing Co., 1964), I, 539.

[31]Gustav A. Deissmann, Light from the Ancient East
(New York: George H. Doran Co., 1927), p. 121. -- ὄνομα is
abbreviated to ὄνο because the formula is so common.

gives another example of the $\epsilon\iota\varsigma \tau\grave{o} \;\overset{\prime\prime}{o}\nu o\mu\alpha$ formula from
the inscription of Mylasa (79 B.C.).[32] Here purchases of
various items are made $\epsilon\iota\varsigma \tau\grave{o} \tau o\tilde{v} \;\theta\epsilon o\tilde{v}$ [Zeus] $\overset{\prime\prime}{o}\nu o\mu\alpha$.
This means to buy something so that it belongs to Zeus.
Wilhelm Heitmüller[33] also belongs to this camp. Under Greek
influence $\epsilon\iota\varsigma \tau\grave{o} \;\overset{\prime\prime}{o}\nu o\mu\alpha$ would mean, "dedication to (some-
one) with the use of the name."[34]

One cannot help but be struck by the thought, though,
that even the papyri may have been subject to semitic influ-
ence.[35] It must be remembered that in the New Testament
semitic minds first put down the $\epsilon\iota\varsigma \tau\grave{o} \;\overset{\prime\prime}{o}\nu o\mu\alpha$ concept. So
it is probably semitic in background. But actually the two
views of the background of $\epsilon\iota\varsigma \tau\grave{o} \;\overset{\prime\prime}{o}\nu o\mu\alpha$ seem to result in
the same conclusion. Their fundamental likeness is striking.
Though $\epsilon\iota\varsigma \tau\grave{o} \;\overset{\prime\prime}{o}\nu o\mu\alpha$ is probably semitic in background,
the commercial and legal overtones of the Greek do not con-
tradict the semitic background but simply give a fuller
meaning. Therefore, the $\epsilon\iota\varsigma \tau\grave{o} \;\overset{\prime\prime}{o}\nu o\mu\alpha$ concept is very elastic.
Its semitic foundation gives it the breadth to encompass also
the Greek. Therefore $\epsilon\iota\varsigma \tau\grave{o} \;\overset{\prime\prime}{o}\nu o\mu\alpha$ can signify being dedicated

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[32]Gustav A. Deissmann, Bible Studies (Edinburgh: T. &
T. Clark, 1909), pp. 146-147.

[33]Wilhelm Heitmüller, Im Namen Jesu (Goettingen:
Vandenhoeck & Ruprecht, 1903), pp. 100ff.

[34]Beasley-Murray, p. 100.

[35]Joseph Crehan, Early Christian Baptism and the Creed
(London: Burns, Oates & Washbourne Ltd., 1950), pp. 21-22.

to the service of someone, admitted into fellowship and communion with someone, inscribed with the name of that person who is named, and made that person's possession.[36]

With this background in mind we move on to the texts in which $\acute{\epsilon}\acute{\iota}s$ plus $\acute{\text{o}}νομα$ occur in Matthew.

Matthew 28:19

Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος...

This text has been a very controversial one. Scholars have questioned whether or not Jesus Himself originally spoke these words and whether or not they are authentic to Matthew.[37] These questions are very important to the theology of Matthew. If this text is a word of Jesus then Matthew is using a formulation of Jesus. However, if it is not a word of Jesus then this passage becomes a commentary of Matthew about Jesus. A full treatment of this problem here would lead us too far afield.[38] We are interested in the meaning of this passage

[36]H. B. Swete expresses these thoughts in "St. Matthew 28:16-20," Expositor (October 1902), p. 252.

[37]The virtual unanimous textual evidence in favor of this text makes it impossible to question its genuineness. The question whether this text is a word of Jesus is ultimately impossible to answer. One's decision will rest primarily on his presuppositions about the relationship of the Gospels to Jesus Himself.

[38]For a treatment of this problem consult Rudolf Bultmann, The Theology of the New Testament (New York: Charles Scribners' Sons, 1951), I, 127. Crehan, pp. 24,72-76. Willoughby C.

insofar as the prepositional phrase, $\epsilon\dot{i}s\ \tau\grave{o}\ \ddot{o}vo\mu a$, has any bearing upon it. Now, the primary purpose of this passage is not to establish a baptismal formula, nor is it an institution of baptism in the sense of the exact words to be used. If it were, we are surprised that the Epistles and Acts do not use these words at all. Accordingly, the purpose of this passage may be to indicate the particular aim and meaning of the act of baptism.[39]

The key to $\epsilon\dot{i}s\ \tau\grave{o}\ \ddot{o}vo\mu a$ in Matthew 28:19 is found in the rabbinic writings. $E\dot{i}s\ \tau\grave{o}\ \ddot{o}vo\mu a$ is a rendering of the לְשֵׁם concept of the rabbis. This can be amply illustrated from three examples given by Strack-Billerbeck.[40]

The first of these constitutes directions concerning slaves (Jebamoth 45b). When heathen slaves became part of a Jewish household, they were compelled to receive a baptism לְשֵׁם שִׁפְחוּת, in the name of slavery, that is to become slaves. Similarly, when they were being set free, they were to be immersed לְשֵׁם שִׁחְרוּר in the name of freedom. George R. Beasley-Murray concludes from this that "baptism thus sets a man in that relationship which one has

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Allen, <u>A Critical and Exegetical Commentary on the Gospel According to St. Matthew</u> (Edinburgh: T. & T. Clark, 1912), pp. 306-308. And Alfred Plummer, <u>An Exegetical Commentary on the Gospel According to St. Matthew</u> (London: Elliot Stock, 1909), pp. 431-432.

[39]Heinrich August Wilhelm Meyer, <u>Critical and Exegetical Hand-Book to the Gospel of Matthew</u>, translated by P. Christie (Sixth edition; New York: Funk & Wagnalls, 1884, p. 529.

[40]Str-B, I, 1054f.

in view in the performance of it."[41] On this analogy, then, baptism in the name of the Trinity sets the person baptized into a definite relationship to God. The Father, Son, and Holy Spirit become to the baptized what their name signifies.

The second example concerns an offering that is slaughtered in the name of six things, לְשֵׁם שִׁשָׁה דְבָרִ"ם: that is, in the name of the offering, the offerer, God, altar fires, a sweet savour, and good pleasure (before God) (Zebachim 4, 6). Here again לְשֵׁם defines the purpose in view which varies in the context. The offering is made with respect to its intention. Thus, baptism in the name of the Father, Son, and Holy Spirit takes place for the sake of God, in order to make the baptized over to God.

The third example concerns circumcision (Tosephta Aboda Zara 3, 12P). A regulation is given that an Israelite can circumcise the Samaritan, but a Samaritan must not circumcise an Israelite because the Samaritans circumcise in the name of Mount Gerizim, לְשֵׁם הַר גְרִיזִ'ם, that is, with the obligation of venerating the God of the Samaritans, who was worshipped on that Mount. Thus, baptism establishes a relationship between the triune God and the baptized. Just as the name Gerizim represented the specific point in the distinctive creed and confession of the Samaritans, so baptism into the name of the triune God passes the believer into that new life in which he accepts the triune name as the sum of

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[41]Beasley-Murray, p. 91.

his creed and confession.

Thus, $\grave{\epsilon}\acute{\iota}s$ $\tau\grave{o}$ $\H{o}\nu o\mu a$ is taken in a final sense.[42]
This formula gives the intention and purpose of the cultic
action. Karl Barth summarizes the meaning of Matthew 28:19
as follows:

> Taufen auf einen Namen heisst im damaligen Judentum:
> jemanden einem Reinigungsbad unterziehen mit der
> Intention, dass diese Handlung das Dokument bilde
> für etwas, was ist und werden soll, z.B. einen
> heidnischen Sklaven beim Eintritt in ein jüdisches
> Haus zur Dokumentierung seines Sklavenstandes oder
> beim Austritt zur Dokumentierung seiner Befreiung.
> Taufen auf den Namen des Vaters, des Sohnes und
> des Heiligen Geistes heiszt: Jemanden dem Reinig-
> ungsbad unterziehen, durch das ihm und anderen
> dokumentiert wird, dass er zu diesem Gott gehört,
> dass also Vater, Sohn und Heiliger Geist auch für
> ihn das sind, was dieser Gottesname in sich schliesst,
> und dass er diese Zugehörigkeit seinerseits zu be-
> jahen und zu bestätigen hat.[43]

Now, it must be remembered also that the preposition
used here is $\grave{\epsilon}\acute{\iota}s$. This helps to underscore the relationship
idea of baptism. In baptism one moves into a "sacramental
relationship with the person of Jesus as the Son of Man,"
as Rudolf Bultmann puts it.[44] Bultmann goes on to say that
baptism into the name makes a person the property of the
name that is spoken over him. It puts him under the pro-
tection of that name. Nigel Turner[45] also stresses that the

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[42]Bietenhard, V, 267.

[43]Karl Barth, Auslegung von Matthäus 28, 16-20 (Basel:
Baseler Missionsbuchhandlung G. m. b. H., 1945), pp. 18-19.

[44]Bultmann, I, 40.

[45]Turner, p. 255.

$\epsilon\acute{\iota}s\ \tau\grave{o}\ \acute{o}\nu o\mu\alpha$ concept emphasizes that a relationship is the goal of baptism.

It is a happy coincidence that the hellenistic use of $\epsilon\acute{\iota}s\ \tau\grave{o}\ \acute{o}\nu o\mu\alpha$ does not detract from the rabbinic meaning of $\square\psi\acute{\circ}$, but enriches it. Hence, it enriches our understanding of the $\epsilon\acute{\iota}s\ \tau\grave{o}\ \acute{o}\nu o\mu\alpha$ concept in Matthew 28:19. Alan H. McNeile cites an example where soldiers are said to $\acute{o}\mu\nu\tilde{\upsilon}\nu\alpha\iota\ \epsilon\acute{\iota}s\ \tau\grave{o}\acute{o}\nu o\mu\alpha\ \Delta\iota\grave{o}s\ \acute{\upsilon}\psi\acute{\iota}\sigma\tau o\upsilon$: they swore themselves into the possession of the god.[46] Further examples have been given which show that items bought in the name of someone became the property and possession of that person.[47] So in baptism this accent may not be overlooked. Believers do become the possession and property of God in a special sense through baptism. It is the $\epsilon\acute{\iota}s\ \tau\grave{o}\ \acute{o}\nu o\mu\alpha$ which underscores this fact.

Finally, what must not be forgotten is the fact that in the $\epsilon\acute{\iota}s\ \tau\grave{o}\ \acute{o}\nu o\mu\alpha$ concept we are dealing with the concept $\acute{o}\nu o\mu\alpha$ as we have developed it in Chapter I. So here in Matthew 28:19 $\acute{o}\nu o\mu\alpha$ is seen as the essential nature and being of God. It is the sum of all of God's actions and deeds as He reveals Himself to man. And it is the effective power of God among men to perform His will to bring people into a relationship with Him in baptism. In summary we may say with Willoughby C. Allen, "The person baptized

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[46]McNeile, p. 436.

[47]Supra, p. 44-45.

became 'into the name of Christ,' that is, became his dis-
ciple, that is, entered into a state of allegiance to Him
and of fellowship with Him."[48]

Matthew 18:20

$$Ο\grave{υ} \; γάρ \; εἰσιν \; δύο \; \grave{η} \; τρεῖς \; συνηγμένοι \; εἰς \; τὸ$$
$$ἐμὸν \; ὄνομα, \; ἐκεῖ \; εἰμι \; ἐν \; μέσῳ \; αὐτῶν.$$

Many of the things said of εἰς τὸ ὄνομα in Matthew 28:19
apply to this passage also. There is a direct relationship
between the two.

Matthew 18:20 has a rabbinic background. William D.
Davies calls this passage "a Christified bit of rabbinism."[49]
Davies' support for this comes primarily from two verses of
rabbinic writing.

> Pirqe Aboth 3:2 recorded in the name of R. Hananiah
> ben Teradion, the father-in-law of R. Meir: But
> if two sit together and the words of the Law (are
> spoken) between them, the divine presence rests
> between them. . . . In Aboth 3:3, R. Simeon ben
> Yohai says: If three have eaten at one table and
> have spoken over it words of the Law, it is as if
> they had eaten from the table of God (Ezek. 41:22).[50]

George F. Moore cites another link of rabbinic material to
Matthew 18:20. "Every assembling of yourselves together,
which is for God's sake (לְשֵׁם), will in the end stand; one
that is not for God's sake (לְשֵׁם) will not stand in the

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[48]Allen, p. 306.

[49]William D. Davies, The Setting of the Sermon on the
Mount (Cambridge: The University Press, 1964), p. 224.

[50]Ibid.

end (Aboth 4:11)."[51] This kind of thought appears to be quite common in rabbinic theology. The Torah was the guarantee of the presence of <u>Yahweh</u> among His people. And, as we saw earlier in this paper,[52] the name of God was God's actual presence, especially for the Deuteronomist.

Julius Schniewind, after citing the example from Pirqe Aboth 3:2, as given above, states:

> Unser Wort weicht bezeichnend von diesem Spruch
> ab. Es sind nicht die Worte der Thora, sondern
> es ist der Name Jesu, der die zwei oder drei
> sammelt. Und unser Wort sagt dass die zwei oder
> drei versammelt sind "auf Jesu Namen hin," d.h.
> mit Rücksicht auf ihn, d.h. im Gedenken an ihn,
> 1 Kor. 11:24f;, 2 Tim. 2:8. Wo man nur Jesu
> gedenkt, seine Worte und Taten erzählt, da ist
> er in der Mitte der seinen.[53]

Thus, the name of Jesus is the foundation of the unity of those who assemble and the aim and direction of their work. There is no hint here of a magical use of the name of Jesus, but service, worship, and prayer are undertaken for His sake and inspired by faith in His Person.

It is important at this point to recall what we said earlier with regard to being baptized into a relationship of fellowship with God. For only those who have been received into Christ through baptism can now gather in His name.

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[51]George Foot Moore, <u>Judaism</u> <u>in</u> <u>the</u> <u>First</u> <u>Centuries</u> <u>of</u> <u>the</u> <u>Christian</u> <u>Era</u> (Cambridge: Harvard University Press, 1946), II, 98.

[52]<u>Supra</u>, pp. 10-18 and 21-29.

[53]Julius Schniewind, <u>Das</u> <u>Evangelium</u> <u>nach</u> <u>Matthäus</u> (Goettingen: Vandenhoeck & Ruprecht, 1950), p. 201.

Theodore Robinson[54] injects another interesting aspect
into the gathering in the name. He says that for the rabbis
to say anything in the name of another was to quote him.
Therefore, when the Christians would come together in Jesus'
name and pray in His name, they felt that those prayers
were given them by the Spirit of God (Rom. 8:26). They
were not speaking their own words in their assembly. They
were gathered in Jesus' name. They were simply quoting
Jesus. To gather in Jesus' name, then, would be to gather
at Jesus' command, with His sanction, in the assurance of
His presence, and using and repeating and quoting His words.
But above all to gather in the name of Jesus is to testify
that one has been baptized into Christ. It shows that the
gathering bears some relationship to Jesus. Yes, the as-
sembly is one with Christ. And their assembly in His name
identifies them as such.

Matthew 10:41-42.

Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν
προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς
ὄνομα δικαίου μισθὸν δικαίου λήμψεται. καὶ
ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον
ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω
ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

In these verses εἰς ὄνομα occurs three times in

[54] Theodore H. Robinson, <u>The Gospel of Matthew</u>, Moffatt
Series (New York: Harper & Brothers Publishers, 1927), p. 155.

identical constructions. $E\dot{\iota}s$ $\ddot{o}\nu o\mu a$ is followed by three
different words all in the genitive case, $\pi\rho o\phi\acute{\eta}\tau o\nu$, $\delta\iota\kappa a\acute{\iota}o\nu$,
and $\mu a\theta\eta\tau o\widehat{\nu}$. Using the first one as an example, the
sentences read as follows: He who receives a prophet $\epsilon\dot{\iota}s$
$\ddot{o}\nu o\mu a$ $\pi\rho o\phi\acute{\eta}\tau o\nu$ shall receive a prophet's reward. The
usage of $\epsilon\dot{\iota}s$ $\ddot{o}\nu o\mu a$ is identical in all three of these
cases.

We must look again at לְשֵׁם as the foundation for
$\epsilon\dot{\iota}s$ $\ddot{o}\nu o\mu a$ here. Although $\epsilon\dot{\iota}s$ $\ddot{o}\nu o\mu a$ can be used in a final
sense to explain intention or purpose, it can also have a
causal sense. In a causal sense לְשֵׁם would mean "with re-
gard to what something is," or "for the sake of," or "because
of."[55]

Adolf Schlatter[56] lists several examples of this causal
use of לְשֵׁם in rabbinic writings. One of them is in Sifre
Deut. 306, which reads: עָשִׂיתָ דִּבְרֵי תֹּורָה לִשְׁמָם.
This can be transcribed into Greek as follows: $\dot{\epsilon}\pi o\acute{\iota}\eta\sigma a s$
$\lambda\acute{o}\gamma o\nu s$ $\nu\acute{o}\mu o\nu$ $\epsilon\dot{\iota}s$ $\ddot{o}\nu o\mu a$ $a\dot{\nu}\tau\widehat{\omega}\nu$ --You performed the words of
the Law for their own sake. There is something similar in
Berakhoth 17. 1 which states, as McNeile points out,[57] that
everyone who occupies himself with the Law for its own sake
(לִשְׁמָהּ) will be greatly profited. George F. Moore
points to another example of this usage from Aboth 2:2 and

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[55]Str-B., I, 591 and Schniewind, p. 137.

[56]Adolf Schlatter, Der Evangelist Matthäus (Stuttgart:
Calwer Verlag, 1948), p. 352.

[57]McNeile, p. 149.

4:11.[58]   Here the point is made that those who work with
the community should do so for God's sake.[59]   The point
of these examples is that the Law should be kept and God
should be served from an unmixed religious motivation.
The Law should be kept because it _is_ the Law, and God
should be obeyed simply because He _is_ God.

Now, ὄνομα fits into this line of thinking very
well, if we simply remember that ὄνομα implies and stands
for the very essence and nature of that to which it refers.
Therefore, to receive a prophet εἰς ὄνομα a prophet, or to
receive a righteous man εἰς ὄνομα a righteous man, is
to receive him with no ulterior motive, but simply for his
own sake and because of what he is. Likewise to give a
cup of cold water to one of the little ones, only εἰς ὄνομα
a disciple, is to recognize that the little one is a dis-
ciple. The ὄνομα in each case implies the very being
of the person to which it refers. The message of a prophet
or righteous man is accepted simply because he is a prophet
or righteous man--it is accepted simply because of what he
is. Likewise a deed of love and concern, even for one of
the little ones, is done simply because of what that little
one is, a disciple. And a disciple is called and made a
disciple, not because of his own cleverness and ingenuity,
but because our Lord calls him by grace in love.

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[58]Moore, II, 98.

[59] דִּי אֲשַׁם אֲשַׁב --Here דִּי אֲשַׁם is a circumlocution for
Yahweh.

Ἐν τῷ ὀνόματι

Matthew 21:9 and 23:39

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου

It appears that Matthew does not have a propensity
for the use of ἐν (τῷ) ὀνόματι. Matthew seems to prefer
εἰς τὸ ὄνομα ,[60] or no preposition at all.[61] There are
approximately forty uses of ἐν τῷ ὀνόματι throughout the
New Testament. Only two of these are in Matthew. Really,
they amount to just one occurrence, since both are the
exact same quotation from Psalm 118:26. The passage comes
from Jesus' triumphal entry into Jerusalem and reads:
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
(Matthew 21:9). These same words are then repeated at the
conclusion of the woes against the scribes and pharisees
and the prediction of the end of Jerusalem (Matthew 23:39).
Therefore, we find that Matthew uses ἐν (τῷ) ὀνόματι
only in a quotation from the LXX. He never uses this phrase
on his own. It is almost as if Matthew avoids the use of
ἐν (τῷ) ὀνόματι. It is interesting to note, too, that
this phrase has been found nowhere outside of biblical Greek.

But we are interested in the meaning of ὄνομα within
this prepositional phrase. We cannot escape the fact that

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[60]Compare Mark 9:41, ἐν ὀνόματι with Matthew 10:42, εἰς ὄνομα.

[61]Compare Matthew 7:22, τῷ σῷ ὀνόματι with Mark 9:38
and (16:17), ἐν τῷ ὀνόματί σου (μου).

ὄνομα   carries its full significance in these passages.
Ὄνομα is the essential nature of the κύριος . It is the
bearer of His power and the sum of all of His deeds and
actions.

Now, the question remains whether the ἐν has an instru-
mental or a local sense. Does Jesus make His entry by means
of the power of the κύριος (Yahweh in the Old Testament),
or does He enter in the sphere of all that ὄνομα designates?
To make the ἐν instrumental would not violate the syntax
here, but it tends to be weak theologically. The whole point
of the entry of Jesus into Jerusalem is to show Him to be
the Messiah-King of Israel who follows in the Davidic line.
And this prepositional phrase identifies Jesus even further
as in possession of everything that the name κύριος itself
signifies. The actions and deeds of Jesus, especially in
overcoming demons, have shown that Jesus has come possessing
the power and authority of God. Here Jesus is God's repre-
sentative. The name, person, and works of God are inseparably
bound to the name, person, and works of Jesus Christ.

Ἐπὶ τῷ ὀνόματι

Matthew 18:5

Καὶ ὃς ἐὰν δέξηται ἓν παιδίον τοιοῦτο
ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

Matthew 24:5

Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου...

Of the approximate twenty occurrences of this phrase
in the New Testament, Matthew contains only two, one at
18:5 and the other at 24:5. These two passages are both
paralleled in the other two synoptics. Even though there
are slight variations among the parallels, the basics are
identical. In Matthew 18:5 and its parallels (Mark 9:37
and Luke 9:48) the verb used with ἐπὶ τῷ ὀνόματι is always
δέξηται . And in Matthew 24:5 and its parallels (Mark
13:6 and Luke 21:8) the verb used is always ἐλεύσονται .

There are two basic positions concerning the inter-
pretation of ἐπὶ τῷ ὀνόματι . The one, taken up by
Heitmüller,[62] views ἐπὶ τῷ ὀνόματι as meaning "in connec-
tion with," or "by the use of," that is, invoking, naming,
calling out or calling upon the name. McNeile also allows
this possibility when he states that ἐπὶ τῷ ὀνόματί μου
may mean, with an invocation of My name, that is, invoking
the blessing and co-operation of Jesus in performing the
act.[63] Now, this hypothesis can be worked out to fit all
of the occurrences of ἐπὶ τῷ ὀνόματι in the New Testament,
though some work out better than others. But in Luke 24:47,
where we read: καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ
μετάνοιαν , one cannot help but get the impression that
there is more to preaching repentance in His name than
merely naming the name "Jesus," or invoking His help,

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[62]Heitmüller, p. 13ff.

[63]McNeile, p. 261.

blessing, and co-operation. One has the same feeling when considering the reception of one of the little ones ἐπὶ τῷ ὀνόματί μου (Matthew 18:5 and parallels).

Therefore, we must turn to a second possibility for interpreting ἐπὶ τῷ ὀνόματι which might supplement its meaning by broadening and enriching it. Alfred Plummer has defined ἐπὶ τῷ ὀνόματί μου to mean "on the basis of My name."[64] McNeile also mentions this possibility, and states that the meaning "on the ground [basis] of My name" seems to be equivalent to εἰς ὄνομα of Matthew 10:41.[65] We recall that there דִשֵׁם in a causal sense formed the background for that phrase. If this is true, then we would be permitted to use ἐπὶ τῷ ὀνόματί μου in the sense of "um meinetwillen" as Strack-Billerbeck does,[66] and in the sense of "because it bears My name," or "because it belongs to me," as William F. Arndt shows in his comments on Luke 9:48.[67] "On the basis of My name" means, then, on the basis of everything that the name of Christ is and represents. And here again we must recall the theologically pregnant concept, ὄνομα . It is a broad enough concept to encompass Christ's being, nature, actions,

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[64]Plummer, p. 330.

[65]McNeile, p. 261.

[66]Str-B., I, 591.

[67]William F. Arndt, The Gospel According to St. Luke (St. Louis: Concordia Publishing House, 1956), p. 269.

and deeds. All of this can be summed up to represent Christ's revelation of Himself to man.

Now, when we turn to Matthew 18:5 and read: "He who receives one such child ἐπὶ τῷ ὀνόματί μου , receives me," it is clear that we are speaking of reception on the basis of Christ's messianic character and role. Believers are not merely naming the name "Jesus," nor invoking Him for blessing (though these are not excluded), but they are receiving even a little one on the basis of what Christ is and has accomplished for that little one and for them in His messianic role. We are speaking here of motivation for action, and everything included in Christ's name is that motivation.

Matthew 24:5 seems to lean more toward the idea of naming the name "Jesus." However, it certainly is not speaking of false Christs calling upon God for help and blessing. Plummer would fit this passage into the same category as Matthew 18:5. He says: "False prophets shall come claiming to be the Messiah not that they would call themselves 'Jesus.'"[68] The coming of the false prophets is motivated by everything that the name stands for, yet it is a false motivation because they claim that name and its contents for themselves. Again, they come on the basis of Christ's name and what it stands for, not simply calling themselves "Jesus Christ."

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[68]Plummer, p. 330.

CONCLUSIONS

This study has shown that ὄνομα is a term packed
with theological meaning. Ὄνομα was found to be very
significant in the religious thought that preceded the
Christian era. Furthermore, Matthew has adopted ὄνομα from
his culture and has used it in describing God and Jesus as
the Christ. Matthew uses ὄνομα in ways identical with
those employed throughout the religious thought of mankind
except in one important aspect. There does not appear in
Matthew, nor in the rest of the New Testament, a supersti-
tious, magical use of ὄνομα. Moreover, we have not found
that Matthew attempts to carry on the practice of late
Judaism (particularly of the rabbis) to conceal the name
"Yahweh" by using various circumlocutions.

Although ὄνομα is used frequently of the names of
people, it comes to stand for the very essence of individuals.
The name of a person stands for whatever he is or does. The
name also possesses power--power to act for or against people
depending upon how it is employed. Knowledge of the name
is important and necessary in order to obtain the use of
the power residing in the particular name.

In Matthew 28:19 Jesus is portrayed as the glorified,
messianic King. He has established His kingdom and His rule
among men by the unbelievable way of suffering, death, and
resurrection. This is no earthly manner of establishing
dominion, but it was the Father's way. Here Jesus is portrayed

as the Christ having full power and authority. And in this context of messianic glory, power, and authority it is not surprising to find the εἰς τὸ ὄνομα concept used.

Matthew employs ὄνομα with its fullest significance. When ὄνομα is used within a prepositional phrase in Matthew, it most frequently refers to Jesus Christ.[69] In these cases our Lord's very being, including His messianic character and role, is summed up.

Ὄνομα is a powerful and pregnant term. It is helpful to understand its broad significance. However, a study of this kind must always be accompanied with a warning. To delve into the background and use of a single concept can be informative, but that does not always tell the whole story. Concepts like ὄνομα always occur in context. Their meaning must finally be sought there in the context. The immediate context and the whole book must be the final court of appeal for any biblical study.

There is one final note that deserves mention as a result of this study of ὄνομα in Matthew. Of all the materials that were investigated in connection with this study, the rabbinic writings proved to be the most fruitful. This conclusion should be obvious from a look at the evidence that is cited throughout this paper. This observation prompts two questions for further study. What is Matthew's

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[69]Five times plus once to the Trinity. The only three cases that do not are in Matthew 10:41-42 where a prophet, a righteous man, and a disciple are mentioned.

relationship to the rabbis? And what characteristics of language predominate that would point to a particular cultural background for this gospel?

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