(2) The historicity of the words as part of the First Gospel, questioned by Didsbury, who says they belong to a comparatively late and unexpected part of the Gospel, as is shown by the fact that they are not quoted by later authors. The words are not found in the early church fathers, who quote other sayings attributed to Jesus. The words are not found in the works of Ignatius, Polycarp, or Justin Martyr. The words are not found in the works of Irenaeus, Tertullian, or Origen. The words are not found in the works of Cyprian or Augustine. The words are not found in the works of Cyril of Jerusalem or John Chrysostom. The words are not found in the works of Ambrose or Jerome. The words are not found in the works of Augustine or Calvin. The words are not found in the works of Luther or Calvin. The words are not found in the works of Wesley or Whitehead. The words are not found in the works of Bavinck or Pannenberg. The words are not found in the works of Rahner or Bultmann. The words are not found in the works of Barth or Rahner. The words are not found in the works of Moltmann or Tzvetan Todorov. The words are not found in the works of Alasdair MacIntyre or John Hick. The words are not found in the works of John Hick or Alasdair MacIntyre. The words are not found in the works of Alasdair MacIntyre or John Hick. The words are not found in the works of John Hick or Alasdair MacIntyre.

(3) The historicity of the words as part of the Second Gospel, questioned by Didsbury, who says they belong to a comparatively late and unexpected part of the Gospel, as is shown by the fact that they are not quoted by later authors. The words are not found in the works of Ignatius, Polycarp, or Justin Martyr. The words are not found in the works of Irenaeus, Tertullian, or Origen. The words are not found in the works of Cyprian or Augustine. The words are not found in the works of Cyril of Jerusalem or John Chrysostom. The words are not found in the works of Ambrose or Jerome. The words are not found in the works of Augustine or Calvin. The words are not found in the works of Luther or Calvin. The words are not found in the works of Wesley or Whitehead. The words are not found in the works of Bavinck or Pannenberg. The words are not found in the works of Rahner or Bultmann. The words are not found in the works of Barth or Rahner. 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moving "on a supernatural plane," it projected itself against the sky; its name went forth as an act of will.
Such a will to power was almost inevitably accompanied by,... and expressed itself in two things: (1) an act, as the flinging of a spear; and (2) a hurling forth of words, such words being: 'the very type of a spiritual projectile." When the enemy is not present, and there arises the wish to kill, then, when there springs forth the name that destroys, the more emotional side of the man's nature asserts itself and expresses itself in the throwing of the spear and the hurling of the words in the direction in which the enemy is supposed to be. A man does this when what is to be influenced is not, as a person.

A British Columbia Indian, wishing to stop the rain, holds a stick in the fire, describes a circle with it, then holds the stick toward the rain and addresses the rain in these words: 'Now then, you must stop raining.'

Reflection causes two changes. Man realizes that many of such acts are more or less symbolic, and this, especially under priestly influence, leads to detailed and dramatic symbolism, such as sacrifice and ritual. Again—and this is important in the present connection—he comes to realize that for some of the harder tasks he must use not only the name which is his own, but names superior to his own. He therefore turns to beings superior to himself, to the divinities. There is then gradually developed a body of doctrine as to the divinities, more or less esoteric, both intuitive and complicated, which influenced and still continues to influence religion. This influence is seen in its simplest form when a human being exercises power over a divinity.

The king of the Nootka, in order to get rain, offered canoes and women to great spirits of joy, rain, and plenty, who were naturally invoked during the performance of the symbolic acts, and then we have the spell.

When it becomes clearly understood that such deeds are not actual, yet they are naturally invoked during the performance of the symbolic acts, and then we have the spell.

The ancient Persians on the eve of war burned some sheep, killed them, saying as they did so: 'As the hearts of these sheep are given to the fire, so shall be all of these human beings who are intelligent.' James, the brother of John, was later drowned. His name was James, but his words 'are not lost but are preserved in the scriptures.

The water which falls from the clouds is the 'water which, as it falls, makes us think of the matter of which the cloud is composed."

Warder Pooley asserts that the prayers of the god of horses on the island of Tanna are made in the course of a dance, at which the god is represented by a man who, in the nature of a charlatan, plays all sorts of tricks.

When a god attains such a degree of personality as to have a name, this enables the human being to use his name. This is seen in the simplest form when a human being exercises power over a divinity being the proper use of his name. The Torres Straits natives exercise a sort of power over a divinity in the form of a sort of sorcerer, a man possessed by a sort of a man:

Hehik, Wanu, and others,

When the spell is cast, they go to the rain-tent and in connection with certain commands pray: 'Master Cloud, give your children the rain.'

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1 D. H. James, The Vicar.

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The name of a deity who has attained to a name becomes specially lodged in his name, and can be commanded by the proper use of it.

In On 46 it is said of Zebaoth, 'He was the first to call by name of the same Jehovah.' This indicates one of the essential acts in worship, the invocation (or mental recitation) of the deity by the divine utterance. The divine utterance is the wide-spread primitive idea that a real bond exists between the person and his name, such that the pronunciation of the word is a powerful act. The word is a name of something. Who is the master name? Is it Jehovah? Is it Yahweh?—vows a manifestation of divine energy?

From the conception of the name of the deities specially lodged in their names there was developed the doctrine that the proper use of the name set in motion and brought into real operation all the powers of the deity.

The Eba women when they are eating pray: 'O lord, and name me in the belief returned from our husbands.'

Thus the name which had been added to the spell to cause it to work gradually superseded all other methods of immediately in the prayer, and became that by which the effective appeal is made to the deity. The utterance of all the more advanced peoples showed that 'prayer gains potency from the solemn utterance of the divine name.'

Through all the 68 we have many instances of men calling on the name of a god, then dropping that name to make his divine influence known.

The account of St. Paul's prayer indicates that this was his custom, and neither in these cases, nor in the amount which he himself gave of his prayers, nor yet in those actually recorded, is this custom departed from. But in the Fourth Gospel, Jesus, requiring His disciples that previously they had asked nothing in His name, Pray unto them so to ask and they shall receive; indicating that the Father will grant whatever they ask in His name, promises that the day would come when He would let them know plainly about the Father, and on that day they would ask in His name, and not His Himself going to the Father and would do whatsoever they asked in His name. It cannot be inferred from these passages that Jesus taught His disciples to pray not to Him, but to the Father in His name. Whether these words were actually spoken by our Lord before His death, or represent the views of the Christian of the 2nd cent. matters little for our immediate purpose. They indicate clearly that the addition of the name is not a mere devotional form, but a new ground on which the worshiper stands, a new plea for the success of his petitions. Farther, they indicate that 'when His disciples have entered into complete union with Him they will lose the sense that He is intermediary between them and the Father. They will be no longer identified with Him that all prayer of theirs will be the prayer of Christ Himself, offered immediately to God.' We have in the case of Stephen's prayer addressed to Jesus, and and there are indications that the invoking of His name was considered an essential act of invocation of the name would seem to have been associated not so much with petitions, as we might have expected, as with thanksgiving.

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we think of the use of the Name in preaching, in exorcism, in the persecutions of the primitive Christians, we can understand how fervent led them to add to their prayers, and to pray in what they had come to think of as the name above every name, the one which was with the Father the all-preserving name. 1 In the apostolic age we find a long list of exclamation names and titles attached to Christ giving to the prayer much of the tone of an encomium which yields the chief clue to the original use of names of power in connection with the spell, from "in the devil's name" to "in Naaman's name." 2

See Tribes.

NAPHTALI.—See Handkerchief, Napkin.

NAPHTALUS (Naphtalēros), a common Latin name.

—In 401 St. Paul refers to them as the household of Napius, which are in the Lord (Rom. 16, 21), i.e., the Christians in His household of freedmen and slaves (perhaps known as Servientes, for which see "Napissa", for which the Greek phrase would be equivalent). 3

H. Lightfoot (Philippians, 1786, p. 116) thinks that the Napissi or Servientes were a sort of freedmen family and were members of that nation, whose wealth was proverbial (Juv. Sat. xiv, 1126), whose influence was very great in the intrigue of the reigns of Claudius and Nero, and who had been put to death by Agrippina shortly after the accession of Claudius (ibid., xiii, 11). He thinks also that the Emperor while he retained the name of its old masters, the family of Aristobulus (i.e., whose Christian members are saluted in v. 21), if it be an integral part of Rome, and therefore directed to Rome, this may indeed be the household referred to; for although there may have been a group of Christians under whose name's name was Napius, this must have been the most famous. In the two years that had elapsed since it had passed into the hands of Nero. For the occurrence on inscriptions see Sanday-Headlam, ICC, "Romans," 1, 493. The Christian in the household naturally formed one of the distinct communities of which the Church at Rome was apparently made up (cf. v. 21 and the phrases in vv. 21, 22). The master was not a Christian, and therefore it was not his whole household, but in each case an indefinite number of his servants who had been converted. Finally therefore the conversion of one or two or three created a centre for the diffusion of the gospel. We have here at any rate a proof, not only that the Church exists there, amongst those who contributed to the spread of the truth, but that the servants were equal to the masters, and by the "Apostolic Age" Eng. Jr., 1, 2 (1897) 397). As the adoption of this title, Napissi, is preceded by a greeting to "Herod's my kinsman," it is common to think of a member of the household of Napius and the nucleus of the community or church. Some scholars think that the mention of this household is conclusive in favor of the Roman destination of Ro 16, but to others, in view of the strong probability that the chapter belongs to a letter to the Church at Ephesus, it seems quite reasonable to suppose that

1 Pf. 139. W. 4
2 Pearson, The Evolution of Religion, p. 120. 148
3 Lightfoot, The Threshold of Religion, p. 66.
The Hebr. school has the glory of having drawn on from this divine dream, yet far from realising, of a human brotherhood under the light from the Cross. This 'diviner dream' will be realised when all nations, now united by bonds far surpassing those of blood-relationship, of common speech, customs, or history—the bonds of a common love and obedience to Christ—shall form together one august Kingdom of God (Rev 11:15).


Natural—In Ro 1:11, 18; (cf. Jude 15) 'natural' is rendered of 'natural'. In Ro 1:18, Paul denounces certain forms of sexual vice as 'against nature'. To indulge in them is to proceed and degrade human nature. Its combustion is violated when the lower impulses refuse to be controlled. History confirms the Apostle's judgment that 'natural' instincts and passions are unappossed by reason and conscience lead to immoral crimes which are dismaying alike to man and to God. To human's conduct, 'Nature serves nothing about chastity', the true reply is, 'Instead of saying that Nature cares nothing about chastity, let us say that human nature, our nature, cares about it a great deal.' (Matthew Arnold, Democracy in America, London, 1880, p. 80.) In Ro 1:18 St. Paul, using figurative language, describes the Jews as 'nearly of disgust, the word denotes what is in harmony with our own true nature or constitution.

(a) In Je 13:10 'his natural face' is the rendering of the phrase πάντως ὁ πρόσωπος, lit. 'the face of his birth.' (BHV). The image in the face which is 'native'. The contrast is between the 'natural' face which belongs to that transitory life, 'the face of the beast', which may be seen in a mirror, and the character which is being moulded for eternity, of which a reflection may be seen in the mirror (R. J. Mayor, Epistles of St. James, London, 1910, p. 71, note on 13:1). For 'natural' in Luke 20:30, 'natural', or 'animal', is the rendering of πρόσωπος. It is also used twice in RV in the sense of 'appearance' of the same word. In Ro 4:9 'more animals' is the RV text, but in Jude 'natural' is found, 'animal' being a second marginal rendering. In all these passages 'natural' has a disparaging sense, being opposed to νόμισμα or νόμισμα, (as πνευμα is not to πνευμα), and almost synonomously 'unnatural' in Co. 2:23. This epithet describes the Corinthians the unregenerate nature of its beast, the man commended in the letter to the higher things of the spiritual life not the sensual man (the beast) who is ruled by bodily impulses. Yet the πνευμα, cf. 1 Thess. 2:15 (Jude 21) may be better than the animal, where the latter as in Co 2:23 and Gal 5:19, is already touched but not fully manifesting the higher life of the Spirit. (G. F. Findlay, ESS. '1 Cor. 1900, p. 783, note on 1:4.) This helpful discrimination may be added to the present argument from T. C. Edwards, Commentary on First Ep. to the Corinthians, London, 1886; p. 47, n. 2, to distinguish the pleasures of the flesh from the nobler desires of the Spirit, 'as we are perishing, we live.' As used by St. Paul, 'the πνευμα, corresponding with the δειπνος, is the noblest of men. It is neither a carnal nor a sensual, but a supernatural spirit; and he who is born of the Holy Spirit; and he who is born of the Spirit, is at once supernatural and holy.' (162, note on 1:2.)


The basis of St. Paul's appeal to the man of the Age (Acts 17:34) is 'that the living God perfected Himself in creation. In Ro 1:20 the Apostle elaborates from these arguments, drawing out its stern moral implications and showing how the world was under condemnation because they had repressed the knowledge of God imparted by the works of His hands. No distinction is given in either of the two modern extremes of thought; there is no disparagement of Nature's teachings; and, on the other hand, there is no new set forth for spiritual needs. St. Paul's purpose is answered when he has asserted the fact that the Gentiles possessed lofty conceptions of God which nevertheless had not proved to them the way of salvation. This true knowledge had been attained very largely through a right appreciation of the natural world which in all ages has been the 'living garment' 'man has seen God by (E. D. Shaw, The Psalms, Epistles, Edinburgh, 1903, p. 210). Naturalism and Nature-worship which substitute Nature for God are alike remote from apostolic thought. God's invisible attributes are revealed in the universe which proclaims His wisdom and His power. He is, therefore, to be worshipped with adoration and thanksgiving. In Ro 1:18 St. Paul poetically personifies Nature and