

(3) The historicity of the words as part of the First Gospel, questioned by Sanday,* who says 'they belong to a comparatively late and suspected part of the Gospel,' is assailed by Conybeare,† who holds that the command to baptize in the Trine Name was interpolated for dogmatic reasons in some copies of the Gospel, and that its place in the text was not fully assured till after the Council of Nicea, instancing the fact that Eusebius of Caesarea (A.D. 313-339), when quoting or referring to it, continually omits or stops short of the words which refer to baptism. This practically is the opinion of such scholars as Moffatt and Kirsopp Lake.‡ Of singular interest are the opinions of Bruce. At first maintaining that this and other post-Resurrection sayings 'bear internal evidence of being last words from their fitness to the situation,'§ he comes to favour an idea of Keim that Mt 28¹⁹, an authentic logion spoken by Jesus before His death, was transferred by Matthew to what he deemed a specially suitable place—the final leave-taking, the trinitarian formula simply summing up 'in brief compass the teaching of Jesus';|| then he accepts the idea that the apostles knew the formula but 'did not consider themselves under bondage to a form of words, but felt free to use an equivalent form,'¶ and comes at last to think that the words 'are not so much' a report of 'what the risen Jesus said . . . as a summary of what the Apostolic Church understood to be the will of the exalted Lord.'** But even if the passage be a genuine logion of Jesus, the knowledge of which may have been confined to only a few, preserved only in one Gospel which is dated c. A.D. 80,†† it cannot be used as evidence against what, so far as one knows, was an actual and universal custom. The slight variety in the words which record the baptism in the name of Jesus—clearly of no significance—shows that there was indeed no stereotyped formula which must not be departed from, but raises no doubt as to the fact that baptism was in the name not of three persons, but of one.

The meaning of such baptism is clear. When we remember the use of the name in the exorcism of demons, when we remember that the world into which the religion of Jesus came was 'a world without natural science, steeped in belief in every kind of magic and enchantment, and full of public and private religious societies, every one of which had its mysteries and miracles and its blood-bond with its peculiar deity,' that 'it was from

such a world and such societies that most of the converts came and brought with them the thoughts and instincts of countless generations, who had never conceived of a religion without rites and mysteries,'* when we remember the magical use of the Name in the Jewish and Gentile worlds, the words of Robinson state the true position: 'The Name of God among the Jews was . . . an instrument of awful power. That such divine power could be brought into play by the use of the Name of the Lord Jesus was clearly the belief of the early Christians. . . . Those who were authorized to use "the Name" were regarded as having at their disposal the supernatural power of the Being whom they so named.'† The exact effect of baptism 'into the name' is not easily determined. If the words in Mt 28¹⁹ are not a genuine logion of Jesus, the meaning which He might have attached to them need not be discussed, and hence we are concerned with the view not of Jesus but of His followers. 'No trace remains of the baptism of the initiated "into the name" of any of the mystery-deities,‡ and so they afford us no help. It has been suggested that the baptism into the Name merely indicates to whom the baptized person will thenceforward adhere, and therefore that 'the theory of a magical virtue in baptism cannot be proved';§ such baptism 'constitutes the belonging to God or to the Son of God.'¶ Such a view does not do justice to the facts; much nearer the truth is the conception that such baptism 'reveals the name as a religious potency into which as into a spiritual atmosphere the adult catechumen or the initiated infant is brought.'‡ This was clearly St. Paul's view. He indicates that baptism in the name of Jesus constituted a mystical union between the baptized and Jesus through which the baptized received (a) a share in His death and specially in His resurrection,** (b) the gift of the Spirit,†† and (c) a cleansing from sin which involved their consecration and justification;‡‡ and 'baptism can produce these effects because it works "in the name," and so links up baptism with the view, prevalent at the time in almost every circle, that the pronunciation of the name of any one could, if properly used, enable the user to enjoy the benefit of the attributes attached to the original owner of the name. . . . This it accomplishes by the power of the name of the Lord Jesus Christ, and by the sacramental effect of the water, according to the well-known idea that results could be reached in the unseen spiritual world by the performance of analogous acts in the visible material world.'§§ It is this efficacy of the water given it by the Name that enables us to understand the meaning of the words of Barnabas: 'We descend into the water full of sins and defilement, but come up bearing fruit in our hearts, having the fear (of God) and trust in Jesus in our spirits.'||| For a similar reason Justin Martyr connects the life with the name.¶¶

10. Prayer in the Name.—As we have seen, primitive man gradually came to realize that in him, in other beings and things, lay the extraordinary, the supernatural—what Hartland calls 'theopneum,' god-stuff; and that this, whether in himself or others, was a power able to be exercised by him and them—*mana*. When, for example, such a man met an enemy, and willed to kill him, it was his *mana* that enabled him to do so. His will,

or Christ (*HJ Suppl.*), 1909, p. 30, says: 'It is most assuredly post-Pauline.' Clemon, p. 214, says: 'It cannot be historical, at all events in its present form. . . . Jesus cannot, I think, have instituted a form of baptism in the name of the Father, Son, and Holy Spirit.' Harnack, *History of Dogma*, i. [1894] 79, says: 'Matt. xviii. 19 is not a saying of the Lord.' Robinson, *EB* i. 474, practically accepts the view that 'Matthew does not here report the *ipsissima verba* of Jesus, but transfers to him the familiar language of the Church of the evangelist's own time and locality'; cf. A. Sabatier, *The Religion of Authority and the Religion of the Spirit*, 1904, p. 51 ff.

* W. Sanday in *HDE* ii. 213.

† *HJ* i. [1902-03] 102. See also M. Arnold, *Literature and Dogma*, 1876, p. 292.

‡ J. Moffatt, *The Historical NT*, 1901, p. 647, *The Theology of the Gospels*, 1912, p. 32; K. Lake, *ERE* ii. 330^a, says the cumulative evidence of the textual, literary, and historical criticism 'is thus distinctly against the view that Mt 28¹⁹ represents the *ipsissima verba* of Christ'; see also M. Arnold, *Literature and Dogma*, p. 292, and *ExpT* xv. [1908-04] 294.

§ A. B. Bruce, *The Training of the Twelve*, 1877, p. 512.

¶ *The Kingdom of God*, 1891, p. 257 L.

‡‡ *Id.* p. 260.

§§ *Apologetics*, 1892, p. 458.

||| In Mt 28¹⁹ 'down to the present day' implies a considerable lapse of time.

¶¶ Through B. F. Westcott (*ExpT*, 3rd ser., v. [1887] 257) says: 'Certainly I would gladly have given the ten years of my life spent on the Revision to bring only these two phrases of the New Testament ["into the name" in Mt 28¹⁹ and "in Christ" in Ro 6²³] to the heart of Englishmen.'

* Glover, p. 158 f.; *ERE* ii. 831.

† J. A. Robinson, *JTAS* vii. [1905-06] 196, 197.

‡ H. A. Kennedy, *ExpT*, 8th ser., iv. 530.

§ Clemon, pp. 238, 370.

¶ Deissmann, *Bible Studies*, p. 147.

‡‡ Farnell, *The Evolution of Religion*, p. 189 L.

§§ Ro 6⁴, Gal 3²⁷, Col 2¹².

||| 1 Co 12¹³, 15.

¶¶ *ERE* ii. 885; Heilmüller, pp. 230, 232.

|| Ch. xi.

¶¶ *Apol.* i. 61.

moving 'on a supernormal plane,'* projected itself against the foe; his *mana* 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 speeds forth the *mana* 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, to us, a person.

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

Reflexion causes two changes. Man realizes that many of such acts are more or less symbolical, 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 connexion—he comes to realize that for some of the harder tasks he must use not only the *mana* which is his own, but *mana* superior to his own. He therefore turns to beings superior to himself, to the divinities. There is thus gradually developed a body of doctrine as to the divinities, more or less esoteric, both intricate 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 Matabela, in order to get rain, offers sacrifices and says, 'O great spirits of my father and grandfather, . . . make us to be the best-fed and the strongest people in the world!'

When it becomes clearly understood that such divinities do possess power, they are naturally invoked during the performance of the symbolic acts, and then we have the spell.

The ancient Peruvians on the eve of war starved some sheep. Killed them, saying as they did so: 'As the beasts of these beasts are weakened, so let our enemies be weakened.' Here from the beasts, the symbols, to the enemy, the reality, the *mana* is transferred. But the words 'so let' indicate the consciousness that it is the deities who 'are putting the thing through.'§ Westernmark quotes with approval Benan's dictum that with the Romans 'prayer is a magic formula, producing its effect by its own inherent quality,' and adds: 'They wanted to compel the gods rather than to be compelled by them.'** but Wards Fowler asserts that the prayers of the gild of brethren at Iguvium to Jupiter Grabovius 'retain some of the outward characteristics of spell, but internally, i.e. in the spirit in which they were intended, they have the real characteristics of prayer.'††

When a god attains such a degree of personality as to have a name, this enables the human supplicant to influence him personally, by using his name.

This is seen in its simplest form when a human being exercises power over a divine being by the proper use of his name. The Torres Straits Islanders summon a local bogey or a spirit by mentioning his name.‡‡ A Malay prays at the grave of a murdered man: 'Hearken, So-and-so, and assist me. . . I desire to ask for a little magic.'§§ When the Angoni desire rain, they go to the rain-temple and in connexion with certain ceremonies pray: 'Master *Chauta*, . . . give your children the rains.'¶¶

* Marett, *The Threshold of Religion*, p. 51.
† *ib.* p. 54.
‡ Frazer, *GB*, pt. 1, *The Magic Art*, 1. 253; J. E. Carpenter, *Comparative Religion*, 1918, p. 148, 'The Prayer of the Todas.'
§ Frazer, *GB*, pt. 1, *The Magic Art*, 1. 252; see also Carpenter, pp. 26, 161.
¶ Marett, *The Threshold of Religion*, p. 55.
‡‡ *ib.* p. 30.
§§ W. Wards Fowler, *The Religious Experiences of the Roman People*, 1911, pp. 135, 136.
¶¶ *ib.* p. 136.
‡‡ Haddon, p. 24.
§§ Marett, *The Threshold of Religion*, p. 62.
¶¶ Frazer, *GB*, pt. 1, *The Magic Art*, 1. 250.

The *mana* 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 Gn 4th it is said of Enoch, 'He was the first to call by (comes of) the name Jahweh.' This expression 'denotes the essential act in worship, the invocation (or rather evocation) of the Deity by the solemn utterance of His name. It rests on the wide-spread primitive idea that a real bond exists between the person and his name, such that the pronunciation of the latter exerts a mystic influence on the former.'* In Elijah's time the question was whether Jahweh or Baal was the proper name for the Divine Being, and 'the test proposed by Elijah is which name—Baal or Yahwe—will evoke a manifestation of divine energy.'†

From the conception of the *mana* 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 Kei women when their men are fighting pray: 'O Lord sun and moon let the bullets rebound from our husbands.'

Thus the name which had been added to the spell to cause it to work gradually supersedes all other methods of entreaty in the prayer, and becomes that by which the effective appeal is made to the deity. The liturgies of all the more advanced peoples show that 'prayer gains potency from the solemn utterance of the true divine name.'‡

Throughout the OT we have many instances of men calling on the name of Jahweh. Jesus dropping that name taught His disciples to pray to the Father.

The account of St. Paul's prayers‡ indicates that this was his custom, and neither in these cases, nor in the account which he himself gives of his prayers,¶ nor yet in those actually recorded,** is this custom departed from. But in the Fourth Gospel, Jesus, reminding His disciples that previously they had asked nothing in His name,†† instructs them so to ask and they shall receive,‡‡ indicating that the Father will grant whatever they ask in His name,§§ and promising that the day was coming when He would let them know plainly about the Father, and on that day they would ask in His name,|| for He Himself was 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 Christians 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 worshipper stands, a new plea for the success of his petitions.'††† Further, 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 so 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 prayer addressed to Jesus.§§§ and there are indications that the invoking of His name was common.|||| This invoking of the Name would seem to have been associated not so much with petitions, as we might have expected, as with thanksgiving.¶¶¶ When

* J. Skinner, *ICC*, 'Genesis', p. 127.
† *ib.*
‡ Marett, *The Threshold of Religion*, p. 67.
§ Farnell, *The Evolution of Religion*, p. 124.
¶ See, e.g., Eph 1:17 2:14 3:10 Col 1:12 2:17; also Ja 2: 1 P 1:7, 1 Jn 2:1.
** 1 Co 14, 1 Th 5. ** Ph 12. †† Jn 16:24.
††† 16:28. ‡‡ 15:16. ‡‡‡ 16:24. ¶¶ 14:12 14.
*** H. F. Liddon, *The Divinity of our Lord*, 1878, note F; also G. A. Chadwick, *Exp*, 3rd ser., vi. [1887] 191.
|||| *HDB* iv. 44.
||||| E. F. Scott, *The Fourth Gospel*, 1906, p. 216.
¶¶¶ Ac 7:59. †††† Ac 22:16 23:14 1 Co 15.
¶¶¶¶ Ac 4:15, Eph 5:20, Col 3:17, Ro 1:8.

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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 fervour 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-prevailing name.* In this way we see that 'the name-formulae, which close most of the prayers of the Christian Church, were originally words of power to speed the prayer home.'† In the apocryphal acts of St John we find a long list of mystical names and titles attached to Christ giving to the prayer much of the tone of an enchantment.‡ Hence we see that the conception of *mana* 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 Namen Jesu."§

LITERATURE.—This has been indicated in the art.

P. A. GORDON CLARK.

NAPHTALI.—See **TRIBES.**

NAPKIN.—See **HANDKERCHIEF, NAPKIN.**

NARCISSUS (*Narcissus*, a common Latin name).

—In Ro 16st St. Paul salutes 'them of the household of Narcissus, which are in the Lord' (*τοῖς ἐκ τοῦ Ναρκισσοῦ τοῦ οἴκου ἐκ κυρίου*), i. e. the Christians in his *familia* or establishment of freedmen and slaves (perhaps known as *Narcissians*, for which the Greek phrase would be equivalent). J. B. Lightfoot (*Philippians*, 1878, p. 175) thinks that the Narcissus referred to was the powerful freedman of that name, whose wealth was proverbial (*Juv. Sat. xiv. 329*), whose influence was very great in the intrigues of the reign of Claudius, and who had been put to death by Agrippina shortly after the accession of Nero (*Tac. Ann. xiii. 1; Dio Cass. ix. 34*), in A. D. 54. It was customary in such cases for the household to become the property of the Emperor while it retained the name of its old master (cf. probably 'the household of Aristobulus' (*g. v.*), whose Christian members are saluted in *v. 10*). If Ro 16 be an integral part of Romans, and therefore directed to Rome, this may indeed be the household referred to; for although there may have been other establishments whose master's name was Narcissus, this must have been the most famous. If so, some three years had elapsed since it had passed into the hands of Nero. For the occurrence of the name Narcissus on inscriptions see Sanday-Headlam, *ICC, 'Romans'*, 1900, p. 425 f. The Christians in the household would naturally form one of the distinct communities of which the Church at Rome was apparently made up (cf. *v. 10* and the phrases in *vv. 11, 12*). '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. Plainly therefore the conversion of one of them had at once created a centre for the diffusion of the gospel. We have here at any rate a proof, not only that the closer social connections in general contributed to the spread of the truth, but that the servile class were especially susceptible' (C. von Weizsäcker, *Apostolic Age*, Eng. tr., i.³ [1897] 397). As the salutation to these Christians is preceded by a greeting to 'Herodion my kinsman,' it is conjectured that Herodion was a member of the household of Narcissus and the nucleus of the community or church. Some scholars think that the mention of this household is conclusive in favour 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

there was a 'household of Narcissus' known to St. Paul in that city.

T. B. ALLWORTHY.

NATION.—In Mk 7th, Gal 1st the RV rightly changes 'nation' to 'race' (*ἔθνη*); cf. Ac 4th 18th, 'a Cyprian by race,' 'an Alexandrian,' 'a Pontican.' In the NT *ἔθνη* generally designates a non-Jewish nation; but it is also used of the Jewish nation when spoken of *officially* (Lk 7th 23, Jn 11th 18th, Ac 10th 24th, 28th, 26th, 28th), and even of the Christian society (Mt 21st, Ro 10th). In 1 P 2nd Christians are called both 'an elect *ἔθνος*' and 'a holy *ἔθνος*.'

Jesus spoke to the Jewish nation as a collective personality, a community bearing a common responsibility. As 'they that were his own' they 'received him not' (Jn 1st), and the national crime of His crucifixion was the precursor of their downfall, although it did not result in their being 'cast off' (Ro 11th). His passionate love for His own nation was evidenced by the fatigues, the privations, the 'contradictions' that He endured, by the tears of woe that gushed from His eyes (Lk 19th; cf. Ro 9th). He seldom referred to other nations till near the close of His earthly course; yet He spoke of the Ninevites as having acted in their corporate capacity when they repented (Mt 12th; cf. Jon 3rd). He recognized the right of the common law of the Empire of which He was a subject (Mt 22nd). 'All the nations,' He said, should finally appear before Him as their Judge, and He would reward the works of love done by those whom He set on His right hand as having been done to Himself (Mt 25th). When He appeared to His disciples on the mountain in Galilee, He said, 'All authority hath been given unto me in heaven and on earth: Go ye therefore, and make disciples of all the nations'; and it is significant that He did not say 'of all men' but 'of all the nations'—thus pointing out that the object to be aimed at was national religion, the national confession of His authority (cf. Martensen, *Ethics*, 'General,' p. 443 f.). Further, if in Ac 2nd the words *ἑθνη*, *Καθ' ἑκάστην ἑθνη* be omitted as being probably ancient glosses on the text, we are left, as Harnack says (*Acts*, p. 65 f.), with a list of twelve nations, whom St. Luke may have specified as 'heralding the great theme of his book'—how Jesus was brought to all the nations of the known world, the new Israel (cf. Ac 19th).

The great missionary successes of the Apostolic Age prepared the way for the reception of the Christian faith on a grand national scale. St. Paul, before his death, 'had planted more churches than Plato had gained disciples' (Bossuet, *Panegyrique de Saint Paul*, 1659)—*ἑστὶν τὸ ἔργον τῆς διακονίας ἑθνῶν*, as Clement says (*ad Cor. i. 5*). Besides the Dispersion (*g. v.*), there were other two co-operating factors that assisted the progress of the gospel—the political unity of the Empire, and the influence of the Stoic creed. In the ancient heathen world, national life had been particular and exclusive: the nations were isolated from and ignorant of each other. But when they all looked to Rome as mistress and mother, they were on their way to the belief in the spiritual unity of mankind proclaimed by Christianity (cf. Flint, *History of the Philosophy of History*, pp. 26, 61). The influence of the Stoic doctrine of 'world-citizenship' is well attested by the fragment from Cicero (*de Rep. iii. 22*) quoted by J. Adam, *Vitality of Platonism*: 'Hymn of Cleanthes,' p. 146:

'And there will not be one law at Rome and another at Athens, one law to-day and another law to-morrow; but the same law everlasting and unchangeable will bind all nations at all times; and there will be one common Master and Ruler of all, even God, the framer, the arbitrator, and the proposer of this law.'

This noble utterance justifies the remark of S. Dill

* Ph 2nd 12.

† Farnell, *The Evolution of Religion*, p. 190.

‡ Jb. § Maret, *The Threshold of Religion*, p. 62.

(*Roman Society from Nero to Marcus Aurelius*, London, 1904, p. 328): 'The Stoic school has the glory of anticipating the diviner dream, yet far from realised, of a human brotherhood under the light from the Cross.' This 'diviner dream' will be realized when all nations, now united by bonds far surpassing those of blood-relationship, or common speech, customs, or history—the bonds of a common love and obedience to Christ—shall form together one august Kingdom of God (Rev 11¹²).

LITERATURE.—J. Adam, *The Vitality of Platonism and other Essays*, Edinburgh, 1911, pp. 118 n., 142, 146-147; R. Flint, *History of the Philosophy of History*, do., 1893, pp. 26, 48, 61, 68, 449; T. von Haering, *The Ethics of the Christian Life*, London, 1909, p. 403 f.; A. Harnack, *Acts of the Apostles* (NT Studies, III.), Eng. tr., do., 1906, pp. 49, 64, 65 f.; H. Martensen, *Christian Ethics*, 'General', Edinburgh, 1879, pp. 314, 442 f.; 'Social', do., 1882, p. 88 f.; G. Uhlhorn, *Christian Charity in the Ancient Church*, Eng. tr., do., 1888, pp. 40-42.

JAMES DONALD.

NATURAL.—1. In Ro 1²⁶ 11²¹⁻²⁴ (cf. Jude²⁰ 'naturally') 'natural' is the rendering of φυσικός. In Ro 1 St. Paul denounces certain forms of sexual vice as 'against nature.' To indulge in them is to pervert and degrade human nature. Its constitution is violated when the lower impulses refuse to be controlled. History confirms the Apostle's judgment that 'natural' instincts and passions unbridled by reason and conscience lead to unnatural crimes which are dishonouring alike to man and to God. To Renan's outburst, 'Nature cares nothing about chastity,' the true reply is, 'Instead of saying that Nature cares nothing about chastity, let us say that human nature, *over* nature, cares about it a great deal' (Matthew Arnold, *Discourses in America*, London, 1896, p. 60). In Ro 11 St. Paul, using figurative language, describes the Jews as 'natural branches' in contrast with the Gentiles, who are represented as artificially grafted into the tree of God's people. The process described is 'one that in horticulture is never performed. The cultivated branch is always engrafted upon the wild stock, and not vice versa. This Paul knew quite well (see *παρὰ φύσιν*, v. 24), and the force of his reproof to the presuming Gentile turns on the fact that the process was an unnatural one' (J. Denney, *EGT*, 'Romans', 1900, p. 680).

2. In 1 Co 2¹⁴ 15²⁻⁶ 'natural' is the rendering of φυσικός. It is also used twice in RVm as an alternative to another translation of the same word. In 2 P 2¹² 'mere animals' is in the RV text, but in Jude²⁰ 'sensual' is found, 'animal' being a second marginal rendering. In all these passages φυσικός 'has a disparaging sense, being opposed to πνευματικός (as ψυχὴ is not to πνεῦμα), and almost synonymous with σαρκικός or σαρκικός (1 Co 3¹). . . . This epithet describes to the Corinthians the unregenerate nature at its best, the man commended in philosophy, actuated by the higher thoughts and aims of the natural life—not the sensual man (the *animals* of the Vulg.) who is ruled by bodily impulses. Yet the φυσικός, *μη ἔχων πνεῦμα* (Jude²⁰) may be lower than the σαρκικός, where the latter, as in 1 Co 3¹ and Gal 5¹⁷, is already touched but not fully assimilated by the life-giving πνεῦμα' (G. G. Findlay, *EGT*, '1 Cor.', 1900, p. 783, note on 1 Co 2¹⁴). To this helpful discrimination may be added a brief quotation from T. C. Edwards' *Commentary on First Ep. to Corinthians*, London, 1865: 'the word φυσικός was coined by Aristotle (*Eth. Nic.* III. x. 2), to distinguish the pleasures of the soul, such as ambition and desire of knowledge, from those of the body.' As used by St. Paul, the φυσικός, contrasted with the ἀσάρτης, is the noblest of men. But to the πνευματικός he is related as the natural to the supernatural. . . . The indwelling spirit is the Holy Spirit; and he in whom that Spirit dwells is at once supernatural and holy' (p. 65 f., note on 1 Co 2¹⁴).

ψυχικός is sometimes rendered 'psychic,' and sometimes 'soulish' in 1 Co 15⁴⁴, with the intention of emphasizing the contrast between the 'natural' and the 'spiritual' body. But 'though inadequate, "natural" is the best available rendering of this adjective; it indicates the moulding of man's body by its environment, and its adaptation to existing functions; the same body is ψυχικός in respect of its material (v. 47)'. In this context, however, ψυχικός is only relatively a term of disparagement; the "psychic" body has in it the making of the "spiritual" (G. G. Findlay, *op. cit.* p. 937). The body which, in our present state, is adapted for the service of the soul, is contrasted by St. Paul with the body which, in the future state, will be adapted for the higher service of the spirit. 'An organism fitted to be the seat of mind, to express emotion, to carry out the behests of will is already in process of being adapted for a still nobler ministry.' Hence in v. 48 the history of man is said to be 'a progress from Adam to Christ, from soulish to spiritual, from the present life to the future' (T. C. Edwards, *op. cit.* pp. 441, 445).

3. (a) In two passages (Ro 1²¹, 2 Ti 3³) the phrase 'without natural affection' is the rendering of ἀστροφος. By this word St. Paul describes those who are so regardless of the claims of nature as to be lacking in love for their own kindred. He assumes that love of kindred (στροφή) should naturally arise from such human relationships as parent and child, husband and wife, brother and sister. Here, as in those passages in which 'natural' is the rendering of φυσικός, the word denotes not what is in harmony with our environment, but what is in accord with our own true nature or constitution.

(b) In Ja 1² 'his natural face' is the rendering of the phrase πρόσωπον τῆς γενέσεως, lit. 'the face of his birth' (RVm). The meaning is the face which is 'native' to man. The contrast is between 'the face which belongs to this transitory life,' of which a reflexion may be seen in a mirror, and 'the character which is being here moulded for eternity,' of which a reflexion may be seen in the Word (J. B. Mayor, *Epistle of St. James*, London, 1910, p. 71, note on 1²).

LITERATURE.—J. Laidlaw, *Bible Doctrine of Man*, new ed., Edinburgh, 1896; H. Wheeler Robinson, *The Christian Doctrine of Man*, do., 1911. J. G. TARKER.

NATURE.—1. The revelation of God in Nature.—The basis of St. Paul's appeal to the men of Lystra (Ac 14¹⁶⁻¹⁷) is that 'the living God' manifests Himself in creation. In Ro 1²⁰ the Apostle elaborates the same argument, drawing out its sterner implications and showing that the Gentiles were under condemnation because they had repressed the knowledge of God imparted to them in the works of His hands. No countenance is given to either of the two modern extremes of thought: there is no disparagement of Nature's teachings; and, on the other hand, they are never set forth as sufficient for man's 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 apprehension of the natural world which in all ages has been the "living garment" men have seen God by' (R. D. Shaw, *The Pauline Epistles*, Edinburgh, 1903, p. 210). Naturalism and Nature-worship which substitute Nature for God are alike remote from apostolic thought. God's invisible attributes have been revealed in the universe which proclaims His wisdom and His power. He is, therefore, to be worshipped with adoration and thanksgiving. In Ro 8³ St. Paul poetically personifies Nature and