

Father himself loveth you, because ye have loved me, and have believed that I came out from God."

xv. 7. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

In determining the meaning of these passages, which inculcate prayer in the name of Christ, all depends on the sense of the Greek word *onoma*, and its corresponding Hebrew term. This expression among the Jews had a much greater extent of significance than with us. We are accustomed to regard the *name* of a person, or of a thing, as wholly arbitrary and a mere matter of convenience, having no reference to the character. It never occurs to us to suppose that there might be a natural correspondence between the name and the thing named. But among the Jews, as with other nations whose languages are less derived and complicated than ours, the notion had not yet been lost of a correspondence between the name itself and the character of the person or thing to which it belonged. Hence the importance ascribed to naming children. Hence the changing of the names of persons, as in the case of Paul, Peter, the two sons of Zebedee, and others. Hence the significance of Adam's naming every thing in Paradise. It is only as we enter into this feeling of the Jews as regards names, that we can understand such passages as these: "Hallowed be thy name,"—"In thy name we have cast out devils,"—"To receive one in the name of a prophet,"—"For my name's sake,"—"He has given him a name above every name,"—"Father, glorify thy name,"—"Keep through thine own name those thou hast given me,"—and a multitude of others. In some of these cases, it appears to mean authority; in others, power; in others, again, the