

are His *δούλοι*. If we examine all the other passages where *Christ Jesus the Lord* is found, this thought is apparent.¹ In Rom. vi. 23 the addition of "Lord" is explained by the fact that the whole of the latter half of this chapter dwells on the great truth that Christians are the *bondservants* of righteousness and of God. In Rom. viii. 39 the thought of service is not so obvious. But then the conception of Christ as our Lord not only suggests our obligation of service to Him, but also that of the almighty protection which He as Lord exercises over His people. This is very appropriate in Rom. viii. 39, after the enumeration of all the dangers to which Christ's servants are exposed. The same explanation will be found to apply to 1 Cor. xv. 31 (the next verse refers to "fighting with beasts at Ephesus"); and to Ephes. iii. 11, where immediately after this name follows a reference to the "boldness and access in confidence" which Christians have through their "faith in Him." In Phil. iii. 8 the thought of the Apostle's entire devotion to his Lord is prominent. In 1 Tim. i. 12 Christ appears as the Ruler in His Church, appointing to official service (*εἰς διακονίαν*) those whom He approves.

Let us see how these distinctions bear on some important instances of disputed reading, taken in the order in which they occur. In Acts xvi. 31 our choice lies between the readings: "Believe on the Lord Jesus Christ," and "Believe on the Lord Jesus." The presumption here is in favour of the shorter reading. The fuller title was the result of the growth of knowledge and faith in the Church, and in the Acts of the Apostles only three certain examples of it are found (xi. 17; xv. 26; xxviii. 31). It seems very unlikely that St. Paul in addressing the jailor would use words requiring advanced knowledge and faith; but it is quite conceivable that he would say in effect, "Believe in Jesus—believe in Him as Lord."

In 2 Cor. i. 19 we read in both the Received and Revised Text, "The Son of God, Jesus Christ, who was preached among you." This reading is most probably correct, though

¹ The examples are Rom. vi. 23; viii. 39; 1 Cor. xv. 31; Ephes. iii. 11; Phil. iii. 8; Col. ii. 6; 1 Tim. i. 2, 12; 2 Tim. i. 2.