

speaks of our Lord as being "at the right hand of God." It will be seen by one of the tables appended to this essay that in this passage my conclusion has an imposing array of authorities against it. Nevertheless two considerations tell strongly against the reading *Christ Jesus*. (1) In no other passage in the Apostle's writings can we find an instance where *Christ Jesus* denotes the Christ of history. (2) When he does refer to our Lord's exaltation to the right hand of the Father and His continual abiding there, he prefers other designations. The one constant signification of *Christ Jesus* is—Christ with His believing people, in spiritual fellowship with them.

In Rom. xv. 5, where Christians are exhorted "to be like-minded one towards another, according to Christ Jesus," this reading of the A. V. and of the Revision is correct: the Christ present in the Church is the standard after which Christians are to fashion themselves. The passage is introduced here because the readings of MSS. differ. In Rom. vi. 11 the choice of readings lies between "in Christ Jesus" and "in Christ Jesus our Lord." Here usage is in favour of the shorter reading. We cannot say that St. Paul could not have used the fuller designation; but (1) It accords best with his usage to designate the union between the spiritual life of Christians and the life of their Lord by the phrase *in Christ Jesus* without further addition. (2) The designation *Christ Jesus the Lord* is comparatively rare in his writings. It occurs less than ten times, and it is not likely that St. Paul would employ it without some special reason.

Can we define the difference between the two names? Taking it for granted that *Christ Jesus* denotes the Divine Presence in the Church, what added meaning is conveyed by the added title? The answer is given by the Apostle's own words. In 2 Cor. iv. 5 he writes: "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." Here we see that *Christ Jesus* is presented to us not only as present in the Church, the source of spiritual life to His people, but as the ever-present *Ruler* to whom all Christians owe allegiance. He is the *κύριος*; all Christians