

in that presence giving a charge to Timothy. All our previous conclusions lead us to say that he would prefer the designation *Christ Jesus* to *Jesus Christ*. In one of these it is found in the Received Text; in the other two the readings vary between *Christ Jesus* and *the Lord Jesus Christ*. The question then arises, Why should he not use this latter designation? The answer is found in the fact that in the passages in which the reading "The Lord Jesus Christ" is undisputed, this fullest designation of honour is specially reserved by the Apostle to denote our Lord as now seated at the right hand of the Father, and as with the Father dispensing blessings to His Church. Thus we find it in the benediction in 2 Cor. xiii. 14, "The grace of our Lord Jesus Christ."¹ Therefore to have written "The Lord Jesus Christ" in these three places would have been contrary to the Apostle's usage.

In Ephes. ii. 20, where the A. V. reads, "Jesus Christ Himself being the chief corner stone," the reading *Christ Jesus* (in Greek in gen. absolute) is to be preferred. The Apostle is speaking of a living temple constructed of living stones, the Apostles and New Testament prophets forming part of the structure, the Lord Himself being the chief corner-stone. Here again the Apostle's usage is decisive, because Christ is spoken of as in living union with His servants living on earth.

In 2 Cor. xiii. 5 the Received Text reads, "Jesus Christ is in you, except ye be reprobates." If our previous decisions hold good, we ought to read, "Christ Jesus is in you," because St. Paul is here *not* thinking of the Christ of history, but of the Divine Presence in the Church.²

On the other hand, I think that in Rom. viii. 34 the reading, "It is Christ Jesus that died," is less likely to be correct than that of the A. V., "It is Christ that died." *A priori* considerations may here be viewed as weighing one against another. We have first a reference to an event of history, but the writer immediately passes to the transcendental, and

¹ Comp. Rom. i. 7; v. 1, 21; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3.

² This passage and Rom. viii. 34 receive further notice in a later chapter.