

texts the humanity of our Lord is recognised, but it is the humanity exalted and glorified. In 1 Cor. xi. 23 we read: "The Lord Jesus, in the night in which He was betrayed," &c. Here the reference is to historical fact, and implies an acknowledgment that Jesus was the Messiah.

In 1 Thess. ii. 15 we read of the Jews: "Who both killed the Lord Jesus," &c. Here it might seem that our rule was violated, and that *Jesus* would be the more appropriate reading. But when we read the passage in Greek we do not find the two names joined together and forming one title, but "Lord" is placed in apposition with "Jesus," so that the most literal rendering is: "Who both killed the Lord, even Jesus" (*τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν*).

In other passages we have to choose between the reading *Lord Jesus* and alternatives: for example, 1 Cor. ix. 1; 1 Thess. ii. 19; iii. 13; 2 Thess. ii. 8. In 1 Cor. ix. 1, did St. Paul write, according to the Received Text, "Have I not seen Jesus Christ our Lord?" or "Have I not seen Jesus our Lord?" Here we decide at once for the latter, because (1) when the Apostle speaks of *seeing* Christ, he would naturally use the name belonging specially to His visible, human nature; and (2) because he refers to seeing Christ, not as living on earth, but as revealed from heaven, and would therefore naturally use the name employed elsewhere to denote the glorified man; while (3) He reserves the full title *Jesus Christ our Lord* for the invisible Divine Person at the right hand of God, the dispenser of grace. In 1 Thess. ii. 19; iii. 13; 2 Thess. ii. 8 the Apostle is speaking of Christ's return to judge the world; and for the reasons just given we conclude that the reading *the Lord Jesus* is to be preferred in each case to any other. The thought expressed is that the *man* Jesus shall judge the world (as St. Paul says in Acts xvii. 31), but it is *the man glorified*.

There remain for notice three passages outside of St. Paul's Epistles, namely Heb. iii. 1;¹ 1 Peter v. 10, 14. In

2 Thess. i. 7; Philem. 5. The best editions exclude from this list 1 Cor. vi. 11; 2 Cor. iv. 10; Gal. vi. 17; and add to it 1 Cor. v. 4; ix. 1; xvi. 23; 2 Cor. xi. 31; 1 Thess. ii. 19; iii. 11, 13; 2 Thess. i. 8, 12; ii. 8.

¹ The authorship of this Epistle will be discussed in a later chapter.