

in 2 Tim. ii. 8 he writes : "Remember that Jesus Christ was raised from the dead." In other passages there is a reference to our Lord's second coming, but it is obviously the intention of the Apostle to emphasise the fact that the Jesus Christ of history will return to judge the world. Thus in Rom. ii. 16 he says that God will "judge the secrets of men by Jesus Christ;" and in Phil. i. 6 he speaks of "the day of Jesus Christ." In Phil. ii. 11 he anticipates the time when all shall confess that "Jesus Christ is Lord." There are, it is true, other passages in which the historical reference is less obvious,—*e.g.*, those in which he writes of giving thanks to God, or glory to God, "through Jesus Christ," as in Rom. xvi. 27; but here we may readily believe that the great historical fact of redemption was present to the writer's mind. Our conclusion therefore is, that in St. Paul's writings "Jesus Christ" expresses an historical conception, and "Christ Jesus" a transcendental one.

In 1 Tim. i. 15 the statement that "Christ Jesus came into the world to save sinners" may seem at first in conflict with this conclusion. Here is plainly an historical fact referred to; but then it presupposes that the Person so designated had an existence before He appeared in this world, and the transcendental name is preferred. For similar reasons there is a very strong *a priori* presumption that the Apostle never could have written the words found in the Received Text of Ephes. iii. 9: "God, who created all things by Jesus Christ." He would not use a name which is the product of history to denote One who existed before history began.

Proceeding from the 44 examples already referred to, where the readings are undisputed and the meaning clearly established, I apply the conclusion hence obtained to 14 passages where the readings vary between "Jesus Christ" and "Christ Jesus" (in every instance in gen. case: Ἰησοῦ Χριστοῦ or Χριστοῦ Ἰησοῦ). They are the following: Rom. i. 1; xv. 16; 1 Cor. i. 1; 2 Cor. i. 1; Ephes. i. 1; Phil. i. 1; Col. i. 1; 1 Tim. i. 1 (a); iv. 6; 2 Tim. i. 1; ii. 3; Tit. i. 1; Philem. 1, 9. I contend that in all these passages the true reading is *Christ Jesus*, and not *Jesus Christ*. What are the