

This name was afterwards contracted to Joshua, and when, two hundred years before Christ, the Hebrew was translated into Greek, the Hebrew form was softened into the Greek Jesus. The name therefore means "Jehovah Saviour," and the angel points out how appropriate the name was to the Holy Child, "For He Himself shall save His people *from their sins*." We must be pardoned for this long explanation of this glorious text; the desire was to attract attention to it that it may be read properly.

Another important passage occurs in one of St. Paul's Epistles (I Cor. vii. 40). It is important because it has been generally misunderstood: and its misinterpretation has given rise to some discomfort. We once heard the sad remark from a layman, "It is a pity that St. Paul said 'I *think* I have the Spirit,' as few would be certain, if he were doubtful himself." Now if this passage had not been read with a false emphasis on the verb *think*, this layman probably would not have been led into this mistake. The truth is the whole chapter abounds with proof of St. Paul's inspiration; and though we must not trespass on the work of a commentator, yet a few words are necessary to point this out, so as to shew the meaning and force of the saying, "I think that I have the Spirit of God."

We must remember then that this Epistle was written before any one of the four Gospels was committed to writing; and the Apostle in answering the questions propounded to him by the Corinthians distinguished between commands that had been left behind by our Lord Himself, and the answers which he gives under the inspiration of the Holy Spirit. On the whole question of marriage the Lord had spoken. His discourses were not as yet committed to writing, it is true, still they were treasured up in the memory of the Apostles. On such points then St. Paul can say that the one who gives the answer is "not I, but the Lord," whose word settles the question beyond all controversy. There is no distinction here then between a revelation from God and a private opinion of the Apostle: the distinction is between the discourse or command given on earth by our Lord Himself, and the authoritative utterance of the Apostle under inspiration.

Next we must remember that there were at Corinth many teachers, who had sprung up like toadstools directly the Apostles had left, who were striving to maximize their own importance and minimize that of the Apostle. St. Paul, therefore, at the end of his answer on the question of marriage and virginity, asserts his own claim to inspiration. He too is reputed as inspired; it is no specialty of the opposing teachers. The first nominative pronoun is emphatic, doubly emphatic; first because of its expression, and secondly because it has the word "also" so joined to it that nothing short of some revisors' dynamite could have caused a disruption. "And *I* think also that I have the Spirit of God." There should be no stress on the verb *think*. Indeed some have thought that it should be translated, "And *I* also *am* reputed." In the second chapter of the Epistle to the Galatians, the same Greek verb in the participial form is translated (Gal. ii. 2, 6) once "were of reputation," and twice "seemed to be somewhat." The revisors have "were of repute" or "reputed" each time, and it is thought by many that such should be the translation in this place. But we must pass on.

The next example need not detain us long. In the Second Epistle to the Corinthians (II Cor. xii. 11) the Apostle's meaning must be brought out by emphasizing the pronouns: "I have become a fool in glorying; *ye* have compelled me; for *I* ought to have been commended of *you*."

How emphatic is the antithetical "but *I* say unto you" in the Sermon on the Mount (St. Matth. v. 22, 28, 32, etc.), marking the higher and more spiritual teaching of the Gospel.

The astonishment of the Commander at Jerusalem is also marked by the emphasis on the pronoun: "Art *thou* a Roman?" where generally the emphasis is wrongly placed on *Roman*. We know from contemporary criticism that St. Paul's personal appearance was not such as at first to command respect or admiration. "His bodily presence is weak and his speech contemptible," said the opposing false teachers (II Cor. x. 10). The account in the curious story of St. Paul and Thecla is to the same effect: "A man small in size, bald-headed, bandy-legged, healthy, with eye-brows meeting, rather long-nosed, full of grace."