

Pauline Epistles with that of the Gospels, and again with the much more frequent use of other names by St. Paul himself, two questions present themselves:—(1) Why did he use this name so rarely? and (2) Why did he use it at all when there are so many others which, as regards his writings at large, he uses in preference? A third question also will naturally occur:—Why are 9 out of the 17 examples found in the Epistles to the Corinthians, and 6 of these collected in one chapter? If we can give anything like probable answers to these questions, they must needs be of deep interest. I think we can.

First, why did St. Paul write "Jesus" so rarely? We find the answer in the fact that this name, before all others, is the *purely human* designation of Christ. By this name He was known at Nazareth, and was so designated by those who had no faith in His Messiahship. The living Jesus had never been an object of St. Paul's faith; and after he became a disciple he knew not our Lord "after the flesh." Hence it is that most commonly he prefers to give to our Lord some title which *implies faith* in His Messiahship and Divinity. The designation which he employs most frequently, more than 140 times, is *Lord*, which, in his use of it, implies that Christ is to Christians what the Jehovah of the Old Testament is to Jews.

Yet there are occasions on which the Apostle not only recognises the human aspect of Christ's person, but even delights to lay strong emphasis upon it. With what special purpose does he employ it? He prefers it when he has to say something respecting Christ which is true of the *human nature only*; or else he employs it to emphasise the fact that the now exalted Saviour in all His glory is still *man*, and the representative of our race. Illustrations of the first use are found in 2 Cor. iv.; in verses 5, 10, 11, 14 of this chapter occur 6 of the 17 instances given in the text of Westcott and Hort. In our Revised Version the four verses read thus: "We preach . . . Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. . . Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our