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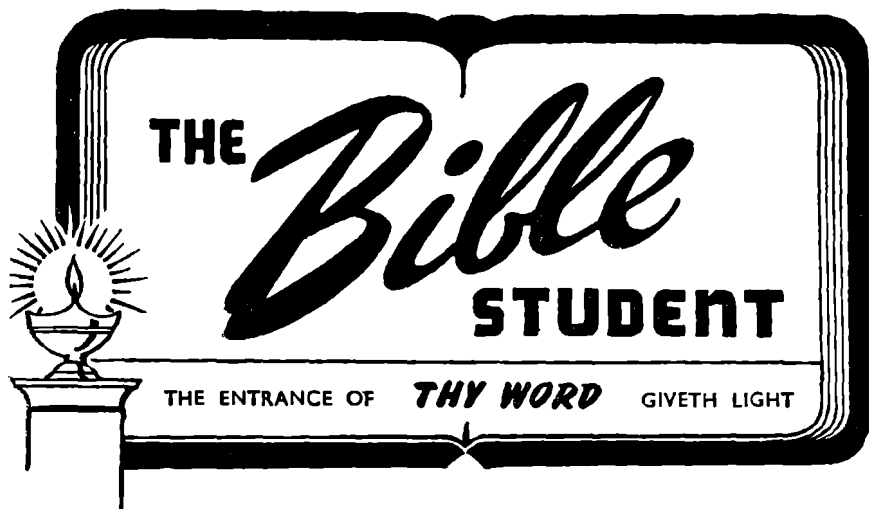
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Editor: A. McDONALD REDWOOD

the fancy or imagination. There is no straining of the text or twisting of the interpretation—the spiritual mind and heart have no use for such methods.

With our New Testament in hand, and seeking the Holy Spirit's help, we need make no mere guesses at truth. Having experienced ourselves the transforming power of Christ's redemption we can understand the application and interpretation by following our Teacher the Holy Spirit.

'JESUS CHRIST' AND 'CHRIST JESUS'

By W. E. VINE, M.A.

His Name and His Title

In the Epistles of those Apostles who had companied with the Lord in the days of His flesh the order of the Name and Title is always 'Jesus Christ', and this corresponds to the order of their experience. They knew Him first in their normal circumstances as Jews; that He was Messiah, though not then unrevealed to them, was impressed upon them after His resurrection. With the Apostle Paul it was different; he first came to know Him as in the glory of Heaven, and, while he often adopts the order 'Jesus Christ', he most frequently speaks of Him as 'Christ Jesus'. That order in the New Testament is not found anywhere outside Paul's Epistles, with the single exception of Acts 24:24, R.V.

It is instructive, then, to observe that the order is always in harmony with the context. 'Christ Jesus' describes the One now exalted who once 'emptied Himself' (Phil. 2:7), and was 'born of a woman, born under the Law' (Gal. 4:4); that order looks back from the present glory to His pathway of humiliation. 'Jesus Christ' describes Him as the Self-humbled, the despised and rejected One, who afterwards was glorified (Phil. 2:11); that order points to His resurrection and exaltation. 'Christ Jesus' suggests His grace; 'Jesus Christ' suggests His glory.

In Paul's Epistles he most frequently uses the order 'Jesus Christ' when speaking of his Gospel ministry. The first part of the Epistle to the Romans deals especially with the subject of the Gospel, and accordingly in the introduction, consisting of the first

seventeen verses; he appropriately keeps to the order 'Jesus Christ'.

The change in 3:22 is significant; in verse 22, where he speaks of the foundation fact of the Gospel, the order is 'Jesus Christ', but in verse 24 he passes to the subject of what is obtained in Him as the One in glory by reason of what He did on earth; that is, redemption as being in 'Christ Jesus'. Here on earth faith is put in 'Jesus Christ'; in Heaven that which is for us is in 'Christ Jesus', the glorified One.

In chapter*5 the order 'Jesus Christ' is associated with the subject of God's grace and its effects (vv. 15, 16, 17, 21); in chapter 6 the order changes to 'Christ Jesus', for there the subject is life in Christ (vv. 11, 23). The change in the prepositions from 'through' (Jesus Christ) to 'in' (Christ Jesus) is appropriate. The same changes are made in passing from 7:25 to 8:1 (see also vv. 11, 34, connected with His resurrection). Chapter 8 ends with the love of God which is 'in Christ Jesus' our Lord. In 15:5 likemindedness one with another, which is spiritual, is according to 'Christ Jesus'. Finally, Paul's own ministry is connected with this order (15:16, 17). The Epistle ends with a return to the preaching of the Gospel and its effects as at the beginning, and the order is again 'Jesus Christ'.

In the Epistles to the Corinthians the combination of the Name and Title, in either order, is infrequent, and this is apparently due to the nature of the troubles and evils with which the Apostle has to deal. Wherever they are found, however, the order is consistent with the context. In the Epistle to the Galatians the phrase 'in Christ Jesus' is used five times, 'on Christ Jesus' twice; 'as Christ Jesus', in 4:14; 'Jesus Christ' is used four times.

In the first part of Ephesians 'in Christ Jesus' is a keynote, for the great theme of the first part of the Epistle is the Church in its relationship to Him and its heavenly position in Him, both now spiritually and hereafter in its manifested association with Him. The saints are immediately addressed as being 'in Christ Jesus' (1:1). God has made us to sit with Him 'in the heavenly places in Christ Jesus' (2:6). He is going to show in the ages to come the exceeding riches of His grace 'in kindness toward us in Christ' (2:7). We have been 'created in Christ Jesus' for good works (2:10). We are made nigh 'in Christ Jesus' (2:13). Of the Church, as a Temple, 'Christ Jesus Himself' is the chief cornerstone (2:20). Gentiles are fellow-partakers of the promise in Christ

Jesus (3:5), and in this relationship Paul calls himself 'the prisoner of Christ' (3:1). God's eternal purpose concerning the Church was 'in Christ Jesus' (3:11), and to God is to be the glory 'in the Church and in Christ Jesus unto all generations for ever and ever' (3:21). The order 'Jesus Christ' is used once (1:5).

The Epistle to the Philippians is likewise signalized by the order Christ Jesus, and this because of his joy in them and because he views them in relation to himself owing to what He has been, is and will be to him in that which is suggested *by this order; it is used twelve times. The double significance just mentioned is seen at the very commencement. He and Timothy are 'servants of Christ Jesus' and his readers are saints 'in Christ Jesus' (cf. 4:21). That is to say, He is, to writers and readers, the exalted and Heavenly One (Christ) by reason of what He became and accomplished on earth (Jesus). If he, Paul, is granted to abide with them, it is that, as result of their progress and joy in the faith, their glorying may abound in Christ Jesus in him (1:25). He longs after them in the tender mercies of Christ Jesus. Because of this they are to fulfill his joy, and have in them the mind which was in Him (2:5); this order there speaks of Him as the One who came from heaven to earth to accomplish all that His Name Jesus indicates.

He and all true believers glory in Christ Jesus (3:3). By Him as such the Apostle was apprehended (3:12). He counts nothing as comparable with the knowledge of Him in this way (3:8). The 'high calling', for the prize of which he presses on, is a 'calling of God in Christ Jesus' (3:14). In Him as such their hearts and thoughts shall be guarded (4:7). By reason of God's riches in glory in Christ Jesus their needs shall be supplied (4:19).

The order 'Jesus Christ' is used in 1:6, 11, 19; 2:11, 21, and is significant in each of the five instances.

The Epistle to the Colossians is not so much occupied with joy in them and the heavenly position of believers as with doctrinal and moral dangers, and the double Name is used only in 1:4 and 2:6.

In the Epistles to the Thessalonians the combination of the Name and Title is conspicuous by its absence, being used only once, in connection with the will of God (1 Thess. 5:18). The reason seems to be that the simple Name Jesus receives prominence,

in view of the needed comfort, and the title Lord because of the assurance of His authority.

In Titus the double title is used four times, two in each order, and in Philemon 'Christ Jesus' twice.

In the two Epistles to Timothy 'Christ Jesus' is used twenty times, indicating that as the Apostle draws to the close of his association with him in service, his heart is especially occupied with his Heavenly calling, standing and hope, as well as with Timothy's continued responsibilities and spiritual resources. The order 'Jesus Christ' is especially noticeable in the R.V. of 2 Tim. 2:8, where the command is given: 'Remember Jesus Christ', indicating the need of keeping Him in mind in all circumstances as the One who fulfilled the Father's will in the days of His flesh, and is exalted and glorified in consequence.

PURPOSE, POWER AND PURITY

By JOHN SMART

Ex. 3: 1-8; 4-1-8

'My heart is fixed'. So sang the Psalmist in the long ago. Blessed is the man whose course of life springs from fixity of purpose because God is before him. There is a sharp and beautiful contrast between the vacillations of Pharaoh, threatening one moment and pleading the next, and the quiet, firm insistence of Moses, whose heart was fixed on the purpose of God. There stands the changeful, opportunist monarch; here, a purposeful shepherd who will be satisfied with nothing less than the deliverance of Israel. What a picture! A blustering Pharaoh, holding the mace of empire; before him the imperturbable Moses, with a rod in his hand! Nothing moves him. What is the secret of his power? His heart is fixed.

This fixity of purpose was not the fruit of arrogant self-will. Moses had not drawn up for himself a blueprint of life which he would carry through at all costs. Much less was he a cheap adventurer or 'gentleman of fortune'. His course of life had been set by the word of the living God.

Moses heard the voice of Him that dwelt in the bush. The mind of God concerning Israel had been revealed. God would redeem His people and had chosen Moses as His instrument in