

not shed much light on the interpretation of τὸν κύριον in the passage before us.

If, however, we turn to the chapter which suggests the question at issue, we meet with a solution, which, if not complete, is less hampered by difficulty than any other that has been proposed. In the Revised Version, the chapter opens thus: "For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of a spiritual rock that followed them; and the rock was Christ." It is true that the Apostle immediately adds: "Howbeit with most of them God was not well pleased," a parenthesis which perhaps forbids a dogmatic interpretation of the τὸν κύριον of ver. 9. But it is evident that St. Paul did not hesitate to believe and teach that the Eternal Word, though as yet unrevealed and non-incarnate, was ever present in the Church of the wilderness; and that manifestations of His spiritual and wonder-working power were vouchsafed to His people for their guidance and help. "From this and other passages," says Bishop Wordsworth, "the Fathers inferred that the Eternal Son of God revealed Himself before His incarnation . . . to the Patriarchs, and administered the affairs of the Old Dispensation."

The belief of the Church that the Son of God, not as yet incarnate, was "ever moving in the midst of Israel," is frequently and fully recognised in the New Testament. St. Peter, in his first Epistle, chap. i. 10, 11, speaks of the Spirit of Christ as having inspired the ancient prophets, and "testified beforehand the sufferings of Christ, and the glories that should follow them. According to the writer of the Epistle to the Hebrews (xi. 26),

Moses esteemed "the reproach of Christ" as "greater riches than the treasures of Egypt." In the same direction is the teaching of Jude, who in the sixth verse of his Epistle reminds his readers that "the Lord (ὁ κύριος) having saved a people out of the land of Egypt, afterward destroyed them that believed not." This passage is the more interesting and significant from the fact that two of the most ancient manuscripts read, instead of ὁ κύριος, ὁ Ἰησοῦς,—a reading which Stier characterizes as "without example, and incomparably strange"; but which Lachmann adopts, and which Tregelles and Westcott and Hort regard with so much favour as to give it a place in the margin. One of the correctors of the Codex C reads ὁ θεός. Whatever the value of these variants may be, they indicate that there was a strong opinion in the early Christian Church as to the relation of the Eternal Word to the Church in the wilderness.

In view of these facts, and of the well-known usage of the New Testament to refer the term ὁ κύριος to Christ in every case in which it does not stand in a quotation from the Old Testament, it seems reasonable to assume that in this passage St. Paul represents our Lord as the Divine Being who accompanied His people in their memorable journey, and who so often appears under the Old Dispensation as "the Angel of the Lord," who, moreover, is spoken of by Isaiah as "the Angel of His Presence" (lxiii. 9); and in the last of the prophets, as "the Angel of the Covenant" (Mal. iii. 1). And it would seem as though the special reason which induced the Apostle to make this reference was, that he might emphasize the fact that in the abuse of their liberty the Corinthian Christians were sinning against, and thus tempting, their Lord and Saviour, who loved them, and gave Himself for them, even as their forefathers had tempted Him. —ROBERT N. YOUNG.

The Life of Abraham.

Bible Class Primers: The Life of Abraham. By C. ANDERSON SCOTT, B.A. Edinburgh: T. & T. Clark. 6d.

THIS latest addition to the excellent series of Bible Class Primers issued under the editorship of Prof. Salmond is in every way worthy of its predecessors. It is an admirable example at once of compression and clearness. The facts of the Patriarch's life are related with a fulness and precision of arrangement that leave nothing to be desired. After a careful examination, I have found nothing of any essential moment omitted, while the relative importance of the successive incidents is duly taken into account in the treatment they receive. But the book is much more than a mere condensed narrative of Abraham's life. The place of the Patriarch in the

divine history of redemption, the meaning and purpose of the successive promises he received, the elements which went to form his faith, and its effects as manifested in his relations to God and men, his character as gradually formed under divine training, and his high standing as "the father of all them that believe," and "the Friend of God,"—all these varied topics are treated with a keenness of insight and a lucid simplicity of statement which make the work, though so unpretending in form, an expository treatise of no mean value. The outward conditions of life in the midst of which Abraham was placed,—first in his early Chaldean home, and afterwards as a stranger in the land of promise, surrounded by heathen tribes,—are made sufficiently vivid to give a satisfactory background to the picture.

R. MASSON BOYD.