

men, but rejected. We are perhaps tempted to ask St. Paul's question, *Is there unrighteousness with God?* No; but there is more than meets the eye. Men see conduct; God sees hearts, and the real balance of good and evil. It may be lamentable that tares mingle with the wheat; it is worse when the soil bears no wheat at all.

Here is the true measure of man compared with man. What constituted the difference between these Brothers? Not station or class (as in the great opposites Lazarus and Dives); not knowledge or the want of it; not the endless diversities which make human judgment as to comparative merit in one's fellow-creatures impossible. The difference lay in no externals, but in the personal will and choice. With home and prospects and spring of life the same, each was free to shape his individual course. As we follow them out to the eventual crisis, we see that it is not Isaac that determines it, but God. The partial bias of the patriarch was overruled against his consent, without his consciousness. The disposal of the Blessing was the predestination of God, and we are to recognize in it, as we may infer Isaac did recognize in it, his judgment. Whatever may be our prepossessions as to the personal desert of Esau and Jacob respectively, we may at least, if we extend our view to mankind at large, read in this record a clear note of the essential distinction between *those who serve God and those who serve him not.*

J. E. YONGE.

NOTE ON MATTHEW XVI. 18.

In approaching the exegesis of this verse, I can only re-echo the words of Alford, "To me it is equally difficult, nay impossible, to deny all reference in ἐπὶ ταύτῃ τῇ πέτρᾳ to the preceding πέτρος." This seems to be involved in any "plain straightforward" reading of the passage. If the πέτρᾳ be not in some way resumptive of the πέτρος, I can discern no intelligible connexion in the sentence.

If the second clause of the sentence stood alone, then indeed we should be more than justified by the analogy of our Lord's form of speech in John ii. 19, in admitting a reference on our Lord's part to Himself in the words, ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. But in what sense such a statement, so understood, could be consecutive to the preceding σὺ εἶ Πέτρος, I must confess, with all deference to the views of those more learned than myself, that I am unable to discover. It is hard to suppose the σὺ εἶ Πέτρος introduced only for the sake of a play upon the name which is positively misleading.

I am myself no Syriac scholar, but I believe that in the Syriac version the same word is repeated, so that there is not the same contrast as in the Greek between the πέτρος and the πέτρα. Nay, there is an implied identity; and this fact ought surely to carry some weight in the attempt to interpret the verse.

But admitting the distinction between πέτρα, the living rock, and πέτρος, the fragment, I would suggest what seems to me a possible interpretation.

We may assume, in that case, that the πέτρος implies a πέτρα of which it is a sample, and with which it may be, to that extent, identified. We are all familiar with the expression, "a chip of the old block." The quality of the chip bespeaks a block of like quality. The chip is a pattern or sample of the block. In the same way the evidently durable πέτρος calls up the image of a πέτρα of like quality, as that which would afford an unrivalled foundation upon which to build. Thus when our Lord to his first utterance, "I say also unto thee that thou art *petros*," adds the words, "and upon this *petra* I will build my Church," it is like the farmer taking up the sample, and declaring, "With this corn will I sow my field," or the woman viewing the pattern, and saying, "Of this stuff will I have a dress."

"*This corn*," says the farmer, holding it in his hand, though may be not that handful, and certainly not that handful only, will be sown. "*This stuff*," says the woman, meaning stuff like this, the piece from which this pattern was taken. In like manner may we assume our Lord to mean, after the reference to Peter, that upon rock of this quality He would build his Church. I think we may take it to be implied that upon a πέτρα of some sort the building must be reared: a πέτρα of some sort must be sought for a foundation. The quality of a particular πέτρος at this point takes the Saviour's attention. "A πέτρα of like quality to this

πέτρος is that which I shall choose on which to build my Church," is his instantly-declared decision.

A thought in part parallel to that here presented is to be found in Isaiah li. 1, 2: "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you." Here "Abraham your father" is spoken of to the Jewish people as "the rock whence ye are hewn." Passing on to New Testament times, we learn from the teaching of our Lord and his apostles, that it is no longer those who merely trace their lineal descent from Abraham, but those who are partakers of the same faith, that are to be reckoned as his true children. He is "the father of the faithful" to whatever race belonging. Abraham the man of faith is as the quarry. It is a like faith that will bespeak stones taken from that quarry. It is by their faith that their solidarity with Abraham is to be discerned.

Now the two passages are so far similar that in both there is implied *πέτροι* and a *πέτρα*. They are dissimilar in this—that in the one case the *πέτρα* is quarried to furnish *πέτροι* for a building; in the other case the *πέτρα* in its entirety furnishes the foundation on which the building is to be reared.

The different use of the figure in each case is governed by the fact, that in one case attention is concentrated on the single individuality of Abraham, "I called him alone, and blessed him, and increased him"; while in the other case, though Peter is singled out, it is not with any view that his position is to be as unique as that of Abraham—he is but one *πέτρος*; and it is the totality of such *πέτροι*, *coalescing in thought into the one πέτρα*, that will furnish a sure foundation for the Church that Christ will build.

In the one case the thought proceeds from the *πέτρα* to the *πέτροι*; in the other case from the *πέτροι* to the *πέτρα*; but the idea of the *πέτρα* is in both cases the same—the totality of "them that have obtained like precious faith" with Abraham and Peter (2 Pet. i. 1).

F. G. CHOLMONDELEY.

BRIEF NOTICES.

THE LIFE OF FREDERICK DENISON MAURICE, CHIEFLY TOLD IN HIS OWN LETTERS, *Edited by his Son, Frederick Maurice* (London: Macmillans). Biography hardly falls within our scope. Nor has this "Life" been sent to us for review. But it may be permitted to