

there the person, the laws, the work of Christ and of His people. Kuenen proceeds to establish his propositions given above by a body of quotations, in his treatment of which it will be seen that this, and none other, is the offence of Christ and His followers. They had a Messianic twist and therefore we should repudiate their authority. Space would fail us to discuss all the passages quoted by our author, but we may adduce a few which seem to us typical of his method and on which he seems to lay most stress. "Whosoever believeth on Him shall not be ashamed," is quoted by St. Peter (1 Ephes. ii. 6) and by St. Paul (Rom. ix. 33; x. ii., from Isa. xxviii. 16). The argument on this passage assumes on Him, ἐπ' αὐτῷ to be an unfair addition to the Hebrew text, whether put in by the LXX. or the two Apostles, Kuenen does not decide, though he leans to the latter supposition. The words "in Him" make it possible, he remarks, to understand the trusting of which the prophet speaks, as trusting in the Christ; if they are omitted, then, of course, he means trusting in Jahweh. We are not concerned to prove that the Lord is not the object of trust, for we believe He both lays the stone and is the stone (Isa. viii. 14). But that the stone itself, whether with or without "in Him" in the original of Isaiah is the object of trust, appears evident, both by the whole description of the stone and by the Hebrew participle which we have rendered "whosoever believeth." The Jews referred the passage to the Messiah. So Rashi (Kay Sp. B. *in loco*) "I have established a King, the Messias, who shall be in Zion a stone of proof." We subjoin the whole passage from the prophet. "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste."

Here is another of Kuenen's examples. St. Paul in Rom. x. 6-8 quotes Deut. xxx. 11-14. The passage is that familiar one beginning with "Who shall ascend into heaven." Our critic complains of the freedom of the Apostle's citation, in that he leaves out a part; changes, very slightly it is true, a clause; adds a running commentary.

Be it so. The very freedom of the Apostle shows us that