2—4. I. CORINTHIANS. 193   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 drink ; for they drank of the spi-   
 same spiritual drink: for ritual Rock accompanying them :   
 they drank of that spi-   
 ritual Rock that followed   
 them: and that Rock was   
   
 words and construction, to deny that the ness, &c. That the Mzssian, the ANGEL   
 Apostle has adopted the tradition current OF THE COVENANT, was present with the   
 aniong the Jews, that the rock followed church of the Fathers, and that his up-   
 the Israelites in their journeyings, and holding power was manifested in miraculous   
 gave forth water all the way. Thus Rabbi interferences for their was a truth   
 Solomon, on Num. xx. 2: “ Throughout acknowledged no less by the Jew than by   
 all the forty years it was to them a the Christian. (2) Zo the frequent use   
 well:” and Schéttgen cites from the of this appellation, Rook, for the God of   
 Bammidbar Rabba, “How came that Israel. See,among other places, xxii.   
 well, which is mentioned Num. xxi. 16? 4, 15, 18, 30, 31,37; 1 Sam. ii. 2; 2 Sam.   
 Answer. It was like a stone, or a swarm xxii. 2 and pa xxiii. 8, &e.; Psalms   
 of bees, and it rolled and accompanied im, and especially Ixxviii. compared   
 them in their journeys. When they en- ith v. 35; see also Rom. ix. 33; 1 Pet.   
 camped, and the tabernacle was set up, the ii. 8. Hence it became more natural to   
 rock came and rested in the entrance of the apply the term directly to Christ, as the   
 tent. Then came the Princes and stood by ever present God of Israel. (3) To the   
 it, saying ‘Spring np, O well, &c.,’ and it sacramental import of the water which   
 sprung up.” He also gives other flowed from the rock, which is the point   
 —The only ways of escaping this inference here immediately in the Apostle’s mind.   
 are (1) by setting aside the natural sense As well in sacramental import as in up-   
 altogether, as Chrysostom does, understand- holding physical agency, that rock was   
 ing the saying, not of at all, of the Christ. The mivacnlous (spiritual) food   
 spiritual rock, i. e. who went with was (sacramentally) the flesh of Christ:   
 them and wrought wonders; or (2) by the miraculons (spiritual) drink was the   
 the rock as equivalent to the from the blood of Christ: so that the Jews’ mira-   
 rock: so Calvin, who says, “ How could culous supplies of food and drink were   
 the rock, which stood fixed in place, have sacramentally significant of the Body and   
 accompanied the Israelites? As if it Blood of Christ, in kind analogons to the   
 not plain that by the word ‘rock’ is de- two great parts of the Christian Supper of   
 noted the flow of water, which never de- the Lord. In the contents prefixed to the   
 serted the people.” Butagainst both of these chapters in the A. V., we read as the im-   
 we have the plain assertion, representing port of these verses, “ The Sacraments of   
 tmaatter physical fact, drank from the the Jews are types of ours,’ which though   
 Spiritual (or, rock which fol- perhaps correctly meant, is liable to be   
 Jowed them: and I cannot consent to depart erroneously understood ; inasmuch as no   
 from what appears to me the only admissible sacramental ordinance can be a type of   
 sense of these words. How extensively the another, but all alike, though in different   
 traditionary reliqnes unrecorded Jewish degrees of approximation, and by different   
 history were adopted by the apostolic representations, types of Him, who is the   
 under the inspiration of the Holy 5 fountain of all grace. The difference be-   
 the apology of Stephen may bear wit- tween their case and ours is generally,   
 ness. But (distinction between what that they were unconscious of the saera-   
 they saw in the rock and what we see in mental import, whereas we are conscious   
 it: they drank from it and knew not its of it: “they knew not that I healed them,”   
 dignity: but) the rock was Christ.—In Hos. xi. 3: and in this particular case,   
 these words there appear to be three allu- that Christ has come to us “not by water   
 sions : (1) the ideas of the Jews them- only, but by water and blood,” 1 John v. 6:   
 selves: so the Targum on Isa. xvi. 1: His DeatH having invested our sacra-   
 “They shall bring gifts to the Mes: of mental ordinance with another and more   
 the Israelites, who shall be strong, inas- deeply significant To enter more   
 much as in the desert he was the Rock, minutely into the import of the words,   
 the Church of Zion:” so also in Wisd. x. “the rock was Christ, would be waste of   
 1b ff, the wisdom of God (see note on time and labonr. ‘The above reasons abun-   
 John i. 1) is said to have been present in dantly justify the assertion, either   
 Moses, to have led through the wilder- pressing the verb was beyond its ordinary