*there any that shall pluck them out of  
my hand,”* occurring just before, ver. 39  
[compare John x. 28], would have prevented such an assertion. But those who  
see not Christ every where in the Old  
Testament, see Him nowhere. The fact of  
the usual literal citation of the Septuagint  
by our Writer, decides the point as far as  
the place is concerned from which the  
words are immediately taken. But here a  
difficulty arises. The words in the Septuagint, Deut. xxxii. 43, *“Rejoice ye heavens, with Him, and let all the angels of  
God worship Him,”* do not exist in our  
present Hebrew text. It is hardly however probable, that they are an insertion of the Septuagint, found as they are [with  
one variation presently to be noticed] in  
nearly all the MSS. The translators  
probably found them in their Hebrew  
text, which, especially in the Pentateuch,  
appears to have been an older and purer  
recension than that which we now possess.  
2) The other passage from which they  
might come is Ps. xcvi. 7, where however  
they do not occur verbatim, but we read,  
“worship Him, all ye angels of God.”  
This, especially the omission of the and,  
which clearly belongs to the citation, is  
against the supposition of their being taken  
from thence: but it does not therefore  
follow that the Psalm was not in the  
Sacred Writer’s mind, or does not apply  
to the same glorious period of Messiah's  
triumph in its ultimate reference. Indeed  
the similarity of the two expressions of  
triumph is remarkable).

**7.] And** (with reference) **indeed to the angels He** (God)  
**saith, Who maketh his angels winds** (see below), **and his ministers a flame of  
fire** (the citation is after the Septuagint  
according to the Alexandrine MS., which  
indeed commonly agrees with the citations  
in this Epistle. And as the words stand  
in the Greek, the arrangement and rendering of them is unquestionably as above. But here comes in no small difficulty as to the sense of the original Hebrew. It is usually contended that its words can  
only mean, from the context, “who maketh  
the winds his messengers, and flames of  
fire his servants.” But I have maintained  
in my Greek Test. that the sense is, “who  
maketh his messengers winds, his servants  
flames of fire,” whatever these words may be  
intended to import. And this latter enquiry  
will I imagine be not very difficult to answer. He makes his messengers winds, i.e. He causes his messengers to act in or by  
means of the winds; his servants flames of  
fire, i.e. commissions them to assume the  
agency or form of flames for His purposes.  
Tt seems to me that this, the plain sense of  
the Hebrew as it stands, is quite as agreeable to the context as the other. And thus the Rabbis took it. The only accommodation of the original passage made by the Writer, is the very slight one of applying the general terms “His messengers” and “His servants” to the angels,  
which indeed can be their only meaning.  
The sense of the words I have endeavoured  
to give in some measure above. It is  
evident that the word represented in the  
A. V. by *spirits,* must be rendered **winds,**  
not *‘spirits:’* from both the context in  
the Psalm and the correspondence of the  
two clauses, and also from the nature of  
the subject. “They all *are* spirits,” as  
asserted below, ver. 14: therefore it could  
not with any meaning be said, that He  
*maketh them* spirits). **But unto the Son,—  
Thy throne, O God, [is] for ever and ever:  
and the rod** (i.e. sceptre: see especially  
Esth. iv. 11; Amos i. 5, where the same  
Hebrew word occurs) **of thy kingdom is  
the rod of straightness** (i.e. righteousness,  
justice). **Thou lovedst** (the Writer refers  
the words to the whole life of our Lord  
on earth, as a past period) **righteousness,  
and hatedst iniquity; for this cause**  
(because of His love of righteousness and  
hatred of iniquity, shewn by his blameless life and perfect obedience on earth)