from Ophir, ver. 10, compare 1 Kings ix. 28: the daughter of Tyre with her gift, ver. 18, compare 2 Chron. ii. 3–16),  
—or even, with Delitzsch, to Joram, on  
his marriage with the Tyrian Athaliah,  
—we must yet apply to it that manifest  
principle, without which every Hebrew  
ode is both unintelligible and preposterous,  
that the theocratic idea filled the mind  
of the Writer and prompted his pen:  
and that the Spirit of God used him as  
the means of testifying to that King, who  
stood veritably at the head of the theocracy  
in the divine counsels. Thus considered,  
such applications as this lose all their difficulty; and we cease to feel ourselves obliged in every case to enquire to whom and on  
what occasion the Psalm was probably first  
addressed. And even descending to the  
low and mere rationalistic ground taken by  
De Wette and Hupfeld, we are at least safer  
than they are, holding as we do a meaning  
in which both Jews and Christians have  
so long concurred, as against the infinite  
diversity of occasion and reference which  
divides their opinions of the Psalm).

**10.] And** (*He saith to the Son:* see a  
similar *And* introducing a new citation in  
Acts i. 20. The comma and capital letter,  
as in text, should be retained after this  
**And), Thou, in the beginning, Lord** (this  
has no word to represent it in the Hebrew.  
But it is taken up from *“O my God”* in  
ver. 24; and indeed from the whole strain  
of address, in which *Jehovah* has been  
thrice expressed; in vv.1,12,15. On the  
bearing and interpretation of the Psalm,  
see below), **foundedst the earth; and the  
heavens are works of thine hands** (see  
Ps. viii. 3):

**11.] they** (seems most naturally to refer to *the heavens* immediately preceding. There is no reason in  
the Psalm why the pronoun should not  
represent both antecedents, the heavens and the earth. Here, however, the subsequent context seems to determine the  
application to be only to the heavens: for  
to them only can be referred the following  
image, *“as a vesture shalt thou fold thein  
up”*) **shall perish** (as far as concerns their  
present state. Compare the parallel expression, *“shall be changed,”* below); **but thou remainest** (Bleck prefers the future,  
on the ground of the verbs being all  
future in the Hebrew text. But perhaps  
the consideration alleged by Lümemann,  
that the Writer, using only the Septuagint, seems to place *“but thou remainest”* and *“but thou art the same,”*  
as parallel clauses, is of more weight than  
the other. De Wette, on the Psalm,  
renders the Hebrew verbs *present.* The  
verb in the original is a compound one,  
giving the sense of endurance through all  
changes); **and they all shall wax old as a  
garment** (see Isa. li. 6, *“The earth shall  
wax old like a garment:”* also Isa. l. 9;  
and Ecclus. xiv. 17); **and as a mantle** (the  
word signifies any enveloping, enwrapping  
garment) **shalt thou fold them up** (the  
Hebrew here, and apparently some copies  
of the Septuagint, have the same verb  
as below: *“thou shalt change them,”*—  
“thou shalt change them, and they shall  
be changed.” But the Alexandrine MS.  
reads as our text: and there can be little  
doubt that the Writer of this Epistle followed that text as usual), **and they shall be changed** (viz. as a mantle is folded up to  
be put away when a fresh one is about to be  
put on): **but thou art the same** (Hebrew,  
“and Thou art He:” viz., He, which thou  
hast ever been: compare Isa. xlvi. 4), **and  
thy years shall not fail** (Hebrew, “Thy  
years end not,” are never completed. The  
account to be given of Psalm cii. seems to  
be as follows: according to its title it is  
“a prayer of the afflicted, when he is overwhelmed,