occur in the Septuagint, immediately preceding the next citation. The only objection to this view is, that it would be hardly  
likely in this case that the words *“and  
again”* would have occurred, but the two  
citations would have proceeded as one.  
And hence the words have sought in  
other places: e.g. in Ps. xviii. 3, Isa. xlii. 1, where however, besides the Septuagint being different, the words are spoken in a  
totally different reference. The *same* words  
are found in the Septuagint in 2 Sam. xxii.  
3, and Isa. xii. 2. There is no objection to  
the first of these passages being the *origin* of our citation; and the alleged non-Messianic character of the Psalm will weigh very light with those who view the Psalms as above set forth. Still, regarding the above-stated objection as of no weight,—owing to the diversity of the two cited clauses, the one expressive of personal trust in God, the other declaratory respecting a relation to others [compare also ch. x.  
30, which is a nearly though not exactly  
similar case],—I prefer, is the more natural, the opinion which derives both texts from the same place of Isaiah. On the  
sense then, see below). **And again, Behold  
I and the children which God gave me**  
(Isa. viii. 18. Considerable difficulty has  
been made by the Commentators in applying these citations to Christ. I own that the question seems to me to be admirably  
stated by Theodorct on Ps. xxii., “More  
credit is to be given to the Holy Apostles  
and to our Saviour Himself when He uses  
plainly the opening of the Psalm, than to  
those who attempt to interpret it.” But:  
this does not preclude our entering on an  
attempt in each case to give a distinct:  
account of the rationale of the application.  
In the passage of Isaiah [vv. 11—18], the  
Prophet is especially blaming the people of  
Judah under Ahaz, for having called in the  
help of the Assyrian king against Pekah  
king of Israel, and Rezin king of Syria.  
And in these verses [17 f.] the Prophet  
expresses his own determination, in spite  
of the reliance of the people on the confederacy, to wait for the Lord, and to remain, he and the children whom God had  
given him, for signs and wonders in Israel  
from the Lord of Hosts, which dwelleth in  
Zion. Then from Isa. viii. 18 to ix. 7,  
is set forth the prospect of future deliverance  
to Judah coming from their God, ending  
with the glorious anticipation of the great future Deliverer. This confident speech of the Prophet our Writer adopts at once as  
the words of the greatest of all Prophets—  
thereby *assuming* the prophetic office of  
Christ. Thus the matter illustrated [for  
there is no demonstration here; this verse  
is a *consequence* of the last] is, that as the  
prophet Isaiah withstood the human dependence of his age, and stood forth, he  
and the children whom God had given him,  
and who were begotten in pursuance of the  
divine command as a sign to Israel,—  
so *the great Prophet* himself fulfilled the  
same office, and had the same hopes, and  
bore the same relation to those among  
who He prophesied, praising God with  
them, leading them in confidence on God,  
and speaking of them as one family and  
stock with Himself. So that our passage  
forms a notable instance of the prophetic  
office of Christ being taken as the antitype  
of the official words and acts of all the  
Prophets, just as His kingly office fulfills  
and takes up all that is said and done by  
the theocratic Kings, and His priestly office  
accomplishes all the types and ordinances  
of the Old Test. Priesthood).

**14.]** The connexion and line of argument is this:  
in ver. 5 it was shewn, that *not to angels,  
but to* MAN, is the new order of things  
subjected: in vv. 6—8, that this domination was predicated of man in the Old Test.: in ver. 9, that the only case of its  
filfilment has been that of Jesus, who has  
been crowned with glory and honour on  
account of His suffering death. Then,  
vv. 10, 11 a, it is shewn that the becoming  
way for the Redeemer to this crown of  
glory, the purpose of winning which was  
to bring many sons of God to it, was, being  
perfected through sufferings, seeing that  
He must share with those whom He is  
to sanctify, in dependence on a common  
Father. Then vv. 11 b, 12, 13 have furnished illustrations confirmatory of this, from His own sayings in the Scripture.  
And *now* we are come to the proof, that  
He who was thus to be the Leader of the  
salvation of these many sons, by trusting  
like them, and suffering like them, must  
Himself BECOME MAN like them, in order  
for that His death to have any efficacy  
towards His purpose. **Since then** (by **since**  
an inference is drawn from the words immediately preceding: by **then**, the thought is cast back to the argument of which the  
citations had been an interruption: as if it