obeying are but a faint resemblance. I  
have entered on this subject in speaking of  
the Messianic citation in ch. ii, and need  
not lay down again the principles there  
contended for, further than to say, that the  
more any son of man approaches, in position, or office, or individual spiritual experience, the incarnate Son of God, the more  
directly may his holy breathings in the  
power of Christ’s Spirit he taken as the  
utterances of Christ Himself. And of all  
men, the prophet-king of Israel thus resembled and out-shadowed Him the most.  
The Psalm itself seems to belong to the  
time of David’s persecution by Saul; and  
the sentiment of this portion of it is, as  
Delitzsch observes, an echo of Samuel's  
saying to Saul in 1 Sam. xv. 22,—“Hath  
the Lord as great delight in burnt-offerings  
and sacrifices, as in obeying the voice of the  
Lord?” Next, what is **when he cometh  
into the world?** It expresses, I believe,  
the whole time during which the Lord,  
being ripened in human resolution, was in  
intent devoting himself to the doing of his  
Father’s will: the time of which that  
youthful question, “Wist ye not that I must be *among the things of ny Father?”* was one of the opening announcements. See  
also Isa. vii. 16), **Sacrifice** (of slain animals)  
**and offering** (of any kind) **thou wouldest not** (similar declarations are found frequently in the Old Test., and mostly in  
the prophets: see Ps. 1. 7–15; li. 16 f.;  
Isa. i. 11; Jer. vi. 20; vii. 21–23; Hos.  
vi. 6; Amos v.21 ff.; Micah vi. 6–8), **but  
a body didst thou prepare for me** (in the  
Hebrew, *“mine ears hast thou opened,”*  
i.e. to hear and obey Thee. The idea of  
there being any allusion to the custom of  
boring through the ear of a slave who  
voluntarily remained subject to his master,  
Exod. xxi. 6: Deut. xv. 17, seems to be a  
mistake. The difficulty is, how such a  
clause can be rendered by a **body hast  
thou prepared for me**, as it is in the  
Septuagint. The various solutions of  
this difficulty, and their unsatisfactory  
nature, may be seen in my Greek Test.  
I would leave the difficulty an unsolved  
one, not being satisfied by either of  
the above views, and having no other to  
propound. As Christian believers, our  
course is plain. How the word **body** came  
into the Septuagint version, we cannot say:  
but being there, it is now sanctioned for us  
by the citation here: not as *the*, or even  
*a* proper rendering of the Hebrew, but as  
a prophetic utterance, equivalent to and  
representing that other): **whole burnt-offerings** (offerings of whole animals to  
on burnt on the altar) and (**sacrifices**)  
**for sin thou didst not approve. Then I  
said** (viz. when Thou hadst prepared a  
body for me), **Behold, I am come, in the  
volume of the book it is written concerning me, to do, O God, thy will** (the connexion and construction are somewhat  
differently given from those in the Septuagint, Hebrew, and A.V. See the passage  
in the A.V.

**volume,** as its name imports, is a **roll**).

**8.]** The Writer now proceeds to expound the prophecy; and in  
so doing, cites it again, but in a freer  
form, and one accommodated to the explanation which he gives. **Saying** (as he  
does) **above, that** (mere particle of recitation, not expressed in an English version)  
**sacrifices and offerings and whole burnt-offerings and sacrifices concerning sin  
thou wouldest not, nor yet didst approve**(observe that the two distinct clauses of  
the previous citation are now combined,  
for the sake of throwing into contrast the  
rejection of legal sacrifices and the acceptable self-sacrifice of the Son of God);