608 HEBREWS. I.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 aPu.cv.s. angels indeed he saith, 1 Who maketh of the angels he saith, Who   
 his angels winds, and his ministers a maketh his angels spirits,   
 8 But unto the Son, and his ministers a flame   
 rPsaziv.6,7. Thy of fire. O God, is for ever and Of fire. 8 But unto the Son   
 ever: tand the sceptre of thy king- he saith, Thy throne, O   
 80 all our dom is the sceptre of righteousness. God, is for ever and ever:   
 ‘oat ancient lovedst righteousness, and a seeptre of righteousness   
 iss. hatedst iniquity ; therefore God, even is the sceptre of thy king-   
 dom. % Thou hast loved   
 righteousness, and hated   
 iniquity ; therefore God,   
   
 there any that shall pluck them out of to the sense of the original Hebrew. It   
 my hand,” oceurring just before, ver. 39 is usually contended that its words can   
 [compare John x. 28], would have pre- only mean, from the eontext, “who maketh   
 vented such an assertion. But those who the winds his messengers, and flames of   
 see not Christ every where in the Old fire his servants.” But I have maintained   
 Testament, see Him nowhere. The fact of in my Greek Test. that the sense is, who   
 the usual literal citation of the Septuagint maketh his messengers winds, his servants   
 by our Writer, decides the point as far as flames of fire,”” these words may be   
 the place is concerned from which the intended to import. And this latter enquiry   
 words are immediately taken. But here a will I imagine be not very difficult to an-   
 difficulty arises. words in the Sep- swer. He makes his messengers winds, i.e.   
 tuagint, Deut. xxxii. 438, “ ye hea- He causes his messengers to act in or by   
 vens, with Him, and let all the angels of means of the winds; his flames of   
 God worship Him,” do not exist in our fire, i.e. them to assume the   
 present Hebrew text. It is hardly how- agency or form of flames for His purposes.   
 ever probable, that they are an insertion of Tt seems to me that this, the plain sense of   
 the Septuagint, found as they are [with the Hebrew as it stands, is quite as agree-   
 one variation presently to be noticed] in able to the context as the other. And thus   
 nearly all the MSS. ‘The translators the Rabbis took it. ‘The only aecomnio-   
 probably, found them. in their Hebrew dation of the original passage made by   
 text, which, especially in the Pentateuch, the Writer, is the very slight one of ap-   
 appears to have been an older and purer plying the general terms “His messen-   
 recension than that which we now possess. gers” and “ His servants” to the angels,   
 2) The other passage from which they which indeed can be their only meaning.   
 might come is Ps. xevi. 7, where however The sense of the words I have endeavoured   
 they do not\_oceur verbatim, but we read, to give in some measure above. It is   
 “worship Him, all ye angels of God.” evident that the word represented in the   
 ‘This, especally'the omission of the and, ‘A. Y. by spirits, must be rendered winds,   
 which clearly belongs to the citation, is not ‘spirits :’ from both the context in   
 against the supposition of their being taken the Psalm and the correspondence of the   
 from thence: but it does not therefore tio clauses, and also from the nature of   
 follow that the Psalm was not in the the subject. “They all are spirits,” as   
 Sacred Writer’s mind, or does not apply asserted below, ver. 14: therefore it could   
 to the same glorious period of Messiah's not with any meaning be said, that He   
 triumph in its ultimate reference. Indeed maketh them spirits). But unto the Son,—   
 the similarity of the two expressions of Thy throne, 0 Gad, [is] for ever and ever:   
 triumph is remarkable). 7.) And (with and the rod (i.e. scoptre: see especially   
 reference) indeed to the angels He (God) Esth. iv. 11; Amos i, 5, where the same   
 saith, Who maketh his angels winds Hebrew word occurs) of thy kingdom is   
 (see below), and his ministers a flame of the rod of straightness (i.e. righteousness,   
 fire (the citation is after the Septuagint justice), Thou lovedst (the Writer refers   
 according to the Alexandrine MS., which ‘the words to the whole life of our Lord   
 indeed commonly agrees with the citations on earth, as a past period) righteousness,   
 in this Epistle. And as the words stand and hatedst iniquity; for this cause   
 in the Greek, tho arrangement and ren- (because of His love of righteousness and   
 dering of them is unquestionably as above. hatred of iniquity, shewn by his blame-   
 But here comes in no small difficulty as less life and perfect obedicnce on earth)