HEBREWS. I. 11-14,   
   
 AUTIIORIZED VERSION REVISED. AUTHORIZED VERSION,   
 4cii.25, Thou, Lord, in the beginning didst beginning hast laid the   
 lay the foundation of the earth ; an [foundation of the earths   
 the heavens are works of thine hands: and the heavens are the   
 waxxiv. 11 they shall perish; but thou re- works of thine hands: " they   
 \* mainest; and they all shall wax old shall perish; but thou re-   
 and as a mainest; and they all shall   
 vesture shalt thou fold them up, and waz old.as doth a garment;   
 as doth a be garment; but thou art Wand as a@ vestu: shalt   
 the same, and thy years shall not thou fold them up, and they   
 shall be changed : but thou   
 art the same, and thy years   
 shall not fail. ™ But to   
 fail. 13 But to which of the angels |w#ich of the angels said   
   
   
 from Ophir, ver. 10, compare 1 Kings ix. and the earth. Here, however, the sub-   
 28: the daughter of Tyre with her gift, sequent context scems to determine the:   
 ver. 18, compare 2 Chron. ii, 3—16), application to be only to the heavens : for   
 —or even, with Delitzsch, to Joram, on to them only can be referred the following   
 his marriage with the 'Tyrian Athaliah, image, “as a vesture shalt thou fold thein   
 —we must yet apply to it that manifest up”) shall perish (as far as concerns their   
 principle, without which every Hebrew present state. Compare the parallel ex-   
 ode is both unintelligible and preposterous, pression, “shall be changed,” below); but   
 that the theocratic idea filled the mind thou remainest (Bleck prefers the future,   
 of the Writer and prompted his pen: on the ground of the verbs being all   
 and that the Spirit of God used him as fature in the Hebrew text. But perhaps   
 the means of testifying to that King, who the consideration alleged by Limemann,   
 stood veritably at the head of the theocracy that the Writer, using only the Sep-   
 in the divine counsels. ‘Thus considered, tuagint, seems to place “but thou re-   
 such applications as this lose all diffi- mainest” and “but thou art the same,”   
 culty; and we cease to feel obliged as parallel clauses, is more weight than   
 in every ease to enquire to whom and on the other. De Wette, on the Psalm,   
 what occasion the Psalm was probably first renders the Hebrew verbs present. ‘The   
 addressed. And even descending to the verb in the original is a compound one,   
 low and mere rationalistic ground taken by giving the sense of endurance through all   
 De Wette and Hupfeld, we are at least safer changes); and they all shall wax old as a   
 than they are, holding as we do a meaning garment (see Isa. li. “ The earth shall   
 in which both Jews and Christians have waz old like a garment :” also Isa. 1.93   
 so long concurred, as against the infinite and Ecclus. xiv.17); and as a mantle (the   
 diversity of occasion and reference which word signifies any enveloping, enwrapping   
 divides their opinions of the Psalm). garment) shalt thou fold them up (the   
 10.] And (He saith to the Son: see a Hebrew here, and apparently some copics   
 similar And introducing a new citation in of the Septuagint, have tle same verb   
 Acts i. 20. ‘The comma and capital letter, as helow: “thou shalt change them,”—   
 as in text, should be retained after this “thou shalt change them, and they shall   
 And), Thou, in the beginning, Lord (this be changed.” But the Alexandrine MS.   
 has no word to represent it in the Hebrew. reads as our text: and there can be little   
 But it is taken up from “ O my God” in doubt that the Writer of this Epistle fol-   
 ver. 24; and indeed from the whole strain lowed that text as usual), and they shall   
 of address, in which Jehovah has been be changed (viz. as a mantle is folded up to   
 thrice expressed; in vv.1,12, 15. On the be put away when a fresh one is abont to be   
 bearing and interpretation of the Psalm, pnt on): but thou art the same (Hebrew,   
 see below), foundedst the earth; and the “nd ‘Thon art He :” viz., He, which thou   
 heavens are works of thine hands (sec hast ever been: compare Isa. xlvi. 4),   
 Ps. viii. 11.] they (seems most thy years shall not fail (Hebrew, “Thy   
 naturally to refer to the heavens imme- years end not,” are never completed. ‘The   
 diately preceding. There is no reason in Account to be given of Psalm cii. to   
 the Psalm why the pronoun should not he as follows: according to its title it is   
 represent both antecedents, the heavens “a prayer of the afflicted, when he is over-