700 HEBREWS. X.   
   
 AUTHORIZED VERSION REVISED, AUTHORIZED VERSION.   
   
 Paacst6, 8 Sacrifice and offering thou wouldest Sacrifice and offering thou   
 Las we fe. not, but a body didst thou prepare wouldest not, but a body   
 m 4 1 | hast thou prepared me: Sin   
 sacrifices for sin burnt-offerings no plea- burat offerings and sacri-   
 no pleasure, thou hast had I,   
 sure. 7 Then said I, Lo, I am come Lo, I come (in the volume   
 {in the volume of the book it is Of the book it is written   
 written of me) to do thy will, O of me) to do thy will, O   
 8 Above when he saith, Sacri- God. 8 Above when he said,   
 God. and offerings and whole burnt- Sacrifice and offering and   
 offerings and sacrifices for sin thou burnt offerings and offer-   
 wouldest not, neither hadst pleasure: ing for sin thou wouldest   
 not, neither hadst pleasure   
   
   
 obeying ave but a faint resemblance. I mistake, The difficnlty is, how such a   
 have entered on this subject in speaking of clanse can be rendered by a body hast   
 the Messianic citation in ch. ii, and need thou prepared for me, as it is in the   
 not lay down again the principles there Septuagint. The various solutions of   
 conteniled for, further than to say, that the this difficulty, and their unsatisfactory   
 more any son of man approaches, in posi- nature, may ‘be seen in my Greek Test.   
 tion, or office, individual spiritual expe- I would leave the difficulty an unsolved   
 rience, the incarnate Son of God, the more one, not being satisfied by either of   
 directly may his holy breatbings in the the above views, and having no other to   
 power of Christ’s Spirit he taken as the propound. As Christian believers, our   
 utterances of Christ Himself. And of all course is plain. How the word body came   
 men, the prophet-king of Isract thus re- into the Septuagint version, we cannot say :   
 sembled and out-shadowed Him the most. but being there, it is sanctioned for us   
 ‘The Psaln itself seems to belong to the by the citation here: not as the, or even   
 time of David’s persecution by Saul; and @ proper rendering of the Hebrew, but ax   
 the sentiment of this portion of it is, 1a prophetic utterance, equivalent to and   
 Delitzsch observes, an echo of Samuel's representing that other): whole burnt-   
 saying to Saul in 1 Sam. xv. 22,—“ Hath offerings (oflerings of whole animals to   
 the Lord as great delight in burnt-offerings Ye burnt on the altar) and (szcrifices)   
 and sacrifices, as obeying the voice of the for sin thou didst not approve. Then I   
 Lord?” Next, what is when he cometh said (viz. when Thou hadst prepared \_a   
 into the world? It expresses, I believe, body for me), Behold, I am come, in the   
 the whole time during which the Lo.d, volume of the book it is written concern-   
 being ripened in human resolution, was in ing me, to do, 0 God, thy will (the con-   
 intent devoting himself to the doing of his nexion and construetion are son at   
 Father’s will: the time of which that differently given from those in the Sep-   
 youthful qnestion, ““Wist ye not that I must tuagint, Hebrew, and A.V. See the passage   
 le among the things of ny Father?” was inthe A.V.” volume, as its name iin-   
 one of the opening anuouncements. See ports, isaroll). \_ 8.) The Writer now pro-   
 also Isa. vii. Sacrifice (of animals) ceeds to expound the prophecy; and in   
 and offering (of any kind) thou wouldest, so doing, cites it agai, but in a freer   
 not (similar declarations are found fre- form, and one accommodated to the ex-   
 quently in the Old Test., and mostly in planation which he gives. Saying (as 1   
 the prophets: see Ps. 1. Hi. 16 f. does) above, that (mere particle of reci-   
 Isa, i. 113 Jer. v 3 Hos. tation, not expressed in an English version)   
 vi. 6; Amos v.21 f vi.6—8), but sacrifices and offerings and whole burnt-   
 a body didst thou prepare for me (in the offerings snd sacrifices concerning sin   
 Hebrew, “mine ears hast thow opened,” the. wouldest not, nor yet didst approve   
 ice. to hear and obey Thee. ‘The idea of (chserve that the two distinct clanses of   
 there being any allusion to the custom of the previous citation are now combined,   
 boring through the ear of a slave who for the sake of throwing into contrast the   
 voluntarily remained subject to his master, ction of legal sacrifices and the ae-   
 Exod. xxi. 6: Deut. xv. 17, seems to bea coptuble self-sacrifice the Son of God);