

There is no difficulty about this passage. It is a quotation by the apostle from Psalm cii. 25, 26, 27, and applied to the Son of God, by whom he hath spoken unto us, in these last days (or gospel times), by whom he also made the worlds; and the purpose is to prove by Old Testament Scriptures, that he by whom God had now declared his will was superior to angels, being himself divine. We have brought forward the passage for the opportunity of making a few remarks on translations from the Greek and Hebrew Scriptures. It has been very commonly supposed that the writers of the New Testament when making quotations from the Old, have generally employed the Greek translation of LXX, (or the Septuagint version, as it is commonly called); but this is not exactly the case. Take, as an example, some of the words in the verses cited at the head of this article: "As a vesture shalt thou *fold them up*, and they shall be *changed*." In the Old Testament it is, "As a vesture shalt thou *change* them, and they shall be *changed*." The apostle gives the sense, but not the precise words of the Hebrew. He knew that by folding up a garment, it was thoroughly changed from its original form and purpose, and therefore he substitutes the word *fold*, for the original one, *change*. After the publication of the New Testament in Greek, liberties were taken with the Old LXX version; and it was in many places altered in conformity with the words used by the apostles. "It is evident," says Dr. Owen, "that they are exceedingly mistaken who affirm that the apostle cites all his testimonies out of the translation of the LXX. The words he useth in very few of them agree exactly with that Greek version of the Old Testament which is now extant; though apparently since the writing of this epistle to the Hebrews, it hath grown in its verbal conformity to the citations in the New. And in most of them he varieth from it, either in the use of his own liberty, or in a more exact rendering of the original text. Observing and expressing the sense of the testimonies which he thought meet to

produce and make use of, he used great liberty, as did other writers of the New Testament, according to the guidance of the Holy Ghost, by whose inspiration he wrote, in expressing them by words of his own. And who shall blame him for so doing? Who shall bind him to the rules of quotations, which sometimes necessity, sometimes the cavils of other men, impose upon us in our writings? Herein the apostle used that liberty which the Holy Ghost gave to him, without the least prejudice unto truth or the faith of the Church."

The verse which follows the passage above—"But to which of the angels said he at any time, Sit at my right hand till I make thine enemies my footstool," (v. 13), is quoted partly from Ps. cx. 1, and partly from Ps. xcvi. 7, Septuagint version, which has the word "angels" for "gods," "in accordance with the spirit of the Hebrew word, includes all whom human error might regard as objects of worship."

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GEN. iv 15—Is there any record of the "mark" which was "set upon Cain?"

The ingenuity of orientals has been exercised on this subject. As the word for a "mark" also signifies a "sign" (as in the case of the rainbow, Gen. ix 13), some supposed that the Lord gave Cain it as a sign or assurance that he should not be killed. The inhabitants of the world were not then numerous, so that every one would know his neighbour, and be acquainted with all that was going on. A brand on the face would scarcely have answered any good purpose: but a sign that his forfeited life should be spared, would keep him from despair, and from constant fear of his fellow-men. He dwelt for some time "in the land of Nod," or rather "a vagabond in the land;" and then was permitted to establish himself in a town which he called Enoch, after the name of his son. As Enoch means *dedicated* or *instructed*, some think that it was a sign of Cain's repentance, and that it was accepted by God.