partial triumphs of David and Solomon only  
prefigured as in a prophetic mirror the  
universal and eternal triumph of the Incarnate Son of God. Those who do not  
understand this, have yet their first lesson  
in the Old Test. to learn. With this caution,  
let us approach the difficulties of the citation in detail), **When he ascended up on  
high** (viz. Christ, at His Ascension. The  
ascending, in the Psalm, is that of God,  
whose presence was symbolized by the ark,  
to Zion, The Apostle changes the words  
from the 2nd person to the 3rd; the *address* asserting a *fact*, which fact he cites),  
**he led captive a captivity** (i.e. ‘those  
who *suffer* captivity :’ a troop of captives :  
such is the constant usage of the abstract  
word *captivity* for the concrete in the Septuagint: and it is never put for ‘those who  
cause captivity,’ as some would interpret it.  
In the Psalm, these would be, the captives  
from the then war, whatever it was: in the  
interpretation, they were God’s enemies, Satan and his hosts), **he gave gifts unto mankind** (the original meaning of the Hebrew is  
obscure. The sense (see my Greek Test.)  
seems to be, ‘*Thou hast taken gifts among  
men,*’ hast, as a victor, surrounded by thy  
victorious host, brought gifts home, spoils of  
—and the result of such reception  
would be naturally stated as the distribution of them among such hosts, and  
the people,—as indeed ver. 12 of the Psalm  
has already stated. And so the Chaldee  
paraphrast understood the words, interpreting the passage *of Moses*: ‘thou hast  
given gifts to the sons of men’).

**9**.]  
Further explanation of this text. **But  
that He ascended, what is it** (does it  
imply) **except that He also** (as well) **descended into the lower parts of the earth**(the argument seems to be this: the Ascension here spoken of was not a first  
exaltation, but a *return* to heaven of one  
who dwelt in heaven: compare John iii,  
13, which is in fact the key to these verses.  
The *ascent* implied a previous *descent*,  
This is the leading thought. But it is  
doubted *how far* the words the **lower parts  
of the earth** carry that descent, whether  
to earth merely, so that “*of the earth*”  
is the genitive of *apposition*, “*the lower  
parts*, which are *the earth*,”’—or to *Hades*,  
so that it is genitive of *possession*, *“the  
lower parts* which belong to the earth.”  
It cannot be said that the descent into  
hell would be irrelevant here,—or that  
our Lord ascended, not from Hades, but  
from the earth: for, the *fact of descent*being the primary thought, we have only  
to ask as above, *how far* that descent  
is carried in the Apostle’s mind. The  
greater the descent, the greater the ascent:  
and if the *captivity* consisted of Satan  
and his powers, the warfare in which they  
were taken captive would most naturally  
be contemplated in all its extent, as reaching to their habitation itself: — ‘ this  
ascent, what does it imply but a descent,  
and that even to the lower parts of the  
earth from which the spoils of victory  
were fetched?’ And this meaning seems  
to be upheld by the words, “*that he might  
fill* **all things**,” which follow, as well as  
by the contrast furnished by up above  
**all the heavens**.—This interpretation is  
upheld by most of the ancients, and some  
ot the best of the moderns: that of the Incarnation merely, *descent on earth*, by most  
of the moderns: that of Christ’s *death* [and  
burial], by Chrysostom and some others) ?

**10**.] **He that descended, He** (and  
no other: “for it was not one that descended, and another that ascended,”  
Theodoret). **is also He that ascended**(in English idiom, we must express it  
as in the text; see again John iii. 18)  
**up above** (see on ch. i. 21) **all the heavens** (compare Heb. vii. 26, ‘*made  
higher than the heavens*:” and iv. 14,  
“*that has passed through the heavens*.” It is natural that one who, like  
St. Paul, had been brought up in the  
Jewish habits of thought, should still use  
their methods of speaking, according to  
which the heaven is expressed in the