should be disposed to adopt, going however somewhat further still: for whereas  
Ebrard includes in the expression God’s  
revelation of Himself in a sphere whose conditions are Time and Space, and so would understand by it all things existing under  
these conditions, I would include in it also  
*these conditions themselves,*—which exist  
not independently of the Creator, but are  
His work—*His* appointed conditions of all  
created existence. So that the universe,  
as well in its great primæval conditions,—  
the reaches of Space, and the ages of Time,  
as in all material objects and all successive  
events, which furnish out and people Space  
and Time, God made by Christ. It will  
be plain that what has been here said will  
apply equally to ch. xi. 3, which is commonly quoted as decisive for the *material* sense here. Some have endeavoured to  
refer *the ages* (3) to the new or spiritual  
world, or the ages of the Messiah, or of  
the Christian Church: principally in  
the interests of Socinianism: or (4), to  
the various dispensations of God’s revelation of Himself: or even (5), as  
Fabricius, to the Gnostic sons, or emanations from the divine Essence, and so  
to the higher spiritual order of beings,  
the angels. Against all these, besides other  
considerations, ch. xi. 3 is a decisive testimony). It will be seen by consulting the  
note on John i. 1, how very near the  
teaching of Philo approached to this creation of the universe by the Son.

**3.]** “The Son of God now becomes Himself the subject. The verb belonging to the relative **who** is not found till *‘sat  
down’* at the end of the verse. But the  
intermediate participial clauses do not  
stand in the same relation to the main  
sentence. The first members, *‘being, &c.,”*  
still set forth those attributes of the Son  
of God which are of a permanent character, and belonging to Him before the  
Incarnation: whereas the following member, the last participial clause, stands in nearer relation to the main sentence,  
expressing as it does the purification of  
mankind from sin, wrought by the incarnate  
Son of God, as one individual historical  
event,—as the antecedent of that exaltation  
of Him to the right hand of God, which  
the main sentence enounces.” Bleck.

**Who** (this represents, it will be evident,  
rather the præ-existent than the incarnate Word. But it is perhaps a mistake to let this distinction be too prominent, and would  
lead to the idea of a change having taken  
place in the eternal relation of the Son to the Father, when He subjected himself to the conditions of space and time. Even  
then He could say of Himself, “ The Son  
of Man which *is* in heaven”) **being** (see  
Phil. ii. 6, which is also said of His præ-existent and essential being) **the brightness** (*“reflexion,”* not *“effulgence.”* This latter would be legitimate, but does not seem to have been the ordinary usage.  
See Wisd. vii, 26, where wisdom is called  
“the brightness of the everlasting light.”  
And this (which, as Delitzsch remarks, is  
represented by the “light of light” of the  
Nicene Creed) seems to have been universally the sense among the ancients:  
no trace whatever being found of the  
meaning *‘reflexion.’* Nor would the idea  
he apposite here: the Son of God is, in  
this his essential majesty, the expression,  
and the sole expression, of the divine Light,  
—not, as in his Incarnation, its reflexion)  
**of His glory** (not simply *His light* ; nor  
need the expression be confined to such  
literal sense. His glory, in its widest and  
amplest reference), **and express image** (or,  
**impress**: ‘figure, Wiclif’s and Rheims  
versions: ‘very image,’ Tyndal and Cranmer: ‘ingraved forme,’ Geneva version.  
'The word appears always to be taken for  
the impression stamped by a die. Hence  
it is taken generally for any fixed and  
sharply marked lineaments, material or  
spiritual, by which a person or an object:  
may be recognized and distinguished) **of  
His substance** (substantial or essential  
being: *‘substance,’* Wicl. Tynd. Cranm.  
Rheims: *‘person,’* Geneva, and A. V.  
Etymologically, the original word (*hypostasis*) imports the lying or being placed underneath: and this is put in common  
usage for 1) *substratum* or *foundation*— *fundamentum.* Nearly connected with this  
2) establishment, or the state of being  
established : hence—a) *firmness,*— to which  
idea the word approaches in the last citation: but especially in reference to firmness of spirit, confidence; see more on ch.  
iii, 14,—b) *substantial existence,* *reality,*  
in contradistinction to that which exists  
only in appearance or idea. Hence—  
c) generally, *consistence* or *existence,*—  
A) it imports the *especial manner of being,*