reaches forth his hand after the good  
tidings of heavenly deliverance.” It is  
truly refreshing, in the midst of so much  
unbelief, and misapprehension of the sense  
of Scripture, in the German commentators,  
to meet with such a clear and full testimony to the truth and efficacy of the  
Lord’s great Sacrifice, And I am bound to  
that the other great Germans recognize  
this just as fully), **sat down on the  
right hand** (literally, *‘in the right hand,’*  
viz., *portion* or *side*. The expression  
comes doubtless originally from Ps. cx. 1,  
cited below. Bleek, in the course of a long  
and thorough discussion of its meaning as  
applied to our Lord, shews that it is never  
used of his priæ-existent coequality with  
the Father, but always with reference to  
His exaltation in his humanity after his  
course of suffering and triumph. It is ever  
connected, not with the idea of His equality  
with the Father and share in the majesty  
of the Godhead, but with His state of  
waiting, in the immediate presence of the  
Father, and thus highly exalted by Him,  
till the purposes of his mediatorial office  
are accomplished. This his lofty state is,  
however, not one of quiescence; for (Acts  
ii. 33) He shed down the gift of the Spirit,  
—and (Rom. viii. 34) He maketh intercession for us: and below (ch. viii. 1 ff.) He is, for all purposes belonging to that office,  
our High Priest in Heaven. This *“sitting  
at the right hand of God”* is described as  
lasting until all enemies shall have been  
subdued unto Him, i.e. until the end of  
this state of time, and his own second  
coming: after which, properly and strictly  
speaking, the state of exaltation described  
by these words shall come to an end, and  
that mysterious completion of the supreme  
glory of the Son of God shall take place,  
which St. Paul describes, 1 Cor. xv. 28)  
**of Majesty** (this word **majesty** is often  
found in the Septuagint, and principally as  
referring to the divine greatness) **on high**  
(*in high places,* i.e. *in heaven*. Compare  
Ps. xciii. 4, cxiii. 5; Isa. xxxii. 15, xxxiii.  
5; Jer. xxv. 30. In the same sense we  
have *“in the highest,”* Luke ii. 14; xix. 38;  
Job xvi. 20; Ecclus. xxvi. 16; Matt. xxi. 9; Mark xi. 10, Ebrard says: “HEAVEN, in Holy Scripture, signifies never unbounded  
space, nor omnipresence, but always either  
the starry firmament, or, more usually, that sphere of the created world of space and time, where the union of God with the personal creature is not severed by sin,—where no Death reigns, where the glorification of the body is not a mere hope of the future. Into that sphere has the  
Firstling of risen and glorified manhood  
entered, as into a place, with visible glorified Body, visibly to return again from thence.” The omission of the article  
*“the”* here gives majesty and solemnity  
—its insertion would seem to hint at other *majesties* in the background), **having become** (distinct from *“being,”* ver. 3:  
that, importing His essential, this, His superinduced state. For we are are now, in the course of the enunciation,—which has  
advanced to the main subject of the argument, the proving of the superiority of the New Covenant,—treating of the post-incarnate majesty of the Son of God. HE WAS all that has been detailed in ver. 3: He  
made purification of sins, and sat down at  
the right hand of the majesty on high, and  
thus BECAME this which is now spoken of.  
This is denied by Chrysostom, but recognized by ‘Theodoret, in a form however not strictly exact: for he applied it *only to the  
Humanity* of our Lord. To this Bleck  
very properly objects, that the making this  
exaltation belong only to Christ’s human  
nature, and supposing Him to have while  
on earth possessed still the fulness of the  
majesty of his Godhead, is not according to  
the usage of our Writer, nor of the New  
Test. generally, and in fact induces something like a double personality in the Son of God. The Scriptures teach us that He  
who was with God before the creation,  
from love to men put on flesh, and took the  
form of a servant, not all the while having  
on Him the whole fulness of his divine  
nature and divine glory, but having really  
and actually emptied himself of this fulness  
and glory, so that there was not only a  
hiding, but an absolute *inanition,* a putting  
off, of it. Therefore His subsequent exaltation must be conceived of as belonging, not to his Humanity only, but to the entire  
undivided Person of Christ, now resuming  
the fulness and glory of the Godhead (John  
xvii. 5), and in addition to this having  
taken into the Godhead the Manhood, now  
glorified by his obedience, atonement, and victory. See Eph.i. 20–22; Phil. ii.6–9; Acts ii. 36; 1 Pet. iii. 21,22. The Son of God before his Incarnation was *over* Creation: but after his work in the  
flesh he had become also Head *of* Creation,