more and more be the ease; for,—according  
to the prophetic declaration of the Psalm,  
the whole world shall be put under His  
feet [ver 8]. Thus, by reminding them  
of the will of God declared in the holy  
Scriptures, does the Writer meet at the  
same time the objections of those of his  
readers and countrymen, to whom perhaps  
withdrawal of the agency of the angels with the introduction and growing realization of the new order of things might appear an important defect”).

**6.] But** (introduces a contrast to a preceding negative sentence frequently in our Epistle: compare ch. iv, 13. 15; ix. 12; x. 27; xii.  
13. An ellipsis follows it, to be supplied  
in the thought, “it is far otherwise, for”  
....) **one somewhere** (no inference can be  
drawn from this indefinite manner of citation, either that the writer was quoting from memory, as some think, or that he  
did not know who was the author of the  
Psalm, as others. Rather may we say  
that it shews he was writing for readers  
familiar with the Scriptures, and from  
whom it might well be expected that they  
would recognize the citation without further specification. He certainly is not quoting from memory, seeing that the  
words agree exactly with the Septuagint:  
and Ps. viii. both in the Hebrew and Septuagint has a superscription indicating that it was written by David. We can  
hardly infer with some that the Writer  
meant to express his feeling that the Old  
Test. books had no human authors, but  
God Himself: for in this ease the personal  
designation *some one* would hardly have  
been used, but a passive construction, *“it  
is written,”* or the like, adopted instead)  
**testified, saying** (this seems the proper  
place for a few remarks on the sense of the  
citation which follows, and on the connexion of thought in the rest of the  
chapter. The general import of the *eighth  
Psalm* may be described as being, to praise  
Jehovah for His glory and majesty, and His merciful dealing with  
and exaltation of mankind. All exposition which loses  
sight of this general import, and attempts  
to force the Psalm into a direct and exclusive prophecy of the personal Messiah, goes to conceal its true prophetic sense,  
and to obscure the force and beauty of its  
reference to Him. This has been done by  
Bleck and others, who have made “the Son of Man” a direct title here of Christ. It is MAN who in the Psalm is spoken of,  
in the common and most general sense:  
the care taken by God of *Him,* the lordship given to *him*, the subjection of God’s works to him. This high dignity he lost,  
but this high dignity he has regained, and  
possesses potentially in all its fulness and  
glory, restored, and for ever secured to  
him: How? and by whom? By one of  
his own race, the MAN Christ Jesus.  
Whatever high and glorious things can be  
said of man, belong *of proper right* to Him  
only, *in proper person* to Him only, but  
derivatively to us His brethren and members. And this is the great key to the  
interpretation of all such sayings as these:  
whatever belongs to man by the constitution of his nature, belongs superlatively to that MAN, who is the constituted HEAD of  
man’s nature, the second Adam, who has  
more than recovered all that the first  
Adam lost. To those who clearly apprehend and firmly hold this fundamental  
doctrine of Christianity, the interpretation  
of ancient prophecy, and the New Test.  
application of Old Test. sayings to Christ,  
become a far simpler matter than they  
ever can be to others. And so here, it is  
to MAN, not to angels, that the “world to  
come” is subjected. This is the argument:  
and, as far as the end of ver. 8, it is carried  
on with reference to *man*, properly so  
called. There is *here* as yet no personal  
reference to our Lord, who is first introduced, and that in His lower personal human Name, at ver. 9. This has been  
missed, and thus confusion introduced into  
the argument, by the majority of Commentators. To hold that our Lord is from the first intended by *“man”* and *“the son of  
man”* here, is to disturb altogether the  
logical sequence, which runs thus: “It is  
*not to angels* that He has subjected the  
latter dispensation, but to *man*. Still we  
do not see man in possession of this sovereignty. No; but we do see Jesus, whose humiliation fulfilled the conditions of manhood, crowned with glory and honour, and thus constituted the Head of our race, so  
that His death and sufferings were our  
deliverance and our perfecting. And for  
this to be so, the sanctifier and the sanctified must be all of one race.” And the rest of the chapter is spent in laying forth  
with inimitable beauty and tenderness tho