3890 EPHESIANS. Iv.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 » {ues 2, cended up on high, he led captives   
 he ascended up on high, he   
 captive, and gave gifts unto men. led captivity captive, and   
 q John iii. 94 But that he ascended, what is it gare gifts unto men, \* (Now   
 & vi. 02. but that he also first descended + into that he ascended, what is it   
 tfirst eur the lower parts of the earth ? but that he also descended   
 by the that descended is the same also 10 He first into the lower parts   
 Sority n, fascended up above all the hea- of the earth? 1° He that   
 ‘oldest vens, \*that he might fill all things. descended is the same also   
 that ascended up far above   
 all heavens, that he might   
   
 tial triumphs of David and Solomon only doubted how far the words the lower parts   
 prefigured as in a prophetic mirror the of the earth carry that descent, whether   
 universal and eternal triumph of the In- to earth merely, so that “of the earth”   
 carnate Son of God. Those who do not is the genitive of apposition, “the lower   
 understand this, have yet their first parts, which are the earth,”’—or to Hades,   
 in the Old Test. learn. With this caution, so that it is genitive of possession, “the   
 let us approach the difficulties the cita- lower parts which belong to the earth.”   
 tion in detail), he ascended up on It cannot be said that the descent into   
 high (viz. Christ, at His Ascension. The hell would be irrelevant here,—or that   
 ascending, in the Psalm, is that of God, our Lord ascended, not from Hades, but   
 whose presence was symbolized by the ark, from the earth: for, the fact of descent   
 to Zion, The Apostle changes the words being the primary thought, we have only   
 from the 2nd person to the 3rd; the ad- to ask as above, how far that descent   
 dress asserting a fact, which fact he cites), is carried in the Apostle’s mind. The   
 he led captive a captivity (i.e. ‘those greater the descent, the greater the   
 who suffer captivity :’ troop of captives : and if the captivity consisted of Satan   
 such is the constant usage of the abstract and his powers, the warfare in which they   
 word captivity for the conercte in Sep- were taken captive would most naturally   
 tuagint: and it is put for ‘those who be contemplated in all its as reach-   
 cause captivity,’ as would interpret it. ing to their habitation itself: — ‘ this   
 In the Psalm, these would be, the captives ascent, what does it imply but a descent,   
 from the then war, whatever it was: in the and that even to the lower parts of the   
 interpretation, they were God’s enemies, Sa- earth from which the spoils of victory   
 tan and his hosts), he gave gifts man- were fetched?’ And this meaning seems   
 kind (the original meaning of the Hebrew is to be upheld by the words, “that he might   
 obscure. The sense (see my Greek Test.) fill all things,” which follow, as well as   
 seems to be, ‘Thou hast taken gifts among by the contrast furnished by up above   
 men,’ hast, as a victor, surrounded by thy all the heavens.—This interpretation is   
 ictorious host, gifts home, spoils upheld by most of the ancients, and some   
 —and the result of reception ot the best of the moderns: that of the In-   
 vould be naturally stated as dis- carnation merely, descent on earth, by most   
 tribution of them among such hosts, and of the moderns: that of Christ’s death [and   
 the people,—as indeed ver. 12 of the Psalm. burial], by Chrysostom and some others) ?   
 has already stated. And so the Chaldee 10.] He that descended, He (and   
 paraphrast understood the words, inter- no other: “for it was not one that de-   
 preting the passage of Moses: ‘thou hast scended, and another that ascended,”   
 given gifts to the sons of men’). 9.) Theodoret). is also He that ascended   
 Further explanation of this text. But (in English idiom, we must express it   
 that He ascended, what is it (does it as in the text; sce again John iii. 18)   
 imply) except that He also (as well) up above (sce on ch. i. 21) all the hea-   
 descended into the iower parts of earth vens (compare Heb. vii. 26, ‘made   
 (the argument scems to be this: the As- higher than the heavens:” and iy. 14,   
 cension here spoken of was not a first “that has passed through the hea-   
 exaltation, but a return to heaven of one vens.” It is natural that one who, like   
 who dwelt in heaven: pare John iii, St. Paul, had been brought up in the   
 13, which is in fact the key to verses. Jewish habits of thought, should still use   
 The ascent implied a previous descent, their methods of speaking, according to   
 This is the leading thought. But it is which the heaven is expressed in the