600 HEBREWS.   
 AUTHORIZED VERSION REVISED.   
 ness of his glory, and the express the express image of his   
 hiomott image of his substance, and \*up-|   
 Rev. ivit. |person, and upholding all   
 things by the word of his   
   
   
 should be disposed to adopt, going how: Word. But it is perhaps a mistake to let   
 ever somewhat further still: for whereas this distinction he too and would.   
 Ebrard includes in the expression God’s ead to the idea of a change having taken   
 revelation of Himself in a sphere whose con- place in the eternal relation of the Son to   
 ditions are Time and Space, and so would the Father, when He subjected himself to   
 understand by it all things existing under the conditions of space and time. Even   
 these conditions, I would include in it also then He could say of Himself, “ The Son   
 these conditions themselves,—which exist of Man which és in heaven”) being (sce   
 not independently of the Creator, but are Phil. ii. 6, which is also said of His prie-   
 His work—ZZis appointed conditions of all existent and essential being) the bright-   
 created existence. So that the universe, ness (““reflexion,” not “effulgence.” This   
 ‘as well its great primeval conditions, — latter would be legitimate, but does not   
 thereaches of Space, and the ages of Time, seem to have been the ordinary usage.   
 as in all material objects and all successive See Wisd. vii, where wisdom is called   
 cvents, which furnish out and people Space “the brightness of the everlasting light.”   
 and ‘Time, God made by Christ. Tt will And this (which, as Delitzsch remarks, is   
 be plain that what has been here said will represented by the “light of light” of the   
 apply equally to ch. xi. 3, which is com- Nicene Creed) seems to have been m   
 monly quoted as decisive for the material versally the sense among the ancients:   
 sense here. Some have endeavoured to no tnice whatever being found of the   
 refer the ages (3) to the new or spiritual meaning ‘reflexion? Nor would the idea   
 world, or the ages of the Messiah, or of he apposite here: the Son of God is, in   
 the Christian Church: principally in this his essential majesty, the expression,   
 the interests of Socinianism: or (4), to and the sole expression, of the divine Light,   
 the various dispensations of God’s re- —not, as in his Incarnation, its reflexion)   
 velation of Himself: or even (5), as of His glory (not simply His light ; nor   
 Fabricius, to the Gnostic sons, or emana- need the expression be confined to such   
 tions from the divine Essence, and so literal sense. His glory, in its widest   
 to the higher spiritual order of beings, amplest reference), and express image (or,   
 the angels. Against all these, other impress: ‘figure, Wiclif’s and Rheims   
 considerations, ch. xi. 3 is a decisive testi- versions: ‘very image,’ Tyndal and Cran-   
 mony). It will be seen by consulting the mer: ‘ingraved forme,’ Geneva version.   
 note on John i. 1, how very near the 'The word appears always to be taken for   
 teaching of Philo approached to this erea- the impression stamped by a die. Hence   
 tion of the universe by the Son. it is taken generally for any fixed and   
 3.] “The Son of God now becomes Him- sharply marked lineaments, material or   
 self the subject. ‘The verb belonging to spiritual, by which a person or an object:   
 the relative who is not found till ‘sat may be recognized and distinguished) of   
 down’ at the end of the verse. But the His substance (substantial or essential   
 intermediate participial clauses do not being: ‘substance,’ Wicl. Tynd. Cranm.   
 stand in the same relation to the main Rheims: ‘person,’ Geneva, and A. V..   
 sentence. ‘The first members, \* being, Jc.” Etymologically, the original word (Iypo-   
 still set forth those attributes of the Son stasis) imports the lying being placed   
 of God which are of a permanent cl underneath: and this is put in common   
 racter, and belonging to Him before th usage for 1) substratum or foundation—   
 Incamation: whereas the following mem- fundamentum, Nearly connected with this   
 ber, the last participial clause, stands 2) establishment, or the state of being   
 in nearer relation to the main sentence, lished : hence—a) firmness,— to which   
 expressing as it does the purification of idea the word approaches in the last cita-   
 mankind from sin,wronght by the mearnate tion: but especially in reference to firm-   
 Son of God, as one individual historical ness of spirit, confidence; see more on ch.   
 event,—as theantecedent of that exaltation iii, substantial existence, reality,   
 of Him to the right hand of God, which in contradistinction to that which exists   
 the main sentence enounces.” Bleck. only in appearance or idea. Hence—   
 ‘Who (this represents, it will be evident, ©) generally, consistence or eaistence,—   
 rather the pre-existent than the incarnate A) itimports the especial manner of being,