4. HEBREWS. 603   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION 10 SED.   
 Nhe hath inherited 1 xpn.s.2   
 by inheritance obtained althe angels, as hii. 1.4,   
 more excellent name than a more excellent name than they,   
   
 self, reaches forth his hand after the good personal creature is not severed by sin,—   
 tidings of heavenly deliverance.” It is where no Denth reigns, where the glorifi-   
 truly refreshing, in the midst of so much cation of the body is not a mere hope of   
 f, and misapprehension of the sense the future. Into that sphere has. the   
 of Scripture, in the German commentators, Virstling of risen and glorified manhood   
 to meet with such a clear and full tes- entered, as into a place, with visible glori-   
 timony to the truth and efficacy of the fied Body, visibly to return again from   
 Lord’s great Sacrifice, And Lam bound to thence.” The omission of the article   
 that the other great Germans recog- he” here gives nujesty and solemnity   
 this just as fully), sat down on the majesties in would background), at other   
 right hand (literally, ‘in the right become (distinct from “Being,” ver. 3:   
 viz, portion or side. ‘The expression that, importing state. essential, this, His   
 comes doubtless originally from Ps. ex. 1, the course of the enunciation,—which has   
 cited below. Bleek, in the course of a long advanced to the main subject of the argu-   
 and thorough discussion of its meaning as ment, the proving of the superiority of the   
 upplied to our Lord, shows that it is New Covenant,—treating of the post-inear-   
 used of his priv-cxistent coequality with nate majesty of the Son of God. He was   
 the Father, but. always with reference to all that has been detailed in ver. 3: Ho   
 His exaltation in his humanity after his made purification of sins, and sat down at   
 course of suffering and triumph. It is ever the right hand of the majesty high, and   
 connected, not with the idea of His equality thus BECAME this which is now spoken of,   
 with the Father and share in the majesty This is denied by Chrysostom, but recog:   
 of the Godhead, but with His state of nized by ‘Theodoret, in‘a form however not   
 waiting, in the immediate presence of the strictly exact : for he applied only to the   
 Father, and thus highly exalted by Him, Humanity of our Lord. ‘To this Bleck   
 till the purposes of his mediatorial office very properly objects, that making this   
 are accomplished. ‘This his lofty state is, exaltation belong only to Christ’s hnman   
 however, not one of quiescence; for (Acts nature, and supposing Him to have while   
 ii, He shed down the gift the Spirit, on earth possessed still the fulness of the   
 —and (Rom. viii. He maketh inter- majesty of his Godhead, is not according to   
 cession for us: and below (ch. viii. He the usage of our Writer, nor of the New   
 is, all purposes belonging to that office, Test. generally, in fact induces some-   
 our High Priest in Heaven. This “sitting thing like a double personality in the Son   
 at the right hand of God” is described as of God. ‘The Scriptures teacli that He   
 lasting until all enemies shall have been who was with God before the creation,   
 subdued unto Him, i.e. until the end of from love to men put on flesh, took the   
 this state of time, and his own second form of a servant, not all the while having   
 coming: after which, properly and strietly on Him the whole fulness of his divine   
 speaking, the state of exaltation described nature and divine glory, but having really   
 by these words shall come to an end, and and actually emptied himself of this fulness   
 that mysterious completion of the supreme and glory, so that there was not only a   
 glory of the Son of God shall take place, hiding, but an absolute inanition, a putting   
 which St. Paul describes, 1 Cor. xv. 28) off, it. ‘Therefore His subsequent ex-   
 of Majesty (this word majesty is often altation must be conceived of as belonging,   
 found in the Septuagint, and principally as not to his Humanity only, but to the entire   
 referring to the divine greatness) on high undivided Person of Christ, now resuming   
 (in high places, i.c. in heaven. Compare the fulness and glory of the Godhead (John   
 Ps, xeiii. xiii. 53 Isa. xxxii. 15, xxxili, xvii. 8), and in addition to this having   
 5; Jer. xxv. 30, In the same sense we taken into the Godhead the Manhood, now   
 have “in the highest,” Luke ii. 14; xix. 38; glorified by his obedience, atonemer   
 Job xvi. 20; Keclus. xvi. 163 Matt. xx vietory. See Eph.i. 20~22;   
 9; Mark xi. 10, Ebrard says: “ Heaven, 9; Acts ii. 365 1 Pet. 7   
 in Holy Scripture, signifies unbounded of God before his Incarnation w:   
 space, nor omnipresence, but always cither over Creation: but after his work in the   
 the starry firmament, or, more usually, that: flesh he had become also Head of Creation,   
 sphere of the created world of space and   
 time, where the union of God with the