HEBREWS, I.   
 604   
 AUTHORIZED VERSION REVISED.   
 5 For unto which of the angels said| AUTHORIZED unto which of   
 Mase a 3, he at any time, ™Thou art my Son,   
 the angels said he at any   
 time, Thou art my Son;   
   
   
 inasmuch as his glorified Body, in which one. God no longer accommodates Him-   
 He triumphs sitting at God’s right hand, is self to the capacities of men in an angelo-   
 itself created, and is sum and the centre phany or theophany, but has revealed the   
 of eveation) so much better than (the usual fulness of his divine nature in the man   
 word of general and indefinite comparison Jesus,—in that He, who was the brightness   
 in our Epistle, whether of Christian with of his glory, became man. The argument   
 Jewish [ch. vii, 19, 225 viii. 6; ix. 23], of the Writer necessarily then leads him to   
 heavenly with earthly [x. 345 xi. 16; xit shew how both Mediators, the angel of the   
 24], eternal with temporal [xi, 35]: see. Old Test. covenant, and Moses, found their   
 also vi. 9; 7; xi. 40. It is used only higher unity in Christ. First, he shews   
 three times by St. Panl, and never [unless this of the angel or angels [for it was not   
 1 Cor. xii. inthereeeived text, be counted] always one individual angelic being, but   
 in this sense: but thirteen times in this various] by whom the first covenant was   
 Epistle) the angels (of God ; the heavenly given: then of Moses, ch. iii. iv. This first   
 created beings ; afterwards, ver. 14, called portion is divided into two: vv. 4—14, in   
 “ministering spirits.” evade which he shews that the Son, as the eternal   
 this plain meaning are futile; and proceed Son of God, is higher than the angels [see   
 on ignorance of the argument of our Epistle, the connexion of this with the main arga-   
 and of the Jewish theology. But why ment below]: then, after an exhortation   
 should the reason, when he says that the {ii. 1—4] founded ‘on this, tending also   
 mention of the superiority of the to the fo impress on us the superior holiness of   
 nate Son of God to them be so insisted the the New Test. revelation, the second part   
 attendants there. Bleek reason, a very in- 5—18] in which he shews that in the   
 The whole Old Son, the manhood also is exalted above the   
 ted to the New angels), in proportion as he hath inherited   
 ‘Test. dispensation, as the angels to the (as his the word being perhaps chosen   
 Son. In the former, mankind, and Israel in reference to the Old Test. prophecies,   
 also, stands separated from God by sin: and which promised it to Him : see below. The   
 angels, divine messengers [as in the ex- perfect is important, as denoting something   
 pression “the angel of the covenant”), belonging to His present and abiding state,   
 stand as mediators between man and God. not an event wholly past, as “sat down”   
 And of these there is, so to speak, a chain above, indicating the first “setting himself   
 of two links : viz., and the angel of down,” though that word might also be   
 the Lord. The first is a mere man, used of a permanent state of session) a   
 who is raised above his fellow-men by his more distinguished (or, more excellent)   
 calling, by his office, the commission given name (to be taken in its proper sense, not   
 to him,—and brought nearer to God; but understood to mean precedence or dignity   
 he is a simmer as they are, and is in as ver. 5 shews: whence also we get an   
 reality no more a partaker of the divine easy answer to the enquiry, what name is   
 nature than they are. The second link is intended : viz. that of Son, in the peculiar   
 the angelie form in whieh God revealed and individual sense of the citation there.   
 Himself to his people, coming down to their ‘The angels themselves are called “sons of   
 capacity, like to man, without being man. God,” Jobi. 65 1; \_xxxviii, 7: Dan.   
 So that Godhead and Manhood approxi- sii, and Gen. vi. 2 [see Jude 6 note,   
 mated to one another: a man was com- and Introd. to Jude, § v. 11]: but the   
 missioned and enabled to hear God’s word: argument here is that the title “Son oF   
 God appeared in a form in which men Gop ” is bestowed on him individually, in   
 might see Him: but the two found no a sense in which it never was conferred   
 point of contact ; no real union of the God- upon an angel. See as a parallel, Phil. ii.   
 head and the Manhood took place. Where- 9 tt. It must be remembered, as Delitzsch   
 as in the Son, God and the Manhood not beautifully remarks, that the fulness of   
 only approximated, but became persoually glory of the pecnliar name of the Son of   
 God is unattainable by human speech or   
 thought: itis, Rev. xix. 12, “a name which   
 none knoweth but Himself.’ And all the   
 citations aud appellations here are but