8—10. HEBREWS. 609   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 even thy God, hath anoirt-) thy God, \*anointed thee with oil of «tet...   
 ed thee with the oil of gladness above thy fellows. ‘eta ive. &   
 gladness above thy fellows.| S 10 And, =   
 10 And, Thou, Lord, in the   
   
 God (some render this first, “ O God,” but take the word fellows as representing other   
 apparently withont necessity), thy God, heavenly beings, partakers in the same glo-   
 anointed thee (fow? and when? We rious and sinless state with Himself, though   
 must distinguish this anointing from what not in the strict sense, His “fellows.” De   
 is said in Acts x. 88, “ God anointed Him Wette objects to this sense, the Writer   
 with the Holy Spirit, and with power,” places the angels far beneath Christ: De-   
 and the anointing of Isa. Ixi. For it is litzsch, that the angels are not anointed,   
 a consequent upon the righteous course of whereas there is no necessity in the text   
 the Son of God in his Humanity, and there- for understanding that these fellows are   
 fore belongs to his trinmph, in which He is also anointed: the comparicon may consist   
 exalted above his fellows [see below]. in the very fact of the anointing itself   
 Again, the “oil of gladness” below seems and Ebrard, speaking as usual strongly,   
 rather to point toa festive and triumphant, says that “neither the Psalmist, nor our   
 than to an inaugnrative unction. We author if in his senses, could have applied   
 should therefore rather take the allusion the word to the angels.” But this need not   
 to be, as in Ps. xxiii. 5; xcii. to the frighten us: and we may well answer with   
 custo of anointing guests at feasts: so Liinemann, 1) “that the general com-   
 that, as the King in the Psalm is anointed parison here being that of Christ with   
 with the oil of rejoicing above his fel- the angels, the fresh introduction of t]   
 lows, becanse of his having loved righte- point of comparison in ver. 9 cannot of   
 ousness and hated iniquity, so Christ, in itself appear inappropriate. 2) Granted,   
 the jubilant celebration of His finished that just before, in ver. 7, the angels are   
 course at his exaltation in heaven, is placed far beneath Christ,—we have this   
 anointed with the festive oil above His very inferiority here marked distinctly   
 fellows [see below]. There is of course by the terms of this comparison. 3) The   
 am allusion also in the word anointed angels are eat to Christ in rank, by   
 (echrisen) to the honoured and triumphant. the whole course of this argument: to   
 Name Ofrist) with oil of rejoicing (sce Whom then would the Writer more natu-   
 above: oil indicative of joy, as it is of rally apply the term fellows, than to   
 superabundance: compare Isa. 1xi. 8) them?” I may add, 4) that the com-   
 beyond thy fellows (i.e. in the Psalm, parison here is but analogons to that. in   
 ‘other kings:’ hardly ‘brothers by kin’ ver. 4, of which indeed it is expansion :   
 [other sons of David], as Grotius and and 5) that thus only can the figure of   
 others. But to whom does the Writer anointing at a triumphant festival be car-   
 apply the words? Chrysostom says, “Who ried out consistently: that triumph having   
 are the fellows, except men? And the taken place on the exaltation of the Re-   
 meaning’ is, Christ received not the Holy deemer to the Father’s right hand and   
 Spirit by measure.” ‘Theodoret on the throne [ver. 8], when, the whole of the   
 Psalm, Calvin, Beza, and others, think of heavenly company, His fellows in glory   
 helievers, the adopted into God’s family : and joy, being anointed’ with the oil of   
 others, of the High Priests, prophets, and gladness, His share and dignity was so   
 Kings, in the Old Test., anointed as types much greater than theirs. It remains that   
 of Christ: others, of all creatures : others, we should consider the genera} import, and   
 as in the Psalm, of other kings. Camero application here, of Ps. xlv. From what   
 says, “Christ had in His office fellows ; is elsewhere found in this commentary, it   
 in His human nature, all men ; in grace, will not be for a moment. supposed that I   
 all the faithful.” Still we may answer can give in to the view of such writers as   
 to all these, that they do not in any De Wette and Hupfeld, who maintain that   
 way satisfy the requirements of the con- it was simply an ode to some king, uncer-   
 text. Were it the intent of the Writer to tain whom, and has no further reference   
 shew Christ’s superiority over his human whatever. Granting that in its first   
 brethren of every kind, we might accept ing it was addressed to Solomon (for to   
 one or other of these meanings: but. as him the circumstances introduced seem   
 this is not his design, but to shew His hest to apply, e.g. the palace of ivory,   
 superiority to the angels, we must I think ver. 9, compare 1 Kings x. 18: the gold