1G 26 NEBREWS. 611   
   
 AUTITORIZED VERSION. AUTHORIZED VERSION REVISED.   
 heat any time, Sit on my) hath he said at any time, \* Sit on xPrscs.1.   
 right hand, until I make my right hand, until I make thine ati eit,   
 thine enemies thy footstool ? enemies thy footstool? 1 ¥ Are they 44 Sark   
 M4 Are they not all minis- not all ministering spirits, sent forth ven sh. Luke   
 tering spirits, sent forth to for ministry on account of them kxi«   
 minister for them who shall who shall be “heirs of salvation? il. 3   
 be heirs of salvation? II. 1 Therefore we ought to give \*   
 IL, \* Therefore we ought   
 to give the more earnest   
 Luke i. 11.0,18, Acts &c. & xxvii. 10,   
 Rom. vill. Tit.fl.7, James 1 Pet.itl.7,   
 whelmed, and poureth ont his complaint to the word « ministers” in ver. 7.   
 before the Lord.” It was probably written word, signifying “pertaining to the minis.   
 during the Babylonian exile (compare vv. try,” is used in the Septuagint of any   
 14, 15) by one who “waited for the conso- thing pertaining to the ministers or their   
 lation of Israel.” That consolation was to service; the instruments, vessels, garments,   
 be found only in Israel’s covenant God, or offerings for the ministry: here, of   
 and the Messiah Israel’s deliverer. And devoted to or belonging to the ministry of   
 the trust of Israel in this her Deliverer God) spirits beings, even as   
 was ever direeted to the comfort of her God Himself, but distinguished by the   
 sons under the immediate trouble of the epithet presiding. ‘The idea of “ angels of   
 time, be that what it might. As genera- service” or “of the ministry,” is familiar   
 tions went on, more and more was revealed to the rabbis), sent forth (it is the present   
 of the Messiah’s offiee and work, and the participle, so also in Rev. v. 6 he does not   
 hearts of God’s people entered deeper and mean that angels have before now, in insu-   
 deeper into the consolation to be derived luted cases, been sent forth, but that they   
 from the hope of His coming. Here then are ever thus being sent forth,—it is their   
 we have this sorrowing one casting him- normal work and regular duty through all   
 self on the mercy of the great Deliverer, the ages of time) for ministry (in order to   
 and extolling his faithfulness and firmness the ministration which is their work.   
 over, and as distinguished from, all the The A. V., “sent forth to minister for   
 works of His hands. To apply then these them,” gives a wrong idea of the meaning.   
 words to the Redeemer, is to use them in The ménistry is not a waiting upon men,   
 their sense of strictest propriety). but a fulfilment of their office as ministers   
 18.] But (the contrast is again taken up of God. See Rom. xiii. Compare with   
 from ver, 8) to whom of the angels hath this expression Col.i.7, “a faithful minister   
 He (God, as before) ever said, Sit thou on of Christ on your behalf”) on behalf of   
 my right hand until I place thine enemies those who are about to inherit salvation   
 (as) 8 footstool (the allusion is to the (in the highest sense—cternal silvation :   
 custom of putting the feet on the necks of not, as Kuinoel and others, “ deliverance   
 eonquered enemies, sce Josh. x. 24f.) of from dangers 2” in so solemn a reference,   
 thy feet? Hardly any Psalm is so often that meaning would be quite beside the   
 quoted in the New Test. with reference to Porpose. ‘Those spoken of are the elect of   
 Christ, as Ps. cx. And no Psalm more tod, they who love Him, and for whom   
 clearly finds its ultimate reference and all things work together for good, even the   
 completion only in Christ, as even those principalities and powers in heavenly places.   
 confess, who qnestion its being imme- And if it be said, that the ministration of   
 diately addressed to Him at first: and re- angels has often been used for other im-   
 gard the argument of our Lord to the mediate purposes than the hehoof of the   
 Pharisees founded on this place, as merely elect, we may answer, that all those things   
 one grounded on coneession on both sides. may well come under the ministry, on   
 On the theocratic principle of interpreta account of them who shall be heirs of   
 tion, there is not the slightest difficulty salvation : for all things are theirs; and   
 the application of the words direetly to for them, in and as united to Christ, all   
 who is (and was ever regarded, even in events are ordered)? Thus the Son of   
 Davyid’s time) Israel’s King, the Head and God is proved superior to the angels—i. e.   
 Chief of the theoeraey. And see this to the highest. of ereated heings: who, so   
 further earried out in the note on ch. v. 6. far from being equal with Hin, worship   
 14.] Are they not all (all the Him, and serve His purposes.   
 angels) ministering (in reference probably Cnap. II, 1—4.] Practical inference