HEBREWS. Il.   
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 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 is man, that thou art mindful of him? ing, What is man, that   
 or the son of man, that thou visitest thou art mindful of him?   
 or the son of man, that   
   
   
 more and more be the ease; for,—according Son of Man” a direct title here of Christ.   
 to the prophetic declaration of the Psalm, It is MaN who in the Psalm is spoken of,   
 the whole world shall be put under His in the common and most general sense:   
 feet [ver 8]. ‘Thus, by reminding them the care taken by God of Him, the lord-   
 of the will of God decked in the holy ship given to Aim, the subjection of God’s   
 scriptures, does the Writer meet at the vorks to him. This high dignity he lost,   
 me time the objections of those of his but this high dignity he has regained, and   
 th fers countrymen, to whom perhaps possesses potentially in all its fulness and   
 with withdrawal of fhe and growing rea D\* glory, restored, and for ever secured to   
 tion of the new order of things might, But him: How? and by whom? By one of   
 (introduces a contrast to a preceding m his own. race, the MAN Christ Jesns.   
 gative sentenee frequently in our Epistl Whatever high and glorions things can be   
 compare ch. iv, 13.155 ix.123 x. 273 xii. said of man, belong of proper right to Him   
 18. An ellipsis follows it, to be supplied only, in proper person to Him only, but   
 ‘the thought, “it is far otherwise, for” derivatively to us His brethren and mem-   
 \_ +. .) somewhere (110 inferenee ean be bers. And this is the great key to the   
 drawn from this indefinite manner of interpretation of all such sayings as these   
 tion, either that the writer was quoting whatever belongs to man by the constitu-   
 from memory, as some think, or that he tion of his nature, belongs superlatively to   
 did not know who was the author of the that 3t4N, who is the constituted HEAD of   
 Psalm, as others. Rather may we say man’s nature, the sceond Adam, who has   
 that it shews he was writing for readers more than recovered all that the first   
 familiar with the Scriptures, and from Adam lost. ‘To those who clearly appre-   
 whom it might well be expected that they lend and firmly hold this fundamental   
 would recognize the citation without fur- doctrine of Christianity, the interpretation   
 ation. He certainly is not of ancient prophecy, and the New est.   
 quoting from memory, seeing that the application of Old Test. sayings to Christ,   
 words agree exactly with the Septuagint : become a far simpler matter than they   
 . both in the Hebrew and Sep- ever can be to others, And so here, it is   
 tuagin’ has a superscription indicating to MAN, not to angels, that the “ world to   
 that it was written by David. We can come” is subjected. ‘This is the argument :   
 hardly infer with sone that the Writer and, as far as theend of 8, it is earried   
 meant to express his feeling that the Ol on with reference to man, properly so   
 ‘Mest. books had no human authors, but called. ‘There is kere as yet no personal   
 God Himself: for in this ease the personal reference to our Lord, who is first intro-   
 designation some one would hardly have duced, and that in His lower personal   
 been used, but a passive construction, “ it human Name, ab ver. 9. ‘This has been   
 is written,” or the like, adopted instead) missed, and thus confusion introduced into   
 testified, saying (this seems the proper the argument, by the majority of Commen-   
 place for a few remarks on the sense of the tators. To hold that our Lord is from the   
 citation which follows, and on the con- first intended by “man” and “the son of   
 nexion of thought in the rest of the man” here, is to disturb altogether the   
 ter. The general import of the eighth logical sequence, which runs thus: “Ib is   
 Psalm-nay be described as being, to praise not to angels that He has subjected the   
 Jehovah for His glory and 1 y, and latter dispensation, but to man. Still we   
 His merciful dealing with do not see man in possession of this sove-   
 of mankind. All exposition which loses reignty. No; but we do see Jesus, whose   
 sight of this general import, and attempts humiliation fulfilled the conditions of m;   
 to force the Psiln into a direct and ex- hood, crowned with glory and hononr, and   
 elusive prophecy of the personal Mes thus constituted the Head of onr race, so   
 goes to conceal its true prophetic s that His death and suiferings were onr   
 and to obscure the force and beanty of its deliverance and our perfecting. for   
 reference to Him. This has been done by this to be so, the sanetifier the sancti-   
 Bleck and others, who have made “the fied mnst be all of one race.’ And the   
 rest of the chapter is spent in laying forth