fi, & HEBREWS. 617   
   
   
 AUTHORIZED VERSION. AUTHORIZED V. ERSION REVISED.   
 thou visitest him? ? Thou| him ? 7 Thou madest him a little   
 madest him a little lower lower than the angels; thou erown-   
 than the angels; thou edst him with glory and honour : t teworts,   
 crownedst him with glory and didst   
 and honour, and didst/8 ™ thou didst put all things in sub- get over   
 set him over the works | jection under his feet. For in that the works   
 of thy hands: 8 thou hast   
 put all things in subjection   
 from the are in the MS, and others. (probably   
 eh. Ls. m Matt. 18. 1 Cor.av.27. 1.22,   
 necessity and effect of Jesus being thus the rendering of the Septuagint and our   
 made like us. The whole process of this text is, though not exhaustive of the ori-   
 second chapter stands without parallel for ginal, yet. by no means an inaceurate one.   
 tender persnusiveness amidst the strictest ‘The angelic nature, being the lowest of that.   
 logical coherence. And yet both of these which is divine and heavenly, marks well   
 are concealed and spoiled, unless we take. the terminus inust beneath which that the   
 these words of the Psalm, the argument stress of the argument here is not on this   
 founded on them, of man generally, and mention of the angels, but on the assertion   
 then, and not till then, of Jesus, as man of the sovereignty of man. I may remurk,   
 like ourselves), What i8 man (some have that the marginal rendering of our A. V.,   
 understood this to mean, “ How great, how “aq little while inferior though donbt-   
 noble, is man; who even amongst the im Jess also warranted by the usage of the   
 mensity of all these heavenly works of Greek, seems qnite unnecessary in the con-   
 God, yet is remembered and visited of text, where not the question of time, but   
 Him ;” but against this are the two words that of place, is us) ; thou crownedst   
 here used in the Hebrew, both betokening him with glory and honour ([ must remind   
 man on his lower side, of weakness and the reader of what has been said before ;   
 inferiority. There can be little that that the quotation is adduced here not of   
 the ordinary view is right—not how great, the Messiah, but of and that on this the   
 but how Liftle, is man, This agrees far whole subsequent argument depends. With   
 better also with the wonder expressed at this view vanish the difficulties which   
 God’s thinking of and visiting hin, below), have been raised about the original and   
 that thou art mindful of him (i.e. objec here-intended meaning of this clause. It   
 ‘ely,—as by ‘Thy eare of (in is, in fact, further setting forth of th   
 the Hebrew “ and” is here doubtless substi- preceding one, Man, who was left not   
 tuted for or by the Septuagint, to indicate far behind the divine attributes themselves,   
 that the second member of the parallelism was also invested with kingly majesty on   
 «oes not point to another subject additional earth, put into the piree of God Hitself in   
 to the first) the son of man (proceeding sovereignty over the world. ‘That this has   
 on the same view as that given above, it only beeu realized in the man Christ Jesus,   
 would be irrelevant here to enter on an is not brought out till below, and forms   
 enqniry as to the application of this title the central point of the argument. Inp-   
 to onr Lord, by others, and by Himself,— feld remarks that the Hebrew term here   
 inasnmeh as it is not here appropriated to rendered glory and honour, is a common ex-   
 Him, but used of any and every son of pression for the divine majesty, and thence   
 Adan. It is true, our thoughts at once for the kingly, as a reflexion of the divine:   
 reeur to Him on reading the words—bnt, and the crowning represents the kingly   
 if we are following the train of thonght, majesty, with which man is adorned as   
 only as their ulterior, not as their imme- with a kingly crown) : 8.] thou didst   
 diate, reference), that Thou visitest him? put all things under his fect (universal   
 7.) Thou madest Him alittle lower dominion is bestowed on man by his con-   
 than the angels (literally, the Hebrew, stitution as he came from God. “That that   
 «Thou lettest him be little inferior to Destowal has never yet been realized, is   
 God.” ‘The best Hebrew scholars seem to next step of the argument: the Redeemer   
 agree that the word “ God” here repre- Veing at present kept out of sight, but by   
 sents not the personal God, but the ab- and by to be introduced as the real ful-   
 stract qualities of Godhead, in which all filler of this high destiny of man, and on   
 that is divine, or immediately connected that account, incarmate in man’s nature),   
 with the Deity, is included. “If so, then