HEBREWS. Il.   
 61S   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 he put all things in subjection to under his feet. For in   
 him, he left nothing that is not put that he put all in subjec-   
 But now "we tion under him, he left   
 nicer.av.%. see subjection all things put in subjec- nothing that is not put   
 9 But him \*that is under him. But now we   
 o Phils, 8, made to little lower than the angels, see not yet all things put   
 we behold, on account under kim. % But we see   
 of his suffering of death, ? erowned Jesus, who was made a   
 eyen Jesus, little lower than the angels   
 p Acts i. of death,   
   
   
 For (this for grounds, or rather begins to freed from guilt by His sacrifice our sins).   
 ground that already asserted in ver. 5) in 9.] We do not see man, &e. But   
 that he (viz. God: not, the writer of the (strong contrast again : “ut rather” —sce   
 Psalm : unless indeed we are to understand on ver. 6) him who is made (better than   
 « put in subjection” to mean saying that ‘was, or ‘hath been, made;? Wis hu-   
 sich is the case, a3 St. Paul expresses it, manity in its abstract position beiug in   
 1 Cor. xv. 27: but the other is much view) a little (not necessarily, here either,   
 simpler, more analogous to usage, and of time [a little while}: nor are we at   
 more in the sense of the Psalm, which is a liberty to assnme such a rendering: though   
 direct address to God) put all things (the of course it is difficult to say, when the   
 universe: in the original, not merely all same phrase has two analogous meanings   
 things as hefore, but ¢he sum of all) under both applieable, as this, how far the one   
 him (Man, again: not, Christ: see above, may have accompanied the other in the   
 and remarks at the end of the verse), He Writer’s mind) lower than (the) angels,   
 left nothing (“hie seems to except neither we behold (notice the difference between   
 cclestinl nor terrestrial,” Pos- the half-involuntary words “ 2e see” above,   
 and in the application itself, cer- the impression which our eyes receive from   
 ly: but we can hardly say that such things around usj—and the direction and   
 was his ere. The idea that angels intention of the contemplating eye [here,   
 are especially intended, has arisen from of faith: ch. ifi. x. 25] in this word,   
 that misconception of the connexion, which we behold), (namely) Jesus, on account of   
 T have been. throughout endeavouring to his snffering of death (it has been much   
 mneet) unsubjected to him. But (contrast: doubted whether these words belong (I.)   
 bringing out the exception) now (in the to the foregoing clause, “made a Tiltle   
 present condition of things: not strictly lower than the angels,” or, (II.) to the   
 temporal, but as “now” ch. xi. 16, and following, “crowned with glory and   
 ch. ix, 26) we see not yet (compare on the: honour.” ‘The former connexion is \_as-   
 whole, 1 Cor. xv. 24—27) all things (the sumed without remark by the ancient   
 universe again) put under him (the word Commentators, and by several moder   
 him in all three places referring to AN : And these interpret the words two ways:   
 man has not yet attained his nd exaltation 1) on account of the suffering of death   
 ‘That the summing up of manhood in Christ [i,t because He has suffered death],—thus   
 is in the Writer’s mind, is evident through- making “a little (while)” refer to the   
 out, and that he wishes it to be before his time of His sufferings and death, or,   
 readers’ minds also but the intro- Chrysostom and others, to the three da   
 duction of the humiliation of His being in the grave : 2) for the saice   
 of Christ ia His Imma of the suffering of death,—so that He   
 making all this apply pe might suffer death. So Augustine and   
 Manhood, as such, is exalted to glory and most of the ancients. But (II) the   
 honour, and waiting for its primeval pre- latter connexion, with the following clause,   
 rogative to be fully assnred, it is 1 is adopted by Theophylact, Luther, Calvin,   
 Crist, and in Itim alone, that this is and many others. ‘The arrangement of.   
 true: and in Him it is true, inasmuch as the words, and the requirements of the   
 He, being of onr flesh and blood, and context, on account of the suffering of   
 having been Himself made perfect by s death, both seem to require the latter,   
 ferings, and ealling us His brethren, can not the former connexion. The words   
 Jead us up through sufferings into glory, are emphatic; they are taken up again