

is more blessed than the dominion which flows from it). It clearly results, from the terms in which they are worded, that their accomplishment has not yet taken place. All these passages rest on Psalm viii. There the Holy Ghost says, "Thou hast . . . crowned him" (man, the Son of man) "with glory and honour . . . thou hast put all things under his feet;" then He tells us (Heb. ii. 7, 8, 9), that this is not seen as yet, but that *Jesus* has been "crowned with glory and honour," that He might be pointed out to the Church as the One who, as man, is to have all things put under His feet. Meanwhile, and until the purposes of God are accomplished, until the enemies of Christ, who hold the power in unrighteousness, are made to be His footstool—in a word, during the period of the present dispensation—Christ is seated on the right hand of the Majesty on high; He sits, as having overcome, at the right hand of God the Father. It is thus that He will grant to him that overcometh, to sit on His own throne (Rev. iii. 21), when He takes possession of it and reigns.

Ephesians i. 17-ii. 7 shews us the Church united to Christ in all these circumstances, according to the working of the might by which Christ was raised from the dead; chapter ii. 7 points out the cause, the glorious motive of it. In chapter i. 22 we find again the quotation of Psalm viii: "And hath put all things under his feet." The apostle adds: "And gave him to be the head over all