

gone up to heaven, He is not gone up as God only, but as man. In Him, therefore, God had come down and man had gone up. He had not ceased to be God ; He could not cease to be what He is, but He had carried humanity on high, now bound up with His own person for ever, humanity itself in His person being on the throne of God. It is this, too, which is shown here to be bound up with the work that He has done. For it is evident that the value of the work in the sight of God depends on the glory of the person that did it. It is so even among men. The man who supposes that an action depends merely on itself, and not also on the person who does it, knows nothing as he ought to know. The same words from persons of a totally different character, and of different measures of dignity, would have and ought to have altogether another effect. Now this shows what an immense source of strength and blessing, for the Christian, is the holding fast the eternal glory of the person of Jesus. So it is said here, He is the brightness of His glory, and the express image of His substance.

Observe by the way, it is not the express image of His "person," because each person was Himself ; the Father was Himself, the Son Himself, and the Holy Ghost Himself. Christ is never said to be the express image of the person of Father ; He is the image of the invisible God. The word is "substance" or "subsistence."

"And upholding all things by the word of His