

even in its best shape it is earthly, not heavenly. According to God's intentions about it and the glorious counsels that He has yet in store for Israel, it is the blessing of Israel upon the earth, though I do not deny that after all the dealings with the earth are over, they, as all other believers, will have their portion according to a changed condition in the new heavens and earth. But still, speaking of the course of dispensations on the earth, Judaism finds its place not in the heavens, but here below. Therefore there was an immense barrier in their minds against the thought of a man being in heaven. Accordingly, in writing to the Hebrews, the Holy Ghost sets Himself to give the strongest possible expression to these truths, and that, too, founded on the ancient divine records which the Jews possessed. Psalm cx. has a very important connection with the whole doctrine of the Epistle to the Hebrews, as it was used on a most critical occasion by our Lord with the Jews in Matthew xxii.

The Lord Jesus is viewed in various lights as seated on the throne of God. In chapter i, it is connected with the glory of His person. The Messiah was divine. It was not merely that He was raised there, that God exalted Him above His fellows, though this was true ; but He was God. He who was a man was God ; He who was God deigned to become man. And now that He is