to God specially as his priests (Exod. xiii.  
1, 2, 11–15), and royal succession was in  
the firstborn: so that in the word *firstborn*  
we have that which St. John says: “He  
made as a kingdom, priests to God and His  
Father.” This primogeniture, which belonged   
to Israel as such (Exod. iv. 22),  
belongs to Christians as such, and to  
every one of them: they are enrolled not  
merely in an earthly register, Num. iii,  
42, but in the book of life in heaven.  
We also thus 4) obtain an explanation of  
the juxtaposition in the sentence of the  
myriads of angels and the myriads of the  
firstborn: the key to it being found in ch.  
i. 14, where God is said to have apportioned  
the angels as *ministering spirits* to minister   
to the *heirs of salvation*. Thus we  
have the heavenly spirits and the firstborn   
whose names are in heaven, the jubilant   
choir above aud the militant church  
below, ranged together. But 5) we also  
get, what we find on no other hypothesis,  
an explanation of the sequence of **God the  
judge of all** on *the assembly of the firstborn*,   
and of that of **spirits of just men.  
made perfect** on *God the judge of all*.  
The key to the words is in ch. x. 30, “*The  
Lord shall judge His people.*” The church  
militant here below brings to mind those  
enemies and persecutors, for deliverance  
and righting from whom she looks to the  
righteous judgment of God. And he who  
is in fellowship (1 John i. 7) with the great  
Judge has no judgment to fear, but is  
*justified*; thereby leading on to the  
“*spirits of just men made perfect*” which  
follows), **and to God the Judge of all**(this clause comes between the mention  
of the elect, written in heaven, and  
the spirits of the *just*, shewing that  
the *enrolment in heaven* is no arbitrary   
selection,—the *justification* no unreasonable   
procedure. It is not  
probable that the Writer may have had  
in view Abraham’s question Gen. xviii. 25,  
“Shall not the judge of all the earth do  
right?” Some Commentators understand  
this, “*God, the Judge of all,*” of Christ:  
but it is a characteristic of this Epistle  
that all judgment is formally, and in  
words, referred to God the Father: see  
ch. iv. 11 f., x. 30 f.: ver. 29: ch. xiii. 4),  
**and to the spirits of just men who have  
been perfected** (i.e. the whole number of  
the just who have passed into their rest,  
from righteous Abel downwards; not yet  
absolutely called “*just men made perfect,*”  
because they are as yet disembodied and  
awaiting the resurrection, but “*the spirits  
of just men made perfect.*” This m*aking   
perfect* has been through sufferings,  
through trials, through running and having  
ended their race. All is accomplished,  
their probation, their righteousness, God’s  
purposes respecting them. They are not  
sleeping, they are not unconscious, they  
are not absent from us: they are perfected,   
lacking nothing, except, and that is  
our defect because we are as yet imprisoned  
in an unspiritual body, communion with  
us: their spirits are perfect, and therefore  
not suspended from the spirit life, but  
waiting only for bodily perfection also),  
{24} **and to the mediator ot the latter covenant,   
Jesus** (the mention of the *just made  
perfect* at once introduces that of Him who  
was Himself *made perfect*, ch. ii. 10, and  
who is the *perfecter of the faith*, ver. 2.  
See ch. vii, 22. Our Writer especially  
loves to use the name JESUS. To *Christ*,  
all that is predicated of our Lord belonged  
officially: but when it is predicated of  
Jesus, it becomes personal fact, realized  
in one whom we know and who loves us,  
That Christ is the mediator of the new  
covenant, is a theological truth: that Jesus  
is, is a glorious token of God’s love manifested   
to us men), **and to the blood of  
sprinkling** (naturally following on the  
mention of *the covenant*, for no *covenant* is  
consecrated without blood, ch. ix. 18, 22.  
And if Moses had blood wherewith to  
sprinkle the people, much more Jesus, of  
whom Moses was a shadow. And therefore   
the Writer, enumerating the great  
differences of our Sion from their Sinai,  
though he has not recounted their blood of  
sprinkling, as not being worthy of mention  
in the face of the terrors of God’s law,  
mentions ours, by which we were redeemed  
unto God, and assigns it a place in the  
heavenly city, next to, but separate from,  
Jesus Himself in His glorified state. If  
we come to enquire how this can be, we  
enter on an interesting but high and difficult  
subject, on which learned and holy  
men have been much divided. Our Lord’s  
Blood was shed from Him on the Cross.  
And as His Body did not see corruption, it  
is obvious to suppose, that His Blood did  
not corrupt as that of ordinary men, being