the Writer and those who were on  
his part. So that ‘peace’ was a natural  
wish for them, even without taking into  
account those troubles which harassed and  
threatened them from without, in regard  
of which it would be also a haven, where  
they would be), **who brought up from the  
dead** (perhaps this is said not of the Resurrection   
only, but of the Ascension also.  
“This is the only place where our Writer  
mentions the Resurrection. Every where  
else he lifts his eyes from the depth of our  
Lord’s humiliation, passing over all that is  
intermediate, to the highest point of His  
exaltation. The connexion here suggests  
to him once at least to make mention of  
that which lay between Golgotha and the  
throne of God, between the altar of the  
Cross and the heavenly sanctuary, the resurrection   
of Him who died as our sin-offering”)   
**the great Shepherd of the sheep**(the passage before the Writer’s mind has  
Been that in the prophetic sixty-third  
chapter of Isaiah [ver. 11], where  
speaking of Moses, it is said, “Where is  
He that brought them up out of the sea  
unto the Shepherd of his flock?” In  
Isaiah, the shepherd is Moses; and the  
comparison between Moses and Christ is  
familiar to our Writer, ch, iii, 2–6. The  
addition of **great** as applied to Christ, is  
correspondent to His title **great Priest**,  
ch. x. 21, To deny this reference, with  
Lünemann, seems impossible, with the remarkable   
conjunction of “*the Shepherd of  
the sheep.*” The connexion here in which  
this title of our Lord is brought in, may  
be, that *the Rulers* having been just  
mentioned, and himself also, and his  
labours and theirs for the settlement of  
the Church in peace being before his  
mind, he is led to speak of Him who is  
the Chief Shepherd [1 Pet. v. 4], who was  
brought again from the dead by the God  
of Peace), **in the blood of the everlasting  
covenant** (but in what sense? Theodoret  
says, “He calls the new Covenant everlasting;   
for that there shall be none after  
it.” Then, the expression itself can hardly  
but be a reminiscence of Zech. ix. 11, “*By  
(in) the blood of thy covenant I have sent  
forth thy prisoner out of the pit wherein  
is no water:*” and if so, the import of the  
preposition **in** here will be at least indicated   
by its import there. And there it  
is, by virtue of, in the power of, the blood  
of thy covenant, i. e. of that blood which  
was the seal of the covenant entered into  
with thee. So also we must understand  
it here. The instrumental, conditioning-element   
force of *in* seems to predominate:   
**through**, or in virtue of, the blood  
[Acts xx. 28]. See on the whole, Isa. lv.  
3; lxi. 8; John x. 11–18), **even our Lord  
Jesus** (here the personal name, **Jesus**, is  
joined with the assertion of His lordship  
over us: below, where the inworking of  
the Spirit through Him is spoken of, it is  
“*through Jesus Christ,*” His office as  
Christ at God’s right hand having made  
Him the channel of the Spirit to us: the  
anointing on Him, the Head, flowing down  
to the skirts of the raiment. See Acts ii. 36)  
**perfect you in every good work, towards  
the doing His will** (see ch. x. 36. Here as  
there, it is not a *habit* which is spoken of,  
but the accomplishment of the whole course  
of obedience), **doing in you** (**doing**, chosen  
expressly as taking up the **doing** of His  
will, in exact correspondence with St. Paul’s  
saying, Phil. ii. 13) **that which is well-pleasing   
in His sight, through Jesus  
Christ** (the reference is variously giver  
to “*well-pleasing,*” —well-pleasing &c.  
through Jesus Christ: or to the verb,  
“*doing.*” The latter is by far the more  
probable, as the former would introduce a  
superfinity): **to whom** (i.e. to God, the  
chief subject of the whole sentence, God,  
who is the God of peace, who brought  
up the Lord Jesus from the dead, who  
can perfect us in every good work, to  
accomplish His will, and works in’ ns  
that which is well-pleasing to Him through