11—13. HEBREWS. 623   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 he is not ashamed to call] ig not shamed to call them brethren,   
 them brethren, 9 saying, E| 13 saying, \*1 will declare thy name «Pea. »x1i   
 my brethren, thy name midst|wnto my brethren, in the midst of   
 of the church will T sing!the assembly will I sing of thee.   
   
 praise unto thee, %8 And|y 3 And again, °I will put my trust >Psavi2.   
 again, Iwill put my trust} ~~» S' And again, © ip Y J and etsa.viitas.   
 in him. And agaia, Behola|in him,   
   
 further and higher spiritual unity of the every where inyolved in the Old Test., as   
 Sanctifier and the sanctified, as evinced He is every where evolved in the New   
 by his speaking of them. The same is Test. And this Psalm holds an illustrions   
 plain from ver. 14 below: see there. So place among those which point onward.   
 that it is the higher Sonship of God, to Christ. Its opening ery, “My God, iny   
 common to the Lord and those whom God, why hast thou fo   
 the Father by Him is leading to glory uttered hy   
 which must be understood. See John viii. agony. The most minnte part   
 47; 1 Joln iii. 10; iv.6; 3 John tailed in it are by the Evangelists addneed   
 HT Note, that the point bronght out as exemplified in the history of H   
 here is not that the holiness of our Lord’s sion; see e.g. Jolin xix. 24 Aud, as   
 human nature, and onr holiness, are hoth Bleck well observes, the particulars chosen   
 of one, viz. the Father [John x. 36]: ont of that history by St. Matthew seem to   
 which, however true, would be introdueing have becn selectéd with an especial view   
 a matter not belonging to the argument to the illustration and fulfilment of this   
 here), all (of them]: on which account Psalin. Ebrard, in his note here, insists   
 (viz. because they are all one) He (Christ: the authorship of the Psalm by David, and   
 sce above) is not ashamed (His consent in on its date, as to the time of his   
 this relationship springs, as Chrysostom persecution by Saul, ‘Then he maintains   
 says, not from the natnre of the case the exact parallelism of the circumstances   
 merely, but from His extreme love and with those of the second and greater David,   
 condescension) to call them (that are and refers the “brethren” here to the coun-   
 sanctified) brethren, saying, I will de- trymen of David, who were hereafter to be   
 clare thy name unto my brethren, said, on his subjects. 1 have no positive objection   
 midst of [above ver. 6], will I sing of thee to this view. Subordinately to the deeper   
 tions elsewhere. The Psalm respecting the and wider one, it might be applicable in   
 the expression of a snifering saint, in ail individual instances : but that other scems   
 probability David, commming with his to me both safer and nearer the truth.   
 God: laying forth to Him his anguish ‘The particular verse here chosen, the 22nd,   
 and finally in confidence of His forms the transition-point from the snf-   
 ‘acious helpand deliverance. But by the fering to the triumphant portion of the   
 mouth of such servants of God did the Psaln: and consequently the resolution   
 prophetic Spirit speak forth His intima- expressed in it by the Messiah has refer-   
 tions respecting the Redeemer to come. ence to His triumphant state, in which   
 No word prompted by the Holy Ghost had he is still ashamed to call his people   
 reference to the utterer only. All Isruel brethren. It is characteristic of object   
 was a type: all spiritual Israel set forth of this Epistle with reference to i   
 the second Man, quickening spirit: all tended readers, that whereas the V   
 the gromings of God's suiferg people pre- might have cited two instances as matters   
 figured, and found their fullest meaning in, of faet, in which our Lord did call lis   
 Hlis groans, who was the chief in suffering. disciples brethren after His resurreetion   
 ‘The maxim cannot be too firmly held, nor [see John xx. 17; Mutt. xxviii. 10}, yet he   
 too widely applied, that the Old ‘Test. has not done so, but has preferred to esta-   
 utterances of the Spirit Christ, Dlish his point by the Old ‘Test.   
 just\_as all Ilis New Test. utterances set 13.] And again, I will put my trust in   
 forth and expand Christ: that Christ is Him (there is considerable disput   
 the original place from which this citation   
 comes. Most Commentators, ntly   
 Bleck and Delitzsch, hi jeved it be   
 taken from tsa. viii. where the words