13, 14. HEBREWS. 689   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED.   
 eternal Spirit offered him-| Spirit ‘offered mimseLr without fault: Baha,   
 self without spot to God,| to God, ‘purify four conscience ,°-¥i%   
 purge your conscience from dead oh h3.   
 dead works to serve the|from Tehevie. ™to serve the + sre   
 m Luke 1.74. Rom. 13, weightien   
 early testimony. note, Tetiv. 2.   
 eternal Spirit offered nn   
 without fault to God (first, (emphatic) Godhead which Christ Ilimself had and   
 otter Himself? Clearly not, as Socinus, was in His inner Personality. And the   
 and others, when he presented himself to relevaney of such a clause here is, the   
 God in heaven. For, as Delitzsch rightly nal Spirit is absolute spirit, divine   
 observes, when Christ is antitypically or by it, thus self-conscious, laying down   
 way of contrast compared with the victims its own course purely of itself by:   
 of the Old Test. sacrifices, as the ritual conditions, simply and entirely free: so   
 term without fault here shews that He is, that Christ’s offering of Himself through   
 then beyond question the offering on the the Eternal Spirit, is, as such, a act   
 eross is intended, which corresponds to the of absolute worth. through, i. e. by virtue   
 slaying the victim and offering him on the of: so that His divine Spirit was the agent   
 altar. Besides which, the ‘oblation in the in the offering, penetrating and acting on   
 holy place’ was but the completion of the the Humanit; without fault, as   
 ‘oblation on the altar,’ and, when Christ’s above observed, is the regular word of the   
 selfoflering is spoken of generally, we are ritual in reference to the victims which   
 to take the whole from the beginning, not must be without spot when offered. Ther   
 merely that which was the last act of it. fore to understand it of the perfection the.   
 This will guide us to the meaning of the glorified human nature of the ascended   
 somewhut difficult through the eter- Saviour, as the Socinian interpreters, is   
 nal Spirit. The animals which were offered clearly beside the meaning, and cont   
 had no will, no spirit of their own, which to analogy), purify our (the question of   
 mld concur with the act of sacrifice. reading, our or your, is one not easy to   
 ‘Theirs was a transitory life, of no potency settle. At the word “purify” we unfo   
 or virtue. They were offered through the nately lose the evidence of the great Vati   
 law rather than through any consent, or MS. : as it terminates there, and has been   
 ageney, or counteragency, of their own completed by a later hand. From all ana   
 But Christ offered Himself, with His owt logy it would scem that we must infer our   
 consent assisting and empowering the sacri- to have been its reading here) conscience   
 fiee. And what was that consent? The (our English word conscience docs not   
 consent of what ? of the spirit of a man? reach the fulness of the term here used,   
 such a consent as yours or mine, given in the self-consciousness as regards God, the   
 and through our finite spirit whose acts are inner consciousness of relation to Him,   
 bounded by its own allotted space in time This is, by the blood of Cl shed in the   
 aund its own responsibilities ? No: butthe power of the divine Spirit, thoroughly   
 consenting act of His divine Personality— purified, freed from the terror of guilt,   
 His “eternal Spirit,” His Godhead, which cleured from alienation from Him and   
 from before time acquiesced in, and wronghit from all selfish regards and carnal pre-   
 with, the redemption-purpose of the Father. tences, and rendered living and real as   
 ‘Thus we have spirit contrasted with flesh He is living and real) from dead works   
 in speaking of our Lord, in several places (just as death was under the old law the   
 see Rom. i. 3, 4; 1 Tim, iii. 16; 1 Pet. fountain of ceremonial pollution, and any   
 18. This divine Personality it was, which one by touching a dead body became un-   
 in the Resurrection so completely ruled and clean, so carnal works, having their origin   
 absorbed His flesh: this, which causes Him in sin, with which death is bound up, pol-   
 to be spoken’ of by St. Paul in 1 Cor. xv. Inte ‘the conscience. They are like the   
 as a “ life-giving Spirit,” and in 2 Cor. touching of the dead body, rendering the   
 iii. f. as absolutely “the Spirit.” Not man unclean in God’s sight, as not spring-   
 however that any confusion hence arises in ing from life in Him: indueing decay and   
 the distinction of the divine Persons : “ corruption in the spirit. See on ch. vi. 1,   
 eternal Spirit” is not the Spirit of the and Chrysostom there quoted. Here, the   
 Father dwelling in Christ, nor is it the reference to the dead body can hardly be   
 Moly Spirit given without measure to set aside, being more pointed than there,   
 Christ, but it is the divine Spirit of the where I have rather advocated the general