738 HEBREWS. XIE.   
   
 AUTHORIZED VE! SION REVISED. | AUTHORIZED VERSION,   
 the new covenant, even Jesus, and| Jésus the mediator of the   
 new covenant, and to the   
 Exod. xxiv to \* the blood of sprinkling, speaking blood of sprinkling, that   
 hx,   
 ve   
 to God specially as his priests (Exod. from righteons Abel downwards; not yet   
 1, 2, 1115), and royal succession n absolutely called “just men made perfect,”   
 the firtborn? so that in the word firstborn Deeanse they are as yet disembodied aud   
 we have that which St. Jobn says: “He awaiting the resurrection, but “ the spi   
 made as « kingdom, priests to God and His of just men made perfect.” This mak-   
 Father.” This primogeniture, whieh be- ing perfect has been through sufferings,   
 longed to Isracl as snch (Exod. iv. 22), through trials, running and having   
 belongs to Christians as such, and to ended their race. All is accomplished,   
 y one of them: they are enrolled not their probation, their righteousness, God’s   
 merely in an earthly register, Num. iii, respecting them. They are   
 2, but in the book of life in heaven. slecping, they are uot unconscious, the;   
 We also thus 4) obtain an explanation of are not absent from us: they are per-   
 the juxtaposition in the sentence of the .eted, lacking nothing, except, and that is   
 myriads of angels and the myriads of the onr defect because we re as yet imprisoned   
 firstborn: the key to it being found in eh. in an unspiritual body, communion with   
 i. 14, where God is said to have apportioned us: their spirits are perfect, and   
 the angels as ministering spirits to minis- not suspended from the spirit life, but   
 ter to the heirs of salvation. Thus we waiting ouly for bodily perfection also),   
 have the heavenly spirits and the first- and to the mediator ot the latter cove-   
 born whose names are in heaven, the ju- nant, Jesus (the mention of the just made   
 bilant choir above aud the militant ehnrch perfect at ouce introduces that of Him who   
 below, ranged together. But 5) we also was Himself made perfect, ch. ii. 10, and   
 get, what we find on no other hypothesis, who is the perfecter of the faith, ver. 2.   
 an explanation of the sequence of God the See ch. vii, 22. Our Writer especially   
 judge of all on the assembly of the first- loves to use the Jesus. To Christ,   
 torn, and of that of spirits of jas’ men. all that is predicated of our Lord belonged   
 made perfect on God the judge of all. officiall but when it is predicated of   
 The key to the words is in eh, x. 30, “ The Jesus, it becomes personal fact, realized   
 Lord shall judge His people.” The church, in one whom we know and who loves us,   
 militant h below brings to mind those That Christ is the mediator of the new   
 enemies and persecutors, for deliverance covenant, is a theological that Jesus   
 and righting from whom she looks to the is, is a glorious token of God’s love mani-   
 righteous judgment of God. And he who fested to us men), and to the blood of   
 is in fellowship (1 Johni, 7) with the great sprinkling (naturally following on the   
 Judge has no judgment to fear, but is iention of the covenant, for no covenant is   
 justified; thereby leading on to the consecrated without blood, ch. ix. 18, 22.   
 “+ spirits just men made perfect” wl And if Moses had blood wherewith to   
 follows), and to God the Judge of all sprinkle the people, much more Jesus, of   
 (this clause comes between the mention whom Moses was a shadow. And there-   
 of the t, written in heaven, and fore the Writer, eunmerating the great   
 the spirits of the just, shewing’ that differenees of our Sion from their Sinai,   
 the enrolment in heaven is no arbi- though he has not recounted their blood of   
 trary seleetion,—the justification no un sprinkling, as not being worthy of mention   
 reasonable procedure. It is not in the face of the terrors of God’s law,   
 probable that the Writer may hav ineutions ours, by which we were redeemed   
 in view Abralam’s question Gen, xviii. 25, unto God, and assigns it a place iu the   
 “Shall not the judge of all the carth do heavenly city, nest to, but separate from,   
 right?” Some Commentators understand Jesus Himself in His glorified state. If   
 this, “God, the Judge of all,” of Christ: we come to enguire how this ean be, we   
 but it is a characteristic of this Epistle enter ont an interesting but high and diti-   
 that all judgment is formally, and in enlt subject, on which learned and hol,   
 words, referred to God ie Father: see men have been much divided. Onr Lord’   
 ch, iv. 11 f, x. 30 f: ver. 29: eh. xiii. 1), Blood was shed from Him on the Cross   
 and to the spirits of just men who Lave And as His Body did not see corruption, it   
 been perfected (i.e. the whole number of is obvious to suppose, that His Blood did   
 the just who have passed into their rest, not corrupt as that of ordinary men, being