18—21. HEBREWS. 749   
   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED.   
 from the dead our Lord brought up from the dead, ® through » Ze...   
 Jesus, that great shepherd the blood of the everlasting ecove-   
 of the sheep, through the nant, ‘the great shepherd of the '§.:   
 Blood of the everlasting sheep, even our Lord Jesus, 21 \*   
 covenant, \*! make you per- you perfect in every good work to , Peery   
 fect in every good work to do his will, 'doing in you that which 24 “soin   
 in his sight, working in you is wellpleasing in his sight, through aka bei   
 that which is wellpleasing hao. 8 y,   
 Christ; to whom be glory | Jags Ch 2'theas ti   
 3; ™to whom be the™.4   
   
   
 wards the Writer and those who were on lasting ; for that there shall be none after   
 his part. So that ‘peace’ was a natural it.” Then, the expression itself can hardly   
 wish for them, even without. taking into but be a reminiscence of Zech. ix. 11, “   
 account those troubles which harassed and (in) the blood of thy covenant I have sent   
 threatened them from without, in regard Sorth thy prisoner out of the pit wherein   
 of which it would be also a haven, where is no water :”' and if so, import of the   
 they would be), who brought up from the preposition in here will be at least in-   
 dead (perhaps this is said not of the Re- dicated by its import there. And there it   
 surrection only, but of the Ascension also. is, virtue of, in the power of, the blood   
 “This is the only place where our Writer of thy covenant, i. e. of that blood which   
 mentions the Resurrection. Every where was the seal of the covenant entered into   
 else he lifts eyes from the depth of our with thee. So also we must understand   
 Lord’s humiliation, passing over all that is it here. The instrumental, conditioning-   
 intermediate, to the highest point of His element force of ia scems to predomi-   
 exaltation. The comnexion here suggests nate: through, or in virtue of, the blood   
 to him once at least to make mention of [Acts xx. 28}. See on the whole, Isa. lv.   
 that which lay between Golgotha and the 3; Ixi. 8; John x. 11—18), even our Lord   
 throne of God, between the altar of the Jesus (here the personal name, Jesus, is   
 Cross and the heavenly sanctuary, the re- joined with the assertion of His lordship   
 surrection of Him who died as our sin- over us: below, where the inworking of   
 offering”) the great Shepherd of the sheep the Spirit through Him is spoken of, it is   
 (the passage before the Writer’s mind has “ through Jesus Christ,’ His office as   
 Been that in the prophetic sixty-third Christ at God’s right hand having made   
 chapter of Isaiah [Vver. 11], where Him the chanuel of the Spirit to us: the   
 speaking of Moses, it is said, “Where is anointing on Him, the Head, flowing down   
 He that brought them up out of the sea to theskirts of the See Acts ii.   
 unto the Shepherd of his flock?” In perfect you in every good, work, towards   
 Isaiab, the shepherd is Moses; and the the doing His will (see ch. x.36. Here as   
 eomparison between Moses and Christ is there, it is a habit which is spoken of,   
 familiar to our Writer, ch, iii, 2—6. The but the accomplishment of the whole course   
 addition of great as applied to Christ, is of obedience), doing in you (doing, chosen   
 correspondent to His title great Priest, expressly as taking up the doing of His   
 ch. x. 21, To deny this reference, with will, in correspondence with St. Paul’s   
 Liinemann, seems impossible, with the re- saying, ii, 13) that which is well-   
 markable conjunction of “the Shepherd of pleasing in His sight, through Jesus   
 the sheep.” ‘The connexion here in which Christ (the reference is variously giver   
 this title of our Lord is brought in, may to “well-pleasing,” — well-pleasing &e.   
 be, that the Rulers having been. just through Jesus Christ: or to the verb,   
 mentioned, and himself also, and his “doing.” The latter is by far the more   
 labours and theirs for the settlement of probable, as the former would introduce a   
 the Church in peace being before his superfinity): to whom (i.e. to God, the   
 mind, he is led to speak of Him who is chief subject of the whole sentence, God,   
 the Chief Shepherd [1 Pet. v. 4], who was who is the God of peace, who brought   
 bronght again from the dead by the God up the Lord Jesus from the dead, who   
 of Peace), in the blood of the everlasting can perfect us in every good work, to   
 covenant (but in what sense? Thcodoret accomplish His will, and works in’ ns   
 says, “He calls the new Covenant ever- that which is well-pleasing to Him through