

The author identifies seven objects of which Mount Zion consists:

1. **And** unto the City of the Living God, the Heavenly Jerusalem

A Festal Gathering . . . [Revelation 5 describes the scene]

2. **And** to an Innumerable Company of Angels [Revelation 5:11-12]

“Redeemed sinners, who have fellowship with the Father and the Son by the Holy Spirit, are of one spirit with all the heavenly hosts, for there is a union of sentiment between them. Christians have been brought into a state of amity and friendship with the holy angels: they are members of the same family (Eph. 3:15), are united under the same Head (Col. 2:10), and joined together in the same worship (Heb. 1:6; Rev. 5:8-14).” Pink

3. **And** church of the Firstborn [Revelation 5:8-10]

“*Firstborn*” is a term of endearment indicating that believers are beloved by God (Ex. 4:22; Jer. 31:9). Beloved is the word God the Father used to describe his affection for the Son (Matt. 3:17; 17:5) and believers are “accepted in the Beloved” (Eph. 1:6) and themselves described as beloved (Rom. 1:7; 1 Cor. 10:14; 15:58; 2 Cor. 7:1; Phil. 4:1; Col. 3:12; 1 Thes. 1:4; 2 Thes. 2:13).

“*Firstborn*” does not speak to birth order. It speaks to “excellency, dignity, dominion, and right to inheritance.” (Genesis 49:3)

“...which are written in heaven” is true of those who have believed on the name of the Lord Jesus Christ (Luke 10:20; Phil. 4:3; Rev. 21:27) and relates to rights as members.

It should be noted that A. W. Pink connects “*the general assembly*” (KJV) or “*festal gathering*” (ESV) to “*the innumerable company of angels*” and not to “*the church of the firstborn.*” He bases this on the fact that every time a new inhabitant of heaven is introduced in this list, it is introduced with an “and.” There is no “and” between “*the innumerable company of angels*” and “*the general assembly.*” Therefore Pink translates the phrase: “And to an innumerable company of angels – the general assembly,” noting that in classical Greek a general assembly was “a public convocation, when all the people were gathered together to celebrate a public festival or solemnity.”

4. **And** to God the Judge of All

“**Judge**” – not as one who tries and sentences criminals but as the defender and vindicator of His people (Romans 8:33-39; 2 Thess. 1:6; 1 Peter 2:23). God is the Judge whom we can boldly approach on the name and merit of our High Priest and Mediator “to obtain mercy, and find grace to help in time of need.”

5. **And** to The Spirits of Just Men Made Perfect

Pink: “The reference is to Old Testament believers, who have passed through death.” *Perfect* refers to their having come to the end of their race, temptations and difficulties now ended, delivered from sin and sorrow, entering into their rest and reward in the presence of God.

6. ***And to Jesus the Mediator of the New Covenant***

Pink: The personal name is used because It is as Jesus that He *saves* his people from their sins. Our occupation in the heavenly Jerusalem will be unhindered access to fellowship with the One who loved us and gave Himself for us, "by whom alone we obtain deliverance from the old covenant and the curse with which it is accompanied." There is a sense in which that, while we understand Jesus as our Mediator now in our flesh, He will continue in that role as Mediator when we are glorified with Him in the heavenly city.

It is Jesus and his atoning sacrifice that removes the terror of Mt. Sinai. Because we are in Christ, and because he mediates and intercedes for us, we can approach God without fear of being consumed.

Arise, my soul, arise
Shake off your guilty fears
The bleeding sacrifice
In my behalf appears
Before the throne my Surety stands
Before the throne my Surety stands
My name is written on His hands

7. ***And to the Blood of Sprinkling***

Note that it is "sprinkling" and not "shedding" of blood. Sprinkling relates to ratification of the new covenant and applies to the believer the virtues and benefits of the shedding of Christ's blood (His sacrifice).

The blood of Christ ***speaks*** to God on behalf of those who have been justified by faith. It pleads, it intercedes on the redeemed sinner's behalf. Whereas the blood of Abel called for vengeance, the blood of Jesus calls for peace and reconciliation. The blood of Abel cried "from the ground," whereas the blood of Jesus speaks from heaven itself, even the very presence of God (Heb. 9:12, 24).

Five bleeding wounds He bears
Received on Calvary
They pour effectual prayers
They strongly plead for me
"Forgive him, O forgive, " they cry
"Forgive him, O forgive, " they cry
"Nor let that ransomed sinner die!"