yet, in the procrastination of this great  
event, felt their souls languishing, and the  
old stumbling-block of Christ’s sufferings  
recurring to their minds. To set forth  
then the way of suffering and the cross as  
one worthy of God’s high purpose, would  
be a natural course for the argument of  
the Writer to take) **Him, for whom are  
all things** (not only, ‘all those things  
which contribute to man’s salvation,’ but  
‘the sum total of things,’ ‘the universe,’  
as in the parallel passages. All created  
things are for God [see below], for His  
purpose and for His glory), **and by whom**(by whose will, and fiat, and agency) **are  
all things** (who *is intended?* From the  
sequel of the sentence there can be no doubt that it is God the Father. For the subject of this clause is there said to perfect Christ: and this could be predicated of none but the Father Himself. That  
these expressions are found frequently used  
of the Son, need be no objection: whatever  
is thus said of Him as the End, and the  
Worker, in creation may *à fortiori* be said  
of the Father who sent Him and of whose  
will He is the expression. As to the reason  
of this lengthened appellation here, Calvin  
well says: “He might have designated  
God in one word: but he wished to remind  
them that that was to be accounted *best*,  
which He decreed whose will and glory is  
the real end of all things.” And not only  
this: in introducing the *“becomingness”*  
of Christ's sufferings by such a description  
of God, he reminds his readers that those  
sufferings also were **for Him**—contributing  
to His end and His glory—and **by Him**  
brought about and carried through by His  
agency and superintendence), **bringing**  
(the application of the clause is to God the  
Father, the subject of the preceding. See  
the idea which refers it to *Christ* treated in  
my Greek Test. Some take the participle  
as past, *“having brought,”* referring the expression chiefly, or entirely, to the Old Test. saints. These however can hardly be meant;  
for they cannot be said in any adequate  
sense to have been led to glory, or to have  
had Christ for the Captain of their salvation, And surely it would be most unnatural to refer the participle to those  
saints only who had entered into glory  
since the completion of Christ’s work, but  
before this Epistle was written. The peculiar form of the participle here used has in all cases reference to the completion of the  
action. In Christ’s being *perfected*, the  
bringing many sons to glory is *completed*.  
Had it been a *present*, we must have  
rendered, as indeed the A. V. has erroneously rendered now, *‘in bringing:’*  
so that the Father’s *perfecting* of Christ would  
be *only a step in the process* of leading  
many sons to glory. But now it is *the  
whole process*. We cannot give in idiomatic English this delicate shade of meaning correctly: the nearest representation  
of it is, as in the text, perhaps—‘it  
became Him .... bringing, as He  
did, many sons to glory, to’ &c.) **many** (not  
in contrast to *all*, but in contrast to  
*few*, and in relation to one) **sons** (probably  
in the closer sense: not merely sons  
by creation, but sons by adoption. This  
seems necessitated by the next verse) **to  
glory** (the expression is not common in  
this meaning in our Epistle: and is perhaps chosen on account of the word occurring in ver. 9. It is, that supreme bliss  
and majesty which rightly belongs to God  
only—of which His divine Son is [ch. i.  
3] the brightness or shining forth, and  
of which believers in Christ are here in  
their degree partakers, and shall be fully  
so hereafter. It is the crowning positive  
result of the negative word *salvation*), **to  
make perfect** (this word is used often in  
our Epistle, and in various references. It  
is said of the Redeemer Himself, here,  
and in ch. v. 9; vii. 28,—of His people,  
who are *made perfect* through Him, ix. 9;  
xi. 14, 40; xii. 23; and indeed xii. 2;—with  
a general reference, vii. 11, 19: see also  
*perfect* ch. v. 14; ix. 11,—and *perfection*,  
ch. vi. 1. From all this it is evident, that  
some meaning must be looked for wide  
enough to include all these senses of the  
word itself and its cognates. And such a  
sense is found in the ordinary rendering of  
the word,—to *“accomplish,”* or *“make  
complete,”* or *“perfect.”* This accomplishment, completion or perfecting of  
Christ was, the bringing Him to that  
glory which was His proposed and destined  
end: and it answers to the *“crowning  
with glory and honour”* of ver. 9: and to  
the *“glorifying”* of St. John: and fits  
exactly the requirements of the other  
passages in our Epistle where our Lord is  
spoken of. Nor is such meaning at all  
misplaced in those passages where *we* are