*was heard,* not in the sense of the cup  
passing away from Him, which indeed was  
not the prayer of his *cautious fear,*—but  
in strength being ministered to Him to do  
and to suffer that will of his Father, to  
fulfil which *was* the prayer of that *cautious fear*—“not my will but thine be  
done.” And I have little doubt that the  
ord immediately refers to the “angel  
in Heaven strengthening Him,” of Luke  
xxii. 43.

**though he was a Son]** This clause is to be taken by itself, not  
with what follows. Thus much is certain  
from usage: the next question is, to what  
these words are to be applied. We may  
take them with the clause immediately  
preceding: He was heard, although He  
was a Son, and thus had no need of being heard:—though He was a Son, yet not  
this, but his *reverent fear*, was the ground  
is being heard: which gives an undoubted good sense. Not much dissimilar will be the sense given by the other and more general way: viz. to take the words with the following clause: although He was a Son, He learned his obedience, not from this relation, but from his sufferings. So Chrysostom, and almost all the moderns. And there can be little doubt that this  
yields the better sense, und points to the  
deeper truth, Christ was a Son: as a Son,  
He was ever obedient, and ever in union  
with His Father’s will: but *His special*  
obedience, that course of submission by  
which He became perfected as our High  
Priest, was gone through *in Time*, and  
matter of *acquirement* for Him, and *practice*, by suffering. The ancients found this assertion startling, attributing too narrow  
a sense to our Lord’s *sufferings*. So Chrysostom: “He who before this had been  
obedient even unto death, how can He  
said afterwards to have learned obedience?”  
This indeed would be a difficulty, were the  
Writer speaking of the Passion only, in  
its stricter sense; but he is speaking, I  
take it, of that continuous course of new  
obedience entered on by new suffering, of which the prayer in Gethsemane furnishes indeed the most notable instance, but of  
which also almost every act of His life on  
earth was an example. Theophylact is so  
scandalized by the whole passage as applied  
to Christ that he says, “See how for the  
benefit of his reader Paul condescends,  
even to the appearance of uttering absurdities.”

Two mistakes must be avoided: 1) though he was *the* Son, which  
I find in Craik’s new translation of the Epistle: and 2) that of Whitby, that the Greek verb here means *“taught (us).”* [I have even heard the same maintained of the English verb here, *“learned;”* see an  
example in Ps. xxv. 4, Prayer-book version.]  
If such a meaning ever could be admitted,  
least of all could it, from the context, here,  
where the subject treated is entirely Christ  
Himself, in his completion as our High  
Priest, and not till this is finished does that  
which He became to others come into  
question. **being made perfect,** see note on  
ch. ii, 10; completed, brought to his goal  
of learning and suffering, through death:  
the time to which the word would apply  
is that of the Resurrection, when his triumph began: so our Lord Himself on the way to Emmaus,—*“Ought not Christ to  
have suffered these things and* [*being made  
perfect would come in here*] *to enter into  
His glory?”* He was made, by means of  
that course which ended in His *perfection*.  
In the words, **all them that obey Him**,  
there is probably an allusion to *“His obedience”* above. As he obeyed the Father, so must we obey Him, if we would be  
brought to that *“eternal salvation”* into  
which he has led the way. The expression  
is strictly parallel with *“we that have believed,”* ch. iv. 3, and “they that come into God by Him,” ch. vii. 25. Some have  
thought that in the word **all**, the Writer  
hints to his Jewish readers, that such salvation was not confined to them alone. But it hardly seems likely that such a by-purpose should lie in the word. The next clause, **being addressed, &c**., depends