622 HEBREWS. I.   
   
   
 ucts. sufferings "the VERSION of their D. sal-| AUTHORIZED perfect through   
   
 a, vation. 0 For \* both he that sancti- sufferings. ™' For both he   
 ficth and they who are sanctified that sanclifieth and they   
 y Actsxvit.2n. ave all of one: for which cause \* he who are sanctified are all   
 of one: for which cause   
 Matt nav 7. Rom. viil.20,   
 Ww. Join   
 spoken of: seeing that it is a term, closely together in one category) the sanc-   
 aud our being made perfect is the being tified (sanctifieation not here the sameas   
 bronght, each one of us, to the full height “salvation,” butas every where, when used   
 of our measure of perfection, in union with in allusion to Christ’s work on His people,   
 and participation of Christ’s glory. Some involves that transforming and couse-   
 have imagined that the meaniug here and crating process, of which His Spirit is the   
 elsewhere in our Epistle, of the word ren- actual agent. Henee, believers are ordi-   
 dered “to make perfect,” is “to con- narily not deseribed by the past participle,   
 secrate :” and understand the word of “having been sanctified,” bat as here   
 setting apart or consecration of Christ to by the present, “Zeing sanctified.” The   
 the high-priestly office. So Calvin [the word to sanctify signifies in the Septua-   
 first, Bleck thinks, who propounded the gint and New Test. nsually, to select out   
 view], Beza, and others. But Bleck re- and where their present state is spoken   
 plies well, that such a meaning will not of, the participle is present: where God's   
 snit the other passages in our Epistle, purpose respecting them, and Christ's   
 and besides, no. such finished work, the perfect. Sanctification   
 ning is really ever found for the Greck is glory working in embryo: glory is   
 word) the Author (Captain, in the A. V., sanctification come to the birth and mani-   
 introduces an idea foreign to the meaning fested. It is disputed whether the   
 of the title here used for our Lord. ft reference of these words is to be con-   
 is often found iu the sense a leader in the sidered as general, applying to every case   
 Septuagint : in that of the progenilor of a of sanetifier and sanctified, as, e.g. the   
 race: of one who precedes others by his priest and the people under the old law,   
 example, they following him. Compare the firstfruits and the remaining harves   
 particularly ch. xii. 2, where the idea or is to be restricted to Christ and His   
 author ant completer is so closely allied people alone. Certainly the latter seems   
 to that in our verse, that the word audhor to he required by the context, and most of   
 should have been kept here also, ‘The idea all by the assumption of the subject in the   
 nation for the word frequently next clanse tacitly as contained in he that   
 occurs in Greek writers, especially later sanctifieth. The ground on which Christ   
 ones, of the person from whom any thing, is ony Sanetifier lias also been variously   
 whether good or bad, first procceds, in alleged. Grotius leaves the connexion very   
 Which otters Hence the loose, when he says, “Christ makes us holy.   
 e here, and in Acts iii, where hy His teaching and example, He was   
 Christ is called Prince of Life,” conceived by the Holy Spirit, and we by   
 is easily explained: on Him our salvation the Holy Spirit get a new nature: thus   
 depends; He was its originator) of their we both have a common origin.” But   
 salvation through sufferings (i.e. His this obviously does not reach the depth   
 sufferings were the appointed access to, of the following argument, see especially   
 and the appointed elements of, His glory: ver. 17: and we must believe that there   
 see more particularly below, ou ch. v. 8, 9. is a reference to the expiatory death of   
 Chrysostom gives a beautiful general ap- Christ: see also ch. x. 10, 14, more   
 plicition : “shewing us that he who suffers the note there) [are] of one (one, as will he   
 for another, does not benefit him alone, seen by the reference in my Greek Test.,   
 but also beeomes more illustrious must be taken as masewline, And if mas-   
 and nearer perfection”). 11—13.] culine, what are we to supply? Some say,   
 ‘he connexion with the foregoing cannot Adam: others, Abraham, But it seems   
 be made plain, till have discussed tho far better and simpler here, on account of   
 meaning of of one below. It may suffice to the expression many sons, above, and as   
 say, that the assertion, and the quotations satisfying fully the foree of of, or out of,   
 are subordinate to the words “many sons” to understand’ God to be meant. It is not   
 in ver. 10. 11.] For both the Sanc- here the mere physical unity of all men   
 tifier and (notice both—and, which bind with Christ which is treated, but the