

## CHAPTER XV.

### FOR WHOM AND THROUGH WHOM ARE ALL THINGS

*2.10. For it became Him, for whom are all things, and through whom are all things, in bringing (Leading) many sons unto glory, to make the author (Leader) of their salvation perfect through sufferings.*

**F**or whom are all things. God is the final Cause of all that is. It exists with the one purpose of showing forth His glory. Every object in nature has its only reason of existence in this that the wondrous goodness and power of God may shine out through it. Above all, man was created that the adorable Being, whose very nature is love, might have the opportunity of proving in Him how freely and how fully he would make him partaker of the riches of His grace and glory.

**For whom are all things,** that in them His glory and goodness may be made known. “Worthy art thou, O our Lord and our God, to receive the glory and the honour and the power, for thou didst create all things; and because of Thy will they are and were created.”

**Through whom are all things.** God is the efficient cause of all that is. God is the end and aim of all things, because He is their beginning and origin. All must return to Him because all came from Him and exist only through him. There is no life or goodness or beauty, which does not rise up to Him again, its only fountain and source. “There is one God, the

Father, *of whom* are all things, and we *unto Him*.” “One God and Father of all, who is over all, and through all and in all.”

The apostle might have written: “It became God to make the Leader of our salvation perfect through suffering.” Not without good reason does he introduce here the character in which God acted in perfecting the Son as Leader of our salvation. When man sinned and fell from God, he lost together the two blessed truths in which his relation to God had stood. His holy allegiance to God, having all things *for Him*, his blessed dependence on God, having all things *through Him*; instead of these came the reign of self, with its life for self and through self.

It was from this life of self Jesus came to redeem us, to bring us back to God, to know and honour Him as the God and Father, **for whom are all things and through whom are all things**. In doing this he opened again the only way which could lead to glory. He did it first by showing us in His life, as Man, how men ought to live for God and through God. And then by delivering us through His death from the dominion of sin, and winning for us the power of the heavenly life.

**For whom are all things**, and through whom are all things. It was in this character that God perfected Christ through sufferings. It was in this character that Christ revealed and honoured God in His sufferings. It is to win and bring us to know and love and serve God in this character that Jesus is Saviour.

**For whom are all things**. Throughout His whole life there is nothing that Jesus sought to impress more distinctly on His disciples than this, that He was the Father’s messenger and servant; that there was no thought of doing His own will or seeking His own honour; that He only sought and did what

would be for the Father's pleasure and glory. He gave us the example of a man on earth living absolutely and entirely for God in heaven. His life on earth was the exhibition here in the flesh, the translation into human language, of the divine claim – "*All things for God.*" His allegiance to God was absolute. He proved to us that man's destiny and blessedness and everlasting glory are to be found in this: Living wholly for God.

**Through whom** are all things. Of this too Christ's life was the exposition. He was not ashamed continually to say that He could do nothing of Himself, and that only as the Father showed Him or spake to Him, could He work and speak. He counted this His blessedness and His strength – not to be able to do anything of Himself, but in continual dependence to wait on God and His working in Him. He knew and taught us that the man who has said in whole-hearted devotion to God, "All things for God," may confidently say too, "All things through God."

"*All for God,*" "*All through God.*" Jesus Christ has made it possible for us to make these our watchwords. In all aspirations after a closer walk with God, in all efforts after a purer, truer, higher life, they are the two poles between which the soul ought to move. They are the sure marks of that true scriptural mysticism, which has such attractions for all hungry souls, who long to know and please God perfectly.

*All for God!* absolutely, without a moment, a thought, a word, a person, a possession, excepted; wholly for God, this becomes the soul's one desire. It has seen that God is worthy of this, that He claims it, and that in the very nature of things, nothing less can satisfy the heart God made to be filled with Himself.

*All through God!* The clearer the aim becomes to be all

for God, and the deeper the soul sinks into its own emptiness and impotence, under the conviction that with man it is impossible, the sooner does faith rise to see that we can not only say, but that we do dare to say, *All for God!* because we may also say, *All through God!* God Himself will work it in us.

This is the God who has revealed Himself to us in His Son. **It became Him, for whom all things and, through whom are all things, to make the Leader of our salvation perfect through sufferings.** Let us worship Him! Let us adore Him! Let us offer Him the sacrifice of full allegiance and childlike dependence, as the words ring through heart and life –ALL FOR GOD! ALL THROUGH GOD! GOD IS ALL.

*1. The practice of the presence of God is a most needful and most blessed spiritual exercise. As the soul bows in stillness and lowliness, and worships in silence, it gets into the right spirit for recognising its own nothingness, and realising that God is all – that all is for Him, and all through Him.*

*2. All for God; that is consecration. All through God: that is faith. This was the spirit in which Christ yielded Himself to God: consecration and faith.*

*3. This was the God who perfected Christ. To know and honour God in this character is the secret of perfection, for in such He can do His work. This is the God who is leading many sons to glory; to know and honour Him is the path to glory. To reveal this God and His claims, to show how to give up everything to Him, – this was what Christ came for. This is the life He brought us, the path He opened, the salvation He gives.*