Israel; Moses in the name of Israel before  
God: the High Priest came in the name of  
God before Israel (with the name ‘Jehovah’ on his forehead), and in the name of Israel (with the names of the twelve tribes  
on his breast) before God (Exod. xxviii.  
9–29 and 36–68). Now the New Test.  
Messiah is above the angels, according to  
ch. i. ii. a) because in Himself as Son of  
God He is higher than they, and b) because in Him all humanity is exalted  
above the angels to lordship in the *‘world  
to come,’* and that by this means, because  
the Messiah is not only Angel, but also  
High Priest,—not only messenger of God  
to men, but also the propitiatory sacerdotal   
representative of men before God.  
Now exactly parallel with this runs our  
second part. The fundamental thesis, ch.  
iii. 3, *‘For this person hath been counted  
worthy of more honour than Moses,’* is  
plainly analogous in form with the fundamental thesis of the first part, i. 4, *‘becoming so much better than the angels’*  
The New Test. Messiah is above Moses,  
because He a) of Himself, as *Son* of the  
house (iii. 6), is above him who was only  
the *servant* of the house (compare with  
iii. 5,–i. 14), and b) because the work, of  
bringing Israel into rest, which was not  
finished by Moses, is now finished by Him  
(iv. 1 ff.). And this work Christ has  
finished, by being not, as Moses, a mere  
leader and lawgiver, but at the same time  
a propitiatory representative, an *High  
Priest* (ch. v. 11 ff.). So far does the  
parallelism of the two portions reach even  
into details, that as the two divisions of  
the former part are separated by a hortatory passage, so are those of this part also:—

I. The Son and  
the angels.

a) The Son of God  
of Himself higher  
than the *ministering spirits* of God,  
i. 5–14.

(Hortatory passage, ii. 14.)

b) In Him man-  
hood is exalted above  
the angels, ii. 5–16.  
  
  
*For* He was also  
High Priest, ii.17, 18.

——

II. The Son and  
Moses.

a) The Son of  
the house of Israel  
higher than the  
*servant* of the  
house, iii. 1–6.

(Hortatory passage, iii, 7–19.)

b) In Him Israel  
has entered into  
rest, iv. 1–13,  
  
Thus He also our High Priest, iv. 14–16.”

Ebrurd has perhaps not enough noticed  
the prevalence of the hortatory mood  
not only in the interposed passage, iii.  
7–19, but all through the section: compare iv. 1, 11, 14, 16.  
  
  
  
  
  
  
  
**1.] Whence** (i.e. seeing that we have such  
a helper: it is connected with the result  
of ch. ii. The fact just announced in ii.  
18, is a reason for *our considering*, &c.: see below), **holy brethren** (both these words are used in reference to the *brethren*, ch. ii. 11, 12. Not that the *brethren* here are *Christ's* brethren: but that the  
use of the word reminds them of that  
brotherhood in and because of Christ, of  
which he has before spoken. Whether  
the idea of common nationality is here  
to be introduced, is at least doubtful.  
I should rather regard it as swallowed up  
in the great brotherhood in Christ: and  
Bleek has well remarked, that, had the  
Writer been addressing believing Jews and  
Gentiles, or even believing Gentiles only,  
he would have used the same term of address, and without any conscious difference of meaning), **partakers of an heavenly  
calling** (the invitation, or summons, of  
God, calling men to His glory in Christ—  
and hence the state which is entered by  
them in pursuance of that calling: compare  
especially Phil. iii. 14. Then also **heavenly**  
means—a calling made from heaven, see  
ch. xii. 25. Or it may mean, the calling  
which proposes a heavenly reward,—whose  
inheritance is in heaven. By far the  
best way is, to join the two meanings  
together: *heavenly* in its purport and  
*heavenward* in its result), **contemplate**(survey, with a view to more closely considering, not, “pay attention to, be obedient to”) **the Apostle and High Priest**  
(both words belong to the genitive, which  
follows) **of our profession, Jesus (apostle,**  
as superior to the angels, being Himself  
the angel of the covenant, God’s greatest   
messenger: the word *“angel”* being  
avoided, on account of its technical use  
before, to prevent Christ being confused  
with the angels in nature. He is the  
*“sent from the Father:”* see John xx. 21.