[I may remark, that the circumstance of  
the Writer using the term *“apostle”*  
without scruple, as designating our Lord,  
shew that the apostles, as a class,  
were not so distinctly marked as they have  
since been: a view supported also by some  
expressions of St. Paul: e.g. 2 Cor. viii. 23.]

**of our** [Christian] **confession**,—i.e.  
of our faith.

**2.]** First, a point of *likeness* between our Lord and Moses is  
brought out, and that by a reference to  
an Old Test. declaration respecting the  
latter); **that he is** (not *‘was.’* The present  
sense must be retained here. Then a  
question arises: are we to understand it  
strictly of present time, of Christ now  
in heaven,—or as in the case cited, of  
general designation? Clearly, I think, of  
the latter: Jesus, whose character it is,  
that He is *faithful*. For the strict present  
would, to say nothing of other objections,  
not apply to the portion of the Lord’s  
office, designated by the word *“apostle,”*  
but only to that comprised under *“High Priest.”* It characterizes faithfulness as His inherent attribute) **faithful** (it is  
questioned, whether or not this word refers  
back to the *“faithful High Priest”* of  
ch. ii. 18. The sense is certainly not the  
same: the faithfulness there being the  
fidelity wherewith He, being like His brethren, would, so to speak, reproduce their wants before God;—that here spoken of  
being His faithfulness to God, over whose  
house He is set, ver. 6. Still I cannot   
help thinking that the *word itself* is led  
to by, and takes up that other. That  
regarded more the sacerdotal, this regards the *apostolic* office of Christ) **to  
him that made him** (so we must render:  
not, *‘that appointed him.’* See this  
defended, and citations of the expression in both senses in the Fathers, in my Greek Test. The word thus taken, is of course to be understood of that constitution of our Lord as our Apostle and High Priest  
in which He, being human, was made by  
the Father: not of Him as the eternal  
Word, which would be irrelevant here,  
besides being against all Scripture precedent), **as also** (**also**—to take another  
instance of faithfulness: thus, with every  
circumstance of honour, is Moses introduced, before any disparagement of him  
is entered upon) [**was**] **Moses in all his  
house** (cited from Numbers in the references, *“My servant Moses is not so, who  
is faithful in all mine house.”* 1) It may  
be well to remark, that the substitution of  
his for *“my”* at once indicates to whom  
*“His”* is to be referred: viz. to God, *who  
made him:* see also below on ver. 6. And  
so most ancient and modern Commentators.  
2) The circumstance of the quotation  
makes it far more natural to refer *“in all  
His house”* to Moses directly, and not to  
Christ, as some do, putting a comma at  
*Moses.* 3) The ellipsis is to be filled up  
by *“was faithful”* after *“Moses,”* as in  
the place cited, and as in A.V. 4) The  
signification of *“His house”* is well illustrated by 1 Tim. iii. 15,—*“the house of God, which is the church of the living  
God.”* It imports the Church of God:  
and is one and the same here and in  
ver. 6; not two different houses, but  
the same, in the case of Moses taken at  
one time only,—in that of Christ, in its  
whole existence and development).

**3.] For** (the **for** is best connected, as commonly, with the *“consider”* above: as containing the reason why our attention  
should be thus fixed on Jesus: *for*, though  
He has the quality of faithfulness in God's  
house in common with Moses, yet is He far  
more exalted and glorious than he) **this  
person** (better than *“this man”* of the  
A. V., which brings in an element not present here) **hath been held worthy** (the word includes, with the idea of *‘accounting worthy,’* that also of the *actual* bestowal of the dignity. It refers to the honour and  
glory wherewith God hath crowned Christ,  
in His exaltation to His right Hand;  
which is taken for granted without further  
explanation, as a fact well known to the  
readers) **of more glory than Moses, inasmuch as he hath more honour than the  
house, who established it** (so literally.  
The *establishing* here meant refers beyond