doubt primarily to the erection of an actual  
house. The word is so used, of the preparation of a building,—a house, or temple, or ship, or town, &c.—In almost all the  
places where it occurs (see my Greek Test.)  
the verb may be so taken as to include not only the erection of the building, ship, &c., but also the fitting up, providing with proper  
furniture. And here also we may say, that  
it means more than the building of the  
house, and includes, besides the building of  
the house, the fitting it up and providing  
it with all requisites. So that to this  
*establishment* of the house belong servants,  
male and female; and so here we may say  
that the servants of the house are included.  
The sense then is this: just as he who has  
built and furnished a house,—for himself  
namely, as master of the house,—stands  
higher in honour than the house itself and  
the individual *servants*, so does Christ  
higher than Moses: and Christ is thus  
represented as he who has prepared the  
house of God [and therefore as its lord], to  
whom Moses also belongs as an individual  
*servant*).

**4.] For** (expansion and justification of the last verse) **every house is  
established by some one** (i.e. it belongs to  
the idea of a house that some one should  
have built and fitted it up: arrangement   
implies an arranger, design a designer);  
**but** (contrast as passing from the individual to the general) **He which established all things is God** (before treating of the  
misunderstanding of this verse by the  
fathers, and by many of the moderns, let  
us endeavour to grasp its true meaning.  
The last verse brings before us Christ as  
the *establisher* of the house of God. And  
this He is, in whatever sense the word  
*“house”* be taken: whether in the narrower  
sense which best suits this present comparison, or in the wider sense implied by the faithful centurion in Matt. viii. 9, in  
which all natural powers are his *servants*.  
But he is this, not by independent will or  
agency. *“By whom also He made the  
worlds,”* is our Writer’s own language of  
the creation by Christ: and it is in accord  
with that of St. John, where he says *“all  
things were made by Him.”* He, *as the  
Son*, is He that established the house of  
God—the church, or the world, or the  
universe; but, apparently [compare ver. 6],  
the former of these: but it is as one with—  
by virtue of his Sonship—Him who is *the  
Establisher of all things*, viz. God. And  
thus the **his**, twice repeated in vv. 5, 6,  
falls into its own place as belonging both  
times to God: Moses is His servant, part  
and portion of His household: Christ is  
His Son, over His household. And by this  
reference to God as the *first Establisher*,  
is the expression above, *“him that made  
him,”* illustrated and justified. So that  
this verse is not parenthetic, as almost all  
the recent expositors make it,—but distinctly part of the argument.

The ancient expositors, almost without exception, take *“God”* as predicate, and *“He that established all things”* as a designation of Christ—*“now He that founded all things, is* [must be] *God:”* thus making  
the passage a proof of the deity of Christ.  
But, apart from the extreme harshness and   
forcing of the construction to bring out  
this meaning, the sentiment itself is entirely  
irrelevant here. If the Writer was proving  
Christ to be greater than Moses inasmuch  
as He is God, the founder of all things,  
then clearly the mere assertion of this fact.  
would have sufficed for the proof, without  
entering on another consideration  
after such an assertion, all minor considerations   
would have been not only superfluous,  
but preposterous. He does however, after  
this, distinctly go into the consideration of  
Christ being faithful not as a servant but  
as a son: so that he cannot be here speaking  
of His Deity as a ground of superiority).

**5.]** The argument proceeds, resuming the common ground of ver. 2.  
**And Moses indeed** (inasmuch as **but** following has the effect of bringing out, and thus emphasizing, *Christ*, this **indeed**, or **verily**,  
may almost be treated as a particle of disparagement) [**was**] **faithful in all His** God’s, compare above the words of the citation, on ver. 2. It is necessary in the English to mark this reference, which otherwise  
would be missed) **house, as a servant**  
(compare as above; the word **servant** is