often applied in the Old Test. to Moses:  
see Exod. iv. 10, xiv. 31: Numb. xii.7,8:  
Josh. i. 2, &c. The Greek word used here   
for **servant** is not that which signifies  
*slave*, but a more honourable one, designating all who minister to one another on any account), **for testimony of the things  
which were to be** [afterwards] **spoken**(these words are not to be joined with  
**“servant,”** nor with **“faithful,”** but with  
the whole preceding sentence: the purpose  
of the faithful service of Moses in God’s  
house was, *for testimony*, &c. **The things  
which were to be spoken after** can only  
mean *the Gospel* (see the various insufficient meanings which have been given and discussed in my Greek Test. Owen observes, “This as well the order of the  
words as the import of them doth require.  
In his ministry he was a testimony, or, by  
what he did in the service of the house he  
gave testimony: whereunto? to the things  
that were afterwards to be spoken, viz. in  
the fulness of time, the appointed season,  
by the Messiah: i.e. the things of the  
gospel. And this indeed was the proper  
end of all that Moses did or ordered in the  
house of God”); **but Christ** (understand,  
*is faithful*. Then, supplying this, are we  
to join it with *“over his house,”* or to insert it before the words *“as a Son,”* and take it absolutely? Certainly the latter,  
as shewn by the order of the words in the  
previous sentence; the ellipsis here being,  
to judge by that order, between *“but  
Christ”* and *“as,”* not between *“Son”*  
and “*over”*) **as a Son over His house** (his  
here again *of God*,—not primarily, though  
of course by inference, of Christ. The   
house is *God’s* throughout: but Christ is  
of primary authority and glory in it, inasmuch as He is the Son in the house, and actually established the house. This, which  
I am persuaded is required by the context,  
is shewn decisively by ch. x. 21, “Having  
....a great High Priest over **the house  
of God.”** Most Commentators refer it to  
*Christ:* and some, as A. V., understand  
*“his”* to mean *“his own.”* But thus the  
parallelism is destroyed, and in fact the identity of the house in the two cases, on which depends the strictness of the comparison between Moses and Christ. Ebrard has maintained that *two houses are  
intended:* “in the one house serves Moses.  
for a testimony of the future revelations of  
God, the *house* itself being part of the  
*testimony:* the other *house*, the *house* of  
Christ, are *we:* it is a living house, built  
of living stones.” But this introduces a  
complicated comparison, and to my mind  
infinitely weakens the argument. There is  
but one house throughout, and that one,  
the Church of God, in which both are  
faithful; one as a servant, the other as a  
son: this house was Israel, this house are  
we, if we are found faithful in the covenant); **whose** (not [except by inference] *Christ’s*. Besides the considerations urged  
above as affecting the question, we have  
the strong argument from Scripture analogy, compare 1 Tim. iii. 15; 1 Pet. iv. 17; 1 Cor. iii. 16, 17; 2 Cor. vi. 16; Eph. ii. 22; ch.x. 21, xii. 22; Rev. iii. 12: which alone, especially ch. x. 21, would go very  
far with me to decide the question) **house  
are we** (the Writer and his Hebrew readers:  
of whose house we are, even as Moses  
**if we hold fast the confidence and  
the matter of boasting of our hope** (see Rom. v. 2).

**7–19.]** See the summary at the beginning of the chapter. *Exhortation*,  
founded on the warning given by the  
Spirit in Ps. xcv., *not to allow aa evil  
heart of unbelief to separate them from  
this their participation in the house of  
God.*

**7.]** **Wherefore** (i.e. seeing that they are the house of Christ, if they hold fast their confidence and boast. of  
hope. It has been disputed, what following verb is to be connected with *wherefore*. Some join it immediately with *“harden not,”* and regard with Writer as making the Spirit's words his own: but   
this labours under the great difficulty that  
in ver. 9 the speaker is God Himself, and  
so an unnatural break is made at the end of  
ver. 8. Others believe that the construction begun with **wherefore** is dropped, and