630 HEBREWS. Ill.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 ¢ Numb. i. made him, as also was ° Moses in! pointed him, as also Moses   
 ver. all His house. 3 For this person was faithful in his house.   
 hath been counted worthy of more! 3 worthy of man was counted   
 glory than Moses, inasmuch as 4 he| Moses, inasmuch as he who   
 Zech. ¥i.12, hath builded the house hath   
 Matt, who established the hous hatha ora ianemeciett ase   
 honour than the house. # For every | 4 For every houseis builded   
   
   
 [I may remark, that the circumstance of cedent), ag also (also—to take another   
 the Writer using the term “apostle” instance of faithfulness: thus, with every   
 ithout scruple, as designating our Lord, cireumstance of honour, is Moses intro-   
 shew thit the apostles, as a class, duced, before any disparagement of him   
 were not so distinctly marked as they have is entered upon) [was] Moses in all his   
 since been: a view supported also by some house (cited from Numbers in the refer-   
 expressions of St. Paul: e.g. 2 Cor. ences, “My servant Moses is not s0, who   
 23.] \_ of our [Christian] confession,—i.e. is in all mine house.” 1) It may   
 of our faith, 2] First, a point of like- be well to remark, that the substitution of   
 ness between our Lord and Moses is his for “my” at once indicates to whom   
 brought out, and that by a reference to “His” is to be referred: viz. to God, who   
 an Old Test. declaration respecting the made him: see also below on ver. 6. And   
 latter); that heis (not ‘as. The present so most ancient and modern Commentators.   
 sense must. be retained here. Then a 2) The cirenmstance of the quotation   
 question arises: are we to understand it inakes it far more natural to refer “ia all   
 strictly of present time, of Christ now His house” to Moses directly, and not to   
 in heaven,—or as in the ease cited, of Christ, as some do, putting a comma at   
 general designation? Clearly, I think, of Moses. 3) The cllipsis to be filled up   
 the latter: Jesus, whose character it is, by “was faithful” after Moses,” as in   
 that He is faithful. For the strict present the place cited, and as in A.V. 4) The   
 would, to Say nothing of other objections, signification of “Zis house” is well illus-   
 not apply to the portion of the Lord’s trated by 1 Tim. iii. 15," the house of   
 office, by the word apostle,” God, which is the church of the living   
 but only to that comprised under “ High God.” It imports the Church of God:   
 Priest’ It characterizes faithfulness as and is one and the same here and in   
 His inherent attribute) faithful (jt is ver. 6; not two different honses, but   
 questioned, whether or not this word refers the same, in the case of Moses taken at   
 hack tu the “faithful High Priest” of one time only,—in that of Christ, in its   
 ch. i. 18, The'sense is certainly not the whole existence and development).   
 same the faithfulness there being the 8.] For (the for is best as com-   
 fidelity wherewith He, being like His bre- monly, with the “consider” above: as   
 thren, would, so to speak, reproduce their containing the reason why our attention   
 wants before God ;—that here spoken of should be thus fixed on Jesus: for, though   
 being His faithfulness to God, over whose He has the quality of faithfulness in God's   
 honse He is set, ver. 6. Still E eamnot house in common with Moses, yet is He far   
 help thinking that the word ifself is led more exalted and glorions than he) this   
 to by, and takes up that other. That Person (better than “this man” of the   
 regarded more the sacerdotal, this re- ‘A. V., which brings in an element not pre-   
 to be understood of office of Christ) to sent here) hath been held worthy (the   
 him Lord as onr him (so we mnst rendei word includes, with the idea of € accounting   
 in which He, appointed him? made this worthy, that also of the actual bestowal of   
 defended, and not of Him of as the eternal the dignity. It refers to the honour and   
 Word, which would Fathers, in my Greek glory wherewith God hath crowned Christ,   
 besides The word against taken, is of course in His exaltation to His right Hand;   
 which is taken for granted withont further   
 explanation, as a fact well known to the   
 readers) of more glory than Moses, inas-   
 much as he hath more honour than the   
 house, who established it (so literally.   
 ‘The establishing here meant refers beyond