3—5. HEBREWS. 631   
   
 AUTHORIZED VERSION. AUTHORI? VERSION REVISED.   
 house is established by some one;   
 by some man; but he that the that established all things °7#   
 built all things is God. but 0. &   
 5 Aud Moses verily was|, 5f£And Moses verily was vers. eh   
 faithful in all his house,|is God. all H house, as 8 a 6 Brod   
 as a servant, for a testi-\faithful in   
 mony of those things which) sorvant, for testimony of those } Deut,   
   
   
 doubt primarily to the erection of an actual Son, is He that established the house of   
 house. The word is so used, of the prepa- God—the church, or the world, or the   
 ration of a building,—a house, or temple, universe; but, apparently [eompare ver. 6),   
 or ship, or town, &e.—In almost all the the former of th   
 places where it occurs (see Greek Test.) hy virtne of his Sonship—Him eth ae   
 the verb may be so taken as to include not: Establisher of all things, viz. God. And   
 only the erection of the bnilding, shi thus the his, twiee repeated in vv. 5, 6,   
 but also thefitting up, with proper fulls into its place as belonging both   
 forniture. And here also we may say, that times to God: Moses is His servant, part   
 it means more than the building of the and portion of His houschold: Christ is   
 house, and includes, besides the building of His Son, over His liousehold. And by this   
 the house, the fitting it up and providing reference to God as the first Establisher,   
 it with all requisites. So that to this is the expression above, “him that made   
 establishment of the house belong servants, him,” iMustrated and justified. So that   
 male and female; and so here we may say this verse is not parenthetic, as almost all   
 that the servants of the house are included. the recent expositors make it,—but di   
 ‘The sense then is this: just: he who has tinetly part of the argument. The   
 built and furnished a house,—for himself ancient. expositors, almost without excep-   
 namely, as master of the house,—stands tion, take “God” as predicate, and “ He   
 higher in than the house itself and that established all things” as a designa-   
 the individual servants, so docs Christ tion of Christ-—“ now He that founded all   
 higher than Moses: and Christ is thus things, is [must be] God:” thus making   
 represented as he who has prepared the the passage a proof of the deity of Christ.   
 house of God [and therefore as its to But, apart from the extreme harshness and.   
 whom Moses also belongs as an individual foreing of the construction to bring out   
 servant), 4.) For (expansion and jus- this meaning, the sentiment itself is   
 tification of last verse) every house is irrelevant here. If the Writer was proving   
 established by some one (i. c. belongs to Christ to be greater than Moses inasmuch   
 the idea of a honse that some one should as He is God, the founder of all things,   
 have built and fitted it up: arrangement: then clearly the mere assertion of this fact.   
 implies an arranger, design a designer); would have sufficed for the proof, without   
 but (contrast as passing from the indivi- entering on another consideration   
 dual to the general) He which established after such an assertion, cot   
 all things is God (before treating of the tions would have been not only superfluous,   
 misunderstanding of this verse by the Int preposterous. He docs however, after   
 fathers, and by many of the moderns, let this, distinctly go into the consideration of   
 us endeavour to grasp its true meaning. Christ being faithfal not as a servant but   
 ‘The last verse brings before us Christ as asa son: so that he cannot be here speaking   
 the establisher of the house of God. And of His Deity as a ground of superiority).   
 this He is, in whatever sense the word 5] ‘The argument proceeds, re-   
 “house” be taken: whether in the narrower suming Gal common ground of ver. 2.   
 sense which best suits this present. com- And Moses indeed (inasmuch as but follow-   
 parison, or in the wider sense implied by ing has the effect of out, and thns   
 the faithful centurion in Matt. viii. 9, Tt2 emphasizing, Christ, this indeed, or   
 which all natural powers are his servants. may almost be treated as a particle of dis-   
 But he is this, not by independent will or pitragement) [was] faithful in all His   
 agency. By whom also He made the God’s, compare above the words of ci   
 worlds,” is our Writer’s own language of tion, on ver. 2. It necessary in the Engli:   
 the creation by Christ: and it is in accord to mark this reference, which otherw’   
 with that of St. John, where he says all would be missed) house, as a servant   
 things were made by Him.” He, as the (compare.as above; the word servant is