682 HEBREWS Il.   
 AUTHORIZED VERSION REVISED.   
 things which were to be spoken AUTHORIZED VERSION.   
 foh. be after; 6 but Christ as ‘a son over   
 mere to be spoken after;   
 6 but Christ as a son over   
 ii, His honse; ‘whose house are we, his own house ; whose house   
 1. lif we hold fast the confidence and are we, if we hold fast the   
 ih, 2. the matter of boasting of our hope f. confidence and the rejoicing  
 7 Wherefore, (as ™the Holy Ghost | of the @host saith, unto the   
 1 end. 1 Wherefore (as the   
 Matt. 29, & oh, & x.85, + firm unto end is by the MS. some   
 xxiv 18, v2. Col have in from 14, all read im Sam. xxiii.2. i   
 often authorities. seem: T t. to Moses identity of the house in the two cases, on   
 see Exod. iv. 10, xiv. 81: N mb. xii. 7, which depends the strictness of the eom-   
 Josh. i. 2, ke. The Greek word used here: parison between Moses and Christ. Eb-   
 for servant is not that which sig yard has maintained that two houses are   
 slave, but a more honourable one, desig intende “in the one house serves Moses.   
 nating all who minister to one another on for «testimony of the fature revelations of   
 any account), for of the things God, the house itself being part of the   
 which were to be [afterwards] spoken testimony: the other house, the house of   
 (these words are not to be joined with Christ, are awe : it is a living honse, built   
 “servant,” nor with “faithful,” but with of living But this introduces a   
 the whole preceding sentence: the purpose complicated comparison, and to my mind   
 of the faithful service of Moses in God’s infinitely weakens the argument. ‘There is   
 house was, for testimony, &c. The things but one house throughout, and that one,   
 which were to be spoken after can onl; the Church of God, in which both are   
 mean the Gospel (see the various insui faithful ; one as a servant, the other asa   
 cient meanings which have been given and son: this house was Israel, this house are   
 discussed in my Greck Test. Owen ob- we, if we are found faithfal in the eove-   
 serves, “This as well the order of the nant); whose (not [except by inference]   
 words as the import of them doth requit Christ’s. Besides the considerations urged   
 In his ministry he was a testimony, or, by above as affecting the question, we have   
 what he did in the service of the house he the strong argument from Scripture a   
 gave testimony: wherennto? to the things logy, pare 1 Tim, iti, 155; 1 iv. 1   
 that were afterwards to be spoken, viz. iu 16,17; 2 Cor. vi.16;   
 the fulness of time, the appointed season, 3 ch. x. 21, xii, Rev. iii, 12: which   
 by the Messiah: i.e. the things of the alone, especially ch. x. 21, would go very   
 gospel. And this indeed was the proper far with me to decide the question) house   
 end of that Moses did or ordered in the are we (the Writer and his Hebrew readers:   
 house of God”); but Christ (understand, of whose house we are, even as Moses   
 is faithful. Then, supplying this, are we if we hold fast the confidence and   
 to'join it with “over his Louse,” or to in- the matter of boasting of our hope (see   
 sert it before the words “as a Sox,” and Rom. v. 2   
 take it absolutely? Certainly the latter, 7—19.] See the summary at the be-   
 as shewn by the order of the words in ginning of the chapter. “Exhortation,   
 previous sentence; the ellipsis here being, fonnded on the warning given by th   
 to jndge by that order, between “dnt Spirit in Ps, xev., to allow aa evil   
 Christ” and “as,” not between “ Son” heart of unbeli arate them froin   
 and “ over”) as a Son over His house (his this their participation in the house of   
 here again of God,—not prima God. 7.) Wherefore (i. c.   
 of course by inference, of Christ. that they are the house of Christ, if the   
 house is God’s throughout: but Chr hold fast their confidence and boast. of   
 of primary authority and glory in it, in- hope. It has been disputed, what fol-   
 asmuch as He is the Son in the house, and lowing verb is to he connected with   
 actually established the house. This, w fore. Some join it y with   
 Tam persuaded is required by the context, “harden not,” and r er as.   
 is shewn decisively ch. x. “ Having aking the Spirit's words } but,   
 «+e. agreat High Priest over the house this labours under the great diffienlty   
 of God.” Most Commentators refer it to in ver. 9 the speaker is God Himself, and   
 Christ: and some, as A. V., understand so au ninatural break is made at the end of   
 “is” to mean “dis owe.” But thus the ver. 8. Others believe that the construe.   
 parallelism is destroyed, and in fact the tion begun with wherefore is dropped, aud