is at his coming, but the state which  
has originated his coming, of which that  
coming is the is insisted on)  
**that He is** (exists: his faith being to him  
thus a *demonstration of a thing not seen*),  
**and becomes** (is eventually) **a renderer of  
reward** (ch. ii. 2) **to them that seek Him  
out** (thus his faith is also to him *the confidence   
of things hoped for:* God's existence   
is realized to him by it, and by it his  
future reward assured)

**7.**] *Example of* NOAH. Gen. vi. 8 ff.  
**By faith Noah, having been warned**(viz. by God, Gen. vi. 13 ff.) **concerning**  
**the things not yet seen, taking forethought**(many interpret this word “fearing   
God:” and most, “fearing;” but the  
distinction is important, which is brought  
out in ch. v. 7, where the same word  
occurs, that this is the fear of caution or  
reverence, and not of terror) **prepared  
the ark** (not ‘*an* ark’) **for the preservation   
of his house; by means of which**  
(to what does **which** refer? to “*preservation,*”   
to “*ark,*” or to “*faith?*”  
Certainly not to the former: for thus  
Noah’s *preservation* would be the inheriting  
of the righteousness which is by faith.  
Possibly, to *the ark*; for it was by the  
building of it that he condemned the world  
in its unbelief, and by it that in some  
sense, as the manifested result of his faith,  
he became heir of the righteousness which  
is by faith. But it must be confessed that  
this latter part of the interpretation halts  
considerably. And on this account, as  
well as on account of its inadequacy to the  
spirit of the passage, I do not hesitate,  
with most of the recent Commentators,  
to prefer “*faith*” as the antecedent:  
“by which faith,” as above, ver. 4. It is  
true, that the word faith, as last mentioned,   
here is somewhat far off; but it is  
the burden of the chapter, and continually  
before the Writer’s mind, and it was by  
his *faith*, rather than by the results of that  
faith, that he *condemned the world*, and  
became, &c.) **he condemned** (the sense may  
be either imperfect, he condemned, while  
building the ark, the unbelieving world  
around,—or, *past*, he once for all condemned   
the unbelieving then, and in  
them, the world, which lies in unbelief.  
Better perhaps the latter. On the sense,  
Limborch says, “He is said to *condemn*  
another who by his deed shews what  
another ought to have done, and, because  
he did not do it, convicts him of a fault,  
and shews his lability to punishment”)  
**the world** (so also in Matt. xii. 41, 42),  
**and became heir of the righteousness  
which is according to faith** (Noah is the  
first in Scripture who is called “*righteous*”  
or “*just,*” Gen. vi. 9. See Ezek. xiv.  
14, 20, where he is named together with  
Daniel and Job as an example of righteousness:   
and Wisd, x. 4, 6; Ecclus, xliv. 17;  
2 Pet. ii. 5; where he is called *a preacher  
of righteousness*. And this righteousness,  
which is matter of history in the Old Test.,  
our Writer refers to his faith as its measure.  
So Calvin: “Moses relates that  
he was righteous: that the cause and root  
of this righteousness was faith, is not told  
in the history, but is proved by the Apostle  
from the facts.” This *righteousness according   
to faith* seems to be altogether in  
St. Paul’s sense, the righteousness which  
is *by faith*, Rom. iv. 13, though the expression   
itself is foreign to St. Paul. The  
idea of its being *matter of inheritance* is  
also according to St. Paul. It should be  
noticed that the whole expression is used,  
in an Epistle in which righteousness by  
faith forms no part of the main subject,  
as one *familiar* and well known to the  
readers).

**8–22.**] Thus far the examples have  
been taken from the antediluvian world.  
Next, he takes them from the patriarchs of