=a HEBREWS. 713   
   
   
 AUTHORIZED VERSION, AUTHORIZED VERSION REVISED.   
 port. \* Through faith we| them. 3 By faith we understand   
 understand that the wortds | that © the worlds were framed by the ¢ fe",!;\   
 were God, so by the things word of God, so that that which is Jahn   
 which ave seen were not seen was not made of things which tse m   
 2 Wei ie 5,   
 made of things which abet | 10 aq 4 By faith \*Abel offere: ancient   
 offered unto God a more unto God a more excellent saer ice a Gite   
 Toiniah,   
 Cain, by which he obtained | than Cain, by which he obtained   
   
   
 “the fathers,” sce Rom. ix. 5; Heb. i. 1) the visible world has not been made ont   
 were testified of (it is of course implied, of apparent materials). 4.) By faith   
 that the testimony was a good one). (see above) Abel offered to God a more   
 8.] The Writer now hegins his excellent sacrifice (literally, more sacri-   
 series of examples of the power of faith. fice) than Cain (than Cain did. But   
 But instead of opening them with the ex- how a more excellent sacrifice ?   
 ample of our first parents, which he pro- there can be no doubt that the adjec!   
 Dubly passes over as not’ sufficiently re- mst be taken not of quantity, bnt of   
 corded in Scripture, he adduces t quality: it was not a more abundant, but:   
 and primary postulate of faith, a more excellent. But how was it so?   
 regard to a fict contemporaneous indeed Our text answers us: because of, by,   
 with them, and holding this first chrono- The more execllence mst \_be looked for   
 Jogical place in the series : the creation then rather in the disposition with which   
 of the werld itself. By faith (faith is the saerifice was offered, than in the nature   
 the instrumental cause, and the expres- of the sacrifice itself. Gregory the Great   
 ivalent to through faith, [cited by Delitzsch] says well, \* AM! that is   
 deed it is interchanged in Given to God, is weighed according to the   
 33) we perceive (we have intellectual disposition of its giver: whence it is   
 yption. The world itself, and the written, “God had regard to Abel, and   
 therein, are seen by us: but the to his gifts, but had uo regard to Cain   
 its eration by God is apprehended, and his gifts’ The Scripture docs not   
 with onr rational or spiritual faculties) say, ‘He regarded the gifts of Abel, and   
 the ages (sce note on ch. i. 2, where f did not regard the gifts of Cain,’ but first   
 intained that this expression in- says, that “He regarded Abel,” and then   
 it all that exists nnder the con- adds, ‘and his gi So we see that it   
 Sitions of time and space, together was not the gifts w   
 those conditions of time and space them- acceptable, but Abel who-made the gifts ta   
 selves, conditions which do not bind God, he so.” ‘This beyond doubt is the prin-   
 and did not exist independently of Him, cipal ground of the designati   
 ut are themselves the work of [Its word) excellent. With regard to the sacrifices   
 to have been framed (so A. V.: and we themselves; with our present knowledge   
 cannot perhaps do better. It is rather of type and sacrifice, rensons might   
 however, furnished forth, “made to be, be alleged why that of Abel shonld be   
 and to be what we find them”) by the more according to God’s will than that.   
 word of God (the spoken word, the com- of Cain; but none of those reasons ean   
 mand, as throughout Gen. i.:—the in be safely or decisively applied here. ‘That   
 the Greek is not logos. Nor mus! Abel's consisted of the firstlings of his   
 he taken for the personal word: ch. i. 2, flock and of the fut theroof—the first and   
 is on a different matter), 80 that not out the best, whereas Cain’s was merely an   
 of things apparent hath that which is offering of the fruit of the ground, per-   
 seen (i.c. the visible world) been made fimctory and common-place, may be a   
 (in all that we see with our sense, of re- cirenmstance not withont weight in appre-   
 creation and reproduction, that which is ciating the term by faith. ‘That Abel’s was   
 seen is made out of that which appears, offering of slain God’s own ap-   
 ‘The seed becomes the plant: the grub, pointed way, so soon atter, of the sinner’s:   
 the moth. But that which is above sight, approach to Him, whereas Cain’s was only   
 viz., faith, us to apprehend, that this a gift, as if contd approach God without   
 has not been so in the first instauee: that shedding of bloo.,—this may also be an