714 HEBREWS. XL   
 AUTHORIZED VERSION.   
   
 AUTHORIZED VERSION REVISED.   
 witness that he was righteous, God witness that he was right-   
 testifying of his gifts: and by it cous, God testifying of   
 . he being dead \* yet speaketh. his gifts: and by it he   
 es faith Enoch was translated that 5 By being dead yet speaketh.   
 should not see death; and was not 5 By faith Enoch was trans-   
 God translated him : lated that he should not see   
 for before his translation a testimony death; and was not found,   
 is borne to him, that he had pleased because God hadtranslated   
 6 But without faith it is im- him : for before his trans   
 possible to please him: for he that: lation he had this testi-   
 cometh to God must believe that he; mony, that he pleased God.   
 ® But without faith it is   
 impossible to please him:   
 'for he that cometh to God   
   
   
 important element in the term by faith. vionsly primary in the Writer’s thonght,   
 But it would not be safe here to insist on from ch. xii. 24, where the voice of Abel is   
 either of these), by means of which (viz. contrasted with that of the Christian blood   
 which faith, not, which sacrifice : by which of sprinkling).   
 must apply to the same as by it below, 5, 6] The example of Enoch: and   
 and that surely can refer to nothing but axiomatic declaration upon it. By faith   
 the faith, which is the great leading idea (“how was he translated by faith? Be-   
 of the chapter) he was testified (see above, canse his well-pleasing to God was the   
 ver. 2) to be righteous (when ? by whom ? ground of his translation, and faith was   
 not, by our Savionr, nor by St. John the ground of this well-pleasing.”” Chry-   
 [1 John iii, 12), though in both places sostom) Enoch was translated not to see   
 such testimony is borne to him: but as death (see the Septnagint version of Gen.   
 explained in the next clanse, at the time v, 24, after which this verse is framed:   
 of his sacrifice, and by God Himself), God “And Enoch pleased God, and was not   
 bearing testimony upon (in regard to) found, because God translated him.”   
 his gifts (of what kind this testimony was, translated, bya sndden disappearance   
 there can be little doubt. Theodotion’s from this earth, This translation was   
 rendering of the text in Genesis, “and hardly, as Calvin thinks, “some extra-   
 God consumed them by fire,” though ordinary death,” thongh he means this   
 wrong as a rendering, is probably right in no rationalistic sense, as is plain from   
 in fact. Compare Exod. xiv. 24; 1 Kings his accompanying remarks:—but rather   
 x 24, 28): and by means of it (his 1a change which pissed upon him altogether   
 faith, again, not, his sacrifice : see above) without death, from corruptibility to in-   
 having died he yet speaketh (viz., as corruptibility, from the natural ‘body to   
 interpreted by the parallel place, ch. xii. the spititual); and was not found (see   
 24, where it is said of the “blood of above), because God translated him: for   
 sprinkling,” that it speaketh better things before his translation a testimony is   
 than Abel,—by means of his blood, of given to him (the expression implies the   
 which it is said by God in Gen. iv. 10, continued existence of the testimony in tho   
 «The voice of thy brother’s blood erieth text of Scriptnre), that he hath (lad)   
 to me from the ground.” Some have taken pleased God. But apart from faith it is   
 it in the sense of ‘speaks to us to follow. impossible (it is » general axiom, not a   
 his example? And perhaps Stuart may mere assertion regarding Enoch ; it it   
 be partly right, who recognizing the allu- we should expect it tas impossible for him)   
 sion to Gen. iv. 10, says, “The form of to please (Him, as is evident) at all (to   
 expression only in our verse seems to be do a single act well pleasing to God): for   
 borrowed from Gen, iv. 10, for here it is it behoves him that cometh to God (that   
 the faith of Abel which makes him speak approach which is elsewhere designated by   
 after his death; viz. to those who should drawing near to God, ch. vii. 19,—for the   
 ccine after him, exhorting and encouraging purposes of worship or of communion, or   
 them to follow his example.” I say partly of trust, or service generally) to believe   
 right, for however this may be in the (literally, to have believed, because it   
 background the ery of his blood is ob- is not here the state in which the comer