5—8. TIEBREWS. 715   
 AUTHORIZED VERSION REVISED,   
 is, and that he becometh a rewarder   
 AUTHORIZED VERSION. of them that diligently seek him.   
 must believe that he is, and vl as   
 that he is @ rewarder of   
 them that diligently seck 7 By faith \* Noah, being warned of \*   
 him. 7 By faith Noah, God of things not seen as yet, taking   
 being warned of God of! forethought, ® prepared an ark to the "16.5.2   
 things not seen as yet of his house; by which he   
 moved with fear, pre- condemned the world, and beeame   
 pared an ark tothe sa heir of ‘the righteousness which ‘ Rem.ii-2   
 of his house ; by the whick is according to faith.   
 he condemned the world, Sv. 15,   
 and became heir of the 8 By faith "   
 righteousness which is by   
 faith. ® By faith Abra-   
   
 his faith, rather than by the results of that   
 coming is the is insisted on) faith, that he condemned the world, aud   
 that He is (exists: his faith being to him Became, éc.) he condemned (the sense ay   
 thus a demonstration of a thing not seen), be either imperfect, he condemned, while   
 and becomes (is eventually) a renderer of building the ark, the unbelieving ' world   
 reward (ch. ii. to them that seek Him aronnd,~or, past, he once for all con-   
 out (thus his faith also to him the con- demned the’ unbelieving then, and in   
 fidence of things hoped for : God's exist- them, the world, which lies in’ unbelief.   
 ence is realized to him by it, and by it his Better perliaps the latter. On the sense,   
 future reward assured) Limborch says, “He is said to condemn   
 1] Example of Noam. Gen. vi. 8 ff another who by his deed shews what   
 By faith Noah, having been warned another ought to have done, and, because   
 (viz. by God, Gen. vi. 13 ff.) concerning he did not do it, convicts him of a fault,   
 the things not yet seen, taking fore- and shews his lability to punishment”)   
 thought (many interpret this word \* fear- the world (so also in Matt. xii. 41, 42),   
 ing God :” and most, “fearing ;” but the and became heir of the righteousness   
 distinetion is important, which is brought which is according to faith (Nouh is the   
 out in ch. vy. 7, where the same word first in who is called “righteous”   
 occurs, that this is the fear of caution or or “Just,” Gen. vi. 9. See Ezek. xiv.   
 reverence, and not of terror) prepared 14, 20, where he is named together with   
 the ark (not ‘an ark’) for the preserva- Daniel and Job as an example of righteous-   
 tion of his house; by means of which ness: and x. 4,6; Beclus, xliv. 17 5   
 (to what does which refer? to “pre- 2 Pet. fi. 5; where he is ealled preacher   
 servation,” to “ark,” or to “faith?” &f righteousness. And this righteousness,   
 Certainly not to the former: for thus which is matter of history in the Old Test.,   
 Noah’s preservation would be the inh our Writer refers to his faith as its m   
 ing of righteousness which is by faith. sure. So Calvin: “Moses relates that   
 Possibly, to the ark; for it was by the he was righteous: that the cause and root   
 building of it that he condemned the world of this righteousness was faith, is told   
 in its unbelief, and by it that in some in the history, is proved by the Apostle   
 sense, as the manifested result of faith, from the facts.” This righteousness ac-   
 he became heir of the righteousness which cording to faith scoms to be altogether in   
 hy faith. But it must be confessed that St. Paul’s sense, the righteousness which   
 this latter part of the interpretation halts is by faith, Rom. iv. 13, though the ex-   
 considerably. And on this account, as pression itself is foreign St. Paul. The   
 well as on account of its inadequacy to the iden of its being matier of inheritance is   
 spirit of the passage, I do not hesitate, also according to St. Paul. It should he   
 with most of the recent Commentators, noticed that the whole expression is used,   
 to prefer “faith” as the antecedent: in an Bpistle in which righteousness by   
 “by which faith,” as above, ver. It is faith forms no part of the main subject,   
 true, that the word faith, as last men- as one familiar and well known to the   
 tioued, here is somewhat far off; bnt it is readers   
 the burden of the chapter, and continually 8—22.] Thus far the examples have   
 before the Writer’s mind, and it was by Deen taken from the antediluvian world.   
 Next, he takes them frorh the patriarehs of