

## Chapter 11

*He exhortheth them by the definition of faith, to fticke vnto God, though they fee not yet his reward: shewing that al the Saints afore-time did the like, being al constant in faith, though not one of them receiued the promife, that is, the inheritance in heauen: but they and we now after the comming of Chrifft receiue it together.*

ἔλεγχος **A**nd <sup>a</sup>faith is, <sup>a</sup>)the fubftance of things to be hoped for, the argument of things <sup>a</sup>)not appearing. <sup>2</sup> For in this the old men obtained teftimonie.

*Gen. 1, 13.* <sup>3</sup> By faith, we vnderftand that the worlds were framed by the word of God: that of inuifible things vifible things might be made.

*Gen. 4, 4.* <sup>4</sup> By faith, Abel offered a greater hoft to God  
*Mt. 23, 35.* then Cain: by which he obtained teftimonie that he

*Gen. 5, 24.* was iuft, God giuĩg teftimonie to his guifts, and by it,  
*Ec. 44, 16.* he being dead, yet ſpeaketh. <sup>5</sup> By faith <sup>b</sup>)Henoah was tranflated, that he ſhould not fee death, and he was not found: becauſe God tranflated him. For before his tranſlation he had teftimonie that he pleaſed God. <sup>6</sup> But without faith it is impoſſible to pleaſe God. For <sup>a</sup>)he that commeth to God, muſt beleeuẽ that he is, and is a <sup>c</sup>)rewarder to them that feeke him.

*Gen. 6, 13.* <sup>7</sup> By faith, Noe hauing receiued an anſwer concerning thoſe things which as yet were not ſeen, fearing,  
*Eccl. 44, 17.* framed the arke for the ſauing of his houſe, by the which he condemned the world: and was intituted heire of the iuſtice which is by faith.

*Gen. 12, 4.* <sup>8</sup> By faith, he that is called, Abraham, obeyed  
*13, 1.* to goe forth into the place which he was to receiue for

<sup>a</sup> By this word ſubſtãce is meant, that faith is the ground of our hope.

<sup>b</sup> Here it appeareth that Henoah yet liueth and is not dead: againſt the Caluinifts. See the *annot. Apocal. chap. 11.*

<sup>c</sup> We muſt beleeuẽ that God wil reward al our good workes: for he is a rewarder of true iuſtice, not an accepter or imputer of that that is not.

inheritance: and he went forth, not knowing whither he went. <sup>9</sup> By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac & Jacob the coheires of the same promise. <sup>10</sup> For he expected the citie that hath foundations: whose artificer and maker is God.

*Gen. 17, 19.*  
*18, 10. 21, 2.*  
*Eccl. 44, 22.*

<sup>11</sup> By faith, Sara also her self being barren, received vertue in conceiving of seed, yea past the time of age: because she beleaved that he was faithful which had promised. <sup>12</sup> For the which cause euen of one (and him quite dead) there rose as the stars of heauen in multitude, and as the sand that is by the sea shore innumerable.

<sup>13</sup> According to faith died all these, not hauing received the promises, but beholding them a farre off, and saluting them, and confessing that they are pilgrimes & strangers vpon the earth. <sup>14</sup> For they that say these things, doe signifie that they seeke a countrie. <sup>15</sup> And indeed if they had been mindful of the same from whence they came forth, they had time verily to returne. <sup>16</sup> But now they desire a better, that is to say, a heavenly. Therefore God is not confounded to be called their God. For he hath prepared them a citie.

*Gen. 22, 9.*

<sup>17</sup> By faith, Abraham offered Isaac, when he was tempted: and his onlie-begotten did he offer who had received the promises: (<sup>18</sup> to whom it was said, *That in Isaac shall seed be called to thee.*) <sup>19</sup> accounting that God is able to raise vp euen from the dead. Whereupon he received him also <sup>a</sup>)for a parable. <sup>20</sup> By faith, also of things to come, Isaac blessed Jacob and Esau.

*Gen. 21, 12.*  
*Rom. 9, 7.*

*Gen. 27, 27. 36.*

*Gen. 48, 15.*  
*Gen. 47, 31.*

<sup>21</sup> By faith, Jacob dying, blessed euery one of the sonnes of Ioseph: and <sup>♠</sup>adored the top of his rod.

*Gen. 50, 24, 25.*

<sup>22</sup> By faith, Ioseph dying, made mention of the going forth of the children of Israel: and gaue commandement <sup>b</sup>)concerning his bones.

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<sup>a</sup> That is, in figure and mysterie of Christ dead, & aliue againe.

<sup>b</sup> The Translation of Reliques or Saints bodies, & the due regard and honour we ought to haue to the same, are proued hereby.

- Exo. 2, 2.*           <sup>23</sup> By faith, Moyfes being borne, was hid three moneths by his parents: becaufe they faw him a proper infant, and they feared not the Kings edict.
- Exo. 1, 16.*
- Exo. 2, 11.*           <sup>24</sup> By faith, Moyfes being made great, denied himfelf to be the fonne of Pharao's daughter: <sup>25</sup> rather chofing to be afflicted with the people of God, then to haue the pleafure of temporal finne, <sup>26</sup> efteeming the reproche of Chrift, greater riches then the treafure of the Ægyptians.
- Exo. 12, 37.* For <sup>a</sup>he looked vnto the remuneration. <sup>27</sup> By faith, he left Ægypt: not fearing the fiercenes of the King. For him that is inuifible he fufteined as if he had feen him. <sup>28</sup> By faith, he celebrated the Pafche, & the fheading of the blood: that he which deftroyed the firft-borne, might not touch them. <sup>29</sup> By faith they paffed the red fea as it were by the drie land: which the Ægyptians affaying, were deuoured.
- Ios. 6, 20.*           <sup>30</sup> By faith the walles of Iericho fel downe, by the circuiting of feuen daies.
- Ios. 6, 23.*           <sup>31</sup> By faith, Rahab the harlot perifhed not with *23, 2. 3.* the incredulous, receiuing the fpies with peace.
- <sup>32</sup> And what fhall I yet fay? For the time wil faile me telling of Gedeon, Barac, Sampfon, Iephte, Daud, Samuel, & the Prophets: <sup>33</sup> who by faith ouercame Kingdoms, wrought iuftice, obtained promifes, ftopped the mouths of lions, <sup>34</sup> extinguifhed the force of fire, repelled the edge of the fword, recouered of their infirmitie, were made ftrong in battel, turned away the camp of forrainers: <sup>35</sup> women receiued of refurrection their dead, and others were racked, not accepting redemption, that they might find a better refurrection. <sup>36</sup> And others had trail of mokeries and ftripes, moreouer alfo of bands and prifons: <sup>37</sup> they were ftoned, they were hewed, they were tempted, they died in the flaughter of the fword, they went about in fheep-skinnes, in goats skinnes, needy, in diftreffe, afflicted: <sup>38</sup> of whom the world was not wor-thie; wandering in defertes, in mountaines & dēnes, and in caues of the earth. <sup>39</sup> And al thefe being approued by

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<sup>a</sup> The Proteftants that deny we may or ought to doe good in refpect or for reward in heauen, are confuted.

the testimony of faith, received not the promise, <sup>40</sup> God for vs providing some better thing, that they without vs should not be consummate.

## ANNOTATIONS

1 Faith is.) By this description of faith, and by all the commendation thereof through the whole chapter, you may well perceive that the Apostle knew not the forged special faith of the Protestants, whereby every one of these new Sect-Masters and their followers believe their sins are remitted, and that themselves shall be saved, though their sects be clean contrary one to another.

Not only or a special faith.

1 Not appearing.) *This is the praise of faith, faith S. Augustin, if that which is believed, be not seen. For what great thing is it, if that be believed, which is seen? according to that sentence of our Lord when he rebuked his disciple, saying: Because thou hast seen me Thomas, thou hast believed: blessed are they that have not seen and have believed. Aug. in euang. Io. tract. 79.* Which may be a rebuke also and a check to all those faithless speeches, I would see him, taste him, touch him and feel his very flesh in the Sacrament, otherwise I will not believe.

Faith is of things not seen: as in the B. Sacrament.

6 He that commeth.) Faith is the foundation and ground of all other virtues and worship of God, without which no man can please God. Therefore if one be a Jew, a Heathen, or an heretike, that is to say, be without the Catholike faith, all his works shall profit him no whit to salvation.

Nothing profitable or meritorious without faith.

21 Adored the top of his rod.) The learned may see here that the Apostle doth not tie himself to the Hebrew in the place of Genesis whence it is alleged, but followeth the Septuaginta, though it differ from the Hebrew, as also the other Apostles and Evangelists & our Saviour himself did: neither were they curious (as men now are) to examine all by the Hebrew only, because they writing and speaking by the Holy Ghost, knew very well that this translation is the sense of the Holy Ghost also, and as true, and as directly intended as the other: and therefore also that translation continued always authentic in the Greek Church, notwithstanding the diversity thereof from the Hebrew. Even so we that be Catholics, follow with all the Latin fathers the authentic Latin translation, though it be not always agreeable to the Hebrew or Greek that now is. But Calvin is not only very faulty, but very ignorant, when he saith that the Septuaginta were deceived, and yet that the Apostle without curiosity was content to follow them: because it is evident, that the Hebrew being then without points, might be translated the one way as well as the other. Which they understood so well (and therefore were not deceived)

The citations in the new Testament, not only according to the Hebrew, but to the Septuagint.

The vulgar Latin translation.

*Gen. 47. v. 31.*

*Aug. de civ. Dei li. 15. c. 14.*

הַטֵּמֶה

ῥάβδος, rod  
κλίνη, bed

that within three lines after, in the beginning of the next chapter, they translate the same word, as he would have it in this place.

Again observe in those words, *He adored the top of his rod*, that adoration (as the Scripture vseth this word) may be done to creatures, or to God at and before a creature: as, at or before the Arke of the Testament in old time, now at or before the crucifixe, reliques, images: and in the Pfalmes 98. 131. *Adore ye his foot-toole. Adore ye toward his holy mount. We wil adore toward the place where his feet stood:* or (which by the Hebrew phrase is al one) *Adore ye his holy mount. We wil adore the place where his feet stood;* as also the Greek Fathers, S. Damascene *li. 1. de imaginibus*, & Leontius cited of him, yea S. Chryostom also doe handel these places, and namely that of the Apofte which we not speake of, interpreting the Greek as our Latin hath, and as we doe, He adored the rod or the top of his rod, that is, the scepter of Ioseph now Prince of Ægypt, so fulfilling Iosephs dreames which foretold the same *Gen. 17.* and withal signifying as it were by this propheticall fact the Kingdom of Ifrael or of the ten Tribes that was to come of Ioseph by Ephraim his yonger sonne in the first King Ieroboam. Thus the Greek Fathers. Whereunto may be added, that al this was done in type and figure of Christes scepter & Kingdom, whom he adored by and in his Croffe, as he did Ioseph by or in his rod and scepter: and therefore the Apofte faith, he did it by faith, as hauing respect toward things to come. By al which it is euident, that it is false which the Caluinists teach, that we may not adore image, crucifixe, or any visible creature, that is, we may not adore God at or by such creatures, nor kneel before them: and therefore their corrupt translation of this place for the same purpose is intolerable, saying thus, (LEANING) *vpon his feate he adored (GOD,)* adding no lesse then two words more then is in the Greek. Which though it might be the sense of the place and S. Auguftin so expoundeth it, yet they should not make his exposition the text of holy Scripture, specially whereas he only of al the ancient Fathers (as Beza confeffeth) so expoundeth.

33 Wrought iustice.) Men are not iust by beleefe only, as the Protestants affirme, but by working iustice. And we may note that in al this long commendation of faith in the Fathers and holy persons, their good workes are also specially recounted, as Rahabs harbouring the spies, Abrahams offering his sonne (which their workes S. Iames doth inculcate) Noes making the Arke *Gen. 6.* Abels better oblatiō then Cains *Gen. 4. & Heb. 11. v. 4.* and so-forth. Therefore S. Clement Alexandrinus faith, that the said persons & others were iust by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.

The Apoftles purpose then is nothing els, but to proue to the Hebrewes (who made so great account of their Patriarches and forefathers and their famous actes) that al these glorious personages and their workes were commendable and acceptable only

Adoration of creatures, and namely of holy things.

Corrupt translation against *Dulia*.

Not faith only.

No workes of the Patriarkes or any other profitable, but by their faith in Christ: Which is alwaies the Apoftles meaning in commending faith.

*Iof. 7, 6.*

*Oecū in collect.*

*3. Reg. 11, 12.*

*Iac. 2.*

*Li. 4. Stro. pag. 240.*

through the faith they had of Chrif, without which faith none of al their liues & workes should haue profited them any whit: the Gentils doing many noble actes (as Heretikes may alfo doe) which are of no eftimation before God, becaufe they lacke faith. And that is the fcope of S. Paules Epiftle to the Romanes, and of al other paffages where he commendeth faith: further prouing fpecially in this Epiftle to the Hebrewes, that al their Sacrifices were nothing els but figures and atteftations of the Chrifian faith in Chrif and his death. Al which high refolution & conclufion againft the Iewes and Gentils, that the Chrifian faith is the true faith & religion, the Heretikes of our time ignorantly and brutifhly abufe againft Chrifian workes, Sacrifice and Sacraments, which the Apoftle meant fpecially to commend and eftablish by his high commendation of the faith in Chrif.

40 Without vs should not.) The Fathers before Chrif should not be accomplished, that is, not admitted to the heauenly ioyes, vifion, and fruition of God, til the Apoftles and other of the new law were affociate to them, and the way to euerlafting glorie opened by our Lordes death and Afcenfion. Neither shal either they or we be fully perfected in glorie both of body and foul, til the general refurrection: God's prouidence being fo, that we should not one be confummated without another, al being of one faith, and redeemed by one Lord Chrif.

The Patriarches and other iuft not in heauen before Chrif.