

## Chapter 11

*He exhortheth them by the definition of faith, to sticke vnto God, though they see 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 promise, 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 substance 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 testimony.

*Gen. 1, 13.* <sup>3</sup> By faith, we vnderstand 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 host to God then *Mt. 23, 35.* Cain: by which he obtained testimony that he was iust, God giuig testimony to his gifts, and by it, he being dead, yet speaketh. <sup>5</sup> By faith <sup>b</sup>)Enoch was translated, *Gen. 5, 24.* that he should not see death, and he was not found: because God translated him. *Ec. 44, 16.* For before his translation he had testimony 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 beleue that he is, and is a <sup>c</sup>)rewarder to them that seeke 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.

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

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

<sup>c</sup> We must beleue 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.

*Gen. 12, 4.*  
*13, 1.*

<sup>8</sup> By faith, he that is called, Abraham, obeyed to goe forth into the place which he was to receiue for 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, receiued vertue in conceauing of seed, yea past the time of age: because she beleeeued 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 starres 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 receiued 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 heauenly. 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 receiued 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 receiued 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.

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

- Gen. 50, 24, 25.*           <sup>22</sup> By faith, Ioseph dying, made mention of the going forth of the children of Ifrael: and gauē commandement <sup>a)</sup>concerning his bones.
- Exo. 2, 2.*               <sup>23</sup> By faith, Moyfes being borne, was hid three moneths by his parents: becaufe they saw him a proper infant, and they feared not the Kings edict.
- Exo. 1, 16.*           <sup>24</sup> By faith, Moyfes being made great, denied himself to be the sonne of Pharao's daughter: <sup>25</sup> rather chosing to be afflicted with the people of God, then to haue the pleafure of temporal finne, <sup>26</sup> esteeming the reproche of Chrif, greater riches then the treafure of the Ægyptians.
- Exo. 2, 11.*           <sup>24</sup> By faith, Moyfes being made great, denied himself to be the sonne of Pharao's daughter: <sup>25</sup> rather chosing to be afflicted with the people of God, then to haue the pleafure of temporal finne, <sup>26</sup> esteeming the reproche of Chrif, greater riches then the treafure of the Ægyptians.
- Exo. 12, 37.*       For <sup>b)</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 Pasche, & 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.
- Gen. 14, 22.*           <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 the incredulous, receiuing the fpies with peace.
- 23, 2. 3.*               <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, <sup>34</sup> 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 for-rainers: <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

<sup>a</sup> The Tranflation of Relikes or Saints bodies, & the due regard and honour we ought to haue to the fame, are proued hereby.

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

tempted, they died in the slaughter of the sword, they went about in sheep-skinnes, in goats skinnes, needy, in distresse, afflicted: <sup>38</sup> of whom the world was not worthy; wandering in desertes, in mountaines & dēnes, and in caues of the earth. <sup>39</sup> And al these being approved by the testimony of faith, receiued not the promise, <sup>40</sup> God for vs providing some better thing, that they without vs should not be confummate.

## ANNOTATIONS

1 Faith is.) By this description of faith, and by all the commendation thereof through the whole chapter, you may well perceiue that the Apostle knew not the forged special faith of the Protestants, whereby euery one of these new Sect-Maisters and their followers beleue their finnes are remitted, and that themselves shall be faued, though their sectes be cleane contrarie one to another.

Not only or a special faith.

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

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

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

Nothing profitable or meritorious without faith.

*Gen. 47. v. 31.*

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 alleaged, but followeth the Septuaginta, though it differ from the Hebrew, as also the other Apostles and Euangelists & our Saviour himself did: neither were they curious (as men now adays) 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 alwaies authentical in the Greek Church, notwithstanding the diuersitie thereof from the Hebrew. Euen so we that be Catholikes, follow with all the Latin fathers the authentical Latin translation, though it be not alwaies agreeable to the Hebrew

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

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

The vulgar Latin translation.

or Greek that now is. But Caluin is not only very faucie, but very ignorant, when he faith that the Septuaginta were deceiued, and yet that the Apofte without curiofity was content to follow them: becaufe it is euident, that the Hebrew being then without points, might be tranflated the one way as wel as the other. Which they vnderftood fo wel (and therefore were not deceiued) that within three lines after, in the beginning of the next chapter, they tranflate the fame word, as he would haue it in this place.

השם  
 ῥάβδος, rod  
 κλίνη, bed

Againe obferue in thofe words, *He adored the top of his rod*, that adoration (as the Scripture vfeth this word) may be done to creatures, or to God at and before a creature: as, at or before the

*Iof. 7, 6.*

Arke of the Teftament in old time, now at or before the crucifixe, relikes, 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 ftood:* or (which by the Hebrew phrafe is al one) *Adore ye his holy mount. We wil adore the place where*

*Oecū in collect.*

*his feet ftood;* as alfo the Greek Fathers, S. Damafcene *li. 1. de imaginibus*, & Leontius cited of him, yea S. Chryfoftom alfo doe handel thefe places, and namely that of the Apofte which we not fpeake 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 fcepter of Iofeph now Prince of Ægypt, fo fulfilling Iofeph's dreames which foretold the fame *Gen. 17.* and withal fignifying as it were by this propheticall fact the Kingdom of Ifrael or of the ten Tribes that was to come of Iofeph by Ephraim his yonger fonne in the firft King Ieroboam. Thus the Greek Fathers. Whereunto may be added, that al this was done in type and figure of Chriftes fcepter & Kingdom, whom he adored by and in his Croffe, as he did Iofeph by or in his rod and fcepter: and therefore the Apofte faith, he did it by faith, as hauing refpect toward things to come.

*3. Reg. 11, 12.*

By al which it is euident, that it is falfe which the Caluinifts teach, that we may not adore image, crucifixe, or any vifible creature, that is, we may not adore God at or by fuch creatures, nor kneel before them: and therefore their corrupt tranflation of this place for the fame purpofe is intolerable, faying thus, (LEANING) *vpon his feate he adored (GOD,)* adding no leffe then two words more then is in the Greek. Which though it might be the fenfe of the place and S. Auguftin fo expoundeth it, yet they should not make his expofition the text of holy Scripture, fpecially whereas he only of al the ancient Fathers (as Beza confeffeth) fo expoundeth.

Adoration of creatures, and namely of holy things.

Corrupt tranflation againft *Dulia*.

33 Wrought iuftice.) Men are not iuft by beleefe only, as the Proteftants affirme, but by working iuftice. And we may note that in al this long commendation of faith in the Fathers and holy perfons, their good workes are alfo fpecially recounted, as Rahabs harbouring the fpies, Abrahams offering his fonne (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 fo-forth. Therefore S. Clement Alexandrinus faith, that the faid

*Iac. 2.*

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

Not faith only.

perſons & others were iuſt by faith and obedience, by faith and hoſpitality, by faith and patience, by faith and humility.

The Apoſtles 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 through the faith they had of Chriſt, without which faith none of al their liues & workes ſhould haue profited them any whit: the Gentils doing many noble actes (as Heretikes may alſo doe) which are of no eſtimation before God, becauſe they lacke faith. And that is the ſcope of S. Pauls Epiſtle to the Romanes, and of al other paſſages where he commendeth faith: further prouing ſpecially in this Epiſtle to the Hebrewes, that al their Sacrifices were nothing els but figures and atteſtations of the Chriſtian faith in Chriſt and his death. Al which high reſolution & conſeſion againſt the Iewes and Gentils, that the Chriſtian faith is the true faith & religion, the Heretikes of our time ignorantly and brutiſhly abuſe againſt Chriſtian workes, Sacrifice and Sacraments, which the Apoſtle meant ſpecially to commend and eſtabliſh by his high commendation of the faith in Chriſt.

40 Without vs ſhould not.) The Fathers before Chriſt ſhould not be accompliſhed, that is, not admitted to the heauenly ioyes, viſion, and fruition of God, til the Apoſtles and other of the new law were affociate to them, and the way to euerlaſting glorie opened by our Lordes death and Aſcenſion. Neither ſhal either they or we be fully perfected in glorie both of body and ſoul, til the general reſurrection: Gods prouidence being ſo, that we ſhould not one be conſummated without another, al being of one faith, and redeemed by one Lord Chriſt.

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

The Patriarches and other iuſt not in heauen before Chriſt.