**faith unto** [**the**] **preservation of** [**the**]  
**soul** (“the soul is the subject of life and  
Ivation. Faith saves the soul, by linking  
it to God, the living One. The unbelieving man   
loses his soul: for not being God’s,  
neither is he his own: all that his personality  
has in itself, and round itself, is fallen under  
wrath and the powers of wrath.” Delitzsch).

CHAP. XI.] —“We are of FAITH” concluded   
the last chapter. And now this  
great word comes before the mind of the  
Writer for its *definition*, its *exemplification*,   
its *triumphs*. By this, all the servants   
of God from the first have been upheld,   
and stimulated, and carried through  
their glorious course. By this exemplification   
the Writer evermore warmed and  
carried forward, breaks out at last into a  
strain of sublime eloquence, in which he  
gathers together in one the many noble  
deeds of faith which time and space would  
not allow of his specifying severally.

**1.**] **Now Faith is** (notice that it is of *faith*  
in general, *all* faith, not here of faith in  
God in particular, that the Writer is  
speaking) **confidence** (there has been much  
difference concerning the meaning of this  
word [*hypostasis*]. The ancients for the  
most part understand it here as substance,  
the real and true essence: faith gives  
reality to things not yet seen, so that they  
are treated as veritably present. Others  
have rendered it *foundation*. On the other  
hand the majority of modern Commentators  
have preferred the meaning which the word  
bears in ch. iii. 14, where see note: viz.  
“confidence.” And there can be no reasonable   
doubt, that this is the true rendering   
here. Thus only do the two  
descriptions given correspond in nature  
and quality. The one being subjective in  
both these cases of parallel, it is but reasonable   
that the other should be also) **of  
things hoped for, demonstration** (*conviction*,   
or *proof*. The modern Commentators   
are divided: some have taken  
the subjective sense of *conviction,*—*inward  
persuasion of the truth of*. But this  
sense of the word is hardly borne out by  
usage. And therefore we seem driven back  
on the objective meaning as referred to  
things, viz. *proof*, or *demonstration*. As  
far as the *sense* is concerned, both come to  
the same in the end. It is faith, an act of  
the mind, which is this demonstration: it  
is therefore necessarily subjective in its  
effect,—is the demonstration *to him who  
believes*) **of matters not seen** (this is a much  
wider designation than *things hoped for*,  
embracing the whole realm of the spiritual  
and invisible, even to the being and essence  
of God Himself: see below, ver. 6: and  
compare Rom. viii. 24, where St. Paul’s  
expressions differ slightly in form from  
these. There is no ground whatever for  
saying that our Writer makes faith identical   
with hope. Faith is the *confidence  
of things hoped for*: Hope *exists* independently   
of it,” but derives its reality,  
and is ripened into confidence, by its  
means. And faith is the demonstration  
to us of that which we do not see:  
compare the beautiful words of Calvin:  
“Eternal life is promised to us, but after  
death: we are told of a blessed resurrection,   
but we meantime become the prey  
of decay: we are pronounced righteous,  
and yet sin dwells in us: we hear ourselves   
called blessed, and meantime are  
overwhelmed with infinite miseries: we  
are promised affluence of all good things,  
but are all our days in hunger and thirst:  
God proclaims that He will be ever present  
to help us, but seems deaf to our cries.  
What would become of us if we leant not  
on hope, and unless our mind, guided by  
the Word and Spirit of God, emerged  
through the midst of the shades, above  
this present world ?”).

**2.**] **For**  
(“and-so high a description of faith is not  
undeserved, seeing that....” The **for**  
does not bring in any *proof* of the foregoing   
description, only shews that faith is  
noble enough to be dignified with the offices  
just named) **in** (not, by, merely : but elemental;   
in the domain, or region, or  
matter of) **this** (in this it was, that...)  
**the elders** (i.e. not merely those who lived  
before us, but those ancients whom we  
dignify with the name of elders. So also