ROMANS. IV.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 that \* Abraham our forefather hath | lest, Lath found? \* For   
 if Abraham were justified   
 by works, he hath whereof   
 to glory; but not before   
 God. 3 For what saith the   
 scripture? Abraham be-   
 But he hath none before God: 3 for lieved God, and it was   
 what saith the scripture? © And | counted unto him for right-   
 James ii.   
   
 preceding verses for imagining that Abra- is in contrast to as pertaining to the   
 ham had gained some advantage according spirit,—and refers to that department   
 to the flesh: which is not the case. of our being from which spring works,   
 1. What then] The Apostle is here con- in contrast with that in which is the   
 tending with those under the law from exercise of : see ch. viii. 5.   
 their own standing-point : and he follows 2.] For if Abraham was justified (not,   
 up his assertion that his argument esta- ‘were justified,’ in A. V.: it is assumed,   
 blished the law, by what therefore (‘this asa fact known to all, that he was justified   
 being conceded,’ ‘seeing ‘that you and I by some means) by works, he hath ground   
 are both upholders of the law’) shall we of boasting (not expressed here whether   
 say, &c. This verse, and the argument in the sight of men, or of God, but taken   
 following, are not a proof, but a con- generally : the proposition being assumed,   
 sequence, of we establish the law, and are «He that has earned justification works,   
 therefore introduced, not with for, but has whereof to boast’). Then in disproof.   
 with then or therefore. hath found] of this,—that Abraham has matter of boast-   
 viz. towards his justification, or more ing,—whatever mex might think of him,   
 strictly, earned as his own, to boast of or attribute to him (for example, the per-   
 The clause, as pertaining to the flesh, fect keeping of the law, as the Jews did),   
 belongs to the verb hath found, not to one thing ut least is clear, that ke has   
 the appellation “our father”? I have, none before (in the .presence of) God.   
 in order to make this clear, transposed This we can prove (ver. 3), what saith   
 them. For the course and spirit of the the scripture? Abraham believed God   
 argument is not to limit the paternity (God’s promise), and it (his believing) was   
 of Abraham to a mére fleshly one, but reckoned unto him for (ch.ii.26)   
 to shew that he was the spiritual father ness.—The whole qnestion so much mooted   
 of all believers. And the question is not between Protestants on the one hand, and   
 one which requires any such distinction Romanists, Arminians, and Sovinians on the   
 between his fleshly and spiritual pater- other, as to whether this righteousness   
 nity (as in ch. ix. 3,5). his being so, was reckoned (1) by means of faith, being   
 what do the words as pertaining to the God's righteousness imputed to the sinner ;   
 flesh mean? They cannot allude to cir- or (2) on account of faith, so that God   
 cumeision ; for that is rendered impro- made Abraham righteous ex account of   
 bable, not only by the parallel expres- the merit of his faith, lies in fact in a   
 sion “by works” (ver. 2) in the pleral, small compass, if what has gone before   
 but also by the consideration, that cireum- be properly taken into account. The Apos-   
 cision was no work at all, a seal of the tle has proved Jews and Gentiles to be   
 righteousness which he had by faith being all under sin: utterly unable by works of   
 yet uncircumcised (ver. 11),—and by the their own to attain to Now   
 whole course of the argument in the pre- Jaith, in the second sense mentioned above,   
 sent place, which is not to disprove the is strictly entirely @ work, and as such   
 exclusive privilege of Jew (that having would be‘the efficient of man’s jus-   
 been already done, chapters ii. iii.), to titication,—which, by what has preceded,   
 shew that the father and head of the race it cannot be. It will therefore follow,   
 himself was justified not by works but by “promised. not the act of believing which   
 faith. Doubtless, in so far as was reckoned to him as a righteous act,   
 was a mere work of obedience, it might be or on account of which perfect righteous-   
 in a loose way considered as falling under ness was laid to his charge, but that the   
 that category: but it came after justifica- fact of his trusting God to perform His   
 tion, and so is chronologically here ex- promise introduced kim into the blessing   
 eluded. As pertaining to the flesh then