7—18. ROMANS. 33   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 they be not circumcised ; eumcision : in order that ® he might Piak45%   
 that righteousness might be be the father of all in uncireumcision Gal. iii.   
 imputed unto them also: that believe; that the righteousness   
 Vand the father of cir- might be reckoned unto them also:   
 cumcision to them who are and [that he might be] the father   
 not of the circumeision only, of the cireumcision to them who are   
 but who also walk in the not only of the circumcision, but to   
 steps of that faith of our them also who walk in the steps of   
 Jather Abraham, which he the faith of our father Abraham,   
 had, being yet uncircum- which he had while in uncireum-   
 cised, 13 For the promise, 18 For it was not through   
 that he should be the heir the law that the promise was given   
 of the world, was not to ‘to Abraham or to his seed that he 1Gz».z7i.4,   
 Abraham, or to his seed, should be the heir of the world, but ™   
 through thelaw, but through   
 the righteousness of faith.   
   
   
   
 order that he might he the father of all THE RIGHTEOUSNESS OF FAITH, was THE   
 in uncircumeision that believe] Abraham INHERITANCE OF THE WORLD promised to   
 is the father of the faithful. But the Abraham: so that not only they who are   
 triumph and recognition of that faith of the law, but they who follow Abraham's   
 whereby he was constituted so, was not JSaith are WEIRS OF THIS PROMISE.   
 during his circumeision, but during his 13.] The argumentation is an expansion of   
 uncireumncision:—therefore the faithful, the expression “father of all that believe”   
 his descendants, must not be confined to above. If these believers are Abraham’s   
 the circumcised, but must take in the seed, then his promised inheritance is   
 uncircumcised also.—On the appellation theirs. through the law] not, ‘under   
 father in this sense, Tholuck compares the the law,’—nor, ‘by works of the law—   
 expression Gen. iv. 20; 1 Mace. ii. 54, nor, ‘ly the righteousness of the law:   
 “ Phinees, our father in being zealous and but, through the law, so that the law   
 Servent,” and a saying of Maimonides, should be the ground, or efficient or   
 “Moses is the father of all the prophets medium, of the promise. None of these it   
 who succeeded him.” See also our Lord’s was, as matter of historieal not   
 saying, John viii. 37, 39. One of the through the law was the promise (made)   
 Rabbinical books has a sentiment remark- to Abraham, or to his seed, viz. that he   
 ably coincident with that in our text: should he heir of the world, but by the   
 “« Abraham is the father all those fol- righteousness of faith. This specification   
 low his faith.” . that the righteousness of the promise has perplexed most of the   
 might be reckoned unto them ise] This is commentators. The actual promise, Gen.   
 in fact parenthetical, whether brackets (xii, 2, 3) xiii, xv. 18; xvii. 8,   
 are used or uot; for otherwise the con- was the possession of the land of Canaan.   
 struction from the former to the latter But the Rabbis already had seen, and   
 word the father would not procecd. The St. Paul, who had been brought up in   
 righteousness, namely, that which Abra- their learning, held fast the truth,—that   
 ham’s faith was reckoned as being,—the much more was intended in the words   
 righteousness of God, then hidden though which accompany this promise, “In thee   
 imputed, but now revealed in Jesus Christ. (or in thy seed) shall all families of the   
 12.] and (that he might be] father earth be blessed,” than the mere possession   
 of the circumcision (the circumcised) to of Canaan. They distinctly trace the gift   
 them (‘for those,’ ‘in the case of those’) of the world to Abraham to this promise,   
 who are not only (physically) of the cir- not to the foregoing. They say, “The   
 cumcision, II. to them also who walk garden is the world, which God delivered   
 ia the steps of the faith of our father to Abraham, to whom it was said, ‘And   
 (speaking here as a Jew) Abraham (which thou shalt be a blessing” The inkherit-   
 he had) while in uncircumcision. ance of the world then is not the posses-   
 13 —17.] Not through the baw, but through sion of Canaan merely, cither literally, or   
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