14—17. ROMANS. 35   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 Saith of Abraham; who is| hut to that also whieh is of the faith   
 the father of us all, 17 (as of Abraham ; °who is the father of t,t:   
 it is written, I have made us all, 17 (as it is written, ? A father PGs.   
 thee a father of many na- of many nations have I made thee,)   
 tions,) before him whom he before God in whose sight he be-   
 believed, even God, which| lieved, 41 quickeneth the dead, 4¢   
 be not as though dead, were. and calleth those ‘things which be"   
   
 Cor. i.   
 1 Pet. 10.   
   
 was given); in order that the promise he believed] ‘The meaning appears to be,   
 may be sure (not, ‘so that tre promise «Abraham was the father of us   
 was sure?’ this was the result, but the not physically, nor in seeing that   
 Apostle states this as the aim and end of we were not as yet,—yet in the sight and   
 the inheritance being by faith,—as re- estimation of God,—in his relation with   
 garded the seed of Abraham,—that they God, with whom no obstacles of nature or   
 all might be inheritors,—as the manifesta- time have force.’ who quickeneth   
 tion of God’s grace was the higher aim the dead] A general description of God’s   
 and end) to all the seed, not only to that almighty creative power (see 1 Tim. vi. 13),   
 (part of it) which is of the law (see ver. applied particularly to the matter in hand   
 14), but to that also which is of the faith —the deadness of generative physical   
 (walks in the steps of the faith, 12) of in Abraham himself, which was quickened   
 Abraham. The part of the seed which by God. The peculiar excellence of Abra-   
 is of the law here is of course confined to ham’s faith was, that it overleaped the   
 believing Jews; the seed being believers obstacles of physical incapacity, and non-   
 only. This has been sometimes lost sight, entity, and believed implicitly God’s pro-   
 of, and the whole argument of vv. 13—16 mise. Comp. 2 Cor. i. 9. and calleth   
 treated as if it applied to the doctrine of those things which be not as though   
 justification by faith without the works of they were] Much difficulty been found   
 the law, a point already proved, and now here: and principally owing to an idea   
 presupposed,—the present argument being that this clanse must minutely correspond   
 an historical and metaphysical one, pro- with the former, and furnish another in-   
 ceeding on the facts of Abraham’s history, stance of God’s creative Almightiness.   
 and the natures respectively of the law and Hence Commentators have given to call   
 grace, to prove him to be the father of all the sense which it has sometimes, ‘to   
 believers, uncircumcised as well as circum- summon into being, and have understood   
 cised. whois the father of us all] By as though they were as if it were so as to   
 the last declaration the paternity of Abra- be. I see however in this latter not   
 ham, which is co-extensive with the izke- a repetition or expansion of the former,   
 ritance, has been extended to all who are but a new attribute of God’s omnipotence   
 of his faith; here therefore it is reas- and eternity, on which Abraham’s faith   
 serted: us meaning believers. iG, was fixed. Who calleth (nameth, speaketh   
 as it is written] The words (ref.) are of) the things that are not as being (as if   
 spoken of the numerous progeny of A they were). This He did in the present   
 ham according to the flesh: but not case with regard to the seed of Abraham,   
 out a reference to that covenant, according which did not as yet exist :—the two key-   
 to the terms of which all nations were to texts to this word and clause being, Jz   
 be blessed in him. The Apostle may here Isaae shall thy seed be called, ch. 8 (sce   
 cite it as his natural paternity note there),—and Acts vii. 5, He promised   
 of many nations with his spiritual one of that he would give it to him for a posses-   
 all believers: but it seems more probable sion, and to his seed after him, when as   
 that he regards the prophecy as directly yet he had no child. These children,   
 announcing a paternity far more extensive which were at present in the category of   
 than mere physical fact substantiated.— De things that were not, and the nations which   
 ‘These words are parenthetical, merely should spring, physically or spiritually,   
 a confirmation by Scripture testimony of from him, God called as though they were,   
 the words foregoing, with which (sce below) spoke of as having an existence, which   
 the following words are immediately con- word Abraham believed. And here, as in   
 nected. before God in whose sight the other clause, the calling the things