It is very clear that this righteousness  
must be *apart from work*s, because its  
imputation consists in the remission and  
hiding of *offences*, whereas none can be  
legally righteous in whom there is any,  
even the smallest offence.

**8.**] **will not reckon** is strictly *future*, and must be  
referred to the great final judgment. Or we may say, with Olshausen, that the  
expression is an Old Test. one, regarding  
sin as lying covered by the divine long-suffering till the completion of the work of Christ, at which time first real forgiveness of sins was imparted to the ancient believers ; compare Matt. xxvii. 53; 1 Pet. iii. 18. In this last view the *future*  
will only refer to all such eases as should  
arise.

**9–12.**] *This declaration of  
blessedness applies to circumcised and  
uncircumcised alike*. *For Abraham himself was thus justified when in* UNCIRCUMCISION, *and was then pronounced the father  
of the faithful, circumcised as well as uncircumcised.*

**this blessing**, or **blessedness**, of course includes the *fact*, *on account  
of which* the congratulation is pronounced,—the *justification itself*.

**9.**] The form of the question, with **or... also**, presupposes an affirmative answer to the latter clause; which affirmative answer is then  
made the ground of the argumentation in  
vv. 10. 11, 12:—**upon the uncircumcision** (-cised) **also?** **for we say**, &c.—The stress is on the words to **Abraham**, not on *faith*: **for  
we say that** TO ABRAHAM **faith was reckoned for righteousness.**

**10.**] **How**, ie. **under what circumstances?**—The interval  
between the recognition of his faith (Gen.  
xv. 6) and his circumcision was perhaps as much as twenty-five, certainly not less (Gen. xvii. 25) than fourteen years.

**11.**] **And he received** (from God) **the sign**(token, or symbol) **of circumcision, a seal**  
(the Targum on Song of Solom. iii. 8, has  
the expression, ‘the seal of circumcision.’  
So also Baptism is called sometimes *the  
seal of the font*, and often in the Fathers  
simply *the seal*) **of the righteousness** (to  
stamp, and certify the righteousness) **of  
the faith**. (i.e. ‘of the righteousness which  
consisted in his faith,’—not, ‘of his justification by faith;’ the present argument treats of faith *accounted* as righteousness)  
**which he had while in his uncircumcision**.  
In literal historical matter of fact, Abraham received circumcision as a seal of *the covenant* between God and him (Gen. xvii 1–14). But this covenant was only a *renewal of that very one*, *on the promise  
of which Abraham’s faith was exercised*, Gen. xv. 5, 6,—and each successive renewal of which was a fresh approval of  
that faith. The Apostle’s point is,—that  
the righteousness was reckoned, and the  
promise made, to Abraham, *not in circumcision, but in uncircumcision.*