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 ROMANS. Iv.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 God reckoneth righteousness apart out works, 7saying, Blessed   
 7 [Saying] \* Blessed are they whose iniquities   
 rrenmalit are they whose iniquities are for- are forgiven, and whose   
 given, and whose sins are covered. sins are covered. \* Blessed   
 8 Blessed is the man to whem the is the man to whom the   
 Lord will not reckon sin. Is this Lord will not impute sin,   
 \* Cometh this blessedness .   
 then upon the civrcwmeision   
 blessing then pronounced upon the| only, or upon the uncir-   
 circumcision, or upon the uncireum- cumcision also? for we say   
 cision also? for we say that faith that faith was reckoned to   
 Abraham forrighteousness.   
 was reckoned to Abraham for right- 10 How was it then reckon-   
 cousness. 10 How then was) it ed? when he \*, in cir-   
 reckoned? when he was in cireum- cumcision, or in uncireum-   
 cision, or in uncireumeision ? cision? Not in circum.   
 [when he was] in circumcision, but | césion, but in uncireum-   
 ll And he re- cision, ™ And he received   
 ceived the sign of circumcision, a the sign of circumcision, a   
 € Gen. xvii,10. uncireumcision. of the faith seal of the righteousness of   
 which he had while in his uncir- the faith which he had yet   
 being wneircumcised: that   
 he might be the father of   
 all them that beliece,   
   
 It is very clear that this righteousness on the words to Abraham, not on faith : for   
 must he apart from works, because its we say that ToABRAHAM faith was reckon-   
 imputation consists in the remission and ed for righteousness. 10.] How, ie.   
 hiding of offewces, whereas none can be under what circumstances !—The interval   
 legally righteous in whom there is any, between the recognition of his faith (Gen.   
 even the smallest offence. 8.) will xv. 6) and his ciremneision was perhaps   
 not reckon is strictly future, and must be as munch as twenty-five, certainly not less   
 referred to the great final judgment. Or (Gen. xvii. 25) than fourteen years.   
 we may say, with Olshausen, that the And he received (from God) the sign   
 expression is an Old Test. one, regarding (to ken, or symbol) of circumcision, a sea!   
 sin as lying covered by the divine long- {the Targum on Song of Solom. iii. has   
 suffering till the completion of the w the expression, ‘the seal of circumcision.’   
 of Christ, at which time first real forgive- So also Baptism is called sometimes the   
 ness of sins was imparted to the ancient seal of the font, and often in the Fathers   
 helievers ; compare Matt. xxvii. 53; 1 simply ¢he seal) ef the righteousness (to   
 Pet. iii. 18. In this last view the future stamp, and certify the righteousness) of   
 will only refer to all such eases as should the faith. (i.e. ‘of righteousness which   
 arise. 9—12.] This declaration of consisted in his faith,’—not, ‘of bis justi-   
 blessedness applies to circumcised and fieation by faith;’? the present argument   
 uncircumcised alike. For Abraham him- treats of faith accounted as righteousness)   
 self was thus justified when in UNCIRCUM- which he had while in his uncircumeision.   
 CISION, and was then pronounced the father In literal historical matter of fact, Abra-   
 of the faithful, circumcised as well as un- ham received circumcision as a seal of the   
 circumcised. this blessing, or blessed- covenant between God and him (Gen. xvii   
 ness, of course inelndes fact, on account 1—14). But this covenant was only a   
 of which the congratulation is pronounced, renewal of that very one, on the promise   
 ~. the justification 9.) The form of which Abraham’s faith was exercised,   
 of the question, with or... algo, presup- Gen. xv. 5, 6,—and each successive re-   
 poses an affirmative answer to the latter newal of which was « fresh approval of   
 clanse; which affirmative answer is then that faith. The Apostle’s point is,—that   
 made the ground of the argumentation in the niehteonaneas was reckoned, and the   
 vy. 10. 11, 12:—upon the uncireumcision promise made, to Abraham, not in circum-   
 (-cised) also? for say, &c.—The stres cision, but in uncireumcision. in