



⁹ Is this blessing then on the circumcised, or on the uncircumcised also? For we say, "FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS."

⁹ Is this blessing [of righteousness without works] pronounced upon the circumcision, [JEWS] or upon the uncircumcision also? for we say, To Abraham [a circumcised man] his faith was reckoned as righteousness.

So the question is

Is the pronouncement of a righteous standing before God connected with the observance of ordinances or apart entirely from such things?

The Jew relied upon and boasted in the outward mark of circumcision (which God, in Genesis 17, prescribed to Abraham and his fleshly seed).

Circumcision was an outward sign or symbol, both to Abraham and to the world about him:

- **To Abraham, that God was his God.**
- **To the world, that Abraham was separated from the world unto God.**

Just like baptism today is an outward sign that we are Christ's in faith and identification, and that we no longer belong to the world:

- **Just like the Jews, the vast majority of those calling themselves Christians place reliance today on some ordinance (or, as it is called, “sacrament”) saying,**
 - **“Christ told us to repent and be baptized, did He not?”**
 - **“Christ commanded us to take the Lord’s Supper.”**
- **How deadly is the delusion that baptism in itself amounts to anything before God!**

Me must remember that God justifies NOT those observing ordinances, but the ungodly who believe.

In the gospel, since the cross,

We are **not** told first to cease being ungodly, and then believe;
but, as ungodly, to believe!

If you are still regarding baptism, or the Lord's Supper, or "the mass," or "christening," or "confirmation," or "dedication" as having anything whatever to do with God's declaring you righteous, you do not understand being declared righteous as an ungodly one.

Newell

In sound Bible churches we understand that neither baptism nor the Lord's Table, has power to give any standing whatever before a righteous God.

10 How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;

Paul brings in Abraham to demonstrate when he was justified.

Could any Jew belittle Abraham or hesitate as to the conditions of his blessing?

How, therefore, in his case was faith reckoned to him? After or before he was circumcised?

Beyond doubt, when he was uncircumcised, as their own inspired record made plain and sure.

Note that here:

First, human works are set aside as a ground of righteousness; and so are Divine ordinances also just as fully set aside.

¹¹ and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them,

When Abraham was uncircumcised, he was a Gentile.

Circumcision had been commanded to the Jew.

The Jew trusted in it and became utterly blind to the fact that even Abraham, “*the father of circumcision,*” had been declared righteous on another principle, —by simple faith, years before his circumcision!

Paul has turned the Jew’s boast upside down:

- It is not the Gentile who must come to the Jew’s circumcision for salvation.
- It is the Jew who must come to a Gentile faith, such faith as Abraham had long before he was circumcised.

*¹¹ and he received the **sign** of circumcision, a **seal** of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them,*

Sign = a mark, indication, token, it is used of that which distinguished a person or thing from others,

Seal = Seal of the living God, “an emblem of ownership and security,” here combined with that of destination (as in [Ezek. 9:4](#)), the persons to be "sealed" being secured from destruction and marked for reward.

- I believe the first action of the Spirit, as given to the believer, is to make good in the soul the knowledge of God in justifying grace.
- He gives the "**blessedness**" of this in the heart.
- He comes as the "**seal of the righteousness of faith.**" Coates

Galatians 3:2, 5-6, 8-14

² This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?

⁵ So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?

⁶ Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS

¹⁴ in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

This Scripture shows very clearly that the righteousness of faith and the gift of the Spirit go together.

Remember last week the Word makes it very clear what the righteousness is which God reckons to the believer without works.

The "**blessedness**" of it is known in the heart of the believer by the

¹¹ and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them,

- This blessedness cannot be limited to Jews only, for Abraham had it in uncircumcision.
- Circumcision was the "*seal of the righteousness of faith,*" and
- Abraham is not only father of all them that believe, but he is "*father of circumcision*" to the whole family of faith.

2 Timothy 2:19 (NASB)

*¹⁹ Nevertheless, the firm foundation of God stands, having **this seal, "The Lord knows those who are His,"** and, "Everyone who names the name of the Lord is to abstain from wickedness."*

¹² and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

There are two great characters in which we believe on God.

1. The first is that He justifies the ungodly: that brings before us the measureless character of His grace.
2. Then we believe on Him as the One who raised up the Lord Jesus: there we see His power; it is known in resurrection.

Abraham more than any other fitted to be father of all that believe while uncircumcised, that righteousness might be reckoned to them; and father of circumcision (not of *the* circumcised, or Jews, as some perversely understand, but), of true separation to God, whether for the circumcised or for those also that walk in the steps of the faith of our father Abraham while uncircumcised.

The Jew, therefore, could not cite Abraham without being compelled by the Scriptural history to allow that this precedent illustrates the grace of God in justifying the heathen more forcibly, if possible, than in its application to his own circumcised and direct seed.

Circumcision was in no way a means of the grace that justifies, but a seal of the righteousness that was reckoned to him long before that sign was instituted by God.

He is “**the father of circumcision**” not only to those who are circumcised, but to those who walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

The promise to Abraham that he should be heir of the world was *not* by law, and *not* therefore *conditional* upon his obedience to law, but rather by the righteousness of faith —