

Romans-Chapter 2

Rom 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

- Here Paul is speaking to, and admonishing, the Jewish Christians (*likely Judaizers*) at Rome as per 1:16-17. They felt the adoption, covenants and Law (9:4) belonged to them only, and were still having a hard time with Gentiles being a part of 'their' religion. They were doing the same things (*sin*) as their Gentile counterparts. And on top of that they were committing something they felt only God could do; pass judgment.

Mar 2:7 "Why does this man speak like that? He is blaspheming! Who can forgive sins (*pass judgment*) but God alone?"

- judge- Gk.2919- to *try, condemn*. In this context it has to do with condemning others through the unfounded idea that, in this case, the Jew was superior to the Gentile because of their supposed status as the chosen of God (*Deu 7:6*). But, that said, there are things we **are** to judge. After Paul admonished the predominately Gentile Christians at Corinth for "sexual immorality" that was accepted among them (*1 Cor 5*), he made the point that they (*as well as we*) were to *distinguish* right from wrong and "not to associate with anyone who wears the name brother" (*v. 11*) who is in un-repentant sin, thus making a judgment by telling them to "deliver this man to Satan for the destruction of the flesh" (*v. 5*). Brethren are to condemn the actions of other brethren according to the word of God and not as the Jewish Christians did to the Gentile converts at Corinth.

1Co 5:12 For what have I to do with judging outsiders? Is it not those **inside the church** whom you are to judge? 13 God judges those outside... (*Emp. added*)

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Rom 2:2 But we are sure that the judgment of God is according to truth against them which commit such things.

- This *condemnation* belongs to God alone. Ultimately, He will *condemn* those which commit such things. Such things- Gk.5108- *of this sort*. Not just this, but sin in general (*Gal 5:19-21*).

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Rom 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

- Not all the Jewish Christians were living as the Gentiles lived (*Gal 2:14*). This was specifically to those (*O man*) who were. Knowing God's judgment, Paul asked a rhetorical question, since they felt just because they were who they were, would they escape the condemnation of God? They should have known better if they knew their Jewish history.

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Rom 2:4 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

- despisest- Gk.2706- to *think against*, that is, *disesteem*. They devalued God's goodness and forbearance and longsuffering even though He wants all, Jew and Gentile (*Gal 3:28*), to repent (*2 Pet 3:9*). Here, speaking in particular to the Jewish brethren, toward their repentance that would lead them to "be grafted back into their own olive tree" (*Rom 11:24*). It was because of the Gentiles that the Jews would be made jealous to the point of repentance (*10:19*).

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Rom 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

- These had *callous, stubborn and unrepentant feelings* toward the rest of God's children who didn't belong to the lineage of Jacob. But because of that, they were *amassing* their own *punishment* for the day that God will *disclose* a *just sentence* when "the dead [are to be] judged out of those things which [are] written in the books, according to their works" (*Rev 20:12*). Notice: **the day** is speaking of **one particular** day that will come and there's to be no other like it.

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Rom 2:6 Who will render to every man according to his deeds:

- This is the same day that John spoke of when he saw that (*past tense since he 'saw' the revealing that has yet to occur; a.k.a., 'prophetic perfect'*) "books were opened" along with "another book..." (*Rev 20:12*). To render to every man according to his deeds is what will be done as evidence as to whether a godly or wicked life was led.

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Rom 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

- patient continuance (*KJV*)- Gk.5281- cheerful (or hopeful) *endurance, constancy*.
- Those who consistently *act* in doing things that benefit others, with positive and hopeful mindset, can look forward to dignity and *value* and an *unending existence* which will be rewarded after the judgment. If we can't spend at least what we can make time for here in the work, we will not spend a moment there.

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Rom 2:8 But unto them that are contentious (*Gk.2052- faction*), and do not obey the truth, but obey unrighteousness, indignation and wrath,

- Those who were (*and are*) unjust toward those who were/are 'different' (*Jew/Gentile*), God's [justifiable] *abhorrence* will be their reward. The truth of the matter is that we are all from the same physical parents (*Gen 3:20*) and to "become judges with evil thoughts" (*Jam 2:4*) in condemning a brother or sister ("*[understanding] that God shows no partiality*"- *Act 10:34*), no matter what

ethnicity, would be doing such “against Christ” (1 Cor 8:12), since “He died... once for all” (6:10), and since the Father desires us all to receive Christ in order to have “the right to become children of God” (Jn 1:12). It also has to be understood that those who are of this evil nature do not obey another aspect of the truth, that we “love one another: just as [Jesus] loved [us]” (Jn 13:34) and gave “His life as a ransom for many” (Mat 20:28). Since His life was sacrificed for all of mankind, shouldn’t we be that much more loving toward everyone, even “those outside” (1 Cor 5:13)?

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Rom 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

- every soul of man that doeth evil- This obviously excludes those who have yet to understand the difference between good and evil (Gen 3:5), right and wrong and who are “like children” (Mat 18:3). Everyone else “who do not know God and... do not obey the Gospel of our Lord Jesus... will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of His might” (2 Thes 1:9).

- Jew first- Since the Jews were first to receive the Gospel they would be first to suffer the consequence of not acknowledging Christ when they disobeyed it. Paul was appointed the “apostle to the Gentiles” (11:13) as was determined beforehand (Gal 1:15) to make the Jews jealous so that ultimately, after “the fullness of the Gentiles has come in... all Israel (*spiritual- Jew and Gentile*) will be saved” (11:25-26). God does not discriminate, either when it comes to receiving people of “all nations” (16:26) or when it comes to judging them (Mat 25:41-46).

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Rom 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

- every man- (*Gk.444- human being*) that worketh good- (*Gk.2038- to toil [as a task, occupation, etc.]*) Here it has to do with being *engaged in* works that benefit others. Paul instructed Timothy to be “a worker (*Gk.2040- a toiler*) who has no need to be ashamed, rightly handling the word of truth” (2 Tim 2:15). If we’re going to share the Gospel we need to first understand it ourselves lest we make a fool of ourselves and bring shame on it, the church and the God of truth. There are many works that require different abilities and talents that would qualify as doing “good”, but said works are to bring glory to God first and the church second (*notes v. 7*).

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Rom 2:11 For there is no respect of persons with God.

- Peter came to understand this when told to visit Cornelius (Act 10). As Christians living in America, do we feel, as citizens of this sovereign nation (Ps 33:12), that we hold the same status Israel once held as the chosen people of God, since this country was founded on Christian principles? God does not save “nations” who forget Him (Ps 9:17), and since Americans for the most part have, we cannot rely on our American citizenship to save us (*even though we can on “our citizenship*

in Heaven” –*Php 3:20*). Likewise with Israel. She could not rely on just being a descendant of Abraham, Isaac and Jacob to save her. She had to be “grafted back” in (*11:24*) once the New Covenant took effect.

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Rom 2:12 For as many as have sinned without Law shall also perish without Law: and as many as have sinned in the Law shall be judged by the Law;

- without Law- These were the Gentiles that did not have the O.T. Mosaic Law and didn't “by nature do what the Law requires” (*see notes on v. 14*). Ignorance is no excuse and playing the innocence card on judgment day will not be accepted. A moral law against sinful behavior has existed since the beginning that mirrored the Mosaic. Why else would God have considered “the wickedness of man” and man's human nature as being “only evil continually” (*Gen 6:5*)? There thus had to have been in place a moral code by which good and evil were to be judged.

- in (under) the Law- These were the Jews under the O.T. Mosaic Law, that sinned even though they had specific laws that defined what lawlessness was (*7:13*). It would only be fair if both of these groups are to be judged according to the system of law that they were under. And all systems (*including the patriarchal*) will be judged by the One Who earned it (*Act 17:31*) since “He was in the beginning with God” (*Jn 1:2*) and the “mediator” of the Old Law which was “ordained by angels” (*Gal 3:19*).

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Rom 2:13 (For not the hearers of the Law are just before God, but the doers of the Law shall be justified.

The following two verses are inserted as a parenthetical statement.

- hearers of the Law- The nation of Israel “received the Law as delivered by angels and did not keep it” (*Act 7:53*) thus were not just (*Gk.1342- innocent, holy*) before God.

- doers of the Law- These were the faithful remnant (*9:27*) of Israel known as ‘spiritual Israel’ along with the Gentile nations who adhered to the moral code that the Mosaic exuded. Where the Law said “thou shalt not kill”, to murder someone was considered an immoral act against another which carried a stiff penalty (*see 7:7*). These will be judged accordingly and not under the N.T. system since under it to lust in one's heart is equal to committing a sinful act (*Mat 5:28*), whereas in the Old, before the act was considered sin it had to have been outright, physically committed. In comparing the Old to the New, how many times did Jesus say “but I say to you” when giving the true understanding of the Law.

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Rom 2:14 For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves:

- which have not the Law- God did not chose Israel because of their righteousness but “because of the wickedness of these nations that the LORD [drove] out before [them]” (*Deu 9:4*). Even if the Gentiles in question here weren't blessed with the

Law of Moses, but fulfilled by nature (*Gk.5449- Thayer: "guided by their natural sense of what is right and proper"*) the requirements based on it (*Gal 5:14-... "love your neighbor as yourself."*), their law was accepted, even though theirs wasn't the Mosaic along with its covenant and promises.

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Rom 2:15 Which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

- shew- Gk.1731- to *indicate* (by word or act). Here is the difference between the "hearers" and the "doers".

Mat 21:28 "What do you think? A man had two sons. And he went to the first and said, 'Son, go and work in the vineyard today.' 29 And he answered, 'I will not,' but afterward he changed his mind and went. 30 And he went to the other son and said the same. And he answered, 'I go, sir,' but did not go. 31 Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you.

- hearts- Gk.2588- the *thoughts* or *feelings* (mind). Once a moral law has been implanted in the *middle* it will dictate, for the most part, the actions of the conscience- Gk.4893- *co-perception*, that is, moral *consciousness*. The Jews in question here didn't "receive with meekness the implanted word, which [was] able to save [their] souls" (*Jas 1:21*). It was obvious that the Gentiles had the work of the Law inscribed in their *minds* by how it caused a conflict (*i.e., debate between what is good and what is evil*) in their *consciousness*.

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Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.

- On the Day of Judgment all will be judged according to Paul's (*he took ownership of it as every Christian should*) Gospel (*which was given to fulfill "the righteous requirement of the Law"- 8:4*) as the compass by which the conscience is to compare. It is the day when *concealed* sin will be revealed when the "books [are] opened...And the dead [will be] judged by what [is] written in the books, according to what they [have] done" (*Rev 20:12*). The Father will *condemn* every *inward secret* that the Son will expose by stating "I never knew you; depart from Me, you workers of lawlessness" (*Mat 7:23*).

Heb 4:13 And no creature is hidden from His sight, but all are naked and exposed to the eyes of Him to Whom we must give account.

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Rom 2:17 Behold, thou art called a Jew, and retest in the Law, and makest thy boast of God,

- Paul now begins a list of things these Jewish Christians were relying on as though they were in the same relationship they had with God when under the Old

Covenant, one in which the Gentiles did not share. Their confidence is what Paul calls into question. He begins with the phrase thou art called a Jew (*thus mocking their arrogant claim*) and from there deals with their own ignorance of the Law to point out their hypocrisy. He later deals with what it really means to be a Jew (*vs. 28-29*).

- To boast of God they forgot how God didn't choose them because of their righteousness as "His treasured possession, out of all the peoples who are on the face of the earth" (*Deut 7:6*), but "because of the wickedness of [the other] nations" (*Deut 9:4*).

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Rom 2:18 And knowest His will, and approvest the things that are more excellent, being instructed out of the Law;

- To know His will and "[fail] do it, for him it is sin" (*Jas 4:17*). Peter wrote about what that specific will of God is, "that all should reach repentance" (*3:9*), as it applies to both genders, Jew and Gentile, slave or free (*Gal 3:28*). They understood, whether through the prophets or the Law, how God had promised Abraham that through Isaac (*Heb 11:18*) the Messiah would come via the Israelites to be "a light for revelation to the Gentiles, and for glory to Your people Israel" (*Lk 2:32/Isa 49:6*). They were blinded (*Rom 11:25*) and kept "from seeing the light of the Gospel of the glory of Christ, Who is the Image of God" (*2 Cor 4:4*). Speaking to a Jewish audience...

Mat 21:42 Jesus said to them, "Have you never read in the Scriptures: "'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'? 43 Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits.

- These should have been able to approve the things that are more excellent (*i.e., knowing good and evil*) being instructed out of the Law. Rom 7:7 states "...had it not been for the Law, I would not have known sin" which, in turn, received its strength from the Law (*1 Cor 15:56*) because when something is forbidden it becomes something the tempter uses to be lusted after. The Gentiles, on the other hand, relied on the moral law of God in their understanding of what was excellent.

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Rom 2:19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

- Knowing their true condition, Paul here uses rhetoric as he questions their self-proclaimed wisdom and understanding in the Old Law as it pertains to be able to instruct others in it. Using the phrase and art confident questions whether they could *convince* themselves that they had the scriptural authority to do such.

- a guide of the blind- Jesus spoke of the Pharisees as being "blind guides. And if the blind lead the blind, both will fall into a pit" (*Mat 15:14*). These Jewish Christians, who felt they had the basic teachings of the Law necessary to teach the Gentiles, were equivalent to the Pharisees who taught "the tradition of the elders"

(v. 2) who “made void the word of God” (v. 6) by “teaching as doctrines the commandments of men” (v. 9). If these Jews were truly knowledgeable of Scripture they would have understood that Gentiles didn’t have to become Jews under the Law (*via circumcision*) before they could be converted to Christianity.

- darkness- Gk.4655- Thayer: “*to be given up to the power of darkness*”. In their arrogance, these Jewish ‘brethren’ (1:7) felt since, allegedly, they were able to understand the Old Law and since the Gentiles were Heathens who **didn’t**, they were appointed as the only authorities of *luminousness* able to interpret the Law and thus lead others (*especially the non-Jew*) away from the power of darkness. These were like the Pharisees who travelled “across sea and land to make a single proselyte, and when he [became] a proselyte, [they made] him twice as much a child of Hell as [themselves]” (*Mat 23:15*). They weren’t concerned so much that they were able to convert as they were “to have [Gentiles] circumcised that they [might] boast in [their] flesh” (*Gal 6:13*).

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Rom 2:20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the Law.

- Since they feigned to have the *appearance of knowing* the truth which came from the Law, Paul went on, rhetorically, to label them as a *discipliner* of the *ignorant* and (*Gk.1320*) an *instructor* (*doctor, master, teacher*) of a *simple minded person*, (*a.k.a.*) an *immature* Christian who they felt needed their instruction.

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Rom 2:21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

- Now comes the point of his argument. Paul must have known what their agenda was, whether through word or inspiration, since he now lists some things that they themselves were teaching against and yet all the while were committing them. It needs to be understood that in any classroom the teacher obviously should know more than the student if the student is to learn anything. In studying for any class, the first to learn is the one who will teach, thus Paul’s rhetorical question, teachest thou not thyself?

- Jesus told the crowds and His disciples concerning the scribes and Pharisees to “practice and observe whatever they tell you—but not what they do. For they preach, but do not practice” (*Mat 23:3*). Here begins a non-comprehensive list of lawless deeds these ‘wanna-be’ instructors were allegedly committing yet were teaching others not to do. They are directly from the 10 commandments (*VIII, VII, I, III; in that order*). Steal- Gk.2813- to *filch*. These were teaching against the very thing they were doing, filching from others and as Paul directed the church at Thessalonica, “If anyone is not willing to work, let him not eat” (*2 Thes 3:10*), thus taking from others what they hadn’t worked for was stealing.

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Rom 2:22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

- adultery- commandment number VII (*they must have taught others against committing adultery while all along practicing it- Mat 5:28*), and commandment number II covers adultery and the robbing of idol temples. Since the Commandment (# II) taught against making or bowing down to idols, and here Paul states their alleged abhorrence of idols, to rob temples (*commit sacrilege*) would be to admit having entered them and if seen by a “weak person” they would be guilty of “[destroying] the brother for whom Christ died” (*1 Cor 8:11*). Therefore, two commandments here (*against idols [#2] and stealing [#8]*) would have been violated. To ask such questions is to appeal to the conscience unless theirs was “seared” (*1 Tim 4:2*).

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Rom 2:23 Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God?

- Here lies the reason for such questioning. These Jewish ‘brethren’ were so pompous about their alleged knowledge of the Law, by their own actions and lawless deeds were breaking it, destroying any credibility of the Law having come from God.

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Rom 2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.

Eze 36:22 "Therefore say to the house of Israel, Thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but for the sake of My holy name, which you have profaned among the nations to which you came. 23 And I will vindicate the holiness of My great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when through you I vindicate My holiness before their eyes.

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Rom 2:25 For circumcision verily profiteth, if thou keep the Law but if thou be a breaker of the Law, thy circumcision is made uncircumcision.

- This verse reveals the agenda these detractors had, thus are of the same ilk Paul had to deal with when writing to the Galatians. They were Judaizers, trying to combine both Testaments. Since the Old was “nailed to the cross” (*Col 2:14*) and the New came into effect by “the death of the Testator” (*Heb 9:16-17*), physical circumcision became null and void. To accept it as necessary, one would be “obligated to keep the whole Law” (*Gal 5:3*) and “whoever keeps the whole Law but fails in one point has become accountable for all of it” (*Jas 2:10*). Only Christ kept the whole Law since He “knew no sin, so that in Him we might become the righteousness of God” (*2 Cor 5:21*). Read Gal 3:19.

- circumcision is made uncircumcision- It was by this surgical act that those under the Old Covenant entered a contractual relationship with God (*Gen 17:10*). If, for the Jew, a physical distortion defined their relationship with God, how could that be reversed? Circumcision is not natural, just as a wild olive branch being grafted into a “cultivated olive tree” (*11:24*) is not natural. If, then, a Jew was to become

“uncircumcised” he would be considered removed from that covenant relationship with God, and as just another Gentile. In any Covenant, Old or New, disobedience to it will produce the opposite of what a person expected when he first entered it.

1Co 7:19 For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God.

- If circumcision can be reversed, i.e., dissolving the covenant relationship that bound it, then couldn't baptism become 'un-baptism' since it alone will not save anyone without daily obedience to the Covenant it represents? Neither, under either Covenant, was there a license to sin (6:2).

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Rom 2:26 Therefore if the uncircumcision keep the righteousness of the Law, shall not his uncircumcision be counted for circumcision?

- If a Gentile kept “*the divine precepts of the Mosaic law*” (Thayer) by faith (v. 14), it wouldn't matter that he was uncircumcised since he was living according to the goal God had in mind for His people Israel (v. 14). This is the opposite of what verse 25 deals with, with reference to the unfaithful Jew, in that the circumcised Jew being unfaithful would have lost God's favor. On the other hand, the faithful Gentile would have gained it. Therefore, it wasn't so much circumcision that separated Israel from the rest of the world as it was their faith and obedience to God. Likewise with baptism, it isn't so much the act itself (*which is required*) as it is the obedience to God by faith in being immersed “for the forgiveness of sins” (Act 2:38; 1 Pet 3:21) along with continuing in “the apostles' doctrine...” (Act 2:42). Circumcision, which separated the O.T. Jew from the nations around them, came before faith (*they were born into the Mosaic Covenant*), whereas faith under the New Covenant is a prerequisite to baptism, which separates the Christian from the world around him. The Jew, through circumcision, was already in a covenant relationship with God but had to be taught obedience to the Law from youth. The opposite is true under the Christian dispensation. We had to be taught the Gospel and know the Lord before entering the New Covenant with Him.

Heb 8:11 And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know Me, from the least of them to the greatest.

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Rom 2:27 And shall not uncircumcision which is by nature, if it fulfill the Law, judge thee, who by the letter and circumcision dost transgress the Law?

- Gentiles, who lived under the Mosaic Law, who kept its ordinances, will, by the evidence of their faith, be used to *distinguish* between who was faithful to the Law and who was not.

Mat 12:41 The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. 42 The queen of the South will rise up at

the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

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Rom 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

- God was not so much concerned with the outward appearance as He was with the reason for circumcision. It was to remind the descendants of Abraham that they were to “walk before [God], and be blameless” so that He would “multiply [them] greatly” (*Gen 17:1-2*). He has always been more concerned with the “inner being” (*Rom 7:22*) and thus defines what a true, spiritual Jew really is.

Jer 9:25 "Behold, the days are coming, declares the LORD, when I will punish all those who are circumcised merely in the flesh-- 26 Egypt, Judah, Edom, the sons of Ammon, Moab, and all who dwell in the desert who cut the corners of their hair, for all these nations are uncircumcised, and all the house of Israel are uncircumcised in heart."

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Rom 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

- of the heart- Gk.2588- *thoughts* or *feelings* (mind). Paul would later write of “[delighting] in the law of God, in [his] inner being” (*7:23*). Since circumcision is a ‘cutting off’ there is a “circumcision made without hands (*spiritual*), by putting off the body of (“*the sins of*”-*Interlinear*) the flesh (*Gk.4561- human nature*), by the circumcision of Christ” (*Col 2:11*). There are two circumcisions under discussion here; the one under the O.T. which was done by physically removing a part of the human flesh to remind the Jew of their relationship with God, and the other of the N.T., a renouncing (*putting off*) of sin “as an appeal to God for a good conscience (*Gk.4893- moral consciousness*), through the resurrection of Christ” (*1 Per 3:21*). It wasn’t Christ’s circumcision as an eight day old infant (*Lk 2:21*) that is under discussion in Paul’s letter to the Colossians, but the separation Jesus authorized (*Mat 28:19-20*) through baptism that “now saves [us]” (*1 Pet 3:21*) just as the flood waters of Noah’s day that separated his family from the sinful world beneath them.

- not in the letter- Circumcision required under the Mosaic Law was, according to Paul, a “yoke... that neither our fathers nor we have been able to bear” (*Act 15:7*). But for whatever reason, it was a badge of honor to the proud Jew who didn’t want to give it up for anything. It was ingrained in his mind as part of the Law he was taught from little up (*Deut 11:18-19*) even though Moses told the Jews that “The LORD your God will raise up for you a Prophet like me among you... [*and that*] it is to Him you shall listen” (*Deut 18:15*). They didn’t understand that the real circumcision that God required was inward and that even the Gentiles who were circumcised in their hearts, God had respect for (*v. 14*).

Deu 10:16 Circumcise therefore the foreskin of your heart, and be no longer stubborn.

Even the Jewish Christians, who understood Moses' prophesy of the Messiah being fulfilled in Jesus, were having a difficult time giving up such an imbedded practice especially once "this salvation of God [had] been sent to the Gentiles" (*Act 28:28*). Through physical circumcision, the proud Jew desired praise and admiration as though it somehow gave him a sort of 'star-power' (*Gal 6:13*). Those whose circumcision is that of the heart desire such recognition from God since He alone will be the final Judge.

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