18—27. ROMANS. 21   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 adultery? thou that abhor- abhorrest idols, » dost thou rob » Mal. iii.   
 rest idols, thou commit temples? 8 Thou that © makest thy ever.1z.   
 sacrilege? %3 Thou that boast in the law, dost thou by thy   
 makest thy boast of the transgression of the law dishonour   
 law, through breaking the \*4 For the name of God is   
 law dishonourest thou God? God ? among the Gentiles be-   
 24 For the name of God is cause of you, even as it is 4 written. 42S, xi,   
 blasphemed among the Gen- 25¢ For circumcision indeed is pro- ,   
 tiles through you, as it fitable, if thou do the law; but if?"   
 is written. 25 For circum- thou be a transgressor of the law, 14, Isa.   
 cision verily profiteth, if thy circumcision is become uncir- 5. Exex.   
 thou keep the law: but xxxvi. 20,   
 if thou be a breaker of   
 the law, thy circumcision   
 is made uncireumcision.   
 \*6 Therefore if the uncir- cumcision. 26f£Tf then the uncir- fA‘s\*-34, 6.   
 eumcision keep the right- cumcision keep the ordinances of   
 eousness of the law, shall the law, shall not his uncireumci-   
 not his uncireumcision be sion be reckoned for circumcision ?   
 counted for circumcision? 27and the uncircumcision which is   
 27 And shall not uncircum- by nature, if it fulfil the law, % shall #74   
 cision which is by nature,   
 if it fulfil the law, judge   
   
   
 22. thou that abhorrest idols, dost thou introduced his argumént about it. He   
 rob temples?] The contrast here must be did not begin with it at once, since it was   
 maintained ; which it will not be if we held in great estimation: but when he has   
 understand the question to apply to rob- shewn that they were offenders in a still   
 bing the temple of God of offerings des- greater matter, and were guilty of blas-   
 tined for Him (Jos. Ant. xviii. 4). And phemy towards God, then at length, having   
 the mention of abhorring idols leads into secured his readers’ condemnation of them,   
 the kind of robbery which is meant. “ Thou and having lowered them from their pre-   
 who abhorrest idols, dost thou rob their eminence, he introduces his argument   
 temples?” That it was necessary to vin- about circumcision, confident that no one   
 dicate the Jews from such a charge, ap- ever will be found as its unlimited apolo-   
 pears from Acts xix. 37: and Josephus gist.” Chrysostom. 25. is become   
 gives as a law, not to rob strange temples, uncircumcision] i.e. counts for nothing:   
 nor take any offering dedicated by name the Jewish transgressor is no better otf   
 toany god. 23.) ‘This compre- than the Gentile transgressor. 26.   
 lends the previous ones. 24.) «For the uncircumcision] i.e. those who are in   
 what is written in the prophets Isaiah and the state of uncircumcision. the   
 Ezekiel (see reff.), no less true now of ordinances] Plainly the moral require-   
 you:’ ‘the fact is so, as it is written.’ ments, not the ceremonial : for one of the   
 25—29.] Inasmuch us circuM- very first of the latter was, to be circum-   
 CISION was the especial sign of the cove- ecised. The case is an impossible one:   
 nant, and as such, a distinction on which nor does the Apostle put it as possible,   
 the Jewish mind dwelt with peculiar satis- only as shewing manifestly, that circum-   
 faction: the Apostle sets forth, that cir- cision, the sign of the covenant of the   
 cumeision without the keeping of the law Law, was subordinate to the keeping of   
 is of no avail, and that true circumcision the Law itself. shall not, &¢.] i.e.   
 and true Judaism are matters of the “In such a case would not he be counted   
 heart, not of the flesh only. “\* But,’ says as a circumcised person ?” 27.) I pre-   
 the replier, ‘circumcision is a great fact.’ fer to regard this verse not as a conti-   
 «I confess it,’ rejoins the Apostle, ‘but nuation of the question, but as a separate   
 WHEN? When a man has that which is emphatic assertion, and as leading the way   
 inward in the heart” And see here the to the next verse. the uncircumci-   
 Apostle’s wisdom, how fittingly he has sion which is by nature] i.e. ‘he, who