22 ROMANS. IL. 28, 29:   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 judge thee, who through the letter   
 and cireumceision art.a transgressor thee, who by the letter and   
 ’ 280 For he is not a cireumeision dost trans-   
 of Jew, the Jaw. is one outwardly; nei- gress the law? 28 For he   
 is not a Jew, which is one   
 Rev. if. . 5 a : , outwardly ; neither is that   
 . ther is that circumcision, which is eircuncision, which ts out-   
 . outward in the flesh: °%but he} |ward a in the flesh: is one   
 11 Pet, is a Jew, ‘which is one inwardly ; lls 3   
 \eision is that and the heart,   
 & Phil, 8. and ‘circumcision is of the heart, in the spirit, and not in the   
 Col. .¢ lin the spirit, not in the letter ;| setter; whose praise is not   
 m 1 Cor. 5. ™ whose praise is not of men, but of | of men, but of God.   
 2 Cor. 1 IID.) What advantage   
 1 Thess, 4. God. then hath the Jew? or what   
 HI. ! What then is the advantage profit is there of cireum-   
 of the Jew? or what is the benefit cision ? ¥ every way:   
 of circumcision? \* Much every way : | chiefly, that unto   
 first indeed that \*they were entrusted them were committed the   
   
 wing   
 remains in his natural state of nneircum- nor properly the Holy Spirit, but the   
 cision’ if it fulfil the law] Such spirit, as opposed to the letter, of the   
 is the supposition—that an uncircumcised Jewish law and of all God’s revelation of   
 man could fully act up to the (moral) re- Himself. whose praise] viz. of the   
 quirements of the law. judge, i.e. ‘rise true Jew: the cireumcision of the heart, as   
 up in judgment against,’ judge indirectly belonging to him, is subordinate.—The   
 by his example. Sce Matt. xii. 41, 42, praise of such a character, (for praise it   
 where the more definite word ‘condemn’ must be,) can only come from Him who   
 is used in a sense precisely sees in secret (Matt. vi. 6), and can dis-   
 through is here used of the state in which cern the heart. III. 1—20.] Taxine   
 the man is when he does the act, regarded INTO ALL FAIR ACCOUNT THE REAL AD-   
 as the medium throngh which the act is VANTAGES OF THE JEWS, THESE CANNOT,   
 done. The “by” of the A. V. gives too BY THE TESTIMONY OF SCRIPTURE ITSELF   
 much the idea of the state being the in- CONCERNING THEM, EXEMPT THEM FROM   
 strument, by means of which. 29.] THIS NCE OF GUILTINESS BEFORE   
 inwardly or in secret, as a quilification GoD, IN WHICH ALL FLESH ARE IN-   
 of the Jez, is parallel with of the heart as VOLVED. 1—4.] The circumcised   
 a qualification of ecirexmcision: both de- Jew did unqnestionably possess great ad-   
 signating the inner and spiritual reality, vantages, which were not annulled by the   
 of which the name of Jew and the carnal rebellion of some. 1.) then, i.e. see-   
 eireumcision are only the signs.—“ Cir- ing that things are so. If true Judaism   
 cumcision of the heart” is no new expres- and true circumcision be merely spiritual,   
 sion:—we have it virtually in Deut. x. what is the profit external Judaism and   
 16; Jer. iv. 4: see also vii. 51. ceremonial eirenmeision ? advantage]   
 in the spirit, not in the letter] Not profit, pre-eminence. It is best to take   
 merely ‘spiritually, not externally ? nor the question, not as coming from an ob-   
 does the word “spirit” allude to the Jector, which supposition has obscured   
 necessitating canse of circumcision (the several parts of this Epistle, as asked   
 uncleanness of the inner man):—nor signify by the Apostle himself, anticipating the   
 the material ; nor the rule ; but the thoughts of his reader. 2.) The words,   
 power or element, wherewith that inner much every way, answer the first   
 sphere of being is filled,—in being used as of ver. 1, but take no account of the   
 in Acts xvii. 28, of in which any thing second, as it is virtually included in the   
 lives and moves,—comp. “joy in the Holy first. Nor ean it be properly regarded as   
 Ghost,” ch. 17,—\* love in the spirit,” answered in ch. iv. ff. (see   
 Col. i. 8,—‘‘fo serve in newness of spirit,” every way] i.e. in all departments of   
 ch, vii. 6,—“‘to be tx the ch. viii. the spiritual life. first indeed] The   
 So that the spirit Aere is not man’s spirit, Apostle begins as if intending to instance