

## Romans 2:25-29

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2:25 circumcision verily profiteth, if thou keep the law

Paul addresses the subject of "covenantal arrogance" - the idea some Jews had that they were righteous before God simply because they were Jews. Paul makes it clear that possessing the Torah is only advantageous for Jews if they are following it. Paul uses the concept of "boasting" in the Torah, and teaches that Jews have nothing to "boast" about.

2:25 thy circumcision is made uncircumcision

This verse (as with any in Scripture) does not stand alone. Some might take this to mean that as the Jews violate Torah (including rejecting Messiah) that God is done with them as His chosen people. Paul makes it extremely clear in chapters 9-11 of this letter, that this is not the case. Such Jews remain God's chosen, but now are not fulfilling the role they were given; "For they are not all Israel, which are of Israel." (9:6).

2:27 shall not uncircumcision ... judge thee

This does not mean gentiles will sit with God in judgment of Jews one day. Rather, the obedience of righteous gentiles will serve as witness (along with Torah) against Jews who violate Torah.

2:29 But he is a Jew, which is one inwardly

Unfortunately, this verse is often used out of context by some people to show that believers are all "spiritual Jews" and God no longer distinguishes between Jew and gentile in any way. The context however is quite plain - Paul is "talking TO Jews" here - not to gentiles. The verse comes at the end of several, showing that being a Jew outwardly means nothing to God. He demanded circumcision of their hearts (being "born again") since their beginnings with Abraham.

This is the same lesson Yeshua taught in John, chapter 3. Recall that He chastised Nicodemus for not knowing that he had to be born again. As a "teacher of Israel," Nicodemus should have known that Moses himself taught this

2:29 - in the spirit, and not in the letter

This does not mean that one no longer has to follow the commandments of Torah. They are all still valid (Matthew 5:17-21, Romans 3:31). Following in the spirit means performing the commandments in faith as part of a proper relationship to the One true God. This means not only keeping the Torah's minimal requirements, but going beyond them, as Yeshua taught in Matthew, chapters 5-7.