

# Circumcision

Circumcision has been a controversial topic since the beginnings of the Renewed (New) Covenant. It is a topic that contains much blessing if it is properly understood. It is a topic that can bring bondage and loss of salvation if it is misapplied. It is up to us as believers to dig deeper into the scriptures to see what the Spirit of God desires us to know.

KJV 2 Timothy 2:15 **Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.**

**The controversy concerning circumcision comes mainly from misunderstanding the writings of Paul. To understand Paul's writings, we must understand what Paul understood.**

KJV Deuteronomy 4:1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

**2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it**, that ye may keep the commandments of the LORD your God which I command you.

KJV Deuteronomy 12:32 What thing soever I command you, observe to do it: **thou shalt not add thereto, nor diminish from it.**

**Paul understood that the holy commandments of God, the scriptures, could never be changed. They could never be added to or taken away from. Paul's writings never added to God's instructions nor did they take anything away from it. Paul's writings were given to help explain how we are to apply God's commandments in our Renewed (New) Covenant walk. Our Messiah Yeshua again makes this very clear.**

KJV Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

**18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

**19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven:** but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

**Yeshua gives us the truth concerning dispensational teaching. Yeshua leaves us no doubt as to the time period of the validity of the Torah. He makes it clear that every minute detail is completely valid, that nothing has passed away or will pass away until heaven and earth pass away. Yeshua**

also gives us a warning. If we refuse to keep any of God's commandments and teach that any of them are no longer to be followed, we will be counted least in His kingdom. Unfortunately many in our midst will fall into this category because of tenaciously holding on to a wrong understanding of what Paul has written or what they have been taught in the past . Without a proper foundational understanding of the Older Testament first, Paul's writings are almost impossible to understand.

Peter gives us even a stronger warning concerning study of the scriptures in light of Paul's writings.

KJV 2 Peter 3:15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which **they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.**

**We must be very careful that we do not twist what Paul is saying to line up with our pre-conceived understandings. The Holy Spirit warns us through Peter that if we do, it will destroy us. We must heed this warning. The assembly of Believers (the Church) has been taught a lot of twisted doctrine for the last two thousand years. We have been taught that we should start our Renewed Covenant walk by first studying the writings of Paul to know who we are in Christ Jesus. Then we should read the Gospels and then the other Renewed Testament writings, and then finally, when we are confident in who we are in Christ, then we can read the Older Covenant writings for their historical significance. This is a very wrong and dangerous teaching. This is completely backwards. We must remember that the early believers did not have a New Testament. Their Bible for almost 100 years was only what is called "The Old Testament". This was the Bible that Paul preached from. This is the Holy Scriptures that Paul told Timothy to continue in.**

KJV 2 Timothy 3:13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that **from a child** thou hast known the **holy scriptures**, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 **All scripture** *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 **That the man of God may be perfect**, throughly furnished unto all good works.

**The scriptures that Timothy had known from a child and the only scriptures that were available when Paul wrote this were the writings of the Older Testament. A proper understanding of the writings of the Older Testament is vital for the man of God to be mature and thoroughly furnished unto all good works. If we do not have this understanding, according to Peter, we are considered by God as “unlearned and unstable”.**

**New believers should start by reading God’s book from the beginning. The Bible as we have it today is laid out almost perfectly. Believers should start by reading the Torah (the first 5 books which God gave us through Moses), then go on to the other writings of the older Testament along with the teachings of Yeshua in the Gospels to help us understand the fullness of them. Next believers should read the book of Acts to see exactly how the Apostles and early believers applied the Scriptures, especially the Torah, to their Renewed Covenant walk. Believers should then read the writings of James, the leader of the Believers at Jerusalem, then the writings of Peter and John’s epistles. Finally, with a good foundational understanding of the other Scriptures, we should read Paul’s writings very carefully, constantly comparing his commentary to the context of his almost constant quotes from the Torah. If we study Paul’s writings in this fashion, we will finally get a clear understanding of what he was trying to convey. Most of his writings were answers to problematic questions that we did not get to hear. Paul’s writings agree totally with God’s original instructions in His Torah. Paul’s writings have more to do with the timing of application in the lives of those not raised in Torah.**

**The modern Body of Believers has drifted far from God’s original teachings and instructions. Gradually God is bringing us back to His truth as He gave it to us in the beginning. Sometimes it is hard to let go of wrong understandings but the rewards are priceless.**

**As we study the scriptures we will see that circumcision of the heart is not optional, it is required. Circumcision of the flesh is a little harder to understand. Let us first look at when God gave us circumcision in the flesh.**

KJV Genesis 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an **everlasting covenant**, to be a God unto thee, and to thy seed after thee.

8 **And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.**

9 And God said unto Abraham, **Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.**

10 **This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.**

11 And ye shall circumcise the flesh of your foreskin; and it shall be a **token** of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and **my covenant shall be in your flesh for an everlasting covenant.**

**It is very clear here that God gave us circumcision in the flesh as an eternal covenant. The reward associated with obedience to this commandment is eternal possession of the land here called “Canaan”, and later named “Israel” by God, after His covenant people. Most people do not understand the significance of this land to God. This is most likely where He planted the garden in the beginning, the very center of the earth. This is the place that the prophets tell us He is calling us back to, where He reunites all His people when He returns. He gives us a clue as to His feelings towards the Land in Deuteronomy.**

KJV Deuteronomy 11:10 For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

**The question that we tend to struggle with is: How is this significant to me? If I am not a physical descendant of Abraham but I am in covenant with God through the blood of Yeshua, am I still considered Abraham’s seed? Paul gives us the answer.**

NKJ Galatians 3:26 For you are all sons of God through faith in Christ Jesus.

27 For as many of you as were baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

29 And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.

**Later, Abraham's seed became known as the nation of Israel. Israel was given further instructions as we were being delivered from Egypt.**

KJV Exodus 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

43 And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

**47 All the congregation of Israel shall keep it.**

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for **no uncircumcised person shall eat thereof.**

**49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.**

**Passover was not optional. All Israel was commanded to keep it. No uncircumcised person could eat it. It is very clear from this passage that circumcision in the flesh was not optional for any of Israel. God has never had 2 different sets of laws for two different groups of people. Since the birth of Israel, God has had only one people. He calls His covenant people "Israel". Israel is made up of physical descendants of Abraham comprised of the 12 tribes as well as the strangers who want to be in covenant with God.\* As Israel was leaving Egypt, this was called the mixed multitude. After leaving Egypt, God brought us to Mt. Sinai to give us further instruction and to reiterate the commandment of circumcision. Here again God gives us a second witness as to the proper timing to circumcise our sons.**

KJV Leviticus 12:1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the **eighth day** the flesh of his foreskin shall be circumcised.

**So that we will have no doubt, God again makes it clear that all of His teaching and instructions are to apply to all Israel, whether you were native born or a stranger grafted in (Romans 11).**

**\* For a more thorough look at who God considers Israel, see appendix 1**  
KJV Deuteronomy 31: 10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When **all Israel** is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.  
12 Gather the people together, men, and women, and children, **and thy stranger that is within thy gates**, that they may hear, and that they may learn, and fear the LORD your God, and **observe to do all the words of this law:**

**Even as women and children are not exempt from obedience to all of God's instructions, the stranger in the midst of Israel is not exempt either. God has one Torah for "One New Man" (Eph. 2:15).**

KJV Joshua 5:1 And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

2 At that time the LORD said unto Joshua, Make thee sharp knives, and **circumcise again the children of Israel the second time.**

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, **because they obeyed not the voice of the LORD:** unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, *them* Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, **This day have I rolled away the reproach of Egypt from off you.** Wherefore the name of the place is called Gilgal unto this day. (See Gal 2:15)

**Abraham had been walking in covenant with God for between 13 and 26 years when God gave him circumcision. Circumcision was an act of obedience on Abraham's part. It was a token in his flesh that reflected the condition of his heart. Circumcision of our children is an act of obedience on our part. Our children have no say in the matter at eight days old. Refusing to circumcise their children in the wilderness was a sign of the condition of the hearts of the majority of the people that came out of Egypt. This was not the children's fault. As a result of disobedient hearts, the majority of Israelites died in the wilderness and did not get to inherit the promised land. The children of Israel were given the opportunity to obey upon entering the land. Notice that it is not stated that this act brought them into covenant with God. They were already in covenant with God. This act, like Abraham's, was an act of obedience that reflected the condition of their hearts. The result of their obedience was the reproach of Egypt being removed from them. The reproach of Egypt was the result of their parents' disobedience. Egypt is a symbol of disobedience. Notice also that again God ties circumcision in the flesh to inheriting the land of Israel.**

**We have examined the foundation for circumcision; now let us look at it in the writings of the Renewed Covenant.**

KJV John 7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

**Here Yeshua tells us that circumcision did not originate with Moses in the Torah but that it preceded Moses. It was given to father Abraham and practiced by Isaac and Jacob, later named Israel. It was practiced by Israel as a people in Egypt until God delivered them through Moses. As God was delivering Israel, He made it clear that the mixed multitude were required to be circumcised as well. Circumcision was to be done to their children on the eighth day. Yeshua agrees here that circumcision on the eighth day is to be observed even if it falls on Shabbat. If it was avoided on the Sabbath, the Torah of God given through Moses would be broken. This seemed to be a very important commandment to Yeshua who, after all, was God in the flesh, the author of circumcision.**

**At the beginning of the Renewed Covenant God was doing a previously prophesied (Joel 2:28-29) new thing among the gentiles who believed. When Peter was sent to the house of Cornelius after receiving his vision of the sheet being let down from heaven, God filled Cornelius and his household with His Spirit before Cornelius was baptized or circumcised (Acts 10:1- 48). God was making it clear again that these acts were not**

**required to initially enter covenant with God or to be filled with His Spirit. Before this, a gentile who wanted to enter covenant with God was instructed in God's Torah by the leaders of Israel for at least two years, circumcised and then baptized into God's covenant people, Israel. I think that God was trying to point out that this was never what He required. Salvation was always obtained by first believing in God and all that He has instructed and then obeying those instructions. This is called being saved by faith. Unfortunately not all the believing Jews understood this.**

KJV Acts 15:1 And certain men which came down from Judaea taught the brethren, *and said*, **Except ye be circumcised after the manner of Moses, ye cannot be saved.**

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But **there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.**

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, **purifying their hearts by faith.**

10 Now therefore why tempt ye God, to **put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?**

11 But we believe that through the grace of the Lord Jesus Christ **we shall be saved, even as they.**

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 **For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.**

**This yoke that the believing Pharisees were trying to put on the necks of the believing gentiles was not the yoke of God's Torah, it was the yoke of rabbinic traditions called the Oral Law. Peter points out that the circumcised Jews will be saved the same way as the uncircumcised believing gentiles. We are all saved by faith. The four things that the gentiles were required to do, or better, do no longer, were all things done in worship to their former pagan gods. What James was telling them was that they were required to repent. This was the message of John the Baptist (Matt 3:1-2), Yeshua (Matt 4:17), the twelve apostles being sent out (Mark 6:7-12), and Peter at the day of Pentecost (Acts 2:37,38). Notice that it appears at first glance that James did not give them instructions on what they were to do. Yet as we look at verse 21 above we can see with a closer look that he really did. What we call the Old Testament today was the only Bible that the early Believers had. The scriptures in their day were hand written on scrolls. It took a whole year just to write out the Torah by hand. The Prophets and the other Writings were written on other scrolls. Needless to say, very few people had their own copy of the scriptures. The place to hear the scriptures read was the synagogue on Shabbat. James was instructing the new believers to go and hear the scriptures every Sabbath so that you can learn what you have been made a partaker of. God's Torah, His teaching and instructions, is the standard that every believer is expected to live by, as we have seen in our study.**

KJV Philippians 3:1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and **have no confidence in the flesh.**

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, **blameless.**

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, **but that which is through the faith of Christ, the righteousness which is of God by faith:**

**Paul is speaking of the same faith that Abraham had. Abraham did not have confidence in the fact that his flesh was circumcised. He had confidence that God was faithful. Abraham believed God. Abraham had faith in God.**

KJV Romans 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For **if Abraham were justified by works, he hath *whereof* to glory; but not before God.**

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now **to him that worketh is the reward not reckoned of grace, but of debt.**

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that **faith was reckoned to Abraham for righteousness.**

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 **And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet being uncircumcised*:** that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had being yet uncircumcised*.

13 For the promise, that he should be the heir of the world, *was not* to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

**Paul makes it clear here that Abraham was saved by faith but he does not explain what faith is comprised of.**

## What exactly is faith?

KJV James 2:14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so **faith, if it hath not works, is dead, being alone.**

18 Yea, **a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.**

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 **Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?**

22 Seest thou how faith wrought with his works, and **by works was faith made perfect?**

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that **by works a man is justified, and not by faith only.**

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 **For as the body without the spirit is dead, so faith without works is dead also.**

**James, unlike Paul, explains the essence of faith. If Abraham had refused to offer up Isaac, Abraham's faith would have become dead. Obedience to God, whether by direct communication from His Spirit or from God's written instructions contained in His Torah is an integral part of faith. If we refuse to obey, our faith becomes dead.**

KJV Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for **by the law is the knowledge of sin.**

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 **Do we then make void the law through faith? God forbid: yea, we establish the law.**

**Walking in obedience to God's Torah is not what brings us into covenant with Him. It was never designed for that. We come into covenant with God through faith in the shed blood of Messiah Yeshua, by making Him our Lord and Master. We establish the Torah through faith because obedience to God's teaching and instructions by His Spirit is part of faith. This is a natural result of being born of His Spirit (Ezek 36:26, 27). If we do not have a desire to obey God's Torah, we need to check and see what spirit we are really of.**

KJV Romans 7:7 What shall we say then? *Is the law sin?* God forbid. Nay, I had not known sin, but by the law:

KJV 1 John 3: 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

**Paul again points out that the Torah is our gauge to know what sin is. John makes it very clear that to violate the Torah is sin.**

NKJ Galatians 2:11 Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed;

12 for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.

**The act of Peter withdrawing from the Gentiles was based on rabbinic oral tradition, not based on God's Torah.**

13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.

14 But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before *them* all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?"

**Peter, a Jew, living as the Gentiles does not mean that he was disobeying any of God's Torah. It means that he was abandoning rabbinic traditions. By setting the example that he did, when the men came from James, he was teaching the Gentiles that rabbinic tradition was more important than God's written Torah. This is not true and why Paul rebuked him.**

15 "We *who are* Jews by nature, and not **sinners of the Gentiles**,  
16 "knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

17 "But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* Christ therefore a minister of sin? Certainly not!

**By calling the gentiles "sinners" here, Paul is telling us that they do not follow all of the Torah. He is not telling us here that this is a good thing or a bad thing. He is just stating it as a fact. He goes on to say that if while we are seeking justification by faith, we are found to be "sinners", or better, "violators of Torah", it is not Yeshua who is promoting this. Yeshua always promoted obedience to all of God's commandments in the Torah. We must understand that Paul is dealing with two different principles here: traditions of the rabbis and the Torah of God.**

KJV Romans 6:1 What shall we say then? **Shall we continue in sin, that grace may abound?**

**2 God forbid.** How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

**13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.**

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? **shall we sin, because we are not under the law, but under grace? God forbid.**

16 Know ye not, that **to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?**

**Paul here points out that if we continue to serve sin, if we continue to violate the Torah after we have been raised with Messiah, we will die unrighteous. We will be eternally lost. On the other hand, after being raised with Messiah, if we obey God's teachings and instructions, God's Torah, we will be declared "righteous". This is because obedience is a crucial part of faith.**

KJV Galatians 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

**Titus knew that circumcision was not required to enter covenant with God. He also knew that if he were to be circumcised before he was ready or to try to obtain righteousness by it then Messiah would profit him nothing. He would actually loose what he had obtained by faith because he would no longer be in faith. Whatever is not of faith is sin (Rom 14:23).**

KJV Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

**3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.**

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

**The yoke of bondage that Paul speaks of, here again, is the yoke of rabbinic tradition. If you are circumcised because of rabbinic tradition, Messiah profits you nothing. If you are circumcised to be justified by obedience to the Torah, Messiah profits you nothing. As we have seen, we can only be justified by faith. Paul did not teach circumcision in the flesh. He didn't have to. The non Jew would learn about this at the synagogue on Shabbat. Paul preached the Good News of the Messiah and His ultimate sacrifice that was not being taught at the synagogue. Paul also came against the false teachings that ignorant men propagated. Circumcision in the flesh is the last commandment that a man who was not circumcised on the eighth day should keep. Circumcision commits us to keep the whole law. If we are to be a debtor to keep the whole Torah, we had better know the whole Torah. This is not a bad thing. We can do this by God's Spirit in us (Ezek 36:26-27). We first must understand the whole Torah. This comes by study and meditation.**

NKJ Joshua 1:7 "Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go.

8 "This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

**Obviously it is a good thing to keep the whole law. It brings prosperity and good success. Paul is telling us that if you are not ready to keep the whole law, if you do not know the whole Torah, do not become circumcised. By becoming circumcised, you are obligating yourself to keep the whole Torah. This is a bad thing if you do not know the whole Torah because violating it will then bring a curse. This is a good thing if you are mature**

**enough in your understanding because it will bring prosperity and good success.**

KJV Galatians 6:12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

KJV 2 Corinthians 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

**Paul is emphasizing the condition of the heart here. When we enter covenant with God through faith in the sacrifice of Yeshua, when we totally submit to Him as our Master, we literally are created anew spiritually. Our hearts become circumcised. Circumcision in the flesh or the keeping of the other commandments without a circumcised heart profits us nothing.**

KJV Romans 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.

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

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.

**Paul makes it clear that there is profit in circumcision if you keep the Torah. If you are circumcised and do not keep the Torah, it is as if you were not circumcised at all to God.**

**Some people do not realize that circumcision of the heart was not just commanded in the Renewed Covenant; it is not just a Renewed covenant principle. God has always expected this of His covenant people.**

KJV Deuteronomy 10:11 And the LORD said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens *is* the LORD'S thy God, the earth *also*, with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 **Circumcise therefore the foreskin of your heart**, and be no more stiffnecked.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

### **Jeremiah calls Israel back to this command.**

KJV Jeremiah 4:1 If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

3 For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4 **Circumcise yourselves to the LORD, and take away the foreskins of your heart**, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

**God here tells us that when we return to Him, when we obey His voice according to all He commands, whether written or spoken, then He will bring us back to His land and He will circumcise our hearts.**

KJV Deuteronomy 30:1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

**We must be ready to return to His land when He calls us. Circumcision in the flesh, when we are matured in our understanding of His Torah and in His timing, is part of this preparation.**

KJV Ezekiel 36:23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And **I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.**

**The purpose of the circumcised heart, the infilling of His Holy Spirit, is to empower us to keep His Torah. This includes all of his commandments. This would ultimately include circumcision in the flesh as a sign of our circumcised hearts.**

KJV 1 Corinthians 7:18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, **but the keeping of the commandments of God.**

20 Let every man abide in the same calling wherein he was called.

**Circumcision is obviously one of the commandments of God. It is the last commandment that an uncircumcised male should observe. By being circumcised you are committing to keep the whole Torah. If you do not know the whole Torah, how can you keep it? You are to remain in the condition that you were called in until the Master calls you to a higher level.**

KJV Acts 16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

**Timothy had obviously matured to a point that he was ready to receive circumcision in the flesh. With circumcision came privilege. Timothy would have been able to accompany Paul as Paul went to God's temple to worship as God had instructed. Titus would not have been able to until he was ready to be circumcised.**

KJV Romans 3:1 What advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

**All of the vessels that God chose to write down His teachings and instructions were circumcised in the heart and in the flesh. They were obedient in Spirit and in truth. They were given to us as examples. They are part of our foundation.**

NKJ Ephesians 2:19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,

20 having been built on the foundation of the **apostles and prophets**, Jesus Christ Himself being the chief *cornerstone*,

21 in whom the whole building, being joined together, grows into a holy temple in the Lord,

22 in whom you also are being built together for a dwelling place of God in the Spirit.

**The apostles and prophets, the foundation of the Renewed Covenant Believers, were all circumcised in the flesh, including Yeshua. Circumcision is a Holy Spirit inspired commandment of God and all of our foundational examples were circumcised. We can see the relevance of circumcision in the past and in the present, but what about the future?**

KJV Isaiah 56:1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and **choose *the things* that please me, and take hold of my covenant;**

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and **taketh hold of my covenant;**

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

**We know from our study that a stranger taking hold of God's covenant would include not only circumcision of the heart but also the eternal covenant of circumcision of the flesh after a proper understanding of its purpose. Circumcision of the flesh, as well as the keeping of the rest of God's commandments shows our love for our Father and His ways (1 John 5:3). This pleases Him greatly.**

**Ezekiel leaves no doubt whatsoever.**

KJV Ezekiel 44:1 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into my sanctuary* strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

9 Thus saith the Lord GOD; **No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.**

**The question is not “do I have to be circumcised to be saved?” The real questions we need to ask is “How close can I get to God in worship? How can I please Him more?”**

**In the future millennial kingdom there will be two different groups of people who were not circumcised on the eighth day. Which group do you want yourself and your children to be part of?**

NKJ Isaiah 60:1 Arise, shine; For your light has come! And the glory of the LORD is risen upon you.

2 For behold, the darkness shall cover the earth, And deep darkness the people; But the LORD will arise over you, And His glory will be seen upon you.

3 The Gentiles shall come to your light, And kings to the brightness of your rising.

10 " The sons of foreigners shall build up your walls, And their kings shall minister to you; For in My wrath I struck you, But in My favor I have had mercy on you.

11 Therefore your gates shall be open continually; They shall not be shut day or night, That *men* may bring to you the wealth of the Gentiles, And their kings in procession.

12 For the nation and kingdom which will not serve you shall perish, And *those* nations shall be utterly ruined.

13 "The glory of Lebanon shall come to you, The cypress, the pine, and the box tree together, To beautify the place of My sanctuary; And I will make the place of My feet glorious.

14 Also the sons of those who afflicted you Shall come bowing to you, And all those who despised you shall fall prostrate at the soles of your feet; And they shall call you The City of the LORD, Zion of the Holy One of Israel.

15 " Whereas you have been forsaken and hated, So that no one went through *you*, I will make you an eternal excellence, A joy of many generations.

16 You shall drink the milk of the Gentiles, And milk the breast of kings; You shall know that I, the LORD, *am* your Savior And your Redeemer, the Mighty One of Jacob.

61:4 And they shall rebuild the old ruins, They shall raise up the former desolations, And they shall repair the ruined cities, The desolations of many generations.

**5 Strangers shall stand and feed your flocks, And the sons of the foreigner *Shall be* your plowmen and your vinedressers.**

**6 But you shall be named the priests of the LORD, They shall call you the servants of our God. You shall eat the riches of the Gentiles, And in their glory you shall boast.**

7 Instead of your shame *you shall have double honor*, And *instead of confusion* they shall rejoice in their portion. Therefore in their land they shall possess double; Everlasting joy shall be theirs.

8 "For I, the LORD, love justice; I hate robbery for burnt offering; I will direct their work in truth, And will make with them an everlasting covenant.

9 Their descendants shall be known among the Gentiles, And their offspring among the people. All who see them shall acknowledge them, That they *are* the posterity *whom* the LORD has blessed."

10 I will greatly rejoice in the LORD, My soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, As a bridegroom decks *himself* with ornaments, And as a bride adorns *herself* with her jewels.

11 For as the earth brings forth its bud, As the garden causes the things that are sown in it to spring forth, So the Lord GOD will cause righteousness and praise to spring forth before all the nations.

**This is the first group. Let's look at the second group.**

NKJ Ezekiel 47:21 " Thus you shall divide this land among yourselves according to the tribes of Israel.

22 "It shall be that you will divide it by lot as an inheritance for yourselves, and for the strangers who dwell among you and who bear children among you. They shall be to you as native-born among the children of Israel; they shall have an inheritance with you among the tribes of Israel.

23 "And it shall be *that* in whatever tribe the stranger dwells, there you shall give *him* his inheritance," says the Lord GOD.

**Remember that physical circumcision was always tied to inheriting the land of Israel. Both of these groups are blessed by God. The first group gets to come up to worship God at the place that He chose to place His name. The second group gets to make their home in their inheritance in the heart of God's land.**

**Our present life on this earth is a test. Will we choose the ways of God? If we refuse to follow fully all the commandments of God, do we have a right to expect God's full and complete blessings for all eternity? If we refuse to be circumcised in the flesh in this present age, can we expect our glorified bodies to be raised circumcised? Remember that Yeshua's glorified body still contained the wounds of His crucifixion. I am sure that His back still had the stripes that paid the price for our healing as well.**

**You as a believing non-Jew have a choice to make. You can be part of the nations and be blessed by God with a double portion or you can be part of**

**God's physical people, His physical priests, and have a part in His land. Physical circumcision has a place in the future. It brings you to a higher level with God. Choose wisely.**

## **Appendix 1**

### **Are You Part of Israel?**

**This is a question that is more important than most people realize. Its' answer will determine how you view the relevance of the majority of God's Word.**

**Since Israel's inception, Israel has always been God's only covenant people. If you wanted to serve and worship the God of Israel, to walk in covenant with Him, you had to become part of Israel. The New Covenant would not change this fact.**

KJV Jeremiah 31:31-33 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

**After king Solomon the nation split into the two houses of Israel and Judah. The New Covenant was promised to these two houses only. The New Covenant was never promised to the gentiles. If you are not a member of one of these two houses, you are not a part of the New Covenant**

**The good news is that if you are a born again believer in Messiah Yeshua (Jesus' name in His native tongue, Hebrew), even if you are not a physical descendant of Father Abraham, now you are his seed (descendant.)**

Galatians 3:29 And if ye *be* *Messiah's*, then are ye Abraham's seed, and heirs according to the promise.

**The apostle Paul tells us in Ephesians 2 that the former gentiles have been made citizens of Israel. The word translated as “commonwealth” literally means citizenship.**

Ephesians 2:11-13,19 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Messiah Yeshua ye who sometimes were far off are made nigh by the blood of Messiah. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

**Notice that “covenants” is plural. The former gentiles are not made partakers of just the New Covenant but all the covenants of Israel. (This includes the covenant of circumcision, not for salvation, but because we have come into covenant with God, having our hearts circumcised, just like father Abraham.)**

**Let's look at what the apostle Peter has to say about the subject in 1Peter 1:**

KJV 1 Peter 1:1, 2:9-10 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia: but ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

**In chapter 1, verse 1, Peter tells us he is talking to the strangers. In chapter 2, verse 10, Peter refers to these strangers as having not been a people but are now the people of God. In other words they were gentiles but now they are made part of Israel. Chapter 2, verse 9 makes this clear when you look at where Peter is quoting from.**

KJV Exodus 19:5-6 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is mine*: and ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

**God is specifically speaking to Israel here. No longer were these strangers considered gentiles. Peter speaks to them as Israel.**

**In Romans 11 Paul gives us a good balanced view of how God sees Israel. If you have your Bible handy, read the whole chapter. He compares Israel to an olive tree made up of natural and wild olive branches.**

KJV Romans 11:1,11,15-22 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, *take heed* lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

**The olive tree is unique in the fact that it dictates what a grafted branch will be, not the other way around. Eventually the grafted branch becomes exactly like the natural branches, one with the tree.**

**God has never had two standards for two different people. As Paul tells us in Ephesians 1:22-23, 2:11-22 We are now one people, whether a natural seed of Abraham or a grafted in one. We are the Body of Messiah, Israel. What we know as the non-Jewish “Church” in the New Testament (which should have been translated “Assembly”) is not separate from Israel, nor does it replace Israel, it is grafted into Israel. The scriptures from Genesis to Revelation are written to Israel, God’s only covenant people. His Word will never pass away, never change, for He will never change. As you read back through the Bible and see God speaking to Israel, realize that He is not just talking to Jews, He is talking to you. It is time for the Body of Messiah to understand that God is calling His people to be one, His people, Israel.**

**Compiled by Daniel Israel Sanders**  
**Tel (918) 693-9588**