

## Circumcision 2

### *(Circumcision of the Heart)*

We are justified by faith in our Master Yahshua. It speaks of a heart circumcision; our heart being totally His — hearing and obeying everything He speaks to us. The more our heart is circumcised, the more we hear what He wants us to do, the more we come into His likeness. Once again, man will come into the image of the Creator — how we were created. That is what circumcision of the heart means. The Holy Spirit does an inward work in the heart — that we walk with Him and desire to be obedient to Him as our Master was obedient *from the heart* (Jn 10:18). He could keep His life or lay it down. He decided to lay it down because he loved the Father. He wanted to do the will of the Father. No one took His life from Him, He gave it of His own accord. This is what Abraham did. He believed God and trusted Him and it was accredited to him as righteousness. He believed God before he trusted Him. In Genesis chapter 12 he believed Him, but in chapter 15, verse 6 he finally trusted Him with his heart. Gen 15:6 — Believed here means *trusted* — he relied absolutely and totally upon His word and *that* was accredited to him as righteousness. So as he walked with our Father his heart was circumcised and then later the day came when he could receive outward circumcision. The outward circumcision did not circumcise his heart. It was a sign of the inward circumcision of the heart. The Holy Spirit circumcised his heart inwardly without human hands. Abraham wore that sign outwardly. The day came when he could wear that sign outwardly. Jn 14:21 is what matters. This is what is important. Gen 17:9-14 — The inside like the outside and the outside like the inside is what counts; having a *heart* that *loves* Him and His commandments.

Ultimately, every man, in surrendering to Yahshua will come to this: surrendering your body to be marked — to have it cut completely. Everything cut away — all the dead works — dead skin — whatever would keep a person from hearing from our Father perfectly must be cut off.

A woman wears an external sign on her head of coming into submission to man and to Messiah and our Father. She willfully submits, capitulates, takes off her head to man. Woman is not *forced* to do this. A man does not have to force her to obey. Just as our Master and our Father do not force us to obey. That is why He allowed man to fall in the beginning. Because He did not want to force him to obey. Our Father wants us to submit of our own free will, because we love Him. Anything other than that is legalism, involuntary servitude (Jn 10:11-18; 1 Pet 5:2). There would be no such thing as a woman, after she is baptized, refusing to wear a headcovering, since, when she stands on the bank at baptism, she willingly submits herself to Him, just as a man willingly submits himself to Him. Anything other than that our Father does not want.

### **The Parable of the Sower**

Mt 13; Pr 1:1-7 — Israel did not understand the parables. Only a few did. They were not trained in the Proverbs. If Israel had been trained in the Proverbs, they would not have had a problem to understand Yahshua, because if you understand the Proverbs, you will understand the parables. He spoke in parables to expose their wicked hearts of not knowing the Proverbs. If they had known them, they would have understood the parables.

Mt 13:19 — This is speaking about the word of the kingdom, not the gospel of grace a person is saved by, but about the kingdom. Right now seeds are being planted every day to lead us to the kingdom. Some people receive that word, and they go into the kingdom; others do not (Pr 1:7; Mt 3:9-13). You will be ever hearing... The prophesy of Isaiah also can come upon us. It is possible that we can fulfill that prophesy in this age also because we are Israel also. Then, it says in the KJV, in verse 15, "...lest that any time they shall see with their eyes and any time turn and I would heal them." It says, "at *any time*," so we might be those who fulfill *this* — that *at any time* they might hear and see and turn and be healed.

Mt 13:16-23 — "Blessed are your eyes..." Then He tells them what it means. Verse 23 — This 100 and 60 and 30 is the measure of the glory revealed to us in the kingdom according to

how we see and how we hear. People here will produce 100 times as much, or 60 or 30 — that is, if it (the word) goes into good soil. If it does not, they will not go into the kingdom because this is the gospel of entering the kingdom. Abraham must have gone on hearing and seeing with his heart (Jn 8:31). Whatever holds us back is what we are not freed from (Acts 13:39).

Mt 13:19 — This is us. If you hear something and do not understand it, the evil one comes and snatches it. Once it is yours, it is yours and it cannot be snatched. We know that by the Old Testament, “the secret things are revealed and they are yours forever” (Dt 29:29).

Mt 13:20 — Sometimes we receive the word with joy, but it has no root and does not last a long time. When trouble or persecution comes, we fall away (Jn 8:31).

Mt 13:22 — The worry of the world, like industry, the deceitfulness of making enough money to live on, chokes it. We have to have industry, but we cannot think only about our work. We have to receive spiritual food.

Mt 13:23 — The man who hears the word, understands it, and produces a crop — the kingdom — 30, 60, 100 times what was sown.

### **The Wheat and the Tares**

Mt 13:24-30 — The parable about the wheat and the tares. Tares (or darnel) are a weed. It looks like wheat while it is growing, but it is not wheat. “Where did these tares, weeds come from? An enemy has done this.” Verse 29 — You cannot really discern perfectly what is wheat and what is weed. Some might look like weed but really be wheat. We have seen those who thought they were wheat turn out to be weed and leave. Our Master is trying to tell us that it would be a horrible thing to uproot a wheat thinking it was a tare. He said to let both grow (verse 30). The more our mind has been opened up by Proverbs, the more we can understand parables.

While growing, the tares look like wheat. When it is full grown there is a distinguishing characteristic about the tare. Then you can distinguish perfectly between the wheat and the tares. When mature, the tares’ ears get long, and the grains get almost black, which distinguishes it from the wheat whose grains are golden. The tares must be removed before the harvest because

if you harvested the tares and the wheat together, then when you grind up the wheat, you would grind up the black grains also. It would make the bread bitter and poisonous. Therefore, you can see that the harvest will come, and in the field are both wheat and tares. But while they are growing you cannot really tell the difference without making a mistake. So do not judge prematurely. Wheat is golden but tares show their true color as they ripen (Jn 8:31; 14:21).

We can see by Mt 13:36 that the disciples needed to know about this. They had to know because they were going to establish edahs everywhere. They really needed to know about the wheat and the tares.

Mt 13:37-40 — We can expect this at the end (Lk 21:16; Mt 24:10). Our Master said this. At the end time, people will start showing their true colors. The black grains start manifesting themselves. The golden grains manifest themselves. You will be able to distinguish between who serves Him and who does not. The wicked will get more wicked and the righteous more righteous. The righteous will shine forth as the sun (Mt 13:43; Rev 12:1). The woman will be clothed with the sun and continue to shine like the sun in the kingdom. He who has ears... (Dan 12:10; Mal 3:18).

This parable tells us so much. We must understand it. It is here for us so that we will not treat each other as tares. We do not suspect that anyone is a tare. We suspect only that all among us are wheat. Otherwise you would go around pulling tares up and it might be wheat and you will cause someone to stumble and maybe find out that *you* were the tare after all. We only judge what is a tare based on the objective word. We know that anyone who causes division is obviously doing an evil work (Tit 3:10-11). But we cannot judge just on subjective reasoning, on what we think or feel, because we might be listening to the evil one. The evil one might be accusing a brother through you. We are to treat one another as wheat.

Some of those who looked like a tare turned out to be golden wheat ripening. And some who looked like wheat turned out to be a tare and left. So we have to be very careful with our judgment until the end of the age. Then the angels will be sent out to gather the wheat. The grains of the tare get blacker and blacker as they mature.

This has everything to do with circumcision. It is essential that everyone must be circumcised. Men wear the outward sign. Women wear the outward sign of submission for man and for Messiah. She wears it for him to prove to the world that Yahshua willingly submitted to His Father. He was not forced to, but He willingly laid down His life, and so woman willingly does the same, wearing the outward sign (Jn 10:18).

The outward sign is essential, but not without inward circumcision. Anyone who is circumcised outwardly without the inward work having been done in his life, that circumcision means nothing because it is not based on anything inward (1 Cor 7:19; Gal 5:2).

### **Circumcision and Moses**

Ex 4 — Our Father appeared to Moses and gave Moses a commission to go to Egypt and deliver His people out of bondage. Before this, Moses had killed a man in Egypt and had to flee to the wilderness. There he married Zipporah (Ex 2:22), and she gave birth to a son and named him Gershon, which means, “I have become an alien in a foreign land.”

The God of Israel had heard their agony in Egypt. He was concerned about them. He remembered His covenant. Our Father wanted them to go to Canaan and drive out His enemies (Gen 15:16), the same way as we are to drive out His enemies in the Edah (Heb 10:13), until there is nothing left to cause you to stumble; then He will come back. (Mt 13:40-43).

Ex 3:10-15 — He revealed his name to Moses and said that the elders would listen to him and He told him what to do. It was a great, awesome task our Father was sending him to do. Moses angered our Father because he said, “I can’t talk very good.” Somehow Moses did not believe (verse 11). Moses could have been a marvelous speaker if he had trusted our Father.

Ex 4:24 — On the way to Egypt, at a lodging place, our Father sought to kill Moses. Even after He had commissioned him to do all these things, on the way there our Father tried to kill him. But Zipporah cut off her son’s foreskin and touched Moses with it and said, “You have been a bridegroom of blood to me.” Then our Father left him alone (verse 26).

Why did our Father try to kill Moses on the way to Egypt?

Holger — If he could not circumcise his own son, how could he lead a whole people.

How do you know if what you say is right? It could be just subjectivity. How do you know it is right? Is it backed up by the word?

Holger — Our Father told Abraham to circumcise all the sons of Israel. But Moses was not obedient to the word. As the leader he had to be the most obedient person.

It is recorded in Gen 17:10-14. Ex 3 and 4 just cover a little bit of an event which has to be brought out in a story — the undertones of Zipporah, her possible resentment of it for some reason. It might have been Zipporah who kept Moses from circumcising his son up until that time. It may have been the most complimentary thing she could have said to him (bridegroom of blood). She may not have meant it that way, but it was true.

Blood means covenant. Moses was under a covenant to circumcise his sons. We know because he was born an Israelite and was not put in the basket until he was three months old. We know he was circumcised because Pharaoh's daughter saw he was and also because we know the Israelites kept the covenant of circumcision in Egypt. We know they kept it because when they were going into Canaan, the children born on the way were not circumcised — the others were. Israel still practiced circumcision. If they had not been, they would have been cut off and not recognized as His people.

### **Inward Circumcision**

El Shaddai appeared to Abraham. Abraham had to be circumcised at 99. If children are in need of circumcision, then certainly adults are. You do not circumcise children without circumcising adults. But we have to understand that we are not circumcised under the law of Moses but according to the faith of Abraham (Gal 3:17; Rom 4:2; Acts 15:1).

Let us talk about what we heard so far. Inevitably there are always a few who think, "I'm a tare." But others think they are wheat and then one day leave and find out they are a tare. I'm saying there are no tares in this room. We are all wheat. When people start coming in there are

going to be many tares. But we just have to let them grow up — unless they are doing an obvious hurt and causing others to stumble.

Ben Nabiy — Our Father wants us to become Israel in every aspect. Circumcision is one of the most important things, if you want to bear 100-fold fruit. If we, *with* revelation and understanding, would submit ourselves to circumcision, then we would outwardly wear the sign of what is being done in our hearts. We do not do that by obligation. It is an everlasting covenant. I see how difficult it must have been for Paul speaking to Jews because their foundation was the law. But our foundation is that we are justified by our faith because we received Yahshua's atoning sacrifice. In the New Covenant our hearts are won totally by the love of our Father so that His desires become our desires.

ha-emeq — You could really see from the story about Zipporah how seriously our Father takes circumcision. You saw how merciful our Father had been to Moses when He was speaking to him from the burning bush. Moses had all these doubts and questions, and our Father so gently said, "I'm going to be with you. I'm sending you." Then just a few paragraphs later, our Father tried to *kill* him. To me, it reminded me about what Ben Nabiy was saying about justification. Moses' relationship with our Father was based on our Father speaking to him then. He could not have gone on without circumcision. He could not have gone on to Egypt. Then when he took it on to go, and said OK, I'm going (like coming into Yahshua), *then* it got strict. He could not just walk in there in a light way. He had to walk the way our Father had commanded him. He was accountable. It was so serious that our Father tried to kill him.

When Zipporah saw how serious it was she *quickly* got the knife out and did it.

ha-emeq — It must have been the woman. She could have been the hindrance to circumcising their son.

If you are inwardly circumcised you are going to bear the mark of it. It signifies that you *are* circumcised of the heart. That is what a sign is. It is a mark. People say, "I believe," but they do not want to be baptized. Abraham believed in chapter 12 but it was not until the 15<sup>th</sup> chapter that he believed unto justification into the Holy City. What would have happened to Abraham if he died between chapter 12 and 15. Where would he have gone? The same place as righteous Lot — the nations. Lot never did come into the circumcision of Abraham. We know Abraham *began* the Holy City (Rev 21:12).

After 40 years of deprogramming in the wilderness, the last thing Moses had had a snake in it.

Something he failed to do was to circumcise his own son. A father would be cut off and killed if he would not circumcise his son. (It was like his own circumcision in a way because a parent has to be circumcised first to be able to circumcise their child.)

Rom 4:10-12 — Faith was reckoned to Abraham as righteousness while he was uncircumcised, and *then* he received the sign. Justification is first — when we believe (trust) Him. Then we wear the outward sign of what happened in our heart.

Paul never said you should not be externally circumcised. He said not to receive outward circumcision from the Judaizers. He would never have undone the commandments, because it is an everlasting covenant from generation to generation. (Gen 17). It is forever. It depicts the 8<sup>th</sup> day. Everything will be cut away on the 8<sup>th</sup> day. Blood still coagulates best on the 8<sup>th</sup> day. It did not stop doing this when Yahshua came.

Meshullem — For 6 days we surrender to let Him do it of our own free will, and if we do, on the 7<sup>th</sup> day we can be with Him. If we do not do it on the 6<sup>th</sup> day, He will do it on the 7<sup>th</sup> day. But in the 8<sup>th</sup> day it will be done. Circumcision is a sign of what our Father wants to do: cut off all flesh.

When Abraham came into self-judgment he was circumcised, when he grew up.

Ben Chesed — I am thankful for Yahshua. Before, we had nothing to do with Israel, but now we have the possibility to receive the same blessing of Abraham if we have the same faith. I believe we are the seed of Abraham. I desire to keep this covenant with our Father. I am thankful that I can receive the promise that our Father made to Abraham.

Haggai — One thing with Moshe is he had a problem to receive the word. He did not really believe our Father. Also he did not receive the word so he could not bring the word to Pharaoh until he did. It is important to see that the word is what saves us. Jms 1:20 — to receive the implanted word which is able to save our souls. Circumcision and the word go together because the word cuts our hearts. It says the righteous will be shining like the sun. But the tares are black. When Yahshua came, it was black. Our Master came when people did not receive the word. He was the word, the light. When we receive the word (the parable of the sower is about receiving the word), then the grains are gold. And it says the

righteous will shine forth in the kingdom of our Father, like the sun (Mt 13:43; Rev 12:1; Dan 12:2-3). The more and more we receive the word, the more and more we will be a light. The more our heart is circumcised, the more we will be a light because it will yield 30 times more than what we receive — at least. We will shine more and more and we will bring forth at least 30 times more than what we receive. Moshe, when our Father spoke to him, was radiant because he received the word. [I was thinking that's why it is so nice to talk because when you talk, someone brings the word to you and you shine.] Yahshua was the word. When we receive the word we shine, like in Rev 12:1. In circumcision of the heart, the first cut is when we receive the word of faith. Then the work goes deeper.

Our Father was severe with Moshe because he did not receive the word. Yahshua is the word. When we receive the word we will bring out only the word all the time which is in us. Circumcision is to receive the word in our heart, be objective all the time, not subjective, but have a heart our Father can use (Jn 8:31).