

Circumcision 3

(More on Circumcision)

We are sealed today with the Holy Spirit until the day of redemption. We are saved. We know we are saved because we desire our heart to be circumcised and we want to wear the outward sign. We would question the genuineness of a woman's profession at baptism if she *refused* to then wear a headcovering. We would question the inward work because of the refusal to wear the outward sign.

Rom 1 — It is impossible for us to look at creation without praising the Creator. If you do, it is evil. What He created pours forth speech everyday (Ps 19:1-2). Food makes us do this too; no one can eat without thanks. If we are thankful, the food is blessed. Our Father loves color — like in food — VIVID COLORS. No one has an excuse. When we stand in His presence, no one will be able to justify himself *because of His creation* (Rom 1:18-20 — Amplified Bible; Living Bible).

Rom 10:14 — The gospel cannot be heard without a preacher.

Justified by Faith

When did Abraham believe? At what time? When he left Ur he was not justified — not until Gen 15 when he *trusted*. (The word *believed* there is *trusted*.) Then he was in a covenant relationship with YHWH and trusted Him. If Abraham had died before Gen 15, he would have gone into the nations. This is where Lot is headed, to the nations. Abraham is with our Master in the cloud of witnesses. Abraham since childhood had believed, as in chapter 12, but he had not yet put his trust in Him. The Holy City is made out of those who trusted in Him and made a covenant. The word *believe* in Gen 15 does not mean just believe, it means *trust*. *Believe* is not communicated properly in the Bible. Look in the introduction to the Amplified Bible for an explanation of the word *believe*.¹

¹ “What does the word *believe* mean? Webster defines it: to place credence...apart from personal knowledge; to expect or hope...to be more or less firmly persuaded of the truth of anything, to think or suppose. In that sense most people believe in Christ — that He lived; that He was a perfect Man Who sincerely believed Himself to be the Son

Gen 15:6-21 is actually when Abraham was *justified by faith* (verse 9 and 18 was his baptism). Gen 12:1-3 was a promise and Abram obeyed but was not *justified* by faith (he did not make a covenant). Not until Gen 15:6,18 was he *justified*. Rom 4 — Abraham was justified by faith. Was leaving Ur faith? Was this faith? This great quote (Rom 4:9) came from Gen 15:6,9,10,18.

Do you obey people you do not believe? When Abraham left Ur, did he not believe? In James it says that the demons believe and shudder (Jms 2:19). Is this the definition of believe — as, adhere to, etc.? There are two different meanings. Abraham believed in Gen 12:1-4, but then he trusted in Gen 15:6, proven by verse 18. Rahab believed (Jos 2:8-12) because she had heard about the God of Israel in Egypt, *but she not only* believed but *trusted* when she put out the TIKVAH (Jos 2:17; 6:17,22,25). Abraham had heard about our God from his father but had never put his whole trust in Him or relied on Him as in Gen 15:6,18. Did Paul *believe* or *trust* on the Damascus road? Was he *justified*? He was justified when he received the sent one (Ananias). Ananias told him to get up and be baptized. We must see the importance of this, lest we be deceived someday (Acts 22:16).

As when they leaned on the sacrifice with all their weight, when you lean on someone you totally trust them. When Abraham leaned on him (trusted) he knew He would do it (that He was El Shaddai). Circumcision showed he would wear his trust outwardly also — an outward sign (Rom 4:10). How then was righteousness accounted to him? Before or after circumcision? The day will come when people dispute our stand on circumcision. We are justified *before* outward circumcision (Acts 15:1; Gal 5:1-6). You can see what the Judaizers were teaching: that you cannot be justified by faith apart from outward circumcision. But we are not talking about circumcision outwardly to be justified (Acts 15:6-9). Peter says “believe” in verse 7, referring to uncircumcised Gentiles. He gave them the Holy Spirit before circumcision (verses 8-9).

of God, and that He died on the cross to save sinners. But this is by no means the meaning... there is no one English word that adequately conveys the intended meaning... It means ‘to adhere to, cleave to; to trust, to have faith in; to rely on.’” — Publisher’s Foreword, The Amplified Bible, (Grand Rapids: Zondervan, 1983)

Why do you want to be circumcised?

Kepha — answered about the parables, having eyes to see and ears to hear. You can only hear and see from the Father if you are circumcised in your heart.²

To be circumcised you are saying you have come to a place in your walk that you will walk blameless before Him. This is a place of self-judgment. You have no hidden sin in your heart — you are not hiding anything. You have come to a place where you have no hidden sin in your heart.

When El Shaddai appeared to Abraham, He said to walk before Him blameless. Then He told him to circumcise himself and his descendants in Gen 17:1-11. El Shaddai (Gen 17:1) means *God Almighty*, “I am powerful enough to do what I say I will do. I will do what I say I will.” (1 Ths 5:23-24).

Gen 15:1 — There He appeared to Abraham and said I am your shield and your very great reward. Why was it different in Gen 17:1? What was He trying to communicate to Abraham before he was circumcised? YHWH was the covenant name but was not known so as to be understood (Ex 6:3). In Gen 15:7 He said, “I am YHWH...” Now in 17:1 He is referred to as *El Shaddai*. *Shaddai* means mightiness, power, strength, mountain. *El* is Elohim. El Shaddai is power to do what He says, to *perform* His word. We must know Him as El Shaddai before we are circumcised, but *also* now in the New Covenant as YHWH, the covenant Maker (Ex 7:5). YHWH will do it as El Shaddai. 1 Ths 5:23,24 — I will do it — spirit, soul and body. He will perform it.

If our trust is not in Him, circumcision will be a curse to us. If our flesh is not cut off, we will only try to improve it. Without this revelation we cannot be circumcised. He must appear to us as El Shaddai. If you are circumcised as a baby and do not come to this place, laying your hands on one being circumcised, you cannot enter the Kingdom (Mt 7:21; Rom 12:2). They also must know Him as El Shaddai and YHWH the covenant Maker. Circumcision means (Ps 24:4;

² See *Circumcision 2 — Circumcision of the Heart* (891025T)

25:1) you will never lift up your soul to an idol (something useless — false). Your soul (emotions, intellect, or will) is never lifted up to anything false or useless.

Circumcision is a very serious thing to submit yourself to. Unless your heart is inwardly circumcised, you cannot wear the sign. A sign is a symbol, an expressing gesture or a public display — a mark.

Our Father knew Abraham. He knew he would walk blameless. Before we start the race, every man who has been here must come to this place in his heart of walking blameless — his heart turned toward his child.

Our heart is our innermost being. It must be turned toward our children. The land will be cursed without this. This work must have happened in a person for him to be circumcised. The heart is what has to be affected. The heart is the seat of the will; it is the secret purposes, the intent and plans of the heart, the determined purpose of the man. The heart is the secret thoughts; the recesses of the mind. This is what must be circumcised. The inner part of you *must* be turned toward the child so that the child's heart *must* turn toward his father or you will lose your child. If the child is lost, there is evidently sin hidden in the life of that father. Circumcision means your heart laid bare — no hidden secrets. Mal 4:6 — The heart must be turned to the utmost degree. The heart is the seat of passions and affections of man. The seat of a man's passions and affection must be turned toward his children. When you are not diligently disciplining your child (Pr 13:24), your passion and affection for that child is lacking — you actually hate the child (putting him aside for your own desire). You have hidden sin you do not want to give up.

Mal 4:6 — Unless our heart, the seat of our passion, etc., is turned toward our child, then there is never a bonding with the child and we will not be able to produce the male child from our offspring. We will not enter the kingdom, of course. Our land will be cursed.

The heart is the seat of passions and affections and emotions — the innermost being. Love, joy, and grief come from here. Is your heart turned toward your child in the way spoken of here? This is the opposite of spoiling. It is bending his neck upward, upright, in the way he

should go (Gen 18:19) when he is young. It is loving him and turning your affection toward him. If your heart is not turned in this way, you are not ready to bear the sign of circumcision. If you are not won over — your heart won by our Father taking the land in your heart — then you may be justified. But if you are not allowing Him to take your heart, the innermost part of you, you are not ready for circumcision. You may have union, but not communion. It's like a husband and wife —sometimes they have union but not communion. Communion means intimate fellowship (Rev 3:20-21). The Holy Spirit has taken residence in our spirit, but He wants to take the land in our heart, the innermost being. The heart is a place to be conquered.

The heart must be circumcised. If the heart is circumcised, then you can be outwardly circumcised. If your heart is not circumcised, then it is utterly impossible to turn your heart toward your child. If Yahshua is in your heart then you can do this — you can turn your heart toward your child. We are living for the stone kingdom. We must be circumcised of heart — our heart turned toward our children to produce the male child — or Israel will be cursed. We cannot just turn our flesh toward our children, but we must turn our *heart* toward them. What we do must involve the heart. Turning our flesh or our heart toward our children is the difference between the gentiles and theedah.

You cannot start building the temple with hidden sin in your life, for Yahshua will come to the temple. We must build with the heart (Mal 3:1) not fleshly hands. If any father's heart is turned toward the child, then the child's heart will turn toward the father. This is the last thing said in the Old Testament. This separates the tares from the wheat, goats from sheep. We must all go to "the hill of foreskins" (Jos 5:3).

We must have a heart that can be lived in by the Holy Spirit (Rev 3:20). The door to your heart must be opened so that He may sup with you and you with Him. Supping means a small mouthful, a little taken at a time. *Sup* is like *sip*. You *savor* each mouthful. *Savor* is the quality that renders a thing valuable. To savor is to partake of the quality or nature of. To sup is to absorb and consume a small mouthful, to take in a little at a time. We live on every word that

proceeds out of His mouth, savoring and digesting in small bites, assimilating every bit into the Body.

Our Master overcame by supping with His Father. This is how we are to overcome. The Father's heart was turned toward Yahshua, so His heart was turned toward the Father. Rev 3:21 is a promise also for us and our children.

You can see how important circumcision is. There can be no hidden sin in our lives. Overcoming is constant supping. If you are not ready for constant supping then you are not ready for circumcision. Once anyone has laid on the table and received circumcision and wears the outward sign, he has committed himself to this supping in Rev 3:21. Sup is to take in a little at a time — to chew and digest so good health can come to the whole man.

First it says — circumcise the foreskin of your hearts (Dt 10:16; 30:6; Jer 4:4). The foreskin of the flesh represents the foreskin of heart. We are not trying to perform an outward thing on the flesh. The work *must* be done in the heart before you wear the outward sign. It is the same when identifying with someone being circumcised. The essence of circumcision is that we will not lift our souls up to idols (Ps 24:4). We are liberated at this point. If we do not cut the flesh off we merely end up trying to improve it in frustration and defeat.

Sameach — (crying) I want to be one who loves Yahshua. I don't understand how I could have been forgiven from all my sins. I know people are held back because of me, and many will be liberated if I am liberated.

If you want the attention (heart) of your son, you must give him your attention (heart). And this, you cannot do, except that your heart is circumcised.

The foreskin is a result of the fall. Adam was created without a foreskin. If a person is circumcised of heart, then of course he will be outwardly circumcised. Before marriage a man should have a circumcised heart toward his wife and wear the mark outwardly. Our children will have a quick work in their heart *if* we raise them properly. Our Father created Adam and said Adam was *good* — so He did not create a foreskin, producing smegma. The same goes for our children — we want what is *good* for them.

No smegma from them means no smegma from us. (Mt 7:20)

Gen 17:17 was a trial. Abraham believed (trusted), but trial came in Gen 17:17. It came just before circumcision (Gen 17:18).

When did Messiah first shed His blood? On the 8th day at his circumcision. It was the *earnest* of His death on the cross (as with earnest money, a promise you will complete the transaction).

Abraham was named right at or before his circumcision. We name our children at their circumcision.

When you trust and ask for circumcision, you do not tell how much or how little to take off — you trust.

He will do a thorough work. It is written in Rom 9:28. In the last days it will be a quick and thorough work. Usually thorough takes a long time. But because of our own heart being circumcised, our children's heart also will be — by us. Then when the Holy Spirit comes into our children's heart, it will be quick and thorough (Dt 10:16).

Jn 8:31,51; 14:21; Mt 18:4,5,6

Being a disciple begins now, as the truths of Messiah save us from the lies, fears, greed, and hatred of this present evil age. The more we continue in His word, the better disciple we become; and this means circumcision of the heart. Col 1:21-23 — “If we continue” means an ongoing fellowship which may either deepen or dissolve as we know His word better and better. “If we continue” we are truly His disciples (Jn 6:57,66-68).

To cause our children to stumble is not some overt thing that we do, but it is what we do not do. And we do not do it because we *cannot*.

Rom 8:7 — Passivity killed the dog lying in the road, not the car. The dog was disturbed by the car too late. The dog was not disturbed soon enough (Pr 1:7).

In Jn 6:57 the word *feeds* means an act of eating because you are hungry and need nourishment to furnish something essential to your growth lest you become feeble and deficient.

So we must abide in Him — the vine — we must continue in His Word. Detached from the vine, we can do nothing but dry up and wither away, being good for nothing except to throw into the fire. A branch out of contact with the vine is fruitless and lifeless. So if we obey His commands we will absolutely without one doubt remain in His love and kindness and never be cut off the vine (Jn 15:10; 14:21).

If we continue, remain in His teachings, His word, we are truly His disciples. But if we do not, then we get disconnected and lose our life support — the vine. Our communion with Him either deepens or dissolves as we go on in His word, His commands. As we go on in His commands and His word, we thrive only if we obey.

1 Jn 2:3-5 was written to combat the mere knowledge of His commandments. If one is saying, “I know Him”, but not obeying what He commanded, the truth is not in such a one (Jn 3:36). Coming to know Him by obeying His commands is coming to be like God, having His love in our heart and being made complete in His love. The New English Bible says in Eph 1:4, “...he chose us before the world was founded, to be dedicated, to be without blemish in His sight, to be full of love.” This means *to reach the point of fellowship where one is full of love*. That is, to be filled up with God Himself (Eph 3:17-19).