

WHO is the CIRCUMCISION ?

Not only is it abundantly clear who the circumcision WAS but it is equally obvious who the circumcision IS. God gave Abraham and his descendents a token of the covenant, a physical mark in their flesh:

Acts 7:8 And he (God) gave him (Abraham) the covenant of circumcision:

- and so Abraham begat Isaac, and circumcised him the eighth day;
- and Isaac begat Jacob;
- and Jacob begat the twelve patriarchs.

Paul, the apostle of the Gentiles (Rom 11:13), whom 'mid-Acts-ers' CLAIM to follow (but don't) wrote by inspiration of God the Holy Spirit (Rom 9:1, 1 Tim 2:7). He taught that WE believers are the circumcision:

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

That verse IS enough plain and simple for everyone who believes their King James Bible. But for the 'mid-Acts-ers' it is 'another story'.

Paul taught the same truth to the Roman saints that the PHYSICAL seed of Abraham -- the circumcision -- will be classified as UNcircumcision if they try to be justified by the law (which they cannot keep), rather than by faith:

Rom 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.

Likewise, if a Gentile KEEPS the righteousness of the law -- which is of faith (Rom 10:4-9) -- then his UNcircumcision will be classified as circumcision.

This principle teaches that God looks for spiritual circumcision in the heart:

Rom 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

Now, according to Paul, who was also a prophet (Acts 13:1), a true Jew is NOT a PHYSICAL, natural-born Jew - who had physical circumcision:

Rom 2:28 For he is not a Jew, which is one outwardly;
neither is that circumcision, which is outward in the flesh:

Instead, now a true Jew can be a GENTILE,
whose UNcircumcision is counted for circumcision (Rom 2:26) OR even
a physically circumcised Jew, who has been circumcised in the heart:

Rom 2:29 But he is a Jew, which is one inwardly;
and circumcision is that of the heart, in the spirit (the NEW covenant),
and not in the letter (the OLD covenant);
whose praise is not of men, but of God.

God told Israel that in the beginning through the prophet Moses:

Deut 10:16 Circumcise therefore the foreskin of your heart,
and be no more stiffnecked.

The prophet Jeremiah also warned Israel to get 'heart-circumcision':

Jer 4:4 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.

Stephen charged the religious leaders of Israel

including the elders and the scribes (Acts 6:12),

and all that sat in the council (Acts 6:15),

and the high priest, men, brethren, and fathers (Acts 7:2),

that they were not circumcised in their hearts:

Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

Paul pointed to Abraham and David both to show justification by

FAITH alone -- without works:

Rom 4:2-10 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. (also Gal 3:6)
 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 (that sin will not be counted) 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?
 (Question): when he was in circumcision, or in uncircumcision?
 (Answer): **Not in circumcision, but in uncircumcision.**

God gave Abraham

- a **token** of circumcision (Gen 17:11),
- a **covenant** of circumcision (Acts 7:8),
- a **sign** of circumcision

which was a **seal** of justification by faith.

So Abraham is the **FATHER of EVERYONE who is justified by faith:**

Rom 4:11 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:

Abraham is also the **FATHER of circumcision** not only for the physical Jew but also for the spiritual Jew (those who are circumcised in the heart by faith):

Rom 4:12 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.

When God gave the promise to Abraham and his seed

He intended it for Abraham's SPIRITUAL seed -- not his PHYSICAL seed:

Rom 4:13 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**.

God could not have meant it to be for PHYSICAL, NATURAL Israel -- otherwise, FAITH was of no use and the promise would be of no value:

Rom 4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

The law makes everyone guilty, and condemns them (us) ALL:

Rom 4:15-a Because the law worketh wrath:

But when we have FAITH under GRACE and we are NOT under the law (Rom 6:14), then sin is not imputed (accounted or charged) against us:

Rom 4:15-b for where no law is, there is no transgression.

Abraham's seed are those of FAITH, who have 'heart-circumcision':

Rom 4:16 Therefore **it is of faith, that it might be by grace; to the end the promise might be sure to all the seed;** not to that only which is of the law, (circumcision) but **to that also which is of the faith of Abraham; (UNCircumcision) who is the father of us all,** (circumcision or UNCirc all those of faith)

Paul went back to **Gen 17:4-5**, where God made a promise to Abraham:

Rom 4:17 (As **it is written**, I have made thee **a father of many nations**,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he (**Abraham**) might become **the father of many nations, according to that which was spoken, So shall thy seed be.** (that is, Christ -- and ALL those who are 'in Christ')

Paul also taught the 'SEED' issue to the churches of Galatia.

FIRST Abraham's seed is said to be Jesus Christ:

Gal 3:16 Now **to Abraham and his seed were the promises made.**
He saith not, And to seeds, as of many;
but as of one, **And to thy seed, which is Christ.**

The covenant of the law has no effect on the righteousness of faith.

The law (which came 430 years later) cannot cancel the promise:

(Another point to notice here is that the covenant of the law was 'in Christ'.)

Gal 3:17 And this I say, that **the covenant, that was confirmed before of God in Christ, the law**, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

The promise is either PHYSICAL:

- outward
- circumcision of the foreskin
- of the law
- natural-born

or the promise is SPIRITUAL:

- inward
- circumcision of the heart
- of faith
- spirit-born

.... it can't be both.

The answer is it's SPIRITUAL.

It always has been, and it always will be:

Gal 3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

Question 1: Then, what was the purpose of God giving the law?

Answer: God attached it to the promise to teach Israel what sin was,
.... to define and identify sin:

Gal 3:19-a Wherefore then serveth the law?
It was added because of transgressions,

Question 2: How long was the law in effect over God's people?

Answer: Until Christ came Who was the END of the law (Rom 10:4).

Gal 3:19-b **till the seed should come** to whom the promise was made; (that was Christ - Gal 3:16, and ALL who belong to Christ, as we will read in Gal 3:29) and it was ordained by angels in the hand of a mediator.

A mediator is in the 'middle' of 2 like a 'median' is the grassy part

between 2 highways going in opposite directions:

Gal 3:20 Now a mediator is not a mediator of one, but God is one.

Moses was the mediator of the law between God and Israel:

John 1:17 For the law was given by Moses,
but grace and truth came by Jesus Christ.

Jesus Christ was the mediator of grace between God and men:

1 Tim 2:5-6 For there is one God, and one mediator
between God and men, the man Christ Jesus;
6 Who gave himself a ransom for all, to be testified in due time.

At the birth of the Prince of Peace, the angels announced good will to men. The Mediator was here the Go-Between. He is the way to God:

Luke 2:14 Glory to God in the highest, and on earth peace,
good will toward men.

John 14:6 Jesus saith unto him, **I am the way,** the truth, and the life:
no man cometh unto the Father, but by me.

The law did not mess up God's promises -- because it never could give life:

Gal 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

The law made everyone guilty of sin.

Faith in Jesus Christ made anyone who believed heir to the promise:

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The law was a deterrent, a hinderance to sin until Christ came

Who is the end of the law (Rom 10:4), and put us under grace (Rom 6:14):

Gal 3:23-25 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
 25 But after that faith is come, we are no longer under a schoolmaster.

There is nothing in the Bible about 'Israel's prophecy program' nor a 'separate, unique, distinct, Pauline, body of Christ, mystery program'. That is entirely 'mid-Acts' fabrication! They teach 2 programs, 2 agencies, 2 destinations, 2 inheritances, even 2 Christs, because they have bit the hook of a man with a chart and a paradigm who impressed and convinced them.

Even those under the law were still 'in Christ' (as we read in Gal 3:17):

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Just as circumcision is spiritual by faith -- of the heart

so also baptism is spiritual, not into water but by faith -- into Christ:

Gal 3:27 For as many of you as have been **baptized into Christ** have put on Christ.

'In Christ', there is no difference in the circumcision and the uncircumcision.

'In Christ', ALL are 'one' one body one faith one church.

'In Christ', it does not matter WHEN anyone lived or died.

OLD testament and NEW testament BOTH were 'of God' and 'in Christ':

Gal 3:28 There is neither Jew nor Greek,

there is neither bond nor free,
there is neither male nor female:

for **ye are all one in Christ Jesus.**

'Mid-Acts-ers' WRONGLY-DIVIDE the saints.

They WRONGLY-EXCLUDE us from being children of Abraham:

**Gal 3:7,9 Know ye therefore that they which are of faith,
the same are the children of Abraham.**

9 So then **they which be of faith are blessed with faithful Abraham.**

The tie that binds is faith:

Heb 11:6 But without faith it is impossible to please him:

for he that cometh to God must believe that he is,
and that he is a rewarder of them that diligently seek him.

Now let's go back to Gal 3:8, which teaches that the scripture preached

'the gospel' to Abraham about the blessing of the Gentiles, in him, and

through faith. This happened during the apostles' lifetimes, and it is still

going on today. But 'mid-Acts-ers' make an entirely different gospel out of

it. They WRONGLY-SEPARATE it like they do nearly everything else:

Gal 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

This issue brings up the point, that 'mid-Acts-ers' teach that Paul and Peter preached 2 different gospels. You should be aware that in the Greek, there is NO word for the preposition 'OF' in Gal 2:7 (either place) yet the 'mid-Acts-ers' BUILD a FALSE DIVISION of 2 separate gospels on this word. I have included each of the Greek words AFTER the translated words.

They base their **PERVERTED** doctrine on 1 verse:

Gal 2:7 But [alla] contrariwise[tounantion],

when they saw [eido] that [hoti]

the gospel [euaggelion] of the uncircumcision [akrobestia]

was committed unto **me**, [pisteuo]

FYI, this Greek word [pisteuo] is written 248 times.

It was translated 'believe' 239 times.)

as [kathos] **the gospel** (*implied, added, no Greek word here*)

of the circumcision [peritome]

FYI, in other verses where [peritome] is used, the words 'of the' are NOT in the KJV. I am NOT saying the KJV is wrong -- but the 'mid-Acts-ers' are wrong -- for creating a doctrine, based on the word 'of' that does not even appear in the Greek.

was unto **Peter** [Petros];

FYI, [Petros] is Peter's name. The words 'was unto' are not in the Greek.

'Perverted' may seem like a strong word but it is the way the scripture describes those who 'turn around' and 'distort' the gospel of Christ:

Gal 1:6-7 I marvel that ye are so soon removed from him that called you into **the grace of Christ unto another gospel:**

7 **Which is not another;** (going back under the law is not really 'another gospel' but it is the 'ministration of death and condemnation' -- although glorious -- that is done away in Christ - 2 Cor 3:6-17) but there be some that trouble you, and would **pervert the gospel of Christ.**

The truth to dispel the '2 different gospels' heresy

can be seen in the verses immediately following Gal 2:7.

Clearly, Peter focused his preaching 'TO / UNTO' the Jews
.... and Paul targeted his preaching 'TOWARD / UNTO' the Gentiles,
(where Christ had not been named - Rom 15:20-21).

There is ONE Greek word [eis] for the words 'to', 'toward', and 'unto'.

Thus, these words are a **DEFINITE preposition** in the verses, which show
a **DIRECTION --- NOT a different MESSAGE, as 'mid-Acts-ers' teach:**

Gal 2:8-9 (For he that wrought effectually
in **Peter**

to (a specific Greek word [eis]) the apostleship of **the circumcision,**

the same was mighty in **me** (Paul)

toward (the same Greek word [eis]) **the Gentiles:)**

9 And when James, Cephas (**Peter**), and John, who seemed to be pillars,
perceived the grace that was given unto me,
they gave to me and Barnabas the right hands of fellowship;
that **we** should go **unto** (the same Greek word [eis]) **the heathen,**
and **they unto** (the same Greek word [eis]) **the circumcision.**

Just after stating the gospel that Christ died for our sins, was buried,
and rose again the 3rd day, in 1 Cor 15:1-4, Paul identified over 514 men,
including Peter, James, the 12, and all the apostles **who ALL preached**
that SAME gospel he preached:

1 Cor 15:11 Therefore **whether it were I or they, so we preach,**
and so ye believed.

This is David Dowell saying, "Think about it!"

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The Magnified Word

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