

**July 2002 Bible Study Notes; Page 1 of 4**

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tomorrow than we do today. Comments welcome.

## Carnal Vs. Spiritual Circumcision

Carnal circumcision is only possible for the male child while Spiritual circumcision has no gender; just as no spirit has gender rather it is like the angels.

The daughters of Abraham would be heirs to the covenant through their father's circumcision; or they would become an heir through their husband's circumcision. In other words, women belonged to the covenant as daughters through fathers, or as wives through husbands.

In the new covenant there is neither male nor female and everyone belongs to the covenant both by their Heavenly Father and by marriage to Christ.

The carnal father circumcised his son at birth who grew to manhood, recognized by the Bar Mitzvah ceremony. The daughters grew up and married to belong to covenant as a joint heir with their husbands.

The Sons of God in the new covenant are neither male or female and are circumcised in the Spirit by their father and betrothed to Christ as a bride. They are not subject to the Old Covenant, whether they were born under it or not.

For many years the only children in the family of God - and the only citizens of the Kingdom of God - were these carnal children of Abraham by circumcision; therefore it was assumed that carnal circumcision was also the sign of the New Testament.

When the Holy Ghost brought in the uncircumcised Gentiles, where neither male or female had the carnal sign, some of the Jewish Christians were zealous to circumcise the male Gentiles which would make them subject to the rule of Moses.

All Christian males had been in compliance with this rule for many years but Paul explained that the circumcision of the Spirit was the sign of the New Covenant. The New Covenant made Christians subject to the rule of Christ (not Moses) and that females are just as subject as males to be in compliance with the Law of Christ in the School of Christ.

Ishmael and Isaac had the same father. However, Ishmael's father was uncircumcised while Isaac's father was circumcised.

Isaac is the first child ever born of a circumcised father and he is spoken of as the only Child of Abraham.

The circumcised blessings and birthright goes to Isaac and will become a covenant with an earthly kingdom while the uncircumcised blessing of promise will come through Christ (The Seed) and His Birthright will become a covenant with an Eternal Kingdom.

God blesses Ishmael but he has no part in the birthright blessing that God has chosen for Isaac.

The descendants of Ishmael may qualify by faith for the blessings promised to all the earthly families when the Eternal Kingdom arrives in Christ; but they have no part in the Blessing promised to Isaac and the chosen family of Jacob when the earthly kingdom arrives in Moses.

This helps us to see that circumcision did not avail anything, even in the Old Testament, because Abraham was the father of many sons. All of his sons were circumcised but all were not chosen and elected for the land covenant in Jacob which came through Moses.

We see Abraham with six sons by his wife Keturah (Gen. 25:2) and many more sons by his concubines. There are 12 sons, and nations, born to Ishmael (Gen. 25:16) but none of these circumcised families and nations have a part in Isaac.

Therefore, circumcision cannot be a sign of the nation of Israel and the land covenant in Moses because there are more circumcised nations outside of this covenant than within it.

There are many circumcised nations which are not heirs with Jacob to the land covenant in Moses. Only one nation is chosen to host God's Kingdom on earth. This means that Israel's inheritance is due to election not to circumcision.

All the circumcised families of Abraham, (Israel included) have one thing in common with each other. That is, their carnal circumcision which is a sign of their hope in God's promise to bless all the families of the earth with spiritual circumcision in Christ.

The circumcision which began with Abram cannot be a sign only for Jews in Jacob because it was given to all the nations in Abraham.

Whatever carnal circumcision means and points to, it has a common meaning for all who are circumcised.

It appears that Israel gets more from circumcision than other circumcised nations. Paul explains that Israel was chosen and elected to host The Kingdom of God in the Land. Therefore, any blessing unique to Israel is not the result of circumcision but is the result of the calling and election of God.

Israel was chosen from among the circumcised nations of Abraham to be the vessel for The Kingdom of God on earth and to be a priestly nation to the world.

Abraham was chosen from among the uncircumcised nations of the world to be the vessel for both the Earthly Kingdom in Moses and the Heavenly Kingdom in Christ.

Abraham would become the Father of the Jews as well as the Father of Jesus.

The Jews would be the Host nation to the Kingdom of David, but the Church would be the host nation to the Kingdom of Christ.

Circumcision did not avail anything more in Abraham for the Jew than for Ishmael and others. Anything more that Israel had than other circumcised nations had was the result of God's election and calling with the obedience of their faith.

Likewise circumcision avails nothing more in Christ for the Jew than for others. Anything more that the church nation has than other nations is the result of God's election in Christ and his calling for faith and obedience.

Life in Christ is not given to the circumcision or the uncircumcision; rather, it is a gift to all who believe and receive.

Although the Children of Israel were chosen for the earthly Kingdom, only their faith could obtain any benefit from this election.

We see that circumcision alone could not get one into the Kingdom and circumcision alone could not get the blessing for one born in the Kingdom.

When the blessing is due for all the families of the earth, as promised to Abram, their families do not need to be circumcised in order to receive the blessing. But when Christ obtained this blessing at Jerusalem it was first offered to one family of the circumcision on the basis of Faith to receive it; then it was offered to other families on the same basis of faith, not circumcision.

Carnal circumcision was a transaction from father to son which was to be continued by the son when he became a father.

Spirit circumcision is a transaction from the Father of Spirits to all His spiritual children and cannot be continued by them because spirits do not have offspring.

Carnal circumcision is only possible in a carnal body and therefore relates to a male son. Spirit circumcision, however, requires only a spirit and is therefore possible for a son or a daughter.

Carnal circumcision relates to the earthly male gender. Since there is no gender in the world of the Spirit, there is no gender in spiritual bodies which all Christians will have one day whether they are Sons or Daughters of God.

Carnal circumcision only pointed with hope to that which Spirit circumcision consummated.

In Carnal circumcision the son who is circumcised is only a carrier of the hope and blessing which he passes on to his son when he becomes a father. In Spirit circumcision no one is a carrier to pass it on to the next generation, rather Spirit circumcision bestows the Blessing itself which God had promised to all the families of the earth.

Spirit circumcision is the consummation of the Promise made by God to Abram to fulfill His oath, not the consummation of circumcision to fulfill the covenant.

The Promise pointed to one seed in Abram which would be planted to bring many Sons to Glory. The Promise pointed to one seed of Abram which would come through the circumcision and would be the only Seed of God in mankind.

The Promise pointed to an offspring of Abram who would also be the offspring of God, which means the Promise pointed to Bethlehem and the Virgin Birth.

The Promise was confirmed with another oath by God at Mt. Moriah to the Faith of Abraham to sacrifice his only son, which means the Promise also points to Calvary where God saved the world.

The Promise pointed to a blessing for every tongue and tribe, not just one nation, which means that the Promise also pointed to the Baptism of the Holy Ghost and the Christian Life.

The Christian life is Eternal Life and is the Blessing which was in the Promise, it is not the blessing which was in the covenant of circumcision.

The Christian life is the life of the Holy Ghost and is the consummation of God's promise to an uncircumcised man regarding every family of the uncircumcised world. By contrast, circumcision of the flesh does not relate to the uncircumcised at all, whether male or female; rather it is to the flesh children of Abraham and the earthly blessing which was an Earthly Kingdom for the Nation of Israel.

The covenant nation was the carrier of the promise until the Seed should come to purchase the blessing of the Promise.

The circumcised Jewish nation of the Broken Covenant was the first family to hear about an Eternal Blessing.

The Jew First was a circumcised privilege to hear the Gospel which only Faith could receive.

The Jew First was a first century priority relating to Jews born before the consummation of the new covenant and it ended when the Gentiles began to be blessed also with the Promise of eternal life through Faith, not through circumcision.

Jew First ended when the Jew was cut off and all missionary activity went to the Gentiles.

Jew First was a priority invitation (not a different Gospel) given to those heirs of the Mosaic Covenant, wherein was a curse.

Jew First was an offer of new wine to those with old and empty wine skins.

Jew First was to those whom God had dug and dunged in vain for some fruit of faith.

Jew First was an invitation which would be the last to those who were born in circumcision and under the Covenant curse.

This Jew First priority of the first century cannot continue once there are no more Jews who were born before the Messiah cut a new covenant.

Jewish fathers may continue to circumcise their sons but such hope is in vain and not valid once the Messianic Kingdom has come.

The new Covenant of Life (not of land) was first presented to those with a cursed land covenant, then to the uncircumcised who never had any covenant. Once all the circumcised have perished or been driven from the Land and the curse is fulfilled then circumcision, with its identity to the curse, is no longer valid.

Once the Jew loses his priority invitation and all Evangelists are sent to the Gentiles, then any Jew must have a Gentile invitation just as Gentiles first received a Jewish invitation.

For nineteen centuries the Jew has received his invitation from Paul who does not require a circumcision identity nor obedience to the Mosaic Covenant Laws, or to circumcise their children.

Carnal circumcision seemed necessary to the Jewish Church in the priority days of Peter because everyone being saved was already circumcised. But, when the uncircumcised began to be saved it was obvious that Faith, not circumcision, was the required factor.

In most of the modern churches today, circumcision has been replaced by baptism but this is replacing one thing with a very different thing all together, and it also is eliminating Jewish circumcision while continuing with Jewish Baptism.

It also raises the question of what to keep from the Jewish covenant and what to discontinue.

Paul's formula for understanding what belongs to Israel and what belongs to the church is very simple.

The carnal things belong to the children of the flesh (Rom. 9:8) while the Spiritual things belong to the Spiritual children (Gal. 3:29).

The carnal kingdom of David becomes the Spiritual Kingdom of Christ. The people were in the kingdom; now the Kingdom is in the people.

Carnal circumcision becomes Spiritual circumcision. The circumcision of a son at birth by his earthy father becomes the circumcision not made with hands (Col. 2:11) by a Heavenly Father to both Sons and Daughters.

Water (Carnal) baptism becomes Spiritual baptism (Rom 6:4 & Col. 2:12). The Baptism of John was to Repentance, the Baptism of Christ unto Regeneration (Titus 3:5).

The Carnal temple of God becomes the Spiritual temple of God. A temple made with hands is replaced by one without hands.

The law written on stone is now written on the heart and the price of redemption which was carnal gold and silver is now become the spirit (life) of Christ paid in full at Calvary.

There is a transition from covenant to covenant, from carnal to spirit, and from seen to unseen. Even the Passover now points to life instead of to land.

The Jewish Christian found it very difficult to make all of these transitions, but there was no transition to make for the uncircumcised Christian because he never was an heir to carnal things. with all the carnal rites in transition. with all the carnal rites in transition

The First Century problem for Jews who break away from the religion of their birth and childhood is seen today in Christianity. It's seen where people are born Christians and raised Christians, yet believe they are still under the Christian Law of their childhood; and believe this even after they are born again into the Kingdom of God with a new law written on their hearts by the Holy Ghost.

### GOSPEL OF CIRCUMCISION

The Jew First offer of the New Covenant written on the heart is seen by many as a different Gospel from that which was later preached to the uncircumcised Gentiles. They presume there are two Gospels; one by Peter to the circumcision and the other by Paul to the uncircumcised.

The difference is to be seen in the Jew and the Gentile before they were saved and received Eternal Life, not in the Gospel by which they were saved.

The difference is seen in what they were saved *from* because there is no difference in what they were saved *to and for*.

The Jew was saved from his circumcision which, by now, was cursed.

The Jew was saved from old wineskins which had lost their utility, and God refused to fill them with new wine.

The Jew was saved from the unfruitful work of God for three years to cultivate and produce Faith.

The Jew was saved from the neglect and rejection of an invitation (bidden) which expired, leaving most Jews with only their excuses.

The Jew was saved from a Covenant which they had broken and which time and the Messiah had fulfilled.

The Jew was saved from a hope (which would be hopeless without a Messiah) and we see this Jewish hope crushed at Calvary in those who believed that Jesus was the Christ; we see that hope revived by the Resurrection of Jesus from the dead.

The uncircumcised Gentiles had no such hope or covenant; neither had he ever been bidden by God to feast at His table.

Gentiles could not repent (turn from) and be saved from such things because they never had any old used wineskins to discard. They were never under the curse of circumcision. God had never tried to cultivate and revive their faith. Gentiles had no covenant with the God of Abraham and Gentiles were not rejecting their invitation in unbelief, rather they had to accept it by Faith.

This explains how the same Gospel is so different to the Jew and Gentile. Just as beauty is in the eye of the beholder, so is the Gospel in the ear of the hearer.

The Gentiles were turning from their religion of idolatry to worship the God of Abraham. Jews, on the other hand, had to turn from (repent) their unbelief in their divine religion given to them by the God of Abraham.

The Jews were not to forsake their faith or change their religion but were to revive their faith and become Christians.

Their Jewish Faith and Religion was not cast away or discarded when they became Christians. However, their covenant of circumcision with Moses for a schoolmaster had to be left with the wineskins when they became Christians of a new covenant with a new circumcision and new wineskins.

Spiritual circumcision was new to both Jew and Gentile. For the Jew, the new covenant had replaced the old just like a new car or new house for those with used cars or old houses. For the Gentile, circumcision was something new to him like a new car off the assembly line or a new house for those who never possessed a car or house before.

The Jew and Gentile were both heirs to the same Promise from God, for they both had the same covenant with the same circumcision and the same schoolmaster and the same wineskins. They both drove the same new car and lived in the same new house and were both the new Bride of the Messiah. But the Jew had possessed all these things before and perceived that the New was the restoration and revival of the old just like his faith.

The New to the Jew was just as new as to the Gentile because the Jew had never possessed it before either.

The Jew was never before circumcised in the Spirit. He had never ever been an Heir to Eternal Life through an Eternal Covenant in an Eternal Kingdom. He had never drunk of the new wine, attended the new school or had a law written on his heart. He had never been married to the Messiah for his married covenant was

with the God of Abraham, not his Son. He had never driven a car like this, or lived in a house like this.

The Jew had lived in this new Temple of God for many years before Gentiles joined them as fellow heirs of the same House of God. For the Gentiles it was a used House since Jews lived there prior to Gentile residence. It was new and first for the Gentile to be circumcised and have a Covenant, to go to school where God teaches and to have a wineskin filled with the Holy Ghost.

The Jew was slow to realize that he could no longer drive his old car and live in his old house if he was to drive his new car and live in his new house. Neither could he keep his old circumcision and its Covenant, or go to the old school where Moses taught, or try to contain new wine in his used wineskins.

To the Gentile everything was new and without precedent. Therefore, he sought counsel from the Jews on how to live the New Christian Life.

Paul gave counsel for the New Life based on New revelation while others gave counsel from the old school and the traditions of the Jews.

This Spirit circumcision was New for everyone and corresponded to a New Covenant and New Kingdom as well as a New Day, a New man (creature), a New Baptism, a New Father, a New Resurrection, a New Temple, etc.

A New for all things for all people with Faith to believe like that of Abram, the Father of Faith, to which the promise of New was made before he became Abraham, the Father of all circumcision.

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