

Research Notes:

DOES THE NEW TESTAMENT EXTINGUISH THE NEED FOR CIRCUMCISION?

(draft discussion paper for feedback)

Should bouncing baby boys be circumcised today? Does the New Testament abolish the Old Testament law of circumcision? If so, why was it abolished?

Are there are one or several aspects to circumcisions in the Old Testament? Were these aspects all abolished or was only one aspect abolished in the New Testament?

Many today are condemning the practice of male baby circumcision. They say it has no benefits and is a cruel and unnecessary practice. Yet God commanded it in the Bible. Was He cruel? Did He know what He was doing? And was it abolished by Christ or in the New Testament? What does the Bible really say about this practice? Let us take a close look at this issue with ICor 14:26 in mind.

A casual observer would state without hesitation that Christendom as a whole would clearly believe that circumcision is not a part of a Christian's code of practice today and this would extend generally to the Churches of God. It is not difficult to understand why the churches of this world object to circumcision:

- they interpret certain scriptures and statements by the Apostle Paul (which we shall address in due course) to mean that circumcision has been abolished
- anti-Judaism which had a major impact upon early Christianity was a source for the opposition to circumcision
- a lack of understanding of the hygienic benefits of circumcision

Most Church of God members or followers may not know that Herbert W Armstrong himself extolled the virtues of circumcision. I heard him present it in a taped Bible study about 1981 and he also wrote about it in *The Missing Dimension in Sex* (pages 157-158) under the heading of "Truth about Circumcision":

"Difficulties in marital love result from ignorance, and from transgression of God's Laws – *never* from inadequacies on the part of the Great Designer. It is the purpose of this book to dispel those ignorances, and to make clear the laws set in motion for human happiness and joy ...

"Under the Old Covenant, God made circumcision obligatory under law in Israel. Under the New Covenant, circumcision, ordained forever, is physically, but *not spiritually*, abolished. The apostle Paul instructs that circumcision, as a religious rite, is no longer physical but spiritual – *of the heart* – not of the flesh.

"Yet, while it is no longer commanded by God as a physical religious rite, it most certainly is allowed, and for pure physical and sanitary reasons, *I do most strongly recommend* it for all boy babies! ...

I repeat it is NOT now a physical religious command but when GOD circumcised Abraham at age 99, and commanded it FOREVER (Gen. 17:9-14), for his descendants both Israelitish and Arab it could not have been harmful. And even though the METHOD of the rite as a religious command is transferred from a physical to a spiritual means, I am sure I have the approval of the Lord in

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making the most urgent recommendation for circumcision, for sanitary, health and moral protection.

Circumcision, moreover, is coming to be widely practiced today for these very sanitary reasons. Whether or not the obstetrician advises it, I urge all parents to demand it.

Another thing it is becoming CUSTOM of obstetrical doctors today to perform the circumcision at time of birth. Do NOT PERMIT THIS! God instructs that it be done ON THE EIGHTH DAY the day the baby is eight days old which is eight days after birth, or actually the ninth day of his life. The baby is ONE day old on the second day of his life, not the first, which is the day he is born (Gen. 17:12)!

The only reason doctors are turning to the practice of performing circumcision at the time of delivery is THEIR OWN SELFISH CONVENIENCE! And so they simply reason around the idea and will so advise patients that it makes no difference. They simply do not want to be bothered the second time, on the eighth day. Perhaps I am a little blunt in saying this. But I have no patience with such selfish consideration only for self convenience, and inconsideration for patient and child! Demand it, or go to a different doctor!"

Now this is most interesting: could the circumcision law, much like the law of clean and unclean meats, be a principle for us today? Herbert W Armstrong recommended its practice for baby boys as we have seen. Before we can come to a conclusion on whether this is proper, we might reflect on what both Old and New Testaments have to say.

Let us keep in mind that some have used New Testament scriptures such as Acts chapter 10 to eschew the clean and unclean meats law. The same principle may apply for circumcision - although on the surface the New Testament may seem to abolish certain of God's Laws, the context of those scriptures tell us otherwise, as does logical thinking. Why would God abolish a law which is beneficial for us?

The clean and unclean meats law, for instance, if followed, would have tremendous health benefits for all nations and peoples. Of course, it is not merely a health law, but has *several* other applications:

- It is a ceremonial law
- Spiritually, we must not consume anything unclean (eg false doctrines, political correctness, pornography, bizarre movies, evil thoughts and such like)
- Although the letter of this law is important to follow, the spirit of the health application is also important: we all need to reduce our intake of:- junk food, food that is high in cholesterol (some of these foods may be even worse than unclean meats), alcohol, red meats etc. The amount of physical sicknesses and diseases has reached alarming proportions in the Churches of God. Healings appear to have subsided; junk food fills the tables after church services; members are not exercising or watching their diets like they used to.

Of the several applications of the clean and unclean law, the first is no longer applicable to Christians.

The principle is similar with circumcision, it does not have one application alone, but several.

Now let us briefly see what both Testaments have to say. Examining each scripture is not necessary and would substantially increase the size of this article. By examining key scriptures we can have a very good gist of what New Testament Christians should believe on this matter.

WHAT THE OLD TESTAMENT REVEALS

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In the so-called Old Testament (more accurately the *former* books of the Bible) circumcision was a Law required by the Lord. Firstly, it was a symbolic physical act which imprinted a powerful image on the people of God. Rushdoony in his useful work, *The Institutes of Biblical Law*, noted:

"Circumcision, by a symbolic cutting of the organ of generation, declared that in a generation there is no hope, but only in regeneration ... Symbolically, circumcision thus represented a form of death, a cutting off of life." (page 756)

The first mention of it is found in Genesis 17:10-13 where Abraham was circumcised followed later by Ishmael (v24-27) and Isaac (21:4). The sign of the covenant between God and Abraham and still in effect with Moses (Ex 4:24-26; 12:43-50) and when Israel came out of Egypt (Joshua 5:5). In Ezekiel 44:7-9 we find indication of its requirement during the Millennium. It preceded Mt Sinai when the Law was presented to Israel and there is no indication that God has abolished its requirement.

Later we are told in Deuteronomy 10:16 and 30:6 to circumcise the foreskin of our hearts, showing us that the physical ceremony also has direct spiritual application (so much for the theory that the New Testaments involves the spiritual while the Old Testament supposedly involves the physical). Spiritual application of God's Laws are found throughout the Old Testament and were necessary for the salvation of those holy men and women called by God as well as for the knowledge of all Israel.

But is the principle applicable today, given God's statement that he does not change (Malachi 3:6)?

From the above we may safely deduce that there are three aspects to circumcision similar to what we encounter with clean and unclean meats:

- it was also a practice to initiate converts into the religion of Israel and was a sign of the covenant between God and His people;
- circumcision for baby boys would also be a hygienic regulation not dissimilar to clean and unclean meats, which was a health law;
- and finally, it also had a spiritual dimension - we are to circumcise the foreskins of our hearts.

Clearly it is regarded in a positive light and not looked upon by God as negative in any way. Why should we? As such, would God wish to abolish any of the above three aspects of circumcision? And if so, which of them? One of them, all of them, or a combination of the first two as listed or last two? Upon examination of relevant New Testament scriptures, we should be able to come to a logical conclusion within our theological framework.

NEW TESTAMENT SCRIPTURES

One of the first references to circumcision in the New Testament is that of Christ Himself, our ultimate example. In accordance with the Law He was circumcised on the eighth day (Luke 2:21). Later He stated that "... I have kept my Father's commandments, and abide in His love" (John 15:10) and as such there is no evidence that He had been sent to abolish those Laws applicable to individuals (in contrast to national laws such as the Jubilee which cannot be kept today but which should at least be studied and understood). He is the same Christ Who uttered the following words:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

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

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.

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." (Matt 5:16-19)

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If Christ had abolished this law in the New Testament, is there a contradiction with this scripture? And why was he circumcised as a baby? Let us take a closer look at these scriptures.

"But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.
Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." (ICor 7:19) [note: he says a man should not be circumcised, not babies]

In other words, one does not have an advantage over the other, yet, he says, we must keep God's commandments, which includes circumcision. Is there a contradiction here? Or is there an allusion to circumcision for the purpose of a sign of conversion having been substituted by water baptism, but circumcision as a hygienic requirement remaining. And is he actually stating that just circumcision is not enough, we must circumcise the foreskin of our hearts by obeying all of the commandments of God and not circumcision alone?

Also, it is not wrong or a sin for an adult male to become circumcised if it were for hygienic reasons and not considered necessary for salvation. Notice that in Acts 16:3 Paul even circumcised Timothy because of the Jews in the area.

Some may refer to Acts 15:1-29 which seems to indicate that circumcision was not endorsed by the first Church of God conference. A careful reading of this conference record shows that circumcision was not abolished. Rather, circumcision for grown men for the sake of salvation was not required and this is endorsed elsewhere by Paul.

In the New Testament (more accurately the *latter* books of the Bible) baptism becomes the instrument representing death; it also represents the resurrection (Rom 6:2-5). As such, the circumcision for adult male converts is no longer applicable, having been replaced by baptism.

"As such, neither circumcision nor uncircumcision mean anything; what counts is a new creation!" (Gal 6:15; 5:6 NIV).

This scripture tells us that it is not just circumcision which is as nothing for spiritual salvation. Uncircumcision is not an important either and anyone who is not circumcised is not superior to one who is and vice versa.

And what is this new creation? It is "Christ in you ... the hope of glory" (Col 1:27). *The Dictionary of Biblical Imagery* comes close to understanding what this glory is:

"... **glory is one of the master images that helps to tell the story of the Bible** ... Glory includes splendor, beauty, magnificance, radiance and rapture ... [it] is an image of divine transcendence as it makes itself visible to people ... The NT boldly identifies Jesus as glory ... [Col 1:27 and Col 3:4 - these] foregoing references are only the tip of the iceberg. Glory is one of the great positive images of the Bible ... **It is paradoxically a divine quality** that is remote from human finitude and **yet is held out to believers as something they will share**". (pages 330-31. Emphasis mine)

This glory, the final stage in salvation, is granted by God upon His calling, opening our minds, repentance, baptism, the receiving of God's Spirit and obedience to God's Law, developing the Godly character including the beatitudes and fruits of the Spirit.

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Whilst in the Old Testament, a sign of the covenant between God and His people was circumcision, in the New Testament it is baptism. In Acts 10:45-47 we find that the Holy Spirit was given to those who were not circumcised, showing that circumcision is not a matter of salvation, but has been replaced by water baptism.

Notice what Paul actually says:

"For I testify again to every man that is circumcised, that he is a debtor to do the whole law ... For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." (Gal 5:3,6)

Paul here is showing that it is not necessary for a man (a grown male) to be circumcised. There is no reference here to indicate that male babies should not be circumcised for hygienic reasons. Notice also that babes are not "in Jesus Christ", but baptised men are. What then Paul is saying is that if one were not circumcised on the 8th day according to the Law, it is not necessary for one to go back and try and correct that situation. Spiritual circumcision is ultimately much more important to God and there is no prerequisite for physical circumcision for spiritual reasons or as a sign of conversion.

The inference is to Exodus 12:48-49 where circumcision is a requirement for eating the Passover.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
Buried with him in baptism, wherein also ye are risen with Him through the faith of the operation of God Who hath raised Him from the dead.
And you, being dead in your sins **and** the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." (Col 2:11-13)

Notice, Paul here appears to be saying that the uncircumcision of the flesh was regarded as a trespass; yet it is a commandment which is no longer binding for adult males.

Alas, there were those 'of the circumcision', who thought that it was still a practice necessary for the salvation process (Titus 1:10); today this does not seem to be an issue.

HYGENIC BENEFITS OF CIRCUMCISION

Below are some references to the benefits of circumcision.

"A simple bit of minor surgery, it can be performed while the new-born child is still in the hospital; the edge of the cut heals rapidly and the child is not psychologically damaged
Although the favour shown circumcision by physicians was based on [cleanliness], a new reason has come to the fore. It now appears that circumcision may remove the risk of cancer ... for the male involved, and - possibly - the risk of cervical cancer ... for his wife ... Studies over ... decades have revealed that [male organ] cancer rates are markedly lower among Jews and Moslem males" (*Everyday Guide to Family Health*, page 177).

Another source, *The Chemistry of the Blood* by Dr DeHaan makes similar supportive statements about circumcision:

"This we know today is one of the most modern hygienic measures in the prevention of disease. We have found that circumcision is probably the greatest factor in prevention of venereal disease. So merely from the standpoint of hygiene this command was up-to-date and modern ... In the blood there are elements which coagulate when a vein or artery is severed. These elements called fibrinogen and thrombinogen function to form a stringy network much

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like a spider's web when a wound is produced. This fine network forms a mesh in which the solid elements of the blood (the corpuscles) become ensnared and form a firm clot which plugs the severed vein or artery and thus stops the bleeding. This we call "blood clotting" ". (pages 85-86)

Scientifically, if the operation had occurred within the first seven days of the babe's life, haemorrhaging may have resulted. But by the eighth day the blood has been prepared for cuts and the danger would have diminished. Vitamin K is vital to the production of thrombinogen for the purpose of blood coagulation. As vitamin K grows in the intestines as a product of bacteria, it is not present at birth, but increases dramatically by the eighth day, resulting in reduced bleeding for the baby.

"Since the disease-fighting content of the blood, the antibodies, begin to decrease after the first week, operations after that time are attended with the danger of infection. But since the coagulating properties of the infant's blood (clotting ability) do not reach their normal number until the end of the first week, operations before that time are attended with danger of hemorrhage. Hence the safest time for surgery of circumcision is at that very point when both disease-fighting qualities and the blood clotting ability are at their highest point (this on the eighth day)" (page 86)

In the famous *None of These Diseases*, Dr S I McMillen wrote:

"From a consideration of Vitamin K and Prothrombin determinations the perfect day to perform a circumcision is the eighth day ... the day picked by The Creator of Vitamin K". (pages 22-23)

A reasonably lengthy account of the history and practice of circumcision may be found in *Medicine in the Bible* by Charles J Brim, pages 23-32 which is recommended reading.

SHOULD CIRCUMCISION BE PRACTISED TODAY?

We have seen what both Old and New Testaments have to say about circumcision. We have seen that several aspects of circumcision are described in the Word of God and that there is a difference between circumcisions for babies and men. Further, as with all other doctrines, there is flawless continuum between the two sections of God's Word - God's Word is consistent in both Old and New Testaments.

From the aforementioned, it could be argued that physical circumcision for baby boys is not barred to Christians; is not considered a negative anywhere in the New Testament; and is still a physical hygienic principle of benefit to us today. As such, new born baby boys should be circumcised on the eighth day in accordance with the scripture. Of course, this is a personal responsibility and parents should talk the matter over with a physician to ascertain whether there might be some complications in their situation. Wherever possible, it may be wise to have Jewish physician perform the operation.

Yes, circumcision, like other laws found in the Old Testament, was not eschewed by Christ or the early Church and we, the Churches of God, perhaps need to re-examine our understanding of all of these laws again. Have we neglected certain truths to the point where we seem to observe the Sabbath, Holy Days, clean & unclean meats and tithing - but have forgotten about a range of other laws of God which were never abolished by Christ or the early Church.

NOTE: this short paper is not intended to be divisive or to persuade people to practice circumcision. No one should be judgmental over those who practice it for baby boys or those that do not. It is merely an article for discussion purposes and to get to the bottom of an issue which has been in circulation within the Churches of God for some time and referred to by Mr Armstrong. (See ICor 14:26)

APPENDIX 1: LIST OF OLD TESTAMENT SCRIPTURES ON CIRCUMCISION

- (Gen 17:10 KJV) 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.
- (Gen 17:11) And ye [Abram] shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
- (Gen 17:12) 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.
- (Gen 17:13) 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.
- (Gen 17:14) And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.
- (Gen 17:23) And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.
- (Gen 17:24) And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.
- (Gen 17:25) And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.
- (Gen 17:26) In the selfsame day was Abraham circumcised, and Ishmael his son.
- (Gen 17:27) And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.
- (Gen 21:4) And Abraham circumcised his son Isaac being eight days old, as God had commanded him.
- Gen 21:4: Vs. 21:4 circumcised. Circumcision was a sign of the covenant. See note on 17:9-14.
- (Gen 34:15) But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;
- (Gen 34:17) But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.
- (Gen 34:22) Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.
- (Gen 34:24) And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.
- (Exo 4:26) So he let him go: then she said, A bloody husband thou art, because of the circumcision.
- (Exo 12:44) But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.
- (Exo 12:48) 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.
- (Lev 12:3) And in the eighth day the flesh of his foreskin shall be circumcised.
- (Deu 10:16) Circumcise therefore the foreskin of your heart, and be no more stiffnecked. (a figurative use of the term meaning to separate from sin. See Jer 4:4)
- (Deu 30:6) 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.
- (Josh 5:2) At that time the LORD said unto Joshua, Make thee sharp knives [ie knives of flint], and circumcise again the children of Israel the second time.
- (Josh 5:3) And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.
- (Josh 5:4) 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.

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(Josh 5:5) 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.

(Josh 5:7) 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.

(Josh 5:8) 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.

(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.

(Jer 9:25) Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised;

APPENDIX 2: LIST OF NEW TESTAMENT SCRIPTURES ON CIRCUMCISION

(Luke 1:59) And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

(Luke 2:21) And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

(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.

(Acts 15:5) 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.

(Acts 21:21) And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

(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.

(John 7:23) 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?

(Acts 7:8) And he gave him 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.

(Acts 10:45) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

(Acts 11:2) And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

(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.

(Acts 15:24) Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

(Acts 16:3) 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.

(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.

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

(Rom 2:27) And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

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

(Rom 2:29) 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.

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- (Rom 3:1) What advantage then hath the Jew? or what profit is there of circumcision?
- (Rom 3:30) Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
- (Rom 4:9) Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
- (Rom 4:10) How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
- (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:
- (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.
- (Rom 15:8) Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:
- (1 Cor 7:18) Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.
- (1 Cor 7:19) Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
- (Gal 2:7) But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;
- (Gal 2:8) (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)
- (Gal 2:9) And when James, Cephas, 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 heathen, and they unto the circumcision.
- (Gal 2:12) For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.
- (Gal 5:6) For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
- (Gal 2:3) But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
- (Gal 5:2) Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
- (Gal 5:3) For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
- (Gal 5:11) And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.
- (Gal 6:12) As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.
- (Gal 6:13) For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.
- (Gal 6:15) For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
- (Eph 2:11) 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;
- (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.
- (Col 2:11) In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
- (Col 3:11) Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

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(Col 4:11) And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

(Phil 3:5) 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;

(Titus 1:10) For there are many unruly and vain talkers and deceivers, specially they of the circumcision:
