

AA45. Being Circumcised in Our Heart.

We are to be circumcised in our heart.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 2:28-29

For the real Jew is not merely Jewish outwardly: true circumcision is not only external and physical. On the contrary, the real Jew is one inwardly; and true circumcision is of the heart, spiritual not literal; so that his praise comes not from other people but from God.

Additional New Testament Scriptures

Philippians 3:2-3

Colossians 2:11-12

Related New Testament Mitzvot

AA01 Aspiring to Godliness and Holiness

AA03 Pursuing Righteousness and Living Righteously

AA04 Seeking to Be Both Inwardly and Outwardly Clean

AA24 Being Tenderhearted

BA04 Trusting (Having Faith) in God and Yeshua

BA10 Obeying the Commandments (*Mitzvot*) of God and Yeshua

BA21 Loving God and Yeshua

BA25 Putting God and Yeshua before All Things and All Persons

BA27 Receiving Yeshua's Love and Kindness

BA28 Believing that Yeshua Died for Our Sins

BA29 Having a Close Personal Relationship with God and Yeshua

BA45 Knowing Yeshua as Lord and Messiah

BA57 Coming to Yeshua

BA60 Continuing to Do What Makes Our Closeness & Calling a Certainty

Supportive Tanakh Scriptures

Deuteronomy 10:16

Therefore, circumcise the foreskin of your heart; and don't be stiffnecked any longer!

Deuteronomy 30:5-6

ADONAI your God will bring you back into the land your ancestors possessed, and you will possess it; he will make you prosper there, and you will become even more numerous than your ancestors. Then ADONAI your God will circumcise your hearts and the hearts of your children,

so that you will love ADONAI your God with all your heart and all your being, and thus you will live.

Jeremiah 4:4

People of Y'hudah and inhabitants of Yerushalayim, circumcise yourselves for ADONAI, remove the foreskins of your heart!

Comment

To understand this *Mitzvah* #AA45 one must first understand what has come to be known as the Abrahamic Covenant that is described in Genesis 17:1-16, highlights of which are:

“When Avram was 99 years old ADONAI appeared to Avram and said to him, “I am El Shaddai [God Almighty]. Walk in my presence and be pure-hearted.””

“As for me, this is my covenant with you: you will be the father of many nations. Your name will no longer be Avram [exalted father], but your name will be Avraham [father of many], because I have made you the father of many nations.”

“I am establishing my covenant between me and you, along with your descendants after you, generation after generation, as an everlasting covenant, to be God for you and for your descendants after you.”

“As for you, you are to keep my covenant, you and your descendants after you, generation after generation. Here is my covenant, which you are to keep, between me and you, along with your descendants after you: every male among you is to be circumcised. You are to be circumcised in the flesh of your foreskin; this will be the sign of the covenant between me and you. Generation after generation, every male among you who is eight days old is to be circumcised, including slaves born within your household and those bought from a foreigner not descended from you. The slave born in your house and the person bought with your money must be circumcised; thus my covenant will be in your flesh as an everlasting covenant. Any uncircumcised male who will not let himself be circumcised in the flesh of his foreskin- that person will be cut off from his people, because he has broken my covenant.”

Covenants can be bilateral or unilateral. A bilateral covenant comes into existence when two parties agree to perform in some way. The covenant referred to above that was made with Abraham and his descendants (even those yet unborn) was not bilateral – it was unilateral. Abraham and his descendants (later called “Israelites” or “Jews”) could individually violate it by refusing circumcision, but there was nothing for them to promise or to do to bring it into existence. God simply gave it to them, and its purpose was to identify the children of Israel as a priestly servant-nation that all would see was obedient to God and through whom God could reach all the other nations of the world.

The Hebrew for circumcision of the flesh is “*b’rit milah*” – literally “covenant cutting.” It is an act of commanded covenantal obedience and a visible witness to the Gentile nations of Israel’s relationship with God. There is, however, a higher kind of covenant circumcision to which

circumcision of the flesh points; it is “circumcision of the heart,” and it too involves obedience – not out of command, but out of love. This kind of “covenant cutting” is not only for the Jew but also for the Gentile, and there is another difference. The covenant of “heart circumcision” is bilateral in that God offers it, and it only becomes a reality in the life of each individual that accepts it.

Related Mitzvot in Volumes 1 & 2

A13 Being Pure in Heart

A24 Being Clean of Spirit as Well as of Body

E02 Performing & Receiving B’rit *Milah*

G04 Loving God

H04 Using Our Speech, Thoughts, Hearts and Actions for that which Is Good and Holy