

Romans 2:25-29

Sunday 5/11/2008

The book of Romans can be a very complicated book. Most people, when they try to read it, think it is a hard book to grasp and understand. I must confess to you, it can be really difficult if you do not put it in the right context. What we have tried to do throughout our time, as we have been breaking down the book of Romans, is not only to teach you the book itself but to show you how to break some of these books down.

I told you that the real key to Romans is how Paul writes it and what he is trying to accomplish. Once you understand that, the book becomes easier for you to grasp, and you begin to see it. I have been laying it out and teaching it to you in basically two formats if you have been following along. These are the same basic formats that I used in my own personal life to break down many of the things in the Bible.

I think sometimes you think that there is a difference between me and you when it comes to the Bible—that I have some special whatever that God will give to me that He will not give to you. I started out just like you did, and wherever you are at, I guarantee you at one point in my life I was there. I may have been at it longer than you, but I had to follow the same basic formats to learn the Bible that I am teaching you to do. It worked for me. As somebody said the other week that I was meeting with, "Well, if you can do it, I can do it." That is so true. You just have to get the right context and the right format.

If you notice, I have been breaking Romans down in two different ways.

1. First of all, I have kept before you the overall context because you want to remember in an overall context how this book lays itself out, and you never want to lose sight of that.
2. Then the second format is each chapter. If you noticed, I have been breaking it down into small segments because Romans is written in such a fashion. You are going to see it here in a moment when I read this next thing. I read this throughout the week, and I thought to myself, "Boy, somebody did not understand what is going on here." This could be very intimidating in Romans because it is hard to follow it because of the style. It is almost like it is a legal document; I have said that many, many times.

So, I have been breaking each chapter down into segments. Those individual segments have been broken down into showing you:

- **Historically:** What you have, how Paul is actually writing this. This is going to be very important when we get into chapter 3.
- **Doctrinally:** How the book lays out. It shows you that many of the things here are a picture of what an unsaved man is up against when he tries to figure out God.
- **Inspirationally:** It shows how the parallels between the historical nation of Israel and you and I in our everyday life are so key in putting it all together.

But within those two segments, you notice I am always keeping you reminded of the context. You have always got to see the bigger picture. I think that is a lot of the struggle that God's people get into when it comes to figuring out their own life and what God has for them. I think that many times we just localize ourselves; we just look at where we are at right now in our own lives. I am not saying you should not look at yourself where you are at in your own life because that is very key and very important, but I think you always, when you are looking at yourself, it helps you put it into perspective when you are looking at the whole context of what God is doing.

We started the book of Ruth last night, and I think that I do not know of another, if you are wanting to build that relationship with God, that is really the key relationship of everything that you could want. It is books like Ruth and understanding how those things break down in those great parallels. It is getting the context of those books so vital, finding yourself in that book but keeping it within the context of what God is doing. That is the hardest job for me as a Christian because there are so many things in our lives, so many busy things we are involved in, that we lose our perspective, our context of what we are doing for God. It becomes many times all about us, and that becomes a problem for all of us, I am afraid.

This is really the way we are breaking this book down; it is really the best way for you to get it into your Bible. I know many of you are on a week-by-week basis going through and putting the notes in as we are taking the segments. When we are done here, you are going to basically have an understanding of the book of Romans. The book of Romans is absolutely vital if you are ever going to get where God wants you to go because it is the foundation, as I said many, many times, of everything that we believe.

In the book of Romans, we have where we are coming out of the Old Testament, going into the New Testament, coming from the nation of Israel to the body of Christ. Now we are seeing the things that have changed in New Testament Christianity that were not in the Old Testament situation with the nation of Israel. It is vital, absolutely vital. One of the reasons Paul writes it the way that he writes it, I have told you many times that Romans has been called the Constitution of our Christianity. Like reading the Bill of Rights or the Declaration of Independence, it is hard to read and follow it, but the truths are so weighty because of all the material that is in it.

Today, we are going to look at the last segment here, and we will again break it down historically, assuming how it applied to the nation of Israel. But again, at the same time, we will see the great parallels for us, and that in itself is a great aspect for you to see. Somebody asked me last night at the end of the Ruth class, I was talking to him, and they said, "How do you begin to look at a book in the Bible and to see all of the practical things that are in there that just do not fall out when you read it?"

I told them, I said, "The key of learning those kind of doctrinal and historical things, or doctrinal and inspirational things in the Bible, is understanding the historical." You hear me say it all the time, and I keep it before you on Thursday night, I keep it before you in our one-on-ones, I keep it before you in Institute, and I keep it before you on Sunday morning: that there are parallels between what God is doing in the Old Testament with the nation of Israel and what He is doing

for you. Once you understand those basic parallels, and then you are reading the Old Testament, and you know that you can get the historical thing of what Israel is going through historically, it is just a half a step then to make the parallels fit into your own life. That is how you start to do it. Some of you are getting along very well in doing that, and I am impressed with the way that you are able to define those things, and it just gets better the longer you stay with it.

I. Reading Romans 2:25-29 and Prayer

I want to begin reading today in Romans chapter 2. I will pick it up in verse 25, and stay with me here; it is kind of weighty reading, but we will break it all down for you.

Romans 2:25-29

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

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

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?

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

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.

Now, Father, we thank You and praise You for the Lord Jesus. Lord, we love You today, and we ask You to take this time and help us to grasp the words and help us to understand all that You have here. This is a great book, and Lord, we need to understand this book that we can do everything for You that we need to do. I know there are people here this morning that are very young in their Christian faith. I know there are some that are on that mid-level, and I know there are some that are mature and have a pretty good handle on the Bible. Help me transgress into all three levels, Lord. Help me to give the youngest of the young, Lord, something to go home with today. Help me, Lord, to give those on the mid-level what they need, and help me, Lord, to be sensitive and give those that have a handle on the Word of God what they need out of this. Help us to see it wherever we are at with You today, and Lord, we just ask You to do that. Lord, if there would be somebody here today that does not know the Lord Jesus Christ as their own personal Savior, I pray that through today, Lord, You would make it real in their heart and their life, that they would come to today as a saving knowledge of the Lord Jesus Christ. We will thank You and praise You in Jesus' name, for His sake we ask it. Amen.

II. The Three Circumcisions

It is going to get a little weighty today, and I am going to try to break this down. You are going to see today the value of some of you that meet with me one-on-one or are consistent on Thursday

night because we get into a lot of these things, and you see that everything you learn at some point begins to come together and pull together for where you are at and what you need to learn and understand. You are going to see the value of getting material from other places and then putting it into your own life when it comes to some of these tough passages.

In this passage here, Paul begins to address the Jews, and he begins to address the Jews on the issue of circumcision. This is an issue that you need to understand today, not only how it applied to the nation of Israel but how it applies through the Bible because in your Bible, you have three different circumcisions, and they are not the same. We are going to talk about that, and that is why I said this is going to be a two-part message where we get into part one of it this week and then we get into the rest of it next week because I want to make sure that we do not confuse you and that we can break it down and help you understand what it is all dealing with here.

Now, those three circumcisions, I am going to go ahead and give them to you because we are going to talk about two of them today, and then next week I will explain the third one.

3. The first circumcision is the one that was given to Abraham when God made His covenant with him back in Genesis. This is the circumcision that is a physical circumcision. We will talk about it here in a minute, and it was given through Abraham. It ran up under the law, and it runs all the way up through the nation of Israel.
4. The second circumcision in the Bible is called the circumcision of the heart. That is where God deals with the Gentiles. The first circumcision had to do with the Jews, the nation of Israel. The second circumcision that we are going to talk about has to do with the heart, has to deal with the Gentiles.
5. Then there is a third circumcision, and that is a circumcision of Christ. The circumcision of Christ has to do with you and me, and that is a circumcision that is only for the body of Christ, or you and I as Christians. That is the one we are going to go into detail and explain next week.

I think it is very important that you understand, and I think that probably what you ought to do is you ought to, by this chapter or in some of these chapters, put a little bio of what is going on here. Break it down and put it in there so that when you read the book of Romans next year, and next month, or two months from now, that you do not forget what you are reading, that it is already in there. My Bible, not this Bible, but my study Bible, is basically my own running commentary of what every verse in the Bible has to do with every other verse in the Bible, every book in the Bible, and what it has to do with every other book, every situation or event in the Bible, and how it relates to the other situations in the Bible. In time, that is what you need to begin to do if you have not done that already, and a lot of you have. The way you do it is the way we are doing Romans: you break it down into little segments, and you fully understand those segments. The way to understand Romans chapter 1 and Romans chapter 2 is to take all the little segments of chapter 1 that we define and then put them together. Learn them by the segment. Do not try to learn the whole chapter; learn the segments. When you get the segments together, then you can bolt them to the point where they all fit. Same way with chapter 2, and it is the way that it works.

III. Circumcision Under the Law

Let me explain what is happening here and the concept of circumcision under the law so that you can better understand it. In the Old Testament, when God called Abraham out of Ur, this would be around Genesis 12:1. Let me explain that God was looking down, and we know that in Genesis we find the formulation of the nation of Israel. We see God looking down, and we see that God wants to call out a group of people unto Himself. God is looking down for a man that will be faithful in what God wants him to do, and God finds a man named Abraham. Abraham is living over in what is called back in this time the Ur of the Chaldees. The Ur of the Chaldees is where modern-day Baghdad is today; that is where Ur was in the Old Testament time.

What you have here is this: God calls him out, and He says, "Abraham, I want you to be a nation unto Me, and I want your seed that is going to come through you." In time, we know that Abraham has Isaac, Isaac has Jacob, from Jacob come the twelve tribes, and from the twelve tribes comes the nation of Israel. We know that. So, He is looking down through Abraham and the children that are going to be produced and says, "This is going to be My nation." When He calls Abraham out of Ur of the Chaldees, He says, "I want you to be separated from the world." The picture of Abraham leaving the Ur of the Chaldees and coming to go to the land that we know as the Promised Land or the land of Palestine, that is a picture of God separating His people from the rest of the world. That is pretty simple to understand, and a lot of times the Bible is easier when you understand some of the background.

He calls him out in Genesis 12:1, and in chapters 13, 14, 15, 16, we find all these things transpiring in Abraham's life. But in Genesis 17, God makes His covenant with Abraham. The covenant that He makes with Abraham has to do with Abraham's seed. God says to Abraham, He says, "Someday your seed, the nation of Israel, is going to be like the stars of heaven," and He says, "All the nations of the earth are going to be blessed in your seed." We know that seed as the nation of Israel today.

So, in Genesis 17, when God makes this covenant with Abraham, He gives him a sign. The sign is a physical sign that that Jew was supposed to do to the newborn Jewish male boys that are born. It is the sign of circumcision, and this is where circumcision starts in the Old Testament. Many people think that it is under the law, and it is, but it started before the law, all the way back with Abraham. It is very important to know that every male child that is born, on the eighth day after he is born, the nation of Israel through Abraham is told that they circumcise that male child.

Now, the reason why that is, there are a couple of reasons. I want you to understand the concept behind it. The Jew was told to be different than the rest of the people on planet Earth. In fact, the word that God uses is the word "peculiar." You go back to Exodus 19:5 and places like Deuteronomy 14:2 and 1 Peter 2:9, you are going to find that the Bible says that God's people are to be a peculiar people; they are to be different.

Remember now that in the Old Testament, we are dealing with the literal physical kingdom of heaven. We are literally, we are not dealing with the times that you and I are living in where everything is spiritual. We are dealing in a time period where God is dealing with the nation of

Israel in a physical way. They have to fight physical nations. You and I do not have to fight physical nations for our spiritual warfare. The Bible says, "We wrestle not against flesh and blood." You see, ours is a spiritual conflict; there was a physical one. He says, "You are to be a peculiar people."

There are three ways that that Jew was told to be different from everybody else on the planet:

6. One of them was the way he looked. So, in Leviticus 19:27, the Jew was to cut his hair, or I guess the better way to say it, not cut his hair in certain ways, that when his beard grew out and his hair grew, he looked goofy. I do not know what else to say; "goofy" is the best word. He looked goofy. He looked like that guy in a comic strip that has got the hair going straight up and the beard coming straight down. What is his name? Well, forget it now, I do not read a comic strip. Anyway, he looked weird. If you would have seen a regular guy over here, a Gentile, and saw a Jew in the Old Testament, you would have been asking yourself, "What in the world is wrong with him?" His beard comes straight down; he cannot round the corners. You see, when we get our hair done, we round our corners; they were not allowed to do that. Hair had to go straight up, you know, like you just stuck your finger in 440 volts, and their beards had to come down a straight way, and they looked goofy. I do not know what else to tell you. If you ever went to New York or maybe Jerusalem, you will find some of the real Orthodox. You know, they do not do it exactly the same way, but you can tell he is a Jew by the way they wear their hair and wear their beard. That was the first thing.
7. The second thing was he was told that there were things that he was not allowed to eat. I mean, Arthur Bryant's would have went out of business in the Old Testament. All he gates would be in deep trouble. He is not allowed to eat some things because in Leviticus 11, he is told there are things that are clean and then there are things that are unclean. God gave him these things obviously for a couple of reasons. One of the reasons were these were their dietary laws, and they it was good for them, and many of the dietary things that they give Israel are good for practice today. But he is doing it for another reason: he is doing it because of the fact that they are to be different people. They are to be absolutely different from the world.
8. Then the third thing that he did, the third thing that he did, was the physical act of circumcision. Now, that is the one we want to talk about, and that one had to do with his flesh.

IV. Parallels: Old Testament Jew vs. New Testament Christian

Before I get into that, let me make the parallels, and this is a good way you can learn this, the parallels to you and to me. You see, where the Jews were, the Jews were supposed to be different from the world physically because their kingdom was the kingdom of heaven. You and I, once we get saved, we are supposed to be different from the world spiritually. Where they are different on the outside, we are to be different on the inside, and that is the difference between the Old Testament and you and I that live in the New Testament in the body of Christ.

If you are saved this morning, and of course, you know, we have got a group of churches around here, and we talked about this a couple of weeks ago, that they still try to put their people under the law even though we are in the New Testament. They think you are spiritual by what you wear or the way you wear your hair or the way, you know, if you, I have been to old churches that you could not grow a beard in because they looked at that as being worldly, and they put the emphasis on the outside instead of the inside.

Now, I will show you a good example that everybody, and we like to go down to their places because they have great vegetables, and they are kind of unique people, but everybody likes to go down to visit the Amish country or the Mennonites. Amish and Mennonites are people that have really basically excluded themselves from modern-day society in the way that the world is. Modern-day Amish, they do not, you know, they do not buy a lot of worldly things. They try to stay as a way, they do not have TV sets, they do not have television, they do not have, they do not many times they make their own clothes, and you have got various degrees of that. But a real hard-line Amish or a Mennonite is someone that basically has thinking that for them to be right with God and have a relationship with God, they have to be nothing to do with the world. Of course, the problem with that is that we are supposed to win this world.

You know, when somebody looks at an Amish or somebody, you drive down the road in your car and you see somebody in a horse and buggy, you do not think, "I want to be like that person." You see somebody get out, he has got a corn cob hat, and he has got long hair and a beard, and he has got hooks and eyes for his pants and suspenders, and she has got a dress down to her below her feet, you know, and you have got a bonnet on. The average thing is, "Gee, I want to be like that." You see, they are not in the time frame anymore where it is what you wear and how you disassociate yourself with things that make you spiritual. They have not got the kingdom of God and the kingdom of heaven doctrine down.

But you will find people in your life that maybe you work with or maybe you are family or your friends, and whatever, wherever you are at, that maybe they have seen the inward change in your life, and they have seen how that you got the victory over some problem in your life, and once you were a mess in your life, and now you seem to have a handle on things, they will say, "I want to be like that." You see, one is outward, and one is inward. The Jews, their thing was outward; they had the way they wear their hair, their beard, and the physical circumcision, and what they eat. But those things parallel to us now that you had to be careful how he looked physically. You ought to understand that the world is going to look at you, so you ought to be careful how you look to them spiritually. You do not need to worry about what kind of clothes you wear so much as you do what comes out of your mouth. That is what you have got to be concerned with, and we know that Christians in the world do not talk the same, and they do not act the same. So, when a Jew had to be careful how he looked, you and I have to be careful how the world looks at us.

Then a Jew had to be careful with what he ate. The parallel is, you have to be careful what you take into your body. You have some openings in your head, whether you know it or not. You have your eyes, you have your ears, you have your nose, and you have your mouth. Everything you take into those openings has an effect inside you some way, shape, or form, and it is because

God designed those things to be taken in. You know as well as I do, anything you take into your body has an effect on your body. You eat the right kind of food, healthy food, you stay healthy. You eat the wrong kind of food, then you do not stay healthy. Everything you do, everything you take into your body has an effect on you one way or the other, good or bad. You know, a person who is an alcoholic winds up with cirrhosis of the liver. Did he get that? He got that because he abused his body. Someone who smokes all the time winds up with lung cancer. It is just the way the process works. What we take in has to do with what it is. So, you see that what he ate then had to do with what he took into his body.

Then his circumcision had to do with his flesh. When you got saved, and we are not going to get into this this morning, but we are going to come back and talk to you about it next week about your circumcision because if you are here this morning and you are saved, whether you are male or you are female, you have been circumcised, just not physically. I want you to understand that, and we are going to explain that next week. But these things, these things were assigned to the nation of Israel. It was a sign that they were to keep before them that they were not to be like everybody else. That is the key. That is the key.

On the eighth day, the Bible says that in Genesis 17:10, that the man child, it makes a reference to the man child. By the way, that is the first time the word "man child" shows up in your Bible. The man child is a tremendous study in the Word of God, and that is the first time it shows up. Genesis 17:10 was taken, and the foreskin of his flesh was removed from a part of his anatomy that had to do with giving birth and had to do with his seed. Now, what that represented physically, first of all, was the shedding of blood connected with a seed. The second thing is when they, when they took the flesh off, which in the Bible is called the foreskin, when they took that flesh off, it separated the flesh from the part of the body that the seed came through, and it is now a picture of physically of you being separated from your flesh in connection to the seed, and the seed is going to be the seed that comes through the man that in time becomes the seed of the woman, the Lord Jesus Christ. See, that is how that thing works.

So, what you have there is you have, you know, in the Bible, like in 1 Samuel 17:26, when it talks about unsafe people in the Bible, like the Philistines, it calls them the uncircumcised Philistines. The Jews saw such a distinction about their circumcision that it separated them, that it became a terminology between them who were the circumcised and the uncircumcised Philistines that represent the evilness in the world. Now, physical circumcision has nothing to do with salvation today, and of course, we are going to see this, but you have to understand what I just gave you and to get back to our text here and with a better understanding, I hope.

V. The Jews' Misunderstanding of Circumcision

Now, Paul has just, coming back to Romans, with that in your mind, Paul has just blasted the Jews. We saw it last week, and really all through chapter 2, Paul has just blasted the Jews. He used sarcasm last week; he did not have very much grace. Paul has now blasted them in chapter 2 and held them accountable to the fact that because they are Jews and because they have the oracles of God, that that simply does not mean that they have a free ticket to heaven. That is where they are at. They are thinking that because they are God's chosen people and because they

have had the oracles of God and because of everything that is going on there, that they are, that they have a free ticket to heaven that is going to get them where they need to go.

He has told them that having the law or the oracles of God or the circumcision or whatever, it means nothing if you do not obey the law that you have. That is the key. The key is that you and I having a Bible means absolutely nothing if we do not obey what the Bible says. He has told them that they are no better than the Gentiles who in chapter 1, who in their unrighteousness have violated their own conscience. In fact, what he says is the Jews are worse. Not only have they had and violated the supernatural revelation of God, but as we saw last week, by their own disobedience, they have caused the Gentiles to blaspheme. Basically, what he is saying is a great principle for you and for me, and that is, the more light that you get from the Word of God, the more you are responsible for when it comes to the Lord.

One of the most terrible mistakes that many of God's people make is the fact that they want to learn the Bible, but they do not want to ever get to the place where they get the responsibility that comes along with it. That is not a very good situation to be in. If you are not going to do what is right with the Word of God, you are better off going to a dead church. You could at least have some kind of ignorance in that thing, even though the ignorance is not going to work it because God is not going to hold you accountable of what you found out or what you did not. He is going to hold you accountable what you could have found out but chose not to. So, we see that the Jews here are more responsible than Gentiles because they had more light. They had the Word of God, they had the law, they had everything hand given to them. When God takes a nation and hand feeds them the Word of God and gives them everything that they have got that they do not have to really do much work at all to learn the Bible, much like a lot of you guys here, you get the Bible served on a plate all the time. Much is given, much is required.

He is saying to them, "You guys are worse than the Gentiles. Not only have they violated the supernatural revelation of God, but as we saw last week, they caused by their disobedience the Gentiles to blaspheme God, bringing reproach upon the name of Christ."

Here is what has happened in Romans 2:25-29. You may have already got ahead of me and figured it out; you might have guessed it. The Jews have elevated their circumcision. This is what this thing is all about. This is why he is taking the time to define to them about circumcision. This is why I am taking the time to lay it out because what the Jews have done, they have elevated their circumcision to some spiritual level that it is not. In their self-righteousness, they have taken the act of circumcision, which was given as a sign, never for their salvation, and they have taken the act of circumcision, and now they are looking at the Gentiles, and they are equating themselves to be righteous with God because they have went through the act of circumcision, and the Gentiles are not righteous because they have not had the physical act. They are wearing their circumcision like some badge of spirituality. Of course, God is trying to come down here, and what he is saying, he is saying that, you know, the fact that you are, you know, the circumcision was a sign that was given to Abraham as the covenant; it had nothing to do with salvation.

VI. Inward vs. Outward Righteousness

This is where we are going to pick it up now, and maybe with that little introduction, some of these verses now will maybe begin to open up for you a little bit here, and we will break it all down.

Here is what he said in Romans 2:25:

Romans 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.

I never forget one time in a Bible study years ago somebody asked the question, "You know, any question you want to ask?" The question was here, and they were reading Romans, and I mean just as sincere as you could be, I mean just not, you know, no cloak behind it, just absolutely wanting to learn the Bible. The question was, "You know, he said, 'For circumcision verily profiteth, if you keep the law, but if thou break the law, thy circumcision is made uncircumcision.' Her question was, 'In the Old Testament, when they broke the law, how did they get uncircumcised?'" That was her question. I tried to explain to her, I did explain to her, I said, "That is not the issue here." What he is saying is not the fact that you are circumcised. What he is saying is that your circumcision does not make you righteous with God, and if you be circumcised physically, which is a sign, and then you violate the law, you might as well have never been circumcised. What he is saying is, it is not the outward act that makes you a Christian; it is what you have on the inside.

We see this all the time, you know, in the parallels are all through Christianity. You will find that there are people who think because they have been baptized, they are going to heaven. Now, baptism is an outward thing. Here in our church, we teach that baptism does nothing more than get you wet; that is all that it does. Baptism does not save anybody. But you find churches today that believe that, or people that believe because they have been baptized. I am always nervous when you ask somebody, "Have you ever been saved?" They say, "Oh yeah, I was baptized when I was when I was 28 years old or 6 years old." That always frightens me because in my mind, I immediately get the idea that they do not understand the difference between real salvation and baptism because baptism did not save anybody, never has saved anybody. Baptism is an outward expression of what you already have inwardly. Circumcision was an outward expression of what the Jews should have had already inwardly. In fact, it was not his circumcision that saved him; it was the fact that he really had God in his heart that made him to be circumcised.

So, when you break the law and do not do the law, what he is saying here, even the fact that you are circumcised, you might as well not have been circumcised because circumcision, the act itself, because you went through the process, is not what God creates for your salvation, no more than baptism is. You have got people to think that if they join a church, that that is salvation. Of course, it is the same concept. I mean, you have got people that think if you have the right Bible, you know, we teach around here the King James Bible, the absolute imperfect word of God. Bottom line is this: having a King James Bible does not make you a Christian anymore than going out and getting a set of golf clubs makes you Tiger Woods. You have got to have it on the inside. Having it in your hand, in your lap, in your home, in your coffee table, does not do

anything for you. Of course, that is, you know, that is the key, and that is what he is saying here. He is saying, "It is not the fact that you are circumcised that makes you righteous with God. That was just a sign of the covenant, no salvation at all." But he says, "If you do not keep the law that goes with it, your circumcision is not a fact." What is the difference if you go to church if you do not live it the rest of the week? What is the point of having the right Bible if you cannot follow what the Bible says and apply your heart to it and what you have got to do with it? What is the point of getting baptized if you are not going to go back to church anyhow? That is the point. He is saying, "What is the point of being circumcised outwardly if you do not have the things of God inwardly in you because it is not the outward things, it is the inward things?" That is what he is saying.

You see how easy it is once you break it down, and this thing here, "For circumcision is very profiteth if without keeping the law, but if thou be a breaker of the law, thy circumcision is made uncircumcision." That sounds so complicated until you put it into a context. He said over there in 1 Corinthians 7:19, and in chapter 7, you have 20 rules laid out in that chapter about marriage, divorce, and remarriage, and every Christian ought to follow them. But he is talking about the fact that what is real and what is not real, and he uses the example of circumcision in 1 Corinthians 7:19. He says, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the law, that is something." In other words, again, it does not matter what we say, it does not matter what we do, it only matters what is on the inside, and what is on the inside really comes out.

I have told you this story before, and for me, it is an answer to a lot of things, and I pass it on because we always have new people coming, and you know, I know I hear a thousand things a month that I really want to remember that I can really use, and I usually remember one or two of them because I simply will not write them down. Of course, you are driving in the car, you know, it is sometimes it is hard to, and I say to myself, "I want to remember that," and then 20 minutes later I am saying, "What was that I want to remember? Now that was really good." I do have pre-Alzheimer's.

Anyway, I have told you this story before because it illustrates the point so true, and in your life and my life in dealing with people, it is going to help you really figure things out. Well, maybe not for most some of you, but most of you it will. I told you the story before how that years ago in Ohio where we lived before we came to Kansas City, remember when the guy was taken off the and putting cyanide in the Tylenol, and people were trying to, they did not know how well their headache was going to get fixed when they took them, you know, and that was, he was going, and that is before they put all the, back when we grew up and in the early before some of you even born, they did not put those, those things you have got to peel off. It all happened because of the fact that some guy was putting cyanide in Tylenol capsules because all you had to do is go to the grocery store, you know, take out the cap, put a couple pills in, and close the thing. It did not have any seal on it. Now you see everything gloves you have got a seal, your ketchup is sealed, your mustard is sealed. I mean, we are going to put cyanide in mustard, I mean ketchup. I mean everything is sealed, and you have got to learn it, if the seal is broken, do not buy. Everything is set up that way because of that one incident, and he killed about a bunch of

people. I mean, I am not minimizing it; it was a very time. I mean, I, you know, I had a headache for six months and did not take anything. I was scared to death.

But in Ohio, a guy got creative, and he got a hypodermic needle, you know, people take insulin with, and he put the cyanide in a liquid form, which it comes in a liquid form, and he was going to the grocery store, and this was after they passed all the law. He was going to the grocery store and injecting cyanide in the lemons. It does not take much cyanide, and he was injecting into the lemons, and he would get there, you know, and nobody would see him. You know, he would be in a grocery store, everybody is worried about what they are looking for, they do not look about what you are doing. I mean, and he is injecting these lemons in there, and, you know, and putting them back out. People were buying the lemons, and they were making lemonade, and they were dying, and everybody thought, "What is going on?" Finally, they tracked it down that all these people had bought lemons from one store, and when they finally figured it out, they pulled the lemons off the deal, and they all had, how they forensically did it, and they found out that somebody was putting cyanide. They finally caught the guy, and I remember a preacher was preaching back then after all I went down, and he used a great example, and it is something that I have never forgotten. I have used it time and time and time again to help me from getting deceived or getting me messed up, and it is based on this principle right here of circumcision, church membership, and all.

The guy was preaching, and he said, he asked the question, he says, "What do you get when you squeeze a lemon?" He actually asked for somebody to raise their hand, and four or five people said, "Lemon juice, lemonade," you know, this back like all the stuff, you know, everything. After everybody was done, he said, "No, that is not true." Then he told the story that I just told you. He says, "Now, here is the deal." He says, "When you get lemons and you squeeze lemons, you think you should get lemon juice, but in actuality, based on the story, what you get is what really is on the inside." Then he brought it back to a Christian perspective. He says, "What do you get when you squeeze Christians?" They, you would think when a Christian got squeezed, you get Christian juice that is real sticky and yucky and stays with you forever. You do not. But his point was, the real mark of a Christian is not when everything is going his way or her way. The real mark of a Christian is when things do not go their way, and then the real proof of what they say they are or they are not, it is not in what they say, it is what you get when they are squeezed because you think you will get one thing, but in reality, whatever is on the inside of that person is what comes out when they are squeezed. One of the most absolute profound concepts I ever got in my life. I have saved me from being deceived and dealing with people a hundred thousand times in my life. It is the absolute truth because it is not about what the outside is; it is what the inside is.

The Jews were saying to themselves, "Hey, we are, we are circumcised physically. We are God's people. Therefore, you uncircumcised people are not righteous with God, and because we outwardly are, we are." Paul is taking them to task and saying, "Hey, it is not about what is on the outside; it is what you really are that is on the inside."

Romans 2:26

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

Now, there is another little play on words. You know what he is saying? He is saying that a Jew who has a circumcision outwardly, if he does not keep it, he is like he is uncircumcised because the circumcision or the act of it did not mean anything if you do not believe what you do. Then he is saying the Gentiles, those that were there uncircumcised, if they believe the Word of God and believe the law, God looks at them even though they are not circumcised like they are. See how it works? In both cases, it is what you have got on the inside.

Now, this is what we find over here in Romans 2:29 when he talks about the circumcision, "it is of the heart." That is for Gentiles. We will talk about that in a minute. He is saying, "Old, and this is our second circumcision, circumcision of the heart." Old Testament Gentiles are not physically circumcised, but when they believe what the Word of God has said, even though physically uncircumcised, they are in the heart because God counts their uncircumcision for circumcision, just like He counts the Jews' circumcision as uncircumcision when he does not do what is right. It is a great principle. The principle is, it is not about you say you are a Christian. It is not about you say this or you talk this or you carry the right Bible. It is about when push comes to shove, what do you do? Do you act like a Christian or do you act like an unsaved person? That is the question. That is the question.

God accepts them and counts their uncircumcision of the body as being circumcised in the heart. Of course, God is simply telling the Jews, "It is your attitude of heart that is the key in obeying His word." I told you a couple of weeks ago, and we talked about with something else, and I made a reference to the fact that getting saved today in the day and age that we are living is a very, it is a very tough thing. It really frightens me today the way most people are dealt with when they get saved. It really frightens me the way most parents deal with their kids. I had a couple of weeks ago, I had a guy show up here that used to come to church here for off and on for a long time, and then his wife did not like it, and so, you know, she did not come back anymore, he did not come back anymore, and he has got three of the kids that are going to probably, and I hate to say this, are going to probably die and go to hell and burn like a torch for all of eternity. Came back three weeks ago, got me over in the corner over there. He said, "Boy, my life is in a mess. My wife has left me, and I am going to do what is right and do what is right, and I am going to, I am going to do this, and I am going to do that." He said, "You know, the biggest thing that worries me," he says, "My oldest daughter right now is about to be saved, and I do not know how to lead her to Christ." Right then, in that corner there, I said, "Praise the Lord." Well, yeah, I said, "You, what you screwed it up so much." I said, "You have got probably one more chance." He said, "Oh, I know, I know, I know, I know. My wife has left me on this, on that." You know what happened? Wife came to church the next Sunday with him, did not like the message. They never been back since. Never been back since. Never been back since.

Now, I am telling you, that is the problem today. That is the problem. That is the problem. People think they are saved when they are not. You, in the day and age that we live in, I am not impressed by what you tell me about your salvation. I am impressed that when push comes to shove, how do you deal with it? Do you revert to acting like an unsaved person or do you deal

with it in a biblical sense the way a Christian should? That is the key. I knew for you back there that day when he, when he, when I, when he said that, based on the track record that I already knew, I thought to myself, "It is a terrible thing, but that little girl is going to die and go to hell." Or the next time they come back to church, and the last time was about two and a half years ago, you give that little girl another two and a half years, she will want nothing to do with God by that. That is just the way it goes. Salvation is a terrible, tough thing. Scares me. Scares me because people, people get into the head knowledge of it, never get the heart knowledge of it. It becomes academic to them, but it never becomes real to them.

You start witnessing to somebody, and they start telling you, "You know, I need to be saved," and you start, and then they start saying, "But I am not going to do this, and I am not going to that." You are wasting your time. But because we want them saved, we violate the first rule of biblical counseling. You know what that is? Never want somebody to do right more than they do. The moment you do, you are a victim. You are going to get used. It scares me today because I think personally, and I do not say this publicly too much, I keep my thoughts to myself, but I really believe personally, I believe that most of the people that are walking around this world that say they are saved have no idea what salvation is. That is a terrible thing to say, but you know what? That is the way it is. We are living in a day and age where everybody thinks it is what you do, it is what you know, but when push comes to shove, the real proof is how do you deal with it when it comes? That is the key. That is the key. The act itself means nothing if you do not have the right heart attitude, and that is what is missing in salvation today, the right heart attitude.

It is a thing where the people that I, the people that I am most assured of when I went into Christ, is people that when they get saved, they simply say to me, "You know what, Bob, I do not care what I have got to do. I do not care what I have got to give up. You tell me to go sit in my head, you are the man that won me to Christ. God brought me here. I do not care. You tell me to go sit in my head in the corner for the next six months, that is what I will do. You tell me to do this, that is what I will do because all I want to do is go to heaven. I do not want to be lost. I want to have a really, I am tired of this world. This is what I want." Those are the ones that you have the chance with. But boy, how many times do you start to deal with them, and they say, "Well, I will do that, but you know what, I will get saved, but I am not sure I am going to be baptized. Yeah, I am not ready yet. Well, I am, you know, I am going to get saved, but I do not think you have to go to church to be a Christian." Oh, really? Well, how come everybody in the book of Acts once they got saved joined the church? Do you think you can exclude yourself in that? How about, how come everybody in the book, you are finding a book after somebody got saved, and Paul said or whoever said, "You need to be baptized," ever said, "Well, let me pray about that"? There is no praying about it. They understood, and they were going to do whatever they had to do. Why? Because it was really inward. Most of what we do today is outward. Let us be honest. Let us be honest.

He says, "Therefore if the uncircumcision, the Gentiles, who God deals with their conscience, if they keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" Absolutely, because it is based on the attitude of heart. He is basically telling the Jews here, "Hey, look, man, it is not about what you do; it is about what is in your heart." When I

squeeze the lemon, what is in your heart will always come out whenever you are squeezed. Greatest test of a Christian I could ever know in my life, and I do not say much sometimes, but I watch everything, and I watch what happens when a child of God who says she is a Christian or he is a Christian, and when push comes to shove, and they do not get the wrong way or whatever happens, I watch how they respond to it. You know, it writes volumes about where they are at. You can just take that, tuck that away someplace, and if you are ever going to work with people, it will be one of the single greatest things you ever look at because everybody wants to put the outside out, but it is the inside that counts.

We saw this last week in Romans 2:21-22. Remember when it talked about stealing, and he says, "You teach the, you teach your people, and you are not teachers of what you teach." He says, "You say, 'Thou shalt not steal,' do you steal? He says, 'Thou shalt not commit adultery,' you commit adultery. 'Thou shalt not have any idol,' but do you commit sacrilege?" We saw by that that God necessarily does not look at the act. You see, we think, here is our system of justice. We think that if you are walking through your office someplace, and somebody left 25 cents on their desk, and you need 25 cents to get a Coke, you are going to need more than 25 cents, by the way, but say you have got 75 cents, you need a quarter, and you take that quarter off there because I think nobody saw, and somebody down here runs a Quick Trip and gets \$250. Well, no, not for all, nobody gets \$250,000 out of a Quick Trip unless they get them there when they get all the gas money. But somebody goes over here, robs the bank, takes \$250,000. You and I think there is a difference between the two because we look at the amount. You know what God sees? God sees the heart of two thieves. So, the guy that stole the 25 cents would have got the \$250,000 if he left it on the desk.

I told the story last week about my buddy there had been divorced, and a group that says if you are divorced, you are living in adultery, and how Matthew 5 says that God does not see the act. God sees, God, He does see the act, but it is not what He accounts; it is the attitude of heart. Idolatry is the same way. Everybody knows who John Robinson is. Remember John Robinson? He is a guy over in Kansas killed all those women and stuck them in 55-gallon drums. What a terrible guy. He got, I think he got the death penalty. He will probably get out of it, but, you know, but he killed, I do not know how many women, could not find them all, but he made a terrible mistake of putting them in 55-gallon drums and leaving them on his farm for what purpose I yet not know. We look at something like that, we think how horrendous, how absolutely horrendous, and we would never equate ourselves with a guy like John Robinson, would we? No, because we are so self-righteous. They know we thought of going out. I read last week one of the most pitiful stories that I ever heard in my life. I think about this black man that was walking downtown, and a bunch of white guys came by, and they were looking for a black man to kill, and this guy was just in the wrong place at the wrong time. Saw his family on there. What a great guy he looked like he was. They drove up and they shot him because they wanted to kill a black man, and they got sentenced this week. I look at things like that, and I think to myself, how senseless. We in our self-righteous, you know, we like to put distance between that, do not we? Sure we do. Why? You know what? You would not think about going out and picking up a gun and killing somebody, would you? You would not think, you know, you would not go out there and shoot somebody. You would not think of going out there and blowing somebody's

brains out or sneaking up behind somebody and shooting them. No, you would not think that. No, you would not do that at all. But the Bible says in 1 John 3:15:

1 John 3:15

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

That is what I said last week. We take our minds places that we never think about taking our body. You hate somebody this morning in your heart, you are just like John Robinson as far as God is concerned. Now, I know you and I think that is different because we always focus on the act. The thing you are going to get in Romans is God does not focus on the act. God focuses on our heart. Does God see the act? Absolutely. Are there consequences to the act? No question. But you think because one is little and one is big that there is a difference. When God sees your heart, He sees if you hate somebody this morning in your heart, you are just like John Robinson, you are a murderer, and we know no murderer has eternal life. Now, what are you going to do with that? What are you going to do with that? You see, when you look at this, you understand a great concept of attitude versus action. A man who had developed the attitude that is wrong will do the action that is wrong. God knows that. God knows it is the attitude that leads to the action in every case. I have never had a case in my life where the act before the action was done, the attitude was not there. Those guys that shot that poor black man, they said, "We just wanted to shoot us a black man." The attitude was there before the act. Attitude produces action, and that is another great principle you will learn in life.

Back to Genesis 17:1 where God talked to Abraham. Before God ever gave him the sign and the covenant, before He ever gave him the sign of circumcision, he was told in Genesis 17:1, and he gets the covenant in verse 10:

Genesis 17:1

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

You know why? It is not what you do; it is what you are to count. That is the Jews' problem.

VII. The Problem of Outward Titles and Power

The parallels here are just found in all across the New Testament churches today, all across America, and that simply is, and I think the glaring one, and that I can put it into perspective, is that we think today that if you get a title in a church, that makes you spiritual. Oh, how many times have I seen that in my lifetime? That is why when a church looks for a pastor, they want somebody that they do not care what he knows about the Bible; they want to know what he has got up here. They do not care what is in here; they want to know what he has got up here. They want to know if he has got a, he has got a, you know, he has got a PhD, they want to know he has got an MA, they want to know he has got a BA.

Now, I have been all my life, I have been castigated because I am against higher education. I am really not against higher education, but I agree with what old Bob Jones Senior said a number of years ago, that education without salvation is damnation. That is the problem. I am not, I am not against the degree. I got a degree. I got a BA. I was born again. I said, I got a BA, "bunch of applesauce." I got an MA, "more applesauce." I got a PhD, "piled higher and deeper."

Now, see, this is where I, this is an enigma to me. You know what an enigma is? I do not know either, but I heard it on the news last night, and it sounded like a good word to use in this sermon. An enigma is a mystery, something you cannot figure out. Now, they all read the same Bible I read. They all read the same Bible I read. They all, they all come to the place where you find me anybody, anybody in the New Testament Church in the book of Acts, anywhere, any books in the Bible that once they get saved, gets shipped off to a higher school of learning education to learn to be a Christian. They are all taught in the local church. They read the same thing I read. They must read Psalms 62:9 at least once a year when they go through the Bible where he says:

Psalms 62:9

Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

Men of low degree, they are vanity. Men of high degree, they are a lie. You know why? Because you have got to do what Job says. They have got to, they have got to violate what Job said in Job 38:2:

Job 38:2

Who is this that darkeneth counsel by words without knowledge?

These guys, now, I am not against you getting your degree, and I think every Christian ought to have a degree, and if you do not have a degree this morning, you are probably really short. That is probably a lot of what your problem is. But the degree you need is not found in secular education or even Christian education. The degree you need is found in 2 Timothy 3:13. That is the degree you need. That is the degree I need. That is all you need. But that is the degree we need today, and that is the one we do not have. We have sold that one down the river, and we have got all the other ones. Giving you a title is an outward thing; it does not make you spiritual.

Most churches today are really, in the Bible sense, not even churches at all in the New Testament. I know that is hard for people to grasp, but I am telling you, that is the way it is. They are not churches at all. They are a little third world country with a bunch of little dictators running around to try to control you, tell you what you think, tell you what you can do, tell you how to dress, tell you how to do this, and the moment you violate the rules, you get whacked. That is how it works. That is how it has always worked. The pastors and the deacons and the elders and the finance committee, they all have a little power influence. You see the little world, the little sphere that they control.

Years ago, I had a, we had, we started a little league program that branched out and just probably wound up with over a hundred teams as an outreach. In the early days, you know, I had this

couple that was a sharp couple. They wound up being missionaries, and they were a good couple, and they came to me, and they said, "We need a computer, and we need a computer, and this is the one we want." I said, "Now, here is my, here is my mindset. If you are giving your time free, and you are working for me in my ministry, and you need something, I will get you whatever you need." I went into the finance committee guy, and I said, "My couple over here need a computer, and this is the one they want to get." He says, "Well, what do they want to do with it?" And I said, "Well, they want to do this." He said, "They do not need one like that to do that." I said, "I do not care." He said, "But you do not understand, they do not need, they do not need that computer for what they want to do." I said, "It is not about what they need, pal. It is about what they want. They are giving their time, they are spending working full jobs, they are doing everything else, and yet they are giving up enormous amounts of their time. You know what? I do not care what they need. I am only concerned of giving them what they want because that is what they want is what they need. Do not sit here and because you have got the purse strings tell me you are not going to dole out another \$55 because you think that they do not need that when you are not even involved in their ministry." Do you see where it goes?

I took a group of people one time to teach a church how to be better in all that they do, and we got kicked out the second night. First time I ever been kicked out of a church. We drove, I do not know how many miles to go to a church, and they kicked us out the second night. You know how they kicked us out? Now, we were going in, and, you know, the discipleship program we do around here, that is what we were going in and teaching them how to do. We were laying it all out, giving them everything they needed, and the deacons got upset about it, and the deacons called a meeting with a pastor who was just a little, little puppet. Pull his strings, he will do what he tells you to do. And the pastor came in, and he said, "We are going to have to shut down our meeting." And I said, "Whoa, why? You had twice the people here you had a Sunday night, and you have ever had people. We got 14 people saved last night. People spreading through this town." When the deacons popped up and said, "Yeah, we do not need you here anymore." And I said, "What is the deal? Somebody do something wrong?" You know what he said to me? He said, "We are getting too many people in this church, and we get many people in this church, we cannot control them." I said, "We know that at that statement, you do not have to kick me out. I am on my way out of here." The problem was power. It is always what people want in churches: power. That is the way it works. You get, you and you get a title, you get power.

Do you ever wonder why, do you ever wonder why Hillary Clinton or Barack Obama or John, and I am not against anybody, I think they are all worthfully equally worthless, but did you ever stop, put a pencil to it in your brain? You ever wonder why a person like Hillary or Barack Obama or even John McCain or any of them would spend \$200 million to get a job that only pays \$300,000 a year for four years? Is there anybody here that would give me \$100,000 if I can guarantee you I will get you a \$30,000 a year job for four years? Anybody? You would, you would even break even. You know why they want it? You know why they will do it? Power. What a thing to be the most powerful man or woman in the world. What a thing to be the leader of the free world. Power. That translates right down the line to where you are at in the churches today, and they think because you get a title that makes you spiritual. Of course, they get a little, they get a little, and like I said, they think the more degrees you have, the more, the more power

you can get because the more smarter you are when they are really the only degree you need, 2 Timothy 3:13. Like I said a couple of weeks ago, you cannot do something for God until you are something for God on the inside.

This is what the Jews have done. They have elevated their circumcision to a point that is way past its importance. They have lost the definition biblically of what it meant, and now they are saying that their circumcision is making them righteous with God where the uncircumcised Gentiles are not. God, Saint Paul, is saying to them, "You are nuts." He is saying, "You know what? The fact that you are circumcised and you do not do what the Word of God says makes out canceled out your circumcision, and the very people you say are not circumcised, so they cannot be godly, when they do what is right with God, the fact that they are not circumcised, God looks at their heart and deals with them as they were circumcised even though they are not." Why? Because it has nothing to do with what we do on the outside; it has what we do in our heart, and when the heart is squeezed, boy, we will find out what is there, will not we? Yes, we will. Yes, we will.

VIII. The True Test of a Christian

Now look at Romans 2:27, the next verse, moving along with this. We are in good shape today. I am going to try to get you out a little early here so you can take your mom out to dinner. Now look, when you take her out to eat today, if she wants to supersize the fries, let her do it. You are going to get an extra hump of fries today, honey. I saw it already.

Romans 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?

You know what he is saying there? He is simply saying this: the Jew, that Jew is so proud of his circumcision. He is so proud of his heritage. He is so proud of his promises. He is so proud of his covenants. He is so proud of his law. But because of his self-righteousness, because of his attitude of arrogance, because of his attitude of superiority, he is going to lose the blessings of God that God had for him, and God is going to give them to the Gentiles. That is exactly what happens. Romans 11, exactly what happens. What is true is God's people, God has something for us, and at the end of the day, my goodness, at the end of the day, when we get to the judgment seat of Christ, are we going to be the most heartbreaking thing that I think for a child of God in the judgment seat of Christ is getting there and for the first time in your life getting all the obstacles out, which is mostly you and me, getting all the obstacles out and actually seeing all that God had for us, and then the great day of reckoning will be because of our arrogance, because of our, because of our head knowledge and not in our heart, because of the fact that it was all outward, we finally realized when we are faced with the inward what God had for us and then the reality of what we traded it for.

Romans 2:28-29

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

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.

See what he is saying here? The outward things do not make you a Jew no more than the outward things make you a Christian. The Jews kept the sacrifices. The Jews had feasts. They had holy days. They had the circumcision. They had the promises. They had the law. They had the oracles of God. But you know what? Those are all outward things. If they did not keep the things that God gave them inwardly, what they had outwardly did not make any difference. Church is the same way, exact same way. You have church membership. You have baptism. You have your knowledge. You have all the, you have the right Bible. You have this, and you have that. But if it is not inward, when push comes to shove, and that is the true test, when you are up against the wall, when you are up, when you do not get everything the way you want it, and your life starts crumbling down, and you have to deal with reality, who you are at that point is when it comes out. You should have learned that the first time you read Job. You should have learned that for the first time you read Job when the devil and God had a contest about Job, and the Lord said to the devil, "He loves Me, he loves Me. Why? He loves Me." The devil looks back and snarls, "Why wouldn't he love You? Look all the nice little things You gave him. Take those things from him, and he will curse You to Your face." That is how he works it because the real test, ladies and gentlemen, is not about what we say. It is not about how we present ourselves. It is not about the knowledge that we think we have. The real test of you and me, and you better just write it down in chapter 2, it is the whole theme. It is what is on the inside of you when your face is what you have got to do versus what you do not want to do. When your face is where you are wrong when you do not want to be wrong. When your face is a reality of a situation, and your back is up against the wall. When the lemon is squeezed, when you think you get lemon juice, you know what you get? What is really on the inside. Just that simple.

You know what this thing settles down to when you look at the nation of Israel? Boy, this is where they, when you study the historical side of it, the parallels to you and me are just devastating. He is basically saying there to the Jews that they were God's people. God gave them everything and did everything for them and gave them things that He did not give anybody else. But at the end of the day, what they were doing was not of God; it was of man. You know that is true of me and you. You know, the only real issue you have got to look at in your life today is everything in your body, two categories: it is either all from God or it is all man-made. That is not an indictment; that is just the reality of life. But there is not a lot of question that goes on about the way, you know, where somebody is at once you understand a little lemon theory, unless you are just dumb as a fence post. Reality sets in very clearly. It is not about what we say. It is not about what we pop our chest up and we claim to be. It is not about our spiritual title. It is about when the whole world comes down around your shoulders, what do you and I do? Do we blame somebody else or do we take the blame ourselves? Most of the time, you know what we like to do? We like to blame God. If you ever pastor a church, you are going to find out lots of times I like to blame you, the pastor. You know what? That is life in the big leagues. Boy, you

want to get up to bat with the Yankees, you have got to be able to take some fastballs and some curveballs. Just that is just that simple, the way it is. But what is your life and my life, whatever is going on, it is either God-made or it is self-man-made. It is just that simple.

IX. Summary of Circumcisions and Future Topic

So, you have three circumcisions in your Bible. We saw two today. We saw the Old Testament circumcison that is for your flesh under the covenant of Abraham. That was a circumcison of their physical flesh. Then we saw in the concept of him laying it all out, trying to bring the Jews down to earth where they get a grasp on the reality of where they are really at. He says that the Gentiles have a circumcison; it is a circumcison of their heart. Those are the first two we looked at today, and I want you to understand those. God gave the physical Jews the sign and the covenant of circumcison. Now you understand why it was done the way that it was done. You understand why it was all laid out that way, how it deals with the seed and the promises to God. Now you should have a better understanding of that circumcison in the Old Testament. It was a circumcison of flesh to take the flesh from the part of the anatomy that had to do with birth and had to do with seed, and it was, it was a sign that they had been separated from the world. He did it by the way they looked, by what they ate, and by the physical way they dealt with their body. That is why in the Old Testament, they were not allowed to put any marks on their body, no tattoos, sorry, no, no nothing, no this. They had to be completely separate from the world, and it is a picture of what, you know what, spiritually what you and I need to be here.

Then he says that Jews are so proud about that. Then he brings them down to reality. He says, "You know what?" He says, "These people over here that are not circumcised physically, they are circumcised of the heart because it is not the act that you think it is that makes you right with God. It is the fact that you obey it. You are circumcised, and you do not obey it, your circumcison becomes no circumcison. They are not circumcised and do obey it, their uncircumcison becomes circumcison of the heart." That is how it works.

That is the two. Now next week, I am going to show you the circumcison of Christ. I am going to show you next week, if you get it down next week, and we will be just as thorough and break it down just as easily as we did today, I will show you how you will never again have to worry about losing your salvation. It will give you more insight to all the idiocy out there that says you can lose your salvation, and I will show you how that the three circumcisions in the Bible, one for the Jew, one for the Gentile, and one for the Christian, you and me. We will talk about it next week. Let us have a word of prayer. Father, we thank You and praise You.