

1. Circumcisions in the Bible

a) The first circumcision

In the Bible, circumcision is first mentioned during the life of Abraham. When his only son, Ishmael, was thirteen years old, God commanded him to circumcise all the male members of his household. In Genesis 17:11 it says literally, "be cut short – the flesh (of) – your foreskin."¹

This command was part of a covenant God entered with Abraham. As the outward sign of God's promise to Abraham, the circumcision had a unique meaning for every person who underwent the procedure. God's promise was to make Abraham the father of a multitude of nations and multiply him greatly (Genesis 17:2, 4). God immediately repeated the promise twice (Genesis 17:5, 6), making it stand firm.

As God spoke of a multitude of nations, the promise was not just about Israel. Indeed, many nations came from Abraham, such as the Ishmaelites, Edomites, Israelites, Amalekites and Midianites.

God promised Abraham He would be a God for his descendants and would give them the land of Canaan (Genesis 17:8). Abraham already knew the boundaries of the land (Genesis 15:18-21). Our thoughts usually go to the Israelites, but at that moment Abraham had only one son: Ishmael. Only later in the conversation, it became clear that God promised another son to Abraham. Did God only intend to be the God of Isaac and his son Israel and their descendants? Did He not want to be the God of every human being, and especially all descendants of Abraham?

Therefore it is beautiful that Ishmael was circumcised as well, together with all the other male members of Abraham's household; both those born in his house and those bought from others. Abraham had already lived in a number of countries. He came from Ur, moved to Haran and from there went to Canaan. There he traveled around and came into contact with the Canaanites and Perizzites (Genesis 13:7), and the Amorites (Genesis 14:13). He obtained slaves from the Egyptians when he stayed there (Genesis 12:16) and his most trusted servant came from Damascus (Genesis 15:2). As his possessions increased, Abraham needed more servants, so he likely purchased personnel from all the nations where he resided. Nowhere does it say some had been circumcised already. On the contrary, it seems this was a completely new action.

b) Later circumcisions

Abraham circumcised his son Isaac on the eighth day, according to God's command (Genesis 17:12; 21:4). The circumcision of Esau and Jacob and their children isn't recorded in the Bible. However, at the time when the Canaanite Sichem wanted to marry Jacob's daughter Dinah, her brothers were all circumcised, while the Canaanites weren't (Genesis 34:15)

In the book of Exodus we come across a strange story about the circumcision of the two sons of Moses (Exodus 4:24-26). He had been circumcised by his parents,² but had not done the same with his sons. One interpretation is that Moses had identified with the Midianites and wanted to circumcise them at a later age. Another possibility is that circumcision wasn't common in Egypt and that he followed the ways he had been taught as Egyptian prince.

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When the people of Israel were about to leave Egypt, God gave a clear instruction concerning who was allowed to celebrate Passover and who wasn't. None of the servants and strangers were permitted to eat of the Passover meat. Those who wanted to participate, had to be circumcised first (Exodus 12:44-49). According to some Bible interpreters these were people from outside Egypt, others believe there were Egyptians among them as well. That means they hadn't been circumcised yet.

After the Israelites had wandered in the desert for forty years, God commanded them again to circumcise all the men. After that had happened, God said, "Today I have rolled away the reproach of Egypt from you."³ The connection between the mass circumcision and the reproach of Egypt, indicates to many Bible commentators that this was not practiced by the Egyptians at that time.⁴

c) Other circumcised peoples

In Jeremiah 9:25 and 26 a list of nations is given in the context of circumcision. Egypt, Judea, Edom, Ammon, Moab, and the desert dwellers are mentioned specifically. Ezekiel contains judgments over Israel's neighbors, where some would die the death of the uncircumcised or be found among them. The contrast indicates they themselves were in fact circumcised.

People	Circumcised	Bible Reference
Israel	yes	Exodus 12:44-49; Joshua 5:2-8; Jeremiah 9:25-26 ⁵
Egypt	yes	Jeremiah 9:25-26; Ezekiel 31:18; 32:19, 32 "They lie with the uncircumcised"
Ammon	yes	Jeremiah 9:25-26
Moab	yes	Jeremiah 9:25-26
Edom	yes	Jeremiah 9:25-26; Ezekiel 32:29 "they lie with the uncircumcised"
desert dwellers	yes	Jeremiah 9:25-26
Tyre	yes	Ezekiel 28:10 "You shall die the death of the uncircumcised"
Assyria	?	Ezekiel 32:22-23 not mentioned
Elam	no	Ezekiel 32:24-25 "all of them uncircumcised"
Meshach Tubal	no	Ezekiel 32:26 "all of them uncircumcised"
Sidon	no	Ezekiel 32:30 "they lie uncircumcised"
Rulers of the north	no	Ezekiel 32:30 "they lie uncircumcised"
Philistia	no	Judges 14:3; 15:18; 1 Samuel 14:6; 17:26, 36; 31:4; 2 Samuel 1:20

As can be seen in the table above, seven nations practiced circumcision at the time of these two prophets, who lived in the 6th century B.C. When did they begin with it?

We may safely assume that the Edomites learned it from their forefathers Abraham, Isaac and Esau. The desert dwellers may refer to several peoples. The largest of them probably were the Ishmaelites and Midianites, who descended from Abraham and learned it from him.

The ancestor of the Ammonites and Moabites, Lot, was a nephew of Abraham and had a good relationship with him. Lot was a god fearing man,⁶ and he may well have taken over the habit from his uncle. Abraham already circumcised his household well before Lot and his daughters fled Sodom, so they too will have been familiar with God's command.

As for the Egyptians, the general opinion is that they practiced circumcision long before God spoke to Abraham. The Bible is silent about when they began, but it is possible that they learned it from Joseph, who ended up in Egypt as a circumcised man and became a very influential man. And when his father Jacob and other family members moved to Egypt, the Israelites became a numerous people (Exodus 1:1-7). The Egyptians may have seen a connection between the circumcision and their fertility, and began to practice the same against infertility. However, as the strangers and slaves weren't circumcised at the time of Moses and the reproach of Egypt was removed by the circumcision when Joshua led the Israelites, the custom was only introduced in Egypt at a later time.

Finally, the people of Tyre were circumcised. Nothing is known about when they may have begun, but Solomon and his father David had close ties with Hiram, the king of Tyre. Hiram not only provided lots of cedar wood, he also sent skilled sailors with Solomon's ships, to obtain valuable products from faraway places.⁷ Clearly there was close interaction between the two nations, and the people of Tyre could easily learn about circumcision from the Israelites.

Of all Israel's neighbors, the Philistines are the only ones described as uncircumcised. So the Egyptians and inhabitants of Tyre had examples of circumcised and uncircumcised peoples. Since circumcision was the unique outward sign of the covenant with God, it is unlikely that the Israelites encouraged others to do it as well. However, if the Egyptians and people of Tyre saw benefits with the Edomites, Moabites, Ammonites, and desert dwellers, their physicians may well have recommended the procedure.⁸ Herodotus relates that the Egyptians informed him personally that they circumcised for hygienic reasons.⁹

Based on the biblical data the most likely course of events is that Abraham was the first to circumcise and that the surrounding nations were influenced by him and his progeny. A number of them may have adopted the custom because they saw the God of Israel bless the circumcised, both the Israelites and the strangers among them. Others will have learned the benefits of circumcision from the Edomites, Moabites and Ammonites and from the desert dwellers.

2. Circumcision in extra-Biblical sources

These sources vary from Egyptian mummies to circumcised Australian Aboriginals. According to *Chronology of the foreskin and circumcision*¹⁰ men had a foreskin from 130,000 B.C. onwards. Then the article states that circumcision was practiced in Australia from about 10,000 B.C. From 6000 B.C. boys and girls were circumcised in Northeast Africa and in the Middle East. After some 3 millennia, circumcision was introduced in Egypt by invading African tribes. No archeological proof is mentioned at any of these points. Only from the next point onward, are sources mentioned.

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a) Egyptian bas-relief

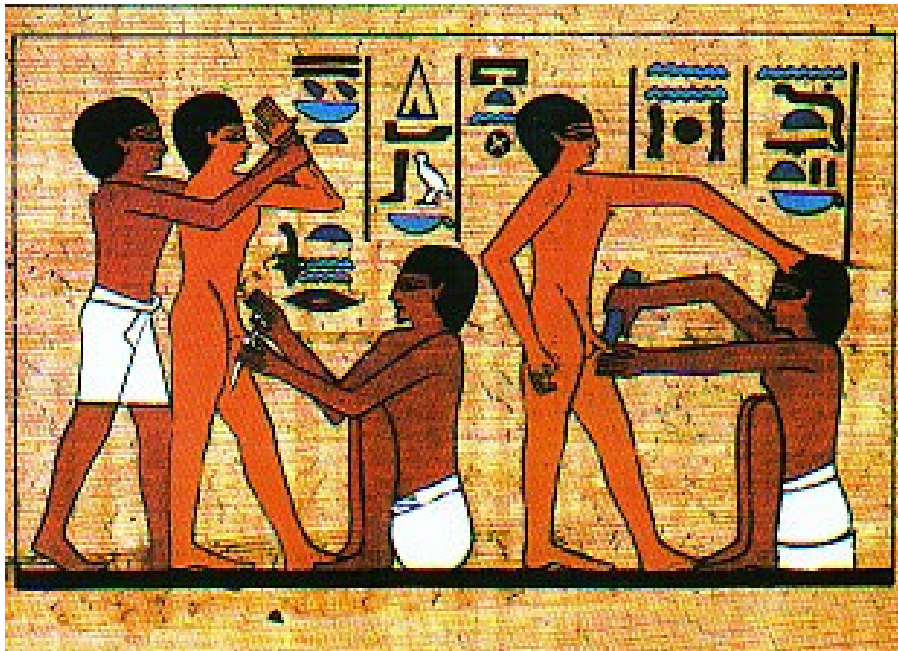
The *Chronology* mentions an Egyptian bas-relief, dating from 2300 B.C. "which *may* show some form of genital mutilation being performed. The relief is eroded and hard to interpret. More commonly seen as modern reconstruction. One interpretation is that it just shows the pubic hair being shaved."¹¹

Many sources refer to the same relief as first concrete proof of circumcision. However, this may not be true, as the *Chronology* points out. On the original rock two men are portrayed who are treated in their pubic area. It remains a guess whether the treatment was removal of pubic hair or circumcision or castration so that they could serve in the women's courts. The hieroglyphic inscription may shed some light.



One website relates, "The operator sitting on the floor on the left tells his assistant, who's holding the patient's arms: "Hold it, quickly, don't let it fall." He answers "I'll do as you want". On the right, instead, the patient says: "Rub it well, to make it efficacious," and the operator answers: "I'll make it painless, pleasant". These last sentences let us suppose that the object in the operator's hands, on the right, had an anesthetic use, others affirm that it is a sharp tool and that the word "rub" refers to the sharpening."¹²

So it is not at all sure whether this refers to circumcision. Besides, the colors and sharp lines in beautiful reproductions, such as the one below, are missing in the original Egyptian stone, so that it cannot serve as accurate proof.



b) Manuscripts

A script for the Egyptian Uha, dating from the 23rd century B.C. is considered the oldest description of a circumcision. In one part it says, "When I was circumcised, together with one hundred and twenty men, and one hundred and twenty women, there was none thereof who hit out, there was none thereof who was hit, there was none thereof who scratched, there was none thereof who was scratched."¹³

This text, dating from the time of the bas relief mentioned before, points to an act with a knife on both men and women. This is seen as the first reference to female circumcision.

Unfortunately, what exactly was cut isn't described. Was it the foreskin or was this another operation performed?

c) Mummies

Of all the people who died ages ago, their skin has disappeared. The skin of mummies, however, has remained largely intact, making them a suitable source of information. *Chronology* states, "Contrary to some reports, no circumcised mummies have been found, but some statues show what may be a super incision (cutting a slit in the upper side of the foreskin, or dorsal slit)."¹⁴ According to an article about the mummy of Amosis from the early 18th Dynasty, "Amosis, in distinction from other ancient Egyptian men, had not been circumcised."¹⁵ Amosis lived from 1570-1546 BC, which is 150 years after the circumcised Joseph was second in command in Egypt. Assuming that the genitals of the other mummies were indeed circumcised, the custom may have originated with the circumcision of Joseph and his forefather Abraham.

d) Historians

The famous Greek historian Herodotus (485 – 420 B.C.) wrote the following about circumcision: "... the Colchians, Egyptians, and Ethiopians alone of all the races of men have practised circumcision from the first. The Phenicians and the Syrians who dwell in Palestine confess themselves that they have learnt it from the Egyptians, and the Syrians about the river Thermodon and the river Parthenios, and the Macronians, who are their neighbours, say that they have learnt it lately from the Colchians. These are the only races of men who practise circumcision, and these evidently practise it in the same manner as the Egyptians. Of the Egyptians themselves however and the Ethiopians, I am not able to say which learnt from the other, for undoubtedly it is a most ancient custom; but that the other nations learnt it by intercourse with the Egyptians, this among others is to me a strong proof, namely that those of the Phenicians who have intercourse with Hellas cease to follow the example of the Egyptians in this matter, and do not circumcise their children."¹⁶

"... whereas other men, except such as have learnt otherwise from the Egyptians, have their members as nature made them, the Egyptians practise circumcision ...they circumcise themselves for the sake of cleanliness, preferring to be clean rather than comely."¹⁷

According to Herodotus then, circumcision was practiced by the Colchians (a people at the Black Sea but originally from Egypt), the Egyptians and Ethiopians, The Phoenicians and Syrians and the Macronians (who were a part of the Persian empire).

The Greek historian Diodorus Siculus wrote between 60 and 30 B.C., "Now the Egyptians say that also after these events a great number of colonies were spread from Egypt over all the inhabited world. ... that the nation of the Colchi in Pontus and that of the Jews, which lies between Arabia and Syria, were founded as colonies by certain emigrants from their country; and this is the reason why it is a long-established institution among these two peoples to circumcise their male children, the custom having been brought over from Egypt."¹⁸

Remarkably, both Greeks based themselves only upon the Egyptians, and Herodotus didn't even mention the Israelites. In order to correct this, the Jewish historian Flavius Josephus (37 - 100 AD) wrote, "Now Herodotus of Halicarnassus ... says withal that the Ethiopians learned to circumcise their privy parts from the Egyptians, with this addition, that the Phoenicians and Syrians that live in Palestine confess that they learned it of the Egyptians. Yet it is evident that no other of the Syrians that live in Palestine, besides us alone, are circumcised."¹⁹

Over the centuries, many writers based themselves on the Greek historians. The influential Frenchman Voltaire wrote, "From this passage of Herodotus it is evident that many people had adopted circumcision from Egypt, but no nation ever pretended to have received it from the Jews. To whom, then, can we attribute the origin of this custom; to a nation from whom five or six others acknowledge they took it, or to another nation, much less powerful, less commercial, less warlike, hid away in a corner of Arabia Petræa, and which never communicated any one of its usages to any other people? The Jews admit that they were, many ages since, received in Egypt out of charity. Is it not probable that the lesser people imitated a usage of the superior one, and that the Jews adopted some customs from their masters?"²⁰

In 1770, the British vicar Robert Findlay, responded to Voltaire with his book "*A vindication of the Sacred Books and of Josephus*," giving a number of arguments why the Jews didn't take over circumcision from the Egyptians,²¹ but received it from God through their ancestor Abraham. Some of these are:

- The heathen nations didn't always speak the truth, but made themselves appear better than they really were.²²
- Herodotus, Diodorus, Strabo, Celsus and Julianus were heathen writers and made great blunders in their historical accounts of Israel, making the accuracy of their record of circumcision questionable.²³
- According to other historians the Jews were indeed the first. Findlay quotes Tacitus from 109 A.D., "They [the Jews] appointed circumcision, that they might be known by the difference."²⁴
- The Jews were highly respected at the time of Moses. Findlay says, "Artapanus, as quoted by Eusebius, in express terms affirms, 'That the Ethiopians borrowed it from the Jews through their veneration for Moses, instead of learning it, as Herodotus fancied, from the Egyptians.'"²⁵
- The Egyptians may have learned circumcision from the Jews in various ways. Later they will have tried to conceal the Jewish origin of the rite.²⁶

Findlay concluded, "... that Mr. Voltaire and others have had no sufficient reason for affirming, that the rite of circumcision was introduced among the Jews in imitation of the practice of the Egyptians."²⁷

e) Circumcision on other continents

In the International Standard Bible Encyclopedia, the article about circumcision opens with, "The removal of the foreskin is a custom that has prevailed, and prevails, among many races in different parts of the world-in America, Africa and Australia."²⁸

Columbus discovered that many of the American Indians were circumcised and the Aborigines in Australia practiced the custom too.

Some people assume that circumcision must have begun independently among different cultures. It is also possible that it was introduced by sailors from the Middle East. As early as the 10th century B.C. the Phoenicians were already sailing to South America. In 1930 someone recognized strange signs in a rock near Rio de Janeiro as Phoenician writing and was able to read the inscription. It says, "Tyre, Phoenicia, Badesir, oldest son of Jethbaal." Another one says, "We are sons of Canaan from Sidon ... We offered up our youth for the glorified gods and goddesses in the nineteenth year of Hiram, our mighty king ..."²⁹ Though the genuineness of the inscriptions is disputed,³⁰ it is known that the Israelite king Solomon and the Phoenician king Hiram sent out ships who took three whole years to return;³¹ ample time for such far away sea journeys. That makes it plausible for people on other continents to have adopted circumcision from Middle Eastern nations.

3. Theological considerations

So far we have seen that, according to the Biblical and extra Biblical records, Abraham likely was the first to practice circumcision. Let us now turn to the meaning of the circumcision.

a) Covenant sign

Every time God made a covenant with man, He introduced something new. To Noah He gave the sign of the rainbow, which then appeared for the first time. Even today it reminds us of God's promise to not destroy the earth by another worldwide flood.

In the new covenant the believers are sealed with the Holy Spirit, The first time believers received the Spirit, it was accompanied by a rush of wind, flames of fire on the heads of men, and illiterates speaking foreign languages fluently. Later speaking in strange languages was to be seen as a sign of belonging to the new covenant.³²

It fits the Biblical pattern and God's character and creativity to seal the new covenant with Abraham with a new rite, rather than giving new meaning to an existing heathen custom

b) Passover

When God commanded Moses and the Israelites to keep the Passover, He gave only one condition. Every male member, both Jews and strangers, must be circumcised. If the Egyptians had already been circumcised at that time, this would have easily led to chaos, as they could have claimed the right to celebrate with the Israelites. They could even have gone so far as to say, "Your god must bless us too, because he borrowed the circumcision from us."

c) Holy

Circumcision is a sign of being set apart. When God commanded Abraham to circumcise his household, He said, "Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant."³³ Clearly an action of obedience was required of these who wanted to be part of God's covenant. If other nations were already circumcised at that time, the command would be meaningless. It is very possible that others followed the example of the Jews because they saw benefits.

d) Imitation

There are many examples of commands of God, which lost meaning over time.³⁴ Satan, the arch enemy of God, disguises himself as an angel of light³⁵ to draw people to himself. He may well have worked in the hearts of the heathen nations to circumcise themselves and give them a false hope of belonging to God, even if their hearts were uncircumcised and they continued in their own ways. At the time of Jesus and the apostles, many Jews themselves lived with the false assurance that their being circumcised meant they were saved. The good news of the gospel broke through the deception and brought full assurance of salvation and being loved by God.

4. Science

Scientists have discovered that on the eighth day the blood-clotting elements Prothrombin and Vitamin K are at the highest level. This means that on the 8th day the bleeding stops faster on any other day of life.³⁶ Moreover, being circumcised at a young age is the least painful. It cannot be coincidence that the Israelites were commanded specifically to circumcise their boys on the eighth day after birth. God the Creator knew exactly what was good for mankind. That circumcision took place in puberty among other peoples, points to it being a later development.

5. Conclusion

The Biblical sources give much reason to believe that Abraham was the first person ever to practice circumcision.

The extra-Biblical sources don't give a conclusive picture. The bas-relief and scripts of the 23rd century B.C. may point to circumcision, but there are arguments against it as well.

The History of Circumcision

*God loves
Ishmael*

From a theological standpoint it doesn't make sense to see the rite as something common among heathens that God gave new meaning. On the contrary, it fits God's character and creativity to have commanded Abraham something new and which required faith to perform the very first time.

The scientific discovery affirms the divine inspiration of the sign of the covenant with Abraham.

So we may safely conclude that the Israelites were the first to circumcise the male members of the nation, following their patriarch Abraham. Other nations followed for reasons unknown to us today, but we can be assured that they had valid arguments for it.

Extra:

In the new covenant, circumcision has no special meaning anymore, but before the coming of Christ it expressed a belonging to God and participation in His blessings. As if God said to the circumcised, "I want to be your God." Although God's covenant was specifically with Isaac,³⁷ He also has a unique blessing for Ishmael and his descendants, who still follow the example of their forefather Abraham by circumcising their sons.

¹ King James Version with Strong's Numbers.

² According to Joshua 5:2-8 all the Israelites who had left Egypt, had been circumcised. That shows they had kept the covenant between God and their forefather Abraham.

³ Joshua 5:9 *The Holy Bible*, English Standard Version, Copyright © 2001 by Crossway Bibles

⁴ Commentator Gill on Joshua 5:9, "the more commonly received sense is, that this reproach is to be understood of uncircumcision, which was the reproach of the Egyptians, they at this time not using circumcision they afterwards did, when some of the nations thereabout used it, who descended, from Abraham, as the Midianites, Ishmaelites, Arabians, and Edomites," accessed in *E-sword*, version 10.1.0, © Copyright 200-2012 Rick Meyers. See Adam Clarke's Commentary, Jamieson, Fausset en Brown's Commentary en John Wesley's Explanatory Notes, and others as well

⁵ In Jeremiah only Judah is mentioned because the northern kingdom didn't exist anymore at that time

⁶ 2 Peter 2:8

⁷ 1 Kings 9:26-28; 10:11, 22

⁸ "Another compelling explanation referred to earlier involves the ritualization of circumcision's prophylactic effects, especially as many different human groups and cultures that live in desert or other hot environments have adopted it as part of their customs. Infections, initiated by the aggravation of dirt and sand under the foreskin, are not uncommon under such conditions and have even crippled whole armies, where it is difficult to achieve sanitation during prolonged battle." "A US Army report by General John Patton stated that in World War II 150,000 soldiers were hospitalized for foreskin problems due to inadequate hygiene, leading to the statements: "Time and money could have been saved had prophylactic circumcision been performed before the men were shipped overseas" and "Because keeping the foreskin clean was very difficult in the field, many soldiers with only a minimal tendency toward phimosis were likely to develop balanoposthitis [Patton, 1987b]. Army urologists stated "Had these patients been circumcised before induction [into the Army] this total would have been close to zero". In the Second World War Australia had to send urologists to circumcise all of its troops fighting in the North African campaign who were not already circumcised [Short, 2006]. Similarly sand was a problem for uncircumcised men during the Gulf War in Iraq ("Desert Storm") in the early 1990s [Gardner, 1991; Schoen, 2007e]." http://www.circinfo.net/what_caused_many_cultures_to_remove_it.html

⁹ *Histories* Book II, 36-37, Herodotus

¹⁰ Chronology , p1.

http://www.historyofcircumcision.net/index.php?option=com_content&task=view&id=31&Itemid=54

¹¹ Ibid (cursive added)

¹² *The Circumcision*, <http://www.egyptancient.net/circumcision.htm>, accessed on March 12, 2012

¹³ D. Dunham, *Naga-ed-Der Stelae of the First Intermediate Period*, (London, 1917), pp. 102-104

¹⁴ Chronology, p1 (emphasis in original)

¹⁵ http://anubis4_2000.tripod.com/mummypages1/Early18.htm

¹⁶ *The History of Herodotus* Book II, 140. Translated into English by G. C. Macaulay

http://www.gutenberg.org/files/2707/2707-h/2707-h.htm#link22H_4_0001

¹⁷ Ibid, Book II, 36-37

¹⁸ Diodorus *Bibliotheca historica* Book 1:28.1-3

http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Diodorus_Siculus/1A*.html

¹⁹ *ANTIQUITIES OF THE JEWS*, Book 8, Chapter 10:3

²⁰ Entry Circumcision in *Philosophical Dictionary*, Voltaire, 1764

<https://ebooks.adelaide.edu.au/v/voltaire/dictionary/chapter122.html>

²¹ "Some great writers have maintained the superior antiquity of circumcision among the Egyptians, and from them all our infidel writers almost, after Tindal, have with an air of triumph displayed it." *A vindication of the Sacred Books and of Josephus*, p 325. accessed at <http://www.classicapologetics.com/f/findvind.pdf>

²² "The heathen nations in general, and the Egyptians in particular, were ready to arrogate a far higher antiquity than in truth belonged to them, and that they might justify such pretensions, to represent certain usages as of very long continuance among them, which had been but of recent establishment." Ibid, p 285

²³ Ibid, p 287

²⁴ Ibid, p 292, quoted from Tacitus *Historiae* Book 5, Chapter 5:15

²⁵ Ibid, p 293

²⁶ "Some have ascribed it to the influence of Abraham himself; some to the credit and authority of Joseph, while in reward of his eminent service he had supreme rule Egypte next to the king, together with the example of his father and brothers, who settled there during his administration of public affairs; some to the observation of the prodigious fruitfulness and increase of the Israelites, who used it, and the undeniable discoveries of divine favour toward them, at their removal thence; and some to the friendship that was established between the Jewish nation and the Egyptian, upon Solomon's marriage unto Pharaoh's daughter, and cultivated to a considerable degree under the reign of different princes in both countries at intervals, by traffic and commerce, by leagues or treaties, and by assistance against enemies. But they all state that the Egyptians, after having learned to circumcise shortly after birth in one of these ways, moved the timing to the 13th or 14th year, in order to conceal that they had taken the custom from the Hebrews, a nation that was much despised by them because they neglected the gods and had impossible morals, or with some other aim." Ibid, p 318-321

²⁷ Ibid, p 315-316

²⁸ *International Standard Bible Encyclopaedia*, article 'Circumcision'

²⁹ *Weet Magazine*, December 2011, article Ontdekkers van Amerika, p 16

³⁰ http://en.wikipedia.org/wiki/Theory_of_Phoenician_discovery_of_the_Americas

³¹ 1 Kings 10:22. See also 1.c

³² Acts 10:45-46

³³ Genesis 17:14

³⁴ At different times the Jews brought sacrifices to God, though their hearts were with other gods, the Pharisees in Jesus' time kept to the letter of the law but broke the spirit of the law, etc.

³⁵ 2 Corinthians 11:14

³⁶ <http://sepetjian.wordpress.com/2012/06/12/anticipated-discoveries-of-the-bible-circumcision-the-8th-day/>

³⁷ Genesis 17:19, 21