

1. Tonight we will continue our study of the Book of Colossians at verse eleven of chapter three. Last week I taught Col 3:10 and when time expired we were about to begin an analysis of Col 3:11.
2. Before we begin the exegesis of verse eleven, you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. Now that the decks have been cleared for action, let's look at an expanded translation of Col 3:5-10.

Ethical Imperatives:

Col 3:5 Therefore we must put to death the facets of our old sin natures, the dastardly diamond will if we let it, dominate our thoughts and actions in time ... The nature of which can certainly lead to demon possession/control;

Col 3:6 it's because of the existence of these abominable things in the life of many of you that divine discipline will soon come;

Col 3:7 it wasn't long ago that you were doing all of these abominable things and you really couldn't help it;

Col 3:8 but now that you are a Christian with access to the teaching ministry of God the Holy Spirit you must rid yourselves of God's coming discipline by putting off anger as a display of indignation, wrath as a display of rage, emotional turbulence leading to acts of evil, the maligning of others, filthy and obscene speech;

Col 3:9 and lying to one another--after all, the old man has been disarmed together with his evil practices,

Col 3:10 since you are now positionally in Christ, you must again and again put on the new man by means of a full knowledge of God; you must conform yourselves to the image of Jesus Christ Who made possible your regeneration,

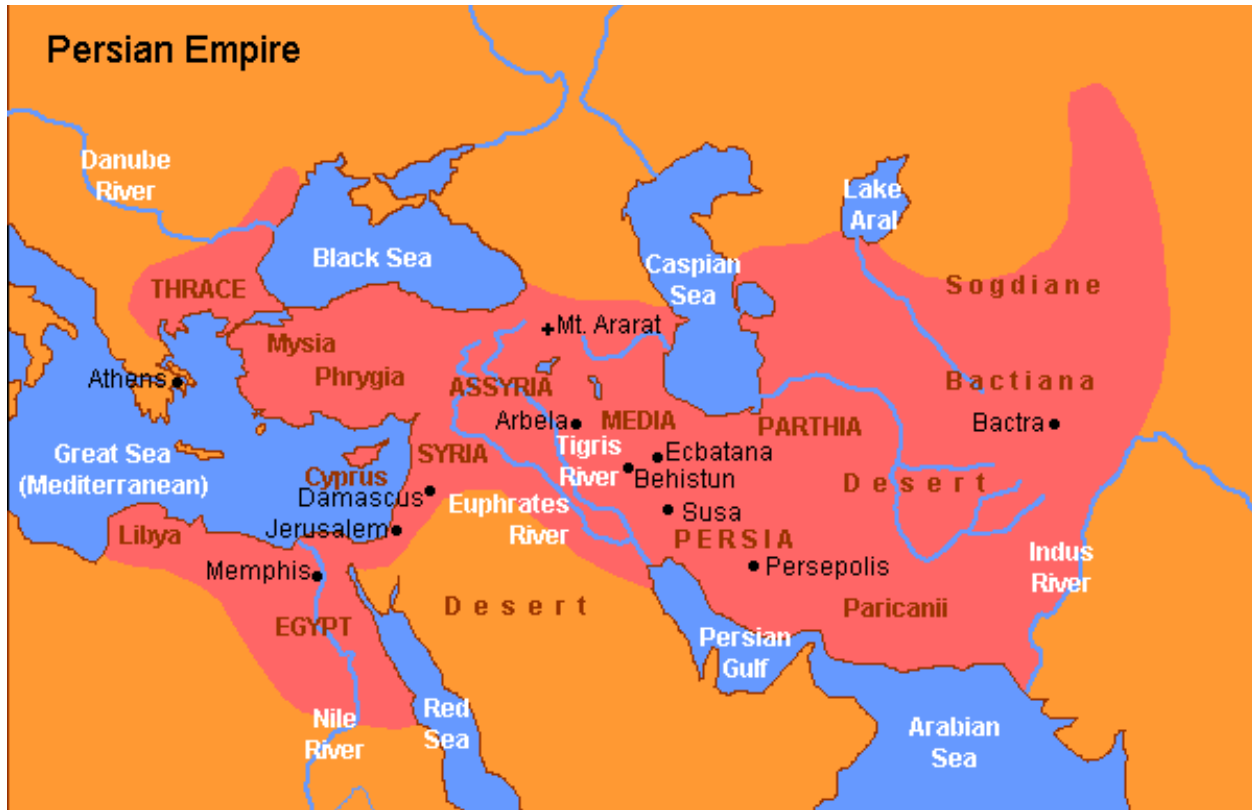
4. Now for Col 3:11 where our new creation is described as "being one in Christ."

KJV-Sentence Continues

Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

NIV

Col 3:11 Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.



WHERE THERE IS NEITHER ΟΠΟΥ ΟΥΚ ΕΝΕΙΜΙ

1. **Hopou Ouk Eneimi** is better "inside the body of Christ there are no ..." or literally "in which such place (i.e. the body of Christ) there is and keeps on not being inside ..."

2. **Hopou** is an adverb followed by the negative adverb; next follows the verb **Eneimi** parsed as a 3rd person singular present active indicative.

3. **Hopou** appears more than 75 times in the New Testament. It is translated in the KJV, "where, whithersoever, wheresoever, in what place, whither" and "whereas." Several uses are:

Joh 7:34 Ye shall seek me, and shall not find me: and "**where**" I am, thither ye cannot come.

Joh 7:35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

Joh 7:36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and "**where**" I am, thither ye cannot come?

1Co 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

1Co 3:3 For ye are yet carnal: for "**whereas**" there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

Jam 3:4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, "**whithersoever**" the governor listeth.

Heb 6:20 "**whither**" Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

4. The verb **Eneimi** is used with the negative adverb **Ouk**. **Eneimi** is a compound consisting of **En** meaning "in" or "on" and **Eimi** the "to be" verb.

4.1 **Eneimi** can be found one other place in the New Testament where Wigram writes "the verb means "that which is inside." In the KJV Luk 11:41 is translated, "such things that you have." In the NIV we find Luk 11:41 translated, "is inside."

KJV

Luk 11:41 But rather give alms of such "**things as ye have**;" and, behold, all things are clean unto you.

NIV

Luk 11:41 But give what "**is inside**" the dish to the poor, and everything will be clean for you.

4.2 The context of Luk 11:41 is Christ's conversation with the Pharisees. They were legalist who loved the best seats in the synagogue and loved to brag of their law keeping.

4.3 Christ points out the error of their ways:

4.4 "You give alms of such things as ye have. You should be giving generously to the poor, then you would not have to worry about ceremonial cleansings. You tithe mint and rue and all manner of herbs. You tithe even the vegetables in your gardens, but fail to meet the larger obligation of love to your fellow men."

4.5 Let me give you the verses describing the errors pointed out by Jesus:

NIV

Luk 11:38 But the Pharisee, noticing that Jesus did not first wash before the meal, was surprised.

Luk 11:39 Then the Lord said to him, "Now then, you Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness.

Luk 11:40 You foolish people! Did not the one who made the outside make the inside also?

Luk 11:41 But give what is inside the dish to the poor, and everything will be clean for you.

Luk 11:42 "Woe to you Pharisees, because you give God a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. You should

have practiced the latter without leaving the former undone.

Luk 11:43 "Woe to you Pharisees, because you love the most important seats in the synagogues and greetings in the marketplaces.

5. Let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

Col 3:11 inside the body of Christ there is neither ...

6. Now for the phrase "Greek nor Jew."

GREEK NOR JEW Ελλην και Ιουδαιος

1. **Hellen Kai Ioudaios** is better "Gentile nor Jew ..."

2. **Hellen** is a proper noun, declined as a nominative singular followed by the proper noun **Ioudaios**, declined as a nominative singular.

3. **Hellen** is the common word used to describe Greeks. In Christ all distinctions are transcended; at the foot of the cross the ground is level. It is not, however, the leveling of the modern socialist ethic, which may only produce diversity.

3.1 It is not a uniformity of status in the present world order, but a change in attitude by which the stigma of being different is abolished.

3.1.1 It is a unity in diversity, a unity which transcends differences and works within them, but never a unity which ignores or denies differences or necessarily seeks to erase them.

3.2 Thus the apostle, who declared that in Christ there is "no male or female," "no Jew or Greek," at the same time instructed women to be silent in the churches. Gal 3:28

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

4. **Hellen** can be found more than 25 times in the New Testament where it is translated "Greek, Greeks, Gentile" or "Gentiles."

4.1 The context will determine if Greek, as in one from Greece, is in view or the broader context of a Gentile is meant. In our context we find circumcision, uncircumcision, Barbarian, Scythian, bond and free used with **Hellen**; therefore we must conclude **Hellen** refers to those born and/or living in Macedonia or Achaia.

4.2 Paul's message clearly teaches there are no ethnic distinctions in Christ.

5. And now for the two nouns "circumcision nor uncircumcision."

CIRCUMCISION NOR UNCIRCUMCISION περιτομή και ακροβυστία

1. **Peritome Kai Akrobustia** is well translated "circumcision nor uncircumcision ..."

2. **Peritome** is a noun, declined as nominative singular followed by the conjunction **Kai** used as a simple connective; next follows the noun **Akrobustia** which is also declined, as a nominative singular.

3. **Peritome** is a compound noun consisting of **Peri** meaning around and **Tome** meaning to cut.

4. A quick review of our doctrine of circumcision is in order.

4.1 Circumcision is the cutting away of the useless flesh of the male phallus.

4.1.1 Circumcision is a training aid designed to teach.

4.2 The ritual of circumcision is related to:

4.2.1 a commemoration of Abraham's spiritual maturity,

4.2.2 a commemoration of God providing the heir of promise, Isaac and

4.2.3 the dedication of the phallus to only the right woman.

4.3 The meaning of circumcision must be learned from Gen 17:1-21 and its context.

Gen 17:1 When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty; walk before me and be blameless.

Gen 17:2 I will confirm my covenant between me and you and will greatly increase your numbers."

Gen 17:3 Abram fell facedown, and God said to him,

Gen 17:4 "As for me, this is my covenant with you: You will be the father of many nations.

Gen 17:5 No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations.

Gen 17:6 I will make you very fruitful; I will make nations of you, and kings will come from you.

Gen 17:7 I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

Gen 17:8 The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

Gen 17:9 Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you for the generations to come.

Gen 17:10 This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised.

Gen 17:11 **You are to undergo circumcision**, and it will be the **sign** of the covenant between me and you.

Gen 17:12 For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner-- those who are not your offspring.

Gen 17:13 Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant.

Gen 17:14 Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant."

Gen 17:15 God also said to Abraham, "As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah.

Gen 17:16 I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her."

Gen 17:17 Abraham fell facedown; he laughed and said to himself, "Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?"

Gen 17:18 And Abraham said unto God, O that Ishmael might live before thee!

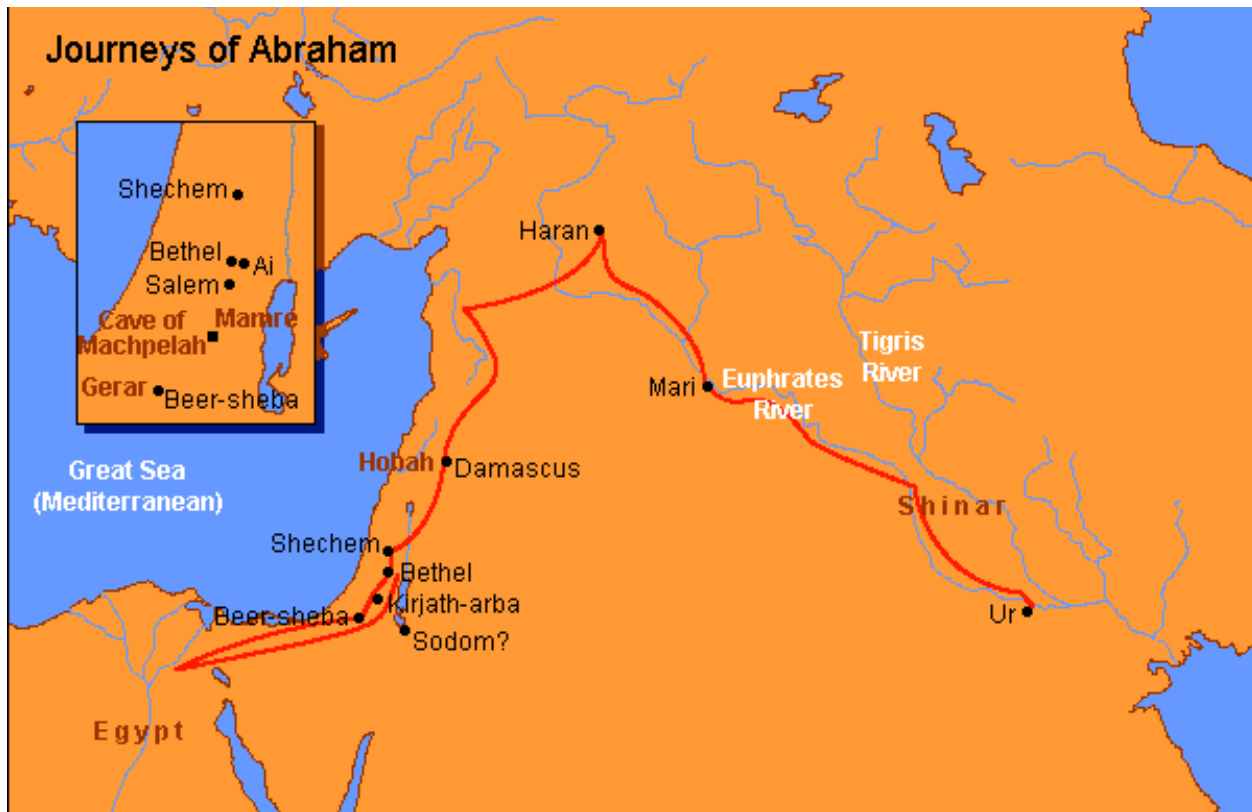
Gen 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Gen 17:20 And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.

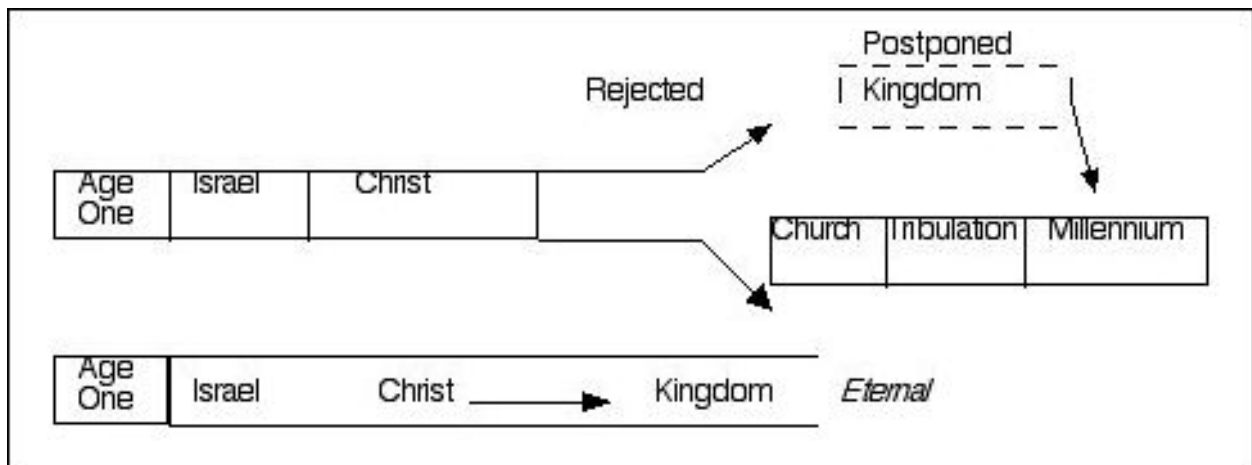
Gen 17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

4.3.1 Circumcision is related to the promise and the commemoration of the four unconditional covenants.

Abrahamic Covenant- Gen 12:1-3; 15:1-10, 12, 17 and 18; 17:1-11 and Gen 22:16-18.



Davidic Covenant - 2Sa 7:10-16



Palestinian Covenant - Eze 20:33-37 and 42-44; Gen 15:18-21



New Covenant - Jer 31:31-40

4.4 In Gen 17:1-11 God reaffirms the Abrahamic Covenant, Palestinian and the Davidic Covenant with the ritual of Circumcision.

4.4.1 At this time at the ripe old age of 99 Abraham is given the heir of the promise, Isaac, who is born that very year to his aged wife Sarah.

4.4.2 This is not a new promise but like all blessings for time God will not bless unless there is capacity for the blessing. Capacity comes from Bible Doctrine resident in the soul.

4.4.3 You must have a cup if God is to pour goodness and mercy; God's recall is glorified when He pours.

Psa 23:5 You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows.

Psa 23:6 Surely goodness and love will follow me all the days of my life, for I will dwell in the house of the LORD forever.

Isa 30:18 And therefore will the LORD wait, that he may be gracious unto you, and **therefore will he be exalted**, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.

4.4.4 Promises of an heir, numerous descendants, extensive land, a descendent on the throne forever, a promise through the seed of Abraham to bless the world and a people who in the Millennium would show the rest of the world how to live can be found many places some of which are:

Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, **unto a land** that I will shew thee:

Gen 12:2 And I will make of thee a **great nation**, and I will bless thee, and **make thy name great**; and **thou shalt be a blessing**:

Gen 12:3 **And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.**

And then: Gen 15:1-10; 12, 17 and 18

Gen 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

Gen 15:2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

Gen 15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

Gen 15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

Gen 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Gen 15:6 And he had earlier believed in the LORD; and he had counted it to him for righteousness.

Gen 15:7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

Gen 15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

Gen 15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

Gen 15:10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not ...

Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him ...

Gen 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

And then: Gen 22:16-18

Gen 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

Gen 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as

the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
Gen 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

End Lesson Taught 8-12-09