

1. Tonight we will continue our study of the Book of Colossians at verse eleven of chapter three. Last week I taught in part Col 3:11 and when time expired we were in the process of reviewing the Doctrine of Circumcision.
2. Before we continue our analysis, 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,**

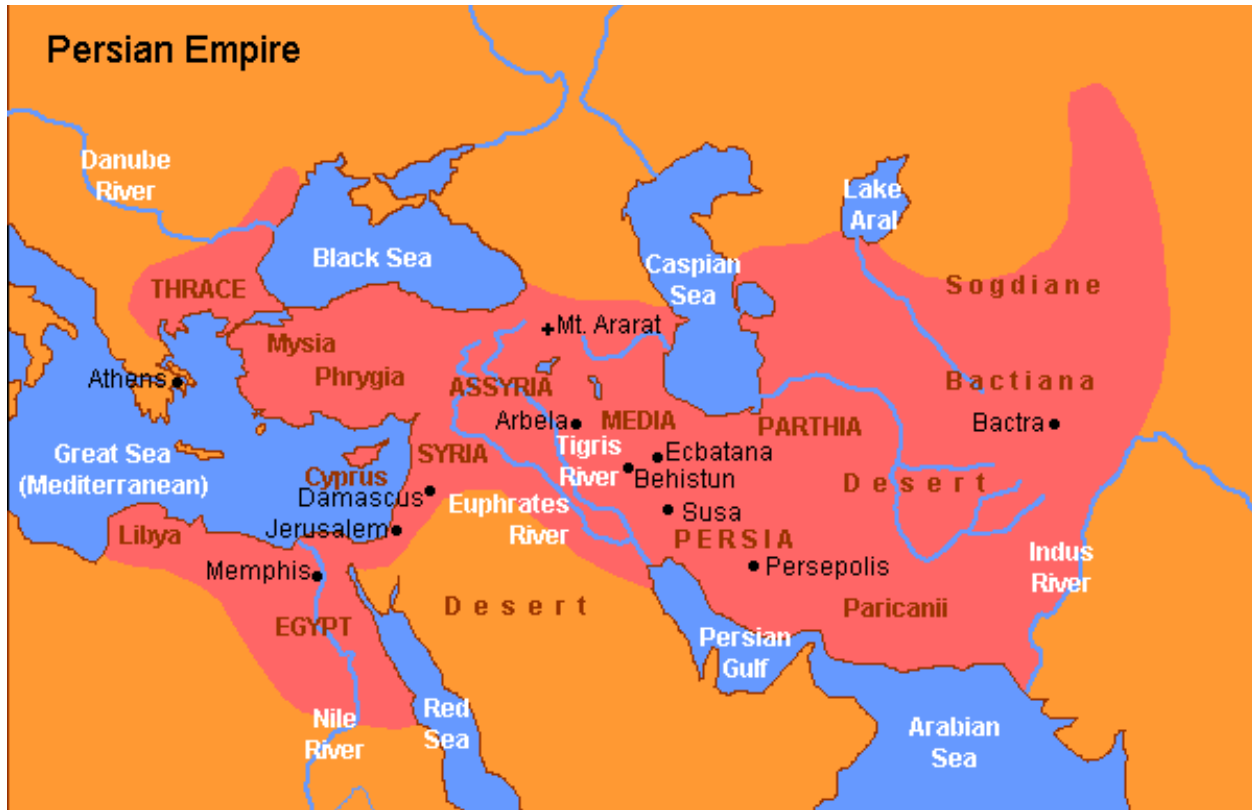
4. Now for Col 3:11 where our new creation is described as "being one in Christ."

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.

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. 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.
3. **Eneimi** can be found one other place in the New Testament where Wigram writes "the verb means "that which is inside."
4. 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 ...**

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

GREEK NOR JEW Ἕλλην και Ιουδαιος

1. **Hellen Kai Ioudaios** is better "Gentile nor Jew ..."
2. **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. 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 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.

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. The context will determine if Greek, as in one from Greece, is in view or the broader context of a Gentile is meant.

4.1 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 περιτομη και ακροβυστια

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

2. A review of our doctrine of circumcision is in order.

2.1 Circumcision is the cutting away of the useless flesh of the male phallus. Circumcision is a training aid designed to teach. The ritual of circumcision is related to:

2.1 a commemoration of Abraham's spiritual maturity,

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

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

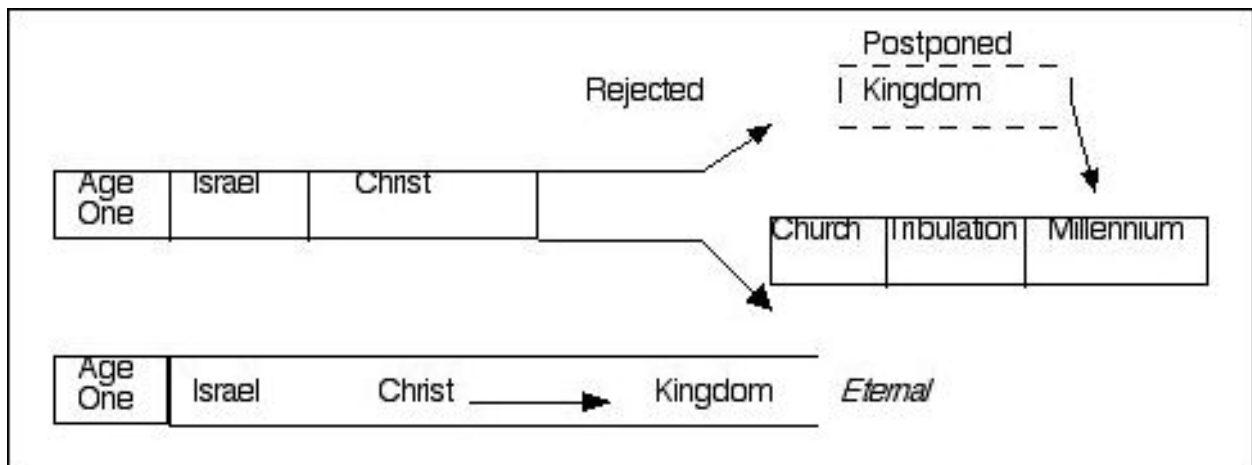
3. The meaning of circumcision must be learned from Gen 12:1-3; 15:1-10; 12, 17 & 18; 17:1-21; & 22:16-18. I read these verses last week with comment.

4. 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

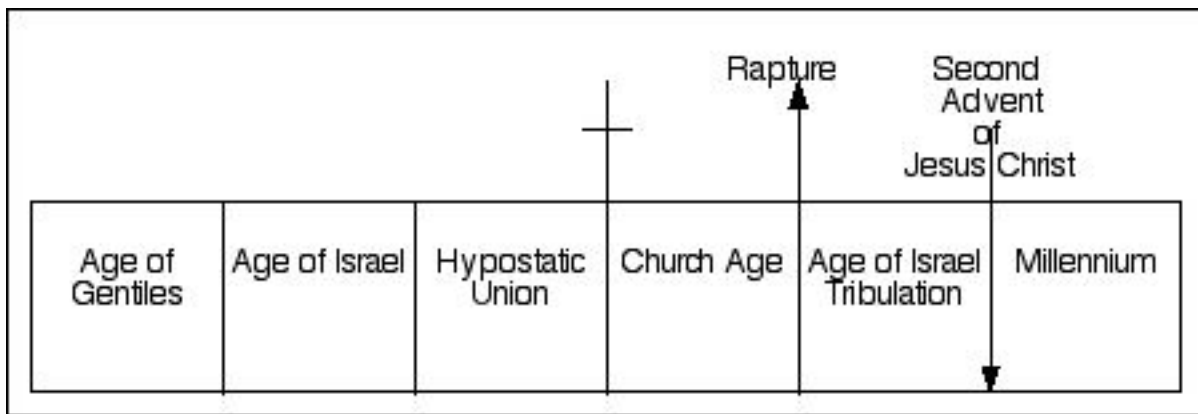


\* Palestinian Covenant - Eze 20:33-37 and 42-44; Gen 15:18-21



\* New Covenant - Jer 31:31-40

4.1 All four of the unconditional covenants will be given to Israel at the second advent of Christ when He returns to establish His kingdom.



4.2 There were later in Scripture many enhancements to the promises showing that the unconditional covenants extended to the heirs of Abraham.

Gen 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

4.3 Capacity for life comes from being positive to the Word of God. Abraham and Sarah had grown in grace by repeated testing; they finally had capacity for their special blessing.

4.4 Circumcision was therefore a sign of Abraham finally getting enough doctrine to enjoy his special son Isaac, his unique heir.

4.5 The circumcised phallus would from this point in time be an iterative memorial and sign to commemorate Abraham's maturity and the need to grow in the faith as a post salvation demand of God.

4.6 Circumcision is a memorial to spiritual growth and is only a ritual of remembrance; it was a poignant reminder of God's promise to Abraham as a mature believer.

4.7 That it does not commemorate Abraham's salvation but is rather a post salvation commemoration of maturity is made clear in Scripture. He had already believed for salvation in Gen 12:1-3 (see above) and as recorded in Gen 15:6.

Gen 15:6 "And Abraham had earlier believed in the Lord and God counted it to him for righteousness."

4.8 Circumcision even when Israel was still under the conditional covenant of the Mosaic Law was not a product of the Law but a product of faith in Doctrine.

Rom 4:13 It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith.

4.9 This act on the part of Abraham is used by Paul to differentiate how Abraham obtained spirituality by means of faith and not by the Law.

Rom 4:20 Yet Abraham did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God,

Rom 4:21 being fully persuaded that God had power to do what he had promised.

Rom 4:22 This is why "it was credited to him as righteousness."

Rom 4:23 The words "it was credited to him" were written not for him alone,

Rom 4:24 but also for us, to whom God will credit righteousness--for us who believe in him who raised Jesus our Lord from the dead.

4.10 Today in the Church Age, thanks to the mystery doctrines provided to us in grace, we know to call the sign of the commemoration - circumcision "**temporal sanctification.**"

Jam 2:14 Expanded Translation:

Now I want to ask you, my fellow Jewish believers, where is the benefit if a person says, I have faith and yet this faith lacks inherent power to produce? Can faith without

inherent power deliver anyone? As a fact, the answer is a resounding no!

4.11 James provides a negative example showing how important it is to have an object of faith which can produce because of its inherent power.

4.11.1 James makes the point -- for salvation the object of the faith must be Jesus the Christ; for temporal salvation the object of faith must be God's Word.

Jam 2:19

"Come now my friends, many of you are Deist believing in one God; you think you do well, don't you know that even the demons know there is one God and they tremble and shake in absolute terror."

4.12 Abraham in the Gen 17:1-11 account believed God and Circumcision was a commemorative of that point in time when the promise of God became more real than reality. Moses almost died because he did not circumcise his youngest son.

Exo 4:24 At a lodging place on the way, the LORD met Moses and was about to kill him.

Exo 4:25 But Zipporah took a flint knife, cut off her son's foreskin and touched Moses' feet with it. "Surely you are a bridegroom of blood to me," she said.

Exo 4:26 So the LORD let him alone. (At that time she said "bridegroom of blood," referring to circumcision.)

4.12.1 This scenario tells us how important the commemoration of post salvation growth is in the eyes of God.

4.13 Another example of the importance: "Only circumcised males could take part in the Passover Celebration."

Exo 12:48 "An alien living among you who wants to celebrate the LORD'S Passover must have all the males in his household circumcised; then he may take part like one born in the land. No uncircumcised male may eat of it.

Exo 12:49 The same law applies to the native-born and to the alien living among you."

4.13.1 The Passover celebrated the national blessing of Israel and since national blessing is dependent on a pivot of mature believers in a nation, God chose to make circumcision a requisite for Passover participation.

4.14 True circumcision comes from a renewing of the mind and not by the cutting away of useless flesh.

4.14.1 Circumcision for the Jewish legalist had become one of many rituals distorted by the Scribes.

Acts 15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Acts 15:2 When therefore Paul and Barnabas had no small dissension and disputation

with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

4.14.2 Some made circumcision a requisite for salvation and for others it became a requisite for spirituality.

4.14.3 They failed to remember it was only a sign to teach and to commemorate Abraham's maturity.

Jer 6:10 To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

4.14.4 In the early days of the Church Age, circumcision became very divisive. A party of Jewish legalist, known as the Circumcision Party became very influential in Jerusalem. Their views were contrary to the grace teachings of Paul. Neither James nor the other leaders of the Judaeo Christian churches in Jerusalem supported these malcontents.

Gal 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

Gal 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace ... given unto me, they gave Barnabas & me the right hands of fellowship; to go unto the heathen, and they to the circumcision.

Gal 2:10 Only they would that we should remember the poor; the same which I also was forward to do.

Gal 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

Gal 2:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

Gal 2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

Gal 2:14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Gal 2:15 We who are Jews by nature, and not sinners of the Gentiles,

Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Gal 2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

Gal 2:18 For if I build again the things which I destroyed, I make myself a transgressor.

Gal 2:19 For I through the law am dead to the law, that I might live unto God.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved

me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

End Lesson Taught 8-19-09