

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. So far we have exegeted that portion of Col 3:11 which in the KJV has been translated "Where there is neither Greek nor Jew, circumcision nor uncircumcision ...," noting it might better be rendered "**inside the body of Christ there are no gentiles or Jews, circumcision or uncircumcision ...**"

5. The entire verse has been translated in the KJV:

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.

- 5.1 The unity referenced in Col 3:11 is one which transcends differences and works

within them. But never a unity which ignores or denies these differences. Accordingly it does not necessarily seek to erase such differences. Christians in foreign lands have varying cultures but one Savior.

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.

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

6. Now let's return to our review of the Doctrine of Circumcision.

6.1 Circumcision is:

6.1.1 a commemoration of Abraham's spiritual maturity,

6.1.2 a commemoration of God's providing the heir of promise, Isaac and

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

7. 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 & 18; 17:1-11 & 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

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

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

7.3 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.

7.4 Circumcision was therefore a sign of Abraham and Sarah getting enough doctrine to enjoy their special son and heir.

7.5 That it does not commemorate Abraham's salvation but is rather a post salvation commemoration of maturity is made clear in Scripture.

7.6 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)

7.7 This act on the part of Abraham is used by Paul to show how Abraham obtained spirituality by means of faith and not by the Law. Rom 4:20-24

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

7.9 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.

7.10 Moses almost died because he did not circumcise his youngest son. This scenario again emphasizes the importance of post salvation growth. (Exo 4:24-26)

7.11 Another example of the importance of temporal sanctification: "Only circumcised males could take part in the Passover." (Exo 12:48-49)

7.12 Circumcision for the Jewish legalist had become one of many rituals distorted by the Scribes. (Acts 15:1-2)

7.13 They failed to remember it was only a sign to teach and to commemorate Abraham's maturity. (Jer 6:10)

7.14 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.

7.15 Their views were contrary to the grace teachings of Paul. Neither James nor the other *de jure* leaders of the Judaeo Christian churches in Jerusalem supported these malcontents. (Gal 2:8-21)

7.16 In Ephesians Chapter two Paul makes clear that there were those who err with reference to circumcision. He also makes clear that there is now a oneness between Jew and Gentile because Christ in His spiritual death fulfilled and satisfied the Mosaic Law and its ordinances.

Eph 2:11 Therefore, remember that formerly you who are Gentiles by birth and called "*uncircumcised*" by those who call themselves "*the circumcision*" (that done in the body by the hands of men)--

Eph 2:12 remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

Eph 2:13 But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.

Eph 2:14 For he himself is our peace, who has made the two one and has destroyed the

barrier, the dividing wall of hostility,
Eph 2:15 by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace,

7.17 The Circumcision Party was a recognized cadre of troublemakers.

Tit 1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

7.18 In the Church Age circumcision has no real significance except as a training aid.

1Co 7:18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

1Co 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

7.19 Notice how strong Paul feels about the heterodoxy of ritual circumcision.

Gal 5:2 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.

Gal 5:3 Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.

7.20 Circumcision although implemented before the coming of the Mosaic Law was later codified by Moses.

Lev 12:2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: ...

Lev 12:3 And in the eighth day the flesh of his foreskin shall be circumcised.

7.21 In the Church Age the baptism of the Holy Spirit at the moment of faith in Christ is our "circumcision without human hands."

Col 2:10 And ye are complete in him, which is the head of all principality and power:

Col 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Col 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

7.22 Circumcision is used analogously:

7.22.1 of a command to move to spiritual maturity and stop being negative to the overtures of God,

Deu 10:16 Circumcise therefore the foreskin of your heart, and be no more stiff necked.

7.22.2 to describe the implementation of the New Covenant when Israel enters the millennium,

Deu 30:5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

Deu 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7.22.3 to define a true Jew.

Rom 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

Rom 2:29 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.

8. **Akrobestia** is well translated "uncircumcision." The noun is used:

8.1 of the physical state of not being "circumcised," Acts 11:3; Gal 5:6,

Acts 11:3 Saying, Thou wentest in to men "**uncircumcised**," and didst eat with them.

Acts 11:4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them ...

Gal 5:6 For in Jesus Christ neither circumcision availeth any thing, nor "**uncircumcision**;" but faith which worketh by love.

8.2 by metonymy, for Gentiles, e.g., Rom 3:29-30; Eph 2:11;

Rom 3:29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

Rom 3:30 Seeing it is one God, which shall justify the circumcision by faith, and "**uncircumcision**" through faith.

Eph 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called "**Uncircumcision**" by that which is called the Circumcision in the flesh made by hands;

Eph 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

8.3 in a metaphorical or transferred sense, of the moral condition in which the corrupt desires of the flesh still operate. Col 2:13

Col 2:13 And you, being dead in your sins and the "**uncircumcision**" of your flesh,

hath he quickened together with him, having forgiven you all trespasses;
Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
Col 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

9. Now let's see how our verse looks so far by way of an expanded translation.

Col 3:11 inside the body of Christ there is neither Gentile nor Jew, circumcision nor uncircumcision ...

10. And now for two other genre said to be without stigma in Christ: "Barbarian, Scythian."

BARBARIAN, SCYTHIAN βαρβαρος, Σκυθησ,

1. **Babaros, Skuthes** is better translated "those who do not speak Greek, and/or the nomadic hordes roaming the plains of Mesopotamia ..."

2. **Barbaros** and **Skuthes** are both proper nouns declined as nominative singulars.

2.1 Wycliffe has written of the Barbarians in his encyclopedia:

2.1.1 "The word Barbarian is not found in the Old Testament, though the LXX uses it; e.g., Psa 114:1. It is used five times in the NT. ÔBarbarian' may be a repeated syllable imitative of a foreigner, Ôbar bar.'

Psa 114:1 When Israel went out of Egypt, the house of Jacob from a people of Ôstrange language';

2.1.2 Similarly Egyptians called non-Egyptians ÔBerbers.' So it may simply mean Ôthose speaking an unintelligible tongue.' (1Co 14:11)

1Co 14:11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a **barbarian** unto me.

2.1.3 Plato divided this world into barbarians and Hellenes. The word may therefore mean non-Greek of both language and culture. Luke does not in any derogatory way call the ... Maltese barbarians, that is, non-Greeks, natives (RSV), in Acts 28:2 & 4.

Acts 28:2 And the **barbarous** people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

Acts 28:3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

Acts 28:4 And when the **barbarians** saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath

escaped the sea, yet vengeance suffereth not to live.

2.1.4 After the Persian War (493-479 B.C.) the Greeks came to use 'barbarian' with the sense of rough and crude. So Rom 1:14 may mean that Paul is "debtor to those who speak Greek and to those who do not, and (so) to the cultured and to the uncultured."

2.1.5 In Col 3:11 Paul defines "Greek and Jew" as "circumcision and uncircumcision," and puts Scythian right after barbarian, for the Scythians were barbarians par excellence.

End Lesson Taught 8-26-09