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Galatians Lesson

12-17-2017

1. Last week I taught in part Gal 5:2 by way of an analysis of the *Doctrine of Circumcision*.
2. Before beginning the exegesis of Gal 5:2 I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. I want to review some of that learned last week and then begin new material at point 12 on page three. First, however I want to give you an expanded translation of Gal 5:1.

Expanded Translation

Gal 5:1 Christ has made it possible for believers to enjoy a unique freedom in Christ and we must never again become involved in the exasperating bondage of the Mosaic Law.

4. So far we have exegeted that portion of Gal 5:2 which in the KJV has been translated "Behold, I Paul say unto you, that if ye be circumcised ..." noting it might better be translated "**Mark my words! I, Paul, tell you that if you let yourselves be circumcised ...**"

5. Gal 5:2 has been translated in the KJV:

KJV-New Sentence

Gal 5:2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

6. I want to now return to the review of the *Doctrine of Circumcision*.

Doctrine of Circumcision

1. Circumcision is the cutting away of the useless flesh of the male phallus.
2. Circumcision is a training aid designed to teach. The ritual of circumcision is related to:
 - 2.1 A commemoration of Abraham's spiritual maturity and
 - 2.2 a commemoration of God providing the heir of promise, Isaac.

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

3. The ritual of circumcision was established to commemorate the Lord giving Abraham several unconditional covenants. Gen 17:1-21

3.1 Circumcision, therefore, is related to the promise and the commemoration of the four unconditional covenants:

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

3.1.2 Davidic Covenant - 2Sa 7:10-16

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

3.1.4 New Covenant - Jer 31:31-40

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

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.

4.2 This is not a new promise but like all blessings for time God will not bless unless there is capacity for the blessing.

4.2.1 Capacity comes from Bible Doctrine resident in the soul.

4.3 You must have a cup if God is to pour goodness and mercy; God recall is glorified when He pours. Isa 30:18.

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. Gen 12:1-2; Gen 15:1-10, 12, 17 and 18

4.5 Last week we answered the question “how shall I know all this will happen?” (Gen 15:8-18 and Gen 22:16-18)

4.6 Abraham and Sarah had grown in grace by repeated testing; they finally had capacity for their special blessing. Circumcision was therefore a sign of Abraham finally getting enough doctrine to enjoy his special son Isaac, his unique heir.

4.7 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.

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

6. He had already believed for salvation in Gen 12:1-3 (see above) and as recorded in Gen 15:6.

7. 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

8. 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 4:20-24

9. 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.**"

Expanded Translation:

Jam 2:14 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.

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

10.1 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.

Expanded Translation

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."

11. 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.

12. Now for new material and a description of how important circumcision was in the life of Moses.

12.1 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.)

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

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."

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.

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

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.

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

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.

14.4 In the early days of the Church Age circumcision became very divisive and a party of Jewish legalist headquartered in Jerusalem became known as the Circumcision Party.

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 and 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.

15. In Ephesians Chapter 2 Paul makes clear that there are some 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 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,

16. 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:

17. 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.

18. 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.

18.1 Circumcision although implemented before the coming of the Law was later codified by Moses in the Law.

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.

19. 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;

20. Circumcision is used analogously:

20.1 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.

20.2 to describe the implementation of the New Covenant when Israel enters the Millennium,

Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Jer 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me forever.

Jer 31:37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

20.3 to define a true Jew, i.e., one who has a circumcised heart.

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.

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