

True Christianity Pt 5

Phil 3:3

Finally, my brethren, rejoice in the Lord. For me to write the same things to you *is* not tedious, but for you *it is* safe.

² Beware of dogs, beware of evil workers, beware of the mutilation! ³ For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,

Introduction

John 3 Nicodemus

We are the Circumcision

We - This pronoun is first in the Greek sentence adding emphasis. Paul is including himself with the saints at Philippi, many of whom were undoubtedly Gentile (see Acts 16 for his first European converts - Lydia, the Philippian jailer, both Gentiles as far as we can discern)

Robertson agrees writing that **we** refers to...

We believers in Christ, the children of Abraham by faith, whether Jew or Gentile, the spiritual circumcision in contrast to the merely physical ([Ro 2:25](#), [26](#), [27](#), [28](#), [29](#)-

notes Ro 2:25; 26; 27; 28; 29; [Col 3:11-note](#) :11; [Ep 2:11-note](#)).

As **Paul** wrote to the saints at **Colossae**, when one is in Christ by grace through faith...

there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all. ([Col 3:11-note](#))

Similarly writing to the **Galatian** churches he explained that...

There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. ([Galatians 3:28](#))

Spurgeon comments...

This is the real circumcision, which is of the spirit, and not of the flesh. The men who have abandoned all confidence in themselves, the men who have come to rely upon Christ alone, the men who “rejoice in Christ Jesus, and have no confidence in the flesh,” those who care not for outward rites and ceremonies, but who worship God in the spirit, — these are the true circumcision.

I. Worship God in the Spirit

who worship God in the Spirit

John 4

latreuó: to serve

Original Word: λατρεύω

Part of Speech: Verb

Transliteration: latreuó

Phonetic Spelling: (lat-ryoo'-o)

Short Definition: I serve, worship

Definition: I serve, especially God, perhaps simply: I worship.

HELPS Word-studies

3000 *latreúō* (from *latris*, "someone *hired* to accomplish a technical task because *qualified*") – properly, to render technical, *acceptable service* because specifically *qualified* (equipped).

Romans 12:1

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service.

Romans 1:9

⁹ For God is my witness, whom I serve with my spirit in the gospel of His Son,

Romans 7:6

⁶ But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not *in* the oldness of the letter.

John Mac says

So the crucial factor in worship in the church is not the form of worship, but the state of the hearts of the saints. If our corporate worship isn't the expression of our individual worshiping lives, it is unacceptable. If you think you can live anyway you want and then go to church on Sunday morning and turn on worship with the saints, you're wrong.

The source of most of the problems people have in their Christian lives relates to two things: either they are not worshiping six days a week with their life, or they are not worshiping one day a week with the assembly of the saints. We need both.

Erwin Lutzer

Worship is not an external activity precipitated by the right environment. To worship in spirit is to draw near to God with an undivided heart. We must come in full agreement without hiding anything or disregarding His will.

II. Boast Only in Christ Jesus

rejoice in Christ Jesus,

kauchaomai: to boast

Original Word: καυχάομαι

Part of Speech: Verb

Transliteration: kauchaomai

Phonetic Spelling: (kow-khah'-om-ahee)

Short Definition: I boast, glory

Definition: I boast; I glory (exult) proudly.

HELPS Word-studies

2744 *kauxáomai* – properly, living with "head up high," i.e. *boasting* from a particular *vantage point* by having the *right base of operation* to deal *successfully* with a matter (see *WP* at 2 Cor 5:12).

[**2744** (*kauxáomai*) likely comes from the root, *auxēn* ("neck"), i.e. what holds the head up high (upright); figuratively, it refers to living with *God-given confidence*.

The high level of *personal* (self) interest motivating this *boasting* (*kaux-*) accounts for why it is always in the *Greek middle voice*.]

Isaiah 45:25

In the Lord all the descendants of Israel
Shall be justified, and shall glory.’ ”

Jeremiah 9:23-24

²³ Thus says the Lord:

“Let not the wise *man* glory in his wisdom,
Let not the mighty *man* glory in his might,
Nor let the rich *man* glory in his riches;

²⁴ But let him who glories glory in this,
That he understands and knows Me,
That I *am* the Lord, exercising lovingkindness, judgment,
and righteousness in the earth.
For in these I delight,” says the Lord

I Cor 1:29

²⁹ that no flesh should glory in His presence. ³⁰ But of Him you are in Christ Jesus, who became for us wisdom from God—

and righteousness and sanctification and redemption—³¹ that, as it is written, “*He who glories, let him glory in the Lord.*”

I Cor 4:7

⁷ For who makes you differ *from another*? And what do you have that you did not receive? Now if you did indeed receive *it*, why do you boast as if you had not received *it*?

Galatians 6:13

¹³ For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. ¹⁴ But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. ¹⁵ For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

Martin Luther

“So when the devil throws your sins in your face and declares that you deserve death and hell, tell him this: “I admit that I deserve death and hell, what of it? For I know One who suffered and made satisfaction on my behalf. His name is Jesus Christ, Son of God, and where He is there I shall be also!”

— **Martin Luther**

III. No Confidence in the Flesh

and have no confidence in the flesh,

peithó: to persuade, to have confidence**Original Word:** πείθω**Part of Speech:** Verb**Transliteration:** peithó**Phonetic Spelling:** (pi'-tho)**Short Definition:** I persuade, urge**Definition:** I persuade, urge.**HELPS Word-studies**

3982 *peíthō* (the root of **4102** /*pístis*, "faith") – to persuade; (passive) be persuaded of what is trustworthy.

The Lord persuades the yielded believer to be *confident* in His preferred-will (Gal 5:10; 2 Tim 1:12). **3982** (*peíthō*) involves "obedience, but it is properly the result of (God's) persuasion" (WS, 422).

Romans 3:22-29

For there is no difference; ²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Boasting Excluded

²⁷ Where *is* boasting then? It is excluded. By what law? Of works? No, but by the law of faith. ²⁸ Therefore we conclude that a man is justified by faith apart from the deeds of the law.

Romans 4:2

² For if Abraham was justified by works, he has *something* to boast about, but not before God.

Ephesians 2:8-9

⁸ For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, ⁹ not of works, lest anyone should boast.

Luke 18:9

⁹ Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others:
¹⁰ “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹ The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. ¹² I fast twice a week; I give tithes of all that I possess.’ ¹³ And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ ¹⁴ I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”