

## Trinity 15

I take as my text from today's Epistle passage:

**For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.**

“Let the words of my mouth and the meditation of my heart be always acceptable until thee, O Lord, my Strength and my Redeemer.”

Though, at first glance, it may not be so evident, the Epistle and Gospel for this Sunday do complement each other. Each focuses our attention on the internals and further highlights our relationship to God, he to us, we to him, and our relationship with all his **Creation**, a relationship predicated upon a mutual **Love** — God's **Divine Love** flowing in and through us, through all his **Creation**.

For many years now, you have heard me address one certain question a number of times:

What's makes us a Christian? Is it simply saying, “*I'm a Christian*”?

What is it that makes us a Christian, indeed, what sets Christians apart from the world?

As St. Paul has well pointed out, for Judaism, it was **Circumcision** and keeping of the **Law** that set the Jews apart, in essence bringing them under the **Covenant** and identifying them as Jews.

St. Paul's argument, in today's Epistle passage from his letter to the Galatians, is that this **Circumcision** and keeping the **Law** was the outward sign, but that there was more. He went on to say that if the heart were sinful, then **Circumcision** would be of no avail. In other words, a circumcised body and a sinful heart would be at odds.

Thus, Paul turns our focus to the internal rather than the external. He focuses on the condition of the heart rather than the **Circumcision** of the body.

But, again, the question that confronts us — what makes us a Christian?

Truly, we must accept Jesus Christ as Lord and Saviour. But that alone does not make us a Christian.

The indelible mark that makes us a Christian is **Baptism: Baptism** in the Name of the Father, and of the Son, and of the Holy Ghost. It is an act of dying to sin through the water of **Baptism** and being reborn unto Christ; we become a new person and enter into a new relationship with God and the world as God's adopted children and inheritors of His Kingdom.

But there is more.

Becoming this new person also brings with it a certain responsibility for our own salvation. Salvation is not something that we can earn. Nor is it something we obtain simply by submitting to **Baptism**. It requires action on our part. Being a Christian is not passive; it is in every sense active.

It is good to have **Faith**; it is good to believe in and accept Jesus Christ as Lord and Saviour. But there is more to it.

For example: God freely gives His **Grace**; but it is up to us to accept it.

God feeds us, sustains us with the **Bread of Heaven** in the **Holy Eucharist**; but it is up to us to go to the Altar and receive it.

God holds open the door to Heaven; but it is up to us to go through it.

Now, how does this relate to what St. Paul is saying in his letter to the Galatians?

We must understand that St. Paul was being challenged at every turn on two fundamental aspects of his ministry: first, his claim to be an Apostle and second, his claim that salvation through Jesus Christ had been extended to the gentiles.

Though finally accepted as an **Apostle** because of his personal encounter with our Lord on the road to Damascus, it remained a point of contention with many in the early **Church** because Paul had not actually been with Jesus during His ministry, nor had he been a witness to the **Resurrection**.

But the real bone of contention with certain of the Jewish-Christians was Paul's work to carry the Gospel to the Gentiles.

The thinking of some in the early **Church** was that salvation was for the Jews alone; that Christ came to bring salvation to the Jews and no one else; that gentiles were outside the sphere of **Grace**. These Jewish-Christians were called *Judaizers*.

Paul was writing this letter to the **Church in Galatia** in response to the Jewish-Christian teachers and preachers who were attempting to undo Paul's work by insisting that the gentile converts to Christianity must be circumcised and keep the **Law**. They must be good Jews in order to be Christians.

There are two notable points in their argument: one secular and the other religious.

First, by being Jews, the Christian converts would be protected from persecution by the Romans, as Rome recognized and allowed the Jews to practice their religion. These Christian converts would also be afforded some protection from Jews themselves, as they would bear the mark of a Jew through **Circumcision**.

Second, by submitting to **Circumcision** and by keeping all the rules of the Law they would **earn** God's approval, and thus be **entitled** to salvation.

But it must be noted too that these Jewish-Christians themselves did not keep all the **Law**, that is the **Mosaic Law** and all the minutia that had been attached to it. Keeping all the **Law** was impossible, so, in essence, the Gentile converts would be reduced to legalistic slavery.

All of this flew in the face of Paul's Gospel, his contention that only through faith in Jesus Christ, and in what He wrought on the Cross could a person be saved. There is no **entitlement** to salvation; it is not something that we **earn**. It is not a reward given to us just for keeping the **Law**, or just for being baptized.

Christ had fulfilled the **Law** and had freed mankind from its bondage. But this did not mean that the **Law** itself was void, or no longer of any worth, for the **Law**, the **Ten Commandments** as given by God to Moses on Mount Sinai, is an essential part of our journey to **Grace**. It serves to tell us what sin is, and, as the sinful creatures that we are, we can see from the **Law** that we cannot of ourselves keep it. We see in the **Law** our own weaknesses as sinners.

Having endowed us with **Freewill**, the ability to choose between right and wrong, God went on to give us the **Ten Commandments** to make known to us his law of right and wrong. These **Commandments** contain the **Moral Law** representing our duty towards God, and our duty towards our neighbor.

It is in the **Ten Commandments** that we find the rule of life that serves to keep us on the right path, and to keep us from straying into forbidden territory. And in His Sermon on the Mount, Jesus gave the **Law** a fuller and wider meaning that we Christians have come to accept as the **Law of Love**.

Paul did not reject the **Law**. He rejected the premise that keeping the **Law** was itself a guarantee of salvation. His focus was on **Faith** and a newness of life that could not be brought about by **Circumcision** but only by the power of Almighty God.

Through Christ's **Death on the Cross** and His **Resurrection**, we have become *new creatures*.

When we are baptized, we die unto sin and rise up to a new life in Jesus Christ. Through God's **Grace**, a deep and radical change takes place: our former prejudices, habits, attachments pass away; our love of sin, of the world pass away; pride and vanity give way to humility.

Our purpose in life; the feelings in our heart; all become new.

As a new creature we can now focus on the means of our salvation: **Faith** in Jesus Christ, and **Faith** in what His **Death on the Cross** has accomplished for us.

With this **Faith** and strengthened by God's **Grace** freely given, we can find peace and mercy and everlasting life.

Yet, we must not forget that to be a Christian requires action on our part. It is not a passive religious experience whereby we await God to act. He has already acted; he has provided all the means of salvation.

Now, it is our turn to use the **Free Will** with which he has endowed us, created in his **Image**, and to accept him into our hearts. Yes, into our hearts, for it is the seat of **Love** within us, and God, by his own **Nature**, is **Love**.

That is the **Circumcision** of the heart that Paul speaks about. It is not the outward **Circumcision** but the inward change when we turn our hearts toward God.

This is not new with Paul. We see it in the 30<sup>th</sup> chapter of Deuteronomy:

*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.*

While physical **Circumcision** was the outward sign of God's covenant with Israel, **Circumcision of the Heart** was the inward sign. Indeed, how much this resembles the concept of a **Sacrament**: *the outward and visible sign of an inward and spiritual grace.*

From our hearts, God stretches out through the Holy Spirit to encompass our minds, our souls, indeed, to permeate our very being.

Thus permeated by the Holy Spirit, we are compelled to act if we indeed have that lively **Faith** that brings us into communion with our Heavenly Father.

It is the **Circumcision of the Heart**, not of the flesh, that brings us under the **Law of Love**. And it is **Baptism** that gives us the indelible mark of a Christian.

Then, as Christians actively engaged in our own salvation, we have the potential to be, truly, instruments of his Peace that passes all understanding as we grow in the knowledge and love of God, both in our journey through life here on earth and eternally in heaven.