



Bible Student's Notebook™

The Herald of His Grace

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Volume 24
Issue 599

The Writings of the Circumcision

by — A.E. Knoch (1874-1965)

PETER'S EPISTLES

Turning now to Peter's first epistle we find the address as follows:

Peter, an apostle of Jesus Christ, to the chosen expatriates of the dispersion of Pontus, Galatia, Cappadocia, the province of Asia, and Bythinia, according to the foreknowledge of God the Father, for obedience and sprinkling of the blood of Jesus Christ ...

The King James Version translates "strangers" here, but "pilgrims" in 2:11 (where it uses "strangers" for another word) and Hebrews 11:13, the only other occurrences. It is a form of the word "public," and refers to a foreigner living among an alien people.

Our word in the Concordant Version, "expatriates," is very close to the meaning intended. [The Greek word is *parepidemon*, BESIDE-ON-PUBLIC-er, meaning "one who is among an alien populace, who lives in a foreign land."]¹

Peter limits his letter even more than James. The whole tone of his introduction is distinctly more spiritual. Jacob was Israel's physical name; Peter is Simon's spiritual name. He writes to the "elect" of Israel, James to all in the Twelve Tribes.

There are two dispersions spoken of in the Scriptures. Our Lord spoke of those who had left the land, doubtless for mercenary reasons, for the religious Jew had no right to leave the land and allotment Jehovah had given to him. Of such were Paul's parents, Jews of Tar-

1. Concordant Keyword Concordance, page 97.



sus. We cannot help contrasting his father with Peter's, who was in God's appointed place.

The other dispersion was of an opposite character. Unfaithfulness led many away from Jehovah's land: but later faithfulness drove many away from their patrimony.²

Stephen's martyrdom proved a crisis for many in Israel. Those in Jerusalem, except the apostles, were driven throughout Judea and Samaria (Acts 8:1-4). Some went as far as Venice, Cyprus and Antioch, preaching the word to none but unto Jews only. Later some spoke to the Hellenists also (Acts 10:19-20).

The reason there was no outcry against this procedure, as when Peter preached to Cornelius, lies in the fact that these Hellenists or "Grecians," though they did not follow the customs as the true Jews did, were of the Circumcision and the stock of Israel and not aliens of the other nations, not Greeks.

Peter undoubtedly writes to this second dispersion. It is only as we, in spirit, acquaint ourselves with their experiences that we can appreciate this epistle. A letter written to us is easy to understand. The references to our own life and affairs are a part of us and we cannot miss their point. A letter written to another is more difficult to apprehend. Our comprehension is limited by our acquaintance with the recipient and his private circumstances. ►

2. [Editor:] "Possessions and property that someone gets from their father after he dies."

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To illustrate: Their allotment or “inheritance” in the land has been spoiled and defiled and has faded quite away so far as their enjoyment of it is concerned. They have been chased from it; but they have a living expectation, through the resurrection of Jesus Christ, of obtaining a better allotment, kept in heaven for them.

Who cannot see, in the opening strain of Peter’s letter, a distinct allusion to the exodus, when the nation, having been chosen in the patriarchs, with the foreknowledge of their deliverance and destiny, a separate or sanctified people in Goshen, sprinkle the blood of the lamb in obedience to Jehovah’s command? In spirit Israel has come to precisely the same crisis once more. They are in the midst of the wilderness. The inheritance lies ahead to cheer them in their manifold trials.

They are redeemed, not with corruptible things as silver and gold (Exodus 30:11-16), not with the “atone-ment money,” but with the precious blood of Christ, as of a Lamb without blemish and without spot. They are the regeneration of which our Lord spoke (Matthew 19:28; I Peter 1:23)

Even if the address on Peter’s first epistle had been obliterated and it had been sent to the dead letter office, there is abundant internal evidence to ensure its proper delivery and to keep us from “appropriating” it to ourselves. People smile when we speak of the legal penalty attached to the stealing of mail matter. If this is the case with our letters, which are of so little importance, is it not tremendously serious when we dare to tamper with God’s?

Surely we cannot forget His words to Moses at the foot of Sinai (Exodus 19:3-6):

*Thus shalt thou say to the **house of Jacob**, and tell the **sons of Israel**:*

“Ye have seen what I did unto the Egyptians and how I bore you on eagles’ wings, and brought you to Myself; now, therefore, if you will hear My voice, indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all the peoples; for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation.”

*These are the words which thou shalt speak unto the **sons of Israel**.*

Internal evidence shows that Peter wrote to,

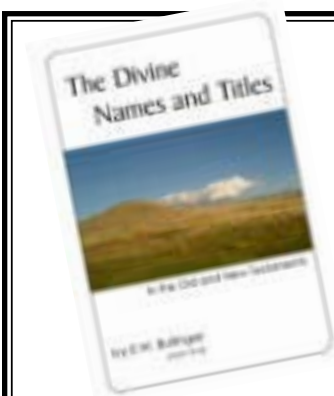
*A chosen **generation**, a royal **priesthood**, a holy **nation**, a **people** secured for Himself (I Peter 2:9).*

A people which once were “*not a people*” but now are “*the people of God*,” which “*had not obtained mercy*” but “*now have obtained mercy*” (Exodus 19:5-6; Hosea 1:9-10; 2:23; I Peter 2:9-10).

Such a multitude of marks of identification should surely keep us straight. We are *not* a “*generation*,” or a “*priesthood*,” or a “*nation*” or a “*peculiar people*.”

Let us suppose that Moses did as we do today and “applied” all of this to the Ammorite, the Moabite, the Canaanite and the Egyptians! Such crimes may go unpunished only in a day of grace, not at the foot of Sinai.

Though the “*church which is His body*” is largely



85 pp, PB,

The Divine Names and Titles

by — E.W. Bullinger

This useful work deals with the principle Divine Names and Titles with their meaning, usage, and occurrences. In view of the fact that every name used for God has its own special meaning, and that the particular name used in any given case is often a key to the spirit of the context, this subject is one which the Bible student cannot afford to overlook. There is a mass of information compressed into this book. In addition to the many names and titles fully developed, there are numerous helpful suggestions to assist Bible students continue their own profitable study.

See order form.

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taken out from among the nations [in the plural], it cannot be a nation [in the singular] in any sense of the word. Though we have access into God's presence which no high priest in Israel ever knew, yet we approach ourselves, not for others. We are not priests in any way. Priesthood pertains only to the "sons of Israel." Though we come from the peoples and may be called a people, we are not, and we cannot rob Israel of the peculiar place accorded by Jehovah.

Many will take refuge in the statement,

which in time past were not a people, but are now the people of God ... (I Peter 2:10).

Surely, some will protest, *this must* refer to the Gentiles! However, it is a quotation from Hosea. The whole first chapter should be read to get the connection. Israel and Judah are the subjects before the prophet. The prophet's children are named as representative of the nation.

Then said He,

"Call his name Lo-ammi, for ye are not My people, and I will not be your God. Yet the

sons of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them 'Ye are not My people' it shall be said unto them 'the sons of the living God.'"

Then shall the sons of Israel and the sons of Judah be gathered together (Hosea 1:9-10).

Can this refer to the nations? While the nations were always "Lo-Ammi," this refers to the time when Israel, too, was so far estranged from Him that He repudiated them. However the promise of becoming His people again does not refer to the nations but to His apostate people, *Israel*.


Then what of the quotation in the ninth chapter of Romans? While it certainly *seems* as though this passage is applied to the nations there, the subject of the chapter is God's sovereignty. The quotations which are introduced are introduced by the connection "according as." That is, they are not cited as *fulfilled* but as *illustrative*.

In Peter the quotation is introduced very differently: "Ye are," "once ye were." That is, Peter gives a Scripture and its fulfillment; Paul illustrates his theme by a passage in *harmony* with his argument.

While the statement immediately preceding this quotation – "Even us, whom He hath called, not of the Jews only, but also of the Gentiles" (Romans 9:24) – while this *seems to us* to be evident from the next verse that this is only on account of our bias, and that he has no idea of changing it from its plain intent in Hosea.³ He continues, "Yet Isaiah is crying concerning Israel" (:27) – which, if read with the emphasis on *Israel*, as indicated in the Greek, will give us the proper impression that Hosea, too, has been speaking of Israel, and the apostle takes it for granted that we are acquainted with that fact, as we certainly ought to be.

This ought to be enough to send this epistle to the ►

3. [Editor:] This sentence is verbatim from the original text. It might be more correctly rendered, "... while this *seems to us* to be evident from the next verse, this is only on account of our bias, and he has no idea of changing it from its plain intent in Hosea."



Pagan Christianity: Exploring the Roots of Our Church Practices
 by — Frank Viola & George Barna
 293 pp, PB (See order form.)

Have you ever wondered why Christians do what they do for "church" every Sunday morning? Have you ever asked yourself any of the following questions: Why do folks "dress up" for "church"? Why does the "pastor" preach a sermon every Sunday? Why are there pulpits and pews? Why "church" buildings, steeples, choirs and seminaries? Where did all of these things come from?

This book proposes that what Christians do in "churches" has no root in the Scriptures! It rather has its origin in pagan culture. As shocking as that sounds, the authors prove their points by documenting every claim they make.

Fully footnoted, *Pagan Christianity* documents the story of modern church practices. If you are content with status quo "churchianity," then you will not want to read this book. It is reserved for those who are ready to embark on an eye-opening venture that challenges every aspect of their church experience.

Circumcision, to whom it properly belongs. However, if this is not sufficient, it ought to make it plain whom Peter had in mind. If he was writing all of this to the nations, why in the next verse does he exhort them, “Having your behavior good **among the nations**”?

PETER’S SECOND EPISTLE

The Second Epistle of Peter was written by *Simon Peter*. This gives us a clue to the distinct character of these two letters. “Peter” was not his original name. That was Simeon or Simon. Now Simeon in Hebrew means to *hear* or *hearken*. This indicates his state when he was called. Israel was deaf and refused to hear, but Simon is representative of that class which had ears to hear. When his brother Andrew told him, “We have found the Messiah, which is, being interpreted, the Anointed,” he heard and came (John 1:40-42).

The Lord immediately gives him another name,

Thou art Simon, the son of John [not Jona]; thou shalt be called Cephas, which is, by interpretation, a rock.

In fulfillment of this promise, after our Lord was rejected by the nation, and Simon had acknowledged Him to be the Christ, the Son of the Living God, He exclaims,

*Blessed art thou Simon, **bar Jonah**, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto*

*thee that thou art Peter [**petros**] and on this rock [**petra**] I will build My church (Matthew 16:18).*

Job came to a crisis when he cried out,

*I have **heard** of Thee by the hearing, but now mine eye **seeth** Thee: wherefore I abhor myself and repent in dust and ashes (Job 42:5).*

Simon *heard*; Peter *saw*. Simon *obeyed*: Simon’s father was John; Peter’s father was Jonah, a dove, the emblem of God’s spirit.

It is a pity that Protestant expositors, in their zeal against the Catholics, have tried to rob the name Peter of its true significance. Cephas and Peter are equivalents and do not refer to a “loose, rolling stone,” unstable and treacherous. They always denote a solid rock, the very best of foundations. Peter *is* in the foundation of the New Jerusalem. True, the present church which is His body is not founded on Peter. Paul laid that foundation. Peter is a special title of honor bestowed by our Lord in recognition of Peter’s spiritual apprehension, not a nickname given to him for his failings.

We are prepared, then, to see that the first letter was written by “*Peter an apostle*,” the second by “*Simon Peter, a slave and an apostle*.” The dominant note in the second letter is *service*. Simon, the obedient slave, subordinates Peter the apostle. Is not the whole epistle burdened with the thought of behavior, deportment, conduct, service? It is of vast importance that it be read in this light.



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This letter is written to the same ones to whom the first epistle was written, for the apostle calls it his second epistle to them (II Peter 3:1). It is expressly written to “those who have drawn the lot” (John 19:24) of equally precious faith with us in the righteousness of God and our Savior, Jesus Christ. In Israel the lot settled everything. Instead of being regarded a “lottery” of blind chance, it was seen to be a direct appeal to Jehovah. The whole disposal of it was of Jehovah. When the soldiers did not wish to tear our Lord’s tunic they cast lots for it just as soldiers today would toss up a coin among themselves.

lottery. In conformity with the epistle, however, this is in the *righteousness* of God. This precious faith was theirs because of the divine decree that their service and suffering must be rewarded. God is doing right in giving it to them.

Let us not “rob Peter to pay Paul,” for Paul has no need of anything which belongs to Peter. Everything we steal from Peter impoverishes us. It hides and hinders the enjoyment of the transcendent celestial grace which Peter himself was never able to apprehend, much less enjoy.

So those to whom Peter writes had “obtained” equally precious faith with Him as a direct result of God’s

— *Unsearchable Riches*, Volume 10 (1919) (edited)

EDITORIAL (continued from page 5198)

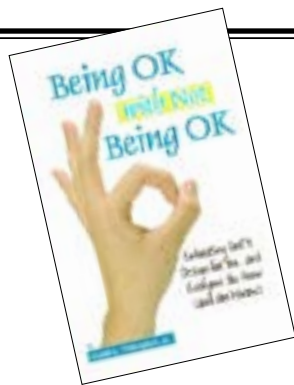
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Many more would have come and stayed if it were not for lack of space and conflicts in scheduling.

Maybe you’ll be next to come for a visit.

Clyde L. Pilkington, Jr.



134 pp., PB

See order form.

I have read it completely three times. I always refer back to certain chapters. – FL

When I read it, it was like I could breathe again. Your calming words lead me to a greater realization. – OH

Being OK with Not Being OK – Embracing God’s Design for You ... and Everyone You Know (and Don’t Know)

by — Clyde L. Pilkington, Jr.

For now, you’re broken, and you aren’t going to be “fixed.” Granted, you may have some days that are better than others, some circumstances that seem to indicate that you are “OK,” but the wearisome cycle simply will recur.

Thus it is by design – by divine design. Father is bringing you to a place where you are OK with not being OK, where you simply rest in His current purpose and plan in your training and development for that grand and magnificent culmination that He has so wonderfully and skillfully designed especially for you – in your next life.

Thank you for this! It brought such peace and rest to me, and brought a greater understanding of God’s great love for all His creation. That He alone is in control of everything is mind boggling to say the least! – NM

So fantastic! Such peace!! – Australia



Editor's Desk

Guests & Residents

In the earlier days of the *Bible Student's Notebook* we would share with our readers concerning the many guests and residents that Father would send our way. There have always been so many of them.

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(see **EDITORIAL**, previous page)

The prime of our hosting ministry was during our approximately one-year sojourn on a plantation in Elam, VA. In the months of November and December 1994 alone we had over 100 guests.

Through the years, as we began to limit our personal editorials due to space constraints, we no longer afforded ourselves the opportunity to mention our guests. Over the past few years, we have had the extraordinary privilege of opening up our home to some of earth's most precious.

Here are *some* of our dear guests and residents that we would have undoubtedly mentioned if time and circumstances would have only allowed.

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Issued semi-weekly

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:

- total freedom from sins (Colossians 1:14);
- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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