



Bible Student's NotebookTM

The Herald of His Grace

Weekly

Presenting *every man* perfect in Christ Jesus. Colossians 1:28

Volume 22
Issue 533

The Scriptures for the Circumcision

Part 1

by — A.E. Knoch (1874-1965)

That the great bulk of revelation is concerned with the nation of Israel is true not only of the Hebrew Scriptures but of the Greek as well. Not that it is concerned with them alone and the other nations not at all, but that they receive the first and foremost place and the rest a secondary and subordinate one.

... Jesus Christ was a Minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers, and that the nations might glorify God for His mercy ... with His people (Romans 15:8-10).

The twelve apostles continued this ministry, and Peter, James and John are expressly said to confine themselves to the circumcision. Paul writes to the Galatians:

*When they saw that the gospel of the uncircumcision was committed unto me, as that of the circumcision to Peter (for He that wrought effectually in Peter to the apostleship of the Circumcision also wrought effectually in me toward the nations) – and when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that **we** should be for the nations and **they** for the Circumcision (2:7-9).*

Let us remember, however, that the term “Circumcision” includes proselytes such as Cornelius (Acts 10:1-48) who, in order to share Israel’s blessings, sub-



mitted to this fleshly rite.

From these clear statements it is evident that the accounts of our Lord’s life, usually called the “Gospels,” and the ministries of Peter, James and John, both in the Acts and in their epistles, are distinctly *limited to the favored nation* whose flesh bore the seal of Jehovah’s covenant. As Hebrews is written to the Hebrews and Jude was one of the Circumcision, we are doubly assured that Paul alone wrote for the Uncircumcision, though his ministry was shared by Barnabas, Timothy and Titus, as well as many others.

The writings for the Circumcision, like the Hebrew Scriptures, fall into two great divisions: Historic, and Prophetic. The historical record of the ministry of Messiah and His apostles, in the so-called “Gospels” and the book of Acts, repeats the sad tale of declension, defection and apostasy which is characteristic of their course from Moses to the close of the book of Kings. However, the epistles and the apocalypse, like the ancient prophets, present a splendid spectacle of future glory.

Each of these two divisions is again divided into two classes. In the Gospels the kingdom is rejected through the crucifixion of the King. In the Acts it is finally refused by the failure of the ministry of His apostles. The epistles present the kingdom in distant prospect; the apocalypse presents it coming in power.

(see *CIRCUMCISION*, page 4667) ↗

Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly 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 (Romans 11:13);
- 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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ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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CIRCUMCISION (continued from front page)

Of old they rejected Jehovah and His prophets. Now they reject the Lord and His apostles. The kingdom is proclaimed by the Messiah and they crucify Him. In mercy it is again proclaimed by His apostles in the book of Acts, only to be once more rejected.

The treatises of Matthew, Mark, Luke and John are a fourfold presentation of Messiah's ministry to Israel and its rejection. His cry upon the cross, "*Father, forgive them, they know not what they do!*" once opened the door into the Kingdom and they wander for forty years in the desert of unbelief, as recorded in Acts.

Those individuals in the nation who believed the proclamation of the kingdom are exhorted to patient continuance in faith in view of its postponement in the book of Hebrews. Their trials in the past, as well as the trials which await His earthly people when the kingdom is set up in power in the day of the Lord, are made the basis of the epistles of James, Peter, John and Jude.

The Revelation or Unveiling of Jesus Christ is the crowning prophecy of the circumcision series, and details the conflict of Israel with the nations and the realization of all of the prophecies and promises of the Hebrew Scriptures.

THE "GOSPELS"

It has been the usual custom simply to prefix the name of the author to each of the four accounts of our Lord's life thus: "According to Matthew," "According to Mark," "According to Luke," and "According to John." Lately the editors of the text have prefixed the word "Gospel" or evangel as a sort of general title to them all. So long as this does not mislead us into the belief that they are, or contain, the gospel for us today, no serious objection could be offered. It does lead, however, to the hazy impression that we must look to these for the gospel of salvation.

The good news or evangel contained in these records of our Lord's earthly ministry is *strictly* confined to the kingdom foretold by the prophets. Christ was not sent to the nations but to the lost sheep of the house of Israel (Matthew 15:24).

While the four accounts differ in many details they all have the same underlying subject – *the earthly ministry of Jesus, the Messiah* – and all pursue a similar plan in its unfolding. They refer us to Isaiah 40 in introducing the forerunner, John the Baptist. Then Messiah's public ministry to the apostate nation follows His anointing and is closed by a quotation from Isaiah 6. This is followed by His private ministry to His disciples, His betrayal, death and resurrection.

The four accounts agree in presenting these great features of the common subject – Messiah's ministry. Our Lord Himself confirmed this limitation of His ministry on various occasions. "*I am not sent,*" said He, "*but to the lost sheep of the house of Israel*" (Matthew 15:24). He warned the Twelve when He sent them forth, not to go to the Samaritans. *He Himself never went outside the boundaries of the land until after His resurrection and ascension.*

The quotations from Isaiah are in themselves sufficient evidence. It is *Israel* whose heart has become fat and whose ears are heavy and whose eyes are closed. Their land has been laid desolate. A remnant of them is being gathered back at this very time. None of this can even be "applied" to the "church." Why, even the chapter headings over Isaiah 6 tell us that "He showeth the obstinacy of the people unto their desolation," and we may rest assured that "the people" the translators had in mind was the Jews, not the "church."

The refusal of Messiah's ministry to Israel calls down the doom so long before pronounced upon them by the prophet. Is this "gospel" [*i.e.*, good news]? These "gospels" contain the evangel of the kingdom, but this is limited to a few of their earlier chapters. It did not take long for them to refuse it. Then it is no longer proclaimed, and the narrative occupies us with the rejected Messiah and His descent to the cross.

While the four accounts of our Lord's life have a common theme and a common plan, each is burdened with its own distinctive aspect of His glory. The attentive reader needs but to read the opening words of each to gather the gist of its contents.

Matthew mentions the names of David and Abraham and thus intimates that the One he presents ►

is heir to both the throne and the land.

Luke takes us back still further to Adam. He presents the Son of Adam, the suffering Seed and the Sovereign of all Mankind.

Both Mark and John present us with the Son of God: Mark in His service for man and John in His ministry for God.

The fourfold presentation of Messiah's ministry gives us every aspect of His work in connection with the establishment of the kingdom. His relation to Israel as their King is first presented in Matthew; His work of restoration in Mark; His suffering for all mankind in Luke; and His priestly relation to God in John.

The four aspects of our Lord's life are presented to us in the Hebrew Scriptures under the figure of the Branch. Jeremiah tells us of the Branch of David, as He is presented in Matthew's account (Jeremiah 23:5-6):

"Behold, the days come," saith Jehovah, "that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called: Jehovah, our righteousness."

Mark's account is summarized in the exclamation,

Behold, I will bring forth My Servant, the Branch (Zechariah 3:8).

This was said to Joshua, the high priest, who is himself a figure of "the Man whose name is the Branch" (Zechariah 6:12). John's account is referred to in Isaiah:

In that day shall the Branch of Jehovah be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even everyone that is written among the living in Jerusalem, when Yahweh shall have washed away the filth of the daughters of Zion and shall have urged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning (4:2-4).

MATTHEW

The robes of royalty invest the first account of our Lord's life. He is the Son of David, who, in the genealogy, is called "the king" (Matthew 1:6). The genealogy itself is put forward immediately to prove His claim to the throne of His father David. The incidents attending His birth are all associated with the nobility of the earth. The wise men came to acknowledge "the King of the Jews" and Herod sought to slay Him because of His royal rights. When He announces the Kingdom He lays down its laws and empowers His disciples to proclaim it likewise.

Matthew alone uses the phrase "kingdom of the heavens," a distinct reference to the prophet Daniel, who was told that,



A Reply to R.A. Torrey's "The Exact Truth Regarding an Eternal Hell"

by — A.E. Knoch (1874-1965)

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In the days of these kings shall the God of heaven set up a kingdom (Daniel 2:44).

It is only as we interpret the parables of this kingdom that Matthew contains that their real significance is discovered. Let us not associate them with a mythical “kingdom” in existence now instead of that future reign predicted by Daniel and definitely assigned to a time subsequent to the overthrow of all earthly sovereignty. They trace the history of this kingdom from the time of its proclamation by the King, through its rejection, to its realization at His return in power at the end of this eon.

Matthew’s account carries us into the very kingdom itself in anticipation when He told them,

All authority is given unto Me in heaven and on earth (28:18).

The commission which follows is emphatically the kingdom commission founded on the presence of the King. It cannot be fulfilled during His absence.

Let us steadfastly refuse to be drawn into the insidious application of this kingdom to God’s pres-

ent work of grace. Nothing, not even the rejection of His claim to the throne of David, will so obscure and eclipse His glory as the King of Israel. Let us insist that, in God’s good time, the kingdoms of this world – Great Britain, Germany, the United States, France, Turkey, India, China, Japan and all of the rest – all of these shall be displaced by the imperial sway of the Son of Man, and Israel will have the highest place under the Son of David.

MARK

If the writer of Matthew was a tax gatherer and a *traitor* to the royal hopes of Israel before his call, the writer of Mark was the most distinguished example of what a servant ought *not* to be.

Paul would not have him with him (Acts 15:38). Yet he is chosen to portray God’s Son as the Servant. Without a genealogy or any introduction He goes to work immediately and keeps at it, with brief intervals of rest until He sits down at the right hand of God (Mark 16:19), His work accomplished.

The attitude of the Servant of Jehovah towards the other nations is revealed in the story of the Syro- ▶

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phenician woman (7:26). She besought Him that He would cast out the demon out of her daughter, but He said to her,

First let the children be satisfied, for it is not nice to take the children's bread and cast it to the puppies (:27).

Yet she answers, saying to Him,

Yea, Lord, and the puppies underneath the table eat of the little children's scraps (:28).

She took her proper place and received the blessing. If she had claimed the same food as the offspring (the Lord uses a special word for "children") she would have received nothing but a rebuke but when she acknowledged her inferior position in the kingdom she gets her share of blessing.

Had we any place in that kingdom this would be our portion: under the table feeding on the scraps which Israel drops. Now, however, when the table is bare and Israel has nothing, we find ourselves in a totally different place as set forth in Paul's epistles. As the proselytes to Judaism from among the other nations, such as Cornelius, had the standing of servants, this account of our Lord's ministry is especially suited to them.

LUKE

The broader outlook and vaster range of human sympathy found in Luke's account are foreshadowed by the genealogy, which stretches clear back to the first man Adam. In this account He is preeminently the Man, the only One of the human race Who bears the name without a blush. He is the Son of Adam come to seek and to save that which Adam lost, and He will find it and deliver it. He will undo the effects of Adam's sin and restore to humanity the sovereignty over the lower orders which Adam forfeited. He will deliver them from the effects of sin in all of its phases. This is the Man the world should be waiting for.

Repentance and remission of sins is not confined to the favored nation, but is to be preached to the whole human race, beginning at Jerusalem. All of the nations are to be blessed *through* Israel. The ful-

fillment of this commission is given in the book of Acts, which speaks of Luke's account as "*the former treatise.*"

From Jerusalem the message spread to all Judea, and to Samaria. It was taken up by Paul *in his early ministry* to the nations, but it was *later* displaced by the gospel of God, in which repentance is displaced by faith and remission by justification.

Like the other "gospels," Luke hinges all on Israel's blessings. While Israel is set aside for the time (Romans 11:15), this ministry waits until their restoration to Jehovah's favor.

JOHN

I delight to think of John's account of our Lord's ministry as it is unfolded to us in these simple words:

He came from God and went to God (13:3).

We find Him in the beginning with God. Then He



The Problem of Evil and The Judgments Of God

by — A.E. Knoch

346 pp, PB
(See order form.)

This book traces the divine function of evil from its inception to its consummation, by presenting scriptural solutions to the various long-debated questions concerning God and His sovereignty. Here is what one of our readers has written about *The Problem of Evil*:

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comes to His own, but His own people do not receive Him. Hence the balance of the book is occupied with His journey back to God. If we compare this return with the path of the priest into the tabernacle, we cannot but be struck with the similarity.

After His rejection He speaks of His sacrifice. The corn of wheat falls into the ground and dies (12:24). Then He washes His disciples' feet, unlike, indeed, the priests of old who washed only their own feet at the laver. Then He enters the holy place with His disciples, teaching them the truth of the table of show bread in the parable of the vine, and promising the spirit, which is the antitype of the seven branched lamp stand.

In the seventeenth chapter He enters beyond the veil into the holy of holies. Then it was that He went forth to His death and became the Victim on the brazen altar.

The seven "signs" in John's account are especially intended to convince readers of the Hebrew Scriptures that Jesus is the Messiah, the Son of God (20:30-31). The marriage at Cana of Galilee (2:1) prefigures the Wedding of the Lambkin in the day of Jehovah. The healing of the nobleman's son (4:46), the curing of the impotent man (5:1), the feeding of the five thousand (6:1), the stilling of the storm (:16), the open-

ing of the blind man's eyes (ch. 9) and the raising of Lazarus (ch. 11) all signify and certify to the nearness of the kingdom foretold by the prophets which commences, indeed, with the resurrection of all of the saints of the circumcision and banishes all blindness, impotence and disease from the people because of His power over the forces of nature.

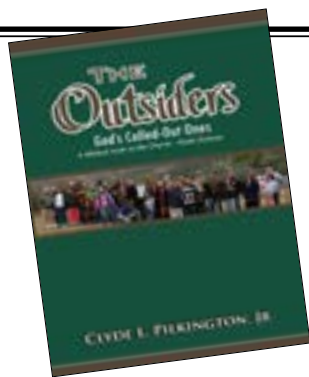
The fact that this gospel is for the whole world does not in the least discount the further truth that *it can be administered only through the circumcision*. John, in his first epistle includes the whole world, but in its very expression shows that *the priority of Israel is not lost sight of for a moment*.

He is the propitiation for our sins: and not for ours only, but also for the whole world (I John 2:2).

The overflowing blessing of John's gospel must *not* be confounded with the transcendent ministry of the apostle Paul. Israel's spiritual blessings will spread over the whole world *when* they are blessed, but have no channel while they are cast aside. ■

(edited)

(to be continued)



128 pp., PB.

See order form.

The Outsiders: God's Called-Out Ones – A Biblical Look at the Church – God's Ecclesia

by — Clyde L. Pilkington, Jr.

In 1995, after sixteen years of being in the "pastorate" the author walked away. He left the "religious system" by resigning from the very "church" and "ministry" he had formed. In many ways this work is a testament to these actions. This testimony was thirty years in the making – the results of a spiritual journey that the author found to be common to other saints scattered throughout the world and across history. This is an opportunity to explain why some who love the Lord no longer "go to church." It does not seek to persuade others to do something different, but rather to be simply who and what they already are "in Him." This is an uncovering of the truth of the church, and an encouragement for the members of His Body to enjoy the position and standing "in Christ" that they already possess, realizing that they are truly "complete in Him" (Colossians 2:10), that He alone is their Life (Colossians 3:4), and that His Life is full of freedom (Galatians 5:1).

The Outsiders was very encouraging. Thanks for your thoughts and study on the true Body of Christ and the lonely road we travel at times. – **MO**

I thank God for *The Outsiders*. I couldn't put it down. Read it all in one sitting. – **PA**

The Outsiders has something different about it. Upon finishing it an awareness has taken hold of my mind and spirit – a "knowing" that I have been afforded a special measure of His grace in just being allowed to be exposed to the truth contained within. – **KS**

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