



Bible Student's Notebook™

The Herald of His Grace

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

Volume 32
Issue 799

The Disruption

by — Edward Henry Clayton (1887-1972)

DARKNESS AND LIGHT

God calls the darkness “*night*.” The “*darkness*” existed before God commenced His six days of reconstructive work. It was merely a new name, for the darkness was not an accompaniment of the first Heaven and Earth. It was an outcome of the disruption,¹ that event before which He chose and designated in Christ those whose salvation is to be glorified as the ecclesia which is Christ’s Body.

“*Light*” was the first requirement of the work of God, which in some measure began to restore the ruin of the disruption and rehabilitated the earth for the moving forward of God’s ways. The character of life and conditions on the present earth were controlled by the disruption, for God formed and shaped the ruin to suit His ways whereby He will reach a greater and grander display of His glory than could be otherwise.

When, on the fourth day, God locates the light in heavenly luminaries, then the light of the luminaries functions *with* darkness to continue that cyclic activity which we know as the alternation of “*day*” and “*night*.” And, doing this, all life forms, on Earth or in the sea, or atmosphere, plants, animals, and humans, are constituted agreeable to this phasic movement. At the same time, in retaining the darkness as night, God indicates the temporary character of the present Heavens and Earth. This fact is rounded out by God’s later revelation regarding the *new* Heavens and

Earth, when we learn of the absence of the sea, as well as night. Not until we reach the consummation will there be permanence in God’s creation.

GENESIS 1:2

The rendering in Genesis 1:2 of the Hebrew verb *eie* (more usually known as *hayah*) by our English word “*was*” has been most unfortunate. The meaning of the infinitive is “to become,” not “to be,” and the grammatical forms of the several species of this Hebrew verb must take their significance from *to become*.

Many times *eie* is rendered “*it came to pass*.” Had even this been used in this instance, then the minds of the students of the Scriptures would not be started falsely, burdened by the idea that chaos and darkness prevailed before God’s creation.

The cataclysm of the second part of Genesis 1:2 is termed a “*disruption*” in the later Scriptures. It gave rise to (1) a *wasted* Earth, in which state all life thereon was effectually stifled; (2) a *vacant* condition as to vegetation, with no possibility for the growth of plant life; (3) *darkness* on the surface of the abyss of water out of which and through which the Earth cohered; (4) the *abyss* itself which arose with the disruption. These were the characteristics of the desolate situation out of which God’s disrupted creation was raised by His six days of work.

The first three days were devoted mainly to repairing the waste, by separating the elemental solids, liquids and gases to their respective spheres, so making life again possible. The second three days corrected the vacant condition by putting living things anew on Earth.

1. [Editor:] For more information about the disruption, see:
– The New Heaven and the New Earth, A.E. Knoch, [Bible Student's Notebook #502](#)
– The Disruption, A.E. Knoch, [Bible Student's Notebook #522](#);
– Blessings Among the Celestials, John H. Essex: part 1, [Bible Student's Notebook #611](#); part 2, [Bible Student's Notebook #612](#).

The darkness was partially dispelled and controlled on day one, when God commanded light, separating between it and darkness. The atmosphere of the second day, and the seas of the third day, put the gases and the waters and the abyss within limits. The waste was nullified by the draining off and regulation of the waters into one place on the third day, and on the same day was the vegetation dealt with by the production of verdure, herbage and fruit trees with their seeds. The darkness was further controlled, when, on the fourth day, it is brought within the serial days, and luminaries are made and appointed. The days preceding have made the waters and the atmosphere suitable for life, and so, on the fifth day, living souls appear in the waters and flyers in the atmosphere. On the sixth day God creates living souls on the land, and also humanity. Here we reach the peak of God's six days of reconstructive work, and history moves forward to unfold that which God plans from the disruption, as well as a period during which God reverts to His decisions which antedate that signal event.

The evil of the disruption has not been fully eliminated, but light with its possibilities has been introduced, and so there is a partial respite from the ruin

of creation, and God's world moves forward again under His ordering.

DARKNESS

Darkness did not exist before the eons. Then God was "All," and, even as during the eons, so then, before the eons, in Him is no darkness. Nor was the forming of darkness related to God's creative activity which initiated the eons. True it is that God in His Word claims to create darkness as well as light, but that statement is no criterion of God's original creation. It speaks of His ways in this sinning world of humans and nations. Darkness is due to interference which produces inertia. It indicates a lack of harmony and is not an element agreeable to a perfect creation.

The literal meaning of the Hebrew word *chshk*, which as a noun signifies "dark" or "darkness," can be seen in the verbal form; it is *KEEP-BACK*. To Abraham, Yahweh said,

You have not kept back [chshk] your son, your only one, from Me (Genesis 22:16).

Joseph, speaking to Potiphar's wife, said,

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 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection and ascended seat-

ed position among the celestials (Romans 6; Ephesians 2:6);
– adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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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For definitions of abbreviations/acronyms, see index after the order form.

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*Potiphar has not **kept back** [chshk] aught from me save you (Genesis 39:9).*

So in the darkness ensuing during the period when the first Heavens and Earth lay in ruins, the light of God's glory is being *kept back*.

The figurative usages in Scripture of this noun are several. In Isaiah 9:2 darkness denotes the absence of God, while in Psalm 107:10 it has an analogy to the shadow of death. Amos 5:18 uses the word to describe an aspect of the Day of the Lord. Darkness illustrates the condition of Israel in particular, and the world in general, when the Word came to illuminate humans (John 1:5). It was the jurisdiction of darkness which operated in the hours preceding the arrest and crucifixion of the Lord (Luke 22:53); and from the authority of darkness the saints of the present administration are rescued (Colossians 1:13).

We may well conclude that darkness overtook the first Heavens and Earth in the sense of the figure in John 12:35. The whole evidence of the Scriptures regarding darkness is that it is an intruder, an evil related to sin; but in the present Heavens and Earth God has harnessed it to His system and made it serve His ways, which function to lead forward to His glorious ultimate. God is only partially revealed at present, even as light over the Earth is only partial.

DAY ONE

And Elohim said: "Let light come to be!" And it became light. And Elohim saw the light that it was good. Then Elohim separated the light from the darkness. Elohim called the light Day, and the darkness He called Night. And it became evening, and it became morning: day one (Genesis 1:3-5).

This is a cardinal day of prime importance! Light is becoming! Light is called forth and caused to shine out of darkness by the Word of God. Such are the features around day one, and that light, more than any other consideration, had the major aspect that it illuminated God's glory as above all and any ruin which could arise in His creation. This was not any resurgence of nature because of its own potential, but it was God directly and immediately filling creation's lack, and without even using any medium to do so.

Light, as relative to darkness, was at that point an innovation. It had not been so in the first Heavens and Earth, for night and day were not features of that world and eon. God now uses light and its opposite, darkness, as features and factors in the present Heavens and Earth.

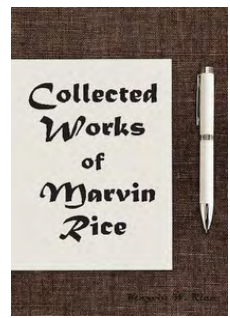
LIGHT

God speaks according to His glory and power, but humans think and speak in terms of matter, and can only appreciate "light" as one of the phenomena of matter. To them it is that portion of the energy band of substance which emits radiations with such rhythmic vibrations as to enable humans to see.

For light to be before and apart from the sun has been deemed to be one of the ignorant conceptions, spread by the folklore of the Hebrews. Science could not admit such a conception. It was a matter for faith, which sees God transcending His creation, as well as constituting creation to accord with His ways and intention at any given point or period of the eons.

God is not limited by His creation, nor does creation display His limits. The luminaries He has given are serving according to His appointment, and yet He is still able to give light other than that emitted by these.

Saul was arrested by a considerable light, above the midday sun. God is the Father of lights, and the associated statements seem to suggest that He can give light without shadows. Isaiah shows God as able to step up the light of His luminaries, for the prophet speaks of the light of the moon being as the light of the sun, while that of the sun becomes sevenfold as the light of seven days. Still farther ahead, the sun



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is no more Israel's light, but Yahweh is their eonian light.

Light excels darkness, and is diffusive and dispensing, for it constitutes the condition of life as we know it at present. It gives health and happiness and blessing upon the Earth, and without its favor we would have nothing but death.

When God next intervenes to make His presence known in creation, He will make it evident by showing His control over the stars of Heaven and the constellations, for they shall not give their light. The sun will be darkened, and the moon will not cause light to shine. The gloom He then introduces will be the prelude to His judging among the nations on behalf of His people Israel. Then will be the establishing of God's Kingdom on Earth through Israel, and it will become more widely understood that Israel is the light of the world, because associated with their Messiah Who in a more pre-eminent sense is also the Light of the world.

We are so accustomed to the features of our experiences that we are prone to view them as being permanent, yet if we truly believed God's Word, and studied it to gain knowledge and wisdom from Him, then would our mind and understanding benefit. We should learn that He is leading creation (and not the reverse) to His glorious end. There is no such thing as a self-running nature. Darkness is but a temporary agent. Light is the permanency to which God moves. So death is but transient, an abnormality due to sin's presence. God will eliminate both darkness and death by repudiating sin. This will be through His Son, because in Him is Deliverance, Light and Life.

THE DISRUPTION: PLAN OR JUDGMENT?

It has long been the thought that the Scriptures give no direct information as to the cause of the event which has come to be termed the "disruption." At the same time, it has been supposed that the disruption was the outcome of a judging. Yet this is a matter for which no actual reason was really available, except to require the "judging" to be an intended feature in God's ways.

This explanation does not allow the matter to be a stage by which the Deity directly moves forward in the unfoldings which are to reveal His love and righteousness. The essential feature of any judging is that it must rectify or put right. This aspect seems to be entirely absent from the case of the disruption. Rather is the event a basis which looks backwards, yet, in a very pertinent sense, it looks forward, for out of it something must be achieved. It is, in itself, incomplete.

It cannot be that the disruption was an undesigned and unintended occurrence. So epoch-making a matter must be a primary element required by God in His revelation of Himself. The necessary details He duly planned before He began His revealing. The down-casting must be referred to its purpose.

We are saying that the circumstances which surround the event before us require us to consider it as a leading matter. But judging is a thing which tends to forbid purpose, and, to be sure, we are told that God's choice of those who were to become believers was made prior to that event. The choice was made in a context when there existed no outward reason for the choice. Judging, at that time, is an understanding which prevents the choice from having a basis related to God's counsels, though the context states the choice to be a fact, and made so before creation came into being.

Whatever be the outward factor which led to the disruption, it is certain that it occurred as a planned matter, to reveal the glory of God, out of Whom all is. This planning makes the event of the disruption to reflect backwards, so as to require the prior choice, made in God's Son, to have its correspondent achievement around Him in Whom the choice was made.

In the first of Ephesians we have two statements, one as to *down-casting* ("*disruption*" 1:4), and the other as to "*heading-up*" (:10). The very close connection between the two, in the matter of statement, is eminently suggestive of purpose; in fact, the bringing together makes them to have a mutual importance in relationship, for the latter words state the reality of the reversal of the former. Each thought expressed requires that there be behind it a reference to the fea-

✦ *When God's purpose in human life is completed, no debris will remain to mar the finished perfection of His work.* – Adlai Loudy (1893-1984)

ture of planning. First, we have a prior choice, and second that the lot of those chosen is cast in Him in Whose hands is the heading-up (1:11).

We further learn that this One is made the Head of the Universe, and it is in this exclusive glory that He is given to the ecclesia. We learn also from Colossians 1:17 that in His glory the Universe is having its cohesion. Thus “cohesion” becomes the *antonym* of “disruption,” and so confirms the thought to which we are pointing.

These details put the disruption into its true perspective. Its context is one wherein it has become the causal factor, one which affects, not alone the Earth and its people, but the whole creation. It makes the Earth's rehabilitation to be a necessity, in order that the Earth could become a dwelling place for humans, who are creation's concluding order of beings, constituted as living souls. It was God's planning from the beginning that the Earth should be inhabited. The disruption, though seeming to delay this ... did not prevent the peopling of the Earth.

Amidst this last order of beings was to be demonstrated the glory of Him Who was creation's First-born, and consequently the Head. The consummating factor about His obedience to His Father's will was that obedience was to be enacted in His relationship with humanity; and the details for this began to be out of that event which “cast down” the world, that is, the disruption. In fact, the relative side or objective of the disruption was to prevent the Earth from being inhabited by humanity! The tragedy envisaged by the event was to bring in ruin, and in such circumstances that there could be no recovery therefrom! This is the ideal of enmity!

The obedience of God's Son was required by His Father's counsels. The glory of God's Son was so transcendent that the requirements of those counsels were within the measure of His glory. Thus was the Son's glory able to reveal Him Whose love and righteousness came to be offended. The ultimate will reveal God as being such a One Who is able to succeed and to triumph by His love. His reality is love which is able to estrange creation, and is also able to bring it back to Himself with a realization of His glory.

It is very evident that we must look to the jurisdiction of darkness if we are to discern that factor from which the disruption can arise. Such a jurisdiction will first produce estrangement, and then intensify it, both as to the spiritual realm and also in the physical realm. So that there will really have come to be not only what is an event, but also what is a *state of disruption*. In this way we ought to appreciate that the disruption is a matter which relates first to the Celestials² and later to matters on Earth.

We contact the disruption early in the Scriptures: in fact, at Genesis 1:2 the Earth has been *disordered*. Yet it is amongst the Celestials that estrangement is first operating. The joyous shout of the sons of God concerning the Earth, this has become dimmed. The light streaming from God has become offset by darkness, and correspondingly there is a *state of disruption* and estrangement existing: disorder lies across

2. [Editor:] For more information about the celestial realm, see:
- The Heavenly Realms, John H. Essex; Ruling the Celestials, A.E. Knoch; Opposition Among the Celestials, Donald G. Hayter, [Bible Student's Notebook #519](#);
 - Our Realm: Inherently Celestial, John H. Essex, [Bible Student's Notebook #520](#);
 - Blessings Among the Celestials, John H. Essex, (Part 1, [Bible Student's Notebook #611](#); Part 2, [#612](#));
 - God's Celestial Purpose (Paul's Letter to the Ephesians), John H. Essex (see order form).



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God's creation, and in the Earth there exists what is perhaps its most obvious aspect, for darkness envelops it, and to such a degree that God's first fiat calls for light.

Must we not see that the Adversary³ was not among the sons of God who acclaimed the forming to the earth (Job 38:7)? Evidently he was not then existent among the Celestials, but he came forth into creation at a later point. In his capacity as Adversary, he did not find the order of things to be such as he approved.

PROVERBS 8

The wisdom of God preceded the effects of the Adversary. The significance of this becomes clear when we read that there were no submerged chaoes (Genesis 1:2) when His wisdom began its work.

From the eon was I inaugurated, from the beginning, preceding the Earth; when there were no abysses I was travailed, when there were no springs teeming with water (Proverbs 8:23-24).

Is it not notable that we find His wisdom prior to the effects which arise from the Adversary? This is most assuring counsel, for it pushes aside the idea that disaster overtook God's way, foundering His wisdom. Nay, wisdom continues its disquisition, mounting up to state the height to which its delectation looked for-

3. [Editor:] To assist in studying the subject of the Adversary, see:
- The Role of the Adversary in God's Purpose, James A. Webb, [Bible Student's Notebook #280](#);
 - *The Creation of Evil, Sin and Satan* (Under "Compilations" on the order form, and at [Study Shelf](#));
 - *The Problem of Evil*, A.E. Knoch (Under "Knoch" on the order form, and at [Study Shelf](#)).

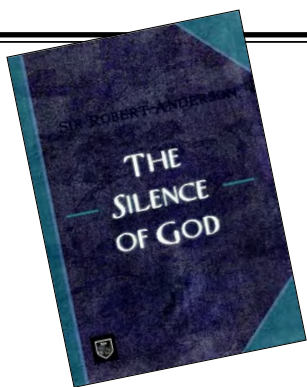
ward – to the sons of humanity, for amidst the sons of humanity, wisdom sees glory which will more than readjust the effects coming from the Adversary.

This disquisition upon wisdom in Proverbs 8 moves forward in its consideration in order to establish how far back we must go to discover the origin and application of wisdom. There emerges the affirmation that wisdom lies before and around all of the disorganizing as well as the organizing. The same wisdom plans the one as plans the other.

The serenity of creation could not continue when the counterworker took up his office. The Adversary and the disruption have an intimate connection. The coming into being of this one is closely related in time to the occurrence of the other. So that we need not search far as to the cause of the disruption, for it lies to hand as the event ensuing from the bringing into existence of the Adversary. With him began the jurisdiction of darkness, for that was tantamount to the exercise of his office.

For the Adversary to take up his office was a minimum necessity, but it scattered the seeds of discord in creation, and the disruption became evident in the physical features of the universe, especially the earth. No longer did the elements for estrangement exist only in the character of a creature, but his outlook at once came into outward evidence. At once is the Adversary opposed to headship. Thus he could not acknowledge the One Who possessed that glory, for obedience was not in the province of the Adversary. He was a murderer from the beginning (John 8:44).

The Adversary must produce darkness, even if it be



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Beneath a silent heaven we are called to this life of superb trust. – Alan Burns (? -1929)

made to simulate light. In effect, the jurisdiction of darkness must wholly deny its agreement with light. Separation is abroad in the universe. No longer do the sons of God shout for joy as they did when witnessing the glory attending the producing of the earth.

The darkness cannot affect the Deity. His glory remains absolute despite the darkness. Yet the darkness must create shadows and produce contrary effects in elements of God's creation. The degree to which this proceeds in creation becomes part of the question before us. Yet the major point is to perceive what can reverse the jurisdiction of darkness and repudiate it to a finality, and, at the same time garner from its existence the glory which contributes to the revealing of God.

Headship – placed in the hands of One Who is able to receive such glory – *this* will reverse both the authority of darkness and its entire effects. Headship requires One Who is obedient and faithful to His Father.

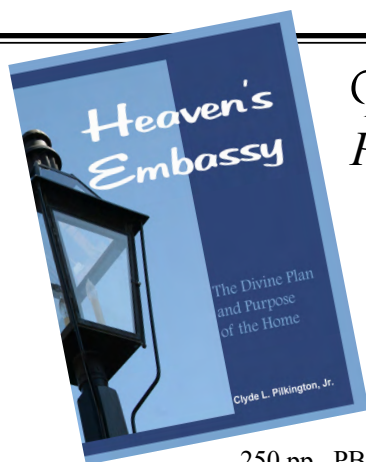
The Adversary is the counterworker, who in his functioning is the obvious opponent of headship. He provides the element which is against the complete-

ness of concord in the position of Him Who is Head.

The Adversary evoked both spiritual and physical effects into creation, and these were very necessary matters to aid the revealing of and display of God's love and righteousness. It is upon this denial, this resistance to the headship, that the necessity to create humanity is based. Out of the creation of humanity there can come to be the cross,⁴ and this will affirm the headship of the Firstborn,⁵ for He is the Son of God's love.

In the planning of His ways, God had in His counsels formulated His secret will concerning the One Who was to be His anointed. So far as humans are concerned, the secrets remained hidden in the depths

4. [Editor:] *I.e.*, "An upright stake or pale, without any crosspiece." – A.E. Knoch (*Concordant Keyword Concordance*, page 63). For more information, read:
 - [THE "CROSS": Was Christ Nailed to a "Cross" or a "Stake"?](#), Clyde L. Pilkington, Jr. [Bible Student's Notebook #330](#);
 - The "Cross" – An Explanation of its Use in the Concordant Version, A.E. Knoch, [Bible Student's Notebook #302](#).
5. [Editor:] Christ has been given the title of "Firstborn." To be the "firstborn" is a place of headship. God has made Christ head over all creation. After saying that Christ is "Firstborn of every creature" (Colossians 1:15), Paul defined Christ's role three verses later by saying that He became the "Firstborn" by His resurrection: "Firstborn from among the dead, that in all He may be becoming first" (:18, CV). Christ became first in vivification, not only chronologically, but positionally. Christ's being the "Firstborn" does not imply His pre-existence.



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Heaven's Embassy – *The Divine Plan and Purpose of the Home*

by — Clyde L. Pilkington, Jr.

Except the Lord build the house, they labor in vain who build it (Psalm 127:1).

This book represents many years of work. The author believes that it is one of the most important books that he will ever be privileged to write, simply because it concerns one of the most vital scriptural subjects that could ever be addressed.

The home is central to all of God's dealings with man throughout the course of time. It is His Divine "institution" and "organization" on the earth; for the believer, it is the *Embassy of Heaven*. An embassy is "**the residence or office of an ambassador.**" Since the believer is an ambassador of the Lord Jesus Christ (II Corinthians 5:14-21), his home is thus the *Divine Embassy* of heavenly ministry.

Pauline ministry is centered in the homes of believers. This is even the true sphere of the Body of Christ; for this reason our apostle speaks of "*church in thy house.*" This book doesn't focus on the *external* specifics of the ministry of *Heaven's Embassy* (such as *hospitality*); that will be saved for another volume. Instead, it looks at the inner-workings of the *Embassy* itself, focusing on its very nature, *internal* purpose and function.

of God until the appropriate time in the eons. God's anointed One, upon Whom was bestowed all of the glory of executive power and authority, acquiesced and followed the pathway of His Father's counsels. Then did God's spirit search the depths of God in order to reveal these secrets to that apostle whom He called on the Damascus road.

God delighted that His entire complement would dwell in His Son and that the ecclesia will be associated with Him in the heading up of the era of the future administration, when all will be brought within Christ as the Head, leaving no adverse feature existing throughout the universe. Then will be a universe ready and desirous to follow the guiding hand of the Father.

From God's viewpoint, the disruption involved the revelation of His own love and righteousness, and this required the cross. For the Son, His implicit subjection to His God and Father led Him to the cross.

God's consummation lies ahead. The eons will come to pass, and with them all the toil, sweat and blood, for these were the features of the estrangement when it passed along from the Celestials to Earth's inhabitants. The Celestials did not possess the needed characteristics which could adjust the estrangement. In God's Son, alone, in His obedience, creation will be reconciled to His God and Father. In the Son the universe is having its cohesion. **BSN**

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TOPICS:

Major: Adversary; Disruption

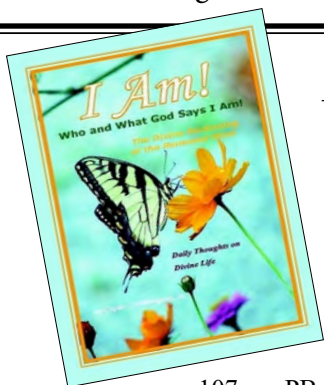
Minor: Darkness; Light

[**Editor:**] Books by Clayton include (see order form under "Clayton"):

- [The Ages: God's Time Periods;](#)
- [Select Writings of Edward Clayton.](#)

Previous articles by Clayton include:

- The Ages: God's Time Periods – Part 1: [Bible Student's Notebook #371](#), Part 2: [Bible Student's Notebook #372](#);
- Beyond the Eons, [Bible Student's Notebook #383](#);
- The Circumcision Evangel, [Bible Student's Notebook #405](#);
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The Divine Reckoning of the Renewed Mind; Daily Thoughts on Divine Life

by — Clyde L. Pilkington, Jr.

People are always talking about their attempts to discover their true selves – of trying to “find themselves.” The believer in the Lord Jesus Christ needs to find out who they *really* are. This doesn't need to be such a difficult search. All that is really needed is a careful look at the Scriptures, and a simple faith in the words of who and what God says we are. God knows who we are; all we need to do is to *believe Him*. This book catalogs the Divine Record of who and what God says that you are. It is a short encyclopedia of faith – the truth about you. It is the truth about you, simply because it is *God* Who has said it. God has spoken these truths concerning you – the *real* you. Believe His record! Refuse to be the shell of a person, pushed into a mold of Adamic conformity. Be the real you that God has uniquely designed you to be. Refuse to be bullied out of your divinely designed identity that our Father has given you.