



Bible Student's Notebook™

The Herald of His Grace

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

Volume 26
Issue 633

The Source of Sin

by — A.E. Knoch (1874-1965)

HOW DID SIN ORIGINATE?

The success of our search for the source of sin will depend largely on our apprehension of the divine definition of what it is. The traditional mistranslation “*sin is the transgression of the law*” is clearly misleading, for sin reigned during the period which preceded the giving of the law (Romans 5:12-14). It should read “*sin is lawlessness*” (I John 3:4). Failure to conform to any standard is sin, whether it be the law of Moses or any other law, natural or revealed.

We are thankful that we are not called upon to give philosophical disquisition on the ethics of sin, or to discover its essence in the scene in which we live. Our minds are too warped, our hearts too heavy with the harvest of sin, to catch a clear conception of its true nature. We are glad to turn to the fountain of all wisdom and find there a simple simile that presents a perfect picture of God's own apprehension of what is meant by sin.

In the fratricidal war between the tribe of Benjamin and Israel, the former mustered, among others, seven hundred chosen men, every one of these, even with his right hand hampered, could sling stones at hair breadth and not “*sin*” (Judges 20:16). The *Authorized Version* says they could not “*miss*,” which is quite correct; yet how much is gained when we render it “*sin*,” as in hundreds of other passages! Indeed, we are inclined to think the translators *missed*, when they failed to translate the word uniformly, for in so doing they covered up a delightfully descriptive definition.

Sin and *miss* are identical in meaning. Let us clear our mind of all side issues; let us forget the forms in which



sin appears. It may seem gilded and glittering; it may seem sordid and sere; at its center it is the same. However it affects our feelings, it finds its essence in *failure*. As it is paraphrased in Paul's indictment of all mankind,

All sinned and are wanting of the glory of God (Romans 3:23).

We have *failed* to reach the divine standard.

Unless this is clear it is useless to go further. We will surely stumble in our search for the source of sin unless we discard all human definitions and cling closely to the divine. Mature reflection will fully confirm this conception. It does not deny that some sins are much more than a mere mistake. There is *transgression*, sin against law, *offense*, sin against the feelings, but these are only aggravated forms of the central thought. When God charges all with sin, He does not insist that all are guilty of heinous offenses against law and decency and love, but that all are mistaken. Even their best efforts – their “good” deeds – are performed in error. It is the broadness of this definition which is its strength. A sinner need do nothing that man may condemn to deserve his name, he only needs to fail to fully realize God's high standard of holiness and glory.

SIN DID NOT ORIGINATE IN ADAM

We now come to the crux of the whole matter. Since all things are of God, yet He cannot sin, how did sin originate? Whence did it come, and how? ▶

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All so-called “solutions” which trace sin up a blind alley and stop short of God are neither scriptural nor satisfactory. We know that sin came into the world *through* one human being, yet who would stop there? Sin did not *originate* in Adam. The serpent was in the garden before Adam sinned.

Neither is it enough to go beyond Adam and quote “sin is of the devil,” or Adversary, for the Adversary, just as much as Adam, is creature, and, as such, originated nothing. He was made an Adversary in the beginning, or it was dormant in him from his creation, or he was influenced from without after his creation. There must be an adequate cause for every effect. We only condemn ourselves as theological evolutionists when we trace sin back to a creature and refuse to acknowledge the Creator. Many who do not spare the shortsightedness of science and condemn its labored efforts to banish God from His own universe, are practicing the same deception when confronted with the origin of sin.

The subject of Satan will be taken up in another study. Meanwhile we will simply state our conviction that current Miltonian effusions regarding his primeval perfection and his subsequent fall are not to be found anywhere in the Word of God.

From the beginning is the Adversary sinning (I John 3:8).

We ourselves were infected with the virus of tradition and doubted this plain statement, but we humbly acknowledge our error. It makes no real difference to the course of this discussion, but it is simpler to follow the lines of truth.

We have, then, a creature, called an Adversary and Satan, and to him the Scriptures trace back all sin. Our inquiry is now narrowed down to the question whether this one is really a creature, or self-created – in fact, another god, such as the Zoroastrian religion worshiped. If he is not self-existent we are shut up to his creation by the hand of God. If we allow that God created Satan (as such), the crucial question arises,

DID GOD SIN IN CREATING THE ADVERSARY?

The answer will depend entirely upon the object He had in view. Was it God’s intention that sin should invade the universe or was it due to an error on His part? Remembering the definition of sin, if sin’s entrance was a mistake, then God sinned!

If God created Satan perfect and his defection was a surprise and disappointment to God, then there is no use in hiding behind mere words. He failed. He started out to make flawless creature who turned out bad. There is no one else to charge with this failure but God. However, this is all wrong, for *God never fails, or sins.*

Sin has an essential, though transient, part in God’s purpose. God made due preparation for it before it came. The Lamb was slain from the disruption of the world. Creation may reveal some aspects of God’s power and wisdom, but His love can be displayed only where sin has sown the seeds of hate. There can be no Savior apart from sin. There can be no reconciliation apart from enmity.

God locks all up together in stubbornness that He should be merciful to all (Romans 11:32).

Two New Reprints

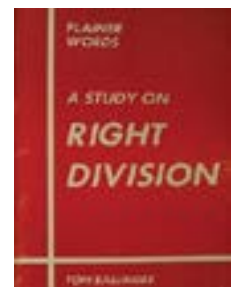
from — Tom Ballinger



50 pp, PB

A Study on Pentecost & The Gift of Tongues

Two works in one



70 pp, PB

A Study on Right Division

See order form.

Shall God's affections remain forever pent up in His own bosom? Shall He never taste the sweet response of love? Then all He needs is a perfect universe, where His creatures have no need of Him and His gracious ministrations. However, if He wants the deep satisfaction of requited love, and desires to impart to His creatures the delicious sense of His fatherly affections, then there must be distance, distress and condemnation to form the field for the exercise of His favor.

Since sin must enter this scene and play its part, since it is essential to God's purpose, and absolutely under His control, since it will eventually change the universe from cold, independent creatures into loving family circle, and God from a distant Creator into an affectionate Father, it was by no means a mistake (or sin) on God's part when He created a creature who should not only commit sin but scatter it in all creation.

GOD CREATED SATAN A SINNER

We have now arrived at the heart of the problem. It was no mistake for God to create Satan, for the Adversary did exactly what God had intended he should do. The astonishing conclusion forces itself upon us that, the moment we try to shift the ultimate origin of sin to Satan, we are making God a sinner! For, *if God did not intend Satan to sin, and he did it on his own initiative, then God missed the mark!*

We have been accused of making God "the author of sin," whatever that may mean. In no such vague and uncertain terms we say with all kindness that

those who introduce sin into the universe as an excrescence, an unforeseen calamity, an irremediable blot, they are charging God with failure, *which is sin*. If they introduce it surreptitiously, without God's act, making Satan sovereign in sin, then God's failure is the greatest sin of all.

We cannot believe that God ever fails or sins. It is only by acknowledging that He created Satan to sin that we can possibly clear Him from its stain. Sin is not a theory. It is a sad, terrible, tremendous fact. I pity the despair of those who are mentally equal to the consequences, if it has broken loose from the hands of God or never was under His control. Their highest hope is chaos. Their only reasonable consummation is eternal torment, not only for all, believers as well as unbelievers, and the hosts of heaven, but for God Himself, for love always suffers with its object. The only scriptural, the only rational, the only true solution lies in the acceptance of God's grand dictum that, *all is out of Him and through Him and for Him* (Romans 11:36).

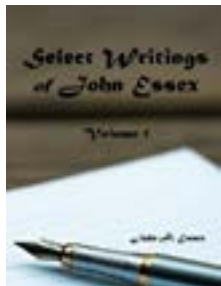
The Scriptures are not so squeamish on this subject as its self-constituted defenders. Yahweh says boldly in Isaiah 54:16 (AV),

I have created the waster to destroy.

To waste, or corrupt, is not simply evil. It is sin. Yahweh does not claim to do it, but to create the one who does. If the corrupter were created by another, or self-existent, then he would be out of hand, and Yahweh could not guarantee immunity to His peo-

(see SOURCE, page 5488)

Two New Reprints from — John Essex (1907-1991)



Select Writings, Volume 1

104 pp, PB

A Selection of Spiritual Songs & Meditations

84 pp, PB

The song sections do not have noted music, rather they use hymn meters, thus indicating the number of syllables for the lines in each stanza of the song. This allows the matching of a hymn's text with appropriate tunes for singing.



See order form.

A Brief History of My Early Life and Ministry

by — Adlai Loudy (1893-1984)
Written in 1963

My life work in the ministry grew out of a deep interest and love of singing gospel songs and hymns. My father, being a community singing teacher, taught me to sing and lead singing when only a small boy. During my last two years of high school, 1909-1911, I was training church choirs and leading them during Fifth Sunday Singing Conventions. Also, I was leading the song services for pastors and evangelists in "revival meetings" in different churches of my home community and county.



singing schools, representing song book publishing companies in conventions throughout the South and Midwest.

During the early years of our singing ministry we became acquainted with the noted evangelistic party of that era: the Dr. Wilbur Chapman - Charlie Alexander Party. During this association God graced me to hear and receive the wonderful truth and blessing of "justification by faith" from Dr. Chapman. Also, it may be of interest to know that Dr. Chapman preached one Sunday morning from the subject, "the Ivory Palaces of Heaven" - Psalm 45:8. That afternoon Henry Barraclough, pianist for the party, wrote the words and music of the song, "Ivory Palaces," and I sang it in the evening service.

On finishing high school, I had a semester of Voice, Theory, Harmony and Song Directing in Bacon's Normal School of Music, Sevierville, Tennessee. From that school I entered the ministry of leading Gospel singing and singing solos for pastors and evangelists in North and South Carolina.

Incidentally, Dr. Chapman started with Billy Sunday. Mr. Sunday was saved one night in a Chicago Mission while playing his last year with the Chicago White Sox. He entered YMCA work for a while, then later became Dr. Chapman's Tabernacle custodian and conducted shop meetings until he met Homer Rodeheaver (a Tennessean), and thus formed the Sunday-Rodeheaver Party.

In May 1912, I was called to Cranberry, North Carolina, to train the church choir and lead the singing for a Union Revival Meeting in the Community Church. There I met Miss Dona Odam, who became my wife at the close of the meetings - just 24 days! - and she has stood by my side in the ministry of song and sermon for 51 years!

Concluding our ministry with the Chapman-Alexander Party, we became associated with the ("Cyclone") McLendon - Pledger Evangelistic Party in South Carolina from late 1914 into 1915.

Possessing a sweet alto voice, we formed a duet - Tenor and Alto - and travelled seven years (before we had any children) conducting song services for pastors, teaching

Treasures of Truth, Volume 1

Editors:

Cecil J. Blay (1906-1976)

Melvin E. Johnson (1897-1979)

"Provides a rich feast of spiritual food for its readers."

— *Unsearchable Riches*

342 pp., PB See order form.



In the school year of 1915 and 1916, I was Music Director, teacher of Voice and Public Speaking in Milligan College, Tennessee. Being deeply interested in the Scriptures, I took advantage of my opportunity and enrolled for the Bible Course on Evangelism, and was ordained in the spring of 1916.

That summer I spent three months in New York City pursuing special study in Voice, Harmony, and Public Speaking. During the fall and winter of 1916-17, I became instructor of Voice and Evangelistic Singing in J.D. Vaughan's School of Music, Lawrenceburg, Tennessee. There I met Virgil O. Stamps, and became second Tenor and Soloist with him in Vaughan's National Quartet, and travelled widely throughout the South and Midwest. Introducing Vaughan's Song Books in churches and singing conventions in 1917 and through summer of 1918.

The school year of 1918-19, I was principal of Cranberry (NC) High School. Summer of 1919, I had a special course in Voice and Public Speaking under Eugene Feuchtinger in the Perfect Voice Institute of Chicago. In the fall of 1919 to the spring of 1920, I was again teacher of Voice and Singing in Vaughan's School of Music.

In the summer of 1920, I became a teacher of Voice and Evangelistic Singing in Homer Rodeheaver's School of Evangelistic Singers, Winona Lake, Indiana. During this season, God graced me with the opportunity and opened the eyes of my heart to receive with spiritual understanding the grand truth of "universal reconciliation." Being profoundly interested in the Scriptures and seeking every opportunity and aid I could find for maturing my knowledge and understanding, two wonderful doors opened for realizing the prayer of my heart concerning God's purpose of the ages, and His administration and dispensations.

First of all I was privileged to meet and hear Dr. G. Campbell Morgan of London in Lecture Studies in the Scriptures for ministers. There I learned from Dr. Morgan about the five *aiōns*, or Ages, and the twelve administrations and dispensations of the Scriptures.

The shock and unspeakable blessing came into my spiritual life when, sitting in a study session with a large group of ministers, I heard Dr. Morgan's exposition on Matthew 25:46, that,

There is no word in the whole Book of God corresponding with our *eternal*, which, as commonly used among us, means absolutely without end.¹

During this session I had many private conferences with Dr. Morgan and received many illuminating helps on my inquiries concerning the many perplexing questions overwhelming me – and was advised to procure *Rotherham's Emphasized Bible*, as well as the *Emphatic Diaglott* and the *Englishman's Lexicon and Concordance*.

Then followed my second find and illuminating blessing, Clarence Larkin's book, *Dispensational Truth, or God's Plan and Purpose of the Ages*.

On finishing the season with Mr. Rodeheaver, I was engaged by the pastor of the First Baptist Church of Muncie, Indiana, as Music Director and Soloist, the purpose in view to train a choir of 100 voices for a Christmas Cantata, Christmas of 1920.

During my spare minutes and hours, day and night, I was devoting prayerful study, research and work preparing and drafting my first chart, *God's Purpose of the Ages and Administrations*, at the same time correlating the truth and compiling a series of lectures explaining *God's Plan and Purpose of the Ages*. ▶

1. [Editor:] See, *On the Word "Eternal"* by G. Campbell Morgan (1863-1945), [Bible Student's Notebook #420](#).



136 pp, PB

Two Collections of Works

A collection of articles that set about to bring to the student's attention some thoughts on texts that have been often overlooked by so many.

**Collected Works of
Earl M. Brown**

**Collected Works of
Marvin Rice**



336 pp, PB

See order form.

In January 1921, I returned to Lawrenceburg, Tennessee, as teacher of Voice and Singing in Vaughan’s School of Music. During this time I secured a painter to paint my first chart of *God’s Purpose of the Ages*, designed in the colors as you know it today, except in circles rather than panels as it was redesigned in 1925; and redesigned again in 1938 with more details worked in. The original chart was 16’ by 5’ in size.

In the summer of 1921, I was back again in Winona Lake, Indiana, teaching Voice in Mr. Rodeheaver’s School for Evangelistic Singers. During this season, Mr. Rodeheaver formed the Rainbow Recording Company and brought together the Rainbow Quartet, the personnel being Dr. Frederick Martin, Basso of the Metropolitan Opera Company, Homer Rodeheaver, Baritone, Adlai Loudy, Second Tenor and Soloist, and Dan Beddoe, noted Welsh singer, First Tenor. We made many sacred song recordings of the popular numbers of the era, and, incidentally, I can listen to the recordings today, being the only living voice for the quartet.

In the fall of 1921, I was awarded a scholarship in the Cincinnati Conservatory of Music to pursue my study in voice and concert singing under Don Beddoe. During the semester I filled engagements as soloist in various churches on Sundays, and for clubs and concert programs, as a result of which I received a most favorable contract offer from a booking agency for promoting me in a concert singing career. (But) my definite calling for the ministry enabled me to unquestionably and without regret forgo the auspicious and promising opportunity.

Returning home, a door opened for directing the singing for George E. Moody Evangelistic Party from the summer of 1922 until the spring of 1923. That spring I was engaged to direct the singing for Dr. Trigg Thomas, Southern Presbyterian Evangelist, during which we filled engagements in Tennessee, Kentucky, North Carolina, Mississippi and Florida. During this time and

ministry, I had much time for study and preparation of messages on the various ages, administrations, dispensations and other phases of the truth “rightly divided.”

Terminating my services with Dr. Thomas in the late summer of 1923, I began my full time independent Bible lecture ministry of *God’s Purpose of the Ages*, using my big colored chart. My first ministry was held in Riply, Mississippi. Then followed engagements with churches in Campbellsville, Kentucky, Carrolton, Mississippi, Spray, North Carolina, Christian Church, Johnson City, Tennessee, Mooresboro, North Carolina, Heaton, North Carolina, Spartanburg, South Carolina, Batesburg, South Carolina, New Albany, Mississippi, then back to Riply, Mississippi, using a tent for our crowds. Then followed an engagement in the Christian Church, Hickory Flats, Mississippi.

In Campbellsville, Kentucky, October 1923, an interested listener had given me *All in All*² and *On Baptism* by A.E. Knoch, as well as the paper-bound *The Unveiling of the Concordant Version*. This was a most invigorating and encouraging experience for me to learn of someone else believing and teaching “universal reconciliation.” In a few weeks I wrote Mr. Knoch and received the following reply.

My dear Brother Loudy:

I have been praying for many years that the Lord would raise up someone to go out and make the teaching known to the people. I trust you are the man. But remember: we have no organization to join, and I am not sending you out. I will cooperate with you in every possible way in the interest of the work, but you must look to the Lord for your guidance.

Yours in Him,
A.E. Knoch

2. [Editor:] See order form.



Divine Lockup

by — Clyde L. Pilkington, Jr.

This work deals scripturally with God’s sovereignty in the midst of humanity’s current condition of, and future deliverance from, unbelief, sin, vanity and corruption. Without question, for all creation, the best is yet to come.

66 pp., PB

See order form.

In August, 1924, I received from Mr. A.E. Knoch a bound volume of the *Concordant Version* (incomplete) of the New Testament, also a large package of literature including *The Mystery of the Gospel*² or *The Divine Mysteries*.

Beginning in September 1924 through November 1926, I was filling engagements for Bible lectures of *God's Purpose of the Ages*, using my large colored chart of the Ages, in Blountville, Tennessee (my old home community county seat), Garbers, Tennessee, Oakdale, Tennessee, Kingston, Tennessee, Lenoir City, Tennessee, Townsend, Tennessee, Marysville, Tennessee, Pennington Gap, Virginia, Rossville, Georgia, Atlanta, Georgia, Starnes, Kentucky, and Cosburn, Virginia.

November 12, 1926, I was called to Wagener, South Carolina, for a meeting which began with wide interest that increased through the first two weeks, until a larger building had to be secured, and continued to increase in interest until our close on December 12, 1926. Out of this meeting began the great work in that section of South Carolina, which has continued until the present time, the work being later located at Fairview Crossroads where the new building has now been completed and was dedicated June 7, 1964.

Sunday, January 9, 1927, I began meetings in Pittsburgh, Pennsylvania, being called there by the late Brother Menta Sturgeon, former secretary with Pastor Russell. For five weeks we ministered to a large hearing of mostly ex-IBSA (*International Bible Students Association*) students on *God's Purpose of the Ages*.

My next ministry was in Detroit, Michigan, being called there by Brother Frank C. Lyons, at the request of the late brethren, Dr. Thompson and Brother Sullivan, former associates of Pastor Russell, February 27 to March 27, in the Savoy Hotel Auditorium, seating 300, with capacity hearings and joyful reception of the teaching.

Closing in Detroit, I went to Almont, Michigan, April 3 through 27, 1927.

While in Almont, I was called by telephone from Montreal, Quebec, by the late John I. Brown, to come and serve them in the ministry. Returning home after the Almont meetings, we made preparations for going to Montreal. Brother Sturgeon, knowing the wide interest among IBSA students, arranged appointments in various cities for speaking engagements of a night or two with groups of interested ones along our way.

Arriving in Montreal, we had three weeks of wonderful meetings in Glad Tidings Hall, with capacity audiences from May 22 to June 12, 1927. On finishing in Montreal, we were called to Kitchener and Toronto, Ontario, for two week each of meetings. On closing, we returned home, stopping with interested friends along the way.

On reaching home, I had word from the late Brother Fred Misegades to come to Chicago for meetings with interested friends, both of the Concordant Class and the wide number of IBSA friends. There I spoke three weeks, with many standing. There, Brother Shakespeare came into the faith with us.

During my stay with Brother and Sister Misegades and their son, Keith (then in school), Brother Misegades suggested I put the progressive order of lecture series I was giving in chapter form for a book, and *God's Eonian Purpose*³ was decided on and planned. I prepared the chapters similar to the order of the lectures I was giving. ▶

3. [Editor:] See this and a list of Loudy's other books on the order form. Also see his articles in past issues of the *Bible Student's Notebook*:

- *Destroying the Soul* #447;
- *The Readjustment Administration Acts 13:2 to 28:28* #492;
- *The Pentecost, Readjustment and Secret Administrations* #497;
- *Paul's Priestly Ministry* #532;
- *A New Administration at the Close of Acts* – Part 1 #562, Part 2 #563;
- *The Revelation of the "Mystery"* #592.



Some Writings of F.H. Robison

Robison (1885-1932), also the author of the work *Are the Bride and the Body Identical?* was a faithful associate of A.E. Knoch and George Rogers.

130 pp., PB

See order form.

ing from my large chart. I sketched the charts and illustrations and cover design, and my esteemed friend and co-worker, the late Brother Fred H. Robison⁴ (author of *Are Bride and Body Identical?* and formerly secretary and assistant to Pastor Russell), put them in final form for the plates. Brother Misegades supplied the paper

and binding material and helped in making the printing and publication of the book possible. ■

TOPICS:

Major: Biography

4. [Editor:] see *Christ and Religion*, by Fredrik H. Robison (1885-1932), *Bible Student's Notebook* #183.

SOURCE (continued from page 5483)

ple, or control the evil and harness it to His purpose. Some will ask, "What Scripture have you for the statement that God created Satan, as such?" The very question is proof of the darkness into which we have drifted. What Scripture have you, that God created you? There are innumerable objects in the physical and spiritual universe concerning which this might be asked, and in no case can we find that the particular object is specifically mentioned in God's Word. What bulky tome it would be if such were the case! However, we have the plain declaration that all came into being through the Word and apart from it nothing has come into being (John 1:3).

dom would certainly deduce from the literature of the day that there are two great powers struggling for supremacy, one good, and one evil, and that the evil was not only uppermost at present, but would eternally prevail over the good. Only a feeble fraction would be saved from his clutches. Any reasonable intelligent being could not keep from deducing from this system of theology that there are, in reality, at least two gods, and that Christianity is an offspring of Zoroastrianism and kindred cults.

— *Unsearchable Riches*, Volume 15 (1924)

TOPICS:

Major: Satan; Sin
Minor: Adam

It is sad state of affairs when our thinking is more powerfully influenced by the pagan philosophies of the past than the living oracles which have been confided to us. A stranger coming into Christen-

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a semi-weekly format!

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."

Bible Student's Notebook™

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