



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 33  
Issue 823

## Creation and Restoration

### Genesis 1

by — Arthur W. Pink (1886-1952)

**T**he manner in which the Holy Scriptures open is worthy of their Divine Author.

*In the beginning God created the heavens and the earth.*



abolishes *pantheism*, for it predicates that which necessitates a *personal* God.

**“In the beginning God created”** tells us that He was Himself *before* the beginning, and hence, *Eternal*.

That is *all* that is here recorded concerning the original creation. Nothing is said which enables us to fix the date of their creation; nothing is revealed concerning their appearance or inhabitants; nothing is told us about the *modus operandi* of their Divine Architect. We do not know whether the primitive heavens and earth were created a few thousands or many millions of years ago. We are not informed as to whether they were called into existence in a moment of time, or whether the process of their formation covered an interval of long ages. The bare fact is stated: **“In the beginning God created,”** and nothing is added to gratify the curious. The opening sentence of Holy Writ is not to be philosophized about but is presented as a statement of truth to be received with unquestioning faith.

**“In the beginning God created.”**

No argument is entered into to *prove* the existence of God: instead, His existence is affirmed as a fact to be believed. And yet, sufficient is expressed in this one brief sentence to expose every fallacy which man has invented concerning the Deity. This opening sentence of the Bible repudiates *atheism*, for it postulates the *existence* of God. It refutes *materialism*, for it *distinguishes between* God and His material creation. It

**“In the beginning God *created*,”** and that informs us that *He is a personal being*, for an abstraction, an impersonal “first cause,” could not create.

**“In the beginning God created *the heavens and the earth*,”** and that argues that He is *infinite* and *omnipotent*, for no finite being possesses the power to “create,” and none but an Omnipotent Being could create “*the heavens and the earth*.”

**“In the beginning God.”**

God is the great Originator and Initiator. Ignoring this is the basic error in all human schemes. False systems of theology and philosophy begin with man and seek to work up to God. But this is a turning of things upside down. We must, in all our thinking, begin with God and work down to man.

This is also true of *the Divine inspiration of the Scriptures*. The Bible is couched in human language, it is

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addressed to human ears, and it was written by human hands, but "*holy men of God spake, moved by the Holy Spirit*" (II Peter 1:21).

This is also true of *salvation*. In Eden, Adam sinned and brought in death, but his Maker was not taken by surprise: in the beginning God had provided for just such an emergency, for "*the Lamb*" was "*foreordained before the foundation of the world*" (I Peter 1:20).

**"In the beginning God created the heavens and the earth."**

We cannot but believe that these creations were worthy of Himself, that they reflected the perfections of their Maker, that they were exceedingly fair in their pristine beauty. Certainly, the earth, on the morning of its creation, must have been vastly different from its chaotic state as described in Genesis 1:2. "*And the earth became without form and void*" must refer to a condition of the earth much later than what is before us in the preceding verse.

It is now over a hundred years ago since Dr. Chalmers called attention to the fact that the word "*was*"

in Genesis 1:2 should be translated "*became*," and that between the first two verses of Genesis 1 some terrible catastrophe must have intervened. That this catastrophe may have been connected with Satan seems more than likely; that some catastrophe *did* occur is certain from Isaiah 45:18, which expressly declares that the earth was not *created* in the condition in which Genesis 1:2 views it.

What is found in the remainder of Genesis 1 refers not to the primitive creation but to the *restoration* of that which had fallen into ruins. Genesis 1:1 speaks of the original creation; Genesis 1:2 describes the then condition of the earth six days before Adam was called into existence. To what remote point in time Genesis 1:1 conducts us, or as to how long an interval passed before the earth "*became*" a ruin, we have no means of knowing, but if the surmises of geologists could be conclusively established there would be no conflict at all between the findings of science and the teaching of Scripture. The unknown interval between the first two verses of Genesis 1 is wide enough to embrace all the prehistoric ages which may have elapsed, but all that took place from Genesis 1:3 onwards transpired less than six thousand years ago.

### Bible Student's Notebook™

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 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 (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unpropheied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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 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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***“In six days the Lord MADE Heaven and Earth, the sea, and all that in them is” (Exodus 20:11).***

There is a wide difference between “creating” and “making”: to “create” is to call into existence something out of nothing; to “make” is to form or fashion something out of materials *already* existing. A carpenter can “make” a chair out of wood, but he is quite unable to “create” the wood itself. *“In the beginning [whenever that was] God created the heavens and the earth”*; subsequently (after the primitive creation had become a ruin) *“the Lord made Heaven and Earth, the sea, and all that in them is.”*

This Exodus Scripture settles the controversy which has been raised as to what kind of “days” are meant in Genesis 1, whether days of 24 hours, or protracted periods of time. In “six days,” that is, literal days of twenty-four hours duration, the Lord completed the work of restoring and re-fashioning that which some terrible catastrophe had blasted and plunged into chaos.

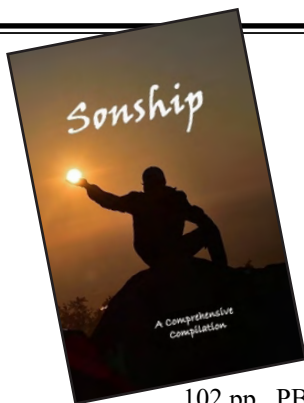
What follows in the remainder of Genesis 1 is to be regarded not as a poem, still less as an allegory, but as a *literal*, historical statement of Divine revelation. We have little patience with those who labor to show that the teaching of this chapter is in harmony with modern science. Faith rests not in the wisdom of man, nor does it stand in any need of buttressing from scientific *savants*. Faith rests upon the impregnable rock of Holy Scripture, and we need nothing more. The Word of God needs no “confirming.” If the

teachings of science square with Scripture, that goes to show the former are correct; if they conflict, that proves the postulates of science are false. The man of the world and the pseudo-scientist may sneer at our logic, but that only demonstrates the truth of God's Word, which declares,

*but the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I Corinthians 2:14).*

Marvelously concise is what is found in Genesis 1. A single verse suffices to speak of the original creation of the heavens and the earth. Another verse is all that is needed to ascribe the awful chaos into which the ruined earth was plunged. And less than thirty verses more tell of the six days' work, during which the Lord “made Heavens and Earth, the sea, and all that in them is.”

Not all of the combined skill of the greatest literary geniuses, historians, poets or philosophers that this world has ever produced could design a composition which began to equal Genesis 1. For reconditeness of theme, and yet simplicity of language; for comprehensiveness of scope, and yet terseness of expression; for scientific exactitude, and yet the avoidance of all technical terms; it is unrivalled, and nothing can be found in the whole realm of literature which can be compared with it for a moment. *It* stands in a class all by itself. If “brevity is the soul of wit” (*i.e.*, wisdom) then the brevity of what is recorded in this opening



102 pp., PB

See order form.

## ***Sonship: A Comprehensive Compilation***

The Romans 9 “sonship” is the exclusive prerogative of “Israel according to the flesh,” the Galatians 4 “sonship” extends to the spiritual seed of Abraham who are not “after the flesh” (:23), but was associated with “Jerusalem which is above” (:26). However, the Ephesians “sonship” has no relationship whatsoever to Abraham or Israel. It has no connection with the promises made unto the fathers, it is not founded on an earthly inheritance (allotment). The Ephesians “sonship” extends back before the disruption of the world, and extends “far above” all heavens. These three “sonship” distinctions correspond to the three distinct spheres of blessing. This book contains 14 works from 10 authors, spanning 100 years.

Authors include: Tom Ballinger, John H. Essex (1907-1991), M. Jaegle, A.E. Knoch (1874-1965), Clyde L. Pilkington, Jr., George L. Rogers (1869-1947), Russell H. Schaefer (1919-1999), C.R. Stam (1909-2003) and Charles H. Welch (1880-1967).

chapter of the Bible evidences the *divine* wisdom of Him who inspired it.

Contrast the labored formulae of the scientists, contrast the verbose writings of the poets, contrast the meaningless cosmogonies of the ancients and the foolish mythologies of the heathen, and the uniqueness of this Divine account of Creation and Restoration will at once appear. Every line of this opening chapter of Holy Writ has stamped across it the autograph of Deity.

Concerning the details of the six days' work we cannot now say very much. The orderly manner in which God proceeded, the ease with which He accomplished His work, the excellency of that which was produced, and the simplicity of the narrative, at once impress the reader. Out of the *chaos* was brought the *cosmos*, which signifies order, arrangement, beauty; out of the waters emerged the earth; a scene of desolation, darkness and death was transformed into one of light, life and fertility, so that at the end all was pronounced "*very good*." Observe that here is to be found the first Divine Decalogue: ten times we read, "*and God said, let there be*," etc. (:3, 6, 9, 11, 14, 14, 20, 24, 26, 30), which may be termed the Ten Commandments of Creation.

In the Hebrew there are just *seven* words in the opening verse of Genesis 1, and these are composed of twenty-eight letters, which is 7 multiplied by 4. Sev-

en is the number of perfection, and four of creation, hence, we learn that the primary creation was *perfect* as it left its Maker's hands. It is equally significant that there were *seven* distinct stages in God's work of restoring the earth: First, there was the activity of the Holy Spirit (1:2); Second, the calling of light into existence (1:3); Third, the making of the firmament (1:6-9); Fourth, the clothing of the earth with vegetation (1:11); Fifth, the making and arranging of the heavenly bodies (1:14-18); Sixth, the storing of the waters (1:20-21); Seventh, the stocking of the earth (1:24). The perfection of God's handiwork is further made to appear in the *seven* times the word "*good*" occurs here – :4, 10, 12, 18, 21, 25, 31 – also the word "*made*" is found *seven* times in this section – 1:7, 16, 25, 26, 31; 2:2, 3. *Seven* times "*Heavens*" is mentioned in this chapter – :1, 8, 9, 14, 15, 17, 20. And, it may be added that "*God*" Himself is referred to in this opening section (1:1-2:4) thirty-five times, which is 7 multiplied by 5. Thus the seal of *perfection* is stamped upon everything God here did and made. **BSN**

— *Gleanings in Genesis*

Moody Bible Institute (1922) chapter 1.  
(*abridged & edited*)

#### TOPICS:

**Major:** Creation; Gap Theory; Restoration

**Minor:** Divine Inspiration; God; Science

## The Deity of God

by – John Henry Essex (1907-1991)

Nottingham, England

Creation cannot help itself that all of its achievements are futile because of the slavery of corruption, but we take immense comfort from the fact that, in spite of all of its present "groaning and travailing," it was subjected to vanity in expectation of the eventual realization of that glorious freedom which is now already being enjoyed by the children of God.

It is in the prison epistle of Paul to the Ephesians that we find the most absolute expression of the Deity of God in relation to the points we have been considering. Here we find the phrase which puts all other Scriptures into their perspective:

*According to the purpose of the One Who is operating all in accord with the counsel of His will (1:11).*

God is the captain of the ship of the universe; all of His creatures are its passengers. He is guiding the vessel across the ocean of time from the port that is called "*All in God*" to the haven that is termed "*God in all*."



84 pp., PB

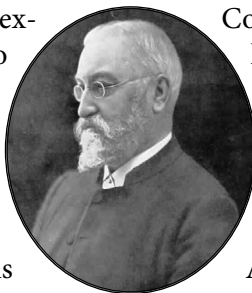
See order form.



# "The Foundation of the World"

by — E.W. Bullinger (1837-1913)

To arrive at the true meaning of this expression, we must note there are two words translated "foundation" in the New Testament: (1) *themelios*, and (2) *katabolē*.



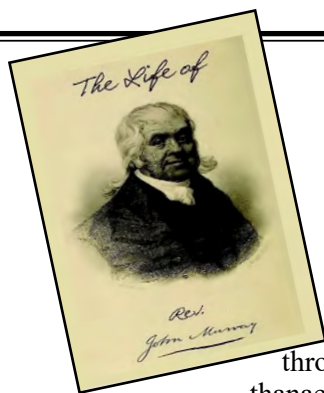
The Noun, *themelios*, occurs in Luke 6:48-49; 14:29; Acts 16:26; Romans 15:20; I Corinthians 3:10-12; Ephesians 2:20; I Timothy 6:19; II Timothy 2:19; Hebrews 6:1; 11:10; Revelation 21:14, 19. It is never used of the world (*kosmos*) or the earth (*ge*). The corresponding Verb (*themeliou*) occurs in Matthew 7:25; Luke 6:48; Ephesians 3:17; Colossians 1:23; Hebrews 1:10 and I Peter 5:10. The verb is only once used of the earth (*ge*). Hebrews 1:10. A comparison of all these passages will show that these are proper and regular terms for the English words "to found," and "foundation."

The Noun, *katabolē*, occurs in Matthew 13:35; 25:34; Luke 11:50; John 17:24; Ephesian 1:4; Hebrews 4:3; 9:26; 11:11; I Peter 1:20; Revelation 13:8; 17:8; and the corresponding verb (*kataballō*) occurs in II Corinthians 4:9; Hebrews 6:1; and Revelation 12:10. A comparison of all these passages (especially II Corinthians 4:9, and Revelation 12:10) will show that *kataballō* and *katabolē* are not the proper terms for "founding" and "foundation," but the correct meaning is "casting down," or "overthrow."

Consistency, therefore, calls for the same translation in Hebrews 6:1, where, instead of "not laying again," the rendering should be "not casting down." That is to say, the foundation already laid, of repentance, etc., was not to be "cast down" or "overthrown," but was to be left – and progress made unto the perfection. Accordingly, the noun *katabolē*, derived from, and cognate with the verb, ought to be translated "disruption," or "ruin."

The remarkable thing is that in all occurrences (except Hebrews 11:11) the word is connected with "the world" (Gr. *kosmos*, Appendix 129.1), and therefore the expression should be rendered "the disruption [or ruin] of the world," clearly referring to the condition indicated in Genesis 1:2, and described in II Peter 3:5-6. For the Earth was not created *tôhû* (Isaiah 45:18), but became so, as stated in the Hebrew of Genesis 1:2 and confirmed by II Peter 3:6, where "the world that then was by the Word of God" (Genesis 1:1), perished, and "the Heavens and the Earth which are now, by the same Word were created" (Genesis 2:4), and are "kept in store, reserved unto fire against the day of judgment" (II Peter 3:7) which shall usher in the "new Heavens and the new Earth" of II Peter 3:13.

"The disruption of the world" is an event forming a great dividing line in the dispensations of the ages. In Genesis 1:1 we have the founding of the world (Hebrew 1:10 = (see **FOUNDATION**, page 7008)



## The Life of Rev. John Murray

Preacher of Universal Salvation

by — John Murray (1741-1815)

Born in Hampshire, England, Murray became the most well-known and respected voice of American Universalism during the latter part of the 1700s. He traveled extensively throughout the mid-Atlantic states. He learned of universal salvation

through the ministry of James Relly. A friend of Generals George Washington and Nathanael Greene, he served as Chaplain of the Rhode Island Brigade of the Continental Army. He was sustained in this position by the intervention of George Washington when the other chaplains wished to have him expelled over his rejection of belief in hell.

418 pp., PB  
See order form.

Murray was an associate of Elhanan Winchester and Hosea Ballou, a writer of hymns and compiler of hymnals. He took his memoir to the end of 1774. It was completed by his wife, the literary pioneer Judith Sargent Murray.



# Reader's Question Box #46

## What Is "Marriage"?

by — Clyde L. Pilkington, Jr.

**Q:** In one of your videos,<sup>1</sup> you mentioned that "marriage" (*gamos*) actually refers to a sexual union rather than what we understand it to be. This makes sense, but I'm wondering if there are resources to further investigate this. Every time I see the word in the Scriptures it seems to refer to a wedding. So I'm wondering if I'm missing something. – *L.H.*

**A:** I completely understand, when reading certain passages of Scripture, that it is easy to question whether or not we are missing something. Simply put, what we are missing is that back in the times of Scripture our concepts of "weddings" and "marriage" could be used interchangeably. In other words, the "wedding" of Scripture times was the sexual union of a couple. Let me explain.

Traditionally in our Western culture there is (1) an engagement, (2) a marriage license, (3) a wedding ceremony, (4) wedding reception, and (5) a wedding-

1. The inquirer is referring to the invaluable three-part, three-hour series:  
– [Male & Female](#), by Clyde Pilkington, Treasure Lake Conference (PA), 2013.



night consummation. It is commonly viewed that a couple become husband and wife *and* are married during the wedding ceremony. However, neither happened there.

In biblical times there was normally a simple two-phase process:

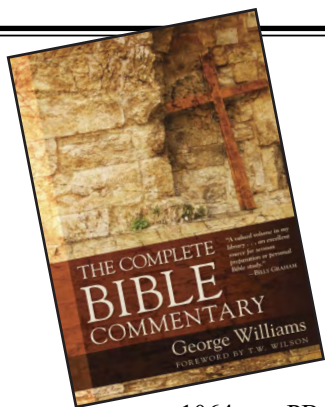
1. a covenant (with dowry) and,
2. a marriage (with a wedding – *i.e.*, a marriage-feast).

Before gaining some perspective about all of this, let's first consider the words "marry" and "marriage."

The Greek word for "marry" (in the *KJV*) is γαμέω (*gameō*<sup>2</sup>), and the word for "marriage" and "wedding" is γάμος<sup>3</sup> (*gamos*<sup>4</sup>).

The root word for both *gameō* and *gamos* is *gam* (γάμ)

2. SEC G1060.
3. Another Greek word, *ekgamizō* (ἐκγαμίζω), is also translated "marriage." *Ekgamizō* is "marriage" as it relates to the father-of-the-bride himself. The root of this word is *gamos* with the prefix *ek*, "out," or as Strong's defines it, "to marry off a daughter," and is translated "give in marriage."
4. SEC G1062.



1064 pp., PB

See order form.

## The Complete Bible Commentary

by — George Williams (1850-1928)

Originally published as The Student's Commentary on the Holy Scriptures in 1926, this volume is one of the most informative, insightful, single-volume, whole-Bible, dispensational commentaries available. It includes an introduction to each book of the Bible as well as helpful comments on the book's history and themes. Individual words and phrases throughout the text are explained with the aid of the author's extensive knowledge of Hebrew and Greek.

Williams was born in Dublin, Ireland, and ministered throughout Ireland and Europe, where his proficiency in French, German, Italian, and Spanish allowed him to preach directly to many.

"[The Book of Acts] records the offer of the Kingdom to Israel, and not, as is popularly believed, the formation of the church revealed in the epistle to the Ephesians." (Page 820)



meaning “to fit together, to join in a pair.”<sup>5</sup> While the covenant *does* establish a covenantal union, *gameō* establishes a “sexual union”<sup>6</sup> and “does not refer to marriage as an institution in antiquity but *only* to the act of sexual intercourse.”<sup>7</sup>

Now a bit of background is necessary.

The “wedding ceremony,” as we know it today where vows are exchanged, did not come into existence until hundreds of years after the first century. In biblical times (during the writing of the Hebrew and Greek Scriptures) there were only two basic phases to a couple’s union:

**Phase 1** was the establishment of the husband/wife relationship. This was accomplished by the “betrothal” (or “*espousment*”). This was a covenant (vow/contract) that made a man and a woman, “*husband*” and “*wife*.”<sup>8</sup> This covenantal union also made financial provision for the bride.<sup>9</sup>

**Phase 2** was the consummated sexual union, or “*marriage*.”<sup>10</sup>

Again, the first phase made a couple “*husband and wife*,” while the second phase made them “*married*.”<sup>11</sup> There was often a considerable period of time between the two phases. This was a necessary time for preparation, where both parties could do what was essential to be married. In the case of husbands, such as Jacob, it was the necessary time to acquire the dowry (financial provision for the bride).

5. *The Complete Biblical Library: Greek-English Dictionary*.
6. University of Illinois, Urbana Champaign: CLCV 102: Lecture 18.
7. Dreyer, Department of Practical Theology, University of Pretoria; Van Tilborg, HTS 58, 802-810
8. For more on the covenant that makes a man “*husband and wife*,” see:  
– *Heaven’s Embassy*, Clyde L. Pilkington, Jr., chapter 3: “Becoming Husband and Wife” (see order form).
9. For more on the “*betrothal*” and the “*dowry*,” see:  
– *Heaven’s Embassy*, Clyde L. Pilkington, Jr., chapter 18: “The Betrothal and the Dowry” (see order form).
10. For more on the sexual union of “*marriage*,” see:  
– *Heaven’s Embassy*, Clyde L. Pilkington, Jr., chapter 4: “The Consummated Union of Husband and Wife” (see order form).
11. Thus we see in Scripture such phrases as “*when a man hath taken a wife, and married her*” (Deuteronomy 24:1), and “*I have married a wife*” (Luke 14:20). In these cases we can see that the man is “*marrying*” a woman that is already his “*wife*.” Note that Joseph and Mary were “*husband*” and “*wife*” (Matthew 1:20, 24; Luke 2:5) “*before they came together*” (Matthew 1:18), and thus Mary had not “*known*” a man (Luke 1:34; cf. Matthew 1:25).

The principal purpose of the betrothal covenant and accompanying dowry was to *protect the bride*. The dowry was money paid to the father-of-the-bride by the groom (cf. Genesis 34:12). This was a large amount of money and provided a financial safeguard for the bride. It was a part of her estate, held in trust in the event of abandonment (“*putting away*”), divorce or widowhood. This was often an amount equivalent to seven-years of wages.

After the covenantal union (“*espousment*” or “*betrothal*”) and dowry were in position, then the sexual union (“*marriage*”) could follow. The “*marriage*”-feast (i.e., “*wedding*”) was a time of celebration for family and friends, a celebration of that consummation which took place *during the festivity in a room on the premises* (i.e., *wedding chamber*).

During the feast (i.e., “*wedding*”) the couple would enter into their *wedding chamber*. Once their covenant was sexually consummated the couple emerged and the proof of her virginity (the bloody bed-sheet) would be delivered to the father-of-the-bride by the groom. The sheet was kept by the father as evidence should allegations be laid against her virginity at a future date (Deuteronomy 22:13-21). Once their sex-act was accomplished the couple would then re-join the rest of the wedding party for the continuation of their “*marriage*” celebration and the *marriage supper*. This celebration of coitus was commonly a week-long festivity.

Therefore, the “*wedding*” was a feast celebrating the “*marriage*” of a couple who were long-prior “*husband*” and “*wife*,” and whose “*one flesh*” union took place on the premises at the time of the feast. *This all was the beginning of the “gamos.”*

Thus, at the center of this celebration was the sexual intercourse (“*marriage*”) of the bride and groom, while the entire festivity of coitus was called a “*wedding*.”<sup>12</sup> So, it is quite understandable how “*marriage*” and “*wedding*” could be rightfully used interchangeably within the context of Scripture and the culture of biblical times.

Likewise, it is easy to see how *gamos* could be translated into English as both “*marriage*” and “*wedding*,”

12. Though in a technical aspect, being “*married*” (sexually united) was not necessary for being “*wed*” (espoused); but being “*wed*” was, in fact, necessary for being “*married*.”



since they were essentially tied to the same event. Thus, we might say that they were two sides of the same coin. One was the *central* event (the establishment of the “marriage” – the commencement of the couple’s sexual life together), the other side being the *encompassing* one (“the wedding”): one was private, the other was public; one was for the couple, the other was for them and their “wedding” party – all the while at the same location and occasion.

At the “wedding” no vows were exchanged, as this was unnecessary because it had been accomplished long before with the betrothal covenant. Neither was there any “ceremony,” but purely an act of sexual intercourse surrounded by a celebratory feast centered around the sexual union.

Although the marriage of Jacob with Leah and Rachel was complicated by Laban’s trickery, we can still easily see from its example in Genesis 29 the way that this all worked. A covenant was made requiring seven-years’ pay for the dowry (:15-20). At the end of the payment period sexual consummation with Leah took place during a seven-day wedding feast – called “her week” (:21-28). Of course an additional contract for seven-years’ pay was established for Rachel, but because of the unique circumstances around the deception, in this case the consummation was allowed to take place prior to the dowry being paid (:27-30). **BSN**

**TOPICS:**

**Major:** Betrothal; Dowry; Husband/Wife; *Gameō/Gamos*; Marriage, Wedding  
**Minor:** Jewish Marriage

**FOUNDATION** (continued from page 7005)

*themeliou*), but in Genesis 1:2 we have its overthrow.

This is confirmed by a further remarkable fact, that the phrase, which occurs ten times, is associated with the Preposition *apo* = “from” (Appendix 104. iv) seven times, and with *pros* = “before” (Appendix 104. xiv) three times. The former refers to the Kingdom and is connected with the “counsels” of God; the latter refers to the Mystery (or Secret. See Appendix 192) and is connected with the “purpose” of God (See John 17:24; Ephesians 1:4; I Peter 1:20).

Ample New Testament testimony is thus given to the profoundly significant fact recorded in Genesis 1:2, that “the earth became *tôhû* and *bôhû* [i.e., waste and desolate]; and darkness was on the face of the deep,” before

the creation of “the Heavens and the Earth which are now” (II Peter 3:7). **BSN**

— *Companion Bible*, Appendix #146

[**Editor:**] For more information about the disruption, see:

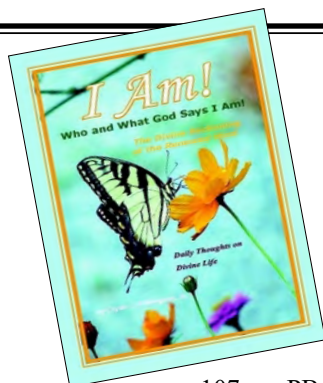
- The Disruption, E.H. Clayton, [Bible Student's Notebook #799](#);
- The Disruption, A.E. Knoch, [Bible Student's Notebook #522](#).

Also, see:

- The New Heaven and the New Earth, A.E. Knoch, [Bible Student's Notebook #502](#)
- Blessings Among the Celestials, John H. Essex: [part 1, Bible Student's Notebook #611](#); [Bible Student's Notebook #612](#).

**TOPICS:**

**Major:** Creation; Disruption; Gap Theory  
**Minor:** “Foundation”; Greek Words: *katabolē*



107 pp, PB

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## ABBREVIATION KEY

### Scripture Version

ASV: American Standard Version  
AV: Authorized Version  
BSV: Bible Student's Version  
CLNT, CLV, CV: Concordant Literal Version  
DAR: Darby Translation  
DT: Dabhar Translation  
ED: Emphatic Diaglott  
ERV: English Revised Version  
EB: Exegeses Bible  
FF: Ferrar Fenton Bible  
GNT: Goodspeed New Testament  
HCSB: Holman Christian Standard Bible  
KJV: King James Version  
MKJV: Modern King James Version  
MNT: Moffatt New Translation (James Moffatt)  
NAS: New American Standard Version  
NET: New English Translation  
NIV: New International Version  
REB: Rotherham's Emphasized Bible  
TCNT: Twentieth Century New Testament  
WEB: World English Bible  
WNT: Williams New Testament  
WT: Weymouth Translation  
YLT: Young's Literal Translation

### Reference Sources

AA: Analytical Analysis (Welch)  
BDB: Brown-Driver-Briggs Hebrew Lexicon  
CB: Companion Bible Notes & Appendixes (Bullinger)  
CC: Concordant Commentary (Knoch)  
CKC: Concordant Keyword Concordance (Knoch)  
CL: A Critical Lexicon and Concordance (Bullinger)  
CWS: Complete Word Study Dictionary (Zodhiates)  
FoS: Figures of Speech (Bullinger)  
SEC: Strong's Exhaustive Concordance  
TGL: Thayer's Greek-English Lexicon  
TtC: Things to Come  
UR: Unsearchable Riches  
VED: Vine's Expository Dictionary  
YAC: Young's Analytical Concordance

### Reference Notations

*cf.* – compare  
*e.g.* – for example  
*et al.* – and others  
*etc.* – et cetera (and so on)  
*ff.* – and the following  
*i.e.*, – that is