



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 33  
Issue 825

## A Brief Overview of Creation The Original Creation, the Disruption & the Week of Reconstruction

by — Clyde L. Pilkington, Jr.

Where did everything come from?  
When did it all come into being?  
The answer is found in the book  
of Beginnings (Genesis).<sup>1</sup> All starts with God.<sup>2</sup>

The simple fact is that creation demands  
that there be a Creator.

*Now every house is built by someone, but the  
One Who built everything is God (Hebrews 3:4,  
HCSB).*



*and darkness was on the surface of the deep  
[submerged chaos, CV] (1:2).*

The original creation was not created “*with-  
out form* [וְהָיָה; *tôhû*]” (KJV), for Isaiah  
45:18 tells us,

*For thus saith the LORD that created the  
Heavens; God Himself that formed the Earth  
and made it; He hath established it, **He created  
it not in vain** [וְהָיָה; *tôhû*], he formed it to be in-  
habited: “I am the LORD; and there is none else.”*

### THE ORIGINAL CREATION “The world that THEN WAS”<sup>3</sup>

We are given the explanation of the Universe in the  
first verse of the first chapter of the first book of the  
Bible. In Genesis 1:1 we find a most powerful and  
commanding declaration.<sup>4</sup>

*In the beginning<sup>5</sup> God created<sup>6</sup> the Heavens<sup>7</sup> and  
the Earth<sup>8</sup> (Genesis 1:1).<sup>9</sup>*

There is no date given for the creation of the Uni-  
verse.<sup>10</sup> We have no idea how long ago this was.<sup>11</sup>  
However, we find something disturbing in the next  
verse. If we were able to travel back in time to that of  
Genesis 1:2 what would we find there?

### THE DISRUPTION “An enemy hath done this”<sup>12</sup>

*And<sup>13</sup> the Earth **became** without form and void,*

So, here we see that something happened to God’s  
original Universe.<sup>14</sup> It was something that caused it  
to become a “*chaos*,” or a wasteland.<sup>15</sup> We will learn  
later in Scripture that this *something* was the creation  
of the Adversary.<sup>16</sup>

“*Chaos and vacant*” (CV)... “*without form, and void*”  
(KJV) is *tohu va bohu*. This significant phrase is re-  
peated in Jeremiah 4:23,

*I beheld the Earth, and, lo, it was **without form,  
and void**; and the Heavens, and they had no light.*

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This catastrophic event is elsewhere in Scripture called “*the disruption of the world*”<sup>17</sup> (or “*the overthrow of the world*,”<sup>18</sup> but mistakenly referred to as “*the foundation of the world*”). This was a traumatic overthrow of God’s original creation.<sup>19</sup>

Just as we do not know the date of the original creation, neither do we know the duration of “*the disruption*.”<sup>20</sup>

### THE WEEK OF RECONSTRUCTION “*The Heavens and the Earth, WHICH ARE NOW*”

Peter mentions the original creation of Genesis 1 and its subsequent reconstruction:

*By the Word of God the Heavens were of old, and the Earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the Heavens and the Earth, which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men (II Peter 3:5-7).*

The “*disruption*” submerged the Earth in darkness and water<sup>21</sup> (both of which will be removed from the new Heavens and Earth).<sup>22</sup> Thus was the context of the week of reconstruction.<sup>23</sup>

#### **Day 1: – Light**

(with alternating divisions of light and darkness, day and night)<sup>24</sup>

#### **Day 2: – Atmosphere**

(a space between the waters for air)

#### **Day 3: – Land & Vegetation<sup>25</sup>**

(land, plants, grass, trees, flowers)

#### **Day 4: – Heavenly Lights**

(“lights” (מָאֹרֹת, *mâôr*; “lightholders”<sup>26</sup>), the sun, moon, stars<sup>27</sup>)

#### **Day 5: – Water & Air Animals**

(fish and fowl)

#### **Day 6: – Land Animals & Man<sup>28</sup>**

#### **Day 7: – Rest**

(Not because He was tired ... but because He was done.)

#### **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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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.”<sup>29</sup>

## THE WEEK OF RECONSTRUCTION: A WORK OF REDEMPTION

The language of *redemption* is used throughout the *week of reconstruction*. Paul associates this passage with the operation of salvation.

*But if our gospel be hid, it is hid to them who are lost: in whom the god of this age has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Corinthians 4:3-6).*

Here Paul, by divine inspiration, declared Genesis 1:1-3 to be an illustration of the *work of redemption*.

### (Endnotes)

1. The Bible is a complete and balanced whole. As the Word of God, the Scriptures reveal superb planning and organization. We see this clearly in the books of Genesis and Revelation, for Revelation completes the great truths begun in Genesis. Examples are given to us by E.W. Bullinger (1837-1913) in his *Appendixes to the*

*Companion Bible* (#1 & #2; also available in an abridged form in “Genesis and Revelation: Compared and Contrasted,” [Bible Student's Notebook #303](#)).

“Genesis is the *seed-plot* of the whole Bible. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests; and on which it is built up. It is not only the foundation of all Truth, but it enters into, and forms part of all subsequent inspiration; and is at once the warp and woof of Holy Writ.” – E.W. Bullinger (1837-1913), *Appendixes to the Companion Bible* (#1)

“Appropriately has Genesis been termed *the seed plot of the Bible*, for in it we have, in germ form, almost all of the great doctrines which are afterwards fully developed in the books of Scripture which follow.” – Arthur W. Pink (1886-1952), *Gleanings in Genesis*

2. We hold to a strict literal interpretation to the creation account in Genesis and we do not hold to any supposed “evolutionary process.” For in fact, “*all is of God*” (II Corinthians 5:18).
3. “*The world that then was*” is the outline title given to Genesis 1:1 by E.W. Bullinger (1837-1913) in the *Companion Bible*. His note states, “Creation in eternity past, to which all Fossils and ‘Remains’ belong.”
4. “This is a plain, simple, straightforward statement; no words could be more specific. Yet they have been challenged by no less than seven human philosophies, and, as all human philosophies [Atheism, Polytheism, Agnosticism, Fatalism, Evolution, Pantheism, Materialism] are inspired by the Adversary, this means that Satan considers this Divine statement of fact so important that he has attacked it from seven different directions.” – John H. Essex (1907-1991). Read his article “Genesis 1:1 and the Seven Human Philosophies,” [Bible Student's Notebook #483](#).
5. “In the beginning” God (*Elohim*) started with nothing but His all-encompassing plan of the ages: His Logos. “*In the beginning was the Logos*.” For more on the Logos see:  
– The Logos, Clyde L. Pilkington, Jr., [Bible Student's Notebook #574](#).
6. In Genesis 1 the Scriptures make a distinction between “create” and “made.” The act of creation (בָּרָא, *bârâ*) appears only three times in Genesis 1: of the original Heavens and the Earth (:1), of water and air animals (:21), and of man (:27). *Bârâ* is not used of any other act of the days of creation. The remainder of His work was made to appear: “made” (עָשָׂה, *‘âsâh*) and brought forth (וַיַּבְרֵא, *dâshâ*). They already existed, having been a part of the original creation in Genesis 1:1. Thus, “God ... rested from all His work which God **created** (בָּרָא, *bârâ*) **and made** (עָשָׂה, *‘âsâh*) (2:3).  
“There is a wide difference between ‘creating’ and ‘mak-



302 pp., PB

See order form.

## The Creation of Evil, Sin and Satan (A Compilation)

The truth laid forth in this work should help us greatly in our dealings with others, especially those who have failed in some way which may bring dishonor on His Name, or cannot accept His truth, or even oppose it and us, especially mature teachings such as is put forth in the pages of this book. It contains 19 authors, 49 works, spanning 150 years. Authors include: Arthur P. Adams, E.W. Bullinger, Alan Burns, Edward Clayton, John Essex, H.W. Fry, Vladimir Gelesnoff, Norman P. Grubb, Donald G. Hayter, A.E. Knoch, William Mealand, André Piet, Clyde L. Pilkington, Jr., Ray Van Dyke, William H. Walker, and James Webb.



ing': 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.'" – Arthur W. Pink (1886-1952), *Gleanings in Genesis* (1922)

7. For a look at the vastness of the Heavens and its Host, see:

– Genesis 1, John H. Essex (1907-1991), [Bible Student's Notebook #824](#).

8. The Celestial creatures were already created and present at the creation of the Earth. They celebrated this magnificent work of God.

"Where were you when I established the Earth? Tell Me, if you have understanding. Who fixed its dimensions? Certainly you know! Who stretched a measuring line across it? What supports its foundations? Or who laid its cornerstone while the morning stars sang together and **all the sons of God shouted for joy?**" (Job 38:4-7).

9. "In the Scriptures we are told of three heavens and three earths ... We are living in the second. The first comes before us in the opening strain of Genesis. 'In the beginning God creates the Heavens and the Earth.' This was the original creation, which was not created the waste which it later became (Isaiah 45:18). A great cataclysm is indicated in the second verse. The Earth became waste and sterile. This is followed by the renewal of the Earth, the formation of its seas, the creation of its flora and fauna, including mankind. It is with this second Earth that the greater part of revelation is concerned. – A.E. Knoch (1874-1965), *The New Heaven and the New Earth*, [Bible Student's Notebook #502](#).

10. We must not confuse the timing of the creation of the Universe in :1 with that of the creation of man in :26. The Scriptures reveal an old Universe, but a younger humanity.

Gaps in time, such as the one between Genesis 1:1 and 1:2 are not uncommon to the Scriptures. An example of such a gap in time is found in Isaiah 61:1-2 (cf. Luke 4:19). In this passage we have the first and second comings of Christ spoken of as if no time had lapsed between the two, while in fact we now know that a simple comma in verse two represents a least a 2,000+ year period.

11. We are not given any reference to time in the first two verses of Genesis. It is not until we get to the *week of reconstruction* which begins in Genesis 1:3 where we read "evening and the morning were the first day."

In Genesis 1:1 we have the creation of the Heavens (which we later learn in Scripture includes the celestial beings), but we are not informed about how much time passes before the next installment of creation – the creation of Earth (of which we later learn in Scripture that the celestial beings rejoiced over). We also learn later in Scripture of the creation of the Adversary (Isa-

iah 45:7), but we're not informed about how much time passed between the creation of Earth and creation of the Adversary. Then we have the introduction of the Adversary's corruption in the Heavens as well as disruption of the Earth – all facilitated by the fall of celestial beings. Again, we're not informed as to the amount of time that transpired between the creation of the Adversary and the Disruption, nor how long the Earth remained in chaos prior to the beginning of the redemptive work of the week of reconstruction in :3.

"Nothing is said which enables us to fix the date of their creation ... We do not know whether the primitive Heavens and Earth were created a few thousands, or many millions of years ago. ... [As well] 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 [an estimated] six thousand years ago." – Arthur W. Pink (1886-1952), *Gleanings in Genesis* (1922), chapter 1

12. "An enemy hath done this" is the outline title given to the first part of Genesis 1:2 by E.W. Bullinger (1837-1913), in the *Companion Bible*. His note references Matthew 13:25, 28, 39, "He said unto them, 'An enemy hath done this.' ... The enemy ... is the Adversary."

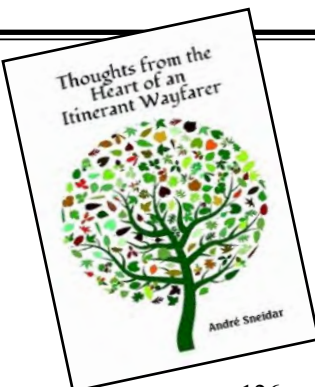
The Adversary has the role as "the god [magistrate] of this age" (II Corinthians 4:4), "the prince [chief magistrate] of the power [jurisdiction] of the air," (Ephesians 2:2) and that "the whole world is lying in the wicked one" (I John 5:19). (Cf. Luke 4:5-8 and notice that Satan's right to offer "all the kingdoms of the world" goes unchallenged by Jesus Christ).

13. With the exception of :1 every other verse of the chapter begins with the word "and." Nearly 150 times in chapter 1 and 2 the word "and" is used to introduce an additional development. In other words, they are "ands" of addition (i.e., "then," "next"); they are not "ands" of explanation (i.e., "even"). Genesis 1:2 is not a statement of explanation of 1:1, but one of an additional development.

14. "This globe, at some undescribed period, having been convulsed and broken up, was a dark and watery waste for ages perhaps, till out of this chaotic state, the present fabric of the world was made to arise." – Jamieson-Fausset-Brown

15. "We see, then, that God created the Heavens and the Earth perfect and beautiful in their beginning, and that at some subsequent period, how remote we cannot tell, the Earth passed into a state of utter desolation, and was void of all life. ... The very light of the sun had withdrawn ... [and] the ruined planet, covered above its very mountain tops with the black floods of destruction, was rolling through space in a horror of great darkness." – G.H. Pember (1837-1910), *Earth's Earliest Ages*, Fleming Revell Co., n.d., p. 33

16. God willed sin into His creation, and when it has accomplished its divine purpose He'll will it out. Here in Genesis we find the *commencement*, where God begins as "All" alone, while in the



## Thoughts from the Heart of an Itinerant Wayfarer

by — André Sneidar

This is a unique collection of 33 articles and a selection of quotes from André Sneidar, Executive Editor of *Bible Student's Press* and *Bible Student's Notebook*. Since 1988 he has closely co-labored with Clyde Pilkington in a multifaceted ministry.

126 pp., PB

See order form.

Consummation we will find God "All in all." For more information, see:

- The Pre-Creation Era of the Universe, God Alone – All in God, M. Jaegle, [Bible Student's Notebook #644](#);
- The Consummation of the Eons, A.E. Knoch, [Bible Student's Notebook #656](#);
- God in Consummation, A.E. Saxby, [Bible Student's Notebook #221](#);
- The Consummation, Bob Evelyn, [Bible Student's Notebook #603](#).

"Whence does darkness arise? What promoted it, since God is Light? How came darkness to be instituted in His universe? 'The jurisdiction of darkness' [Colossians 1:13] is certainly authority which is opposed to God, and equally it resists subjection to God. It is the sway of enemies, and actively resists the Subjector. What led to its institution?"

"It was due to the creating of the Adversary that the disruption became possible and necessary. The jurisdiction of darkness must have ensued from the point when the Adversary entered upon his office." — John H. Essex (1907-1991), Blessings Among the Celestials, Essex: [Bible Student's Notebook #611](#); [#612](#)

"To understand the genesis of evil is halfway towards understanding its exodus. To grasp how it came into the universe is to simplify the understanding of how it will go out. There is obviously a logical relationship between its incoming and its outgoing, for naturally the rationale of its departure from creation will be the reverse of its entrance." — Alan Burns (1884-1929), "The Genesis and Exodus of Evil," [Bible Student's Notebook #514](#)

For a further look at God's creation of the Adversary, see:

- Satan: A Brief Look at His Origin and Destiny, Clyde L. Pilkington, Jr., [Bible Student's Notebook #750](#);
- The "Fall" of Satan, A.E. Knoch (1874-1965), [Bible Student's Notebook #547](#).

17. CV: Matthew 25:34; Luke 11:50; John 17:24; Ephesians 1:4; Hebrew 4:3; 9:26; I Peter 1:20; Revelation 13:8; 17:8.

"A whole eon had gone by before humanity came into being, and all the events of that eon, whatever they were, had terminated in "the disruption of the world," that is, the disruption of the society as it existed at that time. That society was clearly a celestial one, for it was in being before the earth was even founded, as Job 38:4-7 makes plain. — John Essex, "The Vessel of Humanity," *Unsearchable Riches*, volume 73 (1982)

18. E.W. Bullinger (1837-1913), *Companion Bible* Appendix #146. [Bible Student's Notebook #823](#).

19. For more information about "the disruption," see:

- 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: [Bible Student's Notebook #611](#); [#612](#);
- A Scene of Disruption: Genesis 1:2, John H. Essex (1907-1991), this issue;
- Genesis 1, John H. Essex (1907-1991), see the section "The Disruption of the Earth," [Bible Student's Notebook #824](#).

20. The Earth submerged in water without light could have produced the effects of the "Ice Age." When God challenged Job as to where he was when He laid the foundations of the Earth, He later asked him concerning "the face of the deep" becoming "frozen" (Job 38:30).

"The absence of the warm rays of the sun caused the earth to pass through the "winter" of its life, and the submerging waters were congealed into ice. ... This was probably the Glacial Period of Geologic times." — Clarence Larkin (1850-1924), *Dispensational Truth*

21. Note the context of Psalm 104, that the subject is creation, and that there is a direct reference to the disruption's flood, to "the deep." Unlike the flood of Noah's day, which receded in a 157 day

process, these waters fled and hurried away at God's rebuke (:6-7).

"Who stretches out the Heavens like a curtain (:2) ... Who makes His angels spirits (:4) ...

"Who laid the foundations of the Earth (:5) ... Thou covered it with the deep as with a garment: the waters stood above the mountains. At Thy rebuke they fled; at the voice of Thy thunder they hasted away [hurried away, CV]" (:6-7).

22. "And I perceived a new Heaven and a new Earth, for the former Heaven and the former Earth pass away, **and the sea is no more** ... And there shall be no night there (Revelation 21:1; 22:5, CV).

"The whole evidence of the Scriptures regarding darkness is that it is an intruder, an evil related to sin. ... 'Darkness' was not an accompaniment of the first Heaven and Earth. It was an outcome of the disruption. ... 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 ... night. Not until we reach the consummation will there be permanence in God's creation." — E.H. Clayton (1887-1972), The Disruption, [Bible Student's Notebook #799](#).

23. "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." — Arthur W. Pink (1886-1952), *Gleanings in Genesis* (1922)

24. "The first three days were mainly devoted 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." — E.H. Clayton (1887-1972), The Disruption, [Bible Student's Notebook #799](#)

25. "In the restoration, the word create is not used of the verdure [vegetation]. It is brought forth. This seems to suggest that it was created in the beginning and was found on the first earth before the disruption. If this is so, it may account for the great amount of coal to be found under the earth, which seems to be the remains of a vast amount of vegetation." — A.E. Knoch (1874-1965), *Unsearchable Riches*, Volume 42, page 209

"This was not a new creation but a resurrection. The earth rises up out of the waters of death, and seeds, and the roots of plants and herbs and trees are called upon to germinate and sprout and grow as they did before the catastrophe that submerged the Pre-Adamite Earth. ... The resurrection of plant life no more required a 'creative act' than vegetation does in the spring of the year after the winter is over. That this was the case seems clear from the expression, 'whose seed is in itself, upon the earth.' That is, the seed was already in the earth, having been buried by the waters that swept over the Pre-Adamite Earth, and ... it only needed the proper conditions to spring up and cover the earth with verdure. This reveals the fact that the Pre-Adamite Earth was clothed with verdure, and covered with plants and trees like those of our present Earth." — Clarence Larkin (1850-1924), *Dispensational Truth*

26. E.W. Bullinger (1837-1913), *Companion Bible*.

27. "Light" was brought in on the first day; on the 4<sup>th</sup> day God brought forth a place to put the light — lightholders.

"The appearance of the sun and the moon on the Fourth day was not a new creation. They had existed in connection with the Pre-Adamite Earth. ... The words translated 'made' in the 16<sup>th</sup> verse is not the same word as is translated "created" in verse one, and does not imply a creative act." — Clarence Larkin (1850-1924), *Dispensational Truth*

28. "The margin of many Bibles dates the creation of man in 4,004 B.C. This date was calculated by a Christian scholar, Archbishop

(see CREATION, page 7023)

# *A Scene of Disruption*

## Genesis 1:2

by — John H. Essex (1907-1991)

*Yet the Earth became a chaos and vacant, and darkness was on the surface of the submerged chaos. Yet the spirit of the Elohim is vibrating over the surface of the water.*

**T**he orderliness of creation has been superseded by disruption and chaos; light has given way to darkness; positive creation seems to have surrendered to purposeless desolation. What has happened? What is the reason for this?

There can be no doubt that the devastation described in Genesis 1:2 was the outcome of a previous rebellion among God's celestial creations. It can be taken as an axiom that Satan will always attack God's purpose. The morning stars and sons of God may have sung in jubilation when they saw the foundations of the Earth being laid, but there seems little doubt that many of the celestial beings, deceived by the Adversary, would have gloated with unholy triumph when they saw the chaos wrought in the Earth as a result of the disruption which brought the first eon to an end.

Let us be quite clear upon one point: the disruption was not forced upon God but was an essential and planned feature of His purpose. God does not leave it to the Adversary to determine the means by which each eon shall come to an end, nor the moment when this shall occur. Times and eras are ever within His own jurisdiction (Acts 1:7).

The darkness which had covered the whole scene of Genesis 1:2 began to be dispelled when the Spirit of God vibrated above the waters of the submerged chaos. Darkness is the evidence of alienation from God, and the partial reappearance of light signified the first step towards the re-establishment of communion with God. Let us note that it was God Who took this step; creation was powerless to effect it. Darkness was, however, not completely dispelled but was allowed to alternate with light, crossing the stage (this Earth) every twenty-four hours, so that creation should be continually reminded of its existence. It

would be felt again, in a most intense form, at the crucifixion of God's Son, so much so that Christ would cry out to His Father from a *sense* of abandonment.

With the partial return of light, God created humanity in His own image and according to His own likeness. In doing this, God in effect gave notice to the Celestials that His purpose would from then on be conducted through humanity. **BSN**

— “The Grandeur of God's Purpose”  
*Unsearchable Riches*, Volume 70  
(edited excerpt)

### **TOPICS:**

**Major:** Celestials; Creation; Disruption

**Minor:** Adversary; Genesis; Spirit World



### ***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*:

“The litmus test for motive in any writer is whether or not the power of the ‘Cross’ is being diminished or supplanted in any way; Knoch unfolds each point with the loving simplicity of someone who has faced and answered the critics with the overarching victory of Calvary. One comes away from each chapter of this work once again realizing that the offense of the ‘Cross’ has driven so many wonderful and freeing truths out of what is traditionally taught and practiced.”



# The Sabbath

## The Sign of the Mosaic Covenant

by — Clarence Larkin (1850-1924)

**T**he command to observe the Sabbath was given to Israel *exclusively*. It was not given to the Gentiles. It was given to Israel as the “sign” of the Mosaic Covenant.

*Verily my Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations (Exodus 31:13; cf. Ezekiel 20:12, 19-21).*

The Sabbath Day then belongs to the Jews *alone* and is not binding on the Gentiles, or on the Church. Nowhere in the Bible do you find God finding fault with any nation or people, except the Jewish nation, for not observing the Sabbath. As a Jewish ordinance it has never been abrogated, changed or transferred to any other day of the week or to any other people. It is now in abeyance as foretold in Hosea 2:11 that it would be. It is to be resumed when the Jews are nationally restored to their own land (Isaiah 66:23;

Ezekiel 44:24, 46).

The Sabbath does not belong to the Church and is not to be observed by Christians, for the “Sabbath Day” is a part of the law, and Christians are “*not under law but under grace*” (Romans 6:14).

As an institution of Judaism, the Sabbath, with all of the “Feast Days” and other ritualistic ceremonies and offerings of Judaism, ceased to function with the close of the Jewish Dispensation. The *Jewish* Sabbath was not changed to the *Christian* Sabbath. There is no such thing as the “*Christian Sabbath*.”

*Dispensational Truth* (1918)  
(abridged excerpt)

### TOPICS:

**Major:** Covenants; Days; Israel

**Minor:** Right Division

### CREATION (continued from page 7021)

James Ussher of Ireland, in 1654, and thus it is not a part of the Bible text proper. It was first placed in the margin of the *Authorized Version* in 1701. To arrive at his conclusions, Ussher necessarily assumed that all Bible genealogies were complete and without omissions or gaps and he derived what is known as the ‘short chronology.’ There is evidence that Bible genealogies may often omit certain generations, and scholars who have allowed for these arrive at an earlier date for the creation of man.

“It would appear to be best for the Bible student to avoid dogmatic conclusions concerning the date of the *creation of man*. As cautious an evangelical scholar as Griffith Thomas has written:

“The chronology is probably not complete ... The Jews often shortened their genealogies (see Matthew 1), so long as the connection was clearly maintained. The antiquity of the world and of the human race is not a biblical problem. And no computation is found based on any figure prior to the time of Abraham.” – William H. Griffith Thomas, *Through the Pentateuch Chapter by Chapter*. Grand Rapids: Wm. B. Eerdmans, 1957, p. 35”

– L. Thomas Holdcroft (1922-2018), *The Pentateuch* (1951), page 6  
29. Arthur W. Pink (1886-1952), *Gleanings in Genesis* (1922).

BSN

### TOPICS:

**Major:** Creation; Disruption; Reconstruction (week of)

**Minor:** Gap Theory; Genesis



### *Eros Made Sacred: or*

*The Biblical Case Made for Polygamy*

by — James Wesley Stivers  
(originally published in 1991)

74 pages, paperback

This book presents a clear biblical justification for polygamous marriage as sanctioned by the Holy Scriptures. The issue of polygamy is used to contrast current moral biases with those found in the Bible. First published more than 15 years ago, this thoughtful work has gone unrefuted. Provocative, instructional, challenging, edifying. The book chapters are:

- Polygamy: A Biblical Custom
- Objections Answered; In Favor of Polygamy
- The Ministry of the Patriarch
- Polygamy as a Tool of Christian Dominion
- Feminism, Monogamy and Witchcraft

(see order form)

## OBITUARY.

### Nelson Howe

June 19, 1960 – May 2, 2020

Our precious brother Nelson Howe, from Essex, England, has fallen asleep. He was a faithful student and teacher of the Word of God, correctly cut, as well as the salvation of all. He leaves behind his wife Terri and their 4 children.

Since we lived a “pond” apart, we never met in person. However, we did share precious fellowship in correspondence. He rejoiced that “Though we operate thousands of miles apart yet we are working the same ‘field.’”

As long as he could remember he believed in God and even though for many years he had virtually no knowledge of God he had always known that He existed and was involved in the lives of people. He was always in wonder by the things created, especially the stars at night, and often had many long conversations with God before he ever understood a word of Scripture.

Over the years he fellowshiped with many different religious groups including Catholic, Baptist, Jehovah's Witnesses, Anabaptist and various Evangelical congregations. He experienced a wide variety of doctrinal and organizational differences and interpretations, all claiming to be scriptural and the truth. He concluded that there was no single religious organization, religious group or belief system that was “The Truth” or the “right religion,” but rather that the only real Truth is the Lord



Jesus Christ Himself, and the Scriptures are God's Words of truth to us today.

He was continually seeking, learning and endeavoring to apply the truth that he learned. Above all he loved the Father and His Son Jesus Christ, and the dear members of Christ's Body. His love and grace were refreshingly manifest in his fellowship and teaching.

During his battle with cancer he provided an invaluable sacrifice for Christ's Body, manifesting Christ and the work of His spirit in truth. He was “*filling up ... the deficiencies of the afflictions of Christ*” in the midst of his great mortal trial.

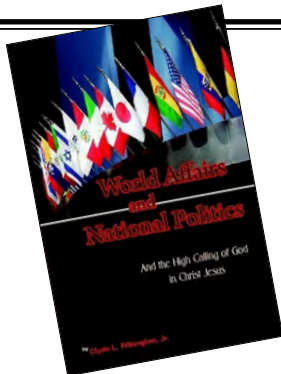
Nelson's death, relatively speaking, is a loss to the testimony of God, leaving our ranks diminished.

*Costly in the eyes of Yahweh, is death, for His men of loving-kindness (Psalms 116:15, REB).*

Good night, dear brother. Rest well; we will see you in the morning! **BSN**

#### TOPICS:

**Major:** Obituary; Testimonies



258 pp., PB

See order form.

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by — Clyde L. Pilkington, Jr.

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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