



Bible Student's Notebook™

The Herald of His Grace

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

Volume 34
Issue 846

Bible Basics #3 **God**

by — Clyde L. Pilkington, Jr.

In this installment we will be taking a scriptural look at God Himself – seeing a few of His most basic aspects. First, we will consider God as the Creator.

GOD THE CREATOR

In the beginning God created the Heavens and the Earth (Genesis 1:1).

There once was nothing – except for God. It was just God, alone. God started with a blank slate, an empty canvas. Of course, this is how everything starts.

For every house is constructed by someone, yet He Who constructs all is God (Hebrews 3:4, CV).

So, God created the entire universe out of HIMSELF. Therefore, **everything** is *out of God*. For of a surety,

Out of Him, and through Him, and to Him, are ALL things (Romans 11:36).

Every effect must have a cause. God is the First Cause. He is the Great Cause. He is the Ultimate Cause.

In the beginning God ... (Genesis 1:1).

We must learn this first, if we will learn anything. We must start our understanding with God Himself, for He is the beginning of *everything*.

So, since there once was nothing but God, then of



course ALL is “*out of Him*.”

GOD IS ALL KNOWING

God is omniscient, or all knowing. Simply put, the God of Scriptures

Knows all things (I John 3:20).

Is perfect in knowledge (Job 37:16).

His understanding is infinite (Psalms 147:5).

Declaring the end from the beginning (Isaiah 46:9-10).

Declaring from ancient times the things that are not yet done (Isaiah 46:9-10).

Thus, Paul sums up God’s knowledge this way

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! ... For of Him, and through Him, and to Him, are all things: to Whom be glory for the ages (Romans 11:33-36).

Regardless of what His finite creatures may have to say, the infinite God of Scripture is all knowing. Pe-

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riod. And we can rest in that.

GOD IS SOVEREIGN

That God is sovereign means that He has absolute power and control. He is in charge – and nothing stands in His way of accomplishing His purpose.

So, regardless of what His creatures may insist, the God of Scripture is the absolute Sovereign of His Own universe. The God of Scriptures is

The Almighty God (Genesis 17:1).

[He] is in the Heavens: [and] He has done whatsoever He has pleased (Psalms 115:3).

[He] rules in the kingdom of men, and gives it to whoever He will (Daniel 4:17, 25).

He does what He wants with the forces of Heaven and the inhabitants of the Earth. There is no one who can hold back His hand (Daniel 4:35).

God's sovereign power extends over every aspect of

our lives, for according to Psalm 139:16 (CV) all of our days were recorded before we were born. And,

Even the very hairs of your head are all numbered (Luke 12:7).

The Hebrew word for God is *El*. It is God's most basic title in Scripture and is translated “*God*.” The meaning of *EL* is “*Subjector*.”

El is “One who holds authority over others” (*Ancient Hebrew Lexicon of the Bible*). This means that while one party is “*subject*,” the other is “*subjector*.” *El* expresses “the idea of might or ultimate supremacy” (*Old Testament Hebrew-English Dictionary*).

The shortest form of the Divine Title, *El*, is singular. It occurs over 200 times in the Old Testament, signifying the sense of Disposer or *Subjector*.¹

“*Subjector*” means that God is the all-wise, all-powerful Sovereign of His Own universe.

1. [The Concordant Old Testament](#), “Instruction for Use,” see order form under “Bibles.”

– 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; 1 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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For definitions of abbreviations/acronyms, see index after the order form.

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El is the root of Elohim, the powerful word used most often as the title of God.

In the beginning Elohim created the Heavens and the Earth (Genesis 1:1).

E.W. Bullinger (1837-1913) tells us that,

Elohim is God the Creator putting His omnipotence into operation. ... Elohim occurs 2,700 times [in Scripture]. Its first occurrence connects it with creation, and gives it its essential meaning as the Creator. It indicates His relation to mankind as His creatures.²

El corresponds to the Greek word *Theos*, meaning "Placer." Thus, God is the Placer and Subjector of all.

He has placed everything where it belongs, and He has subjected it to the circumstances He has determined – so that in the end HE will be "All in all." (I Corinthians 15:28). In other words, God will be *Everything in Everything*; and *Everything to Everyone*.

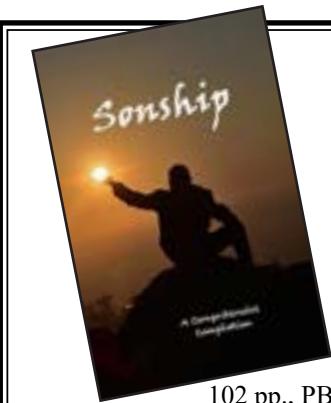
GOD IS LOVE

Did you know that the Scripture also teaches that God is love?

God is love (I John 4:8, 16).

Simply put, love is who God is. Though He may have

2. [The Companion Bible](#), Appendix 4, see order form under "Bibles."



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).

many other attributes and qualities – that "God is love" tells us of His very essence.

A.E. Knoch (1874-1965) defines love (*agapē*) as:

A complex emotion arousing appreciation or delight in and desire for the presence of its object, as well as to please and promote its welfare.³

A.E. Knoch also fittingly articulated this glorious truth of love being God's essence.

We are never told that God is justice, or God is power, or God is wisdom. These are His attributes, not His essence. ... All of His attributes appear and withdraw at the beck of love. All serve it and never go counter to its commands. ... We can safely lay our heads on the bosom of His love and there learn the great lesson that He is love, and has both the power and wisdom to carry out the dictates of His affection. What clearer proof can be given that all that He has done and is doing is leading up to that grand ultimate when He will be All in all, and love will rest in being loved?⁴

Did you know that God loves you, and that He loves you just as you are, and that His love for you is completely unconditional? You don't have to do anything to earn His love. After all God made you who you are! The realization of this, and of His great uncondi-

3. [Concordant Keyword Concordance](#) (found in the back of the [Concordant New Testament](#), see order form under "Bibles."

4. [Concordant Commentary on the New Testament](#), p. 371, see order form under "Knoch."

tional love, is a great gift.

God's love for us is not contingent on something within us, something that we must do, something that we must achieve.

One of the greatest kinds of human love is that of family (of a man for a woman, of a mother and father for their children); and yet God's love is far superior. This is because we are His offspring.

... we are the offspring of God (Acts 17:29).

God is our Father. He is the...

One God and Father of all, who is above all, and through all, and in all (Ephesians 4:6).

God gave us earthly families that we may know, in some very small measure, the nature of His Fatherly love for us.⁵

While parental love can at times be a type of unconditional love, it pales in comparison to that of our heavenly Father's love. His love is unwaveringly fixed upon us as the object of His love; and divine

... love never fails (I Corinthians 13:8).

So, our Creator is also our Father: we are His children, and we are on a journey to learn the limitless-ness and boundlessness of His love toward us.

Thus, it is, that the love of God is the true basis of redemption. For God has a great longing towards His

5. While many have not grown up in a loving family, with a loving father, by contrast, they do know in their hearts what such a family and father should be.

creation. Simply put: He loves what He's made.

You have a desire to the work of Your hands (Job 14:15).

A.P. Adams (1847-1920) wrote,

This is the true basis of redemption – God our Creator, responsible for His Own creation, and every attribute of His Being pledged to its successful completion. ... The creature may rest secure on that basis. The full assurance of deliverance and final triumph being – I AM YOURS.⁶

Further elaborating, Adams wrote,

When God said, “*In the beginning*” (Genesis 1:1), “*let us make man in Our image and in Our likeness*” (Genesis 1:26), He did not mean merely the first man, but He meant the race. That work began in Eden and has been going on uninterruptedly ever since; it has been completed thus far only in the case of one man, “*the Perfect Man*” (Ephesians 4:13), the Lord Jesus Christ, and hence He has become the pattern and the model after Whom all the redeemed shall be fashioned. ...

Jesus is the only Man thus far finished, completed and perfected; He is the only One as yet in Whom the creative proposition has been consummated –

Let us make man in Our image and in Our likeness (Genesis 1:26). ...

Therefore, when we read of Adam that he was
(see **BIBLE BASICS #3**, last page)

6. [The True Basis of Redemption](#), see on the order form under “A.P. Adams.”

Are Bride and Body Identical?

by — F.H. (Fredrik Homer) Robison

That there is a “Bride” mentioned in Scripture, and also a “Body,” probably no Bible student, or even Bible reader, would deny. As to whether these different terms refer to the same or to distinct classes of believers is the subject of this work.

128 pp., PB

See order form.



The Bible Idea of Death

by — Vladimir Gelesnoff (1877-1921)

What is death? I am not entering upon a philosophic discussion of this question; my purpose is to bring out the Bible idea of the subject. Hence, I do not go to the Standard Dictionary for a definition of death as "cessation of physical life," or to Webster, as "extinction of being," or to Orthodoxy, as "separation of soul and body."

We must divest ourselves as much as possible of the conventional idea, and the theological idea, and consider the subject entirely from a scriptural standpoint.

CREATION IS A SYNTHESIS; DEATH IS AN ANALYSIS

To understand death more clearly, we have to go back to the account of man's creation.

And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul (Genesis 2:7).

From this description we learn that man is a *compound* of soil and spirit. The soil was first fashioned into a definite shape; into this inert form God



breathed a spirit; the infusion of spirit into the inert earthly form resulted in the production of a new sentient¹ creature: man. In other words, man's creation was a *synthesis* – a putting of different things together; the combination of two substances into a new form.

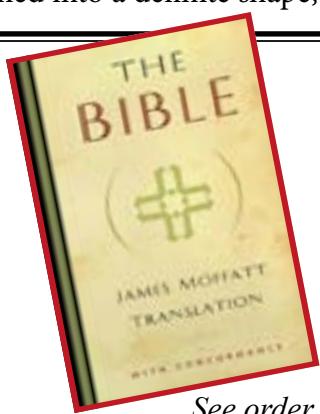
Death is the reverse action of creation, *viz.*, an *analysis* – a resolution of a combination into its elements. In Genesis we have man's *synthesis*: soil and spirit are combined to produce a new form of sentient life. In Ecclesiastes we find man's *analysis*: sentient life is analyzed, and each component part reverts back to its original condition: the soil returns to the ground; the spirit returns to God.

We know that each substance possesses certain characteristics which distinguish it from other substances. We know also that, when two or more substances unite to form a compound, the combination acquires properties which neither substance possesses in its state of independent existence, and that the peculiar properties of the compound disappear with the dissolution of the combination, when each substance resumes the characteristics peculiar to its native state.

1. [Editor:] "Having sense perception; conscious" – American Heritage Dictionary.

James Moffatt Translation

by — James Moffat (1837-1913)



1560 pp., HC. See order form.

Moffatt was born and educated in Glasgow, Scotland, and spent the early years of his career as a pastor in the Free Church of Scotland. In 1911 he became Professor of Greek and New Testament Exegesis at Mansfield College, Oxford, and subsequently served at the United Free Church College, Glasgow, and at Union Theological Seminary, New York, as Washburn Professor of Church History. Moffatt took a leading role in the preparation of the *Revised Standard Version* (1946) as well as writing numerous books on biblical textual criticism.

Moffatt is best remembered, however, for single-handedly translating the Bible. His New Testament was printed in 1913, followed by the Old Testament in 1924. Both translations were revised and reprinted together in 1935 and popularly known as Moffatt's Bible. 8-1/2 x 6.0 x 2-1/2, 10 point font size.

It is the same with man. Both soil and spirit, in their separate state of existence, possess their own special characteristics; in their combination to form man new characteristics develop. Man is sentient: he knows, moves, reproduces, thinks. Soil and spirit possess these qualities only in combination; neither possesses them independently of the other. The soil was inert matter prior to its being fashioned into man; and it is a matter of fact that at death it reverts to inert matter again.

The dust returns to the earth as it was (Ecclesiastes 12:7).

As regards the properties of spirit, Scripture is silent. Yet, though we do not know anything about its properties, we do know that the spirit which God breathed into man did not reside in Him as an individual entity. And if it did not have individual existence – if it did not work, devise, know or possess wisdom when residing in God, neither can it retain individual existence nor do any of those things when it returns to God. It is explicitly affirmed that man became a “*living soul*,” *viz.*, a sentient creature *after* the union of soil and spirit had been effected. Sentient life was the direct outcome of the union of soil and spirit, it depends upon that union for its existence, and therefore ceases with the dissolution of the union.

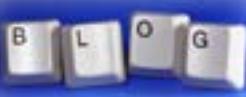
THE INTEGRITY OF ECCLESIASTES

The adherents of the Platonic theory of the inherent immortality of the soul, in their effort to evade this patent truth, resort to the expedient of saying that too much reliance must not be placed on the sayings of Ecclesiastes. His views on death, it is said, are the effusions of the darkened understanding of the natural man, and, therefore, not authoritative. But (1) since Ecclesiastes is simply voicing God’s own definition of death, the stigma is actually directed against, God! (2) The categorical assertion at the close of Ecclesiastes (12:10) describes his composition as “*words of uprightness and truth.*” This sweeping declaration explodes the silly notion that Ecclesiastes is the book of the “natural man,” and we may dismiss it as a subterfuge of theorists seeking to get rid of evidence damaging to their traditional tenet.

THE CONCURRENCE OF ALL SCRIPTURE

The idea in vogue that death is a passing from one form of life into another is a figment which Orthodoxy has absorbed from Greek paganism. It has no basis whatever in Scripture, and there is no maintaining it logically, unless Orthodoxy is prepared to embrace the companion pagan dogma of man’s pre-existence.

(see **DEATH**, last page)



OUR BLOGS

blog: Pronunciation: \blög, 'bläg\

Function: noun

Etymology: short for Weblog: a Web site that contains an online personal journal with reflections, comments, and often hyperlinks provided by the writer; also: the contents of such a site.

— Webster’s Dictionary

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After reading Jaegle's article in [Bible Student's Notebook #805](#) the Lord gave me my own little "transfiguration" experience. I surely didn't see Moses or Elijah; but I "saw" the eonian purpose in Christ much more clearly, seeing that we are *presently* being utilized as witnesses of Father's measureless grace and love is not "new" but that we are *also* ministers of Celestial reconciliation *today*. Well that lifted the lid off, pulled back the curtain, invigorated my heart, my spirit, my hands lifting spontaneously. We don't have to wait until we are glorified in the future to begin the ministry, for we are already glorified (can't be seated in the Celestial realm without it!). For what is the "majority" [mature] mindset if not simply walking in our "position"! But "*in Christ*" our suffering reaches into the invisible Celestial realm, *today*, speaking to them about the sufferings of Christ, and how these sufferings continue *today* in the members of His Body, for their own reconciliation. WOW!

The paradigm shift that I experienced after reading [BSN #805](#) (and others which followed, *i.e.*, [810](#) & [812](#)), was not some transitory, emotional or intellectual form of self-deception.¹ It was "real," it was permanent and it liberated my soul and mind from 30 years of dark shadows and confusion concerning Father's

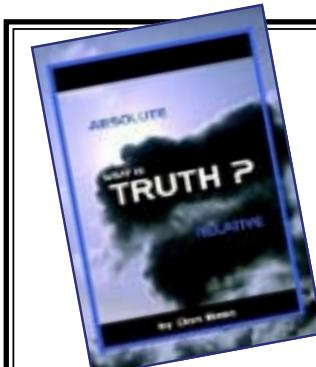
1. Our readers can also consider,
– "Our Advance Work Among the Celestials (Even "Now")." Clyde L. Pilkington, Jr., [Bible Student's Notebook #841](#).

purpose IN, and FOR, my life, while still in this body of humiliation and degradation. I was ready for death, and NOW I'm NOT! I'm actually looking forward to 10 (or even 20) more years! Increasing in the "realization of God" is probably the biblical term of what I truly experienced. It was Father's gift to His wayward son (albeit "wayward" by Divine Design).

I thank Him for it. For by "it" He has *today* engaged me in Celestial Ambassadorship, my life *now* being used by Him *to preach to the stars*, laying the foundation for the reconciliation of the Celestial Powers as they observe the "majority" response which He has graced me with (through His enlightenment and power). Truly nothing of "self" could ever "speak" to the Celestial Powers, yet Christ-IN-me is accomplishing Father's eonian purpose for His Body/Complement. This gift (Philippians 1:29) of grace is profound truth: that our tears of Divinely designed suffering are watering the Celestial Realm for the future reconciliation of the universe, ALL for Father's glory. This is a glory which should never be diminished, or hidden, by anyone, for any reason. For is not this the very purpose of our existence? Of our trials? Of all our heartaches? Will not Father bless the ground with fruit that our tears have watered? A thousand times yes! Bless His Name! – SD

I struggled for many years with the *exclusion theory* that those who believe in the Trinity Doctrine and Free Will were excluded from the Body of Christ. It only brought me alienation from my now deceased mother, brother and bitterness towards those in Christendom. I didn't like myself when I felt this way. Now that I have come to the understanding that this theory is wrong I am no longer bitter. Now I can love those in Christendom and I am at peace with myself. – GA

BSN



See order form.

What Is Truth? Absolute and Relative

by — Don Bast

High above the storm clouds the sun is always shining. When we get a glimpse of God's perspective we are able to experience the Son of His love shining through the darkest storms of life.

Dean Hough of the *Concordant Publishing Concern* and the *Saviour of All Fellowship* writes to Don concerning his book:

"Your book is full of important truth and a good aid to understanding Scripture."

DEATH (continued from page 7190)

At the very forefront of revelation God Himself defines death for us. That definition is a finality against which there is no court of appeal. Scripture is a progressive revelation, an organic growth. Later revelations may amplify the earlier, but they never contradict them. Subsequent disclosures may reveal things unknown to the earlier, but the novel things dovetail with the ancient, and do not set them aside.

What Christ and Paul say respecting death cannot clash with God's original definition of it. Howsoever some of their utterances may *seem* to do so, we may be certain that they cannot be at variance with God's own definition. To suppose otherwise is to make Scripture a tissue of contradictions; it is tantamount to saying that, in defining death as a return, God made a faulty statement, and Christ and Paul were assigned the task of correcting God!

Genesis 3:19 is the foundation of the biblical doctrine of death. Resting on that immovable foundation, Moses and the Prophets, Christ and the Apostles restate, expand and illustrate the original declaration that death is an analysis, a return. We have seen that death is the reverse action of creation, that the two

BIBLE BASICS #3 (continued from page 7188)

made in God's image, we know that the statement must be taken prophetically and prospectively, for God,

... quickens the dead and calls those things which are not as though they were (Romans 4:17).⁷

BSN

7. Ibid.

stand to one another in the relation of analysis and synthesis.

DEATH TO BE DONE AWAY

But if death is the undoing of creation, has God's purpose failed? No! His purpose was destined to attain to fruition through resurrection. Strange as it may seem, though death is the reversal of creation, yet it does not militate against God's purpose, but is instrumental in promoting it. Paradoxical as this may seem, it is nevertheless the case. God creates man; appoints that man should die; abolishes death when it has fully served His purpose. Time speeds on with even, measured step towards the grand climax when "*in Christ shall all be made alive.*" The dawn of that glorious day, crowned with deathlessness, will mark the consummation of God's grand purpose. **BSN**

— *Unsearchable Riches*, Volume 7 (1916)
(abridged & edited)

TOPICS:

Major: Death

Minor: Consummation; Creation; Ecclesiastes; Life

Bible Basics is a companion series to the videos by the same title. This third installment, "God," can be seen at:

<https://www.youtube.com/watch?v=0dxcURpV0tY>

Also, for a further study, see the author's book: [God 101](#).
(see order form under "Pilkington").

TOPICS:

Major: God

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by — Clyde L. Pilkington, Jr.



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60 pp., PB

See order form.

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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
EB: Exegeses Bible
ED: Emphatic Diaglott
ERV: English Revised Version
ESV: English Standard Version
FF: Ferrar Fenton Bible
GLT: Green's Literal Translation
GNT: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
LSV: Literal Standard Version
LXX: Septuagint
MKJV: Modern King James Version
MLV: Modern Literal Version
MNT: Moffatt New Translation (James Moffatt)
MSG: The Message
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
RCV: Recovery Version
TCNT: Twentieth Century New Testament
VT: The Voice Translation
WAY: The Arthur Way Translation
WEB: World English Bible
WET: Wuest Expanded Translation
WI: Workman's Interlinear
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)
RWP: Robertson's Word Pictures
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
TtC: Things to Come
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
VWS: Vincent's Word Studies
WWS: Wuest's Word Studies
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