



Bible Student's Notebook™

The Herald of His Grace

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Volume 36
Issue 885

Underestimating the Date of Adam's Creation

by — Clyde L. Pilkington, Jr.

The traditionally accepted date of Adam's creation¹ has been significantly underestimated.

Archbishop James Ussher (1581-1656), in his *Annals of the Old Testament* (1650), popularized the 4004 b.c. date for creation. Two issues significantly compromised his research.

A FAULTY GENEALOGICAL ASSUMPTION

First, Ussher's work was based on the assumption that biblical genealogies were seamless. His premise was that Bible genealogies were complete and without generational gaps. However, there is clear evidence that the genealogies of Scripture often omit certain generations.

When Scripture tells us that "A begat B," our Western mindset assumes that we are being presented with direct, unbroken genealogy. Such an assumption is misleading. The Hebrew word for "begat" is *yâlad*, which simply means that one is an ancestor of another. Regardless of how far down the line, a descendant was always considered in the loins of their ancestor and having been "begotten" of them. Subsequently, the word "father" carries the meaning that one was another's ancestor. "Father" is not limited to one's im-



mediate paternal parent.² Thus, Scripture genealogies cannot be presumed complete unless explicit evidence is available.

As L. Thomas Holdcroft (1922-2018)³ wrote:

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 (1861-1924) 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.⁴

2. Likewise, the word "son" is not limited to a first-generation offspring. For example, Jesus Christ was said to be "*the son of David, the son of Abraham*" (Matthew 1:1), yet many generations were between them.

3. *The Pentateuch* (1951); page 6.

4. William H. Griffith Thomas, *Through the Pentateuch Chapter by Chapter*. Grand Rapids: Wm. B. Eerdmans, 1957, p. 35.

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1. We speak here of the creation of Adam, not of the creation of "the Heavens and the Earth" as spoken of in Genesis 1:1. Many assume these as being one and the same timeframe. However, there is quite a significant time difference between these two events. For more information see:

— [The Disruption of the World](#), see on the [order form](#) under "Compilations."



Professor William Henry Green (1824-1900), of Princeton Theological Seminary, in his research *Primeval Chronology*, advocated that genealogical abridgement was not just common, but in fact the general rule of Scripture chronology.

There is an element of uncertainty in a computation of time which rests upon genealogies, as the sacred chronology so largely does. ... In fact, abridgement is the general rule.⁵

AN INACCURATE HEBREW TEXT

A second issue with Ussher's work is that it was based on a corrupted Hebrew text.

There are clear differences between the Hebrew Masoretic genealogical dates and that of the original Hebrew text.⁶ Thankfully for us, the *Concordant Literal Old Testament* has the correct ancestral dates restored.

A significant discrepancy is plainly seen in Genesis

5. *Bibliotheca Sacra* (1890).

6. As evidenced in the *Greek Septuagint* (LXX) and the *Samaritan Pentateuch*.

11, where there is a variance of 650-750 years between the two texts.

		KJV	NASV	NIV	CV	LXX
:12	Arphaxad	35	35	35	135	135
:14	Shelah	30	30	30	130	130
:16	Eber	34	34	34	134	134
:18	Peleg	30	30	30	130	130
:20	Reu	32	32	32	132	132
:22	Serug	30	30	30	130	130
:24	Nahor	29	29	29	79	79, 179 ⁷
Total		220	220	220	870	870, 970

What this means is that almost all English Versions (KJV, NASV, NIV, etc.) are wrong about their genealogical dates – by hundreds of years. The reconstruction of the original dates, even using subsequent con

(see **DATE**, page 7502)

7. *LXX A; LXX B.*

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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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 unprophesied, 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 seated 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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Our Calling in Him

Brief Studies in Ephesians 1:3-2:7

Part 3 of 5

by — Vincent Bennett

THE PLAN AND THE WORK OF GOD

Ephesians 1:3-14



The Son's Redemption

Ephesians 1:7-12

We have already dealt with 1:3-6 which reveal the work of the plan of God. Now we turn our attention to :7-12, which make plain to us how the Son realized the Father's good pleasure.

In Whom we have redemption through His blood. (7)

"In Christ" alone is redemption planned, never apart from Him, and God's grace made manifest in the redemption from sin is experienced only on the basis of the shed blood of the Lord Jesus.

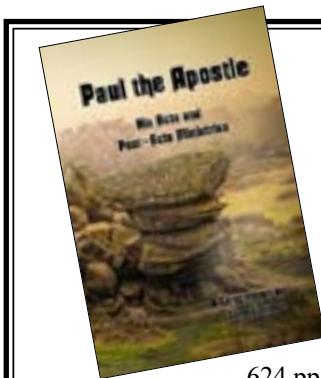
Redemption of the sinner is not through the life and love of Christ displayed in His earthly walk, but through His sacrifice. Peace with God cannot be found in any other remedy. This truth is the very foundation of the gospel of saving grace, and the touchstone of faith.

There are at least 120 passages of Scripture that state that Christ died for our sins. From Genesis to Rev-

elation the truth is plain that, *"without shedding of blood is no remission"* (Hebrews 9:22). Not that the sacrifices offered up before Christ died could in themselves provide a full satisfaction or an atonement for sin, *"For it is not possible that the blood of bulls and of goats should take away sins"* (Hebrews 10:4). They simply provided a "covering" for sin until a full and final redemption was accomplished by the blood of Christ.

The sacrifices and offerings of the Old Testament were *representative*, and pointed to the once-for-all sacrifice of Christ. When by obedience to God the offering of a sacrifice was made in the Old Testament, atonement was made for the errors of the people and sin was "covered," but how infinitely greater is the redemption in Christ Jesus! He does not merely "cover" our sins. He puts them away, and we can thank God that our redemption is *"through His blood."*

The whole human family is born by natural birth into the first Adam and is under the sentence of death (Romans 5:12). Sin and death are universal facts. *"By the offense of one judgment came upon all men unto condemnation"* (:18); but we thank God that *"where sin abounded, grace did much more abound"* (:20),



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and thus, “even so by the righteousness of one the free gift came upon all men unto justification of life” (:18). Just as death came through Adam, so life came through Jesus Christ.

For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ (:17).

We were sold under sin, under the sentence of death; but Christ redeemed us – literally, “loosed us.” He set us free by becoming sin for us, or with us, so that in Him Who knew no sin, we would become “*the righteousness of God in Him*” (II Corinthians 5:21).

Many passages could be quoted in continuance of this glorious theme. In summing up, Romans 5:8-9 should not be forgotten.

But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him.

We could not redeem ourselves, but He has redeemed us. We could not make our own peace, but He has made peace for us by the blood of His sacrifice.

When we come to the study of Ephesians 1:14, which speaks of “*the redemption of the purchased possession*,” and 4:30, “*sealed unto the day of redemption*,” we see a future phase of our deliverance, the consummation of the work begun. The day will come when the body of humiliation shall be changed into the body of His glory (Philippians 3:20). That will be the day of re-

demption.

***The loosening of our sins, according to the riches of His Grace* (Ephesians 1:7).**

The psalmist cries, “*Blessed is he whose transgression is forgiven, whose sin is covered*” (Psalm 32:1). Yet, our sin is far more than “covered.” One of the first blessings of grace is the consciousness that redemption in His blood has brought the loosing of sin. What a glorious message! For when God looses our sin, our responsibility for it ceases. The guilt then is no longer ours. “*There is no condemnation to them that are in Christ*” (Romans 8:1). Who can fathom the grace of our God?

***Wherein He hath abounded toward us in all wisdom and prudence* (Ephesians 1:8.).**

“*Abounded*,” that is, made to overflow. This grace has not been stinted and confined; but has been liberally manifested to us in all wisdom and prudence. There is a wide design running through all of God’s plans that are a display of His wisdom. His purpose for us in Christ Jesus was not an afterthought, although a secret hidden in His own heart from before age times.

“*Prudence*” is wisdom in action or application. God prudently chose the proper time for the revelation and manifestation of His Divine purpose and grace. It was not until Israel as a nation was set aside that the secret that was in His heart, or “*the mystery of His will*” was made known. How students of God’s Word need to know this! Israel was out of the way with the close of the Book of Acts, and then Paul proclaimed “*the Dispensation of the Mystery*” (3:9).

***Church Epistles, The* (Romans to Thessalonians)**

by — E.W. Bullinger

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316 pp., PB.

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Having made known unto us the mystery of His will according to His good pleasure which He hath purposed in Himself (1:9).

It has pleased God to make known in Christ the mystery of His will – the revelation of the mystery which was kept secret from former generations – and is according to the purpose which He purposed in Christ Jesus our Lord. Read, reread, study, believe the revelation of the “untraceable riches” (3:8) given to the Apostle Paul.

This “mystery” is not something mysterious, something not known. It is not a riddle, but a revelation. Oh, let us enjoy and appreciate the riches of His grace and glory, by understanding our blessed position in Him and appropriating the truth of the mystery which completes the Word of God. (Colossians 1:25).

That in the dispensation of the fulness of times He might gather in one all things in Christ, both which are in Heaven, and which are on Earth; even in Him (Ephesians 1:10).

The Greek word translated “gather together in one” (KJV) means to bring things under one head. According to the economy of God, all things are to be headed up in Jesus Christ, in Heaven and on Earth.

The Word of God is progressive. While some talk of “going back to Jesus,” the Bible makes it plain that we are “going on to and with the risen Christ.” One day the Church which is His Body will be completed and join the Head in the glory. This will be the making of the “perfect man … the stature of the fulness of Christ” (4:13). Then 2:7 will be fulfilled and we shall be made the full display of His grace in Glory.

The Earth also is waiting for its deliverance from the thrall of sin. “For we know that the whole creation groaneth and travaileth in pain together until now” (Romans 8:22). This deliverance will come when He reigns in righteousness, at which time all things will be put in subjection under His feet. Then the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. He will be Lord in Heaven and on Earth. When Christ came the first time it was “the fulness of time” (Galatians 4:4), when He comes again it will be “the Dispensation of times’ fulness.”

In Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will (Ephesians 1:11).

We who are so undeserving, who were once outcasts; we who were dead in sin, but now the recipients of His love, mercy and grace, we have been given an inheritance. What an inheritance! “In Christ” we are called of God to share His glory. We are “heirs of God, and joint-heirs with Christ.” Where He is there we shall be, for the Body must be with the Head to be to the praise of His Glory.

Only the ages to come will disclose, in full, the unsearchable riches of the glory of our inheritance in Him. Only then will be brought out in all of its splendor the purpose of our God and the counsel of His own will. It is all “in Him.”

We have been blessed “in Him,” chosen “in Him,” accepted “in Him,” redeemed “in Him.” Now we have an inheritance “in Him.”

That we should be to the praise of His glory,
(see *CALLING*, last page)

Concordant Lexicon and Greek Elements

A complete key to the Greek Scriptures and their English translation in the *Concordant Version* giving the etymological analysis and idiomatic meanings of every Greek word used in divine revelation. This is confirmed by a complete concordance of every important grammatical form occurring in the three most ancient manuscripts, *Sinaiticus*, *Vaticanus*, *Alexandrinus*, as well as the *Concordant Greek Text*, the sublinear and the version. This book is not for novices.

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Cove's Vital Value

by — A.E. Knoch (1874-1965)

God's glory is the universal goal. From the tiniest insect in its seemingly aimless way, to the most sovereign sun star in its parabolic path, all have one common aim, one pure purpose to perform. Men may deem the one a foolish, fruitless wandering; and on the other hand they cannot see the star's objective; but God has harnessed both to His chariot of glory.



The earth is His most fruitful field. Mankind is the creature fittest to display His varied excellence. To trace God's footsteps in the earth – that is the true history of humanity. Such a narrative will yet transform this darkling world into the brightest of the heavenly luminaries, whose effulgent rays will reach the utmost borders of the universe and radiate the deepest recesses of God's love.

God's goal is not gained until He receives the heartfelt adoration of all of His creatures. As great as His efforts on our behalf are, they are but the means to make Him known. Ephesians does not find its climax in *the Mystery* itself, but in a prayer for its appreciation. *A knowledge of the Secret is not sufficient or satisfactory to God unless it includes a heart-hungry occupation and enjoyment of the surpassing love of Christ.*

Even before *the Secret* was made known the apostle could say,

If I should be perceiving all secrets ... yet have no love, I am nothing (I Corinthians 13:2).

DATE (continued from page 7498)

ventional⁸ dating, results in the placement of Adam's creation as being around 7500 years ago (5554 B.C.).⁹

ERROR IN PREMISE EQUALS ERROR IN CONCLUSION

If one's hypothesis is wrong, of necessity the outcome

8. We say "conventional," as there is obviously no *scriptural* evidence for any dating past the Biblical record. This means that, beyond the early first century AD, we are at the mercy of errant human history.
9. E.g., Henry B. Smith, Jr., *The Case for the Septuagint's Chronology in Genesis 5 and 11*, Associates for Biblical Research, International Conference on Creationism, Volume 8, Article 48, pages 117-132 (2018).

Nothing has any vital value unless it leads to love. It is the glory of God's wisdom that all things in the universe, including sin and hate, shall be lured into the livery of love.

At present, most of God's creatures are out of harmony with Him. He is either unknown, ignored or defied. The ideal relationship with God is well expressed by the word "*complement*".¹ His creatures should combine with Him to make one harmonious whole. All that is in Him should find a response in them. There should be such mutual reciprocation in every relationship of life as will be most delightful to both.

As Creator we should take our place as His creatures. As Father we should be His beloved sons: He the Reconciler, we the reconciled. He the Deliverer, we the delivered.

However, more than this, we are accorded a place with Christ in His work of revealing Him to the celestial hosts. It is only as we ourselves are filled with His affection that it can overflow to others. **BSN**

— *Unsearchable Riches*, Volume 22 (1931)

TOPICS:

Major: God's Glory; Love

Minor: Mystery; *Plérōma*

1. [Editor:] For more information about the complement, see:

— *The Complement Which Completes*, Frank Neil Pohorlak, [Bible Student's Notebook #455](#).

of their research must be so as well. Sadly, Ussher's work is used as the foundation of two misguided systems: the Seven Millennium Theory of prophetic prognosticators, as well as the Young Earth Theory advocates. These theories are set aside by a basic understanding of biblical genealogy and the reconstruction of the Hebrew text.

BSN

TOPICS:

Major: Chronology; Creation; Genealogy; Ussher

Minor: Seven Millennium Theory; Prognosticators; Young Earth Theory



The Plérōma: One Multifold Personality

by — Dr. Vincent Bennett

The fulness of Christ is the Church, the Body in its completion with Christ the Head. The Body can never be complete without the Head. The word “fulness” from the Greek word *plérōma* is used in a definite sense that is worthy of note, helping in the understanding of the present passage.

The word *plérōma* itself is derived from a verb signifying first to “fill,” second and more frequently to “fulfill,” or “complete.” It is applied to the Lord Jesus and also to the members of His Body in a striking way. First of all, in Colossians 1:19, of the Lord Jesus it is said, “*It pleased the Father that in Him should all fulness dwell.*” In Colossians 2:9, “*for in Him dwelleth all the fulness of the Godhead bodily.*”

Then Paul’s desire for the saints is Ephesians 3:19, “*that ye might be filled with all the fulness of God,*” and the astounding statement of Colossians 2:10 “*ye are complete [filled full] in Him.*”

But in Ephesians 4:13, the reference is to the Head Jesus Christ and the Church which is His Body, brought to completion and made one. Thus, we see that Christ and His church make *one multifold personality*, making the perfect Man the stature of Christ’s fulness.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Ephesians 4:13).

This is “*The fulness of Him that filleth all in all*” (Ephesians 1:23).

Christ has been exalted above every name that is named (Ephesians 1:21), and to Him every knee shall bow (Philippians 2:9-10). God has ordained that in all things Christ shall have the preeminence (Colossians 1:18), and there is a day coming when Christ shall be Lord of all and all things shall be in subjection under His feet (Hebrews 2:8; 10:13). This has not taken place yet, but in Christ’s resurrection and triumph over all principalities and powers (Colossians 2:15) and His ascension and exaltation “*far above all*” into the “*heavenlies*” at God’s right hand, we have a foretaste and a full guarantee that all things will eventually be brought to a final consummation according to the purpose of our God.

He that descended is the same also that ascended up far above all Heavens, that He might fill all things (Ephesians 4:10). **BSN**

— *Our Calling in Him* (1934)

(abridged & edited)

Dr. Bennett, an Englishman who came out of the Dutch Reformed Church, was a graduate of Cliff College (Sheffield, England), Moody Bible Institute and McCormick Presbyterian Seminary (Chicago). He was an active Bible conference speaker, the Assistant to the President of Wheaton College, pastor in Muskegon, Michigan a few blocks from Harry Bultema (1884-1952) who was at the Berean Church, and university pastor at John Brown University (Siloam Springs, Arkansas).

TOPICS:

Major: Ecclesia; Jesus Christ; *Plérōma*

Minor: Consummation



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Reader's Question Box #65

Sunday and the Sabbath

by — Howard N. Bunce (1879-1954)

Q: When was Sunday first instituted and observed in place of the old Sabbath?

A: Not until after the Bible was completed. The Scriptures do not recognize any day known to us as "Sunday." The Nations (so-called "heathens") are responsible for the designation "Sunday." The Roman Catholic Church adopted it as the sacred day of rest. The day was first of all dedicated to the Sun, then it was "consecrated" by the Church of Rome. Sunday is not "*the first day of the week*" in the Bible. The expression "*first day of the week*" is unfortunate. In the Greek it is *mian sabbaton*, and should be translated, "*one of the Sabbaths*." The expression occurs in

Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; I Corinthians 16:2; Colossians 2:16. An interesting text to read in connection with these Sabbaths is II Chronicles 2:4; *cp.* Colossians 2:16.¹

— *Scripture Research*; Volume 1, Number 9 (1964)
(edited)

BSN

TOPICS:

Major: Days
Minor: Paganism; Translation

1. [Editor:] For more resources about the Sabbath, visit [StudyShelf](#).

CALLING (continued from page 7501)

who first trusted in Christ (Ephesians 1:12).

As in :6, so again all the praise and glory must go to the only One to Whom praise is due. For such wonderful and gracious provision made in the planning of our redemption in Christ Jesus, let us lift our hearts again to God and say, "Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us with all spiritual blessings in heavenly places in Christ" (:3). **BSN**

— 1934

(abridged & edited)

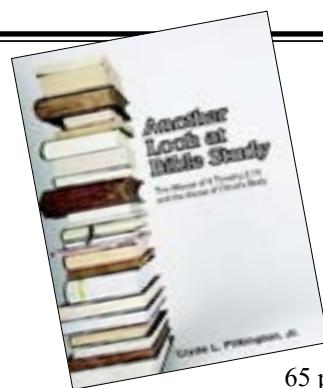
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TOPICS:

Major: Ephesians; Mystery; Redemption
Minor: Inheritance; Pleroma; Sins

Another Look at "Bible Study"

The Misuse of II Timothy 2:15 and the Abuse of Christ's Body
by — Clyde L. Pilkington, Jr.



65 pp, PB

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