



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 41  
Issue 1001

# The Great Interval Between Genesis 1:1 and 1:2

by — Dr. Donald Grey Barnhouse (1895-1960)

### Key Points:

There is a substantial time gap between Genesis 1:1 and Genesis 1:2 - maybe millions of years.....8427

There was a great tragedy and a terrible catastrophe that caused the chaos in verse 2.....8429

Probably one of the commonest errors in Bible interpretation is the thought that the first verse of Genesis and the second verse are closely connected in time. This error leads many readers to believe that God had originally created the Earth in chaotic form. In their minds the first verse, "*In the beginning God created the Heavens and the Earth,*" goes right on into the next verse, "*And the Earth was without form and void, and darkness covered the face of the deep.*"



"without form and void," have given us the better translation, "waste and void." Still another translator interprets the Hebrew as "a wreck and a ruin."

In French there is a common expression which translates our idea of *topsy-turvy*: it is *tohu-bohu* - an expression transliterated from the Hebrew of this second verse of Genesis. These are the words which various translators have rendered: "without form," "void," "waste," "desolate," "empty," "wreck," "ruin."

Yet there is no doubt that between the two there is a great gulf fixed. I say, "no doubt," for the matter is amply demonstrated by the Scriptures themselves. Something happened to the Heavens and the Earth which God had created. Millions of years may have run their course during that first creation, and other millions may have elapsed in the interval between the two verses. We do not know, but there was an interval, and we can be absolutely certain that it was a great one.

Just here the importance of the comparative method of Bible study is seen. In Isaiah 45:18, we read that God **did not** create the world as found in the second verse of Genesis:

*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 **tohu** ...*

(continued on page 8429)

On the one side of the abyss stands the phrase, "*In the beginning God created the Heavens and the Earth.*" We come to the other side and read the second verse as it is found in the *King James Version*, "*And the Earth was without form and void, and darkness covered the face of the deep.*" The revisers in both the English and American revisions, not satisfied with the terms

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### Bible Student's Notebook™

*Paul Our Guide – Christ Our Goal*

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Volume 41, No. 1001 – January 1, 2024

*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 universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (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 (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."

*We are always open for discussion, but never for disputation. – André Sneidar*

### Bible Student's Notebook™

PO Box 265, Windber, PA 15963

Office: (800) 784-6010 – Local: (814) 701-0063

[bsn@studyshelf.com](mailto:bsn@studyshelf.com)

Clyde L. Pilkington, Jr. – Editor-in-Chief

André Sneidar – Executive Editor

Associate Editors: J. Blake Botner, Chris Carnahan, James Fine, Steve Martin, Mark Peters, Mark Vogt, Dean Wilkin-son

Assistant Editors: Will Marshall, De Trefethen

### Managers and Assistants

Clyde L. Pilkington, III, Nathan H. Pilkington, Stephen Hill

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Here is the same Hebrew word as in the second verse of the Bible. It is a formal statement: God did not create the Earth as it is portrayed in the description that has commonly been called *chaos*.

This categorical statement is sufficient to prove beyond any shadow of doubt that the first and second verses are separated by an interval. We might read the two verses from Genesis and the one from Isaiah as follows: *"In the beginning God created the Heavens and the Earth. And the Earth – though God most certainly did not create it that way – became a wreck and a ruin, and darkness covered the face of the deep."*

One objection has been imagined which we will do well to meet and set aside at once. It is argued that the passage in the Ten Commandments concerning the seventh day contradicts what we have been saying. We read the following:

*For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day* (Exodus 20:11).

The answer is that there is a vast difference between the original creation of the Heavens and Earth, and the subsequent formation, fashioning and restoration of that same earth which had been turned into chaos.

The careful reader of the first chapter of Genesis will note that the word "create" is found in the first verse and appears no more in the account until the introduction of life, in the fifth and sixth days of the res-

toration.<sup>1</sup> God was not seeking mere literary effect when He used the several verbs of Isaiah,

*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 a chaos, He **formed** it to be inhabited: I am the Lord; and there is none else"* (Isaiah 45:18).

To "create," as the great linguist Rabbi Naskman put it, is "to produce out of nothing." It is to call into being some material thing without the aid of any existing material. It is the materialization of a thought of God. Thus, the material universe is the tangible expression of the Word of God going forth in the command of His desire.

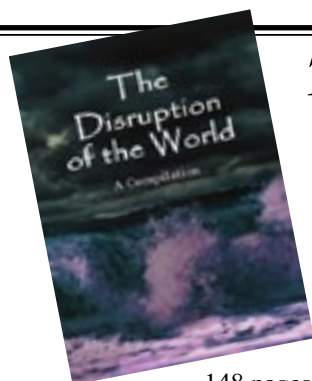
*By the Word of the Lord were the Heavens made: and all the host of them by the breath of His mouth ... He spake and it was ...* (Psalm 33:6, 9)

The other verbs which are used to describe the work of the six days, such as "made," "divide" and "set," are used elsewhere of work done with existing materials, as when a woman prepares a meal, or a man builds a boat. The original creation was before the forming and fashioning.

**That something tremendous and terrible happened to the first, perfect creation is certain. We know that later the Earth, which had become waste and empty, was re-formed and refashioned in the six days and**

(see **INTERVAL**, page 8433)

1. [Editor:] In Genesis 1:1 we read, "In the beginning God created the Heaven and the Earth." The Hebrew word for "created" is בָּרָא (bārā'; H1254, SEC). Bārā' is not used again until Genesis 1:21 and :27.



## *The Disruption of the World*

### *A Compilation*

A broad study of the crucial, but all-too-often overlooked teaching of Scripture of the events between Genesis 1:1 and Genesis 1:2. Sometimes known as "The Gap," "The Overthrow," or "The Disruption," this key event in God's ages lays the important foundation for the ministry of Paul, the Apostle.

148 pages  
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"Compilations."

This critical compilation of 13 chapters from 8 authors will be an essential part of a Bible student's library. Authors include: E.W. Bullinger, A.E. Knoch, Edward Clayton and John Essex.

# The Lord's Supper Established

by — Dr. C.E. McLain (1909-1990)

While Matthew 26:26-29 and Mark 14:22-25 both record the Lord Jesus taking the bread and the cup of the Passover supper and explaining their significance in relation to the New Covenant, in neither is it mentioned that He instituted [a new] ordinance.



Super-Heavens].

Paul is the only other writer who received instructions concerning this [new] observance, and these instructions were given to those who were a sort of firstfruits of the ministry of the New Covenant, and whose blessings were in the heavenly sphere of the New Covenant.

These two Gospels are especially suited for that proclamation connected with the earthly sphere of New Covenant blessings, and for the still future proclamation of that gospel (Matthew 24:14; Mark 12:10).

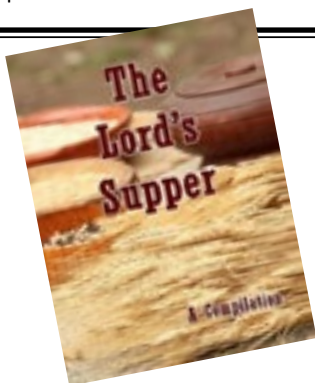
Luke is the only Gospel to record the fact that [a new] ordinance was then instituted (Luke 22:15-20).<sup>1</sup> Luke laid the basis of Paul's ministry which, during the time of the Acts, embraced the heavenly sphere of New Covenant blessings,<sup>2</sup> [yet not the sphere of the

Thus, it would suggest that *"the Lord's Supper"* was given to these blessed with heavenly things, while the Passover was still perpetuated by Israel after the flesh, until the day when their hearts will be turned to the Lord to receive the earthly blessings of the New Covenant.

The authority to open the testimony of the Kingdom after the Lord's resurrection was given to Peter. The Twelve were the first to whom the Lord gave the instructions concerning the New Covenant memorial, *"This do in remembrance of me"* (Luke 22:19). It might have then been asserted that these should be looked to for guidance as to the manner of *"the Lord's Supper"* rather than to Paul; but what does Paul claim?

*For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread ... (I Corinthians 11:23).*

1. [Editor:] While both Matthew and Mark merely recorded the event, Luke is the only one making mention of a new ordinance: *"this do in remembrance of Me"* (22:19).
2. [Editor:] During the Kingdom's Acts Period, Paul's teaching was always consistent with Israel's hope. Therefore, his instruction on the Lord's Supper in I Corinthians was based on Luke's record of the institution of this new ordinance (Luke 22:15-20). There are three spheres of glory found in Scripture: Earth, the New Jerusalem, and the Super-Heavens (i.e., *"far above all heavens"* – for more information, see the compilation book, [The Three Spheres of Glory](#), Bible Student's Press, at [Studyshelf.com](#) or on the order form under "Compilations"). While most of the Scriptures are focused on the Earthly Sphere, Paul's early teaching often embraced the New Jerusalem's Heavenly Sphere of New Covenant blessings. It is not until Israel's Kingdom program has been set aside and the new Secret Administration is revealed in Ephesians and Colossian that Paul disclosed the excelling sphere of the Super-Heavens.



## The Lord's Supper: A Compilation

A dispensational consideration of whether or not the Lord's Supper is necessary for today. Authors include Bert W. Hallman, John H. Kessler, Clyde L. Pilkington, Jr., R.B. Shiflet, Ike T. Sidebottom, and Charles H. Welch.

70 pages

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Paul, being at that time a minister of the New Covenant (II Corinthians 3:6) especially commissioned to go to the uncircumcision, was the one chosen to write of “*the Lord’s Supper*,” for there the Jew and Gentile met in a common communion and with the prospect of a mutual participation in the hope of Israel. The continual insistence on the fact that Paul’s authority came from the ascended Lord was occasioned by the resentment of the Jews to his ministry as recorded in the Acts.

Paul’s references to “*the Lord’s Supper*” are confined to I Corinthians where it is dealt with twice. The context of both passages has to do with eating. First, the eating of things offered to idols (I Corinthians 10:19-21, 27-28), and secondly, the propriety desirable when they gathered to eat (I Corinthians 11:22, 33-34). The question of approval is the dominant theme of both (I Corinthians 10:5; 11:19).

The first reference is introduced by the example of the many in Israel of old who, while they were partakers with the rest, failed to be well pleasing to God:

*Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ: but with many of them God was **not well pleased**, for they were overthrown in the wilderness. Now these things were our examples ... neither be ye idolators as were some of them ... they are written for our admonition upon whom the ends of the age are come (I Corinthians 10:1-11).*

The analogy is then drawn in respect to these believers who were made partakers of “*the Lord’s Table*”:

*Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men, judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? ... for we are all partakers of that one bread ... the things that the Gentiles sacrifice, they sacrifice to devils ... ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of **the Lord’s Table** and of the table of devils (:14-21).*

A compromise between “*the Lord’s Table*” and anything else was not approved. The Gentiles who had been brought out of idolatry and made partakers of “*the Lord’s Table*” had to leave all of their old associations. The Jews, with the failure of their fathers brought to their notice, were warned of the things *not well pleasing*.

The second reference is introduced by a sad picture:

*When ye come together, therefore, into one place, ye cannot eat **the Lord’s Supper**, for, in eating, every one taketh before another his own supper, and one is hungry and another is drunken (I Corinthians 11:20- 21).*

To prevent this [imbalance caused by affluency] they were told, contrary to modern ritualistic practice, to eat [their affluent meals] at home before they came together:

*When ye come together to eat, tarry one*  
(see **SUPPER**, last page)



80 pages

## ***The Three Spheres of Glory***

### *A Compilation*

Very few know and understand the three spheres of age-abiding (or eonian) glory that belong to the three distinct classes of saints. For the first time this crucial compilation brings together five groundbreaking works from 3 valued authors of the past: Dr. E.W. Bullinger (1837-1913); Henry William Fry (1848-1939); Charles H. Welch (1880-1967).

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# Will God's Love Outlast Human Rebellion?

## Bible Student's Courses

### Course 1: GOD / Unit 3: The Love of God / Lesson 8: Will God's Love Outlast Human Rebellion?

by — Mark D. Vogt

*That at the name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:10-11, KJV).*

#### Key Points:

Christianity gets it all wrong..... 8432  
God longs to see the completion and perfection of all of His creation..... 8432

God loves us unconditionally – he has made provision for all..... 8432  
God's love is all-encompassing – No one will be left out.... 8433

**A**s we survey the human condition it is hard to imagine God's love outlasting rebellion, yet that is exactly what is going to happen. **Christianity claims otherwise, and if one looks at the doctrinal statements of the Evangelical churches it will be shown that they believe that once a person dies their fate is sealed. If they weren't saved, then their rebellion goes on for "eternity" in hell. Apparently, there is nothing that God can do, for his "hands are tied" by the "free will" of his creatures, and he is powerless to change anything. This is not much of a "god."**



If we are going to find an answer for our question, then we must look to the only source that is true and reliable, and that is the Word of God. While Scripture doesn't tell us about everything, it does tell us all that God wants us to know. Given that the essence of God is love (I John 4:8, 16), then we can rest assured that all of His dealings have their beginning, middle and end based upon this fact, and that He loves ALL of His creation in its entirety.

The Scriptures also teach us that God HAS overcome the supposed barriers of time, death and sin! These

imagined barriers (those that He IN FACT created, Romans 11:36), are overcome in Christ's death and resurrection (II Corinthians 5:19-21; Colossians 1:20, CV). Job 14:15 announces this wonderful reality: that God longs for the work of His hands. **This means that God longs to see the completion and perfection of all of His creation.**

Any failure to bring this to completion would "break" the Scriptures (John 10:35; Philippians 1:6, CV) and would be sin on His part because HE ALONE has absolute sovereignty and absolute "freewill." Such a supposed "god" of failure is not the God of Scripture!

The "god" of Christianity would allow the vast majority of humanity to pass into oblivion (hell or annihilation) if certain things were not accomplished during the individual's lifetime. Religion places the responsibility for "salvation" on each person, and if that responsibility is not carried out, then there is no hope for that individual after death.

**God loves us unconditionally – after all, He created us to be just the way we are, and He is not willing that any be lost (I Timothy 2:4). He has made provision**



for all, and for the carrying out of His Word. This means that, ultimately, not one person will be left out, and not one will be rebellious when they meet “the Son of His Love” (Colossians 1:13).

God’s love is all-encompassing, and one day all knees will bow, and all mouths will confess that Jesus Christ is Lord *to the glory of God the Father* (Philippians 2:10-11). All rebellion will be outlasted by His love. All sinfulness will be over-reached (super-abounded) by His grace. NO ONE will be left out (I Corinthians 15:22)!

**INTERVAL** (continued from page 8429)

peopled by the newly created beings, Adam and his wife; and that the renewed and restored earth, of which it is stated six times that God saw that it was “good” (1:4, 10, 12, 18, 21, 25), and once that it was “very good” (1:31), was later cursed on account of man’s sin. We have every right to argue from analogy that the original creation, long before Adam’s remade world, was cursed because of earlier sin and fell into chaos. We believe that there is sufficient light in the Word of God to give us more than a few details. Somewhere back before the chaos of the second verse of Genesis chapter one, there was a great tragedy and a terrible catastrophe.

We do not know anything about the time element involved. God may well have first created the Earth over the course of millions or billions of years, or He may have done it in the flash of a second and then

[**Editor:**] Creature rebellion does not mean that the creation has free-will, and that God is somehow less than sovereign. God is absolutely sovereign, *even* over “rebellion.”

“Rebellion” is a good Scripture word. The English words rebel, rebelled, rebels, rebelling, rebellion and rebellious appear over one hundred times in the *King James Version*, and nearly three quarters of that in the *Concordant Version*, and are often directed as an offense of man against God. Like “sin,” and many other actions of man, “rebellion” merely gives the impression that man has free will.

**TOPICS:**

**Major:** God, Love of; Rebellion; Sovereignty

**Minor:** Salvation of All

allowed it to go on in its perfect form for untold millions of years. Again, after the Earth became a wreck and a ruin, it may have remained in that state for another long period. We do not know. There is not a line in the Bible on that subject. We do not know. **BSN**

— “The Invisible War”

*Eternity Magazine*, Volume 6 (1953)

(edited excerpt)

**Barnhouse** (1895-1960) pastored the Tenth Presbyterian Church in Philadelphia from 1927 until his death in 1960. A noted expositor of the Bible, Barnhouse traveled throughout the United States and around the world, teaching at and hosting Bible conferences. He was also a pioneer in radio, hosting his own network program, *The Bible Study Hour*, which at its peak was broadcast over 450 stations nationwide. In 1949 he began his famous study of Romans, which continued each week for nearly twelve years until his death.

Born in Watsonville, California, he studied at the Bible In-



490 pages

## Daily Goodies, & More Daily Goodies – 365 Thoughts on Scriptural Truths

by – Clyde L. Pilkington, Jr.

This is a great resource for personal and family study, as well as a valuable reference volume covering many varied biblical themes. This is a collection of choice selections from the author’s *Daily E-mail Goodies*. These free daily e-mails began being issued in 2003 and contain studies on scriptural themes. In addition to personal use, it is great for teaching material, or family reading times.

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392 pages

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stitute of Los Angeles, University of Chicago, Princeton Theological Seminary, University of Grenoble, Eastern Baptist Theological Seminary, and at the University of Pennsylvania where he served as a teaching assistant in the history department. He held honorary doctorate degrees from Evangelical Theological College (later Dallas Theological Seminary), and the Protestant

Theological Seminary.

**TOPICS:**

**Major:** Creation; Disruption; Gap Theory; Genesis 1:1-2; Reformation; Restoration

**Minor:** Interpretation; Isaiah 45:18; Psalm 33:69

**SUPPER** (continued from page 8431)

*for another, and if any man hunger [for his affluence], let him eat at home* (I Corinthians 11:33-34).

The ministry of the New Covenant during Acts was accompanied by confirmatory signs and miracles; the Corinthian church, although charged with being carnal, was richly endowed with these powers. These supernatural happenings were used not only in grace but also in condemnation. With the eating of “*the Lord’s Supper*” was associated the evidence of the Lord’s approval or disapproval:

*Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord ... he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you and many sleep* (I Corinthians 11:27-30).

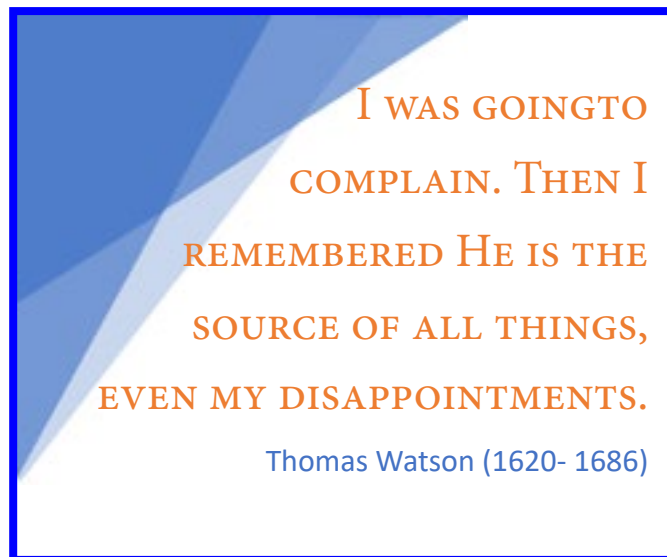
“Sleep” is a word frequently used of death (cf. Matthew 27:52; Acts 7:60; I Corinthians 15:6, 18, 20, 51; I Thessalonians 4:13-15). In eating of “*the Lord’s Supper*” unworthily, many of the believers had fallen ill while others actually had died.

“*The Lord’s Supper*” must not be disassociated with the New Covenant or with the dispensation when the hope of the New Covenant was still probable. When this was the testimony, evidential signs were given both to confirm the truth and to judge among the saints. If this testimony is to be given today and this ordinance is to be kept, then we should expect these signs still to obtain [*i.e.*, be in effect]. **BSN**

**TOPICS:**

**Major:** Acts Period; Lord’s Supper; New Covenant; Passover

**Minor:** Miracles; Paul; Right Division; Signs



194 pages

***Things I Misunderstood*** — ... about God  
... about Salvation ... about Christ’s Sacrificial Work ...  
about the Rich Man & Lazarus ... about Prophecy

by — Clyde L. Pilkington, Jr.

Early on in his life and ministry, what the author knew and taught about the themes found in this book were simply what he had learned since childhood: traditional Evangelical Christian doctrine. However, in time he would come to see things quite differently. In this work he shares with the reader things that he had misunderstood, and after fifty years of personal Scripture study, what he now understands – realizations that have brought him great peace.

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