



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 29  
Issue 714

# Was Jesus Christ Alive Before His Life on Earth Began?

Part 8 of 12

by — Aaron Welch

### A CONSIDERATION OF PASSAGES THOUGHT TO REVEAL THE “PRE- EXISTENCE OF CHRIST”

#### *John's Account* (Continued)

#### Psalm 33:6, 9 and John 1:3

Let's consider Psalm 33:6, 9 (which I quoted earlier) a little more closely. In these verses we read,

*By the Word of Yahweh the heavens were made, and by the breath of His mouth all their host ... For [Yahweh] spoke, and it came to be; He commanded, and it stood firm ...*

As noted earlier, I believe that the “Word of Yahweh” referred to in this verse is the same “Word” that John had in view in John 1:1-3. This being the case, I believe that the word of Yahweh was the only means through which Yahweh created the universe “in the beginning.” So, with regard to Psalm 33:6, my understanding of the sequence of events would simply be as follows:

1. As an expression of His will, God declared that the heavens come to be;
2. The heavens came to be.



This sequence not only is *consistent* with Psalm 33:6, but it most accurately reflects what we're *actually told* in Psalm 33:6 (rather than what we're *not* told). Thus, apart from any clear scriptural revelation indicating that something else needs to be “added to the equation” and inserted into the sequence of events found in Psalm 33:6, it would be reasonable to believe that the sequence of events revealed in Psalm 33:6 is not missing anything of importance. Given this fact, let's now compare Psalm 33:6, 9 with John 1:3.

*By the Word of Yahweh the heavens were made, and by the breath of His mouth all their host ... For He spoke, and it came to be; He commanded, and it stood firm ...* (Psalm 33:6, 9).

*All came into being through it [the “Word” of :1-2], and apart from it not even one thing came into being which has come into being* (John 1:3; CLNT).

Significantly, in the Greek *Septuagint* (LXX) translation – a translation with which the apostle John would've likely been very familiar – the Greek word used to translate the Hebrew word for “Word” in ▶

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Psalm 33:6 is *logos*. It is, in other words, the same word used by John in John 1:1-2. Thus, in Psalm 33:6 we're being told that it was by the Word (*logos*) of God that the heavens were made, and in John 1:3 we're being told that all came into being through the Word (*logos*) of God. It would appear, then, that John 1:1-3 is expressing the same basic truth concerning how God created everything in the beginning as the truth that is being *explicitly* affirmed in Psalm 33:6, 9 (which is that Yahweh's Word, or *logos*, was the means by which God made what was made).

Psalm 33:6 and other related verses (such as Genesis 1:3) would've undoubtedly informed John's understanding of *how* God created everything in the beginning. There is nothing said in John 1:3 that needs to be understood as revealing anything that the Jewish readers of John's account (who were already familiar with verses such as Genesis 1:3 or Psalm 33:6, 9) didn't already know, or which they couldn't have inferred from what had already been revealed. John 1:3 would not, in other words, have been a "new revelation" for them. It simply was an affirmation of the truth explicitly expressed in the Hebrew Scriptures. Thus, if one believes that the "Word of Yahweh" referred to in Psalm 33:6 was God's literal word (*i.e.*, the spoken expression of God's thoughts), then consistency makes it reasonable to believe that the same "Word" is in view in John 1:1-3.

### The Word Became Flesh

At this point, the believer in Christ's preexistence will likely object, "But the 'Word' referred to in John 1:1-5 is said to have 'become flesh' in :14!"

Yes, and this is perfectly consistent with the view that the "Word" through which God created everything in the beginning was *the spoken expression of God's thoughts*. It should be noted that proponents of the preexistence view have no problem understanding Christ as "*the personified Word*" of God. In this regard, I agree with them. One definition of "personification" is "the representation or embodiment of a quality, concept or thing in human form." Thus, to consider Christ as being the "personification" of God's Word is simply to regard Him as representing or embodying God's Word.

However, in contrast with those who believe in the preexistence of Christ, I believe John 1:14 tells us precisely **when** God's Word became personified. It is when "*the word became flesh*" that the "personification" of God's Word took. It was when Jesus was generated by His Father that the person whom God pre-designated to be (and foreknew *would* be) the perfect representation and embodiment of His Word came into existence.

In Revelation 19:13, the title "Word of God" is a title applied to the Man, Jesus Christ. It is nowhere said to be the title of a person who came into existence billions of years ago and (after existing for billions of years as a celestial spirit-being) was eventually transformed into a human. Jesus was not the "Word" that existed in the beginning, but rather is what the Word of God became when it "*became flesh*" and "*tabernacled among us*."

The *logos* of God – the spoken declaration by which God expresses His thoughts to His creatures – "*became flesh*" when, in fulfillment of Old Testament prophecy (Matthew 1:22-23) and the Word of God



## *The Priest, the Woman and the Confessional*

by — Father Charles Chiniquy (1809-1899)

A compelling exploration of the relationship between the Catholic priest, women, and confession. Chiniquy was a Canadian Catholic priest who became a Presbyterian pastor.

298 pp., BK

*See order form.*

that came to Miriam through the messenger Gabriel (Luke 1:26-37), Christ was generated by the “power of the Most High.”

Not only did Christ live out and perfectly embody the inspired words that He spoke during His earthly ministry (words which came from His Father – John 7:16; 17:14), but – as the “*Word become flesh*” – Christ is the ultimate and definitive communication of God’s heart and mind to mankind. It is in Christ alone that God’s Word came to find its full expression and manifestation. Through His words and actions, Christ – like the literal “*Word of Yahweh*” that we read about in the Hebrew Scriptures – made (and continues to make) known God’s thoughts and heart in a way that cannot be said of any other created being.

Just like the divine Word referred to in Isaiah 55:10-11, Jesus is the One through Whom God will succeed in accomplishing His redemptive purpose for the world (*i.e.*, the reconciliation of all, so that the Father may be “*All in all*”). Thus, it is highly appropriate that John refers to Jesus in Revelation 19:13 as the “*Word of God*.”

### John 1:10-13

*In the world He was, and the world came into being through Him, and the world knew Him not. To His own He came, and those who are His own accepted Him not. Yet whoever obtained Him, to them He gives the right to become children of God, to those who are believing in His name, who were begotten, not of*

*bloods, neither of the will of the flesh, neither of the will of a man, but of God.*

### In a Nutshell:

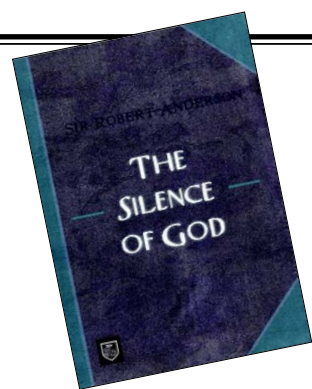
The one referred to as “*He*” in these verses is *God, the Father*. Jesus, the Son of God, does not directly come into view until :14, where we read that “*the Word became flesh and tabernacles among us ...*”

### Expanded Explanation:

As has been previously argued, the “*Word*” (*logos*) referred to in John 1:1-3 should best be understood as the spoken Word or declaration of the Father – *i.e.*, the spoken Word by which God, the Father, reveals Himself, expresses His mind and brings His *plan* to fulfillment. It is *this Word* which “*became flesh*” when Christ was supernaturally *generated* in his mother’s womb.

In :4 we read that in God’s Word is “*life*.” The life that John had in view will first be enjoyed by the saints as *eonian* life (I John 1:1-2; *cf.* John 5:24; 6:68; 12:50) – *i.e.*, life in the Kingdom during the eons of Christ’s reign. However, the life that is “*in*” God’s Word will ultimately be the enjoyment of all mankind at the consummation, when death, the “*last enemy*,” is abolished (I Corinthians 15:24-28).

We’re further told that the life that was in God’s Word in the beginning is “*the light of men*” – *i.e.*, a source of knowledge/truth concerning God (*cf.* John 17:3). Significantly, we’re told by John that the one true God – *i.e.*, the Father whom Christ rep- ►



120 pp., PB

See order form.

## *The Silence of God*

by — Sir Robert Anderson (1841-1918)

This is a true classic, written a century ago, giving a thoroughly scriptural answer to the issue of God’s silence for nearly 2,000 years. Anderson, the former Chief of the Criminal Investigation Department of Scotland Yard, was a close friend and associate of E.W. Bullinger.

*Beneath a silent heaven we are called to this life of superb trust.* – Alan Burns (? -1929)

resents and makes known – “*is life eonian*” (I John 5:20) as well as “*light*” (I John 1:5). As “*life eonian*,” the Father is the ultimate blessing that will characterize the life that will be enjoyed by the saints during the coming eons. As “*light*,” the Father is the ultimate, absolute source of truth for mankind.

John the baptizer came that he should be testifying concerning this light (divine source of truth), that all should be believing through it. When we’re told that John the baptizer was not this light (divine source of truth) but rather was sent to testify concerning it, the idea being conveyed is that the divine light – *i.e.*, the absolute source of truth – was not manifested in John. That is, we’re being told that John was not, himself, the perfect representation and expression of this divine source of truth. This source of truth – which, we’re told, is enlightening every man – did not come into the world through John the baptizer. Rather, this light came into the world through *another* man: Jesus Christ.

In keeping with this fact, Christ declared Himself to be the “*light of the world*” (John 8:12; 9:5; 12:46). Although only the Father is “*light*” in the ultimate, absolute sense, Christ (and no one else) was and is the perfect representation and expression of the Father. Christ did the works of the Father and declared not His own word but the Word of the Father (John 12:49-50; 14:8-9, 24; *cf.* Hebrews 1:1-2).

It should be noted that what Christ declared concerning Himself He declared concerning His disciples as well, since they – to a lesser and imperfect degree – were *also* to manifest the light of God in the world (Matthew 5:14-16). Similarly, Christ

referred to Moses as “*a lamp, burning and appearing*” – *i.e.*, Moses was a man in whom God’s light was manifested in the world as well. However, the “*light*” that we’re told God “*is*” was manifested most fully and consistently in Christ alone.

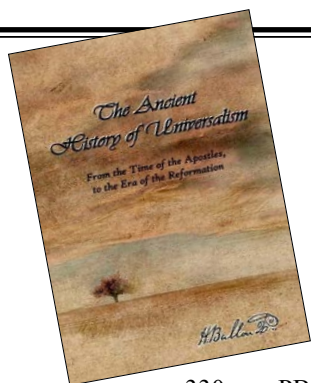
We’re then told in John 1:10 that,

*In the world He was, and the world came into being through Him, and the world knew Him not.*

Although this verse is commonly understood to be referring to Jesus Christ in a “pre-existent” state, I believe that John had the Father in view here. As we’ve noted, the Father is said to be both “*light*” and “*life eonian*,” and it was by sending His Son into the world that the Father came into the world. It is not that Christ is the same person, or being, as Father but rather that Christ represented and manifested the Father through His words and deeds.

Not only did Christ perfectly represent His Father (such that if one saw Christ – Who is the “*Image of God*” – one saw the Father), but Christ even spoke of the Father as being/remaining in Him and as working in and through Him during His ministry on Earth (John 10:32, 37-38; 14:9-11; 16:32). Paul also affirmed this truth when he wrote that “*God was in Christ, conciliating the world to Himself*” (II Corinthians 5:19).

It may be objected that the world cannot be said to have come into being “*through*” God, since God is the first and absolute cause of everything. However, the Greek word *dia* does not necessarily mean or



330 pp., PB

See order form.

## ***The Ancient History of Universalism***

*From the Time of the Apostles, to the Era of the Reformation*

by — Hosea Ballou 2<sup>nd</sup> (1796-1861)

This classic traces the early history of those who believed in the eventual salvation of all (sometime referred to as a “Universalist”).

“The work is one of decided ability, and is written with great candor and a careful examination of authorities.” Dr. Edward Beecher (1803-1895).



imply that something is a *secondary* cause, or that it is less-than-absolute with regard to causation.

According to *Thayer's Greek Lexicon*, the preposition *dia* can refer to “the means or instrument by which anything is effected; because what is done by means of person or thing seems to pass as it were through the same (cf. *Winer's Grammar*, 378 (354)).”

We also read that this word can be used “of one who is the author of the action as well as its instrument, or of the efficient cause.”<sup>1</sup> Thus, although God is the absolute and primary cause of all, the word *dia* can still be appropriately used in reference to Him (see, for example, I Corinthians 1:9; Romans 11:36; Hebrews 2:10; 7:21).

When we read in :11 that “to His own He came,” it is commonly thought that the pronoun “His” is a reference to Christ. However, this can just as easily be understood as a reference to the Father. The words “His own” imply that the people in view were the unique possession of the one who came to them, and of course Israel is a nation which originated and belongs to God in a unique sense that cannot be said of any other nation on Earth (Exodus 19:5; Deuteronomy 7:6-8; 14:2; II Samuel 7:23-24; 1 Chronicles 17:20-21; Romans 11:1-2; etc.).

Israel is the nation of which God is figuratively considered as being both the “*Father*” (Malachi 2:10) as well as the “*Husband*” (Jeremiah 31:32; Isaiah 54:5; 62:4-5; Ezekiel 16:32-34; Hosea 2:7). Despite the unique sense in which Israel could be considered God’s “*own*,” the unbelieving Israelites to whom Christ spoke did not know God (John 8:19; 16:3), and Christ even rebuked them for being “*children of the Adversary*” rather than being children of God (John 8:38-44).

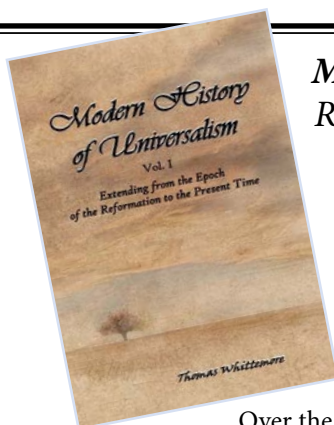
However, there were a few within Israel who, at the time John wrote, had “*received*” or “*obtained*” the Father. How did they receive/obtain Him? Answer: by “*receiving*” or “*taking*” the One Whom the Father had sent – *i.e.*, His Son, Jesus.

*Verily, verily, I say unto you, “He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me (John 13:20; cf. Matthew 10:40; John 12:44).*

Those who obtained the Father by believing in His name (having believed in God’s Son, Who represented Him) were given the right to become children of God. Who gives people the right to become children of God? Ultimately, God does; it is ultimately because of the Father’s love that anyone is given this special status (I John 3:1).

1. <http://biblehub.com/greek/1223.htm>

(see **PREEXISTENT**, page 6135)



### **Modern History of Universalism – Extending from the Epoch of the Reformation to the Present Time**

Volume 1 (the 1860 expanded European portion of the 1830 Edition)

by — Thomas Whittimore (1800-1861)

408 pp., PB

*See order form.*

*Modern History of Universalism* was among Whittimore’s most important works. It was designed to be the companion work to the first edition which was published in 1830. It deals with Universalist developments from the Protestant Reformation in Europe and then in America.

Over the next thirty years Whittimore greatly expanded this history. In 1860 he published the first of what was to be a two-volume set. This first volume deals with European developments from the time of the Reformation. A second volume was to deal with American developments. He died a year later leaving the second volume unfinished. The 1830 single-volume edition remains the only current source of his work extending into the American history of Universalism.

Volume 1 of the 1860 edition is a tremendous expansion of the European content contained in the 1830 edition. An avid student of Universalist history would require both the 1830 and 1860 editions.



## Editor's Desk

### Shepherd's Guide

The religious system often teaches isolationism on many fronts. We are to limit our access to the world and its people.

As a young pastor in Hampton VA in the early 1980's I was contacted by the owner of the local *Shepherd's Guide* franchise who wanted to take me out to eat.

Over lunch he pitched to me the importance of Christians seeking out other Christians to do business with. He marketed to me the concept of a "Christian Yellow Pages," showing me a sample *Shepherd's Guide* from another area as an example of what our Tidewater guide would be like. Our area edition would be printed with listings and ads from local Christian businesses and available in local churches throughout the region. He was trying to convince me to buy a church listing, pitch the concept to the business owners of my congregation and then have the guide, once published, available for distribution to our church members.

My own religious background and training had advocated "separation from the world" as being our "strongest possible testimony" for God. How fitting such a "Christian Yellow Pages" seemed to be to me at that time. After all, did we want to spend our money

supporting unbelievers, atheist or cult business owners – or business owners who would use the money that we gave them for "ungodly" and "worldly" ends? Would we not be held responsible for their use of the money that they had received from us doing business with them?

Needless to say, I was buying what he was selling. What a great idea! By doing business with "our own," both parties would benefit; all the while we would be keeping ourselves unspotted from the "world." He had won a loyal business convert in me. I would promote his Christian business guide, buy an ad, and encourage its use.

It would take a long time for me to understand that our calling was not that of isolation but integration. How could we have any ministry to anyone other than other "Christians" if we were to cut ourselves off from anything but accidental, superficial contact with the "world"?

It would take years for my perspective to change, and for me to appreciate and embrace that which was embodied by Christ.

*The Son of man came eating and drinking, and they say, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners" But wisdom is justified of her children (Matthew 11:19).*

By grace alone,

Clyde L. Pilkington, Jr.  
Pilkington Abbey  
Paint, PA

**TOPICS:**

**Major:** Editor's Desk; Ministry  
**Minor:** Attitude

	<p><b><i>The Unveiling of Jesus Christ</i></b> by — A.E. Knoch 605 pp., PB <i>See order form.</i></p> <p>Study on the Book of Revelation, commonly called The Revelation of St. John. Including: The Mystery of the Seven Stars, The Mystery of God Finished, The Mystery of Babylon.</p>
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**PREEXISTENT** (continued from page 6133)

It may be objected that it was *Christ's* name in which we're told people were to believe (John 2:23; 3:18). This is true; however, it's also true that it was the *Father's* name which Christ declared he had manifested to those who believed on Him (John 17:6, 26), and that by believing in Christ they were believing in the Father (John 12:44). Thus, absolutely speaking, those who believed in the name of Christ believed in the name of the Father, and, in doing so, they therefore obtained the Father:

*Everyone who is disowning the Son, neither has the Father. He who is avowing the Son has the Father also (I John 2:23).*

**John 1:15, 26-30**

**“He was first, before me”**

*John is testifying concerning Him and has cried, saying, “This was He of Whom I said, ‘He Who is coming after me, has come to be in front of me,’ for He was first, before me” ... John answered them, saying, “I am baptizing in water. Now in the midst of you One stood of Whom you are not aware. He it is Who, coming after me, has come to be in front of me, of Whom I am not worthy that I should be loosening the thong of His sandal.” These things occurred in Bethany, the other side of the Jordan River, where John was, baptizing. On the morrow he is observing Jesus coming toward him, and is saying, “Lo! the Lamb of God Which is*

*taking away the sin of the world! This is He concerning Whom I said, ‘After me is coming a Man Who has come to be in front of me,’ for He was First, before me.”*

In a Nutshell:

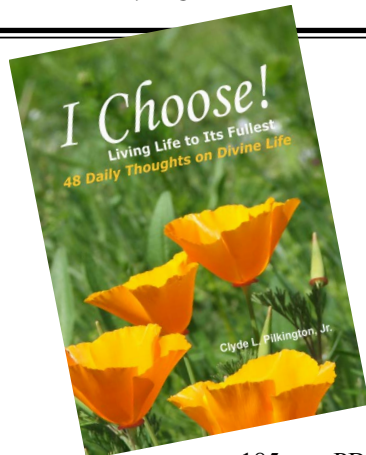
The word translated “*first*” in :15 and 30 should be understood to mean “foremost in importance.” Understood in this way, these verses affirm the pre-eminence/superiority of Christ in relation to His cousin, John, rather than the idea that Christ was alive before He was generated.

Expanded Explanation:

When John stated that Jesus “*was first, before me,*” he was simply acknowledging the fact that Jesus had always been superior in rank to, and of greater importance than, he himself. John later stated that Jesus “*must be growing*” but that it was his (John’s) place to be inferior (John 3:30). Similar to the word translated “*first*” in Colossians 1:18 (*prōteuō*), the word translated “*first*” in John 1:15 and 30 (*prōtos*) can convey the idea of superior rank, or of being “foremost in importance.” Strong’s Concordance, for example, defines *prōtos* as follows: “foremost (in time, place, order or importance).”

Understood as referring to importance and rank, Jesus had *always* been “first” before His cousin, John. That is, Jesus had always been “foremost in importance” in relation to John.<sup>2</sup> This is some- ▶

2. On the other hand, the mere fact that someone was alive before



185 pp., PB

See order form.

***I Choose! Living Life to Its Fullest***

Forty-Eight Daily Thoughts on Divine Life

by — Clyde L. Pilkington, Jr.

This book shares the message of real, meaningful life – Divine life; life that can be lived and enjoyed daily!

The simple fact is that we are alive! Yet not just alive, but alive with the very life of God! But questions arise in our minds: What about the past? What about the future? We mustn’t allow our “*What if ...*” imaginations of the past or the future to lay claim to *the present* that God has given us.

Each of us must allow the objective, unchanging truth of who God has made us in the Lord Jesus Christ to transform our minds. This is the spiritual message and journey of “***I Choose.***”

thing that would be true – and would've been true for John to have affirmed – irrespective of whether or not Jesus was alive before John. Even some Christians who affirm the doctrine of the pre-existence of Christ have acknowledged this fact. Consider, for example, the following remark on John 1:15 from John A.T. Robertson in his commentary:

[Christ] had always been (*ēn, imperfect*) before John in his Pre-incarnate state, but “*after*” John in time of the Incarnation, but always ahead of John in rank *immediately on his Incarnation*” [emphasis mine].

As is clear from the quote, Robertson (like all Christians) affirmed the view that Christ was alive in a “pre-incarnate” state. Yet Robertson did not understand the sense in which Christ was “*first*” or “*before*” John to have pertained to Christ's pre-incarnate state. Rather, he understood John to have been saying that Christ was “always ahead of” him (John) in rank “immediately on his Incarnation” (*i.e.*, from the time that Christ entered the world at

(and thus older than) John did not, in and of itself, mean that John was less worthy or less important than they were; on the contrary, according to Christ in Matthew 11:11, “*not among those born of women has there been roused a greater [prophet] than John the Baptist*” (cf. Luke 7:28).

conception, and began life as a human).

Moreover, even if one wanted to say that John the Baptist understood Jesus as being “*first*” in relation to him even *before* his conception, it would not require the belief that Christ was alive before His conception. For, consider that it could *also* be said that Jesus had always been “foremost in importance” in relation to John with respect to His foreknown and prophesied role in God's plan. Thus, whether we understand Jesus' being “*first*” in relation to John to be something that had been true of Christ ever since He was generated/conceived, or whether we understand it to have been true of Christ before both He and John came into existence on Earth, there is no good reason to understand John's words as supporting the idea that Jesus was alive before He was generated in the womb of His mother.

(to be continued)

**About the Author**, see part 1, [Bible Student's Notebook #707](#), page 6077.

#### TOPICS:

**Major:** Jesus Christ (Pre-Existence of); Trinity

### Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- 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 mankind 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 (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- 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 (Romans 6);
- adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. 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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## ABBREVIATION KEY

### Scripture Version

CV: Concordant Literal Version  
DAR: Darby Translation  
DT: Dabhar Translation  
FF: Ferrar Fenton Bible  
KJV: King James Version  
NET: New English Translation  
RE: Rotherham's Emphasized Bible  
WT: Weymouth Translation  
YLT: Young's Literal Translation

### 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

### 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  
UR: Unsearchable Riches  
VED: Vine's Expository Dictionary  
YAC: Young's Analytical Concordance