



Bible Student's Notebook™

The Herald of His Grace

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

Volume 29
Issue 716

Was Jesus Christ Alive Before His Life on Earth Began?

Part 10 of 12

by — Aaron Welch

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

John's Account (Continued)

John 17:5

And now glorify Thou Me, Father, with Thyself, with the glory which I had before the world is with Thee.



the glory that Christ was expecting to receive at some future time, when He prayed this prayer to His Father?” By answering this question, I believe we will be able to come to a more accurate understanding of this verse.

We know that there was a glory that Christ had and manifested when performing miracles during his earthly ministry (John 2:11; cf. 11:4), as well as a glory that he received at the time of his transformation on the mount (Matthew 17:1-2; II Peter 1:16-17). However, we also know that there is a sense in which Christ had *not* yet been glorified:

Now this He said about the spirit, whom those who believed in Him were to receive, for as yet the spirit had not been given, because Jesus was not yet glorified (John 7:39).

Later, we learn that the future glorification which Christ underwent was inseparably connected with his death on the cross, and was fully realized in his resurrection (John 12:6, 23; Luke 24:26; I Peter 1:11, 21).

Hebrews 2:9 is especially relevant here. There, we read,

In a Nutshell:

When Christ prayed that the Father would glorify Him, He was referring to the post-resurrection glory that He received because of His sacrificial death. The sense in which Christ had this glory “before the world [was] with [the Father]” is the same sense in which Christ was “slain from the disruption of the world” (Revelation 13:8) and believers were given grace in Christ Jesus “before times eonian” (II Timothy 1:9). It was, in other words, in God's foreknowledge that Christ possessed His post-resurrection glory. That which was foreknown by God to take place and central to His redemptive purpose could be spoken of as having occurred long before actually taking place.

Expanded Explanation:

In reading this verse, we first need to ask, “What was

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Yet we are observing Jesus, Who has been made some bit inferior to messengers (**because of the suffering of death, wreathed with glory and honor**), so that in the grace of God, He should be tasting death for the sake of everyone.

It was “**because of the suffering of death**” that Christ was “wreathed with glory and honor.” The glory and honor that Christ received by virtue of His obedient death on the cross was not a glory and honor that He had, or could’ve had, beforehand (at least, not in any fully realized sense). This glory and honor was given to Him by God *because* of the suffering of death.

Paul described the glory and honor conferred onto Christ by God in Philippians 2:8-11. There, we read that Christ became “*obedient unto death, even the death of the cross.*” Paul went on to declare,

Wherefore also [i.e., for this reason also], God highly exalts Him, and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God, the Father.

Do those who believe in the preexistence of our Lord also believe that, from the beginning of His existence, Christ had a “*name that is above every name?*” How could this be, when this elevated status and honor was given to Christ *because* Christ was “*obedient unto death, even the death of the cross?*”

It’s impossible that this particular glory could’ve been given to Christ and enjoyed by Him in any realized sense at any time prior to His death and resurrection.

Yet, this is the very glory that Christ entered into after He was roused from among the dead by His God and Father. I hope the reader can now see the error of believing that, in John 17:5, Christ was referring to a glory He personally and consciously enjoyed in a pre-existent state; for, the glory that Christ was expecting to receive (and to which He was referring in John 17:5) was a glory that would be given to Him by God *because* of His obedient death. No other created being had been given (nor ever *will* be given) this glory and honor.

However, according to the most common interpretation, Christ was praying to God to be glorified with a glory that even those who hold to the doctrine of Christ’s preexistence must acknowledge is *inferior* to the glory that Christ received by virtue of His sacrificial death (and which Christ was **mere days away** from receiving when He prayed the prayer recorded in John 17). I’ll let the reader be the judge of how much sense it makes to interpret this verse in such a way that it implies that Christ – shortly before His death on the cross – was looking forward to receiving a glory that is inferior to the glory He was *about* to receive (and which He could never have received *apart from* His sacrificial death on the cross).

So what did Christ mean when He said that this was a glory which He “*had before the world is with Thee?*” The answer is simple, and (unfortunately) shows how even highly intelligent students of Scripture who are “in the grip of a theory” can completely miss the obvious because of a commitment to their own doctrinal presuppositions.

In Ephesians 1:4 Paul declared that the saints in the Body of Christ were chosen in Christ “*before the dis-*



To Enlighten All as to the Secret

by — A.E. Knoch (1874-1965)

The letter to the Ephesians is an elaboration of the definition of the present secret economy of which Paul became the dispenser.

63 pp., BK

See order form.

ruption of the world.” Similarly, we read in II Timothy 1:9 that God’s grace was “given to us in Christ Jesus before times eonian ...” Did we personally and consciously exist at the time that we were “chosen,” and at the time that God’s grace was “given to us”? Of course not. The only sense in which we existed in order to be “chosen before the disruption of the world” and in order to be given “grace before times eonian” was in God’s foreknowledge, as a key part of His redemptive plan for the universe. God foreknew those in the Body of Christ “before the disruption of the world” and “before times eonian,” and thus it can be said that we were chosen in Christ and given grace at this time.

In Romans 8:29 we read that those in the Body of Christ were foreknown by God and designated beforehand. The saints in the Body of Christ didn’t exist when they were foreknown by God; had they existed, they wouldn’t have been “foreknown” by God. They would’ve simply been “known.” Given this fact, consistency demands that the same be said concerning Christ in light of what we read in I Peter 1:20, where we’re told that Christ was,

... foreknown, indeed, before the disruption of the world, yet manifested in the last times because of you ... (I Peter 1:20).

Had Christ personally existed before the disruption of the world, He wouldn’t have been “foreknown” by God at this time. He simply would have been *known*. As is the case with the saints in the Body of Christ, the fact that God foreknew Christ before the disruption of the world presupposes that Christ didn’t actually exist before the disruption of the world.

We may hear the objection, “What sort of glory could a mere *concept* have before the world was?” If such an objection was really valid, perhaps we should ask Paul, “How could *concepts* be chosen in Christ before the disruption of the world?” Or, “What sort of grace could *concepts* be given in Christ Jesus before times eonian?” If one holding to such an objection has no trouble believing that Christ had been “slain from the disruption of the world” (Revelation 13:8), then he should have had no trouble believing that Christ could have been glorified with God before the world was.

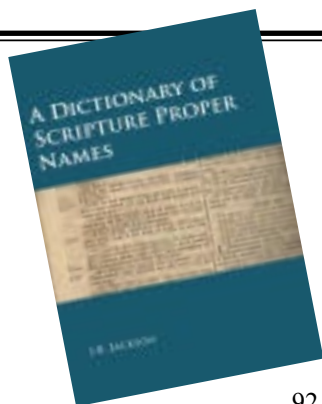
In whatever sense one could say that Christ was “slain from the disruption of the world,” one could also affirm that Christ had been glorified before the world was. Of course, the only sense in which Christ could be said to have been slain before the disruption of the world was in God’s foreknowledge, as the central figure in His redemptive plan. In the same way, it was in *God’s foreknowledge* that Christ was glorified before the world was. Since Christ was “foreknown, indeed, before the disruption of the world,” it follows that Christ’s being glorified after His death was also part of God’s foreknowledge.

Further support for this understanding of John 17:5 is that Christ went on to say in John 17:22,

And I have given them the glory which Thou hast given Me, that they may be one, according as We are One ...

Notice here that the same glory that Christ prayed that God would give Him is spoken of *as if He al-*

(see PREEXISTENT, page 6152)



A Dictionary of Scripture Proper Names

by — J.B. Jackson

Modern English translations of the Bible do not typically translate the names found therein. Instead, the translators only transliterate the names. This means English language readers cannot understand the meaning of the names used in the Bible. This is a shame since so much meaning is captured in the names. This work provides a way to find out the meaning of those names.

92 pp., PB

See order form.

Professor Ernst Ferdinand Stroeter (Ströter)

(1846-1922)

E.F. Stroeter was born on May 31, 1846, in Wuppertal-Barmen, Germany. His parents were believers who walked in the ways of the Lord, and his mother, who died early, dedicated her Ernst to the service of the Lord. He first attended junior high in his home town and then the high school in Elberfeld. From the fall of 1865 to the fall of 1868, he studied theology at the universities of Bonn, Tuebingen and Berlin. Professors J.P. Lange, Dorner, Steinmeyer and Tobias Beck were among his teachers.

Inner doubts kept Stroeter from entering in the service of the Prussian State church. Instead, he took up the position of a private tutor with an American family traveling in Europe, and with them he also visited Paris. With the children entrusted to him, Stroeter attended an American Presbyterian church service and Sunday school. The believing pastor made a deep impression on him. He became acquainted with the Methodist preacher W. Schwarz and soon found what he had been missing: the assurance of salvation in the crucified and risen Lord.

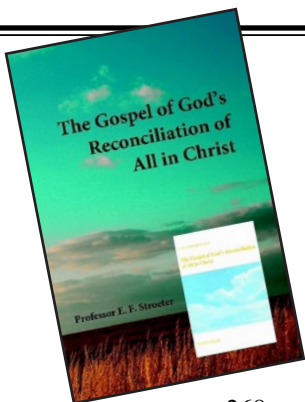
He studied the church order of the Methodist church and believed that in this denomination he could joyfully work and witness for the Lord. In the fall of 1869, he moved to America and joined a German Methodist church where he found many opportunities for collaboration. It was during this time that he

was introduced to dispensational teaching through the ministry of William Eugene Blackstone (1841-1935).

At the beginning of 1870 he was sent to Philadelphia as an assistant pastor, and in April of the same year he was accepted as a pastor in the Eastern German Conference and sent to a church in Baltimore. Here the Lord gave him his faithful and proven life companion, Caroline Doelfeld; he was married to her on December 26, 1871.

On the same day the couple departed for Texas, as Brother Stroeter had volunteered to be a pioneer preacher there based on a suggestion by Bishop Simpson. Ordained before his departure in Baltimore, his Texas service included eight years in Industry, Austin and Brenham. These were difficult years, but the Lord in His wisdom guided him. He visited, on horseback, the German farmers in the vicinity, especially in Industry. The young pastor's wife cried a lot, sighing under such primitive conditions. Also the Lord called home several of their children who had been a great joy to them. Thus, both of them were tested in the fire of severe trials and made fit for great tasks in the future.

In the winter of 1879 Brother Stroeter was called as pastor to a large and influential church in St. Paul,



The Gospel of God's Reconciliation of All in Christ

by — Professor E.F. Stroeter (1846-1922)

This classic work was written by a friend and associate of A.E. Knoch, Arno C. Gaebelein, and G.E. Hiller. This has to do with God's plan, not only for us present believers, but also for those who will yet see how God loves them in the ages to come, through whatever means God sees fit and knows best how to apply in all our lives.

268 pp., PB

See order form.

Minnesota. Someone had recognized the talent of the young preacher, who had already published excellent articles for the public in the "Christian Apologist." At that time Brother Stroeter already understood the plan of the salvation of God for humanity, in its essential outline, and did not shy away from publicly talking about it. His then adversary and later intimate friend, Dr. G.E. Hiller (1852-1939) (editor of *The Promise* magazine that eventually merged with *Unsearchable Riches* in 1924), wrote about that time:

In the 1880s, when I still belonged to the Northern Conference, Brother Stroeter came from Texas and became a pastor in our first church in St. Paul, which at that time had an influential position in the German-American Methodism. He could have used his knowledge and speaking talent, in which he towered above us all, to acquire popularity and high positions. Yet he did not do this, but instead he took a path which brought him the cross of suffering.

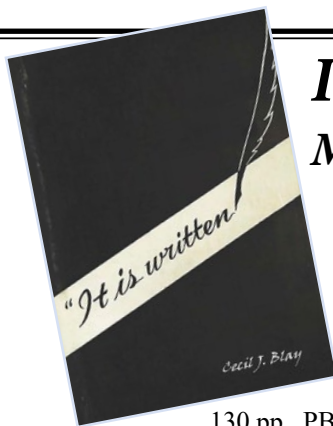
After Brother Stroeter had served for two more years as pastor for another church in the North, he followed the honorable call as professor of historical and practical theology to the Central Wesleyan College in Warrenton, Missouri. There he worked for six years before following another call to the University of Denver, Colorado, a move especially influenced by the endangered health of his wife. The climate change had wonderful results.

In 1894, he worked in cooperation with Arno C.

Gaebelein in New York to begin publication of English and German editions of the periodical *Our Hope*. The magazine was edited initially by Stroeter, and then by Gaebelein after 1896. Historian David Rausch noted, "*Our Hope* was a key periodical in the fundamentalist movement of the twentieth century." During his early work with *Our Hope*, his extensive travel ministry began.

He was a well-liked speaker at excellent conferences, speaking in German and English. He traveled to Europe, Poland and Russia, moving in 1899 to Europe. Professor Christlieb asked him to help found and direct the planned "Johanneum," but Stroeter believed God was not leading him in this direction. He then lived in Leipzig, Berlin and Wernigerode, but at times stayed for months with his daughter in the United States. He visited Russia thirteen times, Palestine three times, and South Africa once. Everywhere, he made a deep impression with his biblical lectures. After his son-in-law, Bishop Dr. J.L. Nuelsen, was transferred to Switzerland in 1912, the now-aged parents (Brother Stroeter and his wife) followed their children and grandchildren to Europe.

In Germany during the last twenty years of his life, Professor Stroeter was foremost among leaders of the Alliance Movement. He was a popular guest and much-desired speaker at large conferences and meetings. For many years he was one of the leaders in Blankenburg, at the Alliance Conference, and considered one of the most able speakers to have preached there. ►



130 pp., PB

See order form.

It Is Written ***Meditations upon the Sacred Scriptures***

by — Cecil J. Blay (1906-1976)

"We feel certain that you would find these meditations helpful as well as useful to give out to others. It consists of twenty-two edifying messages pointing to the power of the Scriptures as the sword of the spirit. Devotional material has been in the past somewhat lacking in our literature." — *Unsearchable Riches*.

Blay was a British associate of A.E. Knoch. He was co-editor with Melvin E. Johnson of the periodical *Treasures of Truth*.

After many years of research and prayer, Stroeter had come to the knowledge that the Scriptures teach universal reconciliation in Christ. The first signs of his understanding are detected starting from 1902. As time progressed he would develop a relationship with A.E. Knoch (1874-1965), even assisting him in the translation work of the *Concordant Version*. Their fellowship remained in place through correspondence until his death.

The *Prophetic Word*, a magazine he founded in 1907, gave him an opportunity to express his teaching to 3000 readers. His fellowship circles feared the consequences from the publishing of his controversial views. Thus several leaders and dear brothers who had been intimately connected with him publicly took up positions against him. He was no longer allowed to speak in Blankenburg, and they let him know that it would be appreciated if he did not visit the Alliance Conference any longer, and to avoid offending anyone, Stroeter ceased such visits. In many other circles, where previously he had been well-liked, he was rejected.

For the longest time, his old friends Seitz and Stockmayer remained faithful to him. Nevertheless, in most cases Stroeter had to go his way alone and saw this as God’s way. After the preliminary investigations into the whole question, which appeared in the *Prophetic Word*, he published the great book *The Gospel of God’s Reconciliation of All in Christ*. His book was a turning point for many minds. Even if many doors were closed to him, again and again new doors opened for him. Special high points were the

PLAINER WORDS
A STUDY ON
RIGHT DIVISION
TOM BALLINGER

A Study on Right Division

by — Tom Ballinger

70 pp, PB *See order form.*

Prophetic Conferences, which he led for three consecutive years, 1919-1921, before he went home to the City Mission Church in Berlin.

On August 29, 1922, in Zürich, Switzerland, Professor Stroeter died from a bladder disease. During the last twelve weeks of his disease, he had almost no pain. One day he asked his daughter for ink and paper to write his own obituary. The last sentence read, “He could only praise the grace that sought him, found him, and overcame him.”

His works include:

- What Is It with the Recovery of All Things?* (1912)
- The Gospel of the All-reconciliation in Christ* (1915)
- How Should I Read My Bible?* (1919)
- The Collapse of the Onslaught Against the Truth of the All-Peoples Reconciliation* (1921)

— Adapted from an article by H. Schaedel about the life of Stroeter.

Topics:
Major: Biography

Which Is Better?

A God who saves:

- some
- many
- all

A God who:

- annihilates some people
- punishes some people
- restores all people to Him

A God whose will is:

- limited
- unlimited

A God whose power is:

- limited
- unlimited

A God whose love is:

- limited
- unlimited

A God whose compassion is:

- limited
- unlimited

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264 pp., PB

See order form.

Daily Gleanings – 365 Selections on Scriptural Truths

Clyde L. Pilkington, Jr., Editor

This book contains a collection of gleanings from some 200 different authors. These excerpts are intended to be an encouragement to those who are walking on a different path with the Lord – a journey that is “*outside of the camp.*”

Some quotations are from beloved and trusted authors, but more often than not, they are from unusual sources. Sometimes, it is simply amazing how an author can admit in print to some grand truth that their writings and ministries otherwise generally deny. For the authors of these quotes, the truth that is conveyed by them may oddly seem “out of place”; but in some ways, the more unlikely the source, the more amazingly it testifies to the truth – and the fact that it cannot be hidden.

Thanks for your ministry and the time you put into this work. – **TX**

Interesting, instructive and faith building. – **Canada**

I love that you have done this for

us. There is no way that we could go through half the amount of material you go through and pull out these tasty morsels. – **VA**

What a treasured collection! – **MI**

You have made me aware of authors I didn't even know. – **GA**

Truly an invaluable resource. – **IL**

These gleanings are so encouraging! – **Kenya**

PRE-EXISTENT (continued from page 6147)

ready possessed it. Not only that, but this glory is spoken of as if it had already been given to His disciples (and from :20-21 we know that the disciples of whom Christ was speaking included those who weren't even alive yet!). In :24 Christ prayed,

Father, those whom Thou hast given Me, I will that, where I am, they also may be with Me, that they may be beholding My glory which Thou hast given Me, for Thou lovest Me before the disruption of the world.

Was Christ literally in a future time and place when He spoke these words, and expressing the desire that His disciples could also be there to see Him in a glorified state that was present to Him but still future to them?

Was Christ confused during His prayer? Not at all; this was simply a figurative way of speaking. In both cases something that is certain to happen and central to God's plan (and which had "already occurred" in God's foreknowledge) is spoken of as if it had already taken place.

In :5 Christ spoke as if He had been glorified before

the world existed, and in :24 He spoke as if His glorification (and His being present at the location of His glorification) was a present reality, at the time of His prayer ("... where I am, they also may be with Me").

This was simply a figurative way of speaking that emphasized how certain Christ's glorification was, and how central it was, and has always been, to God's plan. Things that are certain to exist or take place, and which are central to God's plan, are sometimes spoken of in Scripture as if they already exist, or have already been accomplished. When we keep this in mind, Jesus' words are easily harmonized with the fact that His existence as God's Son began at the time of His conception. Jesus was glorified before the world existed in God's divine foreknowledge, as the center of God's redemptive plan.

(to be continued)

About the Author, see part 1, [Bible Student's Notebook #70Z](#), page 6077.

TOPICS:

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

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Paul Our Guide – Christ Our Goal

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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