



Bible Student's Notebook™

The Herald of His Grace

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

Volume 29
Issue 717

Was Jesus Christ Alive Before His Life on Earth Began?

Part 11 of 12

by — Aaron Welch

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

The Letter to the Hebrews

Hebrews 1:1-4

By many portions and many modes, of old, God, speaking to the fathers in the prophets, in the last of these days speaks to us in a Son, Whom He appoints enjoyer of the allotment of all, through Whom He also makes the eons; Who, being the Effulgence of His glory and Emblem of His assumption, besides carrying on all by His powerful declaration, making a cleansing of sins, is seated at the right hand of the Majesty in the heights; becoming so much better than the messengers as He enjoys the allotment of a more excellent name than they.

In a Nutshell:

The “Son” whom God “appoints enjoyer of the allotment of all” is, of course, the Lord Jesus Christ, and His “Sonship” is inseparable from the fact that He was generated by God in the womb of His mother, Miriam. It is Christ in Whom God has been speaking since the beginning of “the last of these days” and not at any time before. In accord with this fact, “the eons” in view in :2 are the eons during which Christ will be reigning



after the Kingdom of God has been established on the Earth. These final eons are elsewhere referred to in Scripture as simply “the eons” (Matthew 6:13; Luke 1:33; Romans 1:25; 9:5; 11:36; 16:27; II Corinthians 11:31; Hebrews 13:8; Jude 25) and as “the eons of the eons” (Galatians 1:5; Philippians 4:20; I Timothy 1:17; II Timothy 4:18; Hebrews 13:21; I Peter 4:11; 5:11; Revelation 1:6, 18; 4:9,10; 5:13,14; 7:12; 10:6; 11:15; 14:11; 15:7; 19:3; 20:10; 22:5). Thus, “the eons” that God makes through His Son are the eons that will transpire during the Son’s reign.

Expanded Explanation:

It should first be noted that it is “in the last of these days” that God “speaks to us in a Son” (as opposed to other “portions and modes” before the “last of these days”). The Son has not always been the means (or even “a” means) through which God has spoken to humanity. The Son is simply the ultimate agent through whom God has chosen to speak and make Himself known to His creation.

The “last of these days” does not refer to any time prior to when Christ was “generated” by His God and ►

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Father. This means that any person speaking on behalf of Yahweh at any time prior to when Christ was generated by God (and which some have claimed was the “pre-incarnate Christ” speaking to people) was, necessarily, *not* the Son of God. The only time that Jesus the Son of God appears in the Hebrew Scriptures is in prophecy or in some sort of vision of the future (e.g., Daniel 7:13-14).

The most likely reason why the author referred to the prophets here at all is because – as God’s “spokesmen” (whose divinely-sanctioned office involved speaking to mankind on behalf of God) – the prophets represent the means of communication between God and the rest of humanity. The contrast the author is making here is not between Jesus-as-prophet and the rest of the prophets (for if *that* were the case, it wouldn’t even be true, since God continued “*speaking in prophets*” other than Christ even *after* Christ began His prophetic career). Instead, the point of these verses is that a *new* Spokesman had arrived on the scene Who is *superior* to those in whom God spoke *before* the “*last of these days*” began. The contrast being made in :1-2 is, in other words, between how God spoke “*of old*” and the *new* way in which God speaks to us “*in the last of these days*” (which is “*in a Son*”). The implication is that God had not yet spoken to us “*in a Son*” prior to the start of “*the last of these days*.”

If (as believed by those who affirm the doctrine of the preexistence of Christ) Christ spoke to “*the fathers*” at some point during the time of His “preexistence,” it would mean that God spoke “*in a Son*” long, long before “*the last of these days*” actually began. This would, I believe, completely trivialize the con-

trast and point being made in :1-2. It would be like saying, “Although God spoke to the fathers in a Son before the last of these days began, the Son wasn’t a prophet at the time!” Okay, but so what? The force of the contrast being made is derived from the implied fact that God had never communicated to mankind “*in a Son*” *before* the last of these days began, and before the Son to whom the prophets bore witness came on the scene. Although Christ was foreknown by God (and foretold by the prophets) before the “*last of these days*” began, it was not *until* the “*last of these days*” that he came to be “*manifested in the last times because of [the saints]*” (I Peter 1:20).

It would appear, then, that the very opening words of this letter presuppose the view that Christ’s existence began when he was conceived in his mother’s womb, and not eons before this event took place. Those who believe that Christ’s life began prior to His conception usually understand the last part of :2 as supporting this fact. The assumption is that “*the eons*” referred to are not just the eons of the future, but the eons of the past as well. For those who already believe (or are inclined to believe) that Scripture clearly reveals that the Son of God pre-existed His conception, it’s not hard to see why they would *want* to believe that “*the eons*” in view here include both those eons that are future *as well as* those which began *before* Christ was conceived. However, if one is not already convinced of this position (and has reasons to believe that the Son of God has never existed as a non-human being), then it will not seem so obvious that “*the eons*” that the author had in mind in this passage include those which began before Christ was conceived.

The following are three reasons why I believe the im-



32 pp., PB

The New Birth

A Compilation

“Born Again” and “The New Birth” are among the many popular terms used by many believers. Although these terms are used by many dear brothers as being synonymous with salvation, they in fact have a very limited application, being used for the nation of Israel, and therefore are not “present truth” for the Body of Christ. Authors include: Richard Jordan, A.E. Knoch, and Clyde L. Pilkington, Jr.

See order form.



mediate context is more supportive of the interpretation which sees the eons in view as being future:

1. It is through God's Son that God makes "the eons" which the writer had in view. However, Jesus is God's Son by virtue of the fact that He was supernaturally generated/begotten by God in the womb of His mother (Luke 1:35). It was at this time (and not before) that God became the Father of Jesus, and Jesus became the Son of God. This fact makes sense of why God hadn't spoken to anyone in His Son until "the last of these days" began (for the Son of God in Whom God is now speaking didn't exist yet). It also means that, if the Son must already be in existence before He can be the One through Whom God makes "the eons" that the writer had in view, then these eons cannot have begun prior to the human lifetime of the Son. Thus, when the writer tells us that it is through **the Son** that God "makes the eons," it is most reasonable to infer that the eons in view are those which Jesus Christ, *as the Son*, will be involved in making. The writer is emphasizing what became true after God began "speaking to us in a Son" in "the last of these days."

2. Related to the above point, the expression "in the last of these days" can be understood reasonably as providing us with not only the timeframe for when God began speaking to us in His Son but also for when "the eons" in view are being made (or will begin to be made – the tense of the word "makes" allows for a present or future act) by God through the Son. In other words, since the focus of :2 clearly is on what began to be true "in the last of these days," it would be more reasonable to understand the making of "the eons" in view as being the activity of God through the Son during the "last of these days" as well. Again, it

is this period of time that is the focus of this passage (and arguably the entire book of Hebrews). A reference to some event in the distant past after having just put the focus on what was now true in "the last of these days" would be completely out of place.

3. We're also told in the same verse that it is the Son "Whom [God] appoints enjoyer of the allotment of all." Like the expression "in the last of these days," this, too, should be understood as providing us with a particular time frame revealing when God "makes the eons" through His Son. When we understand when and why Jesus was "appointed enjoyer of the allotment of all," we find that this is yet another indication that the writer had the eons of Christ's reign in view. Verses 3-4 shed some important light on this. There, we read concerning the Son of God,

Who, being the Effulgence of His glory and Emblem of His assumption, besides carrying on all by His powerful declaration, making a cleansing of sins, is seated at the right hand of the Majesty in the heights; becoming so much better than the messengers as He enjoys the allotment of a more excellent name than they.

Christ was appointed by God with (and thus began to enjoy) the "allotment of a more excellent name than they" after His death and resurrection – and not before (see, for example, Hebrews 2:5-9). It was Christ's sacrificial death that made Him (and no one else) worthy of this supreme allotment. It is this "allotment of a more excellent name" that we can reasonably conclude enables Christ to be the One through Whom God "makes the eons." Did any of the messengers – or indeed, any other created celestial being at all – have such great authority as to be the agent ►



The Present Truth Concerning Sign Gifts

A Comprehensive Compilation

11 authors, 18 chapters, spanning nearly 150 years. Authors include A.E. Bishop, Robert C. Brock, E.W. Bullinger, Duane Gallentine, Win Johnson, Richard Jordan, A.E. Knoch, John LaVier, D.L. McCroskey, Clyde L. Pilkington, Jr., and André Sneidar.

136 pp., PB

See order form.

through whom God “*makes the eons?*” No. Not even Christ Himself was given “*all authority in Heaven and on the Earth*” and graced with “*the name that is above every name*” until **AFTER** His death and resurrection (Matthew 28:18; Philippians 2:8-11). The Son of God through Whom God “*makes the eons*” is the same Son of God Who received this preeminent authority by virtue of His having made “*a cleansing of sins*” by His sacrificial death, and who (*because of His obedient death*) is consequently now “*seated at the right hand of the Majesty in the heights.*”

Moreover, let's consider what it actually *means* for God to “*make*” an eon, or for Him to “*make*” multiple eons. To better understand what this involves, let's consider what it is that separates one eon from the next. What, for example, is it that separated the present eon from the last eon, or the last eon from the first eon, or the first eon from what came before it? It must be some event(s) that take(s) place which mark the beginning or end of an eon.

Thus, making an eon involves, at the very least, the bringing about of whatever events needed to take place in order for an eon to begin or end. The present eon, for instance, can be understood as having been made by means of the cataclysmic events that occurred in Noah's day. It was these cataclysmic events which concluded the previous eon and ushered in the present one. The first eon was, apparently, concluded by a similar (and perhaps greater) cataclysmic event (II Peter 3:5-6). However, there is no indication from Scripture that Christ was involved (whether directly or indirectly) in bringing about these particular cataclysmic events.

Not only is there no indication that Christ was in-

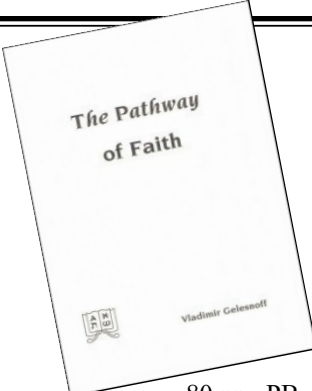
involved in bringing about these past cataclysmic events, it's reasonable to conclude that the sort of authority that one would need to have in order to bring about such cataclysmic, world-ending events was not even given to Christ until after His death and resurrection (when He was made “*Lord of all*” and given “*all authority in Heaven and on Earth*”).

However, we know that, having been given all authority in Heaven and on Earth and made Lord of all, Christ is more than able to be the Agent through Whom God makes the eons during which He will be reigning. We also know for a fact that Christ is the One Who will initiate the cataclysmic events through which the *present* eon is brought to a close, and is the One Whose return to Earth will usher in the *next* eon.

We also know that Christ's being worthy to be the One responsible for initiating the consummation of the present eon (and then to inaugurate the next eon) is inseparably tied to His sacrificial death (see Revelation 5). Evidently, then, the sort of authority that Christ needed to be the One through Whom God makes the *next* eon (and, by implication, the final eon) *is the supreme authority that He received because of His obedient death.*

To believe, therefore, that Christ was the One through Whom God *made* (past tense) the first three eons is to fail to understand and appreciate the fact that the very authority and power which enables Christ to *be* the One through Whom God “*makes the eons*” was given to Him *because of His obedient death on the cross.*

In light of the immediate and larger context, then, I



The Pathway of Faith
— Vladimir Gelesnoff (1877-1921)

Studies from Genesis 12-50. This writing presents the spiritual careers of Abraham, Isaac, Jacob and Joseph. God's dealings with these four patriarchs are rich in lessons of permanent value. With exquisite, artless simplicity they demonstrate the frailty of our frame, accentuate the gentle forbearance, and illustrate the exhaustless grace of our heavenly Father.

80 pp., PB

See order form.

believe it is reasonable to understand the writer as having had in mind the two glorious eons during which the Son of God will be reigning. Some may be inclined to object that “*the eons*” spoken of aren’t specifically referred to as *future* eons, and that the most “natural” way to interpret the expression “the eons” is as a reference to *all* of the eons. However, this sort of objection fails in light of the simple fact that the two future eons are, in other contexts, referred to as both “*the eons of the eons*” (Galatians 1:5; Philippians 4:20; I Timothy 1:17; II Timothy 4:18; Hebrews 13:21; I Peter 4:11; 5:11; Revelation 1:6, 18; 4:9,10; 5:13,14; 7:12; 10:6; 11:15; 14:11; 15:7; 19:3; 20:10; 22:5) as well as simply “*the eons*” (Matthew 6:13; Luke 1:33; Romans 1:25; 9:5; 11:36; 16:27; II Corinthians 11:31; Hebrews 13:8; Jude 25). Thus, I see no compelling reason why the reference to “*the eons*” in Hebrews 1:3 can’t be a reference to the future eons of Christ’s reign.

Concerning the last set of verses referenced above (where we read of “*the eons*”), A.E. Knoch remarks,

That there are eons in the future is clearly shown by Christ’s reign over the house of Jacob for the next two eons (Luke 1:33). It is during these two eons that the results of His suffering and shame and death will reap its rich fruition. They are the eons of blessing in a very notable way – such as could not be the case now and as will hardly be appropriate after the consummation. And this fact it is that blends in blessed harmony with the doxologies which sing of His conquest over sin (Romans 1:25), His relationship to the eonian nation (Romans 9:5), the truth that not only all is out of Him and through Him, but will be for Him in these eons (Romans 11:36), the full realization

of the reconciliation (Romans 16:27), and its ministry by the apostle (II Corinthians 11:31).¹

In light of what Knoch wrote above, one cannot object to the fact that the writer of Hebrews doesn’t explicitly tell us that the eons in view in :2 are future eons, since the plural “*eons*” is used elsewhere in Scripture in reference to eons that we can reasonably conclude are future without the writer explicitly having to inform us of this fact (in the same way, the next eon – *i.e.*, that which will begin when Christ returns to earth – is not always referred to as the eon that is “*to come*,” yet we know from the context that the next eon is in view without having to be explicitly told so).

The immediate context in which the plural “*eons*” is used in these verses informs us that they’re to be understood as the eons that are to come, during which Christ will be reigning until the consummation. I believe that the same can be said for Hebrews 1:2. The eons which we’re told that God “*makes*” through His Son are, I submit, the eons during which the Son will be reigning.

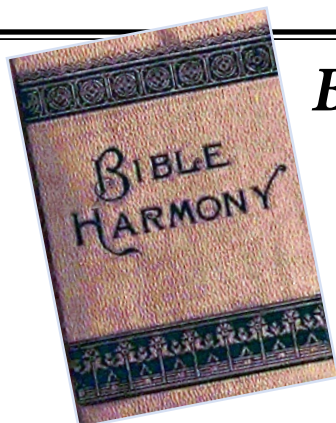
(to be continued)

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

TOPICS:

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

1. *All in All*, page 175.



Bible Harmony

by — Arthur P. Adams (1847-1920)

This work shows that from Genesis to the Revelation it is a perfectly harmonious history of the progressive creation of man. It is Adams’ premiere work and most lasting legacy. Based largely on his periodical *The Spirit of the Word*, it also serves as the basis of some of his smaller works.

334 pp., PB

See order form.

The Three Stages of Paul's Ministry

Justification – Reconciliation – Celestials

by — Vladimir Gelesnoff (1877-1921)

Paul's ministry passed, as it were, in three stages, each based on a special revelation – each successive revelation coinciding with a new turn of Israel's apostasy.¹

(1) The rejection of the Spirit in the land brought forth the gospel of God – or Justification.²

1. [Editor:] The three progressive stages of Israel's apostasy in the book of Acts: 13:46; 18:6; 28:26-28.

2. [Editor:] Justification is not mere forgiveness, it to be constituted or made righteous. "Forgiveness" is at the core of religious teaching and activity; and at the root of forgiveness is *guilt*. The followers of religion seek to obtain forgiveness through some means – concerted effort, confessions, prayers, penance, resolutions, etc. What Paul taught went well beyond that. The revelation given to him involved "justification" which, instead of being rooted in guilt, is rooted in "righteousness."

For further study about this grand theme of justification see:

- The Ultimate Freedom from Sin: Justification! by Clyde L. Pilkington, Jr., [Bible Student's Notebook #296](#);
- Video: [Are You Forgiven or Justified?](#) by Clyde L. Pilkington, Jr.

(2) The hostility of the Dispersion disclosed the mystery of the gospel, or the secret news – the Reconciliation.³

(40 minutes).

3. [Editor:] Reconciliation – the restoration to divine favor – is purely a divine work. It does not take place by *any* effort whatsoever on man's part. The Father "Himself" did the work through His Son, the Lord Jesus Christ. This is an amazing revelation of truth committed to Paul, a revolutionary doctrine in contrast to record-keeping orthodoxy.

The enmity, division and estrangement of man toward God have been removed by the Father Himself. The far-reaching, triumphant-work of Jesus Christ was not limited to those who currently believe. He was not partial in His work and accomplishments. He was all-inclusive. Christ did His wonderful work for the whole world. Therefore, this reconciliation is not man's work in any sense. Man is not restoring himself to God; man is not coming to God, but God is coming to man, in Christ: "that God was in Christ, reconciling the world unto Himself" (II Corinthians 5:18).

For more on reconciliation see,

- [World Reconciliation](#), Clyde L. Pilkington, Jr., *Bible Student's Notebook #168*;
- *Estrangement Through Adam; Reconciliation in Christ*, R.B.



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<http://choicecleanings.wordpress.com>

(3) The last thing revealed is a Secret Economy⁴ of transcendent favor, where physical distinctions have no place.

Key by key, his splendid melody leaped up into a vast favor, rising, it seemed, with sweep on sweep of soaring, beating wings. Every note carries us higher into the ether of the purest celestial inspiration. Unclouded, uncomplicated, grand with a simplicity known only to things Divine, the spiritual tendency pulsed suddenly, sharply, supremely upwards unto Him.

As Israel declines, those Israelites and Gentiles who attended Paul's ministry were lifted higher and higher. They *began* in the grace of justification; they *proceeded* in the peace of reconciliation; they *attained* a culmination, acme and climax in the zenith glory of heavenly realms.

Macnab, [Bible Student's Notebook #355](#);

– *What Is Ultimate Reconciliation?*, A.E. Saxby, [Bible Student's Notebook #198](#).

4. [Editor:] For more information about "the Mystery" and its "Secret Administration," see:

– What Is the Mystery? A.E. Knoch, [Bible Student's Notebook #516](#);

– The Present Secret Administration, A.E. Knoch, [Bible Student's Notebook #575](#);

– A New Administration at the Close of Acts, Adlai Loudy: Part 1, [Bible Student's Notebook #562](#); Part 2, [Bible Student's Notebook #563](#);

– The Pentecost, Readjustment & Secret Administrations, Adlai Loudy, [Bible Student's Notebook #497](#);

– Acts 28: The Dispensational Boundary, Charles H. Welch, [Bible Student's Notebook #550](#);

– The Ranking Revelation of the Prison Epistles, A.E. Knoch, [Bible Student's Notebook #524](#).

Justification goes back to Abraham in uncircumcision.⁵

Reconciliation reverts [back] to Adam.⁶

The Secret Economy reaches [back] even beyond sin's entrance.⁷

One after another the grim shadows of past ages are passed and left behind, and still their flight continues, onward and upward, to the source and cause of all – God Himself – and there undisturbed by physical distinctions, unafraid by a law inflexible, justified, reconciled, seated with Christ, complete in Him, we are left in the presence of our Father in the unalloyed enjoyment of His love.

—Unsearchable Riches Volume 1

This is a portion of an article reprinted in *Bible Student's Notebook* #509:

Onward and Upward: The Stages of Paul's Ministry – Paul's Priestly Ministry Transitioning Toward His Celestial

TOPICS:

Major: Acts, Book of; Paul

Minor: Blindness; Celestials; Israel; Justification; Reconciliation

5. [Editor:] Acts 13:39; Galatians 2:16, 3:6-14; Romans 4:11-13.

6. [Editor:] I Corinthians 15:22, 45; II Corinthians 5:19-21.

7. [Editor:] *i.e.*, "before the disruption of the world" – Ephesians 1:4.



490 pp., PB

See order form.

"Great insights." – **Canada**
 "Mind boggling truths." – **PA**
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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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I've been studying intensely (versus just reading) the book [God's Celestial Purpose](#)¹ by John H. Essex that I purchased from your website. What a great book and teaching from this individual! I'm studying it slowly because it is information I have been wanting for years. Thank you folks for providing this resource of forgotten books to us that clearly speak to us of God's truth. I also recently listened to Clyde's video titled [Who's on First?](#) It is a very good lecture for us. Keep doing this please. Thank you. – **FL**

Got your book [God 101](#)² this afternoon, read it and ended up giving it away this evening. Can I order 20 more? – **TX**

[World Affairs and National Politics](#)² is arguably one of your finest works. – **TN**

1. See order form under "John Essex."
2. See order form under "Clyde Pilkington."

Throughout the years you have added SO much to my walk and some of your notes have come just at the right moment during dark times to keep my path lit. – **Facebook**

I have been following and learning from you for a few years now, and I have grown so much in my understanding and knowledge of the all-encompassing love of our Father because of your teachings. Keep up the great work, because your labors are feeding the hungry, and I am definitely one who is feasting and growing because of it. – **FL**

Every day a little more light, a little more knowledge and, hopefully, a little more humility. I thank God and thank you that God used you to show me the reconciliation of all. – **PA**

Once God reveals the truth, then the teaching that Adam is greater than Jesus and Satan is greater than God becomes blasphemous. Jesus warned of the traditions of man and doctrines of demons. It is as if many cannot read and study the Word for themselves, but only believe what is taught from the pulpit. So sad. Thank God for your faithful ministry to print books and teach truth. I appreciate you so much. – **TX**

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