



Bible Student's Notebook™

The Herald of His Grace

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

Volume 29
Issue 719

Was Jesus Christ Alive Before His Life on Earth Began?

Miscellaneous Considerations & Conclusion

by — Aaron Welch

THE PRE-EXISTENCE OF CHRIST, THE TRINITY AND MODALISM



Why does it really matter whether Christ pre-existed his conception? Why does it matter whether Scripture affirms or denies the view I have presented concerning Christ? Why should this subject be considered something that is worth looking into?

Insofar as I believe that *all* scriptural truth is intrinsically valuable (especially that which concerns the Lord Jesus Christ), I think that whatever Scripture has to say concerning this subject is important and worth looking into. But there are other reasons as well.

For example, the question of whether or not Christ's existence began on Earth has weighty implications with regard to the doctrine of the Trinity (which, of course, is a fundamental Christian doctrine affirmed by the Roman Catholic Church, the Eastern Orthodox Church and most Protestant denominations). The pre-existence of Christ could even be considered one of the main "pillars" on which the doctrine of the trinity is supported. Were this pillar to be removed, the doctrine of the trinity would collapse completely.

The doctrine of the pre-existence of Christ is also essential to the so-called "Modalist" (or "Oneness") view of Christ. Although not as common as the Trinitarian view, this position is affirmed by more than 24 million

Christians today (including but not limited to the most well-known Modalists, those in the "Oneness Pentecostal" movement).

In contrast with Trinitarians (who view Christ as ontologically *equal to*, yet personally *distinct from*, the Father and the Holy Spirit), those who hold to a Modalist/Oneness position see Christ as personally and ontologically *identical with* the Father and Holy Spirit (understanding each "person" as a different "mode," "aspect" or "manifestation" of one individual divine being).

Despite this and other differences, these positions have one essential belief in common: the view that Jesus Christ, the Son of God, is (or at least is the manifestation of) an uncreated and eternal being who pre-existed the beginning of his life on Earth. Given the importance that Christ's pre-existence has to both of these Christianity doctrinal systems, it follows that, if this doctrine is unsupported by Scripture, then both Trinitarianism and Modalism would be completely undermined. This alone should be ►

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sufficient justification for one to consider carefully whether the doctrine of the pre-existence of Christ is, in fact, supported by Scripture.

THE FAITH OF CHRIST

Another more important consideration is, I believe, the implication that the view I've defended has concerning the "faith of Christ" (Galatians 2:16; Philipians 3:9). Proponents of preexistence believe that their view honors and elevates Christ more than the view which denies that Christ has ever been anything other than a human being.

When we contrast the doctrine of Christ's pre-existence in Heaven with the view which affirms that Christ's existence began as a human on a sin-and-death ravaged earth during this "present wicked eon" (Galatians 1:4), it seems to me that the latter view elevates Christ's faith far more than does the former.

According to the view which I believe to be most scriptural, Christ had no memory – and *couldn't* have had any memory – of having once existed in Heaven in the presence of God as a glorious, spiritual being. The only life that I believe Christ knew while on Earth was the life into which He was born and in which He grew. The memory of previously existing as a glorious spiritual being dwelling in the presence

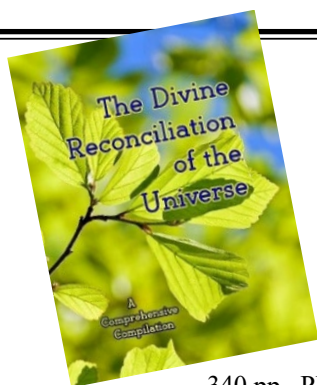
of God among other celestial beings was just as foreign to Him as it is to us.

Before He committed His spirit to God and breathed His last on the cross, Christ had no experiential knowledge whatsoever of what it was like to be anything other than a human being – a being who had seen other mortals die and (with only a few miraculous exceptions) remain dead.

Even more than this, it doesn't seem like Christ had any more knowledge of what would happen to Him after He died than is provided in the Scriptures. It was in *these* somber and sobering circumstances that Christ – in full obedience to His God and Father – took that last step of faith into the darkness and into the "shadow of death." If all of this is true, then I'm inclined to believe that Christ's faith in God was actually *greater* than it would've been had He originally existed in Heaven in the very presence of God for billions of years before being "incarnated" as a human on Earth.

THE "FORCED SACRIFICE" OF CHRIST?

Some argue that, if Christ's existence began when He was supernaturally conceived on Earth, His sacrificial death on the cross cannot be understood as having been willing and voluntary. However, this view



340 pp., PB

The Divine Reconciliation of the Universe: A Comprehensive Compilation

This work does not contend for a mere doctrine; its authors are championing the revealed character of God. The gloomy cloud of theology has obscured Him from us for far too long. Tradition's chilling mists have cooled our enjoyment of His power, wisdom and grace. Religions have libeled His name, repelling the instinctive responses of our heart. Christianity has left us unable to defend His honor in the presence of His enemies. Now all of this is gone and we are able to vindicate Him in

all His ways before all His creatures! – *Adapted from the Preface*

This ultimate collection of 110 works by 46 authors spans nearly 200 years. It is an extensive compilation that is essential for every library. Authors include: Arthur P. Adams, Thomas Allin, Alan Burns, E.H. Clayton, Bob Evely, Phillip Garrison, Vladimir Gelesnoff, J.W. Hanson, Joseph E. Kirk, A.E. Knoch, Arthur C. Lamb, Aaron Locker, Adlai Loudy, Andrew Maclarty, R.B. Macnab, Erasmus Manford, H.W. Martin, Robert McLaurine, Robert McMahon, William Mealand, André Piet, Clyde L. Pilkington, Jr., Frank Neil Pohorlak, George W. Quinby, William C. Rebmann, F.H. Robison, A.E. Saxby, Hannah Whitall Smith, André Sneider, James Strahan, E.F. Stroeter, Thomas Talbott, Ray Van Dyke, and Peter Woodhouse.
See order form.

does not diminish the truth of Christ's voluntary obedience to His Father.

In John 10, Christ declared,

Therefore the Father is loving Me, seeing that I am laying down My soul that I may be getting it again. No one is taking it away from Me, but I am laying it down of Myself. I have the right to lay it down, and I have the right to get it again. This precept I got from My Father (:17-18)

Everything that occurred to Christ during this time (as well as prior to it) involved His voluntary obedience to God's will. This included the time from His betrayal and arrest in Gethsemane to the moment He committed His spirit to God and breathed His last on the cross. Everything that Christ allowed to happen to Him during this dark time fulfilled prophecy and was done in humble obedience to God. **Christ had to die in the exact way and in the exact circumstances He did in order to remain obedient to God, as well as to fulfill all that was written concerning Him.**

Christ's tearful and heartfelt yielding to God's will while praying in Gethsemane as something other than a voluntary act of obedience, apart from which the prophecies concerning Him would not have been fulfilled:

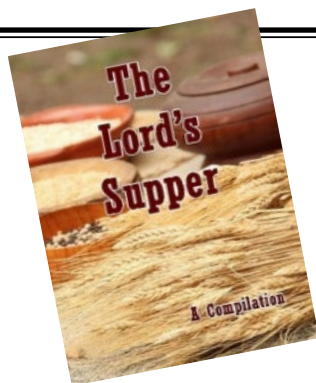
Then Jesus is coming with them into the freehold termed Gethsemane, and He is saying to His disciples, "Be seated, till I come away and should be praying there." And taking along Peter and the two sons of Zebedee, He begins to be sorrowful and depressed. Then He is saying to them, "Sorrow-stricken is My soul to death.

Remain here and watch with Me ..." And coming forward a little, He falls on His face, praying and saying, "My Father, if it is possible, let this cup pass by from Me. However, not as I will, but as Thou!" Again, coming away a second time, He prays, saying, "My Father, if this can not pass by from Me if I should not drink it, let Thy will be done!" And, coming again, He found them drowsing, for their eyes were heavy. And, leaving them, again coming away, He prays a third time, saying the same word (Matthew 26:36-44).

In Luke's account Christ explicitly acknowledged that what He was about to do would fulfill prophecy (Luke 22:37), which means that Christ was very much aware of the fact that His (voluntary) actions were completely necessary for the fulfilling of prophecy (and apart from which prophecy wouldn't have been fulfilled). We're also told in this same account that, while praying to God to let the "cup" pass by from him, our Lord came "to be in a struggle," and that "His sweat became as if clots of blood descending on the earth" (:44).

What could this struggle have involved if not the decision to exercise His God-given right to "lay down His soul," and the decision to be "obedient unto death, even the death of the cross" (Philippians 2:8) rather than avoiding it?

Christ's obedience was *always* voluntary, and the acts of obedience that resulted in Christ's arrest and subsequent crucifixion were no different. Christ even acknowledged that, had He chosen to, He could've exercised His authority to avoid being arrested (and thereby avoid the "death of the cross"): Then Jesus is saying to Him,



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 pp., PB

See order form.

Turn away your sword into its place, for all those taking the sword, by the sword shall perish. Or are you supposing that I am not able to entreat My Father, and at present He will station by My side more than twelve legions of messengers? How, then, may the Scriptures be fulfilled, seeing that thus it must occur? (Matthew 26:52-54).

THE TRUE BASIS OF CHRIST'S EXALTATION AND WORTHINESS

In Hebrews 1:4 we're told that Christ became,

... so much better than the messengers as He enjoys **the allotment of a more excellent name than they.**

The "allotment of a more excellent name" refers to a superior and pre-eminent position and rank, but when did this take place? When did Christ begin enjoying "the allotment of a more excellent name than they?" Was it *before* Christ's death and resurrection, or *after*?

Answer: The writer of Hebrews apparently believed that it was *after* Christ's death and resurrection that He received this elevated, pre-eminent position (see Hebrews 2:5-9).

In perfect harmony with this fact, we find in Philippians 2:8-11 that it was only *after* Christ became "obedient unto death, even the death of the cross" that God,

... highly [exalted] Him, and [graced 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.

Did any of the messengers – or indeed, *any other created celestial being at all* – have such great authority as to be the agent through whom "all came into being" in the beginning? No. Christ Himself wasn't even given "all authority in Heaven and on the Earth" until *after* His death and resurrection (Matthew 28:18).

Christ received this pre-eminent authority and complete superiority over all creation by virtue of having made "a cleansing of sins" (Hebrews 1:3) 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."

There are several ways in which this argument could be more formally and succinctly expressed:

1. In order for any created being to have been the one through whom all came into being in the beginning, he would need to have had the same supreme authority and pre-eminent position/rank as that referred to in Matthew 28:18 and Philippians 2:8-11.
2. Christ didn't receive the supreme authority and pre-eminent position/rank referred to in Matthew 28:18 and Philippians 2:8-11 until *after* His death and resurrection.
3. Christ couldn't have been the one through whom God brought all into being in the beginning.

In Revelation 5, we read that God gave His Son a sealed scroll that "no one in Heaven, nor yet on Earth, nor yet underneath the earth" was worthy or able to open, or even "to look at." In contrast with every other

The Place
of the
Ecclesia
in
GOD'S PURPOSE



The Place of the Ecclesia in God's Purpose

by — John H. Essex (1907-1991)

The ecclesia has been assigned a very important role in the purpose of God. Clearly it should be profitable for us to examine in detail what this role is. This is the aim of these studies.

72 pp., PB

See order form.

created being in the universe, Christ alone is said to be worthy to open the scroll and look at it. By virtue of *what*, exactly, is Christ so much worthier than every other creature in Heaven and on Earth and under the earth such that He – and no other created being – is able to open the scroll and look at it? Is it because (as those who affirm the doctrine of Christ's pre-existence believe) Christ was the first creature created by God and the one through whom God created everything else? Is it because Christ, while existing as a pre-human celestial being, agreed to become "incarnated" as a human? Not according to what we read in this particular passage (however, it's worth noting that, in Revelation 4:11, we read that God is "worthy ... to get glory and honor and power" by virtue of the fact that it is by His will that all things "were, and are created").

Again, I ask: By virtue of *what*, exactly, is Christ so much worthier than every other creature in Heaven and on Earth and under the earth that He – and no other created being – is said to be able to open the scroll and look at it? I submit that we can answer this question in a completely satisfactory way without having to bring (or rather, force) the doctrine of Christ's "pre-existence" into the equation at all. In fact, I believe that to attempt to account for Christ's supreme worthiness – even in part – by appealing to the doctrine of Christ's pre-existence is only a distraction from the **true basis** of Christ's exalted status and worthiness in relation to the rest of creation.

The fact that Christ – a sinless human being who was supernaturally generated by God – died on behalf of all in perfect obedience to God is the true basis of the worthiness that enables Him to be the one who opens the scroll:

And one of the elders is saying to me, "Do not lament! Lo! He conquers! The Lion out of the tribe of Judah, the Root of David, is to open the scroll and to loose its seven seals!" And I perceived, in the center of the throne and of the four animals, and in the center of the elders, a Lambkin standing, as though slain ... And when It took the scroll, the four animals and the twenty-four elders fall before the Lambkin, each having a lyre, and golden bowls brimming with incenses, which are the prayers of the saints. And they are singing a new song, saying, "Worthy art Thou to be taking the scroll and to open its seals, For Thou wast slain and dost buy us for God by Thy blood" (Revelation 5:5-9).

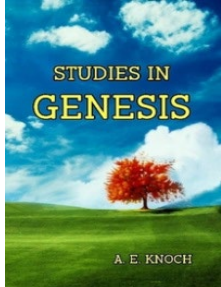
It is Christ's voluntary, sacrificial death on the cross that fully accounts for His supreme worthiness in relation to the rest of creation that we read about in the above passage. Insofar as this is the case, the doctrine of Christ's "pre-existence" simply becomes a distraction from the truth of the all-sufficiency of Christ's act of obedience in laying down His life for our sins. To argue (as some who hold to the pre-existence of Christ have argued) that, after His death and resurrection, Christ was simply restored to the same (or nearly the same) elevated, pre-eminent position that he is thought to have had before he was "incarnated" is, I believe, to lose sight of and fail to appreciate the full magnitude and significance of Christ's death, and what Christ accomplished through it.

CONCLUSION

If majority acceptance and tradition are to be understood as determining which doctrines we should assume to be correct when we approach Scripture (at least, unless we're given compelling reasons to believe otherwise), then the doctrine of the pre-existence of Christ is, without a doubt, the "undisputed champion" in comparison to the position I've been defending. For it cannot be denied that, throughout "church history," the majority of those identifying as "Christians" or "believers" have affirmed the doctrine that Christ pre-existed His conception.

Relatively few students of Scripture have, throughout history, believed that Christ has been human since

(see **PREEXISTENT**, page 6176)



Studies in Genesis
by — A.E. Knoch
(1874-1965)

A dispensational consideration of the first book of the Hebrew Scriptures.
See order form.

668 pp., BK



Editor's Desk

“Out of an Installment Are We Knowing”

The advancement of truth – both in revelation and realization – comes in installments. Paul wrote early in his ministry,

For out of an installment are we knowing ... Now whenever maturity may be coming, that which is out of an installment shall be discarded ... For at present we are observing by means of a mirror, in an enigma, yet then, face to face. At present I know out of an installment, yet then I shall recognize according as I am recognized also (I Corinthians 13:9-10, 12, CV).

This principle was not only true of the revelation committed to Paul, but also concerning Israel's prophetic program, for Isaiah wrote,

For instruction is added to instruction, instruction to instruction, expectation to expectation, expectation to expectation, a bit there, a bit there (Isaiah 29:10, CV)

Donald G. Hayter (1911-1988) wrote in the *Unsearchable Riches* (Volume 65) regarding this progression,

We must remember that all truth has been revealed in installments and especially that for the present through Paul.¹

I am thrilled about the materials that we have planned for future issues of the *BSN*. All that we carry in the *BSN* are building blocks toward further advancements in the truth. Not that the *revelation* found in the Scriptures themselves can be “advanced,” for they have already been completed by Paul (Colossians

1. Hayter, of England, was an associate of John H. Essex and A.E. Knoch. See his book, *Thoughts by the Way* (see order form under Various Authors).

1:25). Rather, it is our realization of that truth that needs to advance forward: from elementary to perfection, from rudimentary to complete.

Such advancement takes an enormous amount of time. We have a tendency to want all the answers right away. First, we must know that we will never have all the answers. Second, the answers that we do get will come slow and painstakingly. This unhurried and steady progression in study and understanding is important, so that we have the time for properly considering “objections” to any new perspectives. This gives us time to meditate upon them during the normal course of reading and studying. This also gives us the time to *unlearn* the many things that we think we know that aren't even in the Scriptures.

Yours for the transcendent riches of His grace,

Clyde L. Pilkington, Jr.

Pilkington Abbey
Paint, PA

An Absolute Secret

A.E. Knoch (1874-1965)

Unless we realize the fact that the burden of Ephesians was an **absolute secret**, this precious quality will not endear it to us, and we will fail to appreciate its message and the underlying love which it reveals. Its greatest charm will be lost to us if we find it foreshadowed in Genesis, or foretold in the Hebrew prophets, or revealed in the “gospels,” or the Acts of the Apostles, **or if we even confuse it with Paul's previous revelations in his earlier epistles**. It was hidden from the eons in God (Ephesians 3:9) and **was made known only by Paul, during his Roman imprisonment** (Ephesians 3:8).

— *Unsearchable Riches*, Volume 18

(edited)

Planning Ahead

For which of you, intending to build a tower, sits not down first, and counts the cost, whether he has sufficient to finish it? (Luke 14:28).

How foolish it would be to build a house and run out of resources so you could not finish it.

Man recognizes the importance of this, but why is it that people charge God with going foolishly? Did He not plan ahead when He created this universe? Did He create it and then discover that He wanted all men to be saved, but couldn't accomplish it and that the majority of His creation is going to end in an endless hell? Oh no! May we not rob God of His glory and realize that He is far wiser than men, and can accomplish what He planned.

— *Faith Fellowship*, Vol. 57, No. 2

TOPICS:

Major: Bible, Faith, Truth

Minor: Conscience, Error

Luther's Recantation

by — Martin Luther (1483-1546)

Martin Luther on trial before the *Diet of Worms*:

Inquisitor:

Doest thou admit that these books are written by thee?

Wilt thou retract these books and their contents, or doest thou persist in the things thou hast advanced?

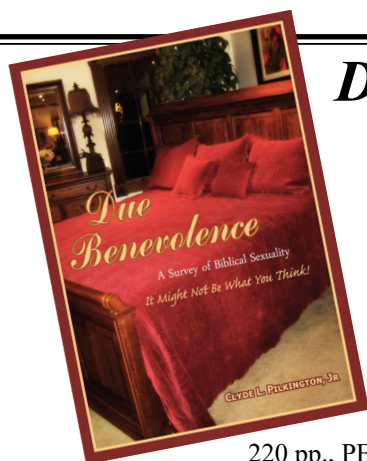
Luther:

Unless I can be convicted of error by the Holy Scripture, I neither can nor dare retract anything, for my conscience is held captive by God's Word. Here I stand, I can do not otherwise; so God help me. Amen. **BSN**

TOPICS:

Major: Bible, Faith, Truth

Minor: Conscience, Error



220 pp., PB

See order form.

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by — Clyde L. Pilkington, Jr.

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"A Revelation on every page!" — Martin Zender

"An incredible book." — WA

"Truly liberating." — PA

PRE-EXISTENT (continued from page 6173)

the beginning of His existence and that His existence began when He was supernaturally generated within the womb of His mother.

Christian tradition and mainstream belief notwithstanding, I believe the position I've defended is both reasonable and consistent with Scripture, and I have tried to demonstrate why I believe this is so. After having examined all of the primary proof-texts thought by proponents of the pre-existence view to provide the sort of compelling evidence needed to overturn what I consider to be a completely reasonable and natural position to take, I've found each and every one of the "proof-texts" to be completely consistent with the view that Christ is, and always has been, a human being whose life originally began at conception.

I realize that many will not find my arguments or interpretation of certain passages compelling. It must be acknowledged that, despite my attempt to demonstrate that every "proof-text" for the pre-existence view is, in fact, consistent with my own view, I could be wrong about how I think one or more of these passages should be understood. However, it should be noted that, even if my own understanding of a

certain verse or passage is mistaken, it *doesn't* mean the verse or passage necessarily supports the pre-existence view rather than my own overall position. To say otherwise would be like saying that a certain doctrine (such as the doctrine of eternal conscious torment, or of the Trinity) must be true just because an opponent of this doctrine has misunderstood one of the passages that proponents of the doctrine see as supporting it.

Irrespective of whether one finds the position I've defended compelling, I think most students of Scripture would agree that the question of whether Christ pre-existed His conception and life as a human is no trivial matter. No matter how one believes the question should be answered, significant implications follow from either position. Insofar as this is the case, it behooves us to carefully consider what Scripture reveals – or doesn't reveal – concerning this subject.

BSN

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