



Bible Student's Notebook™

The Herald of His Grace

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

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Issue 818

When God Became the Father of His Son

With 10 Common Objections Considered

by — Aaron Welch

I believe that Scripture is perfectly clear that the One whom Paul referred to as “the Son of [God’s] love” in Colossians 1:13¹ came into existence when God became His Father.



So when, according to Scripture, did God actually *become* the Father of Jesus? When does *Scripture* reveal that Jesus, the Son of God, was actually *begotten by God*?

Answer: The first two chapters of Matthew and Luke contain the most detailed and comprehensive accounts of Christ’s origin found in Scripture. In Matthew 1:18-21 and Luke 1:31-35 we read that Jesus was generated by God’s spirit when Jesus’s mother, Miriam, became pregnant with Him.

The word translated “generated” in these verses (*gennaō*) is the same word translated “begotten” elsewhere, and refers to the event by which a father brings his child into existence, and thereby becomes the father of that child. In fact, “to bring into existence” is precisely what the English word “generate” means, while the word “beget” can be defined as, “to cause to exist,” “to produce as an effect,” “to generate,” “to procreate,” or “to father.”

When a father begets his child, he becomes the father of his child. This being the case, it follows that the generating (or begetting) of God’s Son referred to in Matthew 1:20 and Luke 1:35 was the event by which God became the Father of His Son. To believe that God *didn’t*, in fact, become the Father of His Son at

this time – or that Jesus isn’t the Son of God by virtue of this historical event – simply is to disregard the very idea that the word *gennaō* expresses in these passages.

God was not Jesus’s Father – and Jesus was not God’s Son – **UNTIL** the supernatural event referred to in these verses occurred. Jesus, the Son of the living God, came to be when He was begotten by His God and Father – and not before. God did not put a “pre-human Jesus Christ” into Mary. Rather, God *generated* His Son within the womb of Jesus’s mother and thereby became the Father of His Son.

So, with these preliminary remarks out of the way, here are some considerations of objections to this truth.

OBJECTION #1

CHRIST DESCENDED “OUT OF HEAVEN”

It is objected that, in John 3 and 6, Jesus “descended out of heaven,” and ascended back to where He was formerly.

However, as I argued in greater depth elsewhere ([BSN #715](#)), if Jesus’s claim to have “descended out of Heaven” is to be understood *literally*, it would mean that the Son of God descended out of Heaven as a mortal, flesh-and-blood, human being. For in John 5:51, 58, Christ clearly identified His FLESH as the “Bread” which “descends out of Heaven,” and which He would “be giving for the sake of the life of the world.”

1. [Editor:] Unless otherwise noted, all Scripture references are from the Concordant Literal Translation.

Christ’s statements in this chapter provide no support whatsoever for the position that Christ had a “pre-human existence.” As is the case throughout John 6 (such as when Jesus spoke of His flesh being eaten and His blood being drunk), Jesus was using figurative imagery here. Specifically, Jesus’s “*descent from heaven*” imagery is the same sort of figurative language that is found elsewhere (e.g. James 1:16; 3:15), and emphasizes His supernatural origin as the Son of God.

OBJECTION #2

CHRIST ASCENDED “WHERE HE WAS FORMERLY”

When Jesus referred to the Son of Mankind as “*ascending where He was formerly*” (John 6:62), He had in view Daniel 7:13-14. In the prophetic vision described in these verses, the “*Son of Mankind*” was seen by Daniel as ascending to Heaven and being presented before God in the heavenly throne room. The word “*formerly*” in John 6:62 refers to the time when Daniel received his vision of the Son of Mankind ascending to Heaven and being presented to God. And

when Christ Jesus – the One Whom Daniel saw in his vision – ascended to God forty days after His resurrection, He fulfilled the prophecy found in Daniel 7:13-14. Jesus was, therefore, speaking enigmatically about fulfilling this particular prophecy (a prophecy which, significantly, is *also* the origin of the title “*Son of Mankind*” which Jesus so often applied to Himself during His earthly ministry).

OBJECTION #3

CHRIST DESCENDED “INTO THE LOWER PARTS OF THE EARTH”

Appeal is made to Ephesians 4:9, where Paul wrote that Christ “*descended also into the lower parts of the Earth.*”

However, we know that in Psalm 63:9 (cf. 86:13) the expression “*the lower parts of the Earth*” refers to Sheol/Hades (i.e., the domain of the dead). In other words, Christ’s descent into “*the lower parts of the Earth*” is a figurative reference to His death.

Compare these words with Christ’s own prediction

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This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God’s abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the “*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 (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection and ascended seat-

ed position among the celestials (Romans 6; Ephesians 2:6);
– adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God’s storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any “church,” “denomination,” “movement,” “organization,” “mission,” “creed,” “meeting,” “school,” “conference” or “fellowship.”

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PO Box 265, Windber, PA 15963

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

bsn@studyshef.com

Clyde L. Pilkington, Jr. – Editor
André Sneider – Managing Editor
Keith Martin – Associate Editor
Mark Peters – Freelance Editor

Managers and Assistants

Clyde L. Pilkington, III, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Cindy Pilkington, Nadine Sneider

For definitions of abbreviations/acronyms, see index after the order form.

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in Matthew 12:40 (where, referring to His death, He said that He would “*be in the heart of the earth three days and three nights*”).

This understanding of Ephesians 4:9 finds further confirmation from Romans 10:7, where Paul wrote,

Who will be descending into the submerged chaos [or “the abyss”]? – that is, to be leading Christ up from among the dead.

I realize that both of these verses are somewhat enigmatic and may raise additional questions (especially Paul’s reference to the “*submerged chaos*” in Romans 10:7), but the fact remains that, however we understand Jesus’s words in Matthew 12:40 and Paul’s words in Romans 10:7, we can understand Ephesians 4:9 similarly. As with these verses, Paul was most likely referring to Christ’s death here, and no appeal to a doctrine of “pre-human existence” involving Christ need be made in order to understand it.

OBJECTION #4

CHRIST IS “THE LORD OUT OF HEAVEN”

An objection based on Christ being “*the Lord out of Heaven*” (I Corinthians 15:47) fails to take into account the fact that Paul was referring to Christ’s post-resurrection, glorified body. That is, when Paul referred to Jesus as “*the Lord out of heaven*,” he clearly had in mind a heaven-dwelling HUMAN with a spiritual (and not a soilish and soulish) body. Jesus received His glorified, spiritual body when He was resurrected by God.

Moreover, Paul also referred to our future, glorified body as “*our habitation which is out of heaven*” (II Corinthians 5:2). As in I Corinthians 15:47, the Greek word translated “*out of*” (*ek*) in this verse expresses the idea that, after we’ve come to wear Christ’s celestial image, the heavenly realm will be the place to which our glorified body (and thus we ourselves) will **inherently belong**. Similarly, in I Corinthians 12:15-16 the word *ek* expresses the idea of a bodily member being “*of*” (*i.e.*, belonging to) the body. In Galatians 2:15 it expresses the idea of sinners being “*of*” the nations. In Philippians 4:22 it expresses the idea of certain saints being “*of*” Caesar’s house.

OBJECTION #5

THROUGH CHRIST GOD “MAKES THE EONS”

An appeal is made to Hebrews 1:2, where we’re told that it’s through Christ that God “*makes the eons*.” However, as presented in greater depth elsewhere (BSN #717), “*the eons*” in view here are “*the eons of the eons*” (*i.e.*, the two future eons). In other words, the author was *not* referring to *past* eons.

A further appeal may be made to Ephesians 3:11, but this verse actually confirms the view that the eons of Hebrews 1:2 are “*the eons of the eons*” (and not *past* eons). The eons that Paul had in view in this verse are the eons that God makes in Christ. Which eons does God make in Christ? Should we simply *assume* that Paul had in mind both *past and future* eons here? No.

In fact, Paul used the expression “*the eons*” just two verses earlier (Ephesians 3:9), and there it’s clear that Paul wasn’t referring to ALL of the eons. Instead, he was referring exclusively to PAST eons (when the “*secret*” in view had been “*concealed*”), and not to FUTURE eons. This verse alone should caution us against assuming that the expression “*the eons*” means *all* of the eons.

The fact is that we have to let the immediate context inform our understanding of *which* eons are in view when the expression “*the eons*” is used. I submit that, just as Paul was referring exclusively to *past* eons in :9, the immediate context indicates that he was referring exclusively to *future* eons in :11.

In Ephesians 3:9-10, the subject is “*the multifarious wisdom of God*” being “*made known to the sovereignties and authorities among the celestials, through the ecclesia*.” It is *this* which Paul said is “*in accord with the purpose of the eons*” (:11). Which eons?

Answer: the same eons during which God is going to be “*displaying the transcendent riches of His grace in His kindness to us in Christ Jesus*” (2:7) – *i.e.*, the “*oncoming eons*” (which are referred to as “*the eons of the eons*” or simply “*the eons*” elsewhere). It is THESE eons that God makes in Christ Jesus, and during which the multifarious wisdom of God will be made known to the sovereignties and authorities among the celestials, through the ecclesia.

OBJECTION #6

CHRIST EXISTED “BEFORE ABRAHAM”

An appeal is made to Christ's claim in John 8:58, “*Verily, verily, I am saying to you, ‘Ere Abraham came into being, I am,’*” that Christ was claiming to have existed before Abraham, but that's simply not the case. As demonstrated in my article on this verse ([BSN #715](#)), the immediate context in which Christ declared what He did in John 8:58 involves His prophetic identity as the promised “Seed” concerning Whom God spoke to Abraham.

Christ was simply revealing (albeit implicitly and enigmatically, as is common in his interaction with the unbelieving Jews) that He is the “Seed” of Whom God had spoken in Genesis 3:15. This divine promise of a future “Seed” was, of course, made long before Abraham “*came into being,*” and before Abraham “*became acquainted with*” Christ's “*day*” (which is something that occurred when Abraham believed God's promise to him concerning his future “Seed,” in Whom all of the nations will be blessed).

Christ was implicitly affirming that He was the promised Messiah – and thus superior to Abraham – rather than claiming to have been alive before Abraham. Thus, this verse is no more supportive of the doctrine of the “preexistence” of Christ than it is of the doctrine of the “deity” of Christ.

The Greek words *egō eimi* translated “I am” in John 8:58 do not identify Jesus as Yahweh, neither do these words mean “I existed” (Christ used the *present* tense for *eimi* rather than the *past* tense). As noted in the aforementioned article, the expression that Christ used here (*egō eimi*) was simply a common way of designating one's self. We find the very same Greek expression used in the next chapter by the man whom Jesus healed of blindness. In John 9:9, we read that this man kept telling the people, “*I am he*” (*egō eimi*), in response to his being questioned.²

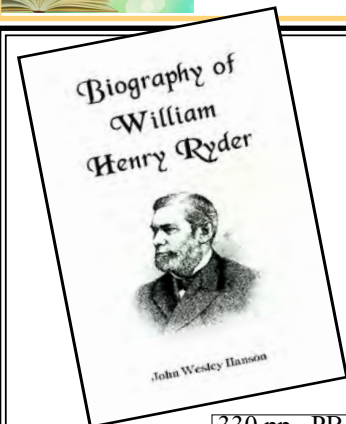
Christ used the expression earlier in John 8:25, where He declared to the unbelieving Jews, “*For if ever you should not be believing Me that I am [egō eimi], you shall be dying in your sins.*” In response to this statement the unbelieving Jews asked, “*Who are you?*” So who was Christ claiming to be in John 8:58? As is evident from John 8:24-25, the exact meaning of what is being communicated through the words *egō eimi* is not necessarily inherent in (or made explicit by) the expression by itself.

In many cases, the exact meaning needs to be supplied by the listener or reader. That is, when someone used the Greek expression *egō eimi*, the listener (or reader) had to *fill in the blank* in order to understand the exact claim that was being made.

There was clearly something being *implied* that Jesus did not directly state when he declared *egō eimi* (“I

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2. For other verses where it's translated “I am he,” see Mark 13:6; Luke 21:8; John 8:24, 28; 13:19; 18:5-6, 8; for “It is I,” see Matthew 14:27; Mark 6:50; John 6:20.



Biography of William Henry Ryder

by — John Wesley Hanson (1823-1901)

William Henry Ryder (1822-1888), born in Provincetown, MA, studied at the Pembroke Academy in NH and the Liberal Institute in Clinton, NY. He pastored various Universalist Churches (Concord and Nashua, NH; Roxbury, MA; Chicago, IL). He was an early abolitionist that organized an industrial school for African American children as an agency of his church in Chicago after the Civil War. He received honorary degrees from Harvard (1860) and Lombard University (1863).

330 pp., PB,

See order form. “A too truthful axiom declares, ‘Few men are heroes to their valets.’ Most men look larger, their reputations loftier, and they more worthy, seen through the perspective of distance. But there are men who are loved most by those who know them best. Such a man was William Henry Ryder.” — J.W. Hanson

am He") in :58. The exact claim that Jesus was making here must be inferred by the listener/reader, and, I submit, this is done by taking into account Jesus's words in :56.

OBJECTION #7

**CHRIST HAD GLORY
"BEFORE THE WORLD WAS"**

An appeal that Christ had a "pre-human existence" is made from John 17:5. However, even those who hold to the doctrine of Christ's "preexistence" must acknowledge that the glory that they believe Christ had in His "pre-human" state was *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).

It makes no sense to interpret this verse in such a way that 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 never could have received apart from His sacrificial death on the cross). As I demonstrate in my article on this verse ([BSN #716](#)), 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 in which believers were given grace in

Christ Jesus "before times eonian" (II Timothy 1:9).

In other words, it was in God's foreknowledge and plan that Christ possessed His future 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.³

OBJECTION #8

CHRIST "EMPTIED HIMSELF"; HAVING BEEN "RICH," HE BECAME "POOR"

An appeal is also made to II Corinthians 8:9 and Philippians 2:5-8. However, as I demonstrate in my articles on these verses (see [BSN #710](#) and [BSN #711](#)), both of these passages are completely consistent with the view that Christ, the Son of God, came into existence when God begot Him (which, again, occurred when He was conceived by God in the womb of His mother).

When Paul wrote of Christ's becoming "poor" so that the saints in Corinth to whom he wrote "should be rich," he had in view Christ's sacrificial death on mankind's behalf. Christ's death – an essential element of Paul's evangel – was the "grace of our Lord Jesus Christ" of which the saints to whom Paul wrote already had knowledge (I Corinthians 15:3-4).

Similarly, in Philippians 2:6-8 Paul had in view the "disposition" which was in the Man, Christ Jesus during His lifetime on Earth. Despite Christ's superior, elevated status as the Son of God (a status which was expressed in the words "being inherently in the form of God" and being "equal with God"), our Lord

3. [Editor:] Cf. Romans 4:17, "God ... calling what is not as if it were."

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The Writings of W.B. Screws

Screws, of Glennville, GA, a former Primitive Baptist pastor, was an able advocate of the Pauline gospel and staunch defender of the ultimate salvation of all mankind. He had an extensive teaching ministry that was concentrated, but not limited to, the southeastern United States. He was also the long-time editor of the monthly periodical, *The Pilgrim's Messenger*.

An associate of A.E. Knoch (1874-1965), he conducted a regular circuit ministry throughout Georgia and South Carolina. He co-labored regionally with many brothers including W.H. Bundy (1881-1952). He taught in Bible conferences as far away as San Antonio, TX, and El Centro, Oakland, and Los Angeles, CA.

“emptied Himself” (i.e., abased Himself) by taking “the form of a slave” and serving those who were of inferior status to Himself (John 13:1-17; Luke 22:27; Matthew 20:26-28; Mark 9:35).

It was in doing this that Christ came to be in the “likeness of humanity” (a humanity which is constituted by those humans for whom Christ gave Himself as a “correspondent Ransom,” and is inherently inferior to Christ).

Christ had every right to be served by humanity during His time on Earth but chose to humble Himself and “take the form of a slave” on their behalf instead. It is this humble and servant-minded disposition that belonged to Christ which Paul wanted to be in us as well. Consider also Clyde Pilkington’s helpful remarks on Philippians 2:5-8 in his short article, “The Kenosis of Christ” ([BSN #806](#), page 6870).

OBJECTION #9

CHRIST’S “OLD TESTAMENT” APPEARANCES

Appeals are made to those passages in the Hebrew Scriptures in which certain people are said to have seen and interacted with “Yahweh” (e.g. Genesis 3:8-10; Exodus 24:9-11; 33:7-11). According to this argument, the “Yahweh” with Whom certain humans interacted must’ve been Jesus in a pre-human state.

Although I would agree that any person referred to as “Yahweh” in these and other passages was undoubtedly a representative of Yahweh (i.e., someone acting and speaking on Yahweh’s behalf), it’s not necessary

to understand these verses to be references to Jesus Christ in a “pre-human” state (in fact, I suspect that it would not even cross one’s mind to think that Jesus Christ might have been walking about in the Garden of Eden or on Mount Sinai unless one *already believed* in the doctrine of Christ’s “preexistence”).

So who was representing Yahweh on these occasions? Well, we know that, on certain occasions, members of that class of beings referred to in Hebrews 1:4-14 as “the angels” (or “the messengers”) were authorized to speak and act on God’s behalf as His representatives, or agents.

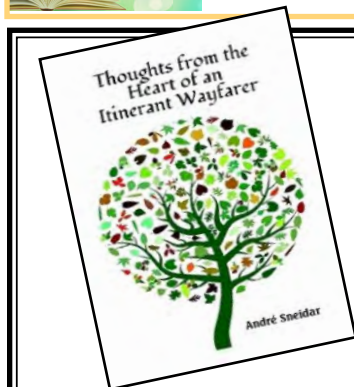
Commenting on John 1:18, even A.E. Knoch (who was a staunch proponent of the doctrine of Christ’s “preexistence”) wrote,

The various theophanies of the Hebrew Scriptures, such as Isaiah saw (Isaiah 6:1), were not actual discoveries of the Deity but sights of messengers through whom God communicated with mankind in the past (Hebrews 2:2).

It should also be kept in mind that the author of Hebrews made a clear distinction between Christ and all of the “messengers.” For example, it’s assumed by the author that the various Messianic prophecies he quoted in chapter 1 did not have *any* of the messengers of God in view (for this was the author’s point in quoting them). We can therefore conclude that a “preexistent” Jesus Christ was NOT one of the “messengers” through whom God communicated with mankind in the past.

In support of the truth that God’s messengers spoke and acted on God’s behalf (and were referred to in Scripture as if they were Yahweh Himself), let’s first consider Exodus 19:20, where we read that,

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Thoughts from the Heart of an Itinerant Wayfarer

by — André Sneidar

This is a unique collection of 32 articles and a selection of quotes from André Sneidar, Executive Editor of *Bible Student’s Press* and *Bible Student’s Notebook*. Since 1988 he has closely co-labored with Clyde Pilkington in a multifaceted ministry.

122 pp., PB

See order form.

Yahweh descended to the top of Mount Sinai and called Moses to the top of the mountain.

We then read that, “Moses went up to Yahweh,” and that Yahweh began to speak to him.

In chapter 20 we read that the person referred to as “Yahweh” went on to declare to Moses and the people the Decalogue, or Ten Commandments (Exodus 20:1-17).

Other laws that were to be kept by Israel are said to have been declared by this supernatural being as well (see also Exodus 21-23, as well as Deuteronomy 4:11-14).

However, in Acts 7:38, we’re told by Stephen that the one who spoke to Moses on Mount Sinai was actually one of God’s angels. The same can be said for the being who spoke to Moses from out of the burning bush (see Exodus 3:1-15 and compare with Acts 7:30).

In fact, it’s clear from what’s said elsewhere that there was more than one angel of God involved in the delivery of the law to Israel through Moses. In Acts 7:53 Stephen told certain apostate Israelites that Israel had received the law “by decrees given by *angels*” (NET). Paul confirmed this truth in Galatians 3:19, where he wrote that the law was “prescribed through *messengers*.”

This truth is affirmed once again in Hebrews 2:2, where we read that “the word spoken through messengers came to be confirmed” (and from the immediate context it’s clear that this “word” was the law delivered to Israel).

Since it was through the instrumentality of God’s angels that God gave the law to Israel, this can mean only that the one referred to as “Yahweh” in verses such as Exodus 19:20 and Deuteronomy 4:12 was one of God’s angels, acting and speaking on God’s behalf.

This provides us with an important principle: an angel (messenger) of God, when speaking and acting on God’s behalf, can be referred to *as if* he were Yahweh Himself. Since Genesis 3:8-10 and other similar passages can be understood easily as examples of one of God’s angels acting and speaking on God’s behalf, I think it’s safe to say that the doctrine of the “preexistence” of Christ fails to receive any support from these passages. Rather than being derived from passages such as this, the doctrine of Christ’s “preexistence” must instead be *presupposed* and then read *into* the passages.

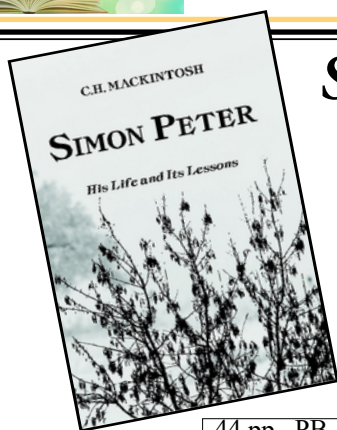
OBJECTION #10

**CHRIST IS “THE ALPHA AND THE OMEGA,”
“FIRST AND THE LAST” “THE BEGINNING
AND THE END”**

An appeal is also made to those verses in Revelation in which Christ referred to Himself as “the Alpha and



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Simon Peter: His Life and Its Lessons

by — C.H. Mackintosh (1820-1896)

During the greater part of the nineteenth century, there lived and labored in Great Britain a true and devoted servant of God, Charles Henry Mackintosh. He was one of the early Brethren, commonly called Plymouth Brethren. His chief writings are found in the six-volume *Notes on the Pentateuch*, and the six-volume *Miscellaneous Writings of C.H.M.* He never used his name in connection with his writings and to most of his readers he is known only by his initials “C.H.M.” This book draws lessons from the life of the Apostle Peter. It has an underlying elementary dispensational approach:

“All intelligent Christians understand that the apostle Peter was commissioned, by his Lord and ours, to open the Kingdom of Heaven to both Jew and Gentile. To him were committed the keys, not of the Church, nor yet of heaven, but of ‘the Kingdom of Heaven’; and we find him using them in Acts 2 and 10.” — C.H.M. (page 83)

the Omega,” the “Origin and the Consummation,” etc. In Revelation 21:5-6, we read that Christ declared the following to John:

And He Who is sitting on the throne said, “Lo! New am I making all!” And He is saying, “Write, for these sayings are faithful and true.” And He said to me, “I have become the Alpha and the Omega, the Origin and the Consummation. To him who is thirsting I shall be giving of the spring of the water of life gratuitously.”

Christ’s use of the first and last titles found in Revelation 22:13 shows that these expressions are basically equivalent in meaning, and communicate related ideas. So what is the idea being expressed by the use of these titles?

Essentially, these titles express the fact that **Christ is the One through Whom something is begun (or originated) and completed (or consummated)**. In other words, it’s a way of saying, “I am the originator and consummator” of whatever is in view” – but of what is Christ to be understood as the originator and consummator?

Significantly, the first time that Christ applied the titles “the Alpha and the Omega” and “the Origin and

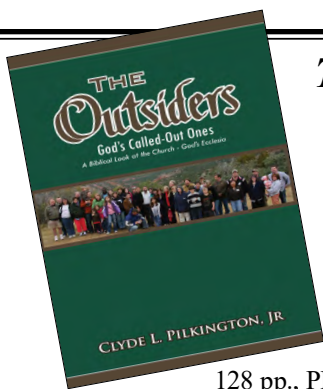
the Consummation” to Himself, it is after He had referred to His involvement in the making of all things new (“Lo! **New am I making all!**”). This is the key to understanding what Christ meant when He applied these titles to Himself.

Keeping in mind the *new creation* context, the titles “Alpha and Omega,” “First and the Last” and “Origin and the Consummation” can be understood as titles that became true of Christ when, after His obedient death on the cross, He was roused from among the dead **and given the authority by which He is able to bring about the new creation.**

It is also with reference to the *new creation* that I believe Christ should be understood as “God’s *creative Original*” (Revelation 3:14). God began making everything *new* when He roused His Son from among the dead with a spiritual and incorruptible body, and gave Him “*all authority in Heaven and on Earth*” (which Christ will use to make everything “*new*”). **ESN**

TOPICS:

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



The Outsiders: God’s Called-Out Ones ***A Biblical Look at the Church – God’s Ecclesia***

by — Clyde L. Pilkington, Jr.

In 1995, after sixteen years of being in the “pastorate” the author walked away. He left the “religious system” by resigning from the very “church” and “ministry” he had formed. In many ways this work is a testament to these actions. This testimony was thirty years in the making – the results of a spiritual journey that the author found to be common to other saints scattered throughout the world and across history. This is an opportunity to explain why some who love the Lord no longer “go to church.” It does not seek to persuade others to do something different, but rather to be simply who and what they already are “in Him.” This is an uncovering of the truth of the church, and an encouragement for the members of His

Body to enjoy the position and standing “in Christ” that they already possess, realizing that they are truly “complete in Him” (Colossians 2:10), that He alone is their Life (Colossians 3:4), and that His Life is full of freedom (Galatians 5:1).

The Outsiders was very encouraging. Thanks for your thoughts and study on the true Body of Christ and the lonely road we travel at times. – **MO**

I thank God for *The Outsiders*. I couldn’t put it down. Read it all in one sitting. – **PA**

The Outsiders has something different about it. Upon finishing it an awareness has taken hold of my mind and spirit – a “knowing” that I have been afforded a special measure of His grace in just being allowed to be exposed to the truth contained within. – **KS**