



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 29  
Issue 713

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

Part 7 of 12

by — Aaron Welch

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

#### John's Account

John 1:1-3

*In the beginning was the Word, and the Word was toward God, and God was the Word. This was in the beginning toward God. All came into being through it, and apart from it not even one thing came into being which has come into being.*

#### In a Nutshell:

The “Word” in view here is not a reference to a “pre-existent” person, but rather to the spoken Word or declaration of God by which He brought everything into existence, and which is the expression of His wisdom, purpose and character. It is this Word which “became flesh” when Christ – the final and ultimate agent in whom God has chosen to speak (and through whom God will succeed in accomplishing His redemptive purpose for the world) – came into existence.<sup>1</sup>



#### Expanded Explanation:

In these verses we are told that the Word (*logos*) was “with [or “toward”] God,” and that the Word “was God.” What does the word “God” (*theos*) represent here? What meaning did John intend the word to convey to his readers?

Since Scripture is the best interpreter of itself, let's compare John 1:1, 4 with what John wrote in his first epistle:

*In the beginning was the Word [logos], and the Word was toward God, and God was the Word ... in it was life, and the life was the light of men (John 1:1, 4).*

*That which was from the beginning, which we have heard, which we have seen with our eyes, at which we gaze and our hands handle, is concerned with the Word of life. And the life was manifested, and we have seen and are testifying and reporting to you the life eonian which was toward the Father and was manifested to us (I John 1:1-2).*

1. For an additional look at *logos* see:  
– The Logos, Clyde L. Pilkington, Jr., *Bible Student's Notebook* #574.

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By comparing these two passages, it is evident that the title “God” in John 1:1 refers to the Father. Moreover, it should be noted that John refers to the “Word” as *theos*, not as *ton theon*, which is the personal title that refers to the Father here and elsewhere (see John 3:16, 34; 4:24; 6:46; 11:22; 14:1; 17:3). Without the Greek article *ton*, the word *theos* can refer to that which is *qualitatively divine* (or divine in nature). Understood in this way, John was not, in :1, telling us WHO the Word was, but rather WHAT the Word was (i.e., the Word was divine in nature, or divine in a qualitative sense).

So the “Word” of which John wrote was, in the beginning, divine in nature, but it was not numerically identical to the Father Himself (Who was referred to previously as *ton theon*, and is the divine being Whom the Word is said to have been “with” or “toward”).

Moreover, the word that was “with God in the beginning” cannot be understood as Jesus Christ, the only-begotten Son of God, since the only-begotten Son of God was, and is, a human being – i.e., a descendent of the first man, Adam – and did not exist until He was conceived/begotten in the womb of His mother Miriam by the “power of the Most High” (Luke 1:30-35). It was at this time – and not any time before – that God became the Father of our Lord.

So Christ – the only-begotten Son of God – cannot be the “Word” that was “toward God in the beginning.” Rather, Jesus Christ, the Son of God, is the “Word made flesh.” Christ is the human being (the person composed of “flesh”) which the word “became” (or was embodied as) at a certain point in time (:14).

What then is the “Word” that was “with” or “toward”

God “in the beginning”? Answer: the “Word” (*logos*) here simply refers to the *spoken Word of God* – i.e., the divine declaration or utterance by which God brought everything into existence and which is the expression of God’s wisdom, purpose and character:

*In the beginning, God created the Heavens and the Earth ... and God SAID ... (Genesis 1:1, 3)*

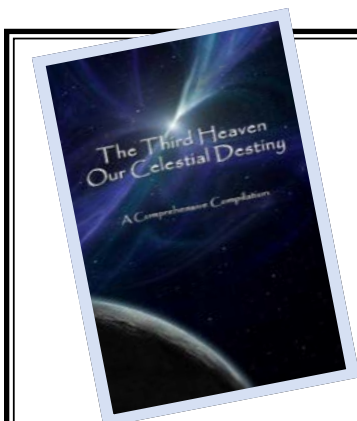
*By the Word of Yahweh the Heavens were made, and by the breath of His mouth all their host ... For He [Yahweh] spoke, and it came to be; He commanded, and it stood firm (Psalm 33:6, 9).*

*He sent out His Word and healed them, and delivered them from their destruction (Psalm 107:20).*

*He sends out his command to the Earth; His Word runs swiftly ... He sends out His Word, and melts them; He makes His wind blow and the waters flow ... He declares His Word to Jacob, His statutes and rules to Israel (Psalm 147:15, 18-19).*

*It is He Who made the Earth by His power, Who established the world by His wisdom, and by His understanding stretched out the Heavens. When he utters His voice, there is a tumult of waters in the Heavens, and He makes the mist rise from the ends of the earth. He makes lightning for the rain, and He brings forth the wind from His storehouses (Jeremiah 10:12-13).*

*... by the Word [logos] of God the Heavens existed long ago and the Earth was formed out of water and by water ... (II Peter 3:5).*



## ***The Third Heaven - Our Celestial Destiny***

*A Comprehensive Compilation*

11 authors, 31 chapters. Author's include: Arthur P. Adams, Oscar M. Baker, John H. Essex, Vladimir Gelesnoff, Donald G. Hayter, A.E. Knoch, William Mealand, Clyde L. Pilkington, Jr., Frank Neil Pohorlak and Charles H. Welch.

212 pp, PB

*See order form.*

## More Examples of the “Word of Yahweh” in the Old Testament

### Genesis 15:1, 4

After these things the **Word** of Yahweh came to Abram in a vision: “Fear not, Abram, I am your Shield; your reward shall be very great.”

And behold, the **Word** of Yahweh came to him: “This man shall not be your heir; your very own son shall be your heir.”

According to Jamieson, Fausset and Brown in their commentary, the “**Word of Yahweh**” referred to in Genesis 15:1 is “a phrase used, when connected with a vision, to denote a prophetic message.”

The “word of Yahweh” that we’re told came to Abraham in a vision was, in other words, a spoken message declared to Abraham, and which was heard by Abraham during the vision (with the voice that Abraham heard being either the voice of Yahweh himself or a celestial messenger who spoke on Yahweh’s behalf). The “**Word of Yahweh**” referred to in this verse was not the person speaking to Abraham in the vision, but rather that which was spoken. That is, the “**Word of Yahweh**” referred to in these verses was not the messenger but rather the message that was declared to Abraham and which was heard by him in the vision (e.g. “Fear not, Abram, I am your Shield; your reward shall be very great”).

### Exodus 9:13-19

Consider also the words that Yahweh gave to Moses

to say to Pharaoh:

Then Yahweh **said** to Moses, “Rise up early in the morning and present yourself before Pharaoh and say to him, ‘Thus says Yahweh, God of the Hebrews ... “You are still exalting yourself against My people and will not let them go. Behold, about this time tomorrow I will cause very heavy hail to fall, such as never has been in Egypt from the day it was founded until now. Now therefore send, get your livestock and all that you have in the field into safe shelter, for every man and beast that is in the field and is not brought home will die when the hail falls on them.”’”

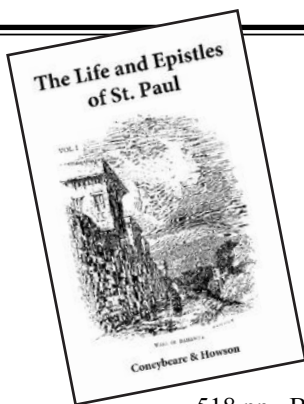
We’re then told in :20-21,

Then whoever feared the **Word** of Yahweh among the servants of Pharaoh hurried his slaves and his livestock into the houses, but whoever did not pay attention to the **Word** of Yahweh left his slaves and his livestock in the field.

Here the “**Word of Yahweh**” is simply the spoken message that Yahweh gave Moses to give to Pharaoh. It’s not a visible (or invisible) “person of Yahweh” who exists as a person distinct from another “person of Yahweh.” This “**Word of Yahweh**” is simply what Yahweh had spoken to Moses to say to Pharaoh, and has no existence apart from Yahweh Himself.

### Numbers 3:14-16

And Yahweh **spoke** to Moses in the wilderness of Sinai, **saying**, “List the sons of Levi, by fathers’ ▶



518 pp., BK

See order form.

## *The Life and Epistles of St. Paul*

by — William J. Coneybeare & J.S. Howson

This work draws a scripturally- and geographically-based picture of the life of the Apostle Paul. An excellent reference tool while studying Paul’s Epistles and the Book of Acts.

“There were two books that Pastor C.R. Stam highly recommended that I obtain. One was *The Silence of God* (1897) by Sir Robert Anderson, and the other was *The Life and Epistles of St. Paul* (1851) by W.J. Conybeare and J.S. Howson.” – Kenneth J. Morgan

houses and by clans; every male from a month old and upward you shall list.” So Moses listed them according to the **Word** of Yahweh, as he was commanded.

Here the “**Word** of Yahweh” is simply the message that Yahweh *spoke* to Moses, not a person distinct from Yahweh (or one of two or more personal beings who are each, in some sense, all “Yahweh”).

#### Numbers 15:31

*Because he has despised the **Word** of Yahweh and has broken His commandment, that person shall be utterly cut off; his iniquity shall be on him.*

Here, despising the “*Word of Yahweh*” is equivalent to breaking the commandment that was given to the people of Israel.

#### Numbers 24:12-14

*And Balaam said to Balak, “Did I not tell your messengers whom you sent to me, ‘If Balak should give me his house full of silver and gold, I would not be able to go beyond the **Word** of Yahweh, to do either good or bad of my own will. What Yahweh speaks, that will I speak?’”*

Here, it is evident that the “*Word of Yahweh*” was simply understood to mean that which Yahweh had spoken.

#### Deuteronomy 5:4-6, 22

*Yahweh spoke with you face to face at the mountain, out of the midst of the fire, while I stood*

*between Yahweh and you at that time, to declare to you the **Word** of Yahweh. For you were afraid because of the fire, and you did not go up into the mountain. He **said**, “I am Yahweh your God, Who brought you out of the land of Egypt, out of the house of slavery . . .” These **words** Yahweh **spoke** to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me.*

Here again we find that the “**Word** of Yahweh” is simply that which God *spoke* to the people. There is simply no “person of Yahweh” distinct from another “person of Yahweh” in view here or anywhere else when the “**Word** of Yahweh” is referenced. This “*Word*” is simply the divine utterance and declaration, and is not another divine person or “mode of existence” distinct from the divine person speaking.

However, astoundingly, this is precisely how most Christians understand the “*Word*” of John’s prologue when they come to this portion of Scripture. Rather than identifying God’s Word as the spoken declaration which is the expression of God’s mind/thoughts and the means by which He accomplishes His purpose (and which, like God’s wisdom, may be personified), they turn it into a distinct divine person (or “mode of existence”) whom they believe that the man, Jesus Christ, “pre-existed” as before His conception in the womb of his mother, Miriam.

#### Isaiah 55:10-11

Consider a final example of the “**Word** of God” referred to in John 1:1.



## ***Who Is Jesus? A Plea for a Return to Belief in Jesus, the Messiah***

by — Sir Anthony Buzzard

A work dispelling the error of the Trinity.

48 pp., PB

*See order form.*



For as the rain and the snow come down from Heaven and do not return there but water the Earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall My **Word** be that goes out from My mouth; it shall not return to Me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.

Although personified, the **Word** of God in this passage (which was said to go out from God's mouth and accomplish the purpose for which God sent it) is not *literally* a person. However, being God's Word (and thus the expression of His wisdom, purpose and character), it is divine in nature, and may thus be said to be *theos*.

The Greek word translated "word" in John 1:1 and elsewhere (*logos*) is simply the spoken declaration by which a complete thought is expressed, or the manifestation of a thought through speech. In Genesis 1:2 (quoted earlier) we're told that the Spirit of God was vibrating over the surface of the waters, with no indication that God was speaking anything yet. Then, in :3, we're told that **God began to speak** ("And God **said** ..."). This is repeated throughout the remainder of chapter one. Each command that God **spoke** (and which resulted in what we read of throughout Genesis 1:3-24) is, therefore, an example of God's word. It was not a person distinct from God but something God **said** to express what He was thinking.

The most natural and straightforward interpretation of John 1:1-5 would, therefore, be to understand the "Word" referred to as that which God literally spoke whenever He is described as speaking in Scripture (including in Genesis 1:3). Again, this is the literal

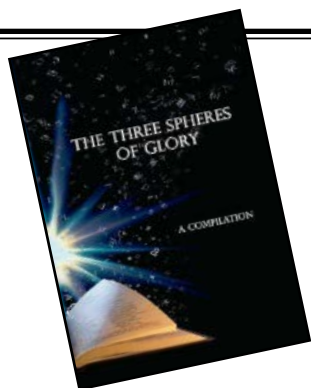
meaning of the word "Word" (*logos*), and all of the examples I provided of the "Word" of Yahweh in the Old Testament are examples of something (*i.e.*, a command or message) being spoken/declared by God. In what sense can it be said that life (which is said to be "the light of men") was "in" God's Word?

We know that, during Christ's earthly ministry, the "Word of God" came through Christ (John 14:24; 17:6, 8, 14). That is, when he spoke to people, it was as if God Himself were speaking to them. Significantly, we're told that the very declarations that Christ spoke were "*spirit and life*" (John 6:63). If one can make sense of the statement that Jesus' declarations were "*spirit and life*," one shouldn't have much difficulty making sense of the idea that "*life*" as well as "*light*" (*i.e.*, truth, or knowledge) was "in" God's Word (which is implied in places such as Psalm 119:105, where we're told that God's Word is "*a lamp to my feet and light to my path*"). Christ also said that God's Word "*is Truth*" (John 17:17), which – given the figurative meaning of "*light*" – was equivalent to saying that God's Word was "*light*." Again, if one can make sense of this statement by Christ, then one shouldn't have much difficulty in understanding how "*life*" and "*light*" could be said to be "in" God's Word.

### Is the "Word" of John 1:1-3 a "He" or an "It?"

Some believe that, since the word *logos* and its definite article (*ho*) are in the masculine gender, the pronoun *outos* should be translated as "*he*" in :2 (rather than "*this*," as it's translated in the CLNT). However, the same definite masculine article (*ho*) precedes the same masculine noun (*logos*) in John 6:60 as well, and yet no one believes that the *logos* being referred to in this verse is a male person. In this verse we read,

(see **PREEXISTENT**, page 6128)



80 pp., PB

## *The Three Spheres of Glory*

*A Compilation*

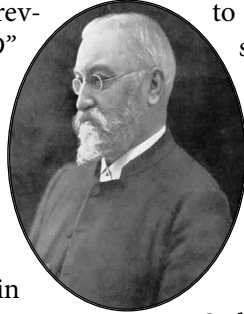
Very few know and understand the three spheres of age-abiding (or eonian) glory that belong to the three distinct classes of saints. For the first time this crucial compilation brings together five groundbreaking works from 3 valued authors of the past: Dr. E.W. Bullinger (1837-1913); Henry William Fry (1848-1939); Charles H. Welch (1880-1967).

*See order form.*

# A Deeper, Fuller, More Exalted Truth

by — E.W. Bullinger (1837-1913)

**W**e must also bear in mind that the revelation of the Mystery “*hid in GOD*” was not set forth until “*the age-times*” were over, and the period covered by the Acts formed the closing epoch of those age-times before the present interval of grace began – Christ, “*the hope of glory.*” This mystery among the Gentiles contains a deeper and fuller revelation of “*the gospel of the glory*” than is revealed in the Acts.



to Israel and the nations. Have we not here an answer to the insinuation that Paul was mistaken in hoping that the *Parousia* might occur even while some of those who were then waiting for God's Son from heaven were still alive, and who might therefore be actually “*preserved in spirit, soul, and body,*” until the day of His then expected *Parousia* (I Thessalonians 5:23)?

After the glorious translation of the Church<sup>1</sup> of the Mystery according to Philippians 3:11, 14, 20-21, when these bodies of our humiliation will be transfigured into the likeness of the body of His glory, then, it may be, the broken-off events which commenced at Pentecost with the miraculous speaking with tongues and “special signs,” will again begin to run their course, to be followed by the remaining portion of the unfinished prophecy of Joel.

This recognition of the peculiar and unique nature of the thirty-three years' history recorded in the Acts leads to a very important question as to the dispensational teaching of the chronological order of the Pauline Epistles.

The earlier Epistles<sup>2</sup> were written before the close of the historical period covered by the Acts, when the *Parousia*,<sup>3</sup> or return and Kingdom, of Christ, was still being offered

So long as the offer was being made, within the period covered by the Acts, of the possible immediate return of Christ, is it not natural to suppose that those earlier Epistles of Paul, written before that offer was definitely refused by Israel (both by the nation in Jerusalem and the Dispersion in Rome), and containing special allusions to the *Parousia*, would be, in their scope, in accordance with the then-distinct offer and dispensational dealing of God?

It is remarkable that it is only in these earlier Epistles written before his imprisonment at Rome, and during the course of that period covered by the Acts, that the *Parousia* is mentioned. The Greek word *Parousia* does not once occur in Ephesians<sup>4</sup> or Colossians. The mystery, or secret purpose of God, was not declared while the *Parousia* was then offered. To His faithful and beloved servant, when in prison in Rome, God fully revealed this wondrous glory of Christ as the future Head of the universe, with the Church as His fullness (*Plerôma*). This deeper and more

## Studies in Ecclesiastes: The Words and Works of God and Man

by — Vladimir Gelesnoff (1877-1921)



83 pp., PB

See order form.

Many current versions of the Bible often translate the same Hebrew word in various ways. In this way a veil of mystery has been thrown over many a passage, and a certain amount of human opinion and guesswork has been imported into God's truth. The Book of Ecclesiastes has severely suffered from inconsistency in translation – no sacred book has ever been so much misunderstood in its whole aim and spirit. Our aim should always be to adjust our thoughts to the facts, and never to adjust the facts to our thoughts.

Applying this principle to the matter in hand, our prime concern is to ascertain what the book of Ecclesiastes has to say about itself. The book aims at achieving a threefold object: (1) Recognition of God as God; (2) Reception of His revelation; (3) Regulation of life in view of a future rectification or judgment.

exalted truth followed that rejection of the *Parousia*, and of the Kingdom of I Thessalonians 4 that was now indefinitely postponed – to be taken up again as a distinct offer, only when the Mystery, hid in God (to which there is no allusion in Thessalonians), should have been consummated, or “received up in glory.”

Taken from:

*The Foundations of Dispensational Truth*,<sup>5</sup> pages 159-161, Bible Student’s Press

(edited & abridged)

**TOPICS:**

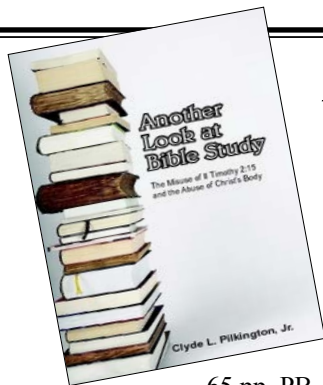
**Major:** Acts, the Book of; Parousia; Paul’s Epistles; Right Division; Secret, The  
**Minor:** Ephesians; Pleroma;

(Endnotes)

- 1 **[Editor:]** The Greek word often translated as “church” in most English versions is ἐκκλησία (*ekklesiā*, or *ecclesia*). The word is a compound word meaning “called-out” (*ek* = “out”; *kaleō* = “called”). The *ecclesia* is God’s “called-out” ones. The *ecclesia* is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers are. For more information see:
  - *The Outsiders*, Clyde L. Pilkington, Jr. (see order form);
  - *The “Ecclesias” (Churches) of the Scriptures*, Adlai Loudy (see order form).
- 2 **[Editor:]** For more information on Paul’s early epistles (letters), see:
  - The Chronological Order of Paul’s Epistles (Their Dispensational Significance), Clyde L. Pilkington, Jr., [Bible Student’s Notebook #319](#);
  - Paul’s Earlier Epistles, F. H. Robison, Part 1, [Bible Student’s Notebook #669](#); Part 2, [Bible Student’s Notebook #670](#);
  - The Letters of Paul, Danny Russino, [Bible Student’s Notebook #502](#);
  - The Nature of Paul’s Early Epistles, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #505](#);
  - The Lord’s Coming in the Early Epistles, Charles H. Welch, [Bible Student’s Notebook #486](#);
  - Paul’s Previous Epistles Need Minor Modifications, A.E. Knoch, [Bible Student’s Notebook #490](#);
  - Right Division Includes Paul, Stephen Hill, [Bible Student’s Notebook #487](#);
  - Organically the Same: Constitutionally Different – The Distinc-

tion Between the Pre-Prison and Prison Epistles, Vladimir Gelesnoff, [Bible Student’s Notebook #509](#);  
– The Acts Period and the Acts Period Epistles, Tom Ballinger, [Bible Student’s Notebook #604](#);  
– The Acts of the Apostles and Paul’s Epistles: Considered Historically and Dispensationally, J.J.B. Coles, [Bible Student’s Notebook #613](#).

- 3 **[Editor:]** “When we think of the Lord Jesus Christ returning to this earth, we think of it as Him *coming* to take His place as king. The normal word (Greek, *erchomai*) just means to come, but the special word for “personal coming” (Greek, *parousia*) is said to be “a being alongside” or “a presence” (*Young’s Analytical Concordance*, page 188). This word *parousia* really is a personal presence, an appearance in an official capacity because of who He is and what He can do.” – Otis Q. Sellers (1901-1992), *Glossary of Words*. For more information on the Parousia, see:
  - What Does Parousia Mean?, Otis Q. Sellers, [Bible Student’s Notebook #699](#).
- 4 **[Editor:]** For further study on the Book of Ephesians, see:
  - *The Church Epistles*, E.W. Bullinger, see order from under “Bullinger;”
  - *God’s Celestial Purpose*, John Essex, see order from under “Essex;”
  - *In Heavenly Places*, Charles Welch, see order from under “Welch;”
  - *Paul’s Ephesians*, Adlai Loudy, see order from under “Loudy;”
  - *The Prayers of Ephesians*, E.W. Bullinger, see order form under “Bullinger;”
  - *Rooted and Grounding in Love: Studies in Ephesians*, A.E. Knoch, see order form under “Knoch;”
  - *Standing and State*, William Root, see order from under “Other Authors;”
  - *To Enlighten All to the Secret*, A.E. Knoch, see order from under “Knoch;”
  - “With Him,” Leon Tucker, see order from under “Tucker;”
  - *The Fellowship of the Mystery*, Ike T. Sidebottom, see order form under “Other Authors,” also parts 1-3 in the *Bible Student’s Notebook*, #359, #360, #361;
  - *The Fruit of Ephesians*, A.E. Knoch, [Bible Student’s Notebook #574](#);
  - *The Glory of Ephesians*, E.H. Clayton, [Bible Student’s Notebook #450](#);
  - *The Heavenly Allotment and an Entirely New Humanity in Ephesians*, A.E. Knoch, [Bible Student’s Notebook #523](#);
  - The Mystery of Ephesians 3, Richard Holden, [Bible Student’s Notebook #625](#).
- 5 **[Editor:]** Originally published in 1913, *The Foundations of Dispensational Truth* is the final and crowning work of Dr. E.W. Bullinger (1837-1913). Of all of his astonishing labors, this is an exceptional *must-read!*



65 pp, PB

See order form.

## Another Look at “Bible Study”

*The Misuse of II Timothy 2:15 and the Abuse of Christ’s Body*

by — Clyde L. Pilkington, Jr.

- “You continue to bless me with messages that relieve the burden.” – *Illinois*  
 “Helped me shed major bondage.” – *Michigan*  
 “What a freeing teaching.” – *Pennsylvania*  
 “Such a balm to my soul.” – *Canada*  
 “Finally relieved me of yet another religious burden.” – *Poland*



**PREEXISTENT** (continued from page 6125)

Many of His disciples, then, hearing it [autou], said, 'Hard is this [outos] saying [logos]! Who can hear it [autou]?

Here is John 1:1-2 and 6:60 in the Greek (I've placed the relevant words in bold):

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν (John 1:1-2).

Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν Σκληρὸς ἐστὶν ὁ λόγος οὗτος τίς δύναται αὐτοῦ ἀκούειν (John 6:60).

Thus, it's not the grammar that justifies the translational decision to render *outos* as "he" rather than "this" in :2. Neither the word *outos* nor the word *autos* tell us whether the subject is or isn't a person. Rather, the translator already has to believe that the *logos* in view in John 1:1-5 is a person (or is at least being personified by the writer) before they can have any reason to translate *outos* in :2 with the personal pronoun "he." If one *isn't* presupposing that the *logos* is, in fact, a person, then there's no good reason to translate *outos* as something other than "this" (which,

again, is the case in John 6:60 and elsewhere).

Some believe that the *logos* must be a person simply because it is referred to as something that is distinct from God. However, this doesn't follow at all. God is not identical to His Word. God exists, and when He speaks, His Word exists. So God's Word has a separate existence from God Himself, even though the existence of what God speaks is dependent on God for its existence (the former would not exist apart from the latter).

Moreover, the preposition *prós* (translated "with" or "toward") in John 1:1 can convey the idea of being before someone's face, or in their immediate presence; thus, the use of it here is highly appropriate, and beautifully expresses how intimately God is connected with the Word He speaks, and by which He makes known and accomplishes His purpose.

(to be continued)

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

**TOPICS:**

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

**Bible Student's Notebook™**

Paul Our Guide – Christ Our Goal

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Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
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  - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

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Office: (800) 784-6010

Local: (814) 701-0063

[bsn@studyshef.com](mailto:bsn@studyshef.com)

Clyde L. Pilkington, Jr. – Editor  
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Clyde L. Pilkington, III, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Aaron Locker, Cindy Pilkington, Nadine Sneider

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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