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Volume 44
Issue 1099

Firstborn: Exposing the Myth of Pre-existence

(A Synoptical Examination)

by – Steve Martin, Compilation Editor

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Chapter 4 (of 10): Reinterpreting the “Logos” – God’s Plan in Flesh

Few passages have been used more to defend the idea of Jesus’ pre-existence than John 1:1-18. For many, it’s the cornerstone text proving that Christ lived in Heaven long before Bethlehem. But a closer look – one that respects both the Hebrew background and the flow of Scripture – shows something far different.



• **Logos as Blueprint:** The Greek word *logos* means word, reason, plan or design. Think of an architect’s blueprint or an author’s outline – it exists in the mind before it takes shape. God’s *Logos* is His Master Plan for the ages, His story unfolding *exactly* as He purposed.

“THE WORD BECAME FLESH”

John isn’t introducing a second “eternal” person. He’s announcing that God’s eonian plan, His wisdom, His spoken Word, has finally come into visible, human form in Jesus of Nazareth. The *Logos* isn’t a heavenly being – it’s God’s own expression, embodied in flesh.

When John says, “*The Word became flesh*” (John 1:14), he’s not talking about a heavenly figure turning into a human. He’s saying God’s eonian purpose finally walked onto the stage of history in Jesus.

LOGOS IN A HEBREW FRAME

The Greek word *Logos* (λόγος) doesn’t drop out of the sky. John is a Jewish writer, immersed in Hebrew thought. To understand him, we have to step back into that world.

• **Plan Manifested:** Jesus embodied God’s Word. He was the living, breathing fulfillment of what God had always intended.

• **Translation Matters:** In the first verses of John 1,

[\(continued on page 9217\)](#)

• **Wisdom as Poetry:** Proverbs 8 personifies Wisdom as a helper at creation. But no Israelite thought Wisdom was literally another being beside God. It was a poetic picture of His creative power. Likewise, Psalm 33:6 says, “*By the Word of Yahweh the Heavens were made.*” God’s speech creates – it’s not another person doing the work.

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Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

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 universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (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 seated position among the celestials (Ephesians 2:6);
 - adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of saints 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."

We are always open for discussion, but never for disputation. – André Sneidar

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the subject is “*the Word*” – and the correct pronoun is “it,” not “him.” Many translations (especially the *King James Version*) read theology into the text, shifting “it” to “him” and “toward God” to “with God.” But notice: Jesus isn’t named until verse 14. Only then do we see the Word embodied in the man Christ Jesus.

- **A Logical Problem:** If Jesus literally was the *Logos*, then when He died, the *Logos* itself would have died – meaning creation should have unraveled for three days. That makes no sense. The Word wasn’t a person dying – it was God’s purpose being revealed through a person Who died and rose again.

GOD ALONE CREATES

John 1:3 says, “*All came into being through it.*” Many read this as Jesus actively creating the world. But the Old Testament is crystal clear: God *alone* created all things (Isaiah 44:24; Psalm 33:6).

- **Blueprint, Not Builder:** Creation unfolded perfectly according to God’s plan, with Christ in view as its goal and ruler. Jesus wasn’t a co-creator. He was the One for Whom the creation was built.
- **No Shared Glory:** God says, “*My glory I will not give to another*” (Isaiah 42:8). If Jesus were a co-creator, He’d share God’s glory – which God Himself denies.

- **“Sent” Doesn’t Mean Pre-existence:** John the Baptist was “*sent from God*” (John 1:6). Clearly that didn’t mean he lived in Heaven before birth. The same holds true for Jesus.

HEBREWS CLARIFIES THE TIMING

Hebrews 1:1-2 is the perfect commentary:

Long ago God spoke to the fathers by the prophets ... but in these last days He has spoken to us by a Son.

That’s plain: God used prophets in the past. Only, “*in these last days,*” did He speak by His Son. If the Son preexisted, why didn’t God speak through Him earlier? Because the Son did not exist until conception.

Where the Confusion Came From

So how did we get from John’s Hebrew worldview to the idea of a pre-existent Christ? The answer lies in Greek philosophy. Thinkers like Plato elevated *logos* as a cosmic principle of reason. Later, church leaders read John through that philosophical filter. The result? A *Logos* that was no longer God’s plan, but a second divine being. That’s how Greek categories infiltrated Christian theology – and how John’s simple declaration of God’s plan in Christ got reshaped into proof for pre-existence.

(see [FIRSTBORN](#), page 9219)



Was Jesus Christ Alive Before His Life on Earth Began? A Critical Look at the Supposed Preexistence of Christ

by — Aaron Welch

Paul was exact in his statement that “*there is one God, the Father ... and one Lord, Jesus Christ*” (I Corinthians 8:6, *Concordant*). The only absolute God is the Father, and He has no equals. The Lord Jesus Christ is a part of His creation; the Spirit is an expression meaning God’s spirit.

This exceptional work embraces the truth of “*the man Christ Jesus*” (I Timothy 2:5), exposing the traditional orthodox position known as the “pre-existence of Christ,” a creed vitally connected with Christendom’s teaching of the Trinity. The “pre-existence of Christ” does great dishonor to both the Father and His Son, diminishing the true glory that belong uniquely to each.

The Bloody Truth

[Click here to listen to this article](#)

Chapter 14 – Why Penal Substitution Misses the Mark

by – Stephen Hill

For many believers, Penal Substitutionary Atonement (PSA) is as familiar as the cross itself. The narrative is simple: God’s justice demands punishment for sin, and in His love, He pours that punishment out on His Son instead of on us.



When Scripture says, in Romans 6:23, that “*the wages of sin is death*,” it is not describing a legal fine to be paid – it is describing the natural outcome of the disease of sin. Death is not a *penalty* that God chooses to impose; it is the *condition* from which He rescues us.

It sounds pious, even moving. But peel back the layers, and you’ll find that it paints a picture of God that is neither consistent with Scripture nor with the astonishing love revealed through Christ’s suffering and shed blood.

A MISREADING OF JUSTICE

The PSA framework assumes that justice is primarily about retribution – a crime committed, a penalty owed, and someone to pay it. This is the model of human courts, *not* the Creator’s redemptive plan.

Biblical justice, as revealed from Genesis onward, is *restorative*. It is about setting things right, healing what is broken, and reconciling estranged parties. It is not about satisfying God’s need to inflict pain before He can forgive, but is, rather, akin to a surgeon performing an unsettling operation in order to restore an ill or injured patient. The process can be ugly, but the outcome is beautiful.

A MISREPRESENTATION OF THE FATHER

If we accept PSA’s premise, we are left with a troubling contradiction: a Father Whose love is perfect, yet Whose forgiveness is contingent upon first venting His wrath on His Own innocent Son. *Nothing* could be less just.

But Scripture gives us a different picture. John 3:16 – the most popular verse in the entire Bible – tells us that “*God so loved the world that He gave His only-begotten Son*.” This is not the act of an enraged judge pacified by violence – it is the act of a loving Father taking the initiative to rescue His children from the grip of destruction.

Romans 5:10 says, “*Being enemies, we were reconciled to God through the death of His Son*.” Notice: reconciliation happened through Christ’s faith-fueled death, *not* through God’s “punishment” of Him.

No Equals!

Reasons Why Our Heavenly Father Has NO Equals or Co-Equals, & Why “the Holy Spirit” Is Not a “Person” Separate from the Only True God, the Father

by — Christian Educational Services

Two powerful titles in one book, both exposing the critical error of the traditional orthodox position of the Trinity. This very simple and clear presentation is a must-read.



COMPARING THE PSA THEORY AND ANTIDOTE TRUTH

Multiple passages depict blood in a way that makes sense only under the Antidote model. In Exodus 12:13, for example, God told the Hebrews that the blood on their doorways would be a sign to protect them so that no plague would befall them. The PSA interpretation of this passage suggests that the lambs killed during Passover died in the place of each firstborn, but the passage never mentions any crime committed by the firstborn male children or any required penalty. The Hebrews were slaves, after all, and their children were hardly criminals worthy of punishment by death.

Leviticus 17:11 informs us that blood made a protective covering, but the PSA explanation that blood pays for sin by satisfying divine justice fails to explain how inanimate objects needed to pay a penalty for sins that they could not possibly commit. The PSA position simply has no explanation for the “atone-ment” of non-human items that can’t think or feel, let alone transgress God’s law.

Romans 5:9-10 tells us we are justified by His blood and reconciled to God through the death of His Son. PSA insists that Jesus’ blood removed a penalty so that the Father could accept us, but the emphasis in these verses is life, reconciliation and salvation from death rather than appeasement of wrath.

Colossians 1:20 declares that Christ made peace through the blood of His cross. PSA proponents argue that Christ’s blood satisfied the Father’s wrath,

leading to peace; but this “*peace*” is the result of reconciliation, *not* wrath-avoidance. A loving Father would hardly be at peace after “punishing” His perfect Son, but He would take great pride in His Son for *offering* His perfect life for all of creation.

Hebrews 9:22-23 reminds us that almost all things are purified by blood. The PSA paradigm would suggest that blood cleanses by covering a penalty through Christ’s substitution; but purification – not punishment transfer – is the *only*, and explicitly stated, purpose.

I John 1:7 speaks of the blood of Jesus Christ “*cleansing us from every sin.*” PSA would have us believe that “*cleansing*” is a metaphor for a penalty being paid, whereas the Greek *katharizei* simply means “to make clean” and implies nothing penal.

Revelation 12:11 depicts the faithful overcoming by the blood of the Lamb. This victory is the result of a penalty paid, according to PSA, but the term “overcame” is in perfect alignment with our Champion/Antidote imagery as opposed to the corrupt PSA theory.

WHAT WAS REALLY HAPPENING AT CALVARY

At the cross, God was not taking out His wrath on His Son; He was, through His Son, absorbing the full weight of our condition. Christ became a sin offering, *not* Sin itself (II Corinthians 5:21, correctly rendered). He was not made guilty so that we could

(see [BLOODY, last page](#))

FIRSTBORN ([continued from page 9217](#))

THE WORD IN ACTION

Here’s the beauty: reinterpreting John’s *Logos* doesn’t shrink Jesus. It magnifies both Him and His Father. God remains the one Creator, the sole source of all things. Jesus is the embodiment of God’s eonian plan – the Word in action.

He didn’t exist before Bethlehem. But from Bethlehem onward, He revealed what God had always had

in mind: a faithful man, a suffering redeemer, a glorified Son. The *Logos* became flesh – not by transformation, but by embodiment.

Jesus didn’t need pre-existence to reveal God. He was the revelation, the living picture of the Father’s plan. **BSN**

TOPICS:

Major: Logos; Preexistence

Minor: Eonian

The Three Heavens and Earths

Bible Student’s Courses

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Course 2: Creation / Unit 1: God the Creator / Lesson 9: The Three Heavens and Earths (Part 2)

by — Mark D. Vogt

In the previous lesson, we introduced the concept of **three Heavens and Earths** – a biblical truth revealed through careful study of Scripture. For many, this truth is difficult to accept – not because it’s unclear, but because it **challenges long-held assumptions** about the age and timeline of creation.

Let’s dig deeper.

THE YOUNG EARTH VIEW AND ITS LIMITATIONS

Many Christians hold to the **young Earth belief**, which teaches that the Earth is only about **6,000 years old**. This idea became popular in part through **Bishop Ussher**, who tried to calculate the earth’s age by tracing biblical genealogies.

However, this method has significant problems:

- **Gaps exist** in the genealogical records;
- Not every generation is listed;
- More importantly, it **ignores what God reveals in other parts of Scripture** – especially in **II Peter 3:5-7**.

They want to be oblivious of this, that there were heavens of old, and an earth cohering out of water and through water, by the Word of God ... the then world, being deluged by water, perished (CV).

Peter is not talking about **Noah’s flood** here. He’s referring to a **much earlier destruction** (i.e., the disruption), one that occurred **between Genesis 1:1 and 1:2** – a devastation that left the Earth **formless and empty** (Genesis 1:2).

THE GAP: TIME BETWEEN THE VERSES

A vast, **unspecified period of time** exists between the original creation (Genesis 1:1) and the state of

ruin (Genesis 1:2).

Supporting clues include:

- **Isaiah 45:18**, where God says that He did *not* create the Earth “a chaos” (or “waste”), yet Genesis 1:2 describes it exactly that way – meaning something must have happened **after** the original creation to bring about that ruin.

While we don’t know all of the details, Scripture clearly affirms that the **Earth is older than 6,000 years**, and that multiple **ages** have occurred.

THE FIVE EONS AND THE DAY OF GOD

In God’s plan, time unfolds across **five eons** (or ages):

- **The First Eon** – Associated with the **first Heaven and Earth** (Genesis 1:1);
- **The Second Eon, the Third Eon and the Fourth Eon** – All three of these unfold during the **current Heavens and Earth**;
- **The Fifth Eon** – Associated with the **third Heaven and Earth**, also called “*the Day of God.*”

The fifth and final eon is when God’s plan **reaches its fulfillment** (consummation). Many confuse this with so-called “eternity,” but the Scripture doesn’t use words like “forever” or “eternity.” In fact, there are no original-language words in Hebrew, Aramaic or Greek that communicate **timelessness** or **unending time**.

God’s plan is **eonian** – **age-during**, not endless in the abstract. But it does have a glorious conclusion: **God “All in all.”**

CHRONOLOGICAL VS. POSITIONAL HEAVENS

Scripture also uses the word “*Heaven*” in **two different ways**:





Chronological Heavens (Timeline-Based)

These refer to the **three Heavens and Earths** that we have been considering – those that span across the timeline of creation:

1. **First Heaven and Earth** – Genesis 1:1, destroyed in judgment (not Noah's flood);
2. **Second Heaven and Earth** – Begins in Genesis 1:2, and includes all of human history;
3. **Third Heaven and Earth** – Begins in Revelation 21; a New Creation.

Positional Heavens (Location-Based)

Then there are those that refer to **three spatial realms** or “layers” of Heaven:

1. **First Heaven** – The atmosphere; where birds and airplanes fly;
2. **Second Heaven** – The cosmos: stars, planets, galaxies;
3. **Third Heaven** – The **dwelling place of God**; the spiritual realm where He and His celestial beings reside.

These positional Heavens **coexist**, unlike the chronological heavens which **replace one another** through judgment and renewal.

WHY HASN'T GOD REVEALED MORE?

As we have already discussed, most of the Scripture focuses on the **second Heaven and Earth** – the one we're living in now. That's because:

1. **It's where God is currently working out His plan;**
2. **We couldn't handle more information** about the first or third Heavens and Earth just now. Our limited, time-bound understanding can't grasp what God has done – or will do – in realms far beyond our present experience.

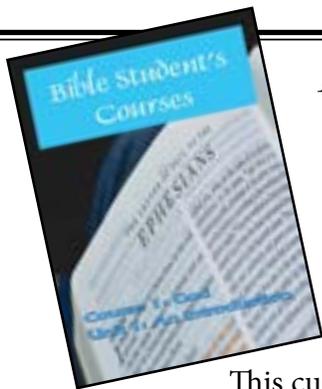
A GLIMPSE OF GLORY

Still, God has given us **just enough** to fill us with wonder and amazement. We are invited to explore His plan – not to figure out every aspect, but to **marvel at His grand design** and **rest in His absolute sovereignty**.

God has shown us a **fleeting glimpse of His handiwork**, and it is truly **marvelous to behold**. **BSN**

TOPICS:

Major: Ages; Creation; Eons; Three Heavens and Earths
Minor: Consummation; Disruption; Gap; Ussher; Young Earth Theory



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BLOODY (continued from page 9219)

be declared innocent; He was faithful where every other human had failed, breaking the power of sin and death from the inside.

In doing so, He fulfilled the type and shadow of every sacrifice before Him – none of which were about satisfying wrath, but about creating a temporary, protective covering until the true antidote came. Jesus is the antitype of the old sacrificial system, and He provided the Father with what He *really* wanted and what *we really* needed (Hebrews 10:5-7).

THE DAMAGE OF THE PSA LENS

PSA has endured largely because it appeals to our human instincts for crime-and-punishment justice. But when applied to God's nature, it distorts His character, making Him seem bound to a code that requires violence before He can love. For a God Who *is* love (I John 4:8), this clearly misses the mark.

It also subtly shifts the focus away from Christ as our Champion and toward Christ as our scapegoat. The result? Christians often see themselves as passive recipients of a legal loophole instead of active participants in the victory of the One Who fought – and won – on behalf of the whole human race.

THE BETTER STORY

The *better* story – the *true* story – is that God was *never* our adversary. Sin and death were, along with *the* Adversary. Calvary was not the scene of a family conflict resolved through punishment, but the deci-

sive victory of our Champion over humanity's greatest enemies.

When Christ's blood was shed, it was not to satisfy His Father's wrath; it was to destroy the disease, cleanse the defilement, and open the way for ultimate reconciliation.

Chapter 14 Key Takeaways

- ◆ *PSA misreads justice as retribution rather than restoration.*
- ◆ *The Father did not punish the Son; He healed the disease of sin and death.*
- ◆ *Christ's blood does not pay penalties; it purifies and reconciles.*

BSN

TOPICS:

Major: Antidote; Atonement; Blood; Death; Justice; Love; Reconciliation; Sin; Substitution

Minor: Champion; Faith; Sacrifice

GOD HAS
USED TRADITIONAL
CHURCHES AS A PART
OF HIS PERFECT PLAN
FOR HUNDREDS OF YEARS
WHILE SHOWING FEW THE
PHENOMENAL TRUTH OF HIS
SOVEREIGNTY IN ALL THINGS
COUPLED WITH HIS
RELENTLESS LOVE AND
UNCONDITIONAL MERCY.

– MIKE OWENS



God 101: Back to Basics

by — Clyde L. Pilkington, Jr.

Sadly, there are some who would teach of a god who somehow does not know all things, is not all powerful, is not sovereign, and is always changing his mind. This may be a god of religion, but it is not the God of Scripture. This work goes back to the basics, back to a scriptural foundation of the True and Living God.