

Christ's Proof of His Pre-Existence

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There are many opinions and claims regarding who Jesus Christ was prior to becoming the Son of Man (Mt. 20:18, 28; 24:27, 30, 37, 39, 44; 25:13, 31; 26:24, 45, 64). Some even doubt that Christ existed before he was born as a flesh and blood human being. By closely examining many statements that Christ made during his earthly ministry, these issues should be resolved.

First, it is important to establish that Christ was never and never will be equal to his heavenly Father. This is important because if he was equal to Almighty God, then it leaves the possibility that he could have been God all along, but in two forms - one physical (as Jesus Christ) while the other remained spiritual (as the Most High God) throughout the period of Christ's physical lifetime (see the study: The Doctrine of the Trinity: A Provable Fact or deeply Embedded Fiction).

However, in Christ's own words, he was not and is not equal to his heavenly Father.

You heard that I (Christ) said to you (his disciples), 'I go away and I come toward you. If you were loving me, you would rejoice – because I go to the Father, because the Father is greater than I' (Jn. 14:28; RNT throughout unless otherwise noted; Ed. notes in parentheses; emphasis added).

Because Christ is not equal to his God and Father, he is a separate and distinct created being (Eph. 1:3; Col. 1:3; 1Thes. 3:11; 2Thes. 1:2). Therefore, he could not have coexisted as Almighty God in two forms at the same time. Instead, Jesus Christ was the son of God who agreed to lay down his life as a ransom for all the sins that have been committed by other created beings (cf. 1Tm. 2:5-6). According to a number

of statements Christ made while he was in the flesh, it should become obvious that he existed in the spirit realm prior to being born a man. If these references are not true, then Jesus Christ is guilty of lying and is not a sinless sacrifice; this would mean that even repentant sinners still face the death penalty (cf. Rom. 6:23).

In the following statement, Christ points out that he existed at a time and in a form that allowed him to witness a major event that occurred in the spirit realm, and this event took place before the time of Adam and Eve because they were created after Satan had sinned (cf. Gen. 2:16-17).

And he (Christ) said to them (the seventy-two sent out by Christ), "I observed the Adversary as lightning having fallen from heaven" (Lk. 10:18; Ed. notes in parentheses).

Jesus Christ could not have seen Satan fall from heaven (cf. Isa. 14:12) unless he had existed before the creation of Adam and Eve. In fact, the spirit-being that was later born a physical man, Jesus Christ, not only existed a very long time ago, but was also given a great deal of responsibility in the creation of all things by his God and Creator, who is Almighty God. It is even possible that Christ was involved in creating much of the spirit realm itself under the direction of the Only True God (cf. Jn. 17:3).

In the beginning was the Word (3056 Gk. *logos*, word, speech, statement, conception, idea, question), and the Word was alongside (4314 Gk. *pros*, to, toward, from the side of, in the direction of, alongside, (denotes local proximity or motion toward an object) the Deity (3588 + 2316 Gk. *ton theon*, (accusative case) "the God" i.e. the Supreme Deity and only true God who is the Father of all, equivalent to *ha elohim* in Hebrew. Many in the spirit realm are called *elohim* but only Almighty God is referred to as *ha elohim*), and the Word was a divine being. ² He (the Word - Christ) was alongside the Deity (*ton*

theon, the God) at the beginning. ³All things came into being through him, and without him not one thing came into being that came to be (Jn. 1:1-3; Ed. notes in parentheses).

For by him (Christ) all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities (rulers) or powers (authorities). All things were created through him and for him. ¹⁷And he is before all things (cf. Heb. 1:1-14) and in him all things consist. ¹⁸And he (Christ) is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he may have the preeminence (Col. 1:16-18; NKJV; Ed. notes in parentheses).

With this background, it should come as no surprise that Christ made the comments he did regarding his personal knowledge of events that took place prior to his birth as a human being. In the next scripture, Christ spoke from firsthand experience when he described the appearance of King Solomon.

And about clothing, why are you anxious? Think about the lilies of the field; they do not labor, neither do they spin. ²⁹ Yet I say to you that not even Solomon in all his glory was clothed like one of these (Mt. 6:28-29).

Before becoming a human being, Christ had seen exactly what Solomon looked like and therefore could speak with authority when he described Solomon's appearance. Christ did not rely on oral tradition or sketches of what Solomon may have looked like.

Enter through the narrow gate; because [the gate is] wide and spacious is the way leading to destruction, there are many who are entering through it (Mt. 7:13; bracketed words absent in early Gk. MSS; emphasis added).

For many are called but few are chosen (Mt. 22:14).

What is interesting about Christ's next comment is the fact that he has personally observed how Almighty God manages every aspect of creation. Christ was not referring to comments made in the Old Testament because there is no reference to this activity anywhere else in scripture.

Are not two sparrows sold for an assarion (a Roman brass coin of little value)? And yet not one of them will fall upon the earth apart from your Father. ³⁰ And likewise of you, all the hairs of the head have been numbered (Mt. 10:29-30; Ed. note in parenthesis).



FOR MANY ARE CALLED BUT FEW
ARE CHOSEN
Matthew 22:14

In the next scripture, Christ mentions that his Father had sent him to earth for a very important purpose. If Christ had not previously existed, how could he be aware that he had been sent? If he had not previously existed as a spirit-being, he could not have been sent. Instead, he would have been created as a human for the first time, and then someone from the spirit realm would have to inform him about the mission he was to fulfill for his heavenly Father.

He who receives you receives me (Christ), and he who receives me receives Him (Almighty God) who sent me (Mt. 10:40; cf. Lk. 9:48; Jn. 7:29; Ed. notes in parentheses; emphasis added).

In the scripture that follows, Christ makes a dogmatic statement about all God's prophets in which he says that none of them were greater than John the Baptizer. Christ could not make such a claim unless he had personally known every one of God's prophets from the time of Abel (cf. Mt. 23:34-35; Lk. 11:50-51).

Amen, I (Christ) say to you there has not arisen, among those born of women, a greater one than John the Baptizer; but the least in the kingdom of the heavens is greater than he (Mt.11:11; cf. Lk. 7:28; Ed. note in parenthesis).

For Jesus Christ to make the comparisons he does in the parable that follows, he must have been in a position to observe these events over a long period of time. Certainly he was not talking from his experience as a human being. Instead, he must have made these observations while he existed in the spirit realm because he was able to see the actions of Satan who is a spirit-being, and Satan is invisible to human eyes. It is important to note that the phrase “the word of the kingdom” includes the teachings of the Old Testament because the words of the New Testament were not available during the time of Christ’s earthly ministry, and it is an error to assume that Christ was only referring to those who heard what he taught (cf. Mt. 4:4).

Hear then the parable of the sower. ¹⁹ When anyone hears the word of the kingdom and does not understand it, the evil one (Satan and his fallen angels) comes and snatches away what has been sown in his heart. This is the one sown beside the way (Mt. 13:18-19ff; Ed. note in parenthesis).

In order to understand the implications of what Christ is saying in the next scripture, it is essential that a brief background of Israel’s history be examined. When the phrase “house of Israel” or the word “Israel” is used, it is not limited to one group or family because Israel consisted of twelve families who eventually became twelve separate nations.

Christ was born through only one of these families or nations (i.e. Judah). Long before the time of Christ’s earthly ministry, ten of these twelve tribes had been taken captive by the Assyrian nation in 721 B.C.E. and moved primarily north, northeast, and northwest of the

country referred to as Judea where Christ taught. Christ referred to these ten tribes, or nations, as being lost (spiritually perishing) by the time of his ministry.

These twelve Jesus sent out, commanding them, saying, “Do not go into the way of the nations, and do not go into a city of the Samaritans; ⁶but rather, go to the perishing sheep of the house of Israel” (Mt. 10:5-6ff; emphasis added).

Therefore, when Christ used the word “Israel” he was speaking inclusively of all twelve families or nations, not just the Jews who were living in Judea. As the ten nations of Israel were not living in or around Judea during Christ’s time, if he was referring to them he would not have done so based on his personal experience with them at that time. Instead, he would have been referring to the time prior to his earthly ministry.

And Jesus, hearing this (the Gentile centurion’s statement), marveled, and said to those following, “Amen, I say to you from no one in Israel have I found such faith” (Mt. 8:10; Ed. note in parenthesis; emphasis added).

Again, as Christ was not dealing personally with the other ten tribes of Israel during his ministry and as he included them in his statement regarding the centurion’s faith, he could only have been commenting on his personal experience from the time he led the nation of Israel out of Egypt, as the Angel of God, until the time of his earthly ministry (see the study: Who Did The Early Church Think Jesus Christ Was Prior To His Birth As A Man?). This centurion had exhibited a greater trust in God than the Israelites since the time of the Exodus. It was quite a compliment to this man’s faith.

In the next scripture, Christ could not have made this emphatic statement unless he had witnessed it occurring in heaven before he was born as the Son of Man.

See that you do not have a low opinion of one of these little ones (children; cf. vs.2), for I (Christ) say to you that their angels [in the heavens] at all times see the face of my Father in the heavens (Mt. 18:10; Ed. notes in parentheses; bracketed words omitted in some Gk. MSS).

As no human being has ever seen God, Christ must have existed prior to his birth as a man in order to state the following.

Not that anyone has seen the Father, except the one from God (Christ); this one (Christ) has seen the Father (Jn. 6:46; cf. Jn. 8:38; Ed. notes in parentheses).

In the next scripture, Christ prophesied that he would ascend into heaven after his resurrection and that heaven was where he had come from, which meant he had preexisted.

...Does this cause you to stumble? ⁶² If you (Christ's disciples) then should see the Son of Man ascending where he was before? (Jn. 6:61a-62; Ed. note in parenthesis; emphasis added).

When addressing some of the Jewish religious leaders, Christ pointed out that he had existed before the time of Abraham. This could only be possible if he was previously a spirit-being.

Then the Judeans said to him (Christ), "You do not yet have fifty years and you have seen Abraham? ⁵⁸ Jesus said to them, "Amen, amen, I say to you, before Abraham came to be, I existed.

When he was teaching his disciples, Christ pointed out that he was their teacher (1320 Gk. didaskalos, instructor, teacher, one who instills doctrine) and Lord because he had this authority given to him by his heavenly Father (cf. Jn. 13:13). In Matthew 22:41-45," (1510 Gk. eimi, exist, to be, to have existence, be present,

something that is, e.g. I am, it was, it will be) (Jn. 8:57-58; cf. Ex. 3:14; Ed. note in parenthesis; emphasis added).

If John 8:58 is compared with Exodus 3:14, it can be seen that Christ was showing the Jewish leadership that he was the one sent many years ago to bring the nation of Israel out of Egyptian slavery by the authority of the only true God, and that he was now in the flesh to provide the means necessary to bring all sinners out from the slavery of sin.



NOT THAT ANYONE HAS SEEN THE FATHER, EXCEPT THE ONE FROM GOD (CHRIST); THIS ONE (CHRIST) HAS SEEN THE FATHER.

John 6:46; cf. John 8:38; Ed. notes in parenthesis

The Pharisees asked Christ a question that ended up backfiring on them because the answer confirmed that Christ not only existed in the spirit realm prior to being born a man, but it also confirmed he had authority over the King of Israel at that time, which was approximately one thousand years before Christ's birth as a man. It also confirmed that Christ's real Father was Almighty God, and that Joseph was Christ's step-father.

And the Pharisees having been brought together, Jesus asked them, ⁴² saying, "What do you think concerning the Christ, of whom is he son." They said to him, "Of David." ⁴³ He said to them, "How then does David in the spirit call him 'Lord,' saying," ⁴⁴ "The Lord (Almighty God) said to my Lord (the Messiah), "Sit at My right, until I (Almighty God) put your (Messiah's) enemies beneath your feet"? ⁴⁵ "If David therefore calls him (Messiah) 'Lord,' how is he (Messiah) his (David's) son?" (Mt. 22:41-45; Ed. notes in parentheses; bold section denotes OT quote).

In these last scriptures, Christ plainly states that he had a glorious spirit body prior to becoming flesh and blood, and that his Father would restore him to that same spirit composition following his resurrection from the dead.

And now Father, glorify me from yourself, the glory that I had from you before the world (Jn. 17:5; emphasis added).



AND NOW FATHER, GLORIFY ME
FROM YOURSELF. THE GLORY THAT I
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John 17:5; emphasis added

Father, what you have given me (Christ) I desire that where I am those might also be with me, that they might observe my glory which You have given to me, because You loved me before the foundation of the world (Jn. 17:24; Ed. note in parenthesis; emphasis added).

Jesus Christ spoke many times with the authority and specific examples of someone who had existed in the spirit realm prior to becoming flesh and blood. His statements are either correct or he was lying about the things he had previously experienced. If he had lied, he could not have been an acceptable sacrifice for sin and there would be a need for another to come and deal with the serious issue of sin and its consequence, which is death (cf. 1Cor. 15:12-19).

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