

*Scriptures and
Ellen White Quotes
On Christ's Eternal Existence*

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31 Christ is truly from "everlasting to everlasting"! There are many
32 quotations of Ellen White that concur.
33 This Bible Study first looks at the relevant Scriptures. After that an
34 exhaustive group of Ellen White quotes on the eternal existence of
35 Christ are listed.

36 What does the Bible say about Christ's eternal 37 existence?

38 John 1:1-2 "In the beginning was the Word, and the Word was with
39 God, and the Word was God. The same was in the beginning with
40 God."

41 John 8:58 "Jesus said unto them, Verily, verily, I say unto you, Be-
42 fore Abraham was, I am."

43 1 John 1:1 "That which was from the beginning, which we have
44 heard, which we have seen with our eyes, which we have looked
45 upon, and our hands have handled, of the word of life (for the life
46 was manifested, and we have seen it, and bear witness, and show
47 unto you that eternal life, which was with the Father, and was mani-
48 fested unto us); that which we have seen and heard declare we unto
49 you, that ye also may have fellowship with us; and truly our fellow-
50 ship is with the Father, and with his Son Jesus Christ. And these
51 things write we unto you, that your joy may be full.

52 Psalms 90:1-2 "Lord, thou hast been our dwelling place in all gener-
53 ations. 2 Before the mountains were brought forth, or ever thou hadst
54 formed the earth and the world, even from everlasting to everlasting,
55 thou art God."

56 Isaiah 9:6 "For unto us a child is born, unto us a son is given: and the
57 government shall be upon his shoulder: and his name shall be called
58 Wonderful, Counsellor, The mighty God, The everlasting Father, The
59 Prince of Peace."

60 Isaiah 44:6 "Thus saith the Lord the King of Israel, and his redeemer
61 the Lord of hosts; I am the first, and I am the last; and beside me
62 there is no God."

63 Micah 5:2 "But thou, Bethlehem Ephratah, though thou be little
64 among the thousands of Judah, yet out of thee shall he come forth
65 unto me that is to be ruler in Israel; whose goings forth have been
66 from of old, from everlasting."

67 Colossians 1:17 "And he is before all things, and by him all things
68 consist."

69 Hebrews 7:1-3 "For this Melchisedec, king of Salem, priest of the

70 most high God, who met Abraham returning from the slaughter of
71 the kings, and blessed him; 2 To whom also Abraham gave a tenth
72 part of all; first being by interpretation King of righteousness, and af-
73 ter that also King of Salem, which is, King of peace; 3 Without fa-
74 ther, without mother, without descent, having neither beginning of
75 days, nor end of life; but made like unto the Son of God; abideth a
76 priest continually.”

77 Hebrews 7:15-16 “And it is yet far more evident: for that after the
78 similitude of Melchisedec there ariseth another priest, 16 Who is
79 made, not after the law of a carnal commandment, but after the pow-
80 er of an endless life.”

81 1 John 1:2 “For the life was manifested, and we have seen it, and
82 bear witness, and shew unto you that eternal life, which was with the
83 Father, and was manifested unto us;”

84 Revelation 1:8 “I am Alpha and Omega, the beginning and the end-
85 ing, saith the Lord, which is, and which was, and which is to come,
86 the Almighty.”

87 Revelation 21:6-7 “And he said unto me, It is done. I am Alpha and
88 Omega, the beginning and the end. I will give unto him that is athirst
89 of the fountain of the water of life freely. 7 He that overcometh shall
90 inherit all things; and I will be his God, and he shall be my son.”

91 Revelation 22:12-13 “And, behold, I come quickly; and my reward
92 is with me, to give every man according as his work shall be. 13 I
93 am Alpha and Omega, the beginning and the end, the first and the
94 last.”

95 *Ellen White On Christ's eternal existence?*

96 “From Eternity”

97 From eternity Christ has been man’s Redeemer. Ever since the Fall
98 there has come to those uniting with Him in His great work the
99 word: “Be not weary in well-doing.” 2 Thessalonians 3:13. Be ye
100 steadfast, unmovable, always abounding in the work of the Lord.” 1
101 Corinthians 15:58. {9T 220.2}

102 But because men did not like to be told of their sins; because they
103 did not wish to be reprovved or corrected, they determined to resist
104 Him. Jesus saw that which those who were blinded by the enemy
105 could not see. He tried to convince them that everything opposed to
106 the principles He was teaching was a delusion and a falsehood.
107 “Every one that is of the truth,” He said, “heareth My voice.” He was

108 the embodiment of truth and holiness. He who had stood in the coun-
109 cils of God; He who had dwelt in the innermost sanctuary of the
110 eternal, was speaking that whereof He knew. He was presenting to
111 them truth of the highest order, revealing to men the mind of the In-
112 finite. But the men who claimed to stand high in knowledge and
113 spiritual understanding, failed to comprehend His meaning; and that
114 which had been evolved from eternity by the Father and the Son,
115 they in their ignorance stood as critics to condemn. {BEcho Febru-
116 ary 20, 1899, par. 9}

117 “We speak the wisdom of God in a mystery,” the apostle Paul de-
118 clared. It is beyond the power of human wisdom to discover the
119 things of God, but to those who keep the way of the Lord there are
120 revealed hidden treasures of wisdom. Christ longs to bestow upon
121 his chosen people in this world a foretaste of the glory in which his
122 faithful ones are to share. From eternity it has been his purpose to
123 imbue with wisdom believers in his Word, that they may be raised to
124 sit with him in heavenly places in Christ Jesus. Wonderful is the light
125 that opens to those who in faith press on, ever on, heeding not hin-
126 drance nor difficulty, but keeping the eyes fixed on the glory that
127 Christ reveals. {SSW June 1, 1909, par. 2}

128 The love of God was Christ’s theme when speaking of his mission
129 and his work. “Therefore doth my Father love me,” he says, “be-
130 cause I lay down my life, that I might take it again.” My Father loves
131 you with a love so unbounded that he loves me the more because I
132 have given my life to redeem you. He loves you, and he loves me
133 more because I love you, and give my life for you. “A new com-
134 mandment I give unto you, That ye love one another; as I have loved
135 you.” Well did the disciples understand this love as they saw their
136 Saviour enduring shame, reproach, doubt, and betrayal, as they saw
137 his agony in the garden, and his death on Calvary’s cross. This is a
138 love the depth of which no sounding can ever fathom. As the disci-
139 ples comprehended it, as their perception took hold of God’s divine
140 compassion, they realized that there is a sense in which the suffer-
141 ings of the Son were the sufferings of the Father. From eternity there
142 was a complete unity between the Father and the Son. They were
143 two, yet little short of being identical; two in individuality, yet one in
144 spirit, and heart, and character. {YI December 16, 1897, par. 5}

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146 did not wish to be reprov'd or corrected, they determined to resist
147 him. Jesus saw that which those who were blinded by the enemy
148 could not see. He tried to convince them that everything opposed to
149 the principles he was teaching was a delusion and a falsehood.
150 “Every one that is of the truth,” he said, “heareth my voice.” He was

151 the embodiment of truth and holiness. He who had stood in the coun-
152 cils of God, who had dwelt in the innermost sanctuary of the Eternal,
153 was speaking that whereof he knew. He was presenting truth of the
154 highest order, revealing to men the mind of the Infinite. But the men
155 who claimed to stand high in knowledge and spiritual understanding
156 failed to comprehend his meaning; and that which had been evolved
157 from eternity by the Father and Son, they in their ignorance stood as
158 critics to condemn. {YI September 22, 1898, par. 9}

159 That which in the councils of heaven the Father and the Son deemed
160 essential for the salvation of man was defined from eternity by infi-
161 nite truths which finite beings cannot fail to comprehend. Revela-
162 tions have been made for their instruction in righteousness, that the
163 man of God may glorify his own life and the lives of his fellow men,
164 not only by the possession of truth, but by communicating it. "All
165 Scripture is given by inspiration of God, and is profitable for doc-
166 trine, for reproof, for correction, for instruction in righteousness; that
167 the man of God may be perfect, thoroughly furnished unto all good
168 works. I charge you therefore before the Lord Jesus Christ, who shall
169 judge the quick and the dead at his appearing and his kingdom,
170 preach the word; be instant in season and out of season; reprove, re-
171 buke, exhort with all longsuffering and doctrine. For the time will
172 come when they will not endure sound doctrine; but after their own
173 lusts shall they heap to themselves teachers having itching ears." [2
174 Timothy 3:16-4:3.] {Ms8-1896.10}

175 When man's redemption was to be worked out, God gave the com-
176 mandment that the sword should awake against His only begotten
177 Son, who had been one with Him from eternity. "He was wounded
178 for our transgressions, He was bruised for our iniquities; the chas-
179 tisement of our peace was upon Him, and with His stripes we are
180 healed." [Isaiah 53:5.] Think of the Father subjecting Himself to sor-
181 row, sparing not His own Son, but freely delivering Him up for us
182 all. God had to do a strange work; for He says, Fury is not in Me. O
183 that we had a better understanding of His love! — Ellen White
184 {Ms76-1903.25}

185 From eternity Christ has been man's Redeemer. Ever since the fall
186 there has come to those uniting with Him in His great work the
187 word, "Be not weary in well doing." [2 Thessalonians 3:13.] "Be
188 steadfast, immovable, always abounding in the work of the Lord." [1
189 Corinthians 15:58.] {Ms77-1903.22}

190 From eternity Christ has been man's Redeemer. Ever since the fall,
191 there has come to those uniting with Him in His great work the
192 word, "Be not weary in well doing." "Be steadfast, immovable, al-
193 ways abounding in the work of the Lord." [2 Thessalonians 3:13; 1

195 "Eternal Existence"

196 "Who can estimate the value of a soul? Go to Gethsemane, and there
197 watch with Jesus through those long hours of anguish when he sweat
198 as it were great drops of blood; look upon the Saviour uplifted on the
199 cross; hear that despairing cry, "My God, My God, why hast thou
200 forsaken me?" Look upon that wounded head, the pierced side, the
201 marred feet. Remember that Christ risked all; "tempted like as we
202 are," he staked even his own eternal existence upon the issue of the
203 conflict. Heaven itself was imperiled for our redemption. At the foot
204 of the cross, remembering that for one sinner Jesus would have
205 yielded up his life, we may estimate the value of a soul." {GCB De-
206 cember 1, 1895, Art. B, par. 23}

207 "From All Eternity"

208 These are probably the strongest statements that speak of Christ's
209 eternal existence.

210 Christ's ascension to heaven was the signal that His followers were
211 to receive the promised blessing. For this they were to wait before
212 they entered upon their work. When Christ passed within the heav-
213 enly gates, He was enthroned amidst the adoration of the angels. As
214 soon as this ceremony was completed, the Holy Spirit descended
215 upon the disciples in rich currents, and Christ was indeed glorified,
216 even with the glory which He had with the Father from all eternity.
217 The Pentecostal outpouring was Heaven's communication that the
218 Redeemer's inauguration was accomplished. According to His
219 promise He had sent the Holy Spirit from heaven to His followers as
220 a token that He had, as priest and king, received all authority in
221 heaven and on earth, and was the Anointed One over His people.
222 {AA 38.3}

223 From all eternity Christ was united with the Father, and when He
224 took upon Himself human nature, He was still one with God. He is
225 the link that unites God with humanity. "Forasmuch then as the chil-
226 dren are partakers of flesh and blood, he also himself likewise took
227 part of the same" (Hebrews 2:14). Only through Him can we become
228 children of God. To all who believe on Him, He gives power to be-
229 come the sons of God. Thus the heart becomes the temple of the
230 living God. It is because Christ took human nature that men and
231 women become partakers of the divine nature. He brings life and im-

232 mortality to light through the gospel. {1SM 228.4}

233 The world was made by him, “and without him was not anything
234 made that was made.” If Christ made all things, he existed before all
235 things. The words spoken in regard to this are so decisive that no one
236 need be left in doubt. Christ was God essentially, and in the highest
237 sense. He was with God from all eternity, God over all, blessed
238 forevermore. {RH April 5, 1906, par. 6}

239 The terms of this oneness between God and man in the great
240 covenant of redemption were arranged with Christ from all eternity.
241 The covenant of grace was revealed to the patriarchs. The covenant
242 made with Abraham four hundred and thirty years before the law
243 was spoken on Sinai was a covenant confirmed by God in Christ, the
244 very same gospel which is preached to us. “The Scripture, foreseeing
245 that God would justify the heathen through faith preached before the
246 gospel unto Abraham, saying, In thee shall all nations be blessed. So
247 then they which be of faith are blessed with faithful Abraham.” The
248 covenant of grace is not a new truth, for it existed in the mind of God
249 from all eternity. This is why it is called the everlasting covenant.
250 The plan of redemption was not conceived after the fall of man to
251 cure the dreadful evil; the apostle Paul speaks of the gospel, the
252 preaching of Jesus Christ, as “the revelation of the mystery, which
253 hath been kept in silence through times eternal, but now is manifest-
254 ed, and by the Scriptures of the prophets, according to the command-
255 ment of the eternal God, is made known unto all the nations unto
256 obedience of faith.” (Revised Version.) {ST August 24, 1891, par.
257 10}

258 When Christ entered within the heavenly gates, He was enthroned,
259 amid the songs of millions of angels. As soon as this ceremony was
260 completed, the Holy Spirit descended upon His followers in rich cur-
261 rents according to Christ’s promise, and they were no more orphans.
262 How quickly Christ fulfilled His promise, and sent from the heaven-
263 ly courts the guarantee of His love! After His inauguration, the Spirit
264 came and Christ was indeed glorified, even with the glory which He
265 had from all eternity with the Father. During His humiliation upon
266 this earth, the Spirit had not descended with all its efficacy; and
267 Christ declared that if He went not away, it would not come, but that
268 if He went away, He would send it. It was a representation of Him-
269 self, and after He was glorified it was manifest. {ST May 17, 1899,
270 par. 3}

271 From all eternity Christ was united with the Father, and when He
272 took upon Himself human nature, He was still one with God. He is
273 the link that unites God with humanity. “Forasmuch then as the chil-
274 dren are partakers of flesh and blood, he also himself likewise took

275 part of the same.” Only through Him can we become children of
276 God. To all who believe on Him, He gives power to become the sons
277 of God. Thus the heart becomes the temple of the living God. It is
278 because Christ took human nature that men and women become par-
279 takers of the divine nature. He brings life and immortality to light
280 through the Gospel. {ST August 2, 1905, par. 10}

281 Christ is declared in the Scriptures to be the Son of God. From all
282 eternity He has sustained this relation to Jehovah. Before the founda-
283 tions of the world were laid, He, the only begotten Son of God,
284 pledged Himself to become the Redeemer of the human race should
285 men sin. Adam fell, and He, who was partaker of the Father’s glory
286 before the world was, laid aside His royal robe and kingly crown and
287 stepped down from His high authority to become a babe in Bethle-
288 hem, that He might redeem fallen human beings by passing over the
289 ground where Adam stumbled and fell. He subjected Himself to the
290 temptations that Satan brings against men and women, and not all
291 the assaults of the enemy could make Him swerve from His loyalty
292 to the Father. By a sinless life, He testified that every son and daugh-
293 ter of Adam can resist the temptations of the one who first brought
294 sin into the world. {Ms22-1905.4}

295 From all eternity Christ was united with the Father, and when He
296 took upon Himself human nature, He was still one with God. He is
297 the link that unites God with humanity. “Forasmuch then as the chil-
298 dren are partakers of flesh and blood, He also Himself likewise took
299 part of the same.” [Hebrews 2:14.] Only through Him can we be-
300 come children of God. To all who believe on Him, He gives power to
301 become the sons of God. Thus, in a scripture sense, the heart be-
302 comes the temple of the living God. It is because Christ took human
303 nature that men and women can become partakers of the divine na-
304 ture. In Him all our hopes of eternal life are centered.
305 {Ms22-1905.13}

306 I say in the name of the Lord, Give your attention to this Word. The
307 Lord has ever existed in perfection from all eternity. He has been
308 ever what He now is, “I am that I am;” “The high and lofty One that
309 inhabiteth eternity.” [Exodus 3:14; Isaiah 57:15.] This is His title.
310 “Before the mountains were brought forth, or ever thou hadst formed
311 the earth and the world, even from everlasting to everlasting, thou art
312 God.” Psalm 90:2. “I am the Lord, I change not.” Malachi 3:6. With
313 Him is no variableness or shadow of turning. {Ms180-1897.2}

314 “Existed From Eternity”

315 The Lord Jesus Christ, the divine Son of God, existed from eternity,
316 a distinct person, yet one with the Father. He was the surpassing glo-
317 ry of heaven. He was the commander of the heavenly intelligences,
318 and the adoring homage of the angels was received by him as his
319 right. This was no robbery of God. “The Lord possessed me in the
320 beginning of his way,” he declares, “before his works of old. I was
321 set up from everlasting, from the beginning, or ever the earth was.
322 When there were no depths, I was brought forth; when there were no
323 fountains abounding with water. Before the mountains were settled,
324 before the hills was I brought forth; while as yet he had not made the
325 earth, nor the fields, nor the highest part of the dust of the world.
326 When he prepared the heavens, I was there: when he set a compass
327 upon the face of the depth.” {RH April 5, 1906, par. 7}

328 “The Word was made flesh, and dwelt among us, and we beheld His
329 glory, the glory of the only begotten of the Father, full of grace and
330 truth. John bare witness of Him, and cried, saying, This was He of
331 whom I spake, He that cometh after me is preferred before me; for
332 He was before me.” [John 1:14, 15.] Yes, He was before John. En-
333 shrouded in the pillar of cloud by day and the pillar of fire by night,
334 He led the children of Israel through the wilderness. “And of His ful-
335 ness have all we received, and grace for grace.” [Verse 16.] John was
336 a burning and a shining light, but he was not That Light which was
337 to lighten the whole world with the brightness of redeeming love. He
338 was before John; for He existed from eternity with the Father.
339 {Ms187-1903.13}

340 “From Eternal Ages”

341 Christ should be uplifted as the first Great Teacher, the only begotten
342 Son of God, who was with the Father from eternal ages. The Son of
343 God was the Great Teacher sent into the world as the Light of the
344 world. “The Word was made flesh and dwelt among us.” [John
345 1:14.] The Father was represented in Christ, and the attention in edu-
346 cation must be of that character that they will look to Him and be-
347 lieve in Him as the likeness of God. He had a most wonderful mis-
348 sion to our world, and his work was not in a line to give a full
349 relation of His personal claims to deity, but His humiliation was a
350 concealment of His claims. This is why the Jewish nation did not ac-
351 knowledge Christ as the Prince of life, because He did not come with
352 display in outward appearance, for He hid under the garb of humani-
353 ty His glorious character. {Lt67-1895.4}

354 "The Eternal Rock"

355 "Debating ministers are the most unreliable among us, because they
356 cannot be depended upon when the work goes hard. Bring them into
357 a place where there is but little interest, and they manifest a want of
358 courage, zeal, and real interest. They depend as much upon being en-
359 livened and invigorated by the excitement created by debate or oppo-
360 sition, as does the inebriate upon his dram. These ministers need to
361 be converted anew. They need to drink deep of the unceasing
362 streams which proceed from the eternal Rock." {GW92 186.1}

363 When men who have indulged in wrong habits and sinful practices
364 yield to the power of divine truth, the application of that truth to the
365 heart revives the moral powers, which had seemed to be paralyzed.
366 The receiver possesses stronger, clearer understanding than before he
367 riveted his soul to the eternal Rock. Even his physical health im-
368 proves by the realization of his security in Christ. The special bless-
369 ing of God resting upon the receiver is of itself health and strength.
370 {CTBH 13.4}

371 Upon this living stone, Jews and Gentiles alike may build. This is the
372 only foundation upon which we may securely build. It is broad
373 enough for all, and strong enough to sustain the weight and burden
374 of the whole world. And by connection with Christ, the living stone,
375 all who build upon this foundation become living stones. Many per-
376 sons are by their own endeavors hewn, polished, and beautified; but
377 they cannot become "living stones," because they are not connected
378 with Christ. Without this connection, no man can be saved. Without
379 the life of Christ in us, we cannot withstand the storms of temptation.
380 Our eternal safety depends upon our building upon the sure founda-
381 tion. Multitudes are today building upon foundations that have not
382 been tested. When the rain falls, and the tempest rages, and the
383 floods come, their house will fall, because it is not founded upon the
384 eternal Rock, the chief cornerstone Christ Jesus. {DA 599.4}

385 My dear children: God knows all about you. He will hear your
386 prayers. He will regard your repentant cries to Him. Take hold of
387 God, both of you, and rest not till you have the evidence that God is
388 yours and you are His. I beg of you, my children, to rivet your souls
389 to the Eternal Rock, Christ Jesus. Let your past life of folly suffice,
390 and now live a new life. Live to God, not self. {Lt66-1874.23}

391 “From The Beginning”

392 The plan for our redemption was not an afterthought, a plan formu-
393 lated after the fall of Adam. It was a revelation of “the mystery
394 which hath been kept in silence through times eternal.” Romans
395 16:25, R. V. It was an unfolding of the principles that from eternal
396 ages have been the foundation of God’s throne. From the beginning,
397 God and Christ knew of the apostasy of Satan, and of the fall of man
398 through the deceptive power of the apostate. God did not ordain that
399 sin should exist, but He foresaw its existence, and made provision to
400 meet the terrible emergency. So great was His love for the world,
401 that He covenanted to give His only-begotten Son, “that whosoever
402 believeth in Him should not perish, but have everlasting life.” John
403 3:16. {DA 22.2}

404 “And God said, Let us make man in our own image, after our like-
405 ness.” Whom did He address?—The Lord Jesus Christ, who declares
406 Himself to have been with the Father from the beginning. “So God
407 created man in His own image, in the image of God created He him;
408 male and female created He them. ... And God saw everything that
409 He had made, and, behold, it was very good. And the evening and
410 the morning were the sixth day. Thus the heavens and the earth were
411 finished, and all the host of them. And on the seventh day God ended
412 His work which He had made; and He rested on the seventh day
413 from all His work which He had made. And God blessed the seventh
414 day, and sanctified it: because that in it He had rested from all His
415 work which God created and made.” [Genesis 1:26, 27, 31; 2:1-3.]
416 {Ms43-1906.6}

417 Now, just now, is our day for repentance; now is our time to put
418 away sin. He who was with the Father from the beginning, the only
419 begotten Son of God, has paid the redemption price for the ransom
420 of a sinful world. The value that Christ places on the human soul is
421 unlimited. His infinite love embraces the whole human family. If
422 they will receive Him, and practice the virtues of His character, men
423 and women may become the sons and daughters of God. If they
424 refuse to receive Christ, instead of becoming God’s heritage, they
425 become Satan’s heritage. {Lt38-1907.14}

426 “Never Was A Time”

427 In speaking of His pre-existence, Christ carries the mind back
428 through dateless ages. He assures us that there never was a time
429 when He was not in close fellowship with the eternal God. He to
430 whose voice the Jews were then listening had been with God as one

431 brought up with Him. {ST August 29, 1900, par. 15}

432 "Ever Living"

433 What a Saviour we have! It was He that revealed Himself to John on
434 the Isle of Patmos, and proclaimed, "I am Alpha and Omega, the be-
435 ginning and the ending, saith the Lord, which is, and which was, and
436 which is to come, the Almighty." [Revelation 1:8.] None but just such
437 an ever living, mighty God, could pay the ransom to save sinners
438 from going down into the pit of death. {Ms64-1895.5}

439 "Eternal Presence"

440 Silence fell upon the vast assembly. The name of God, given to
441 Moses to express the idea of the eternal presence, had been claimed
442 as His own by this Galilean Rabbi. He had announced Himself to be
443 the self-existent One, He who had been promised to Israel, "whose
444 goings forth have been from of old, from the days of eternity." Mic-
445 ah 5:2, margin. {DA 469.5}

446 Christ was using the great name of God that was given to Moses to
447 express the idea of the eternal presence. Isaiah also saw Christ, and
448 his words are full of significance. He says, "For unto us a child is
449 born, unto us a son is given: and the government shall be upon His
450 shoulder: and His name shall be called Wonderful, Counsellor, The
451 Mighty God, The Everlasting Father, The Prince of Peace." {PrT
452 May 30, 1895, par. 3}

453 Christ was using the great name of God that was given to Moses to
454 express the idea of the eternal presence. Isaiah also saw Christ, and
455 his prophetic words are full of significance. He says, "For unto us a
456 child is born, unto us a Son is given: and the government shall be
457 upon his shoulders: and his name shall be called Wonderful, Coun-
458 selor, The mighty God, The everlasting Father, The Prince of Peace."
459 [Isaiah 9:6.] Speaking through him, the Lord says, "I am the Lord
460 thy God, the Holy One of Israel; thy Saviour: I gave Egypt for thy
461 ransom, Ethiopia and Seba for thee. Since thou wast precious in my
462 sight, thou hast been honorable, and I have loved thee: Therefore I
463 will give men for thee, and people for thy life. Fear not: for I am
464 with thee: I will bring thy seed from the east, and gather thee from
465 the west; I will say to the north, Give up; and to the south, Keep not
466 back: bring my sons from far, and my daughters from the ends of the
467 earth; even everyone that is called by my name; for I have created
468 him for my glory, I have formed him; yea, I have made him.

470 "Eternal Word"

471 "When the fulness of the time was come, God sent forth His Son."
 472 Man's terrible necessity demanded help without delay. Who met this
 473 necessity?—An illustrious Teacher, the Son of God. The eternal
 474 Word came to our world to win the confidence of humanity. The
 475 Prophet that had been revealed to Moses, like unto His brethren,
 476 whom they should hear in all things, came as man's Redeemer. Hear,
 477 O heavens, and be astonished, O earth; for the appointed Instructor
 478 of man was no less a personage than the Son of God! {BEcho March
 479 8, 1897, par. 4}

480 Wondrous combination of man and God! He might have helped his
 481 human nature to withstand the inroads of disease by pouring from
 482 his divine nature vitality and undecaying vigor to the human. But he
 483 humbled himself to man's nature. He did this that the Scripture
 484 might be fulfilled; and the plan was entered into by the Son of God,
 485 knowing all the steps in his humiliation, that he must descend to
 486 make an expiation for the sins of a condemned, groaning world.
 487 What humility was this! It amazed angels. The tongue can never de-
 488 scribe it; the imagination cannot take it in. The eternal Word consent-
 489 ed to be made flesh! God became man! It was a wonderful humili-
 490 ty! — Ellen White, {RH July 5, 1887, par. 6}

491 To the present time, men insist on being saved in some way by
 492 which they may perform some important work. If they see there is
 493 no way in which to weave self into the work, they reject the salva-
 494 tion provided. They trample under foot the Son of God, and count
 495 the blood of the covenant wherewith he was sanctified as an unholy
 496 thing. Jesus could give alone security to God; for he was equal with
 497 God. He alone could be a mediator between God and man; for he
 498 possessed divinity and humanity. Jesus could thus give security to
 499 both parties for the fulfillment of the prescribed conditions. As the
 500 Son of God he gives security to God in our behalf, and as the eternal
 501 Word, as one equal with the Father, he assures us of the Father's love
 502 to usward who believe his pledged word. When God would assure us
 503 of his immutable counsel of peace, he gives his only begotten Son to
 504 become one of the human family, forever to retain his human nature
 505 as a pledge that God will fulfill his word. {RH April 3, 1894, par.
 506 13}

507 This living witness greatly disturbed those who had rejected Jesus.
 508 Kings and rulers could not bear to hear this name; for they deemed
 509 Christ a rival. The mention of his name, the incidents of his life, his

510 death, and his resurrection, kindled their furious jealousy. They saw
511 John the aged, honored and beloved, constantly referring to Jesus as
512 the eternal Word, giving to him a power exceeding their power. His
513 testimony was always the word of God and the testimony of Jesus
514 Christ. And notwithstanding his age, his venerable appearance, his
515 white locks, in their envy and jealousy they condemned the faithful
516 apostle to what was then thought to be the most severe of all punish-
517 ments. He was separated from his beloved people, and banished to
518 Patmos. “I John, who also am your brother, and companion in tribu-
519 lation, and in the kingdom and patience of Jesus Christ, was in the
520 isle that is called Patmos, for the word of God, and for the testimony
521 of Jesus Christ.” {RH May 16, 1899, par. 8}

522 Wondrous combination of man and God! He might have helped his
523 human nature to withstand the inroads of disease by pouring from
524 his divine nature vitality and undecaying vigor to the human. But he
525 humbled himself to man’s nature. He did this that the Scripture
526 might be fulfilled; and the plan was entered into by the Son of God,
527 knowing all the steps in his humiliation, that he must descend to
528 make an expiation for the sins of a condemned, groaning world.
529 What humility was this! It amazed angels. The tongue can never de-
530 scribe it; the imagination can not take it in. The eternal Word con-
531 sented to be made flesh! God became man! It was a wonderful hu-
532 mility. — Ellen White, {RH September 4, 1900, par. 6}

533 “When the fulness of the time was come, God sent forth his Son.”
534 Man’s terrible necessity demanded help without delay. Who met this
535 necessity?—An illustrious teacher, the Son of God. The eternal Word
536 came to our world to win the confidence of humanity. The prophet
537 that had been revealed to Moses, like unto his brethren, whom they
538 should hear in all things, came as man’s Redeemer. Hear, O heavens,
539 and be astonished, O earth; for the appointed instructor of man was
540 no less a personage than the Son of God! {ST April 15, 1897, par. 4}

541 It is possible for us to be one with Christ, even as He is one with the
542 Father. If we are grafted into the living vine, if we draw our nourish-
543 ment from Christ, there will be unity in diversity. Those only who
544 derive nourishment from the Eternal Word, the Son of God, are
545 branches of the True Vine. If we are truly united to Christ, the fruits
546 of His Spirit will be seen in our lives; and tho there may be many
547 branches, each branch will bear the fruit of the True Vine. {ST
548 March 3, 1898, par. 11}

549 What humility was this! It amazed angels. The tongue can never de-
550 scribe it; the imagination cannot take it in. The Eternal Word con-
551 sented to be made flesh. God became man. It was a wonderful hu-
552 mility. But He stepped still lower. The Man must humble Himself as

553 a man to bear insult, reproach, shameful accusations, and abuse.
554 There seemed to be no safe place for Him in His own territory. He
555 had to flee from place to place for His life. He was betrayed by one
556 of His disciples. He was denied by one of His most zealous follow-
557 ers. He was mocked; He was crowned with a crown of thorns; He
558 was scourged; He was forced to bear the burden of the cross. He was
559 not insensible to this contempt and ignominy. He submitted; but oh,
560 He felt its bitterness as no other being could feel it. He was pure,
561 holy, undefiled, yet arraigned as a criminal. The adorable Redeemer
562 stepped down from the highest exaltation. Step by step He humbled
563 Himself to die; but what a death it was!—the most shameful, the
564 most cruel, the death upon the cross as a malefactor. He did not die
565 as a hero in the eyes of the world, loaded with honors as men in bat-
566 tle; but He died as a condemned criminal, suspended between the
567 heavens and the earth to die a lingering death of shame, exposed to
568 the tauntings and revilings of a debased, crime-loaded, profligate
569 multitude. “All they that see Me laugh Me to scorn: They shoot out
570 the lip, they shake the head.” Psalm 22:7. He was numbered with the
571 transgressors; He expired amid the derision; and His kinsmen ac-
572 cording to the flesh disowned Him. His mother beheld His humilia-
573 tion, and He was forced to see the sword pierce her heart. He en-
574 dured the cross, despised the shame. He made it of small account, in
575 consideration of the results that He was working out in behalf of not
576 only the inhabitants of this speck of a world, but the whole uni-
577 verse—every world which God had created. {Lt11-1887.18}

578 He is predicted as the Messenger of the Covenant who was to be re-
579 vealed, and the Sun of Righteousness, who was to arise and shed
580 forth His beams throughout the world. “Hear, O heavens, and be as-
581 tonished, O earth!” When the fulness of the time had come, and the
582 promised One came to our world, it was no less a personage than the
583 only begotten Son of God, the Eternal Word. It was a surprise of
584 grace to all the heavenly host. Mercy and benevolence came to dwell
585 upon the earth to subdue the stubborn, obdurate heart, and to win the
586 heart and mind of man by revealing God in human flesh.
587 (Ms72-1896.10}

588 The whole agency of evil is working to oppose God. The spirit that
589 led to the apostasy in heaven is in unceasing activity in all parts of
590 the world. Satan flatters his subjects with the assurance that their
591 forces will be sure to conquer. Before the first coming of Christ, it
592 seemed as if the world were wholly given into the control of the ene-
593 my. “But when the fulness of the time was come, God sent forth His
594 Son, ... to redeem them which were under the law, that they might re-
595 ceive the adoption of sons.” [Galatians 4:4, 5.] All heaven was inter-
596 ested in this great event. At the appointed time the Instructor ap-

597 peared. Who was He? The Son of God Himself, the eternal Word. He
598 came to give the world an evidence of the love of God by dying for
599 the fallen race. He gathered to His own pure, sinless soul the penalty
600 resting upon the sinful race and offered Himself as a sacrifice.
601 {Ms96-1904.5}

602 "Everlasting Father"

603 By His life and His death, Christ has achieved even more than
604 recovery from the ruin wrought through sin. It was Satan's purpose
605 to bring about an eternal separation between God and man; but in
606 Christ we become more closely united to God than if we had never
607 fallen. In taking our nature, the Saviour has bound Himself to hu-
608 manity by a tie that is never to be broken. Through the eternal ages
609 He is linked with us. "God so loved the world, that He gave His
610 only-begotten Son." John 3:16. He gave Him not only to bear our
611 sins, and to die as our sacrifice; He gave Him to the fallen race. To
612 assure us of His immutable counsel of peace, God gave His only-be-
613 gotten Son to become one of the human family, forever to retain His
614 human nature. This is the pledge that God will fulfill His word.
615 "Unto us a child is born, unto us a son is given: and the government
616 shall be upon His shoulder." God has adopted human nature in the
617 person of His Son, and has carried the same into the highest heaven.
618 It is the "Son of man" who shares the throne of the universe. It is the
619 "Son of man" whose name shall be called, "Wonderful, Counselor,
620 The mighty God, The everlasting Father, The Prince of Peace." Isai-
621 ah 9:6. The I AM is the Daysman between God and humanity, laying
622 His hand upon both. He who is "holy, harmless, undefiled, separate
623 from sinners," is not ashamed to call us brethren. Hebrews 7:26;
624 2:11. In Christ the family of earth and the family of heaven are
625 bound together. Christ glorified is our brother. Heaven is enshrined
626 in humanity, and humanity is enfolded in the bosom of Infinite Love.
627 {DA 25.3}

628 However much a shepherd may love his sheep, he loves his sons and
629 daughters more. Jesus is not only our shepherd; He is our "everlast-
630 ing Father." And He says, "I know Mine own, and Mine own know
631 Me, even as the Father knoweth Me, and I know the Father." John
632 10:14, 15, R. V. What a statement is this!—the only-begotten Son,
633 He who is in the bosom of the Father, He whom God has declared to
634 be "the Man that is My fellow" (Zechariah 13:7),—the communion
635 between Him and the eternal God is taken to represent the commu-
636 nion between Christ and His children on the earth! {DA 483.2}

637 The Sovereign of the universe was not alone in His work of benefi-

638 cence. He had an associate—a co-worker who could appreciate His
639 purposes, and could share His joy in giving happiness to created be-
640 ings. “In the beginning was the Word, and the Word was with God,
641 and the Word was God. The same was in the beginning with God.”
642 John 1:1, 2. Christ, the Word, the only begotten of God, was one
643 with the eternal Father—one in nature, in character, in purpose—the
644 only being that could enter into all the counsels and purposes of
645 God. “His name shall be called Wonderful, Counselor, The mighty
646 God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. His
647 “goings forth have been from of old, from everlasting.” Micah 5:2.
648 And the Son of God declares concerning Himself: “The Lord pos-
649 sessed Me in the beginning of His way, before His works of old. I
650 was set up from everlasting... When He appointed the foundations
651 of the earth: then I was by Him, as one brought up with Him: and I
652 was daily His delight, rejoicing always before Him.” Proverbs
653 8:22-30. {PP 34.1}

654 "Eternal Son Of God"

655 The ministers of Christ, who bear the message of truth to men, will
656 never become self-sufficient or self-exalted if they have correct
657 views of the character and work of Christ, the author of man’s salva-
658 tion. The unworthiness, weakness, and inefficiency of their own ef-
659 forts in contrast with those of the eternal Son of God, will render
660 them humble, distrustful of self, and will lead them to rely upon
661 Christ for strength and efficiency in their work. Habitually dwelling
662 upon Christ, his exalted character, and the all-sufficient merits of his
663 sacrifice, increases the faith, sharpens the imaginative power,
664 strengthens the longing desire to be like him, and creates holy
665 earnestness in prayer, that makes it efficacious. {RH August 8, 1878,
666 Art. A, par. 4}

667 What a truth is presented as we gaze upon Jesus in connection with
668 the cross of Calvary, as we see this Wonderful, this Counselor, this
669 mysterious victim, stooping beneath the amazing burden of our race!
670 That the transgressor might have another trial, that men might be
671 brought into favor with God the Father, the eternal Son of God inter-
672 posed himself to bear the punishment of transgression. One clothed
673 with humanity, who was yet one with the Deity, was our ransom. The
674 very earth shook and reeled at the spectacle of God’s dear Son suf-
675 fering the wrath of God for man’s transgression. The heavens were
676 clothed in sackcloth to hide the sight of the divine sufferer. {RH Feb-
677 ruary 8, 1898, par. 2}

678 But while God’s Word speaks of the humanity of Christ when upon

679 this earth, it also speaks decidedly regarding his pre-existence. The
680 Word existed as a divine being, even as the eternal Son of God, in
681 union and oneness with his Father. From everlasting he was the Me-
682 diator of the covenant, the one in whom all nations of the earth, both
683 Jews and Gentiles, if they accepted him, were to be blessed. “The
684 Word was with God, and the Word was God.” Before men or angels
685 were created, the Word was with God, and was God. {RH April 5,
686 1906, par. 5}

687 This injunction is from the eternal Son of God. Neglect of the study
688 of God’s word leads many to neglect the great salvation, and proves
689 the ruin of thousands. When this command was given, reference was
690 had to the Old-Testament Scriptures only, but we now have the New-
691 Testament Scriptures besides. If God has done for us the utmost that
692 Deity could do; if all the divine attributes, unlimited as they are,
693 have combined and even exhausted themselves in the great plan of
694 redemption, then every child and youth should make the Scriptures
695 their study, that they may not be ignorant of this wonderful scheme.
696 You should open the Scriptures with a solemn interest to hear what
697 the voice of God bids you do and be in order to be saved. {YI Au-
698 gust 31, 1887, par. 1}

699 We must make it true as it is in Jesus. We exalt the cross to the view
700 of all. We entreat you to go to Mount Calvary and see upon the cruel
701 cross Him who thought it not robbery to be equal with God. Look
702 upon the Victim hanging there in humiliation as a criminal. Intense
703 must have been the work of execution, done so thoroughly, showing
704 that when God takes in His hand the sword of justice, He makes
705 thorough work. His hatred of sin is so great that before the transgres-
706 sor could be received into favor, the eternal Son of God interposed
707 Himself and bore the bolts of the Father’s wrath deserved by the
708 sinner. {Lt6-1880.64}

709 Oh, it was poverty indeed apportioned to the Son of God that He
710 should be moving upon a province of His own empire and yet not to
711 be recognized or confessed by the nation He came to bless and to
712 save. It was poverty that when He walked among men, scattering
713 blessing as He trod, the anthem of praise floated not around Him, but
714 the air was often freighted with curses and blasphemy. It was poverty
715 that, as He passed to and fro among the subjects He came to save,
716 scarcely a solitary voice called Him blessed. Scarcely a solitary hand
717 was stretched out in friendship, and scarcely a solitary roof proffered
718 Him shelter. Then look beneath the disguise, and whom do we
719 see?—Divinity, the eternal Son of God, just as mighty, just as infi-
720 nitely gifted with all the resources of power, and He was found in
721 fashion as a man. {Lt37-1887.22}

722 That the transgressor might have another trial, that man might be
723 brought into favor with the Father, the eternal Son of God interposed
724 Himself to bear the Father's punishment of transgression. But in the
725 place of the great Sacrifice abating one jot or one tittle of the Fa-
726 ther's law, this very fact exalts the law, elevates it, and proclaims to
727 the worlds unfallen and to the fallen race that God's law, the
728 transcript of His character, is changeless, and that He will maintain
729 His authority and sustain His law. It is Satan, the first great rebel,
730 who has accomplished this work of deception. {Ms58-1897.5}

731 What a truth is presented as we gaze upon Jesus in connection with
732 the cross of Calvary, as we see this Wonderful, Counsellor, this mys-
733 terious victim, stooping beneath the amazing burden of our race!
734 That the transgressor might have another trial, that men might be
735 brought into favor with God the Father, the eternal Son of God inter-
736 posed Himself to bear the punishment of transgression. One clothed
737 with humanity, yet one with the Deity, was our ransom. The very
738 earth shook and reeled at the spectacle of God's dear Son suffering
739 the wrath of God for man's transgression. The heavens were clothed
740 in sackcloth to hide the sight of the divine sufferer. {Ms99-1897.2}

741 "From Everlasting"

742 Even the birthplace of the Messiah was foretold: "Thou, Bethlehem
743 Ephratah, though thou be little among the thousands of Judah, yet
744 out of thee shall He come forth unto Me that is to be Ruler in Israel;
745 whose goings forth have been from of old, from everlasting." Micah
746 5:2. {AA 223.4}

747 But while God's Word speaks of the humanity of Christ when upon
748 this earth, it also speaks decidedly regarding his pre-existence. The
749 Word existed as a divine being, even as the eternal Son of God, in
750 union and oneness with his Father. From everlasting he was the Me-
751 diator of the covenant, the one in whom all nations of the earth, both
752 Jews and Gentiles, if they accepted him, were to be blessed. "The
753 Word was with God, and the Word was God." Before men or angels
754 were created, the Word was with God, and was God. {RH April 5,
755 1906, par. 5}

756 God and Christ knew from the beginning, of the apostasy of Satan
757 and of the fall of Adam through the deceptive power of the apostate.
758 The plan of salvation was designed to redeem the fallen race, to give
759 them another trial. Christ was appointed to the office of Mediator
760 from the creation of God, set up from everlasting to be our substitute
761 and surety. Before the world was made, it was arranged that the div-
762 inity of Christ should be enshrouded in humanity. "A body," said

763 Christ, "hast thou prepared me." But he did not come in human form
764 until the fulness of time had expired. Then he came to our world, a
765 babe in Bethlehem. {RH April 5, 1906, par. 13}

766 Through Solomon Christ declared: "The Lord possessed Me in the
767 beginning of His way, before His works of old. I was set up from
768 everlasting, from the beginning, or ever the earth was. When there
769 were no depths, I was brought forth; when there were no fountains
770 abounding with water. Before the mountains were settled, before the
771 hills was I brought forth.... When He gave to the sea His decree, that
772 the waters should not pass His commandment; when He appointed
773 the foundations of the earth; then I was by Him, as one brought up
774 with Him; and I was daily His delight, rejoicing always before Him."
775 {ST August 29, 1900, par. 14} In speaking of His pre-existence,
776 Christ carries the mind back through dateless ages. He assures us
777 that there never was a time when He was not in close fellowship
778 with the eternal God. He to whose voice the Jews were then listening
779 had been with God as one brought up with Him. {ST August 29,
780 1900, par. 15}

781 "The Sovereign of the universe was not alone in His work of benefi-
782 cence. He had an associate—a co-worker who could appreciate His
783 purposes, and could share His joy in giving happiness to created be-
784 ings. 'In the beginning was the Word, and the Word was with God,
785 and the Word was God. The same was in the beginning with God.'
786 [John 1:1, 2.] Christ, the Word, the only begotten of God, was one
787 with the eternal Father—one in nature, in character, in purpose, the
788 only being that could enter into all the counsels and purposes of
789 God. 'His name shall be called Wonderful, Counselor, the mighty
790 God, the everlasting Father, the Prince of peace.' [Isaiah 9:6.] His
791 'goings forth have been from of old, from everlasting.' [Micah 5:2.]
792 And the Son of God declares concerning Himself: 'The Lord pos-
793 sessed Me in the beginning of His way, before the works of old. I
794 was set up from everlasting. ... When He appointed the foundations
795 of the earth, then was I with Him, as one brought up with Him; and I
796 was daily His delight, rejoicing always before Him.' [Proverbs 8:22,
797 23, 29, 30.] {Lt256-1906.8}

798 "From Everlasting To Everlasting"

799 There are light and glory in the truth that Christ was one with the Fa-
800 ther before the foundation of the world was laid. This is the light
801 shining in a dark place, making it resplendent with divine, original
802 glory. This truth, infinitely mysterious in itself, explains other myste-
803 rious and otherwise unexplainable truths, while it is enshrined in

804 light, unapproachable and incomprehensible. {RH April 5, 1906, par.
805 8} “Before the mountains were brought forth, or ever thou hadst
806 formed the earth and the world, even from everlasting to everlasting,
807 thou art God.” “The people which sat in darkness saw great light;
808 and to them which sat in the region and shadow of death light is
809 sprung up.” Here the pre-existence of Christ and the purpose of his
810 manifestation to our world are presented as living beams of light
811 from the eternal throne. “Now gather thyself in troops, O daughter of
812 troops: he hath laid siege against us: they shall smite the Judge of Is-
813 rael with a rod upon the cheek. But thou, Bethlehem Ephratah,
814 though thou be little among the thousands of Judah, yet out of thee
815 shall he come forth unto me that is to be ruler in Israel; whose goings
816 forth have been from of old, from everlasting.” “We preach Christ
817 crucified,” declares Paul, “unto the Jews a stumbling-block, and unto
818 the Greeks foolishness; but unto them which are called, both Jews
819 and Greeks, Christ the power of God, and the wisdom of God.” {RH
820 April 5, 1906, par. 9}

821 Christ is from everlasting to everlasting, a present help to all who
822 seek Him diligently. And those who seek Him diligently will find
823 Him. I am so thankful that the Lord is ours. I want to serve Him and
824 glorify Him. {2SAT 339.1}

825 Christ is from everlasting to everlasting, a present help to all who
826 seek Him diligently. And those who seek Him diligently will find
827 Him. I am so thankful that the Lord is ours. I want to serve Him and
828 glorify Him. {Ms20-1913.10}

829 "Set Up From Everlasting"

830 God and Christ knew from the beginning, of the apostasy of Satan
831 and of the fall of Adam through the deceptive power of the apostate.
832 The plan of salvation was designed to redeem the fallen race, to give
833 them another trial. Christ was appointed to the office of Mediator
834 from the creation of God, set up from everlasting to be our substitute
835 and surety. Before the world was made, it was arranged that the div-
836 inity of Christ should be enshrouded in humanity. “A body,” said
837 Christ, “hast thou prepared me.” But he did not come in human form
838 until the fulness of time had expired. Then he came to our world, a
839 babe in Bethlehem. {RH April 5, 1906, par. 13}

840 "A Life Unreckoned By Human Computation"

841 Here Christ shows them that, altho they might reckon His life to be
842 less than fifty years, yet His divine life could not be reckoned by
843 human computation. The existence of Christ before His incarnation
844 is not measured by figures. {ST May 3, 1899, par. 4}

845 "In The Presence Of The Father From The Beginning"

846 Taking humanity upon Him, Christ came to be one with humanity,
847 and at the same time to reveal our heavenly Father to sinful human
848 beings. He who had been in the presence of the Father from the be-
849 ginning, He who was the express image of the invisible God, was
850 alone able to reveal the character of the Deity to mankind. He was in
851 all things made like unto His brethren. He became flesh even as we
852 are. He was hungry and thirsty and weary. He was sustained by food
853 and refreshed by sleep. He shared the lot of men; yet He was the
854 blameless Son of God. He was a stranger and sojourner on the
855 earth—in the world, but not of the world; tempted and tried as men
856 and women today are tempted and tried, yet living a life free from
857 sin. Tender, compassionate, sympathetic, ever considerate of others,
858 He represented the character of God, and was constantly engaged in
859 service for God and man. {MH 422.2}

860 Christ alone was able to represent the Deity. He who had been in the
861 presence of the Father from the beginning, he who was the express
862 image of the invisible God, was alone sufficient to accomplish this
863 work. No verbal description could reveal God to the world. Through
864 a life of purity, a life of perfect trust and submission to the will of
865 God, a life of humiliation such as even the highest seraph in heaven
866 would have shrunk from, God himself must be revealed to humanity.
867 In order to do this, our Saviour clothed his divinity with humanity.
868 He employed the human faculties, for only adopting these could he
869 be comprehended by humanity. Only humanity could reach humani-
870 ty. He lived out the character of God through the human body which
871 God had prepared for him. He blessed the world by living out in
872 human flesh the life of God, thus showing that he had the power to
873 unite humanity to divinity. {RH June 25, 1895, par. 3} Also
874 {Ms44-1895.3}

875 "Who From The Beginning Was Equal With The Father"

876 The divine mind and hand have preserved through the ages the
877 record of creation in its purity. It is the word of God alone that gives
878 to us an authentic account of the creation of our world. This word is

879 to be the chief study in our schools. In it we may learn what our re-
880 demption has cost Him who from the beginning was equal with the
881 Father, and who sacrificed His life that a people might stand before
882 Him redeemed from everything earthly, renewed in the image of
883 God. {CT 13.2}

884 "Never-Ending"

885 "What is your life? It is even vapor, that appeareth for a little time,
886 and then vanisheth away." But Christ's life is not a vapor; it is never-
887 ending, a life existing before the worlds were made. {ST June 17,
888 1897, par. 3}

889 "Ease Of Eternal Habitude"

890 In this age, as then, there are lost sheep to be sought and saved.
891 There are many who need personal labour. No prophet, like John the
892 Baptist, has cried out the message of warning to them. No one has
893 pointed them to "the Lamb of God, which taketh away the sin of the
894 world." But this is not because the Lord has no interest in these souls
895 who are ready to perish, represented as lost sheep. The Lord is not
896 chargeable with neglect. Look to Calvary and answer decidedly, No,
897 no. The Lord has made every provision to save men in giving His
898 Son. Jesus thought it not robbery to be equal with God, for in Him
899 dwelleth all the fulness of the Godhead bodily. When He claimed the
900 highest prerogatives, He did not make an empty boast. Yet when He
901 was among men, He did not call together a concourse of people, and
902 sound a trumpet before Him, and command attention. The great
903 Teacher came in simplicity, though He was the light of the world. He
904 taught the people in plain, simple words, which all could understand.
905 He said, "As the Father knoweth Me, even so know I the Father....
906 My sheep hear My voice, and I know them, and they follow Me; and
907 I give unto them eternal life, and they shall never perish, neither
908 shall any man pluck them out of My hand. My Father, which gave
909 them Me, is greater than all; and no man is able to pluck them out of
910 My Father's hand. I and My Father are one." "All things that the Fa-
911 ther hath are Mine." With the familiarity and ease of eternal habi-
912 tude, Jesus lays His hand on the throne of God. {BEcho April 30,
913 1894, par. 3}

914 In this age, as then, there are lost sheep to be sought and saved.
915 There are many who need personal labor. No prophet, like John the
916 Baptist, has cried out the message of warning to them. No one has
917 pointed them to "the Lamb of God, which taketh away the sin of the

918 world.” But this is not because the Lord has no interest in these souls
919 who are ready to perish, represented as lost sheep. But the Lord is
920 not chargeable with any neglect on his part. Look to Calvary and an-
921 swer decidedly, No, no. The Lord has made every provision to save
922 men in giving his Son. Jesus thought it not robbery to be equal with
923 God, for in him dwelleth all the fullness of the godhead bodily.
924 When he claimed the highest prerogatives, he did not make an empty
925 boast. Yet when he was among men, he did not call together a con-
926 course of people, and sound a trumpet before him, and command at-
927 tention. The great Teacher came in simplicity, though he was the
928 light of the world. He taught the people in plain, simple words,
929 which all could understand. He said, “As the Father knoweth me,
930 even so know I the Father.... My sheep hear my voice, and I know
931 them, and they follow me; and I give unto them eternal life, and they
932 shall never perish, neither shall any man pluck them out of my hand.
933 My Father, which gave them me, is greater than all; and no man is
934 able to pluck them out of my Father’s hand. I and my Father are
935 one.” “All things that the Father hath are mine.” With the familiarity
936 and ease of eternal habitude, Jesus lays his hand on the throne of
937 God. {ST January 1, 1894, par. 3}

938 "Eternal Throne"

939 Jesus has made an infinite sacrifice in behalf of the race. He stepped
940 down from the eternal throne, laid aside his robes of royalty, clothed
941 his divinity with humanity, and came to a world all seared and
942 marred by the curse, that the lost race might one day be restored to
943 their glorious Eden home. He has become the representative and
944 surety for the race. He has brought the treasures of heaven within our
945 reach, and it remains for us to say whether or not we will avail our-
946 selves of them. It is only by the light reflected from the cross of Cal-
947 vary that we can know the value of the human soul, or the depth of
948 degradation from which man was rescued. It was to restore man to
949 the perfection in which he was first created that this great sacrifice
950 was made. With his human arm Jesus encircles the race, while with
951 his divine arm he grasps the throne of the Infinite, thus uniting finite
952 man with the infinite God and connecting earth with heaven. How
953 can we neglect so great salvation? It is natural for man to cling to
954 life. Some live through years of intense suffering, and still desire to
955 have their lives prolonged. But when Jesus offers us life, immortal
956 life in the mansions he has prepared for us, why do we turn from it
957 and devote our time and energy to securing earthly treasures? {RH
958 December 1, 1885, par. 10}

959 "The Eternal Dignitaries"

960 The Lord Jesus described the difficulties they [would] meet. Having
961 called their minds to rise to an eminence, He bids them look and be-
962 hold the vast confederacy of evil arrayed against God, against Christ,
963 against all who unite with these holy powers. Christ tells them they
964 were to fight in fellowship with all the children of light; that satanic
965 agencies would combine their forces to extinguish the light of the
966 life of Christ out of their ranks. But they were not left to fight the
967 battles in their own human strength; that the angelic host coming as
968 ministers of God would be in that battle, and also there would be the
969 eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—
970 arming them with more than mortal energy, and [who] would ad-
971 vance with them to the work, and convince the world of sin.
972 {Ms130-1901.52}

973 "Uncreated Lord"

974 He is the faithful and true Witness, “the beginning of the creation of
975 God,” whose throne is of old, from everlasting. [Revelation 3:14.]
976 Behold Him, the mighty, uncreated Lord, the all-glorious Redeemer.
977 Behold Him! waiting for your answer! Will you let Him in? Father,
978 mother, children, God calls for your whole family. He wants you all.
979 He cannot spare one of you. Will you listen to His pleading voice?
980 He asks you, “Will you give me your hearts?” “Ye are not your own.
981 For ye are bought with a price.” [1 Corinthians 6:19, 20.] And what a
982 price! “He was wounded for our transgressions, he was bruised for
983 our iniquities. The chastisement of our peace was upon him, and
984 with his stripes we are healed.” [Isaiah 53:5.] Will you open the door
985 and let Jesus in? He wants the heart, the soul, the service of father,
986 mother, children united. “See that ye refuse not him that speaketh.”
987 [Hebrews 12:25.] {Lt185-1901.9}

988 "Has Been Ever"

989 I say in the name of the Lord, Give your attention to this Word. The
990 Lord has ever existed in perfection from all eternity. He has been
991 ever what He now is, “I am that I am;” “The high and lofty One that
992 inhabiteth eternity.” [Exodus 3:14; Isaiah 57:15.] This is His title.
993 “Before the mountains were brought forth, or ever thou hadst formed
994 the earth and the world, even from everlasting to everlasting, thou art
995 God.” Psalm 90:2. “I am the Lord, I change not.” Malachi 3:6. With

Notes

This study was compiled by Dan Augsburger of Path2Prayer Ministries.

Dan has been reading and gathering topical information from the writings of Ellen G. White for many years. He also did the research for the transformation section of the Encyclopedia of the Writings of Ellen G. White.

Prior work has included full-time pastoral ministry, chaplaincy, healthcare administration, small business owner and lecture on practical church history at the Adventist Theological Seminary over the course of ten years. He and his wife Rose reside in Berrien Springs, Michigan, USA.

Information About The Research

Dan mainly uses the egwwritings.org website in gathering quotes from the writings of Ellen White. In studying the Godhead, Dan has already gathered more than 1,500 pages of quotes on the Three Persons of the Godhead and related subjects. Quotes are carefully gathered in a sortable database, each quote being rated for the quality of the quote. Without that ability, it would be impossible make meaningful use of so much material.

Personal use is encouraged. Commercial use is forbidden. Posting on other internet sites without specific permission is forbidden.

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