

Christ's Eternal Existence

*Scriptures and Ellen White Quotes
On Christ's Everlasting To Everlasting Existence*

Godhead Study Part 2 Addendum

Compiled by Dan Augsburger

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

John 8:58 "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God. He is the link that unites God with humanity. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Only through Him can we become children of God. To all who believe on Him, He gives power to become the sons of God. Thus the heart becomes the temple of the living God. It is because Christ took human nature that men and women become partakers of the divine nature. He brings life and immortality to light through the Gospel. The Signs of the Times, August 2, 1905, par. 10.

Christ is from everlasting to everlasting, a present help to all who seek Him diligently. And those who seek Him diligently will find Him. I am so thankful that the Lord is ours. I want to serve Him and glorify Him. Sermons and Talks, Vol. 2, 339.1. Also in Manuscript 20, 1913.10.

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Scriptures and Ellen White Quotes

Notes

1
2
3 The Lord has ever existed in perfection from all eternity. He has
4 been ever what He now is, "I am that I am;" "The high and lofty One
5 that inhabiteth eternity." [Exodus 3:14; Isaiah 57:15.] This is His ti-
6 tle. "Before the mountains were brought forth, or ever thou hadst
7 formed the earth and the world, even from everlasting to everlasting,
8 thou art God." Psalm 90:2. "I am the Lord, I change not." Malachi
9 3:6. With Him is no variableness or shadow of turning.
10 {Ms180-1897.2}—Ellen White, Manuscript 180, 1897.2

Introduction

11
12 There are many Scriptures and Ellen White quotations that strongly
13 affirm the eternal existence of Christ. In fact she uses twenty-five
14 different phrases that denote his everlasting to everlasting existence,
15 of which 74 sample quotations are provided in this booklet. I believe
16 the evidence for His eternal existence is compelling.
17 This eternal existence precludes Christ being birthed at any time in
18 the far distant past! If He has always existed, when could a birth
19 have taken place?
20 All of the quotations come from the writings of Ellen White.
21 Some of the quotes will seem to be repeated. This is due to their be-
22 ing published at different times, with occasional slight variations, in
23 various denominational periodicals and books. Including them al-
24 lows you to see Ellen White's continuing confirmation of Christ's
25 eternal existence.—Dan

Bible Study On Christ's Eternal Existence

26
27 What does the Bible say about Christ's eternal
28 existence?
29 John 1:1-2 "In the beginning was the Word, and the Word was with
30 God, and the Word was God. The same was in the beginning with
31 God."
32 John 8:58 "Jesus said unto them, Verily, verily, I say unto you, Be-

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965 hold the vast confederacy of evil arrayed against God, against Christ,
966 against all who unite with these holy powers. Christ tells them they
967 were to fight in fellowship with all the children of light; that satanic
968 agencies would combine their forces to extinguish the light of the
969 life of Christ out of their ranks. But they were not left to fight the
970 battles in their own human strength; that the angelic host coming as
971 ministers of God would be in that battle, and also there would be the
972 eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—
973 arming them with more than mortal energy, and [who] would ad-
974 vance with them to the work, and convince the world of sin. Manu-
975 script 130, 1901.52.

976 “Uncreated Lord”

977 He is the faithful and true Witness, “the beginning of the creation of
978 God,” whose throne is of old, from everlasting. [Revelation 3:14.]
979 Behold Him, the mighty, uncreated Lord, the all-glorious Redeemer.
980 Behold Him! waiting for your answer! Will you let Him in? Father,
981 mother, children, God calls for your whole family. He wants you all.
982 He cannot spare one of you. Will you listen to His pleading voice?
983 He asks you, “Will you give me your hearts?” “Ye are not your own.
984 For ye are bought with a price.” [1 Corinthians 6:19, 20.] And what a
985 price! “He was wounded for our transgressions, he was bruised for
986 our iniquities. The chastisement of our peace was upon him, and
987 with his stripes we are healed.” [Isaiah 53:5.] Will you open the door
988 and let Jesus in? He wants the heart, the soul, the service of father,
989 mother, children united. “See that ye refuse not him that speaketh.”
990 [Hebrews 12:25.] Letter 185, 1901.9.

991 “Has Been Ever”

992 I say in the name of the Lord, Give your attention to this Word. The
993 Lord has ever existed in perfection from all eternity. He has been
994 ever what He now is, “I am that I am;” “The high and lofty One that
995 inhabiteth eternity.” [Exodus 3:14; Isaiah 57:15.] This is His title.
996 “Before the mountains were brought forth, or ever thou hadst formed
997 the earth and the world, even from everlasting to everlasting, thou art
998 God.” Psalm 90:2. “I am the Lord, I change not.” Malachi 3:6. With
999 Him is no variableness or shadow of turning. Manuscript 180,
1000 1897.2.

33 fore Abraham was, I am.”

34 1 John 1:1 “That which was from the beginning, which we have
35 heard, which we have seen with our eyes, which we have looked
36 upon, and our hands have handled, of the word of life (for the life
37 was manifested, and we have seen it, and bear witness, and show
38 unto you that eternal life, which was with the Father, and was mani-
39 fested unto us); that which we have seen and heard declare we unto
40 you, that ye also may have fellowship with us; and truly our fellow-
41 ship is with the Father, and with his Son Jesus Christ. And these
42 things write we unto you, that your joy may be full.”

43 Psalms 90:1-2 “Lord, thou hast been our dwelling place in all gener-
44 ations. 2 Before the mountains were brought forth, or ever thou hadst
45 formed the earth and the world, even from everlasting to everlasting,
46 thou art God.”

47 Isaiah 9:6 “For unto us a child is born, unto us a son is given: and the
48 government shall be upon his shoulder: and his name shall be called
49 Wonderful, Counsellor, The mighty God, The everlasting Father, The
50 Prince of Peace.”

51 Isaiah 44:6 “Thus saith the Lord the King of Israel, and his redeemer
52 the Lord of hosts; I am the first, and I am the last; and beside me
53 there is no God.”

54 Micah 5:2 “But thou, Bethlehem Ephrathah, though thou be little
55 among the thousands of Judah, yet out of thee shall he come forth
56 unto me that is to be ruler in Israel; whose goings forth have been
57 from of old, from everlasting.”

58 Colossians 1:17 “And he is before all things, and by him all things
59 consist.”

60 Hebrews 7:1-3 “For this Melchisedec, king of Salem, priest of the
61 most high God, who met Abraham returning from the slaughter of
62 the kings, and blessed him; 2 To whom also Abraham gave a tenth
63 part of all; first being by interpretation King of righteousness, and af-
64 ter that also King of Salem, which is, King of peace; 3 Without fa-
65 ther, without mother, without descent, having neither beginning of
66 days, nor end of life; but made like unto the Son of God; abideth a
67 priest continually.”

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

72 1 John 1:2 “For the life was manifested, and we have seen it, and
73 bear witness, and shew unto you that eternal life, which was with the

74 Father, and was manifested unto us;”
75 Revelation 1:8 “I am Alpha and Omega, the beginning and the end-
76 ing, saith the Lord, which is, and which was, and which is to come,
77 the Almighty.”
78 Revelation 21:6-7 “And he said unto me, It is done. I am Alpha and
79 Omega, the beginning and the end. I will give unto him that is athirst
80 of the fountain of the water of life freely. 7 He that overcometh shall
81 inherit all things; and I will be his God, and he shall be my son.”
82 Revelation 22:12-13 “And, behold, I come quickly; and my reward
83 is with me, to give every man according as his work shall be. 13 I
84 am Alpha and Omega, the beginning and the end, the first and the
85 last.”

86 Ellen White On Christ's Eternal Existence?

87 “From Eternity”

88 From eternity Christ has been man’s Redeemer. Ever since the Fall
89 there has come to those uniting with Him in His great work the
90 word: “Be not weary in well-doing.” 2 Thessalonians 3:13. “Be ye
91 steadfast, unmovable, always abounding in the work of the Lord.” 1
92 Corinthians 15:58. *Testimonies for the Church*, Vol. 9, 220.2.
93 But because men did not like to be told of their sins; because they
94 did not wish to be reprov'd or corrected, they determined to resist
95 Him. Jesus saw that which those who were blinded by the enemy
96 could not see. He tried to convince them that everything opposed to
97 the principles He was teaching was a delusion and a falsehood.
98 “Every one that is of the truth,” He said, “heareth My voice.” He was
99 the embodiment of truth and holiness. He who had stood in the coun-
100 cils of God; He who had dwelt in the innermost sanctuary of the
101 eternal, was speaking that whereof He knew. He was presenting to
102 them truth of the highest order, revealing to men the mind of the In-
103 finite. But the men who claimed to stand high in knowledge and
104 spiritual understanding, failed to comprehend His meaning; and that
105 which had been evolved from eternity by the Father and the Son,
106 they in their ignorance stood as critics to condemn. *The Bible Echo*,
107 February 20, 1899, par. 9.
108 “We speak the wisdom of God in a mystery,” the apostle Paul de-
109 clared. It is beyond the power of human wisdom to discover the
110 things of God, but to those who keep the way of the Lord there are
111 revealed hidden treasures of wisdom. Christ longs to bestow upon

926 God, for in him dwelleth all the fullness of the godhead bodily.
927 When he claimed the highest prerogatives, he did not make an empty
928 boast. Yet when he was among men, he did not call together a con-
929 course of people, and sound a trumpet before him, and command at-
930 tention. The great Teacher came in simplicity, though he was the
931 light of the world. He taught the people in plain, simple words,
932 which all could understand. He said, “As the Father knoweth me,
933 even so know I the Father.... My sheep hear my voice, and I know
934 them, and they follow me; and I give unto them eternal life, and they
935 shall never perish, neither shall any man pluck them out of my hand.
936 My Father, which gave them me, is greater than all; and no man is
937 able to pluck them out of my Father’s hand. I and my Father are
938 one.” “All things that the Father hath are mine.” With the familiarity
939 and ease of eternal habitude, Jesus lays his hand on the throne of
940 God. *The Signs of the Times*, January 1, 1894, par. 3.

941 “Eternal Throne”

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

962 “The Eternal Dignitaries”

963 The Lord Jesus described the difficulties they [would] meet. Having
964 called their minds to rise to an eminence, He bids them look and be-

887 “Never-Ending”

888 “What is your life? It is even vapor, that appeareth for a little time,
889 and then vanisheth away.” But Christ’s life is not a vapor; it is never-
890 ending, a life existing before the worlds were made. *The Signs of the*
891 *Times*, June 17, 1897, par. 3.

892 “Ease Of Eternal Habitude”

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

917 In this age, as then, there are lost sheep to be sought and saved.
918 There are many who need personal labor. No prophet, like John the
919 Baptist, has cried out the message of warning to them. No one has
920 pointed them to “the Lamb of God, which taketh away the sin of the
921 world.” But this is not because the Lord has no interest in these souls
922 who are ready to perish, represented as lost sheep. But the Lord is
923 not chargeable with any neglect on his part. Look to Calvary and an-
924 swer decidedly, No, no. The Lord has made every provision to save
925 men in giving his Son. Jesus thought it not robbery to be equal with

112 his chosen people in this world a foretaste of the glory in which his
113 faithful ones are to share. From eternity it has been his purpose to
114 imbue with wisdom believers in his Word, that they may be raised to
115 sit with him in heavenly places in Christ Jesus. Wonderful is the light
116 that opens to those who in faith press on, ever on, heeding not hin-
117 drance nor difficulty, but keeping the eyes fixed on the glory that
118 Christ reveals. *Sabbath-School Worker*, June 1, 1909, par. 2.

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

137 But because men did not like to be told of their sins, because they
138 did not wish to be reprov'd or corrected, they determined to resist
139 him. Jesus saw that which those who were blinded by the enemy
140 could not see. He tried to convince them that everything opposed to
141 the principles he was teaching was a delusion and a falsehood.
142 “Every one that is of the truth,” he said, “heareth my voice.” He was
143 the embodiment of truth and holiness. He who had stood in the coun-
144 cils of God, who had dwelt in the innermost sanctuary of the Eternal,
145 was speaking that whereof he knew. He was presenting truth of the
146 highest order, revealing to men the mind of the Infinite. But the men
147 who claimed to stand high in knowledge and spiritual understanding
148 failed to comprehend his meaning; and that which had been evolved
149 from eternity by the Father and Son, they in their ignorance stood as
150 critics to condemn. *The Youth’s Instructor*, September 22, 1898, par.
151 9.

152 That which in the councils of heaven the Father and the Son deemed
153 essential for the salvation of man was defined from eternity by infi-
154 nite truths which finite beings cannot fail to comprehend. Revela-

155 tions have been made for their instruction in righteousness, that the
156 man of God may glorify his own life and the lives of his fellow men,
157 not only by the possession of truth, but by communicating it. "All
158 Scripture is given by inspiration of God, and is profitable for doc-
159 trine, for reproof, for correction, for instruction in righteousness; that
160 the man of God may be perfect, thoroughly furnished unto all good
161 works. I charge you therefore before the Lord Jesus Christ, who shall
162 judge the quick and the dead at his appearing and his kingdom,
163 preach the word; be instant in season and out of season; reprove, re-
164 buke, exhort with all longsuffering and doctrine. For the time will
165 come when they will not endure sound doctrine; but after their own
166 lusts shall they heap to themselves teachers having itching ears." [2
167 Timothy 3:16-4:3.] Manuscript 8, 1896.10.

168 When man's redemption was to be worked out, God gave the com-
169 mandment that the sword should awake against His only begotten
170 Son, who had been one with Him from eternity. "He was wounded
171 for our transgressions, He was bruised for our iniquities; the chas-
172 tisement of our peace was upon Him, and with His stripes we are
173 healed." [Isaiah 53:5.] Think of the Father subjecting Himself to sor-
174 row, sparing not His own Son, but freely delivering Him up for us
175 all. God had to do a strange work; for He says, Fury is not in Me. O
176 that we had a better understanding of His love! Manuscript 76,
177 1903.25.

178 From eternity Christ has been man's Redeemer. Ever since the fall
179 there has come to those uniting with Him in His great work the
180 word, "Be not weary in well doing." [2 Thessalonians 3:13.] "Be
181 steadfast, immovable, always abounding in the work of the Lord." [1
182 Corinthians 15:58.] Manuscript 77, 1903.22.

183 From eternity Christ has been man's Redeemer. Ever since the fall,
184 there has come to those uniting with Him in His great work the
185 word, "Be not weary in well doing." "Be steadfast, immovable, al-
186 ways abounding in the work of the Lord." [2 Thessalonians 3:13; 1
187 Corinthians 15:58.] Manuscript 107, 1908.39.

188 "Eternal Existence"

189 "Who can estimate the value of a soul? Go to Gethsemane, and there
190 watch with Jesus through those long hours of anguish when he sweat
191 as it were great drops of blood; look upon the Saviour uplifted on the
192 cross; hear that despairing cry, "My God, My God, why hast thou
193 forsaken me?" Look upon that wounded head, the pierced side, the
194 marred feet. Remember that Christ risked all; "tempted like as we
195 are," he staked even his own eternal existence upon the issue of the

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

862 Christ alone was able to represent the Deity. He who had been in the
863 presence of the Father from the beginning, he who was the express
864 image of the invisible God, was alone sufficient to accomplish this
865 work. No verbal description could reveal God to the world. Through
866 a life of purity, a life of perfect trust and submission to the will of
867 God, a life of humiliation such as even the highest seraph in heaven
868 would have shrunk from, God himself must be revealed to humanity.
869 In order to do this, our Saviour clothed his divinity with humanity.
870 He employed the human faculties, for only adopting these could he
871 be comprehended by humanity. Only humanity could reach humani-
872 ty. He lived out the character of God through the human body which
873 God had prepared for him. He blessed the world by living out in
874 human flesh the life of God, thus showing that he had the power to
875 unite humanity to divinity. *The Review and Herald*, June 25, 1895,
876 par. 3. Also Manuscript 44, 1895.3.

877 "Who From The Beginning Was Equal With The 878 Father"

879 The divine mind and hand have preserved through the ages the
880 record of creation in its purity. It is the word of God alone that gives
881 to us an authentic account of the creation of our world. This word is
882 to be the chief study in our schools. In it we may learn what our re-
883 demption has cost Him who from the beginning was equal with the
884 Father, and who sacrificed His life that a people might stand before
885 Him redeemed from everything earthly, renewed in the image of
886 God. *Counsels to Parents, Teachers, and Students*, 13.2.

811 lasting to everlasting, thou art God.” “The people which sat in dark-
812 ness saw great light; and to them which sat in the region and shadow
813 of death light is sprung up.” Here the pre-existence of Christ and the
814 purpose of his manifestation to our world are presented as living
815 beams of light from the eternal throne. “Now gather thyself in
816 troops, O daughter of troops: he hath laid siege against us: they shall
817 smite the Judge of Israel with a rod upon the cheek. But thou, Beth-
818 lehem Ephratah, though thou be little among the thousands of Judah,
819 yet out of thee shall he come forth unto me that is to be ruler in Is-
820 rael; whose goings forth have been from of old, from everlasting.”
821 “We preach Christ crucified,” declares Paul, “unto the Jews a stum-
822 bling-block, and unto the Greeks foolishness; but unto them which
823 are called, both Jews and Greeks, Christ the power of God, and the
824 wisdom of God.” *The Review and Herald*, April 5, 1906, par. 9.

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. *Sermons and Talks*, Vol. 2, 339.1. Also in Manuscript
829 20, 1913.10.

830 “Set Up From Everlasting”

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

841 “A Life Unreckoned By Human Computation”

842 Here Christ shows them that, altho they might reckon His life to be
843 less than fifty years, yet His divine life could not be reckoned by
844 human computation. The existence of Christ before His incarnation
845 is not measured by figures. *The Signs of the Times*, May 3, 1899, par.
846 4.

196 conflict. Heaven itself was imperiled for our redemption. At the foot
197 of the cross, remembering that for one sinner Jesus would have
198 yielded up his life, we may estimate the value of a soul." *General*
199 *Conference Bulletin*, December 1, 1895, Art. B, par. 23.

200 “From All Eternity”

201 These are probably the strongest statements that speak of Christ's
202 eternal existence.

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

216 From all eternity Christ was united with the Father, and when He
217 took upon Himself human nature, He was still one with God. He is
218 the link that unites God with humanity. “Forasmuch then as the chil-
219 dren are partakers of flesh and blood, he also himself likewise took
220 part of the same” (Hebrews 2:14). Only through Him can we become
221 children of God. To all who believe on Him, He gives power to be-
222 come the sons of God. Thus the heart becomes the temple of the
223 living God. It is because Christ took human nature that men and
224 women become partakers of the divine nature. He brings life and im-
225 mortality to light through the gospel. *Selected Messages*, Vol. 1,
226 228.4.

227 The world was made by him, “and without him was not anything
228 made that was made.” If Christ made all things, he existed before all
229 things. The words spoken in regard to this are so decisive that no one
230 need be left in doubt. Christ was God essentially, and in the highest
231 sense. He was with God from all eternity, God over all, blessed
232 forevermore. *The Review and Herald*, April 5, 1906, par. 6.

233 The terms of this oneness between God and man in the great
234 covenant of redemption were arranged with Christ from all eternity.
235 The covenant of grace was revealed to the patriarchs. The covenant

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

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

265 From all eternity Christ was united with the Father, and when He
266 took upon Himself human nature, He was still one with God. He is
267 the link that unites God with humanity. “Forasmuch then as the chil-
268 dren are partakers of flesh and blood, he also himself likewise took
269 part of the same.” Only through Him can we become children of
270 God. To all who believe on Him, He gives power to become the sons
271 of God. Thus the heart becomes the temple of the living God. It is
272 because Christ took human nature that men and women become par-
273 takers of the divine nature. He brings life and immortality to light
274 through the Gospel. *The Signs of the Times*, August 2, 1905, par. 10.

275 Christ is declared in the Scriptures to be the Son of God. From all
276 eternity He has sustained this relation to Jehovah. Before the founda-
277 tions of the world were laid, He, the only begotten Son of God,
278 pledged Himself to become the Redeemer of the human race should

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

785 The Sovereign of the universe was not alone in His work of benefi-
786 cence. He had an associate—a co-worker who could appreciate His
787 purposes, and could share His joy in giving happiness to created be-
788 ings. ‘In the beginning was the Word, and the Word was with God,
789 and the Word was God. The same was in the beginning with God.’
790 [John 1:1, 2.] Christ, the Word, the only begotten of God, was one
791 with the eternal Father—one in nature, in character, in purpose, the
792 only being that could enter into all the counsels and purposes of
793 God. ‘His name shall be called Wonderful, Counselor, the mighty
794 God, the everlasting Father, the Prince of peace.’ [Isaiah 9:6.] His
795 ‘goings forth have been from of old, from everlasting.’ [Micah 5:2.]
796 And the Son of God declares concerning Himself: ‘The Lord pos-
797 sessed Me in the beginning of His way, before the works of old. I
798 was set up from everlasting. ... When He appointed the foundations
799 of the earth, then was I with Him, as one brought up with Him; and I
800 was daily His delight, rejoicing always before Him.’ [Proverbs 8:22,
801 23, 29, 30.] Letter 256, 1906.8.

802 “From Everlasting To Everlasting”

803 There are light and glory in the truth that Christ was one with the Fa-
804 ther before the foundation of the world was laid. This is the light
805 shining in a dark place, making it resplendent with divine, original
806 glory. This truth, infinitely mysterious in itself, explains other myste-
807 rious and otherwise unexplainable truths, while it is enshrined in
808 light, unapproachable and incomprehensible. *The Review and Her-*
809 *ald*, April 5, 1906, par. 8. “Before the mountains were brought forth,
810 or ever thou hadst formed the earth and the world, even from ever-

730 transcript of His character, is changeless, and that He will maintain
731 His authority and sustain His law. It is Satan, the first great rebel,
732 who has accomplished this work of deception. Manuscript 58,
733 1897.5.

734 What a truth is presented as we gaze upon Jesus in connection with
735 the cross of Calvary, as we see this Wonderful, Counsellor, this mys-
736 terious victim, stooping beneath the amazing burden of our race!
737 That the transgressor might have another trial, that men might be
738 brought into favor with God the Father, the eternal Son of God inter-
739 posed Himself to bear the punishment of transgression. One clothed
740 with humanity, yet one with the Deity, was our ransom. The very
741 earth shook and reeled at the spectacle of God's dear Son suffering
742 the wrath of God for man's transgression. The heavens were clothed
743 in sackcloth to hide the sight of the divine sufferer. Manuscript 99,
744 1897.2.

745 "From Everlasting"

746 Even the birthplace of the Messiah was foretold: "Thou, Bethlehem
747 Ephratah, though thou be little among the thousands of Judah, yet
748 out of thee shall He come forth unto Me that is to be Ruler in Israel;
749 whose goings forth have been from of old, from everlasting." Micah
750 5:2. *Acts of the Apostles*, 223.4.

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

760 God and Christ knew from the beginning, of the apostasy of Satan
761 and of the fall of Adam through the deceptive power of the apostate.
762 The plan of salvation was designed to redeem the fallen race, to give
763 them another trial. Christ was appointed to the office of Mediator
764 from the creation of God, set up from everlasting to be our substitute
765 and surety. Before the world was made, it was arranged that the div-
766 inity of Christ should be enshrouded in humanity. "A body," said
767 Christ, "hast thou prepared me." But he did not come in human form
768 until the fulness of time had expired. Then he came to our world, a
769 babe in Bethlehem. *The Review and Herald*, April 5, 1906, par. 13.

279 men sin. Adam fell, and He, who was partaker of the Father's glory
280 before the world was, laid aside His royal robe and kingly crown and
281 stepped down from His high authority to become a babe in Bethle-
282 hem, that He might redeem fallen human beings by passing over the
283 ground where Adam stumbled and fell. He subjected Himself to the
284 temptations that Satan brings against men and women, and not all
285 the assaults of the enemy could make Him swerve from His loyalty
286 to the Father. By a sinless life, He testified that every son and daugh-
287 ter of Adam can resist the temptations of the one who first brought
288 sin into the world. Manuscript 22, 1905.4.

289 From all eternity Christ was united with the Father, and when He
290 took upon Himself human nature, He was still one with God. He is
291 the link that unites God with humanity. "Forasmuch then as the chil-
292 dren are partakers of flesh and blood, He also Himself likewise took
293 part of the same." [Hebrews 2:14.] Only through Him can we be-
294 come children of God. To all who believe on Him, He gives power to
295 become the sons of God. Thus, in a scripture sense, the heart be-
296 comes the temple of the living God. It is because Christ took human
297 nature that men and women can become partakers of the divine na-
298 ture. In Him all our hopes of eternal life are centered. Manuscript 22,
299 1905.13.

300 I say in the name of the Lord, Give your attention to this Word. The
301 Lord has ever existed in perfection from all eternity. He has been
302 ever what He now is, "I am that I am;" "The high and lofty One that
303 inhabiteth eternity." [Exodus 3:14; Isaiah 57:15.] This is His title.
304 "Before the mountains were brought forth, or ever thou hadst formed
305 the earth and the world, even from everlasting to everlasting, thou art
306 God." Psalm 90:2. "I am the Lord, I change not." Malachi 3:6. With
307 Him is no variableness or shadow of turning. Manuscript 180,
308 1897.2.

309 "Existed From Eternity"

310 The Lord Jesus Christ, the divine Son of God, existed from eternity,
311 a distinct person, yet one with the Father. He was the surpassing glo-
312 ry of heaven. He was the commander of the heavenly intelligences,
313 and the adoring homage of the angels was received by him as his
314 right. This was no robbery of God. "The Lord possessed me in the
315 beginning of his way," he declares, "before his works of old. I was
316 set up from everlasting, from the beginning, or ever the earth was.
317 When there were no depths, I was brought forth; when there were no
318 fountains abounding with water. Before the mountains were settled,
319 before the hills was I brought forth; while as yet he had not made the

320 earth, nor the fields, nor the highest part of the dust of the world.
321 When he prepared the heavens, I was there: when he set a compass
322 upon the face of the depth.” *The Review and Herald*, April 5, 1906,
323 par. 7.

324 “The Word was made flesh, and dwelt among us, and we beheld His
325 glory, the glory of the only begotten of the Father, full of grace and
326 truth. John bare witness of Him, and cried, saying, This was He of
327 whom I spake, He that cometh after me is preferred before me; for
328 He was before me.” [John 1:14, 15.] Yes, He was before John. En-
329 shrouded in the pillar of cloud by day and the pillar of fire by night,
330 He led the children of Israel through the wilderness. “And of His ful-
331 ness have all we received, and grace for grace.” [Verse 16.] John was
332 a burning and a shining light, but he was not That Light which was
333 to lighten the whole world with the brightness of redeeming love. He
334 was before John; for He existed from eternity with the Father. Manu-
335 script 187, 1903.13.

336 “From Eternal Ages”

337 Christ should be uplifted as the first Great Teacher, the only begotten
338 Son of God, who was with the Father from eternal ages. The Son of
339 God was the Great Teacher sent into the world as the Light of the
340 world. “The Word was made flesh and dwelt among us.” [John
341 1:14.] The Father was represented in Christ, and the attention in edu-
342 cation must be of that character that they will look to Him and be-
343 lieve in Him as the likeness of God. He had a most wonderful mis-
344 sion to our world, and his work was not in a line to give a full
345 relation of His personal claims to deity, but His humiliation was a
346 concealment of His claims. This is why the Jewish nation did not ac-
347 knowledge Christ as the Prince of life, because He did not come with
348 display in outward appearance, for He hid under the garb of humani-
349 ty His glorious character. Letter 67, 1895.4.

350 “The Eternal Rock”

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

687 were created, the Word was with God, and was God. *The Review and*
688 *Herald*, April 5, 1906, par. 5.

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

701 We must make it true as it is in Jesus. We exalt the cross to the view
702 of all. We entreat you to go to Mount Calvary and see upon the cruel
703 cross Him who thought it not robbery to be equal with God. Look
704 upon the Victim hanging there in humiliation as a criminal. Intense
705 must have been the work of execution, done so thoroughly, showing
706 that when God takes in His hand the sword of justice, He makes
707 thorough work. His hatred of sin is so great that before the transgres-
708 sor could be received into favor, the eternal Son of God interposed
709 Himself and bore the bolts of the Father’s wrath deserved by the
710 sinner. Letter 6, 1880.64.

711 Oh, it was poverty indeed apportioned to the Son of God that He
712 should be moving upon a province of His own empire and yet not to
713 be recognized or confessed by the nation He came to bless and to
714 save. It was poverty that when He walked among men, scattering
715 blessing as He trod, the anthem of praise floated not around Him, but
716 the air was often freighted with curses and blasphemy. It was poverty
717 that, as He passed to and fro among the subjects He came to save,
718 scarcely a solitary voice called Him blessed. Scarcely a solitary hand
719 was stretched out in friendship, and scarcely a solitary roof proffered
720 Him shelter. Then look beneath the disguise, and whom do we
721 see?—Divinity, the eternal Son of God, just as mighty, just as infi-
722 nitely gifted with all the resources of power, and He was found in
723 fashion as a man. Letter 37, 1887.22.

724 That the transgressor might have another trial, that man might be
725 brought into favor with the Father, the eternal Son of God interposed
726 Himself to bear the Father’s punishment of transgression. But in the
727 place of the great Sacrifice abating one jot or one tittle of the Fa-
728 ther’s law, this very fact exalts the law, elevates it, and proclaims to
729 the worlds unfallen and to the fallen race that God’s law, the

646 only being that could enter into all the counsels and purposes of
647 God. "His name shall be called Wonderful, Counselor, The mighty
648 God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His
649 "goings forth have been from of old, from everlasting." Micah 5:2.
650 And the Son of God declares concerning Himself: "The Lord pos-
651 sessed Me in the beginning of His way, before His works of old. I
652 was set up from everlasting.... When He appointed the foundations
653 of the earth: then I was by Him, as one brought up with Him: and I
654 was daily His delight, rejoicing always before Him." Proverbs
655 8:22-30. *Patriarchs and Prophets*, 34.1.

656 "Eternal Son Of God"

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

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

680 But while God's Word speaks of the humanity of Christ when upon
681 this earth, it also speaks decidedly regarding his pre-existence. The
682 Word existed as a divine being, even as the eternal Son of God, in
683 union and oneness with his Father. From everlasting he was the Me-
684 diator of the covenant, the one in whom all nations of the earth, both
685 Jews and Gentiles, if they accepted him, were to be blessed. "The
686 Word was with God, and the Word was God." Before men or angels

359 (1892 edition), 186.1.

360 When men who have indulged in wrong habits and sinful practices
361 yield to the power of divine truth, the application of that truth to the
362 heart revives the moral powers, which had seemed to be paralyzed.
363 The receiver possesses stronger, clearer understanding than before he
364 riveted his soul to the eternal Rock. Even his physical health im-
365 proves by the realization of his security in Christ. The special bless-
366 ing of God resting upon the receiver is of itself health and strength.
367 *Christian Temperance* (EGW) and *Bible Hygiene* (James White),
368 13.4.

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

384 My dear children: God knows all about you. He will hear your
385 prayers. He will regard your repentant cries to Him. Take hold of
386 God, both of you, and rest not till you have the evidence that God is
387 yours and you are His. I beg of you, my children, to rivet your souls
388 to the Eternal Rock, Christ Jesus. Let your past life of folly suffice,
389 and now live a new life. Live to God, not self. Letter, 66, 1874.23.

390 "From The Beginning"

391 The plan for our redemption was not an afterthought, a plan formu-
392 lated after the fall of Adam. It was a revelation of "the mystery
393 which hath been kept in silence through times eternal." Romans
394 16:25, R. V. It was an unfolding of the principles that from eternal
395 ages have been the foundation of God's throne. From the beginning,
396 God and Christ knew of the apostasy of Satan, and of the fall of man
397 through the deceptive power of the apostate. God did not ordain that
398 sin should exist, but He foresaw its existence, and made provision to
399 meet the terrible emergency. So great was His love for the world,

400 that He covenanted to give His only-begotten Son, “that whosoever
401 believeth in Him should not perish, but have everlasting life.” John
402 3:16. *Desire of Ages*, 22.2.

403 “And God said, Let us make man in our own image, after our like-
404 ness.” Whom did He address?—The Lord Jesus Christ, who declares
405 Himself to have been with the Father from the beginning. “So God
406 created man in His own image, in the image of God created He him;
407 male and female created He them. ... And God saw everything that
408 He had made, and, behold, it was very good. And the evening and
409 the morning were the sixth day. Thus the heavens and the earth were
410 finished, and all the host of them. And on the seventh day God ended
411 His work which He had made; and He rested on the seventh day
412 from all His work which He had made. And God blessed the seventh
413 day, and sanctified it: because that in it He had rested from all His
414 work which God created and made.” [Genesis 1:26, 27, 31; 2:1-3.]
415 Manuscript 43, 1906.6.

416 Now, just now, is our day for repentance; now is our time to put
417 away sin. He who was with the Father from the beginning, the only
418 begotten Son of God, has paid the redemption price for the ransom
419 of a sinful world. The value that Christ places on the human soul is
420 unlimited. His infinite love embraces the whole human family. If
421 they will receive Him, and practice the virtues of His character, men
422 and women may become the sons and daughters of God. If they
423 refuse to receive Christ, instead of becoming God’s heritage, they
424 become Satan’s heritage. Letter 38, 1907.14.

425 “Never Was A Time”

426 In speaking of His pre-existence, Christ carries the mind back
427 through dateless ages. He assures us that there never was a time
428 when He was not in close fellowship with the eternal God. He to
429 whose voice the Jews were then listening had been with God as one
430 brought up with Him. *The Signs of the Times*, August 29, 1900, par.
431 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

603 “Everlasting Father”

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

629 However much a shepherd may love his sheep, he loves his sons and
630 daughters more. Jesus is not only our shepherd; He is our “everlast-
631 ing Father.” And He says, “I know Mine own, and Mine own know
632 Me, even as the Father knoweth Me, and I know the Father.” John
633 10:14, 15, R. V. What a statement is this!—the only-begotten Son,
634 He who is in the bosom of the Father, He whom God has declared to
635 be “the Man that is My fellow” (Zechariah 13:7),—the communion
636 between Him and the eternal God is taken to represent the commu-
637 nion between Christ and His children on the earth! *Desire of Ages*,
638 483.2.

639 The Sovereign of the universe was not alone in His work of benefi-
640 cence. He had an associate—a co-worker who could appreciate His
641 purposes, and could share His joy in giving happiness to created be-
642 ings. “In the beginning was the Word, and the Word was with God,
643 and the Word was God. The same was in the beginning with God.”
644 John 1:1, 2. Christ, the Word, the only begotten of God, was one
645 with the eternal Father—one in nature, in character, in purpose—the

562 holy, undefiled, yet arraigned as a criminal. The adorable Redeemer
563 stepped down from the highest exaltation. Step by step He humbled
564 Himself to die; but what a death it was!—the most shameful, the
565 most cruel, the death upon the cross as a malefactor. He did not die
566 as a hero in the eyes of the world, loaded with honors as men in bat-
567 tle; but He died as a condemned criminal, suspended between the
568 heavens and the earth to die a lingering death of shame, exposed to
569 the tauntings and revilings of a debased, crime-loaded, profligate
570 multitude. “All they that see Me laugh Me to scorn: They shoot out
571 the lip, they shake the head.” Psalm 22:7. He was numbered with the
572 transgressors; He expired amid the derision; and His kinsmen ac-
573 cording to the flesh disowned Him. His mother beheld His humilia-
574 tion, and He was forced to see the sword pierce her heart. He en-
575 dured the cross, despised the shame. He made it of small account, in
576 consideration of the results that He was working out in behalf of not
577 only the inhabitants of this speck of a world, but the whole uni-
578 verse—every world which God had created. Letter 11, 1887.18.

579 He is predicted as the Messenger of the Covenant who was to be re-
580 vealed, and the Sun of Righteousness, who was to arise and shed
581 forth His beams throughout the world. “Hear, O heavens, and be as-
582 tonished, O earth!” When the fulness of the time had come, and the
583 promised One came to our world, it was no less a personage than the
584 only begotten Son of God, the Eternal Word. It was a surprise of
585 grace to all the heavenly host. Mercy and benevolence came to dwell
586 upon the earth to subdue the stubborn, obdurate heart, and to win the
587 heart and mind of man by revealing God in human flesh. Manuscript
588 72, 1896.10.

589 The whole agency of evil is working to oppose God. The spirit that
590 led to the apostasy in heaven is in unceasing activity in all parts of
591 the world. Satan flatters his subjects with the assurance that their
592 forces will be sure to conquer. Before the first coming of Christ, it
593 seemed as if the world were wholly given into the control of the ene-
594 my. “But when the fulness of the time was come, God sent forth His
595 Son, ... to redeem them which were under the law, that they might re-
596 ceive the adoption of sons.” [Galatians 4:4, 5.] All heaven was inter-
597 ested in this great event. At the appointed time the Instructor ap-
598 peared. Who was He? The Son of God Himself, the eternal Word. He
599 came to give the world an evidence of the love of God by dying for
600 the fallen race. He gathered to His own pure, sinless soul the penalty
601 resting upon the sinful race and offered Himself as a sacrifice. Man-
602 uscript 96, 1904.5.

438 from going down into the pit of death. Manuscript 64, 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. *Desire of Ages*, 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.” *Present*
452 *Truth* (UK), 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. Letter
469 119, 1895.13.

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! *The Bible*
479 *Echo*, March 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 humility!
490 *The Review and Herald*, 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. *The Review and Herald*,
506 April 3, 1894, par. 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." *The Review and Herald*, 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. *The Review and Herald*, 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! *The Signs of the Times*,
541 April 15, 1897, par. 4.

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

550 What humility was this! It amazed angels. The tongue can never de-
551 scribe it; the imagination cannot take it in. The Eternal Word con-
552 sented to be made flesh. God became man. It was a wonderful hu-
553 mility. But He stepped still lower. The Man must humble Himself as
554 a man to bear insult, reproach, shameful accusations, and abuse.
555 There seemed to be no safe place for Him in His own territory. He
556 had to flee from place to place for His life. He was betrayed by one
557 of His disciples. He was denied by one of His most zealous follow-
558 ers. He was mocked; He was crowned with a crown of thorns; He
559 was scourged; He was forced to bear the burden of the cross. He was
560 not insensible to this contempt and ignominy. He submitted; but oh,
561 He felt its bitterness as no other being could feel it. He was pure,