

Christ's Eternal Existence

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

Godhead Study Part 2 Addendum

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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.*

1

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2

Introduction

3 There are many Scriptures and Ellen White quotations that strongly
4 affirm the eternal existence of the Father. There are also many that
5 attest to the eternal existence of Christ. In fact she uses twenty-five
6 different phrases that denote Christ's everlasting to everlasting exist-
7 tence, of which 74 sample quotations are provided in this booklet. I
8 believe the evidence for His eternal existence is compelling.

9 This eternal existence precludes Christ being birthed at any time in
10 the far distant past! If He has always existed, when could a birth
11 have taken place?

12 All of the quotations come from the writings of Ellen White.

13 Some of the quotes will seem to be repeated. This is due to their be-
14 ing published at different times, with occasional slight variations, in
15 various denominational periodicals and books. Including them al-
16 lows you to see Ellen White's continuing confirmation of Christ's
17 eternal existence.—Dan

18

God Has Existed From All Eternity

19 Deuteronomy 33:27 "The eternal God is thy refuge, and underneath
20 are the everlasting arms."

21 Psalms 41:13 "Blessed be the LORD God of Israel from everlasting,
22 and to everlasting. Amen, and Amen."

23 Psalms 90:2 "Before the mountains were brought forth, or ever thou
24 hadst formed the earth and the world, even from everlasting to ever-
25 lasting, thou art God."

26 The Lord has ever existed in perfection from all eternity. He has
27 been ever what He now is, "I am that I am;" "The high and lofty One
28 that inhabiteth eternity." [Exodus 3:14; Isaiah 57:15.] This is His ti-
29 tle. "Before the mountains were brought forth, or ever thou hadst
30 formed the earth and the world, even from everlasting to everlasting,
31 thou art God." Psalm 90:2. "I am the Lord, I change not." Malachi
32 3:6. With Him is no variableness or shadow of turning.—Ellen
33 White, Manuscript 180, 1897.2

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

37 *John 1:1-2 “In the beginning was the Word, and the Word was with
38 God, and the Word was God. The same was in the beginning with
39 God.”¹

40 *John 8:58 “Jesus said unto them, Verily, verily, I say unto you, Be-
41 fore Abraham was, I am.”²

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

51 *Isaiah 9:6 “For unto us a child is born, unto us a son is given: and
52 the government shall be upon his shoulder: and his name shall be
53 called Wonderful, Counsellor, The mighty God, The everlasting Fa-
54 ther, The Prince of Peace.”

1. “In the beginning. [Prologue to John’s Gospel, John 1:1-18.] The Greek phrase lacks the definite article, but is nevertheless definite in meaning. If the definite article were used in the Greek it would tend to imply some particular point of time, or “beginning.” Without the definite article, and in the context of vs. 1-3, the phrase denotes the most remote time conceivable, before the creation of “all things” (v. 3), before any and every other “beginning,” that is, eternity past. ...

Was. Gr. en, a form of the verb eimi, “to be,” expressing continuity of existence, or being. The Word was, throughout all eternity; He never became such. But, in time, the Word “was made [literally, “became,” Gr. egeneto, a form of ginomai, “to become,” expressing action initiated and completed at a given time] flesh” (v. 14). Thus, Christ has ever been God (John 1:1; Heb. 1:8); but, in contrast, He became man (John 1:14; cf. Phil. 2:7).

Thus, both in the words and in their form, John stresses the continuous, timeless, unlimited existence of Christ prior to His incarnation. In eternity past there was no point before which it could be said that the Word was not. The Son was “with the Father from all eternity” (AA 39). “There never was a time when He was not in close fellowship with the eternal God” (Ev 615). Compare Rev. 22:13, where Jesus proclaims Himself “the beginning and the end.” He is “the same yesterday, and to day, and for ever” (Heb. 13:8).” *Seventh-day Adventist Bible Commentary* on John 1:1.

2. “I AM means an eternal presence; the past, present, and future are alike with God.

55 *Isaiah 44:6 “Thus saith the Lord the King of Israel, and his re-
56 deemer the Lord of hosts; I am the first, and I am the last; and beside
57 me there is no God.”

58 *Micah 5:2 “But thou, Bethlehem Ephratah, though thou be little
59 among the thousands of Judah, yet out of thee shall he come forth
60 unto me that is to be ruler in Israel; whose goings forth have been
61 from of old, from everlasting.”

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

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

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

76 1 John 1:2 “For the life was manifested, and we have seen it, and
77 bear witness, and shew unto you that eternal life, which was with the
78 Father, and was manifested unto us;”

79 *Ellen White On Christ's Eternal Existence?*

80 “From Eternity”

81 **From eternity Christ has been man’s Redeemer.** Ever since the
82 Fall there has come to those uniting with Him in His great work the
83 word: “Be not weary in well-doing.” 2 Thessalonians 3:13. “Be ye
84 steadfast, unmovable, always abounding in the work of the Lord.” 1
85 Corinthians 15:58. *Testimonies for the Church*, Vol. 9, 220.2.

86 But because men did not like to be told of their sins; because they
87 did not wish to be reproved or corrected, they determined to resist
88 Him. Jesus saw that which those who were blinded by the enemy
89 could not see. He tried to convince them that everything opposed to

He sees the most remote events of past history, and the far distant future with as clear a vision as we do those things which are transpiring daily.” Letter 119, 1895.12.

90 the principles He was teaching was a delusion and a falsehood.
91 “Every one that is of the truth,” He said, “heareth My voice.” He was
92 the embodiment of truth and holiness. He who had stood in the coun-
93 cils of God; He who had dwelt in the innermost sanctuary of the
94 eternal, was speaking that whereof He knew. He was presenting to
95 them truth of the highest order, revealing to men the mind of the In-
96 finite. But the men who claimed to stand high in knowledge and
97 spiritual understanding, failed to comprehend His meaning; and **that**
98 **which had been evolved from eternity by the Father and the Son,**
99 they in their ignorance stood as critics to condemn. *The Bible Echo*,
100 February 20, 1899, par. 9.

101 “We speak the wisdom of God in a mystery,” the apostle Paul de-
102 clared. It is beyond the power of human wisdom to discover the
103 things of God, but to those who keep the way of the Lord there are
104 revealed hidden treasures of wisdom. Christ longs to bestow upon
105 his chosen people in this world a foretaste of the glory in which his
106 faithful ones are to share. **From eternity it has been his purpose to**
107 **imbue with wisdom believers in his Word,** that they may be raised
108 to sit with him in heavenly places in Christ Jesus. Wonderful is the
109 light that opens to those who in faith press on, ever on, heeding not
110 hindrance nor difficulty, but keeping the eyes fixed on the glory that
111 Christ reveals. *Sabbath-School Worker*, June 1, 1909, par. 2.

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

130 But because men did not like to be told of their sins, because they
131 did not wish to be reproved or corrected, they determined to resist
132 him. Jesus saw that which those who were blinded by the enemy

133 could not see. He tried to convince them that everything opposed to
134 the principles he was teaching was a delusion and a falsehood.
135 “Every one that is of the truth,” he said, “heareth my voice.” He was
136 the embodiment of truth and holiness. He who had stood in the coun-
137 cils of God, who had dwelt in the innermost sanctuary of the Eternal,
138 was speaking that whereof he knew. He was presenting truth of the
139 highest order, revealing to men the mind of the Infinite. But the men
140 who claimed to stand high in knowledge and spiritual understanding
141 **failed to comprehend his meaning; and that which had been**
142 **evolved from eternity by the Father and Son, they in their igno-**
143 **rance stood as critics to condemn.** *The Youth’s Instructor*, Septem-
144 ber 22, 1898, par. 9.

145 **That which in the councils of heaven the Father and the Son**
146 **deemed essential for the salvation of man was defined from eter-**
147 **nity by infinite truths which finite beings cannot fail to compre-**
148 **hend.** Revelations have been made for their instruction in righteous-
149 ness, that the man of God may glorify his own life and the lives of
150 his fellow men, not only by the possession of truth, but by communi-
151 cating it. “All Scripture is given by inspiration of God, and is prof-
152 itable for doctrine, for reproof, for correction, for instruction in right-
153 eousness; that the man of God may be perfect, thoroughly furnished
154 unto all good works. I charge you therefore before the Lord Jesus
155 Christ, who shall judge the quick and the dead at his appearing and
156 his kingdom, preach the word; be instant in season and out of sea-
157 son; reprove, rebuke, exhort with all longsuffering and doctrine. For
158 the time will come when they will not endure sound doctrine; but af-
159 ter their own lusts shall they heap to themselves teachers having
160 itching ears.” [2 Timothy 3:16-4:3.] Manuscript 8, 1896.10.

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

171 **From eternity Christ has been man’s Redeemer.** Ever since the
172 fall there has come to those uniting with Him in His great work the
173 word, “Be not weary in well doing.” [2 Thessalonians 3:13.] “Be
174 steadfast, immovable, always abounding in the work of the Lord.” [1
175 Corinthians 15:58.] Manuscript 77, 1903.22. [This thought is repeat-

176 ed in the quote that follows.]

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

182 "Eternal Existence"

183 "Who can estimate the value of a soul? Go to Gethsemane, and there
184 watch with Jesus through those long hours of anguish when he sweat
185 as it were great drops of blood; look upon the Saviour uplifted on the
186 cross; hear that despairing cry, "My God, My God, why hast thou
187 forsaken me?" Look upon that wounded head, the pierced side, the
188 marred feet. Remember that Christ risked all; "tempted like as we
189 are," **he staked even his own eternal existence upon the issue of**
190 **the conflict.** Heaven itself was imperiled for our redemption. At the
191 foot of the cross, remembering that for one sinner Jesus would have
192 yielded up his life, we may estimate the value of a soul." *General*
193 *Conference Bulletin*, December 1, 1895, Art. B, par. 23.

194 "From All Eternity"

195 *These are probably the strongest statements that speak of Christ's*
196 *eternal existence.*

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

210 **From all eternity Christ was united with the Father,** and when He
211 took upon Himself human nature, He was still one with God. He is
212 the link that unites God with humanity. "Forasmuch then as the chil-
213 dren are partakers of flesh and blood, he also himself likewise took

214 part of the same” (Hebrews 2:14). Only through Him can we become
215 children of God. To all who believe on Him, He gives power to be-
216 come the sons of God. Thus the heart becomes the temple of the
217 living God. It is because Christ took human nature that men and
218 women become partakers of the divine nature. He brings life and im-
219 mortality to light through the gospel. *Selected Messages*, Vol. 1,
220 228.4.

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

227 The terms of this oneness between God and man in the great
228 covenant of redemption **were arranged with Christ from all eter-**
229 **nity.** The covenant of grace was revealed to the patriarchs. The
230 covenant made with Abraham four hundred and thirty years before
231 the law was spoken on Sinai was a covenant confirmed by God in
232 Christ, the very same gospel which is preached to us. “The Scripture,
233 foreseeing that God would justify the heathen through faith preached
234 before the gospel unto Abraham, saying, In thee shall all nations be
235 blessed. So then they which be of faith are blessed with faithful
236 Abraham.” The covenant of grace is not a new truth, **for it existed in**
237 **the mind of God from all eternity.** This is why it is called the ever-
238 lasting covenant. The plan of redemption was not conceived after the
239 fall of man to cure the dreadful evil; the apostle Paul speaks of the
240 gospel, the preaching of Jesus Christ, as “the revelation of the mys-
241 tery, which hath been kept in silence through times eternal, but now
242 is manifested, and by the Scriptures of the prophets, according to the
243 commandment of the eternal God, is made known unto all the na-
244 tions unto obedience of faith.” (Revised Version.) *The Signs of the*
245 *Times*, August 24, 1891, par. 10.

246 **The plan of salvation had its place in the counsels of the Infinite**
247 **from all eternity.** The gospel is the revelation of God’s love to men,
248 and means everything that is essential to the happiness and well-be-
249 ing of humanity. *Christian Education*, 83.3.

250 When Christ entered within the heavenly gates, He was enthroned,
251 amid the songs of millions of angels. As soon as this ceremony was
252 completed, the Holy Spirit descended upon His followers in rich cur-
253 rents according to Christ’s promise, and they were no more orphans.
254 How quickly Christ fulfilled His promise, and sent from the heaven-
255 ly courts the guarantee of His love! After His inauguration, the Spirit
256 came and Christ was indeed glorified, **even with the glory which**

257 **He had from all eternity with the Father.** During His humiliation
258 upon this earth, the Spirit had not descended with all its efficacy; and
259 Christ declared that if He went not away, it would not come, but that
260 if He went away, He would send it. It was a representation of Him-
261 self, and after He was glorified it was manifest. *The Signs of the*
262 *Times*, May 17, 1899, par. 3.

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

273 **Christ is declared in the Scriptures to be the Son of God. From**
274 **all eternity He has sustained this relation to Jehovah.** Before the
275 foundations of the world were laid, He, the only begotten Son of
276 God, pledged Himself to become the Redeemer of the human race
277 should men sin. Adam fell, and He, who was partaker of the Father's
278 glory before the world was, laid aside His royal robe and kingly
279 crown and stepped down from His high authority to become a babe
280 in Bethlehem, that He might redeem fallen human beings by passing
281 over the ground where Adam stumbled and fell. He subjected Him-
282 self to the temptations that Satan brings against men and women, and
283 not all the assaults of the enemy could make Him swerve from His
284 loyalty to the Father. By a sinless life, He testified that every son and
285 daughter of Adam can resist the temptations of the one who first
286 brought sin into the world. Manuscript 22, 1905.4.

287 I say in the name of the Lord, Give your attention to this Word. **The**
288 **Lord has ever existed in perfection from all eternity.** He has been
289 ever what He now is, "I am that I am;" "The high and lofty One that
290 inhabiteth eternity." [Exodus 3:14; Isaiah 57:15.] This is His title.
291 "Before the mountains were brought forth, or ever thou hadst formed
292 the earth and the world, even from everlasting to everlasting, thou art
293 God." Psalm 90:2. "I am the Lord, I change not." Malachi 3:6. With
294 Him is no variableness or shadow of turning. Manuscript 180,
295 1897.2.

296 “Existed From Eternity”

297 The Lord Jesus Christ, the divine Son of God, **existed from eternity,**
298 **a distinct person, yet one with the Father.** He was the surpassing
299 glory of heaven. He was the commander of the heavenly intelli-
300 gences, and the adoring homage of the angels was received by him
301 as his right. This was no robbery of God. “The Lord possessed me in
302 the beginning of his way,” he declares, “before his works of old. **I**
303 **was set up from everlasting, from the beginning, or ever the**
304 **earth was.** When there were no depths, I was brought forth; when
305 there were no fountains abounding with water. Before the mountains
306 were settled, before the hills was I brought forth; while as yet he had
307 not made the earth, nor the fields, nor the highest part of the dust of
308 the world. When he prepared the heavens, I was there: when he set a
309 compass upon the face of the depth.” *The Review and Herald*, April
310 5, 1906, par. 7.

311 “The Word was made flesh, and dwelt among us, and we beheld His
312 glory, the glory of the only begotten of the Father, full of grace and
313 truth. John bare witness of Him, and cried, saying, This was He of
314 whom I spake, He that cometh after me is preferred before me; for
315 He was before me.” [John 1:14, 15.] Yes, He was before John. En-
316 shrouded in the pillar of cloud by day and the pillar of fire by night,
317 He led the children of Israel through the wilderness. “And of His ful-
318 ness have all we received, and grace for grace.” [Verse 16.] John was
319 a burning and a shining light, but he was not That Light which was
320 to lighten the whole world with the brightness of redeeming love. **He**
321 **was before John; for He existed from eternity with the Father.**
322 Manuscript 187, 1903.13.

323 “From Eternal Ages”

324 Christ should be uplifted as the first Great Teacher, the only begotten
325 Son of God, **who was with the Father from eternal ages.** The Son
326 of God was the Great Teacher sent into the world as the Light of the
327 world. “The Word was made flesh and dwelt among us.” [John
328 1:14.] The Father was represented in Christ, and the attention in edu-
329 cation must be of that character that they will look to Him and be-
330 lieve in Him as the likeness of God. He had a most wonderful mis-
331 sion to our world, and his work was not in a line to give a full
332 relation of His personal claims to deity, but His humiliation was a
333 concealment of His claims. This is why the Jewish nation did not ac-
334 knowledge Christ as the Prince of life, because He did not come with
335 display in outward appearance, for He hid under the garb of humani-

337 “The Eternal Rock”

338 Debating ministers are the most unreliable among us, because they
339 cannot be depended upon when the work goes hard. Bring them into
340 a place where there is but little interest, and they manifest a want of
341 courage, zeal, and real interest. They depend as much upon being en-
342 livened and invigorated by the excitement created by debate or oppo-
343 sition, as does the inebriate upon his dram. These ministers need to
344 be converted anew. They need to **drink deep of the unceasing**
345 **streams which proceed from the eternal Rock.** *Gospel Workers*,
346 (1892 edition), 186.1.

347 When men who have indulged in wrong habits and sinful practices
348 yield to the power of divine truth, the application of that truth to the
349 heart revives the moral powers, which had seemed to be paralyzed.
350 The **receiver possesses stronger, clearer understanding than be-**
351 **fore he riveted his soul to the eternal Rock.** Even his physical
352 health improves by the realization of his security in Christ. The spe-
353 cial blessing of God resting upon the receiver is of itself health and
354 strength. *Christian Temperance* (EGW) and *Bible Hygiene* (James
355 White), 13.4.

356 Upon this living stone, Jews and Gentiles alike may build. This is the
357 only foundation upon which we may securely build. It is broad
358 enough for all, and strong enough to sustain the weight and burden
359 of the whole world. And by connection with Christ, the living stone,
360 all who build upon this foundation become living stones. Many per-
361 sons are by their own endeavors hewn, polished, and beautified; but
362 they cannot become “living stones,” because they are not connected
363 with Christ. Without this connection, no man can be saved. Without
364 the life of Christ in us, we cannot withstand the storms of temptation.
365 Our eternal safety depends upon our building upon the sure founda-
366 tion. Multitudes are today building upon foundations that have not
367 been tested. When the rain falls, and the tempest rages, and the
368 floods come, their house will fall, **because it is not founded upon**
369 **the eternal Rock, the chief cornerstone Christ Jesus.** *Desire of*
370 *Ages*, 599.4.

371 My dear children: God knows all about you. He will hear your
372 prayers. He will regard your repentant cries to Him. Take hold of
373 God, both of you, and rest not till you have the evidence that God is
374 yours and you are His. I beg of you, my children, to **rivet your souls**
375 **to the Eternal Rock, Christ Jesus.** Let your past life of folly suf-
376 fice, and now live a new life. Live to God, not self. Letter, 66,

378 “From The Beginning”

379 The plan for our redemption was not an afterthought, a plan formu-
 380 lated after the fall of Adam. It was a revelation of “the mystery
 381 which hath been kept in silence through times eternal.” Romans
 382 16:25, R. V. It was an unfolding of the principles that from eternal
 383 ages have been the foundation of God’s throne. **From the begin-**
 384 **ning, God and Christ knew of the apostasy of Satan,** and of the
 385 fall of man through the deceptive power of the apostate. God did not
 386 ordain that sin should exist, but He foresaw its existence, and made
 387 provision to meet the terrible emergency. So great was His love for
 388 the world, that He covenanted to give His only-begotten Son, “that
 389 whosoever believeth in Him should not perish, but have everlasting
 390 life.” John 3:16. *Desire of Ages*, 22.2.

391 “And God said, Let us make man in our own image, after our like-
 392 ness.” Whom did He address?—**The Lord Jesus Christ, who de-**
 393 **clares Himself to have been with the Father from the beginning.**
 394 “So God created man in His own image, in the image of God created
 395 He him; male and female created He them. ... And God saw every-
 396 thing that He had made, and, behold, it was very good. And the
 397 evening and the morning were the sixth day. Thus the heavens and
 398 the earth were finished, and all the host of them. And on the seventh
 399 day God ended His work which He had made; and He rested on the
 400 seventh day from all His work which He had made. And God blessed
 401 the seventh day, and sanctified it: because that in it He had rested
 402 from all His work which God created and made.” [Genesis 1:26, 27,
 403 31; 2:1-3.] Manuscript 43, 1906.6.

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

413 “Never Was A Time”

414 In speaking of His pre-existence, **Christ carries the mind back**
415 **through dateless ages. He assures us that there never was a time**
416 **when He was not in close fellowship with the eternal God.** He to
417 whose voice the Jews were then listening had been with God as one
418 brought up with Him. *The Signs of the Times*, August 29, 1900, par.
419 15.

420 “Ever Living”

421 What a Saviour we have! It was He that revealed Himself to John on
422 the Isle of Patmos, and proclaimed, “I am Alpha and Omega, the be-
423 ginning and the ending, saith the Lord, which is, and which was, and
424 which is to come, the Almighty.” [Revelation 1:8.] None but just
425 such **an ever living, mighty God, could pay the ransom to save**
426 **sinner from going down into the pit of death.** Manuscript 64,
427 1895.5.

428 “Eternal Presence”

429 Silence fell upon the vast assembly. The **name of God, given to**
430 **Moses to express the idea of the eternal presence, had been**
431 **claimed as His own by this Galilean Rabbi.** He had **announced**
432 **Himself to be the self-existent One,** He who had been promised to
433 Israel, “**whose goings forth have been from of old, from the days**
434 **of eternity.**” Micah 5:2, margin. *Desire of Ages*, 469.5.

435 Christ was **using the great name of God that was given to Moses**
436 **to express the idea of the eternal presence.** Isaiah also saw Christ,
437 and his words are full of significance. He says, “For unto us a child
438 is born, unto us a son is given: and the government shall be upon His
439 shoulder: and His name shall be called Wonderful, Counsellor, The
440 Mighty God, **The Everlasting Father,** The Prince of Peace.”
441 *Present Truth* (UK), May 30, 1895, par. 3.

442 Christ was using the great name of God that was given to Moses to
443 **express the idea of the eternal presence.** Isaiah also saw Christ,
444 and his prophetic words are full of significance. He says, “For unto
445 us a child is born, unto us a Son is given: and the government shall
446 be upon his shoulders: and his name shall be called Wonderful,
447 Counselor, The mighty God, The everlasting Father, The Prince of
448 Peace.” [Isaiah 9:6.] Speaking through him, the Lord says, “I am the
449 Lord thy God, the Holy One of Israel; thy Saviour: I gave Egypt for
450 thy ransom, Ethiopia and Seba for thee. Since thou wast precious in

451 my sight, thou hast been honorable, and I have loved thee: Therefore
452 I will give men for thee, and people for thy life. Fear not: for I am
453 with thee: I will bring thy seed from the east, and gather thee from
454 the west; I will say to the north, Give up; and to the south, Keep not
455 back: bring my sons from far, and my daughters from the ends of the
456 earth; even everyone that is called by my name; for I have created
457 him for my glory, I have formed him; yea, I have made him. Letter
458 119, 1895.13.

459 “Eternal Word”

460 “When the fulness of the time was come, God sent forth His Son.”
461 Man’s terrible necessity demanded help without delay. **Who met**
462 **this necessity?—An illustrious Teacher, the Son of God. The eter-**
463 **nal Word came to our world to win the confidence of humanity.**
464 The Prophet that had been revealed to Moses, like unto His brethren,
465 whom they should hear in all things, came as man’s Redeemer. Hear,
466 O heavens, and be astonished, O earth; for the appointed Instructor
467 of man was no less a personage than the Son of God! *The Bible*
468 *Echo*, March 8, 1897, par. 4.

469 Wondrous combination of man and God! He might have helped his
470 human nature to withstand the inroads of disease by pouring from
471 his divine nature vitality and undecaying vigor to the human. But he
472 humbled himself to man’s nature. He did this that the Scripture
473 might be fulfilled; and the plan was entered into by the Son of God,
474 knowing all the steps in his humiliation, that he must descend to
475 make an expiation for the sins of a condemned, groaning world.
476 What humility was this! It amazed angels. The tongue can never de-
477 scribe it; the imagination cannot take it in. **The eternal Word con-**
478 **sented to be made flesh! God became man!** It was a wonderful hu-
479 mility! *The Review and Herald*, July 5, 1887, par. 6.

480 To the present time, men insist on being saved in some way by
481 which they may perform some important work. If they see there is
482 no way in which to weave self into the work, they reject the salva-
483 tion provided. They trample under foot the Son of God, and count
484 the blood of the covenant wherewith he was sanctified as an unholy
485 thing. **Jesus could give alone security to God; for he was equal**
486 **with God.** He alone could be a mediator between God and man; for
487 **he possessed divinity and humanity.** Jesus could thus give security
488 to both parties for the fulfillment of the prescribed conditions. As the
489 Son of God he gives security to God in our behalf, **and as the eter-**
490 **nal Word, as one equal with the Father,** he assures us of the Fa-
491 ther’s love to usward who believe his pledged word. When God

492 would assure us of his immutable counsel of peace, he gives his only
493 begotten Son to become one of the human family, forever to retain
494 his human nature as a pledge that God will fulfill his word. *The Re-*
495 *view and Herald*, April 3, 1894, par. 13.

496 This living witness greatly disturbed those who had rejected Jesus.
497 Kings and rulers could not bear to hear this name; for they deemed
498 Christ a rival. The mention of his name, the incidents of his life, his
499 death, and his resurrection, kindled their furious jealousy. **They saw**
500 **John the aged, honored and beloved, constantly referring to Je-**
501 **sus as the eternal Word, giving to him a power exceeding their**
502 **power.** His testimony was always the word of God and the testimo-
503 ny of Jesus Christ. And notwithstanding his age, his venerable ap-
504 pearance, his white locks, in their envy and jealousy they condemned
505 the faithful apostle to what was then thought to be the most severe of
506 all punishments. He was separated from his beloved people, and ban-
507 ished to Patmos. "I John, who also am your brother, and companion
508 in tribulation, and in the kingdom and patience of Jesus Christ, was
509 in the isle that is called Patmos, for the word of God, and for the tes-
510 timony of Jesus Christ." *The Review and Herald*, May 16, 1899, par.
511 8.

512 Wondrous combination of man and God! He might have helped his
513 human nature to withstand the inroads of disease by pouring from
514 his divine nature vitality and undecaying vigor to the human. But he
515 humbled himself to man's nature. He did this that the Scripture
516 might be fulfilled; and the plan was entered into by the Son of God,
517 knowing all the steps in his humiliation, that he must descend to
518 make an expiation for the sins of a condemned, groaning world.
519 What humility was this! It amazed angels. The tongue can never de-
520 scribe it; the imagination can not take it in. **The eternal Word con-**
521 **sent to be made flesh! God became man!** It was a wonderful hu-
522 mility. *The Review and Herald*, September 4, 1900, par. 6.

523 "When the fulness of the time was come, God sent forth his Son."
524 Man's terrible necessity demanded help without delay. Who met this
525 necessity?—An illustrious teacher, the Son of God. **The eternal**
526 **Word came to our world to win the confidence of humanity.** The
527 prophet that had been revealed to Moses, like unto his brethren,
528 whom they should hear in all things, came as man's Redeemer. Hear,
529 O heavens, and be astonished, O earth; for the appointed instructor
530 of man was no less a personage than the Son of God! *The Signs of*
531 *the Times*, April 15, 1897, par. 4.

532 It is possible for us to be one with Christ, even as He is one with the
533 Father. If we are grafted into the living vine, if we draw our nourish-
534 ment from Christ, there will be unity in diversity. **Those only who**

535 **derive nourishment from the Eternal Word, the Son of God, are**
536 **branches of the True Vine.** If we are truly united to Christ, the
537 fruits of His Spirit will be seen in our lives; and tho there may be
538 many branches, each branch will bear the fruit of the True Vine. *The*
539 *Signs of the Times*, March 3, 1898, par. 11.

540 What humility was this! It amazed angels. The tongue can never de-
541 scribe it; the imagination cannot take it in. **The Eternal Word con-**
542 **sented to be made flesh. God became man.** It was a wonderful hu-
543 mility. But He stepped still lower. The Man must humble Himself as
544 a man to bear insult, reproach, shameful accusations, and abuse.

545 There seemed to be no safe place for Him in His own territory. He
546 had to flee from place to place for His life. He was betrayed by one
547 of His disciples. He was denied by one of His most zealous follow-
548 ers. He was mocked; He was crowned with a crown of thorns; He
549 was scourged; He was forced to bear the burden of the cross. He was
550 not insensible to this contempt and ignominy. He submitted; but oh,
551 He felt its bitterness as no other being could feel it. He was pure,
552 holy, undefiled, yet arraigned as a criminal. The adorable Redeemer
553 stepped down from the highest exaltation. Step by step He humbled
554 Himself to die; but what a death it was!—the most shameful, the
555 most cruel, the death upon the cross as a malefactor. He did not die
556 as a hero in the eyes of the world, loaded with honors as men in bat-
557 tle; but He died as a condemned criminal, suspended between the
558 heavens and the earth to die a lingering death of shame, exposed to
559 the tauntings and revilings of a debased, crime-loaded, profligate
560 multitude. “All they that see Me laugh Me to scorn: They shoot out
561 the lip, they shake the head.” Psalm 22:7. He was numbered with the
562 transgressors; He expired amid the derision; and His kinsmen ac-
563 cording to the flesh disowned Him. His mother beheld His humilia-
564 tion, and He was forced to see the sword pierce her heart. He en-
565 dured the cross, despised the shame. He made it of small account, in
566 consideration of the results that He was working out in behalf of not
567 only the inhabitants of this speck of a world, but the whole uni-
568 verse—every world which God had created. Letter 11, 1887.18.

569 He is predicted as the Messenger of the Covenant who was to be re-
570 vealed, and the Sun of Righteousness, who was to arise and shed
571 forth His beams throughout the world. “Hear, O heavens, and be as-
572 tonished, O earth!” **When the fulness of the time had come, and**
573 **the promised One came to our world, it was no less a personage**
574 **than the only begotten Son of God, the Eternal Word.** It was a
575 surprise of grace to all the heavenly host. Mercy and benevolence
576 came to dwell upon the earth to subdue the stubborn, obdurate heart,
577 and to win the heart and mind of man by revealing God in human

578 flesh. Manuscript 72, 1896.10.

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

593 "Everlasting Father"

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

619 However much a shepherd may love his sheep, he loves his sons and
620 daughters more. **Jesus is not only our shepherd; He is our “ever-**
621 **lasting Father.”** And He says, “I know Mine own, and Mine own
622 know Me, even as the Father knoweth Me, and I know the Father.”
623 John 10:14, 15, R. V. What a statement is this!—the only-begotten
624 Son, He who is in the bosom of the Father, He whom God has de-
625 clared to be “the Man that is My fellow” (Zechariah 13:7),—the
626 communion between Him and the eternal God is taken to represent
627 the communion between Christ and His children on the earth! *Desire*
628 *of Ages*, 483.2.

629 The Sovereign of the universe was not alone in His work of benefi-
630 cence. He had an associate—a co-worker who could appreciate His
631 purposes, and could share His joy in giving happiness to created be-
632 ings. “In the beginning was the Word, and the Word was with God,
633 and the Word was God. The same was in the beginning with God.”
634 John 1:1, 2. Christ, the Word, the only begotten of God, was one
635 with the eternal Father—one in nature, in character, in purpose—the
636 only being that could enter into all the counsels and purposes of
637 God. **“His name shall be called Wonderful, Counselor, The**
638 **mighty God, The everlasting Father, The Prince of Peace.”** Isaiah
639 9:6. His **“goings forth have been from of old, from everlasting.”**
640 **Micah 5:2.** And the Son of God declares concerning Himself: “The
641 Lord possessed Me in the beginning of His way, before His works of
642 old. I was set up from everlasting.... When He appointed the founda-
643 tions of the earth: then I was by Him, as one brought up with Him:
644 and I was daily His delight, rejoicing always before Him.” Proverbs
645 8:22-30. *Patriarchs and Prophets*, 34.1.

646 “Eternal Son Of God”

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

659 What a truth is presented as we gaze upon Jesus in connection with

660 the cross of Calvary, as we see this Wonderful, this Counselor, this
661 mysterious victim, stooping beneath the amazing burden of our race!
662 That the transgressor might have another trial, that men might be
663 brought into favor with God the Father, **the eternal Son of God in-**
664 **terposed himself to bear the punishment of transgression.** One
665 clothed with humanity, who was yet one with the Deity, was our ran-
666 som. The very earth shook and reeled at the spectacle of God's dear
667 Son suffering the wrath of God for man's transgression. The heavens
668 were clothed in sackcloth to hide the sight of the divine sufferer. *The*
669 *Review and Herald*, February 8, 1898, par. 2.

670 But while God's Word speaks of the humanity of Christ when upon
671 this earth, it also speaks decidedly regarding his pre-existence. **The**
672 **Word existed as a divine being, even as the eternal Son of God,**
673 **in union and oneness with his Father.** From everlasting he was the
674 Mediator of the covenant, the one in whom all nations of the earth,
675 both Jews and Gentiles, if they accepted him, were to be blessed.
676 "The Word was with God, and the Word was God." Before men or
677 angels were created, the Word was with God, and was God. *The Re-*
678 *view and Herald*, April 5, 1906, par. 5.

679 **This injunction is from the eternal Son of God.** Neglect of the
680 study of God's word leads many to neglect the great salvation, and
681 proves the ruin of thousands. When this command was given, refer-
682 ence was had to the Old-Testament Scriptures only, but we now have
683 the New-Testament Scriptures besides. If God has done for us the ut-
684 most that Deity could do; if all the divine attributes, unlimited as
685 they are, have combined and even exhausted themselves in the great
686 plan of redemption, then every child and youth should make the
687 Scriptures their study, that they may not be ignorant of this wonder-
688 ful scheme. You should open the Scriptures with a solemn interest to
689 hear what the voice of God bids you do and be in order to be saved.
690 *The Youth's Instructor*, August 31, 1887, par. 1.

691 We must make it true as it is in Jesus. We exalt the cross to the view
692 of all. We entreat you to go to Mount Calvary and see upon the cruel
693 cross Him who thought it not robbery to be equal with God. Look
694 upon the Victim hanging there in humiliation as a criminal. Intense
695 must have been the work of execution, done so thoroughly, showing
696 that when God takes in His hand the sword of justice, He makes
697 thorough work. His hatred of sin is so great that before the transgres-
698 sor could be received into favor, **the eternal Son of God interposed**
699 **Himself** and bore the bolts of the Father's wrath deserved by the
700 sinner. Letter 6, 1880.64.

701 Oh, it was poverty indeed apportioned to the Son of God that He
702 should be moving upon a province of His own empire and yet not to

703 be recognized or confessed by the nation He came to bless and to
704 save. It was poverty that when He walked among men, scattering
705 blessing as He trod, the anthem of praise floated not around Him, but
706 the air was often freighted with curses and blasphemy. It was poverty
707 that, as He passed to and fro among the subjects He came to save,
708 scarcely a solitary voice called Him blessed. Scarcely a solitary hand
709 was stretched out in friendship, and scarcely a solitary roof proffered
710 Him shelter. Then look beneath the disguise, and whom do we
711 see?—**Divinity, the eternal Son of God, just as mighty, just as in-**
712 **finitely gifted with all the resources of power,** and He was found in
713 fashion as a man. Letter 37, 1887.22.

714 That the transgressor might have another trial, **that man might be**
715 **brought into favor with the Father, the eternal Son of God inter-**
716 **posed Himself to bear the Father's punishment of transgression.**
717 But in the place of the great Sacrifice abating one jot or one tittle of
718 the Father's law, this very fact exalts the law, elevates it, and pro-
719 claims to the worlds unfallen and to the fallen race that God's law,
720 the transcript of His character, is changeless, and that He will main-
721 tain His authority and sustain His law. It is Satan, the first great
722 rebel, who has accomplished this work of deception. Manuscript 58,
723 1897.5.

724 What a truth is presented as we gaze upon Jesus in connection with
725 the cross of Calvary, as we see this Wonderful, Counsellor, this mys-
726 terious victim, stooping beneath the amazing burden of our race!
727 That the transgressor might have another trial, **that men might be**
728 **brought into favor with God the Father, the eternal Son of God**
729 **interposed Himself** to bear the punishment of transgression. One
730 clothed with humanity, yet one with the Deity, was our ransom. The
731 very earth shook and reeled at the spectacle of God's dear Son suf-
732 fering the wrath of God for man's transgression. The heavens were
733 clothed in sackcloth to hide the sight of the divine sufferer. Manu-
734 script 99, 1897.2.

735 "From Everlasting"

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

741 But while God's Word speaks of the humanity of Christ when upon
742 this earth, it also speaks decidedly regarding his pre-existence. The
743 Word existed as a divine being, even as the eternal Son of God, in

744 union and oneness with his Father. **From everlasting he was the**
745 **Mediator of the covenant**, the one in whom all nations of the earth,
746 both Jews and Gentiles, if they accepted him, were to be blessed.
747 “The Word was with God, and the Word was God.” Before men or
748 angels were created, the Word was with God, and was God. *The Re-*
749 *view and Herald*, April 5, 1906, par. 5.

750 God and Christ knew from the beginning, of the apostasy of Satan
751 and of the fall of Adam through the deceptive power of the apostate.
752 The plan of salvation was designed to redeem the fallen race, to give
753 them another trial. **Christ was appointed to the office of Mediator**
754 **from the creation of God, set up from everlasting to be our sub-**
755 **stitute and surety.** Before the world was made, it was arranged that
756 the divinity of Christ should be enshrouded in humanity. “A body,”
757 said Christ, “hast thou prepared me.” But he did not come in human
758 form until the fulness of time had expired. Then he came to our
759 world, a babe in Bethlehem. *The Review and Herald*, April 5, 1906,
760 par. 13.

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

776 The Sovereign of the universe was not alone in His work of benefi-
777 cence. He had an associate—a co-worker who could appreciate His
778 purposes, and could share His joy in giving happiness to created be-
779 ings. ‘In the beginning was the Word, and the Word was with God,
780 and the Word was God. The same was in the beginning with God.’
781 [John 1:1, 2.] Christ, the Word, the only begotten of God, was one
782 with the eternal Father—one in nature, in character, in purpose, the
783 only being that could enter into all the counsels and purposes of
784 God. ‘His name shall be called Wonderful, Counselor, the mighty
785 God, the everlasting Father, the Prince of peace.’ [Isaiah 9:6.] His
786 **‘goings forth have been from of old, from everlasting.’** [Micah

787 5:2.] And the Son of God declares concerning Himself: ‘The Lord
788 possessed Me in the beginning of His way, before the works of old. **I**
789 **was set up from everlasting.** ... When He appointed the foundations
790 of the earth, then was I with Him, as one brought up with Him; and I
791 was daily His delight, rejoicing always before Him.’ [Proverbs 8:22,
792 23, 29, 30.] Letter 256, 1906.8.

793 “From Everlasting To Everlasting”

794 There are light and glory in the truth that **Christ was one with the**
795 **Father before the foundation of the world was laid.** This is the
796 light shining in a dark place, making it resplendent with divine, orig-
797 inal glory. This truth, infinitely mysterious in itself, explains other
798 mysterious and otherwise unexplainable truths, while it is enshrined
799 in light, unapproachable and incomprehensible. *The Review and*
800 *Herald*, April 5, 1906, par. 8. “Before the mountains were brought
801 forth, or ever thou hadst formed the earth and the world, **even from**
802 **everlasting to everlasting, thou art God.**” “The people which sat in
803 darkness saw great light; and to them which sat in the region and
804 shadow of death light is sprung up.” **Here the pre-existence of**
805 **Christ and the purpose of his manifestation to our world are pre-**
806 **sented as living beams of light from the eternal throne.** “Now
807 gather thyself in troops, O daughter of troops: he hath laid siege
808 against us: they shall smite the Judge of Israel with a rod upon the
809 cheek. But thou, Bethlehem Ephratah, though thou be little among
810 the thousands of Judah, yet out of thee shall he come forth unto me
811 that is to be ruler in Israel; whose goings forth have been from of
812 old, from everlasting.” “We preach Christ crucified,” declares Paul,
813 “unto the Jews a stumbling-block, and unto the Greeks foolishness;
814 but unto them which are called, both Jews and Greeks, Christ the
815 power of God, and the wisdom of God.” *The Review and Herald*,
816 April 5, 1906, par. 9.

817 **Christ is from everlasting to everlasting,** a present help to all who
818 seek Him diligently. And those who seek Him diligently will find
819 Him. I am so thankful that the Lord is ours. I want to serve Him and
820 glorify Him. *Sermons and Talks*, Vol. 2, 339.1. Also in Manuscript
821 20, 1913.10.

822 “Set Up From Everlasting”

823 God and Christ knew from the beginning, of the apostasy of Satan
824 and of the fall of Adam through the deceptive power of the apostate.
825 The plan of salvation was designed to redeem the fallen race, to give

826 them another trial. **Christ was appointed to the office of Mediator**
827 **from the creation of God, set up from everlasting to be our sub-**
828 **stitute and surety.** Before the world was made, it was arranged that
829 the divinity of Christ should be enshrouded in humanity. “A body,”
830 said Christ, “hast thou prepared me.” But he did not come in human
831 form until the fulness of time had expired. Then he came to our
832 world, a babe in Bethlehem. *The Review and Herald*, April 5, 1906,
833 par. 13.

834 “A Life Unreckoned By Human Computation”

835 Here Christ shows them that, **altho they might reckon His life to be**
836 **less than fifty years, yet His divine life could not be reckoned by**
837 **human computation.** The existence of Christ before His incarna-
838 **tion is not measured by figures.** *The Signs of the Times*, May 3,
839 1899, par. 4.

840 “In The Presence Of The Father From The Beginning”

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

855 Christ alone was able to represent the Deity. **He who had been in**
856 **the presence of the Father from the beginning,** he who was the ex-
857 press image of the invisible God, was alone sufficient to accomplish
858 this work. No verbal description could reveal God to the world.
859 Through a life of purity, a life of perfect trust and submission to the
860 will of God, a life of humiliation such as even the highest seraph in
861 heaven would have shrunk from, God himself must be revealed to
862 humanity. In order to do this, our Saviour clothed his divinity with
863 humanity. He employed the human faculties, for only adopting these
864 could he be comprehended by humanity. Only humanity could reach

865 humanity. He lived out the character of God through the human body
866 which God had prepared for him. He blessed the world by living out
867 in human flesh the life of God, thus showing that he had the power
868 to unite humanity to divinity. *The Review and Herald*, June 25, 1895,
869 par. 3. Also Manuscript 44, 1895.3.

870 “Who From The Beginning Was Equal With The
871 Father”

872 The divine mind and hand have preserved through the ages the
873 record of creation in its purity. It is the word of God alone that gives
874 to us an authentic account of the creation of our world. This word is
875 to be the chief study in our schools. **In it we may learn what our**
876 **redemption has cost Him who from the beginning was equal with**
877 **the Father**, and who sacrificed His life that a people might stand be-
878 fore Him redeemed from everything earthly, renewed in the image of
879 God. *Counsels to Parents, Teachers, and Students*, 13.2.

880 “Never-Ending”

881 “What is your life? It is even vapor, that appeareth for a little time,
882 and then vanisheth away.” But **Christ’s life is not a vapor; it is nev-**
883 **er-ending, a life existing before the worlds were made.** *The Signs*
884 *of the Times*, June 17, 1897, par. 3.

885 “Ease Of Eternal Habitude”

886 In this age, as then, there are lost sheep to be sought and saved.
887 There are many who need personal labour. No prophet, like John the
888 Baptist, has cried out the message of warning to them. No one has
889 pointed them to “the Lamb of God, which taketh away the sin of the
890 world.” But this is not because the Lord has no interest in these souls
891 who are ready to perish, represented as lost sheep. The Lord is not
892 chargeable with neglect. Look to Calvary and answer decidedly, No,
893 no. The Lord has made every provision to save men in giving His
894 Son. Jesus thought it not robbery to be equal with God, for in Him
895 dwelleth all the fulness of the Godhead bodily. When He claimed the
896 highest prerogatives, He did not make an empty boast. Yet when He
897 was among men, He did not call together a concourse of people, and
898 sound a trumpet before Him, and command attention. The great
899 Teacher came in simplicity, though He was the light of the world. He
900 taught the people in plain, simple words, which all could understand.

901 He said, "As the Father knoweth Me, even so know I the Father...
902 My sheep hear My voice, and I know them, and they follow Me; and
903 I give unto them eternal life, and they shall never perish, neither
904 shall any man pluck them out of My hand. My Father, which gave
905 them Me, is greater than all; and no man is able to pluck them out of
906 My Father's hand. I and My Father are one." "All things that the Fa-
907 ther hath are Mine." **With the familiarity and ease of eternal habi-**
908 **tude, Jesus lays His hand on the throne of God.** *The Bible Echo,*
909 April 30, 1894, par. 3.

910 "Eternal Throne"

911 Jesus has made an infinite sacrifice in behalf of the race. **He stepped**
912 **down from the eternal throne**, laid aside his robes of royalty,
913 clothed his divinity with humanity, and came to a world all seared
914 and marred by the curse, that the lost race might one day be restored
915 to their glorious Eden home. He has become the representative and
916 surety for the race. He has brought the treasures of heaven within our
917 reach, and it remains for us to say whether or not we will avail our-
918 selves of them. It is only by the light reflected from the cross of Cal-
919 vary that we can know the value of the human soul, or the depth of
920 degradation from which man was rescued. It was to restore man to
921 the perfection in which he was first created that this great sacrifice
922 was made. With his human arm Jesus encircles the race, while with
923 his divine arm he grasps the throne of the Infinite, thus uniting finite
924 man with the infinite God and connecting earth with heaven. How
925 can we neglect so great salvation? It is natural for man to cling to
926 life. Some live through years of intense suffering, and still desire to
927 have their lives prolonged. But when Jesus offers us life, immortal
928 life in the mansions he has prepared for us, why do we turn from it
929 and devote our time and energy to securing earthly treasures? *The*
930 *Review and Herald*, December 1, 1885, par. 10.

931 "The Eternal Heavenly Dignitaries"

932 The Lord Jesus described the difficulties they [would] meet. Having
933 called their minds to rise to an eminence, He bids them look and be-
934 hold the vast confederacy of evil arrayed against God, against Christ,
935 against all who unite with these holy powers. Christ tells them they
936 were to fight in fellowship with all the children of light; that satanic
937 agencies would combine their forces to extinguish the light of the
938 life of Christ out of their ranks. But they were not left to fight the
939 battles in their own human strength; that the angelic host coming as

940 ministers of God would be in that battle, and **also there would be**
941 **the eternal heavenly dignitaries**—God, and Christ, and the Holy
942 Spirit—arming them with more than mortal energy, and [who] would
943 advance with them to the work, and convince the world of sin. Man-
944 uscript 130, 1901.52.

945 “Uncreated Lord”

946 He is the faithful and true Witness, “the beginning of the creation of
947 God,” whose throne is of old, from everlasting. [Revelation 3:14.]
948 Behold Him, **the mighty, uncreated Lord**, the all-glorious Re-
949 deemer. Behold Him! waiting for your answer! Will you let Him in?
950 Father, mother, children, God calls for your whole family. He wants
951 you all. He cannot spare one of you. Will you listen to His pleading
952 voice? He asks you, “Will you give me your hearts?” “Ye are not
953 your own. For ye are bought with a price.” [1 Corinthians 6:19, 20.]
954 And what a price! “He was wounded for our transgressions, he was
955 bruised for our iniquities. The chastisement of our peace was upon
956 him, and with his stripes we are healed.” [Isaiah 53:5.] Will you
957 open the door and let Jesus in? He wants the heart, the soul, the ser-
958 vice of father, mother, children united. “See that ye refuse not him
959 that speaketh.” [Hebrews 12:25.] Letter 185, 1901.9.

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Notes

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