

## Charles Longacre - The Deity of Christ

Not everything has a beginning nor does everything have an ending. God Himself never had a beginning and He will not have an ending. He is the self-existent One, who never had a beginning. Eternity itself never had a beginning and never will have an ending. Space has no beginning and no ending. Everything else had a beginning, but not all things that have a beginning are going to have an end.

In "Patriarchs and Prophets," Sister White quotes Prov. 8:22-26, and applies those texts to Christ's pre-existence. The original Hebrew text says: "the Lord possessed Me - the beginning of His way, before His works of old. I was set up from everlasting... When He appointed the foundations of the earth, then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him." In the original Hebrew, the word **re'shiyth** (raysheeth), which means "the beginning," is exactly the same word as we find in Gen. 1:1. But in Gen. 1:1 the word (raysheeth) has the preposition "in" prefixed to the Hebrew word **"bere-shiyth."** That preposition (in) or "Be" is not attached to the word (ray-sheeth) in Prov. 8:22. Translated literally, it ought to read "The Lord possessed Me - the beginning of His way." Twice the expression is used in Prov. 8:22-30. Before "ever the earth was... I was brought forth." The words brought forth come from one Hebrew word, **Chiyl** (Kheel) which literally means to be begotten, to bring forth, to be born, to be shapen, to be formed. Here Christ speaking of Himself saith: "I was brought forth, when there were no foundations abounding with water ... or ever the earth was."

**I was begotten, I was formed.** These expressions agree with what Christ saith of Himself in Isaiah 43:10, 11: "That ye may know and believe Me, and understand that I am He; **before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Saviour.**" Another translation of this text reads: "Before Me there was nothing formed of God." **The implication in our King James translation is that He, Christ, was "formed" as God, equal with God, but beside Him was no God formed and beside Him was no Saviour appointed.**

"The beginning of the creation of God" in the original Greek *arche - tes ktiseos tou Theou, means not the first who brought forth but the first who was brought forth.* It is used in the passive sense, not the active. It literally means, says Justin Martyr in the second century: "Begotten before every creature," as John says, "He was before me." "He was the first." **"The first born or Begotten." "The only Begotten." "Begotten before the whole creation."**

The Scriptures clearly teach that the Son of God, as Paul says, was "begotten before all creation" or "the firstborn of all creation" or "creature." **He does**

**not say the "begotten when brought into the world," or "the firstborn into the world," or "the firstborn of the dead" through the resurrection as he did in Acts 13:33, 34, but "the firstborn of all creation" or "before all creation."** The word "first begotten" is applied in the Scriptures to three different phases or experiences in the life of Christ. Paul applies it to the time when the Father caused His Son to proceed from His own bosom before anything else was created in the universe as set forth in Col. 1: 15, where he says of the Son of God, "He is the likeness of the Invisible God, - the Firstborn of all creation." - Emphatic Diaglott.

In the second instance Paul applies the word "first - begotten" to Christ's incarnation, when he says in Heb 1:6, "When He bringeth the first-begotten in to the world, He saith, And let all the angels of God worship Him." And again, in Revelation, Chapter 1:5, John the Revelator refers to Christ as "the faithful Witness, and the first-begotten of the dead." We must rightly divide the Scripture and not put all texts in the same pigeon-hole. "First-begotten" may refer to Christ's resurrection, or to His incarnation, or to His proceeding from the bosom of the Father. The Apostle John also calls the Logos, who was with God in the beginning, "the only begotten Son," "the only begotten of the Father," "which is in the bosom of the Father;" "God so loved the world, that He gave His only begotten Son;" and again, "He that believeth not is condemned already, because he has not believed in the Name of the only begotten Son of God." In 1 John 4:9, the Apostle John says: "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." And in Hebrews 11:17, the Apostle Paul declares that Abraham who "received the promises offered up his only begotten son" who was "a figure" of the Son of God.

**The phrase "the only begotten Son" as applies to Christ invariably refers to His divine nature and His relationship to the Father rather than to his human nature and His relationship to the Virgin Mary.** The expressions "the Son of God" and "the Son of man" respectively refer to His divine nature and His human nature. This is made very evident when the Angel Gabriel said to the Virgin Mary: "That holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. "That holy thing" was His divine nature -"called the Son of God" which tabernacled in human flesh. His corporeal body of blood, flesh, and bone, born of the Virgin Mary was "the Son of man." He was God or Divinity manifested in the flesh. He had two natures - one divine and the other human. **He possessed two sonships - one as "the Son of God" and the other "the Son of man."** He was "the Son of God" before He became "the Son of man." Sister White says: "His divinity was veiled with humanity - the invisible glory in the visible human form." Desire of Ages, page 23.

Since the incarnation Christ is declared to be both "the Son of God" and "the Son of man." **The fact, however, remains that in both cases He was begotten. As "the Son of God" He was begotten of God, as the Apostle Paul says, "before all creation." (Col. 1: 15). As "the Son of man" He was begotten when God the Father clothed His Son's divinity with humanity, 4000 years after the creation of man.**

The argument that Athanasius and the Catholic Church Councils since the days of the Nicene Council in 325 A.D. **sets forth is that pure reason cannot conceive of the three Persons in the God-head lacking the two essential properties of the divine nature, namely, eternity and immutability.** But the Old and the New Testaments both teach that "there is but one God," and beside God there is no other God. Moses said: "Hear, O Israel: The Lord our God is one Lord." Deut. 6:4. The Apostle Paul said in the New Testament, "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Cor. 8:6. Again Paul says, in the 4th verse; "there is none other God but one." **Pure reason tells me, and the Bible tells me there can be but one absolute God who must possess the two essential properties of eternity and immutability. If pure reason can conceive of three Persons being co-existent, co-eternal, co-immutable, co-immortal, co-powerful, co-omnipotent, and coequal, then why does pure reason stop with three Gods? If pure reason can have three Gods, co-equal and co-eternal, why can it not have four, five, six, yea, a million such Gods. If we have three absolute God[s], three first causes and three last effects, three Alphas and three Omegas, all of equal status, why can we not have any number? There is nothing in nature or in pure reason that teaches us that we could have only three.** But the Scripture explicitly says: "There is but one God, the Father, of whom are all things," and "one Lord Jesus Christ, by whom are all things." This text makes God absolute and supreme over all, and Jesus Christ the agent of the Father and subordinate to His authority, and their oneness and unity consists of their being in agreement and in harmony with each other in all things, and not a oneness in personality.

**Eternity and immutability can only be applied to God the Father - the one absolute God, and not to God the Son, or God, the Holy Spirit. If eternity and immutability were applied to the Son of God, then the Son of God never took any chances so far as His existence was concerned when he came into this world to meet all the temptations to sin.** If it were impossible for the Son of God to make a mistake or commit a sin, then His coming into this world and subjecting Himself to temptations were all a **farce and mere mockery.** If it were possible for Him to yield to temptation and fall into sin, then He must have risked heaven and His very existence, and even all eternity. That is exactly what the Scriptures and the Spirit of Prophecy say Christ, the Son of God did do when He came to work

out for us a plan of salvation from the curse of sin. We read in the Spirit of Prophecy as follows: "God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, ***at the risk of failure and eternal loss.***" - Desire of Ages, p.49.

Again we read in "Desire of Ages": "Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain... But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation." - p. 117. Again we read from the same book, Jesus left the glories of His eternal home for us and "He not only became an exile from the heavenly courts, ***but for us took the risk of failure and eternal loss.***" - p. 131.

***"Remember that Christ risked all. For our redemption heaven itself was imperiled."*** - Christ's Object Lessons, p.196. If Christ "risked all," even His eternal existence in heaven, then there was a possibility of His being overcome by sin, ***and if overcome by sin, He would have gone into Joseph's tomb and neither that tomb nor any other tomb would ever have been opened. All would have been lost and He would have suffered "eternal loss," the loss of all He ever possessed - His divinity and His humanity and heaven itself would have been "lost - eternally lost,"*** - COL p 196

***It is very apparent that the Athanasian doctrine of the Trinity is not sound when applied to all three Persons in the God-head.*** The eternity and the immutability of the Son of God was conditional and predicated upon the fulfilment or the failure of those conditions. If He had failed, His immutability as well as His eternity would have been forfeited and eternally lost. It is thus apparent that the two essential properties of eternity and immutability are applicable only to God, the Father, but not to the Son of God. ***It was possible for one of the God-head to be lost, and eternally lost - and if that had happened, and it was possible to happen, God, the Father, would still have remained as the One and only absolute and living God, reigning supreme over all the unfallen worlds, but with all the human race blotted out of existence on this earth.***

If the God-head is indivisible, as Athanasius and the Catholic hierarchy claim, and all three Persons in the Trinity constitute one personality but three heads or manifestations of the one and same God and are one indivisible Substance, then, pray tell me, who died upon Calvary? If God and His Son are one inseparable personality, instead of two separate and distinct personalities, who died upon Calvary? Did the God-head die? If the God-head died, who was reigning upon the throne of the universe during the three days that Christ was in the tomb? What kind of sacrifice was made upon Calvary? Was it only

a human sacrifice? Was it only a finite human sacrifice or an infinite sacrifice? Did the King of glory die as the Son of God or did Jesus only die as the Son of man in his humanity? This answer is found in the Bible and the Spirit of Prophecy. Paul says: "Christ died for us." Again he says: "We are reconciled to God by the death of His Son." Rom.5:8, 10. "God gave His only begotten Son." John 3:16. Peter said to the Jews: "Ye denied the Holy One and the Just.... and killed the Prince of life, whom God hath raised from the dead;" Acts 3:14, 15. As Christ expired on the cross, we read in the "Desire of Ages," p.752. "And now the Lord of Glory was dying, a ransom for the race." "Inanimate nature expressed sympathy with its insulted and dying Author." "There was darkness over all the land until the ninth hour." "Complete darkness ... enveloped the cross." In that thick darkness God's presence was hidden.... God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed.... He makes darkness His pavilion, and conceals His glory from human eyes." When Christ exclaimed: "My God, why hast Thou forsaken Me," the dying Son of God did not know that His Father was by His side. That cry was uttered at the termination of the three hour darkness which enveloped the cross. **After that God revealed Himself to His Son and comforted Him. When Christ said: "Father into Thy hands I commend My spirit," "a light encircled the cross, and the face of the Saviour shone With a glory like the sun. He then bowed His head upon His breast and died."** p. [753, 754,] 756.

**The Father was then not in heaven, nor were the holy angels in heaven. They were here on the earth enveloped in the darkness which was over all the earth** for three hours. **The Son of God did not send His Spirit to heaven, His immortal life, His Deity, His Divinity, that life which His Father had given Him - the same life His Father possessed - "original, unborrowed, underived," that Divine life Christ committed to His Father.** But His Father **did not take it back to heaven with Him. He left it here on earth with Christ's body in the tomb.** For we read in Vol.3 of the Spirit of Prophecy, p.203: "When He (Jesus) closed His eyes in death upon the cross, the soul of Christ did not go . . . to heaven. . . . **The spirit of Jesus slept in the tomb with His body, and did not wing its way to heaven, there to maintain a separate existence, and to look down upon the mourning disciples embalming the body from which it had taken flight. All that comprised the life and intelligence of Jesus remained with His body in the sepulchre; and when He came forth it was as a whole being; He did not have to summon His spirit from heaven. He had power to lay down His life and to take it up again.... It was no marvel to the heavenly host that He who controlled the power of death, and had life in Himself, should awaken from the sleep of the grave. But it was a marvel to them that their loved Commander should die for rebellious men.**" pp.203-204.

Since the Spirit of Prophecy and the Scriptures are both inspired, we should be able to harmonize the Spirit of Prophecy with the Bible. **The Bible tells us that when a human being dies that "the spirit (of man) shall return unto God who gave it."** Ecc. 12:7. Our life is derived from God. Our breath, our life and our times are in God's hands all the time. But our life is not "original". That is, we do not have life in ourselves. But Christ had life in Himself. His Father gave His Son the same life that He had in himself, "original, underived and unborrowed," "independent" and "immortal." The Son of God had life in Himself just as the Father had life in Himself. But Jesus says His Father gave Him this kind of a life - self-existent. Therefore, Jesus had the power in Himself to lay down His life - this eternal and immortal life - His Deity - and He had the power to take it up again. **In that respect, he was different as the Son of man than what we are.** Our life is finite - His is infinite. Ours is mortal - His is immortal. Our spirit is finite, His is infinite. We cannot take up our life after we lay it down. **He could, so long as He did not commit sin.** But if he had yielded to temptation and become guilty of sin, - and this was possible - His very existence, his eternal existence and heaven itself was possible of being forfeited. If it was not, then He never took a risk; and we are told He "risked all," even heaven itself, as "an eternal loss." **This being so, then His corporeal body was not only put in jeopardy but His Deity. Because, if He could exist as a separate Deity, independent of His corporeal body, after He yielded up His life on Calvary, then He did not risk heaven nor would He have suffered "all" as "an eternal loss."**

**Since His spirit did not go to heaven, but the Father committed Christ's spirit to the tomb and it slept with His body in the tomb, and "all that comprised the life and the intelligence of Jesus remained with His body in the sepulchre," we must conclude that if Christ had sinned all that ever belonged to Christ would have forever remained in the tomb and Christ would have suffered the "loss" of His eternal existence. Then God would have taken back to Himself what He gave to His son, namely, the same life He gave His only Begotten Son when He proceeded from the bosom of the Father in the beginning when He became "the First-born before all creation," as Paul puts it.**

**Thus and only thus, can it be true that the sacrifice which Christ made for all the sins of the world was "an infinite sacrifice" and not a mere human or finite sacrifice.** Repeatedly we read that Christ laid down His life, and that means, all there was of Christ, **both human and divine.** His **Deity did not die, for Deity we are told in the Spirit of Prophecy "cannot die."** An immortal being cannot die. But immortality after it is bestowed can be withdrawn. **He who imparts immortality to a being that God brought into existence can withdraw that gift.** What God gives He can take back. Lucifer was created an immortal being. Though he sinned, he has not yet died because of his sin, nor have the angels died who sinned,

but finally God will destroy Satan and his angels in the lake of fire, ***and their immortality will be taken from them and returned to God who gave it to them.*** The righteous saints in the resurrection shall ***put on immortality and be made equal to the angels who have never sinned. God does not bring a free moral agent into being and make it impossible for Him to get rid of him if he is disobedient and rebellious. All life which God imparts, be it mortal or immortal, may be withdrawn and return to Him who gave it in the beginning.***

***While Christ laid down His life, He did not take it up again Himself.*** Over and over we read in the New Testament "God raised Christ from the dead." ***But God wrought this miracle through the Holy Spirit and the same as He did His incarnation when the Holy Spirit descended upon Mary and the power of the Highest overshadowed her.*** For we read in Paul's letter to the Romans, 8:11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit."

***What does the Scripture mean when it says, "He emptied Himself?"*** Paul defines this expression when he says: "He humbled Himself, and became ***obedient unto death,*** even the death of the cross." ***It was then that Christ "emptied Himself."*** He laid all He ever possessed upon the altar - as Sister White says, "a voluntary sacrifice," yea, "an infinite sacrifice." ***He voluntarily chose to give up His glory and His throne, and His scepter, and His life - eternal life "into His Father's hands."*** ***He emptied Himself. He was willing to risk all, even His eternal existence and be lost, and eternally lost and annihilated, if only thereby the sinner might be forgiven His sins and saved.*** He said to His Father in heaven: "Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God." "A body hast Thou prepared for Me," referring to His incarnate body of flesh and bone and blood. ***But He had a body in heaven in the form of God known as the Logos of God. This heavenly body "in the form of God," was also prepared by God for Him. What was the Logos of God? Sister White says that before Christ came to this earth, the divine Son of God was the Logos of God, and when He dwelled with us, He became "God's thought made audible."*** From the days of eternity, He was "the express image of His Person," "the outshining of His glory." - Desire of Ages, p. 1

In "Patriarchs and Prophets" p.36 we read: "The Son of God shared the Father's throne, and the glory of the eternal, self-existent ***One encircled both.*** ***It does not say that the glory of the Father and the glory of the Son encircled both, but "the glory of the eternal, self-existent One," not two, "encircled both."***

Only he who is one with God could say, I have power to lay down My life, and I have power to take it again. **In His divinity, Christ possessed the power to break the bonds of death.**" -Desire of Ages, p. 785.

**Christ, when He surrendered His life, laid down His divinity as well as His humanity, because He made more than a human, finite sacrifice.** Sister White says that when "the Lord of Glory was dying, a ransom for the race ... that an infinite sacrifice had been made for the sins of the world." - Id. pp 752, 774. If an "infinite" instead of a finite sacrifice was made for the sins of the world, **then more than His humanity was offered as a penalty to atone for the violation of God's law. If it was "the Lord of glory" who died, then it was more than the Son of man that was sacrificed.** Sister White says: "God did not change His law, but He sacrificed Himself, in Christ, for man's redemption.' God was in Christ, reconciling the world unto Himself." Id. p. 762.

When Christ said: "Father, into Thy hands I commend My spirit," He made **"an infinite sacrifice," because He not only gave up His humanity but His divinity and committed all into "the possession of God" who gave Him "to have life in Himself in the beginning when "the Son of God" was "Begotten before all creation,"** as Paul said in Col. 1:15, literal Greek translation. **If Christ had yielded to temptation and committed one sin, both He and the human race would have been lost. Both His humanity and divinity would have been lost. Both His humanity and divinity would have been forfeited forever, and there would have been an eternal separation between Him and God.** Sister White says: "Christ risked all," even "heaven itself" when He condescended to meet the great tempter in the sinful flesh of man, and subject Himself to temptation as the Son of man in His humanity. Sister White says: "the Saviour could not see through the portals of the tomb....He feared that sin was so offensive to God, that their separation was to be eternal." - Desire of Ages, p. 753.

**If it was impossible for Christ to lose His divinity as well as His humanity, then why should He fear "that their separation was to be eternal"? If His divinity could not be sacrificed and lost because of the guilt of sin, then how was it possible for "Christ" to risk all even heaven itself? He did risk His eternal existence or He did not risk anything. Since it was possible for Him to yield to sin in the flesh, it was possible for Him to lose His divinity and only in that sense did He make "an infinite sacrifice" and thus risk His eternal existence. While it is true that divinity cannot die, in Christ it was possible to lose His divinity when he "was in all points tempted as we are," and ran the risk of yielding to sin. If this is not so, then He ran no risk of eternal separation from God and heaven. He could have gone back and enjoyed His existence in His divinity the same as He did before He came into the world as man's Redeemer.**

**Those who hold that the Son of God only surrendered His humanity and that His divinity was with Him in the grave and was never given up and never could be surrendered and lost because of sin's guilt, hold that Christ was conscious instead of unconscious in the grave. If Christ retained His divinity and never surrendered and gave it back to God, and His divinity was present with Him in the grave instead of in God's possession, then the only logical conclusion that can be drawn is that the Son of God was conscious in the grave and that He did not lose consciousness. If death is consciousness in the grave or some other place, then death is not really death but a higher form of existence independent of the body, and a person is still conscious and free to communicate with God and others, outside of the body, and that is exactly what Satan told Eve when he tempted her to sin: "Thou shalt not surely die." Gen. 3:4. But Christ tells us that the devil "is a liar, and the father of it." John 8:44.**

**When Christ surrendered His life and His Spirit to God on the cross, "Christ died" and was unconscious in the grave, just as the sinner is unconscious when he dies and pays the penalty for his sins in the final judgment day and suffers the second death. Christ paid the penalty of the second death for all who accepted Him, so they may escape that death which is eternal. But the second death, the penalty for sin, could not hold Him because He Himself was without sin and He made "an infinite sacrifice ... for the sins of the world."** None of the angels could make the sacrifice for they were finite beings, and "an infinite sacrifice" was required to atone for the sins of the world. There was just One in all the universe of God who could pay the penalty for the transgressions of the law of God and satisfy infinite justice and that was the divine Son of God, whom God "made equal with the Father," and "invested" with His own attributes, by sharing the glory and divinity of the Father. All this was done when Christ was "Begotten before all creation," and "The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both" before "the creation of all the hosts of heaven," and "the creation of the earth and its inhabitants," and the Son of God became "the express image of His (Father's) Person" and "the brightness of His glory."

Sister White wrote in "The Signs of the Times," August 29, 1900: "Christ is the pre-existent, self-existent Son of God.... In speaking of His pre-existence, **Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God.** He to whose voice the Jews were then listening had been with God as one brought up with Him."

This statement has been used by some to convey the idea that the **Son of God was co-existent with the Father and self-existent in His own right**

**without deriving His existence in the beginning from the Father.** We must interpret this statement in harmony with other statements Sister White has made in connection with the Deity of Christ, and how and when He obtained it. Sister White's statements when taken as a whole and altogether are in perfect harmony with what Christ Himself and all the prophets have said and written about His self-existent state and how He acquired it **from the Father in the beginning before anything was created that afterwards was created.** John, the apostle, said; "No man hath seen God at any time; **the only Begotten Son, which is in the bosom of the Father,** He hath declared Him." John 1:18.

**Christ always existed in the bosom of the Father, even before He was Begotten as the Son of God, and God and His prophets counted "things which are not," as though they were even before they were manifested.** Thus we read that Christ was "the Lamb slain from the foundation of the world," and that "Christ, as of a Lamb without blemish and without spot... was foreordained before the foundation of the world, but was manifested in these last times." **So Christ existed in the bosom of the Father from all eternity but was manifested when He was begotten by the Father as His Son,** as the apostle Paul says, "Before all creation." **God views things against the background of eternity. When He spoke of being the God of Abraham, Isaac and Jacob, who were dead, He did not count them as dead but as living. Jesus said: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."** Matt.22:31, 32. **God counts some people as dead while they live. Paul in speaking of a bad woman, said: "She that liveth in pleasure is dead while she liveth."** We are apt to view things against the background of time, but God views things in the light of eternity. As Paul says, God "hath chosen us in Him (Christ) before the foundation of the world." **Before we existed He counted us, and after we die He counts us as living because of the resurrection from the dead.**

**Only in this sense was Christ the Son of God with the Father from all eternity.** There was a time when Christ was begotten, and He was "the only Begotten Son" of the Father. There was a time when the Son of God was made equal to the Father, for says Sister White: "God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son." - Testimonies Vol. 8, p.268. According to this statement, **Christ did not in His own right possess equality with the Father until God gave it to Him. He was "made equal with the Father" by the Father. That is exactly what Christ Himself said concerning His relationship to the Father. He said: "As the Father hath life in Himself; so hath He given to the Son to have life in Himself."** John 5:26. What kind of life does the

Father have in Himself? He "only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see," says Paul. The Father hath "self-existent" "life original, unborrowed, underived." This same kind of "life, original, unborrowed, underived" the Father "gave" to His Son. The Son of God Himself says that His Father gave to His "Son to have life in Himself," the same identical life the Father had in Himself. ***In this way, the Father "made" His Son "equal" with Himself. Both the life and the equality of God were given to Christ by the Father when the Father begat His Son.*** God gave His Son the same kind of immortality as He had in himself and made Him the source of life so His Son did no longer have to depend upon His Father nor had He any longer to go to the Father and borrow it from Him. The Son could now impart life and create life as well as worlds, and people them. ***But we must never forget while Christ the Son of God had this independent life and creative power in Himself, yet all things were created by God through His Son because God gave Him to have life in Himself. The Father and the Son are one, but not one personality.*** Christ prayed that we might be one with Him as He and the Father were One. Sister White says that this "unity that exists between Christ and His disciples does not destroy the personality of either. ***They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.***" Testimonies Vol. 8. p. 269.

In the word, God is spoken of as "the everlasting God." This name embraces past, present, and future. God is from everlasting to everlasting. He is the Eternal One. Testimonies Vol. 8, p.270.

This just blew my mind. It addresses subjects which has been somewhat obscure like

1. From all eternity
2. Penalty of sin and second death
3. Risk of eternal loss
4. Infinite sacrifice
5. Eternality in Relation with Begotten

Hope you enjoyed the excerpts.

## **Blessings**