

Study 18: Is Jesus Eternal?

One of the fundamental realities that makes God who He is, is that He is eternal. This attribute is taught in Scripture. The fact that God is eternal separates Him from any other so called god. In our previous study we saw that Jesus is God "in the highest sense." If the Father is eternal then Jesus must be eternal too.

In the previous study we read the following verses:

- **Exodus 3:13, 14** Then Moses **said to God**, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" And God said to Moses, "**I AM WHO I AM.**" And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'"

In Hebrew this name "I AM" is "hayah" which means "to exist".

SOP says:

- "With solemn dignity Jesus answered, "Verily, verily, I say unto you, Before Abraham was, **I AM.**" Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the **eternal presence**, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the **self-existent One**, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2." [Desire of Ages pg. 469](#)

The fact that Jesus is the great I AM makes Him eternal. The above quote says that this name refers to the "eternal presence". SOP says that Jesus claimed that He is the "self-existent One". If Jesus owes His existence to no one, as He is self-existent, then He must be eternal and have NO beginning!

Micah says the following:

- **Micah 5:2** But you, Bethlehem Ephrathah, *Though* you are little among the thousands of Judah, *Yet* out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth *are* from of old, **From everlasting (days of eternity).**

In the above statement in Desire of Ages SOP quotes Micah 5:2 in relation to Christ being the "self-existent One". Other translations don't say from "days of eternity" as in SOP. The text can also read, "from everlasting" as we see above in the New King James Version. The King James and many other versions also use this wording, "from everlasting".

Psalms says the following:

- **Psalm 90:2** Before the mountains were brought forth, Or ever You had formed the earth and the world, Even **from everlasting to everlasting, You are God.**

This verse clearly points to the eternal nature of God, that He had no beginning nor will He have an end. But which member of the Godhead is this verse referring to? The SOP sheds more light on it:

- "The Ancient of days is **God the Father**. Says the psalmist, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even **from everlasting to everlasting**, thou art God." [**Psalm 90:2.**]" [Desire of Ages pg. 469](#)

So this verse points to the Father, as most of us would believe. But does it also point to Jesus?

- "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from **everlasting to everlasting, thou art God**" (Psalm 90:2). ...Here the **pre-existence of Christ** and the purpose of His manifestation to our world are presented as living beams of light from the eternal throne." [1 Selected Messages pg. 248](#)

So this verse points to the Father and the Son! It makes sense because the Hebrew name for "God" is "Elohim" which indicates plurality. The Father is from everlasting to everlasting, showing that He has no beginning and no end. The Son is God in the "highest sense" as Psalm 90:2 shows that He has no beginning nor an end.

When Jesus died on the cross SOP says that divinity didn't die (study nr. 15) for that would've been impossible:

- "Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were **mysteriously blended in one person**--the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, **it was His human nature that died. Deity did not sink and die; that would have been impossible.** ...This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place." [Letter 280, 1904](#)

Divinity can't die, nor can it have a beginning. Here are some quotes showing that Jesus was with the Father from **ALL** eternity, meaning there was never a time that Jesus did not exist:

- "As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from **all eternity.**" [Acts of the Apostels pg. 39](#)
- "The world was made by Him, "and without him was not anything made that was made" (John 1:3). If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. **Christ was God essentially,** and in the **highest sense.** He was with God from **all eternity,** God over all, blessed forevermore." [1 Selected Messages pg. 247](#)
- "But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the **eternal Son of God,** in union and oneness with His Father. **From everlasting** He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. "The Word was with God, and the Word was God" (John 1:1). Before men or angels were created, the Word was with God, and was God." [1 Selected Messages pg. 247](#)

So far we can see that both the Bible and the SOP teach that Jesus is eternal, from everlasting to everlasting, from **ALL ETERNITY** He was with the Father.

- "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.** . . ." [The Faith I Live By pg. 46](#)

There never was a time that the eternal Father and the eternal Son weren't in close fellowship. To be an eternal Father you need an eternal Son, or else there was a time where the Father wasn't a father. Here are some statements pointing to the fact that God is an eternal Father and the Son an eternal Son:

- "That which the **eternal Father** Himself had pronounced good was the law of highest blessing and development for man." [The Adventist Home pg. 340](#)
- ". . . Christ, the Word, the only begotten of God, was one with the **eternal Father**—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God. . . ." [Christ Triumphant pg. 7](#)
- "The Word existed as a divine being, even as the **eternal Son of God,** in union and oneness with His Father." [1 Selected Messages pg. 247](#)

Did Jesus receive His life from the Father?

- “Still seeking to give a true direction to her faith, Jesus declared, "I am the resurrection, and the life." In Christ is life, **original, unborrowed, underived**. "He that hath the Son hath life." 1 John 5:12. The **divinity of Christ** is the believer's assurance of eternal life.” [Review and Herald August 6, 1914](#)
 - Here SOP puts triple emphasis on the fact that Christ’s divinity is:
 - ORIGINAL
 - UNBORROWED
 - UNDERIVED

Christ has life in Himself. He is God in the highest sense. He is eternal.

In our next study we will look at the word “begotten”. In light of what we have just studied we are going to look at what the Bible means when it says Christ was begotten. If Christ is eternal then He cannot have a beginning.

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