

AS IT READS

A Plea for us to accept the Plain Word of our Creator

PART 4: The Eternal, Absolute Father and Son

INTRODUCTORY TEXT(S):.....

Deuteronomy 33:27 (KJV)>> ²⁷The eternal God [is thy] refuge, and underneath [are] the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy [them].

Psalms 90:2 (KJV)>> ²Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou [art] God.

Proverbs 8:22-25 (KJV)>> ²²The LORD possessed me in the beginning of his way, before his works of old. ²³I was set up from everlasting, from the beginning, or ever the earth was. ²⁴When [there were] no depths, I was brought forth; when [there were] no fountains abounding with water. ²⁵Before the mountains were settled, before the hills was I brought forth:

Introducing the Father and the Son.....

1) If we are to be saved by the Bible gospel, is it necessary to know in an effectual way those who are offering this salvation?

John 17:3>> ³And **this is life eternal**, that they might **know thee the only true God, and Jesus Christ**, whom thou hast sent.

Therefore, in order to be saved by the Bible gospel, it is imperative that we distinctly know (with as much clarity as the Bible reveals) those who are offering this salvation. If we are on the path to salvation, we must need know God and Jesus Christ (the Father and the Son) as they are revealed in the Bible.

2) How does the Bible reveal the relation between the Father and the Son?

John 17:1-5 (KJV)>> ¹These words spake Jesus, and lifted up his eyes to heaven, and said, **Father, the hour is come;**

glorify thy Son, that thy Son also may glorify thee: ²As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. ³And **this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.** ⁴I have glorified thee on the earth: I have finished the work which thou gavest me to do. ⁵And now, O **Father**, glorify thou me with thine own self with the glory which I had with thee before the world was.

Jesus Christ's prayer to His Father reveals three particular facts pertinent to our study. The first fact is Christ's testifying that his Father is the only true God. The second fact is Christ's expressions of heartfelt familiarity, confessing that the God in heaven, to whom he is praying, is his Father, and that he who is praying is the Son of this God in heaven. The third fact is Christ's testimony that both the Father and himself existed in glory at a time before the world was created. Note these facts as we harmonize them with another inspired passage:

Hebrews 1:1-6 (KJV)>> ¹**God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ²**Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;** ³**Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; ⁴**Being made**^[Gr.generated; brought into existence] **so much better than the angels, as he hath by inheritance obtained a more excellent name than they.** ⁵**For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?** ⁶And again, **when he bringeth in the firstbegotten into the world**, he saith, And let all the angels of God worship him.

The worlds were made through one who already existed as the Son;
The Son was *really* the Son before the worlds were made

In the apostle Paul's introduction to the Hebrews just quoted, we hope you notice he sets forth much of the same facts as Christ's prayer in John 17. Yet we further see some notable details which serve to confirm certain truths about the Father and Son. Once again, the being identified as God is acknowledged as the Father (Heb.1:1-2,5). It is also clearly shown that this God (which essentially

means deity) is a **Father by virtue of having a Son** (Heb.1:5). Notice also it clearly states that *the Son* was the agent by whom the Father made the worlds (Heb.1:2). Put another way, **Christ existed as *the Son* of God the Father whilst the worlds were being created between them.** In other words, **before the worlds were even made, the Father (God) existed as a divine father, and the Son (Christ) existed as the son of this divine father.**

A suitable question to ask at this juncture is, “In what way was God actually the father of Christ, and Christ actually the Son of God before the worlds were made?” If you haven’t noticed it in the scripture text, please focus on Hebrews 1:4-5. It tells us that **Christ was generated or brought into existence in a manner far exceeding the created origin which the angels had.** In other words, **Christ was NOT *created* by God, but Christ was *brought into existence* by God in such a way that made Christ a Son, and made God simultaneously a Father.** And what manner of origin was this which Christ had? As Paul so clearly references, using scripture as evidence, **Christ was BEGOTTEN** (Heb.1:5; Ps.2:7). “Begotten” is the King James Bible English equivalent of what we would simply call “born” today.

Christ the First-begotten and Only-begotten

Another question requiring surety on this point is, “When was Christ really begotten?” Facts already established would be enough to answer, yet nevertheless, Hebrews 1:6 leaves the matter beyond doubt. This verse tell us: one, that Christ was the firstbegotten of God, and, two, that this firstbegotten was brought or sent into the world. The term firstbegotten means what it says: the one who was first begotten, or the one who was born first. So if *the firstbegotten* was *being brought* into the world, as the verse expresses, it stands to clear reason that Christ was *already* the firstbegotten *at the time he was being brought* into our world as a human being. **Christ was not sent into our world to *become* the firstbegotten; he was *already* the firstbegotten, who then was sent into our world. Therefore the term “firstbegotten” cannot be in reference to Bethlehem or any time after that.**

So when before Bethlehem could Christ have been the firstbegotten? The scriptures had actually made it clear already, so let’s see if we can put it together. **If Christ was *the Son* that *made* the worlds, he had to be *begotten before* the worlds were made. The term *firstbegotten* applies perfectly in this regard, for Christ as a divine Son would need to have been begotten *first*, before anything was made, that he could be likewise a divine Creator. Therefore, after Christ was first begotten as God’s Son, it was through his identity as the Son that all things including the worlds were made (John 1:1-3; Col.1:15-17; Heb.1:1-6). **Christ is the first of all things that was ever was brought forth from God, and Christ is the only personality that has ever been begotten in such a way:****

divinity directly bringing forth divinity. This is why Christ is the both God's first-begotten and God's only-begotten.

Yes it is scriptural, factual and logical. Christ had to be originally and exclusively born from God before the worlds or anything else ever was. This is the true understanding that is needed in order for Christ to be the *true* and *only-begotten* Son of God, in order for Christ to be the *firstbegotten* of all things, in order for Christ to be the *express image* of the only true God, in order for Christ to be God's *heir*, and in order for Christ to have *inherited* from God a *more excellent name* than all other beings. And conversely, God had to have begotten Christ *before all things* in order that the truthfulness of him being *the Father of all* would bear full meaning and force (1stCor.8:6; Eph.4:6).

The Son in existence before Bethlehem

3) Is there additional scriptural testimony that God the divine Father had a divine Son before that Son was sent into the world? Is there such evidence, especially evidence written before the time of Christ's earthly birth?

Psalms 2:7, 10-12 (KJV)>> ⁷I will declare the decree: **the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee...** ¹⁰Be wise **now**^[Heb.at this time] therefore, O ye kings: be instructed, ye judges of the earth. ¹¹Serve the LORD with fear, and rejoice with trembling. ¹²Kiss **the Son**, lest he be angry, and ye perish [from] the way, when his wrath is kindled but a little. Blessed [are] all they that put their trust in him.

Proverbs 30:4 (KJV)>> ⁴**Who** hath ascended up **into heaven**, or descended? **who** hath gathered the wind in his fists? **who** hath bound the waters in a garment? **who** hath established all the ends of the earth? what is **his name**, and what is **his son's name**, if thou canst tell?

Daniel 3:24-25 (KJV)>> ²⁴Then Nebuchadnezzar the king was astonished, and rose up in haste, [and] spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. ²⁵He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and **the form of the fourth is like the Son of God.**

Christ describes his own birth

4) Did Christ from his own lips make it likewise plain that he was literally born of the Father? That he was truly the only-begotten of the Father, having a divine origin before anything was ever created? That Christ indeed was formed from God, and that he was not created because he is the very agent of the work of creation?

John 8:42 (KJV)>> ⁴²Jesus said unto them, **If God were your Father, ye would love me: for I proceeded forth^[Gr.issued out of] and came from^[Gr. originated from] God;** neither came I of myself, but he sent me.

John 7:28-29 (KJV)>> ²⁸Then cried Jesus in the temple as he taught, saying, Ye both know me, and **ye know whence^[Gr.from what origin] I am^[Gr.I exist; I have been]**; and I am not come of myself, but he that sent me is true, whom ye know not. ²⁹**But I know him: for I am^[Gr.I exist; I have been] from him, and he hath sent me.**

John 16:27-30 (KJV)>> ²⁷For the Father himself loveth you, because ye have loved me, and have believed that **I came out from^[Gr.issued out of] God.** ²⁸**I came forth from^[Gr.issued out of] the Father,** and am come into the world: again, I leave the world, and go to the Father. ²⁹His disciples said unto him, Lo, **now speakest thou plainly, and speakest no proverb.** ³⁰Now are we sure that thou knowest all things, and needest not that any man should ask thee: **by this we believe that thou camest forth from^[Gr.issued out of] God.**

Proverbs 8:22-25 (KJV)>> ²²The LORD possessed^[Heb.formed] me in the beginning of his way, before his works of old. ²³I was set up^[Heb.anointed] from everlasting, from the beginning, or ever^[Heb.before] the earth was. ²⁴When [there were] no depths, I was brought forth^[Heb.born]; when [there were] no fountains abounding with water. ²⁵Before the mountains were settled, before the hills was I brought forth^[Heb.born]...

Proverbs 8:22 (ASV)>> ²²Jehovah possessed^[or, formed] me in^[or, as] the beginning of his way, Before^[or, The first of] his works of old.

Isaiah 43:10 (KJV)>> ¹⁰Ye [are] my witnesses, saith the LORD, and my servant whom I have chosen: 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.**

The Bible Definition of *Eternity*

5) How can these clear evidences harmonize with the fact that God, by virtue of his divinity, is said to be “eternal,” meaning without beginning or end? And if Christ is equally divine with the Father does not that mean Christ is without beginning or end also? How can Christ have an origin of existence, and yet be “eternal” at the same time?

One of the things we must realize with the Word of God is that it was communicated to us in such a way as to explain itself. There is no matter important to the gospel which an all-knowing God could have left neglected; there is no essential teaching of scripture which God allowed to be presented in a vague, imprecise manner, opening the door to necessary conjecture or presumption. It is really finite men who, led by a spirit not of God, have eagerly conjured up ideas and speculations about the divine; these men have been simply too impatient and unyielding to allow the Bible to explain itself. And then sadly, out of their unbiblical assumptions, they work to carve out what they presume is biblical truth, when it really is unperceived error. On the matter of the Bible terms, “eternal,” “everlasting,” “for ever,” and the like, such a dilemma exists. The question we should always try to ask is not, “What has been said by *others* (the word of esteemed professors of Christianity)?” Rather the question should be, “What has been said by *God* (the pure, infallible Word)?” On this note, with nothing but the Bible as our consultation, we shall then proceed to take an honest, undiluted look at the truth about “eternity”.

At the very onset of this investigation, it would be rather judicious for us to know what the Bible language actually means when the scriptures employ such words as related to *eternity*. The following Hebrew and Greek words, displayed with their definitions, are the most frequent occurrences:

H5769 עוֹלָם עוֹלָם 'owlam (o-lawm') (or lolam {o-lawm'}) n-m.

1. (properly) concealed, i.e. the vanishing point
2. (generally) time out of mind (past or future)
3. (practically) eternity
4. (frequentatively, adverbially, especially with prepositional prefix) always

[from H5956]
 KJV: alway(-s), ancient (time), any more, continuance, eternal, (for, (n-))ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end).
 Root(s): H5956
 Compare: H5331, H5703

H6924 קִדְמָה קִדְמָה qedem (keh'-dem) (or qedmah {kayd'-maw'}) adv.

1. the front, of place (absolutely, the fore part, relatively the East) or time (antiquity)
2. often used adverbially (before, anciently, eastward)

[from H6923]
 KJV: aforeside, ancient (time), before, east (end, part, side, -ward), eternal, X ever(-lasting), forward, old, past.
 Root(s): H6923
 Compare: H6926

H5331 (Mickelson) - Book view [1]: All modules

BBD BibDoc Church Fathers CPDV.Deu CSSA D by G
deuterocanonicals-apocrypha HBN Hole ISBE KJC LXXHebGreek
Mickelson Miller-History MLSJ My Subject-notes My Verse-notes
Nave O. T. Apoc. w/Additions Pilgrim RMAC Spurgeon-Grace TGC
TSK TTT Webster

H5331 נֶצֶחַ נֶצֶחַ netsach (neh'-tsakh) (or netsach {nay'-tsakh}); n-m.

1. (properly) a goal, i.e. the bright object at a distance travelled towards
2. hence (figuratively), splendor, or (subjectively) truthfulness, or (objectively) confidence
3. but usually (adverbially), continually (i.e. to the most distant point of view)
- 4.

[from H5329]
KJV: alway(-s), constantly, end, (+ n-)ever(more), perpetual, strength, victory.
Root(s): H5329

Options

- H5327
- H5328
- H5329
- H5330
- H5331
- H5332
- H5333
- H5334
- H5335
- H5336
- H5337
- H5338

H5703 (Mickelson) - Book view [1]: All modules

BBD BibDoc Church Fathers CPDV.Deu CSSA D by G
deuterocanonicals-apocrypha HBN Hole ISBE KJC LXXHebGreek
Mickelson Miller-History MLSJ My Subject-notes My Verse-notes
Nave O. T. Apoc. w/Additions Pilgrim RMAC Spurgeon-Grace TGC
TSK TTT Webster

H5703 אֲדָמָה `ad (ad) n-m.

1. (properly) a (peremptory) terminus
2. (by implication) duration, in the sense of advance or perpetuity (substantially as a noun, either with or without a preposition)

[from H5710]
KJV: eternity, ever(-lasting, -more), old, perpetually, + world without end.
Root(s): H5710

Options

- H5699
- H5700
- H5701
- H5702
- H5703
- H5704
- H5705
- H5706
- H5707

G165 (Mickelson) - Book view [1]: All modules

BBD BibDoc Church Fathers CPDV.Deu CSSA D by G
deuterocanonicals-apocrypha HBN Hole ISBE KJC LXXHebGreek
Mickelson Miller-History MLSJ My Subject-notes My Verse-notes
Nave O. T. Apoc. w/Additions Pilgrim RMAC Spurgeon-Grace TGC
TSK TTT Webster

G165 αἰών aion (ai-own') n.

1. (properly) an age
2. (by extension) perpetuity (also past)
3. (by implication) the world
4. (specially, Jewish) a Messianic period (present or future)

[from an obsolete primary noun apparently meaning "continued duration"]
KJV: age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end)
Compare: G5550, G2540
See also: G104

Options

- G160
- G161
- G162
- G163
- G164
- G165
- G166
- G167
- G168
- G169
- G170

G166 (Mickelson) - Book view [1]: All modules

BBD BibDoc Church Fathers CPDV.Deu CSSA D by G
deuterocanonicals-apocrypha HBN Hole ISBE KJC LXXHebGreek
Mickelson Miller-History MLSJ My Subject-notes My Verse-notes
Nave O. T. Apoc. w/Additions Pilgrim RMAC Spurgeon-Grace TGC
TSK TTT Webster

G166 αἰώνιος aionios (ai-o'-nee-os) adj.

1. perpetual (also used of past time, or past and future as well)

[from G165]
KJV: eternal, for ever, everlasting, world (began)
Root(s): G165

Options

- G162
- G163
- G164
- G165

No Bible definition of *eternity* yields the assumption of, “without beginning.”

We would indulge you to notice from these words and definitions that **none of the usual Bible terms translated, “eternal,” “everlasting,” “for ever,” etc., indicate a time which is without beginning. None of the definitions, in and of themselves, actually supply the idea that eternal means without beginning.** We have information, however, which tells us that, “without end,” could definitely apply in some cases. But, “time out of mind,” “perpetuity past,” and other similar suggestions do not give any sanction to assume that eternal means without beginning. **What they concretely reveal is that there exists a time in the past which precedes and transcends human computation. And this transcendence not only applies to the past, but also to the future. This is the first step in understanding the biblical “eternity”: it is time which transcends practical human thought.** Context will determine the kind or scale of transcendence which is meant. Let some practical Bible verses show you the reality of the facts just discussed.

Genesis 3:22 (KJV)>> ²²And the LORD God said, Behold, **the man** is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and **live for ever**^[Heb.<H5769>].

The same word translated “eternal” in other places is rendered “for ever” in Gen.3:22. But does, “for ever” here imply, “without beginning”? Certainly not! It is being applied to Adam and Eve in the garden who certainly had a beginning of existence on the sixth creation day. In the clear context of the verse it is presenting the prospects of man living into an endless future, a future which transcends practical human computation. That is an applicable definition of “eternity”. However, we can see that the idea of not having a beginning is totally absent from the verse.

Biblical *Eternity*: time which transcends practical human computation; to be interpreted according to scripture context

Genesis 49:26 (KJV)>> ²⁶The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of **the everlasting**^[Heb.<H5769>] **hills**: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Exodus 21:6 (KJV)>> ⁶Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door

post; and his master shall bore his ear through with an aul; and **he shall serve him for ever**^[Heb.<H5769>].

Isaiah 60:15 (KJV)>> ¹⁵Whereas thou hast been forsaken and hated, so that no man went through [thee], **I will make thee an eternal**^[Heb.<H5769>] **excellency, a joy of many generations.**

The passages above utilize the same Hebrew word which is equivalent to “eternity”. Observing, we must realize that in the terms, “everlasting hills,” serving one’s master “for ever,” and “eternal excellency,” the idea of not having a beginning cannot apply in the least. Furthermore, earthly hills, the length of time serving one’s master, and something lasting many generations, does not indicate endless existence either. **What we should realize is that “eternity” in the Bible never *assumes* unlimited proportions, whether in the past or future. We have to consult context and compare scripture with scripture to understand the meaning in each expression.** The two following verses exemplify the import of this principle:

Malachi 1:4 (KJV)>> ⁴Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, **The people against whom the LORD hath indignation for ever**^[Heb.<H5769>].

Micah 7:18 (KJV)>> ¹⁸Who [is] a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? **he retaineth not his anger for ever**^[Heb.<H5703>], because he delighteth [in] mercy.

Is it the same Lord God that has indignation “for ever,” the same Lord God that does not retain his anger “for ever”? Well, if “for ever” must mean unlimited (without beginning or end) as many assume, then we have a clear contradiction of scripture. For it cannot be said with any rationality that God has a truly endless indignation, and by the same inspiration, it is said that God does not retain his anger endlessly. **Therefore, for the scripture to harmonize, it must mean that Bible terms such as “for ever” and the like, do not assume unlimited proportions, but vary in duration according to context.** In the context of Malachi, it simply meant that to finite human eyes the Lord would have an indignation against the Edomite people which would never seem to end; this would be evidenced by their constant turmoil for an extensive period of time. In the context of Micah, it simply meant the Lord does not retain his anger unconditionally. Does it make sense that our God can maintain his judgment

upon evil nations for a number of generations, yet if repentance is sought, he will cease such a judgment, however long it may have been before? Yes! With such an understanding, both passages can harmonize.

Let us see an application from the New Testament:

Jude 1:6-7 (KJV)>> ⁶And the angels which kept not their first estate, but left their own habitation, he hath reserved in **everlasting**^[Gr.<G126>] **chains under darkness unto the judgment of the great day.** ⁷Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering **the vengeance of eternal**^[Gr.<G166>] **fire.**

It should be clear to us that the “everlasting” chains of the evil angels are not chains which shall exist for an unlimited, unbounded time. The chains are reserved, “unto the day of judgment,” meaning their extent of use reaches its limit at the judgment. It is simply the grand length of time between the evil angels’ initial confinement to earth unto their final judgment at the end of the Great Controversy – a period of about six thousand years (a length of time transcending practical human computation) – that is termed “everlasting”. Put simply, “everlasting” here does have a limit; it is just a superlative length of time, humanly speaking, which transpires whilst this limit is being reached.

Sodom and Gomorrha’s “eternal” fire expresses the same contextual principle. Is divine fire still raging in those two cities today? Even worse, was such a fire intended to continue from Abraham’s time into an unending future? We can, with good sense, say no to such queries. And why? Because in context, we can see that the “eternal” nature of the fire was in the comparative length and depth of destructive force it carried; and also that it occurred as an expressed divine judgment upon those cities. Compared to any conceivable fire to which man is accustomed, Sodom and Gomorrha’s fire was probably longer and more intense than any such natural phenomena. That signal episode of fire and brimstone would have transcended practical human computation. It utterly destroyed those cities and irrevocably judged the unrepentant souls who remained therein. For such pointed reasons, it could be appropriately described by the inspired author as “eternal” fire.

Eternity and its varied applications identified, even in one verse; how eternity may be used as applied to divinity.....

Seeing that by this we should have a foundational grasp of the biblical “eternity”, we shall now approach some scriptures which utilize such terms in connection with divinity. Here is one:

Habakkuk 3:6 (KJV)>> ⁶He stood, and measured the earth: he beheld, and drove asunder the nations; and the **everlasting**^[Heb.<H5703>] mountains were scattered, the **perpetual**^[Heb.<H5769>] hills did bow: his ways [are] **everlasting**^[Heb.<H5769>].

As we have learnt earlier and once again see from Habakkuk 3:6, the “everlasting mountains,” and “perpetual hills,” do not remain without end. They have remained for a grand length of time, humanly speaking, and that is why they are described as such. But these same mighty structures, which seemingly have stood the test of time, shall eventually be scattered and bowed.

And who is the one that causes these mountains and hills to scatter and bow? Shortly preceding this verse, the prophet mentions who it is: “God came from Teman, and the Holy One from mount Paran.” (Hab.3:3). And how are the ways of this God and Holy One described? From everlasting. Does this everlasting mean without beginning, since it is being ascribed to God? Not necessarily. Why? Because the comparison is simply being made between the perpetuity of the mountains and the perpetuity of the ways of divinity: that the work of divinity exceeds that of the noblest creation. **Remember, it is by context and comparing scripture, not by assumptions, that we can apply Bible language correctly.** Let us investigate some more verses to find those evidences where eternity (everlasting) is explicitly defined in relation to divinity.

The eternity birth, that is, the birth concurrent to the days of eternity....

Proverbs 8:22-25 (KJV)>> ²²The LORD possessed^[Heb.formed] me in the beginning of his way, before his works of old. ²³I was set up^[Heb.anointed] from **everlasting**^[Heb.<H5769>], from the beginning, or ever^[Heb.before] the earth was. ²⁴When [there were] no depths, I was brought forth^[Heb.born]; when [there were] no fountains abounding with water. ²⁵Before the mountains were settled, before the hills was I brought forth^[Heb.born].

Micah 5:2 (KJV)>> ²But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of

thee shall he come forth unto me [that is] to be ruler in Israel; whose **goings forth**^[Heb.family descent; coming out; issuing out] **[have been] from of old, from everlasting**^[Heb.the days of eternity].

In these last two monumental passages, we see here represented an individual who is described as being born from everlasting, from the days of eternity. **The literal nature of this birth is even emphasized**, being deeply comparable to the process by which we human beings are brought forth into the world. The testimony says this individual had a “family descent,” that he “came out” or “issued out” from a certain source during the days of eternity. The context of what is meant by “everlasting” or “the days of eternity” is also clarified. The time indicated is that which was, “the beginning”, “before the earth was.” **Therefore we can gather that before the work of creation, concurrent to a period of time described as eternity, a being was literally born. This was an eternity-born being.**

Now there are some clear questions that go begging at this juncture. Who is this sole individual that was mysteriously born before creation? And from whom was this individual born? Verse 22 of Proverbs 8 says, “the LORD,” (that is transliterated, “Jehovah”) formed this individual. And the following passage in Hebrews makes a certain conclusion abundantly clear:

Hebrews 1:1-2,4-5 (KJV)>> ¹**God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ²Hath in these last days spoken unto us by **[his] Son**, **whom he hath appointed heir of all things, by whom also he made the worlds...** ⁴**Being made**^[Gr.generated; brought into existence] **so much better than the angels**, as he hath by inheritance obtained a more excellent name than they. ⁵For unto which of the angels said he at any time, **Thou art my Son, this day have I begotten thee?** And again, I will be to him a **Father**, and he shall be to me a **Son?**

This passage we just read is clearly describing God’s Son, Jesus Christ. **And the reason why Christ is God’s (Jehovah’s) Son is indeed confirmed: Christ was literally born from God, in a way deeply comparable with how we humans are brought forth into this world.** Of course, Christ’s birth reveals a coming into existence which is strictly of divine proportions, as great as God is even above the angels (Heb.1:4). Yet remember when this birth was testified to take place: “from everlasting, from the beginning, before the earth was,” “from the days of eternity.” **Yes, there was a fixed decree when God (Jehovah) did testify to the event which took place, declaring it by the words, “Thou art my Son, this day have I begotten thee.”** God makes known to us that this day was

exactly when he became a Father – when Christ came into existence as his Son. Such a day we can safely contemplate as that which commenced the days of eternity.

With this most mysterious event having taken place in a time transcending practical human computation – eternity – we should now be able to see how God is the eternal Father and Christ the eternal Son. These are not philosophical titles that have no true efficacy, as the popular conception of *the Trinity* affirms. Eternity is not the assumed concept of being without beginning and without end, as the popular Trinity doctrine stresses. Bible context, the comparison of scripture – these must be our only guides to understanding the eternity of God and of Christ. And does the Bible say Christ is God, of the same divine nature as Jehovah? Yes! (John 1:1, 17:5; Phil.2:5-6; Col.1:15,19, 2:8-9; Heb.1:3-4,8-9). Does the Bible say Christ was born, that is, came into existence, at some point, concurrent to the days of eternity? Yes! (Ps.2:7; Prov.8:22-25; John 16:27-30; Col.1:15; Heb.1:4-6) According to the Bible, then, can Christ be God, be fully divine, while yet having an origin of existence? Unequivocally, yes!

Now, according to the *popular Trinity doctrine*, can Christ have this divine origin and yet still be God? No! And this is the trinitarian (three divine co-eternal persons) dilemma: this doctrine has carved out its own unconditional, man-contrived definitions of divinity and eternity. These extra-biblical definitions have served to nullify the true Fatherhood of Jehovah, and the true Sonship of Christ, that signal divine event, testified to have taken place upon the days of eternity. The “three co-eternals” concept denies this event completely; it denies that God (Jehovah) did bring forth a Son upon the days of eternity; it denies the eternal Father and His eternal Son; it denies the Father and the Son. For if God (Jehovah) did not bring forth a Son upon the days of eternity, then he is not an eternal Father in reality; and if Christ was not brought forth as a Son upon the days of eternity, then Christ is not an eternal Son in reality. The “three co-eternals” concept destroys the most important, the most signal, the most factual, the most scriptural representation of how Jehovah is the eternal Father, and how Christ is the eternal Son.

The Eternity of Jehovah.....

There is one other major observation we believe should be covered under this most sublime theme – the theme of the eternal Father and his eternal Son. That observation is found in the book of Daniel. While we have seen clearly that Christ was born upon the days of eternity, notice this description given of Jehovah by the prophet:

Daniel 7:13 (KJV) ¹³ saw in the night visions, and, behold, **[one] like the Son of man** came with the clouds of heaven, and came to **the Ancient of days**, and they brought him near before him.

Daniel 7:13 (ISV)>> ¹³ continued to observe the night vision—and look!—**someone like the Son of Man** was coming, accompanied by heavenly clouds. He approached **the Ancient of Days** and was presented before him.

As we can recall from Micah 5:2 that Christ's origin is located upon the *days of eternity*, notice in Daniel's vision there is a personage called the *Ancient of days*. In this vision Daniel identifies both the Father and Son, that is, Jehovah and Christ. Christ is described under his identity as *the Son of man*, but Jehovah is particularly described under the identity of *the Ancient of days*. And why is Jehovah the Ancient of days? **Jehovah, the eternal Father, is the Ancient of days precisely because he precedes even the days of eternity. Jehovah is the Ancient of the days of eternity. This is not a title ascribed to Christ, because Christ's origin, at most, runs concurrent to the days of eternity (Ps.2:7); only Jehovah is appropriately called by inspiration, the Ancient of days.**

This clear, sensible fact of scripture militates directly against the popular Trinity doctrine. For if Christ always existed as a separate divine being, coeval with Jehovah, why is it that Christ is not the Ancient of days also? Why is it that Jehovah only has this distinction? You see, the harmony and consistency of the Bible refutes whatever innumerable assumptions men may contrive. **The Bible proves and maintains an unequivocal testimony that Jehovah (God) is before Christ** (Prov.8:22-30; John 14:28; 1stCor.3:21-23, 11:3, 15:24-28).

Jehovah is the original, only true God, and Christ, born from him, is the only-begotten *image* and *form* of God (John 3:16, 17:3; Phil.2:5-6; Col.1:14-15). **While both of them have existed from the days of eternity, making them both eternal, the eternity of Jehovah exceeds the eternity of Christ. For as we have just seen, Jehovah is even more ancient than the days of eternity. Would this logically make Christ a lesser divine being, not fully God, as opponents have persistently sought to assert? No! It is as logical as that a human father's age**

must necessarily exceed that of his son; nevertheless they are both *equally human*. Just as the human offspring is no less human than its parent, so Christ, the divine offspring, is no less divine than Jehovah his Father. “For as the Father hath life in himself; so hath he given to the Son to have life in himself.” (John 5:26). “And God said, Let us make man in our image, after our likeness...” (Gen.1:26). “For the invisible things of him^[God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” (Rom.1:20). This is the biblical, logical truth. Our human sphere was originally designed to be a humble reflection of the divine sphere, just as Christ prayed to the Father, “Thy will be done in earth, as it is in heaven.” (Matt. 6:10).

So in the end what can we make of the eternity of Jehovah? This is the one question we have not specifically addressed up to this point. Now to answer, we shall simply once again rely on the context and comparison of the scriptures:

Psalms 90:2 (KJV)>> ²Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even **from everlasting to everlasting, thou [art] God.**

Exodus 3:14 (KJV)>> ¹⁴And **God** said unto Moses, **I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

Revelation 4:8-11 (KJV)>> ⁸And the four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not day and night, saying, Holy, holy, holy, **Lord God Almighty, which was, and is, and is to come.** ⁹And when those beasts give glory and honour and thanks to **him that sat on the throne, who liveth for ever and ever,** ¹⁰The four and twenty elders fall down before **him that sat on the throne,** and worship **him that liveth for ever and ever,** and cast their crowns before the throne, saying, ¹¹Thou art worthy, O Lord, to receive glory and honour and power: for **thou hast created all things, and for thy pleasure they are and were created.**

Revelation 1:4-5 (KJV)>> ⁴John to the seven churches which are in Asia: Grace [be] unto you, and peace, from **him which is, and which was, and which is to come;** and from the seven Spirits which are before his throne; ⁵**And from Jesus Christ,** [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth...

As applying to Jehovah, it certainly cannot be said that the scriptures place any limit whatsoever upon his existence. **While the Bible term “eternity” has shown varying limits as applied to finite subjects, and even denoting a point of origin for the divine Son of God (the days of eternity), the term as applied to Jehovah bears no observable limit whatsoever. The conclusion we are brought to recognize is that Jehovah has always been; he has always existed, period. He is the only true God who simply just is, was and always will be.**

Summary of the Scripture Testimony on “Eternity”

Therefore, with all these facts before us, we can confess on the plain authority of the scriptures that:

- a) No Bible definition of *eternity* yields the assumption that such a period is without beginning.
- b) The Bible meaning of *eternity* is relative to the subject being described.
- c) The Bible terms “eternal,” “eternity,” “everlasting,” “for ever,” and the like, are used generally to represent time which transcends practical human computation.
- d) The Bible acknowledges the term, “from everlasting,” to be synonymous with, “the days of eternity.” The scriptures set forth that these terms describe that humanly immeasurable period in the past before the cosmos (worlds) were created.
- e) While Christ’s origin is located *upon* the days of eternity, the Bible expresses Jehovah’s existence to *precede* the days of eternity. This is why Jehovah is described as *the Ancient of days*, explicitly the Ancient of the days of eternity.
- f) The Bible descriptions, “I AM THAT I AM,” “which was, and is, and is to come,” and, “who liveth for ever and ever,” are specifically descriptive of Jehovah, the Father of Christ. These descriptions do not admit of any origin whatsoever, and rather express that Jehovah has always existed. In other words, there is no qualifier to Jehovah’s existence: he simply exists. Therefore, only in the context of Jehovah’s existence does “eternal” literally mean without beginning or end.
- g) In the context of Christ, the Son of God, he is eternal from the point when he was divinely born: from the point when he came forth from God (Jehovah), then existing as his own individual divine being. This divine birth was the beginning of the existence of Christ. Christ’s divine birth happened at some point concurrent to the days of eternity, therefore Christ is eternal.
- h) The Bible says we worship a true, literal divine Father who became thus, upon the days of eternity, by having a true, literal divine Son. Our fellowship is with the eternal Father and his eternal Son, *in truth and love*.

To believe in the *eternal* Father and Son

To believe in the eternal Father and his eternal Son is to believe that Christ was divinely born from Jehovah upon the days of eternity, before the worlds or anything else were created. What does an “eternal Father” mean? Is that not one who had offspring from in eternal times? Can Jehovah be a true eternal Father if he did not bring forth offspring of himself upon the days of eternity? What does an “eternal Son” mean? Is not that one who is the offspring of parentage from in eternal times? Can Christ be a true eternal Son if he was not brought forth from the Father upon the days of eternity? Any alternative explanation to the plain import of “eternal Father and Son” makes an admission that Jehovah and Christ are not eternal Father and Son in the truest sense. Such admit that human fathers and sons have truer, more literal relation than the divine “Father and Son” who created them. Such admit that the divine persons they acknowledge are only “Father and Son” in a role-playing, figurative, metaphorical or philosophical sense, but not in reality. Are you willing, friend, to make such an admission?

To deny the *eternity* birth

Dear friend, to deny the Bible’s testimony of this birth upon the days of eternity, is to deny the very and only event that made Jehovah an eternal Father and Christ his eternal Son. To deny this eternity birth is to deny that Christ is the firstbegotten and firstborn before all creation. To deny this eternity birth is to assert that no divine Father and Son truly existed before the incarnation, that Jehovah and Christ only became Father and Son at Bethlehem. To deny this eternity birth means that Jehovah was only the Father of a Bethlehemic human son, for, according to such a view, it was not the divinity of Christ that truly originated at Bethlehem, but rather his humanity. To deny this eternity birth means that Jehovah was only the Father of the human part of Christ. To deny this eternity birth is to deny that Christ was made so much better than the angels: for a created human son is actually a little lower than the angels (Heb.1:4, 2:9). To deny this eternity birth, may mean to go so far as to negate totally the fatherhood of Jehovah at Bethlehem, for if one believes that the Holy Ghost is a separate divine being from Jehovah and Christ, then one should take Luke 1:35 to mean that it was not Jehovah but the Holy Ghost who was the father of the babe of Bethlehem. The conundrums of denying the eternity birth can get even worse.

For to deny this eternity birth is also to deny that God sent his only-begotten Son into the world (John 3:16-17; 1stJohn 4:9-10, 14-15); for Christ, if not eternity-born, would actually not have been God’s Son prior to being sent. To deny this eternity birth is to deny that God gave to the world one who was directly born from him; rather, you are saying that the one God gave to the world to die was actually a human he miraculously created at

Bethlehem, and this human he merely “called” his Son. To deny this eternity birth is to deny that God sacrificed anything in the plan of salvation: for another co-eternal, unchangeable God, simply role-playing the Son, could not actually die, for God cannot die. To deny this eternity birth is to assert that the plan of salvation is really a symbolic drama of three co-eternal divine persons, wherein the only true casualty was a pre-packaged human sacrifice. To deny this eternity birth is to deny the true immensity, the risk, the infinite love expressed in the gospel.

To believe in the *absolute* Father and Son

How else can it be put, friend? To believe in the *eternal* Father and Son is to believe in the eternity birth which is to believe in the *absolute* Father and Son. For if there is no eternity birth, then the fatherhood of Jehovah and sonship of Christ can only be understood in a manner subordinate to literal scripture. For if we do not believe that divinity could literally be born from divinity, then in no absolute sense can Jehovah be the eternal Father of Christ the eternal Son. In no absolute sense can Jehovah be God the Father. In no absolute sense can Christ be the Son of God. Are you willing to make the very identities of those you worship, something less than absolute? Are you willing to make the Father and Son, not absolutely the Father and Son?

Yet does not the scripture speak in literal, absolute language, barring when obvious figurative language is employed? Then why not believe that *literally* Christ was birthed (came out) from the bosom of Jehovah before the worlds were created? Why not believe that when the Father sent the Son to be the Saviour of the world, it was really Jehovah was sending his own *literal* Son, in the same absolute sense that Abraham was to offer up his own *literal* son on Mount Moriah?

Yet are you still satisfied to view the Father and Son in less than an absolute sense? Are you still comfortable in believing the relation of Jehovah and Christ to be a symbolic, figurative, or metaphorical “Father and Son,” when the Bible gave you no sanction to accept it thus? When the Bible gave you every encouragement to accept the Father and Son as literal and absolute? Then logically there is nothing to stop you from disbelieving any other absolute presented in the Bible. Is the creation record of Genesis absolute or figurative? Was the record of the worldwide flood absolute or figurative? Was the record of the Tower of Babel absolute or figurative? Was the record of destruction of Sodom and Gomorrha absolute or figurative? Was the record of the two-fold (not three-fold) counsel of peace absolute or figurative? Was the record of the virgin birth absolute or figurative? Was the record of the miracles of Christ absolute or figurative? Was the record of the crucifixion absolute or figurative? Was the record of the resurrection absolute or

figurative? Is the sure word of prophecy absolute or figurative? Then why, dear friend, is the Father and Son, so plainly presented throughout the entire Bible, to be considered figurative instead of absolute?

Conclusion.....

Beloved, here is the record which brings the entire narrative of the Bible together. If we will not accept this record as absolute then we have no hope:

1 John 5:10-11 (KJV)>> ¹⁰He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. ¹¹And this is the record, that God hath given to us eternal life, and this life is in his Son.

This eternal life could not have originated in the created Son of Bethlehem, but surely it resided in the begotten Son of eternity. Was God's (Jehovah's) record affirming an absolute Son of eternity or a figurative "Son" of creation?

APPEAL:

While you seek to come to grips with the consistent testimony of the Father and Son, a final warning comes from the same apostle John:

1 John 2:22-23 (KJV)>> ²²Who is a liar but he that denieth that Jesus is the Christ? **He is antichrist, that denieth the Father and the Son.** ²³Whosoever denieth the Son, the same hath not the Father: [(but) he that acknowledgeth][the Son][hath][the Father][also].

If Jehovah and Christ are not Father and Son in the absolute sense, then they are not actually Father and Son. When we ascribe to them any lesser relation than absolute Father and Son, we are actually denying they are truly Father and Son. This makes us antichrist. And whosoever denies the eternity birth which made Christ an absolute Son, that person is declared neither to have the Son nor the Father. We pray you think on these things and have the courage to rise above the all-pervading traditions of men. Will you accept the true, eternal, absolute Father and Son, or will you be satisfied with a counterfeit, manufactured, make-believe, nonsensical, same-aged "Father and Son"? The *true, eternal, absolute* Father and Son await your vindication of their name.

AMEN.

Shared with you out of love, in the service of the gospel,

A handwritten signature in black ink, appearing to read "C. S. Lawrence". The signature is written in a cursive, flowing style with a large initial "C".

Br. C. S. Lawrence

Email: cslawrence.itl@gmail.com