God Is Eternal

Intro: Eternality is part of the nature of a Divine Being. Thus, our God is from everlasting to everlasting or He is eternal.

I. Psa. 90:2 “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”
   A. Gen. 21:33 “And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.”
   B. Isa. 40:28 “Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, faileth not, neither is weary? there is no searching of his understanding.”

II. There Is No Time With God
   A. There was a time when God (Father, Word, Spirit) dwelt all alone.
      1. There were no heavens, no earth, no universe, no angels, no time (years, months, days, hours, minutes, seconds).
      2. They were self-contained, self-sufficient, with need of nothing; a period of eternity where there was no time.
   B. Gen. 1:1 “In the beginning God created the heaven and the earth.”
      1. Beginning
         a. Hebrew is barashith meaning, that which brought everything else, here is the major, the foundation, that which gives rise to everything else.
         b. It corresponds to the Greek ἀρχή (archē).
            (1) John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.”
            (2) In the beginning—in man’s understanding and association.
      2. God is elohim which is a plural noun.
      3. Created is the Hebrew bara which is a singular verb.
      4. “In the beginning” is the beginning of time for man, but before this only eternity.
   C. Rev. 10:6 “And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:”
      1. Should be time no longer
      2. When there shall be time no longer, what then? Eternity again.
      3. Eternity existed before time began and will exist after Christ comes the second time.
   D. It is difficult for man to understand and grasp the idea of eternity since we are limited by and subject to time.

III. Predictive Prophecy
   A. How can God predict the future and not be responsible for it?
   B. His foreknowledge?
      1. Isa. 46:10 “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:”
      2. Examples:
         a. Judas:
            (1) How can God predict he would betray Christ; betray Him for 30 pieces of silver and not be responsible for it and not violate Judas’ free moral agency?
Because we think in relation to time.

b. Cyrus the Great

(1) Isa. 44:26-28 “That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: 27That saith to the deep, Be dry, and I will dry up thy rivers: 28That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.”

(2) How can God through Isaiah predict that Cyrus would allow Israel to return and rebuild Jerusalem and not be responsible for it and not violate Cyrus’ free moral agency?

C. Eternity is the answer.
   1. It might be our future but not God’s, we could just as rightly say it is history with God.
   2. God is not bound by man’s thinking and limitation of time.

D. Rev. 13:8 “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”
   1. Christ “slain from the foundation of the world.”
      a. The Greek is more emphatic: “Lamb already having been slain from the foundation of the world.”
      b. Slain is a perfect tense verb indicating action completed in the past with no need to be repeated.
   2. Brethren try to explain this as being in the mind of God, but that is not what it says.
   3. It is understandable with the knowledge that God is eternal.

IV. GOD IS THE GREAT “I AM”
   A. Exo. 3:14 “And 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.”
   B. John 8:58 “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”
   C. The basic meaning of Jehovah is Existing One.

V. GOD’S EXISTENCE HAD NO BEGINNING AND WILL HAVE NO ENDING.
   A. He always was, always is, and always will be.
   B. He is the Living God.
      1. Acts 14:15 “And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:”
      2. 1 Thc. 1:9 “For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;”

Conclusion: When we comprehend the eternal nature of God, we begin learning the greatness of God.