

The Son of God

SDA Version



Father's Day

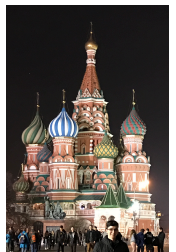
Some of my most memorable times in my life simply involved my dad spending time with me. It wasn't always to help me with my math homework. Even a trip to the dump was a highlight. Just dad and I. Or the day he bought me my dream toy: a real, functional steam engine. I played with that steam engine for months, even years, adding just the right amount of solid fuel, keeping the water pressure at the correct levels, and watching the attachments run. Plus, it made me the popular kid on our street (at least for a couple of days). Or the day when he got me a new bicycle - with 5 gears! In the days of 3 gears that was cutting edge! And my mom was always there for us. Mountain hikes in the Alps, a beach vacation in Corsica, family time, good memories. My parents spent time with us. Priceless.



Edith & Wolfgang Sorke

Moscow 2017

I tried to do the same with my kids. During a year at Bogenhofen (Austria) my oldest son wanted to explore Europe. Moscow, to be more precise. We tramped all over that city for a week. Red Square, Kremlin, Gorki Park, and yes, the former KGB headquarters, too. I had been to Moscow a few times before, but the glow in my son's eyes when, on a cold Russian April night, we turned the corner at the Kremlin and voila - St Basil's cathedral. We discovered a different world together. Good memories. You can't buy this at Wal-Mart or on Amazon.



Father . . . and Son

I would like to pursue a most unique Father-Son relationship: **Jesus as the actual Son of God.** It is so special because the majority of Christianity views this relationship as a mere metaphor. I propose that the relationship between God the Father and His Son is exactly that: real, and really special.



A Glimpse of Eternity

Take a look at a slice of eternity; at some key moments in the "history" of the universe, before time as we know it. It will lead to the actual headwaters of the Great Controversy between good and evil.

Proverbs 8:22-28 "The LORD possessed me at the beginning of His way, before His works of old. 23 I have been established from everlasting, from the beginning, before there was ever an earth. 24 When *there were* no depths **I was brought forth**, when *there were* no fountains abounding with water. 25 Before the mountains were settled, before the hills, **I was brought forth**; 25 while as yet He had not made the earth or the fields, or the primal dust of the world. 27 When He prepared the heavens, I was there, when He drew a circle on the face of the deep, 28 when He established the clouds above, when He strengthened the fountains of the deep."



Scholars interpret this as symbolic language, but I think the wording of Proverbs 8 expresses the language of a birth:

1) **Verse 22: "possessed me":** קָנָה *qana* - in the Septuagint (Greek translation of the OT) κτίζω *ktizo* is the word for "created" in Gen 1:1!

2) **Verses 24-25: "brought forth":** = חִיל *chil*, as in Psalm 51:7: "Behold, I was brought forth in iniquity" - the language of a real birth! Though further details are not revealed (and there is no reason to speculate), the text suggests that Christ was brought forth by/from the Father. Ellen White explains that "The Lord Jesus Christ, the divine Son of God, existed *from* eternity" (RH April 5, 1906). Now carefully listen to the next two insights: "His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured in figures" (ST May 3, 1899) - because it is so far back. The phrase "How long He [our Creator=Christ] has had existence" (7BC 919; Ms 13 1888.16) permits a beginning. Commenting on Christ's existence before His incarnation Ellen White directly states that "in order that man might be placed on vantage ground with God, **Christ, the only begotten Son of God, made in His express image**, came to this world and in the likeness of humanity lived a perfect life. 'God so love the world that He gave His only begotten Son, that whosoever believe the in Him should not perish but have everlasting life'" (John 3:16). (Ms127-1905.14).

The Son of God

Simply put, God "gave His only begotten Son" because He had a Son to give. In other words, the Bible expresses a literal Sonship, not a metaphor. Consider more evidence in this regard with an admittedly lengthy but insightful section from *Patriarchs and Prophets*; watch for her connection to Proverbs 8:



"The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2.

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. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. **And the Son of God declares concerning Himself:** "The Lord possessed Me in 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." Proverbs 8:22-30. **The Father wrought by His Son in the creation of all heavenly beings.** "By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Colossians 1:16. Angels are God's ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. **But the Son, the anointed of God, the "express image of His person," "the brightness of His glory,"** "upholding all things by the word of His power," holds supremacy over them all. Hebrews 1:3" (PP 34).

Note three important observations:

- 1) The oneness between the Father and the Son is not a oneness of being, as Christian creeds declare, but a oneness in nature, character, and purpose. The Bible and Ellen White speak of two distinct beings, without any mention or even hint of these two being one singular being. The personality of each is carefully preserved.
- 2) Proverbs 8 appears to describe a real birth, while leaving out details we don't need to know.
- 3) Sonship language in this paragraph clearly applies to Christ *before* the incarnation.

8T 268 is short and to the point: "The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each." Here the more extensive context, starting with a decisive definition:

"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. Jesus said to the Jews: "My Father worketh hitherto, and I work.... The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.



For the Father loveth the Son, and showeth Him all things that Himself doeth." John 5:17-20. **Here again is brought to view the personality of the Father and the Son, showing the unity that exists between them.** This unity is expressed also in the seventeenth chapter of John, in the prayer of Christ for His disciples: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:20-23. Wonderful statement! **The 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 (8T 268-269).

In one sentence: "The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, **but not in personality**" (Ms116-1905.19).

Letter 11: "Christ is the Son of God in deed and in truth and in love, and is the representative of the Father as well as the representative of the human race" (Lt11a-1894.20).

The next quotes provide further confirmation: "When Christ first announced to the heavenly host His mission and work in the world, He declared that He was to leave His position of dignity and disguise His holy mission by assuming the likeness of a man, **when in reality He was the Son of the infinite God**" (Lt 303, 1903).

"It is by the Word made flesh that we are saved. Our redemption was wrought out, **not by the Son of God's remaining in heaven, but by the Son of God's becoming incarnate**—taking humanity upon Him and coming to this world. Thus eternal life was brought to us. That which authority, commands, and promises could not do, God did by coming to this world in the likeness of sinful flesh" (Letter 253-1903.29).

Now texts like John 1:1 and Hebrews 1, and quotes like DA 530 make sense: Christ inherited His divine nature by heritage and lineage directly from His Father. The Father's "life, original, unborrowed, underived" was thereby granted to the Son, who in turn extends it to us as eternal life. In fact, immediately after this famous quote (DA 530) Ellen White cites 1 John 5:12, "He that hath the Son hath life." The paragraph then ends like this: Jesus "asserted His right and power to give eternal life" (DA 530.3).

The Great Controversy

The next quote is my top recommendation for an intriguing description of what happened in Heaven - a must read. It is found in the *Story of Redemption*, p. 13 onward:

"Lucifer in heaven, before his rebellion, was a high and exalted angel, **next in honor to God's dear Son**. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance and shone around him brighter and more beautiful than around the other angels; **yet Christ, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Lucifer was envious of Christ, and gradually assumed command which devolved on Christ alone.**"



Now follows a triple salvo of inspired insight:

1 "The great Creator assembled the heavenly host, that He might in the presence of all the angels confer special honor upon His Son.

The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them.

2 The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence.

3 The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host.

Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him" (SR 13.2 [originally ST January 9, 1879, Art. B, par. 2]).

What you just heard was a description of the very origins of the Great Controversy.

The issue in the Great Controversy is the true identity and position of the Son of God.

It's about Jesus. It was about Jesus, it is about Jesus, it will be about Jesus. Here is how the redemption and rebellion unfold:

Rebellion



"There was contention among the angels. Lucifer and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into His unsearchable wisdom **and ascertain His purposes in exalting His Son, and endowing Him with such unlimited power and command.**

They rebelled against the authority of the Son.

Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Christ, and with forcible reasoning sought to convince Lucifer that no less honor was his now than before the Father had proclaimed the honor which He had conferred upon His Son.

They clearly set forth that Christ was the Son of God,

existing with Him before the angels were created; and that He had ever stood at the right hand of God" (SR 15.2).

And so, "The Father consulted His Son in regard to at once carrying out their purpose to make man to inhabit the earth. The Father and the Son engaged in the mighty, wondrous work they had contemplated—of creating the world. And now God said to His Son, "Let us make man in our image" (SR 19-20).

(Incidentally, this is what really happened in Genesis 1:26 - the Father speaking to the Son.)

Here is another short paragraph that summarizes the Great Controversy and reveals the Father-Son relationship at the same time.

"The Saviour of the world had no controversy with Satan, who was expelled from Heaven because he was no longer worthy of a place there. **He who could influence the angels of God against their Supreme Ruler, and against his Son, their loved commander,** and enlist their sympathy for himself, was capable of any deception. Four thousand years he had been warring against the government of God, and had lost none of his skill or power to tempt and deceive" (RH August 18, 1874, par. 10 [1SM 279]).

It is in this context that the meaning of John 3:16 becomes very precious and personal: "From the beginning [=before the incarnation!], **God and Christ** knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. **So great was His love for the world, that He covenanted to give His only-begotten Son**, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16 (DA 22).

It comes to no surprise that the Sonship of Christ was the target of deceit and deception from the very beginning:

"This fact the angels would obscure, that Christ was the only begotten Son of God" (Lt 42-1910.3).

Here, again, is the core of the conflict:

"Christ was the only begotten Son of God, and Lucifer, that glorious angel, got up a warfare over the matter, until he had to be thrust down to the earth" (Ms 86, Aug. 21, 1910).

The war in heaven started over the Sonship of Christ: "Satan was well acquainted **with the position of honor Christ had held in Heaven** ➡ **as the Son of God** ➡, the beloved of the Father. And that he should leave Heaven and come to this world as a man filled him with apprehension for his own safety" (RH March 3, 1874).



The Gospel according to the Son of God

How does the Bible process this data - especially the Gospels? Matthew takes 3 chapters before Jesus starts His ministry. Luke also has a long introduction. John begins with his famous and unique "In the beginning was the Word". But let us take a look at the Gospel of Mark.

High School, 1980s



In high school in Germany we had a choice of Catholic class, Lutheran/Protestant class, or Ethics (those atheists, we thought). One day our religion teacher, Herr Schwab, explained to us the Gospel of Mark through the phrase "Son of God". I remember sitting in class and experiencing one of those Eureka moments. I don't know what the other students were thinking, but for me a light went on in my head - and heart. Mark gets straight to the point. Take a look at the very first verse . . .

1:1: "The beginning of the gospel of Jesus Christ, the Son of God."

His introduction has no introduction. There is no Christmas story, no genealogy, no Bethlehem, no childhood comments. Chapter one, verse one, and we are immediately in the heart of the Gospel. Mark is unmistakably clear about the identity of Jesus Christ from the start: *He is the Son of God*. Period. Heaven quickly confirms this declaration, from none other than the Father Himself!

1:11: Baptism: "Then a voice came from heaven,

'You are My beloved Son, in whom I am well pleased.'"

"My Beloved Son" - that's how the Father introduces Jesus. It's a most special moment, incidentally, as the Father speaks during the ministry of Christ only 2 more times: at the Transfiguration (not at the Cross!), and when Jesus shares the Gospel with the Greeks in John 12.

Listen to a riveting description of this scene - and count how many times the word "Son" is used:

"The heavens were opened, and beams of glory rested upon **the Son of God** and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ. While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: **"This is my beloved Son, in whom I am well pleased."** The words of confirmation that Christ **is the Son of God** were given to inspire faith in those who witnessed the scene, and to sustain the **Son of God** in his arduous work. **Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal.** In this manifestation to **his Son**, God accepts humanity as exalted through the excellence of **his beloved Son**" (RH Jan. 21, 1873, par. 5).

Son. Eight times. Is this really just a metaphor?!

Good News - Great Controversy

3:11: Unclean spirits: "And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, 'You are the Son of God!'"

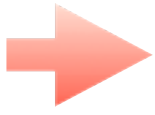
Interestingly, the unclean spirits know who Jesus is! By the way, How did they know? Did they remember Him from Heaven?!

5:7: A possessed man: "And he cried out with a loud voice and said, 'What have I to do with You, Jesus, Son of the Most High God?'"

In the Gospel of Mark everybody knows who Jesus is. Mark, of course, God the Father, of course, demons, a possessed man - apparently everyone. Notice that the possessed man gets Jesus wrong, however. Completely wrong; he says, "I implore You by God that You do not torment me" (5:7)! That's the wrong message about the Son of God, and Mark is crying out at his audience, Somebody's got to tell the world the truth about Jesus, the Son of God! Not just about His identity, but also about His character!

6:3: The people: "Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?" So they were offended at Him."

Everybody understands and declares who Jesus is. Except His peers, who just see Him as a relative, as a human brother, as a carpenter, as a neighbor. *We think so small; we think too small.* May I extend a short, simple invitation to you: Jesus is more. Give the real Jesus, the Son of God, a chance to reveal Himself to you, to be who He is.



8:29: Peter: "He said to them, 'But who do you say that I am?' Peter answered and said to Him, 'You are the Christ!'" Matthew adds something interesting in his longer version: **"You are the Christ, the Son of the living God!" (Mt 16:16).**

The center point, the turning point, the point of reference, the red line through the entire Gospel of Mark is the identity of Jesus Christ as the Son of God. Chapter after chapter, line after line. And good for Peter, who so often spoke first and then thought. Here he thinks first, then speaks. To be more precise, the Father Himself revealed the Sonship of Christ to Peter (Mt 16:17).

9:7: "And a cloud came and overshadowed them; and a voice came out of the cloud, saying,

"This is My beloved Son. Hear Him!"

God the Father speaking again! The identity of Jesus is clear and simple: "This is My beloved Son." It is a bit ironic that God has to tell us more than half way through the Gospel to listen to His Son! In the year 2021, can you say with me, 'God, You have my attention. I am listening to Your Son!' *Do you?!*

14:61-62: The High Priest: "Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?" Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven.""



Interesting how Jesus redirects the focus of the high priest from the present moment to an affirmation of the future: Careful, Caiaphas! I will be the One judging you one day. Make your decision about Me now in view of tomorrow. Good counsel as all of us will face this endpoint of human history.

Summit

We now come to the last text in the Gospel of Mark, and I suggest this is the climax of the entire Gospel of Mark - with a surprise twist.

15:39: Roman Centurion: "So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said,

"Truly this Man was the Son of God!"

Wait a minute! A Roman centurion (pardon my stereotypical imagination here), a tattooed, smoking, beer-drinking, maybe in the barracks cussing and cursing Roman centurion, who has never heard of 1844, NIV vs KJV, who doesn't even know what a veggie burger is, let alone a hay stack, a Roman centurion recognizes and verbalizes the correct identity of Jesus Christ as the Son of God! An un-churched, secular person professes Jesus as the Son of God at the Cross! I would have liked to witness Heaven at that moment! That's Gospel! That is evangelism "success" - this centurion got it!

In his Gospel, Mark introduces Jesus as Son of God, God the Father affirms that twice, demons know, it, possessed people know it, the unclean, Peter, Jesus Himself, and a Roman centurion declare Him as the Son of God . . . *Inescapable conclusion: We should too!*

Let me ask you something. Is it realistic to assume that every single entity that recognizes Jesus as the Son of God assumes that this designation is just a metaphor, a mere theological title, a theological construct, but not an actual reality?! Like, Jesus is the Son of God, but not really. He is the Son of God, but He is not. We're just saying He is, but He is not. We declare Him to be, but He is not. *Really?!*

After all, the other Gospels only underline Mark's message. Take a look. It's hard to miss.

The Son of God: Message. Meaning.

The rest of the New Testament is no different from Mark; Jesus is the Son of God in text after text, and especially at critical moments. Watch, for example, what the disciples conclude just after Jesus stilled the storm: "Then those who were in the boat came and worshiped Him saying,

'Truly You are the Son of God' (Matthew 14:33).

At the funeral of Lazarus we hear Martha's clear confession (John 11:27):

"Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."

1 John 1:3: "that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. 4 And these things we write to you that your joy may be full."

I have personally experienced this joy just in the last few years, discovering a new and true Father-Son relationship in the Bible.

Love



1 John 4:9: "In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another."

Amazing! Did you catch that?! Just like John 3:16, God sent His Son because He had a Son to send, and, *get this*,

our love for one another is based on the Father's love for His Son!

Acts 8:37 (the Ethiopian eunuch): "Then Philip said, "If you believe with all your heart, you may." And he answered and said,

"I believe that Jesus Christ is the Son of God."

[This verse is only present in Textus Receptus based translations like KJV/NKJV]

The New Testament doesn't let up. Turn the page, jump to the next chapter; Paul is just converted and look what he's preaching . . .

Acts 9:20: "Immediately he preached the Christ in the synagogues, that He is the Son of God."

Unity

Should this subject split the church? No! To the contrary! Recognizing Jesus as the Son of God should unify the church! Truth doesn't split the church; truth unites the church - *unless we reject it*. Listen to Romans 15:5-6 . . .

Romans 15:5-6: "Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that

you may with one mind *and* one mouth glorify the God and Father of our Lord Jesus Christ."

And here comes a text that should get the attention of every Seventh-day Adventist. Watch how Paul formulates the unity of the church in light of the Second Coming of Jesus Christ:

Ephesians 4:11-13: "And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,

13 till we all come to the unity of the faith and of the knowledge of the Son of God,

to a perfect man, to the measure of the stature of the fullness of Christ."

"The unity of the faith and of the knowledge of the Son of God." Let me quote it one more time: "*The unity of the faith and of the knowledge of the Son of God!*" It ought to bring tears to your eyes - it does to mine! Unity in the church, before the end!

👉 **The knowledge of the Son of God is the eschatological culmination of the church!** 👈

No wonder Satan wants to destroy this revelation. Interestingly, and just on a side note, Jesus introduces Himself as the Son of God in precisely the church that sought to redefine the Sonship of Christ philosophically, thereby destroying His personality - Thyatira, the church of the Middle Ages: **"These things says the Son of God, who has eyes like a flame of fire" (Rev 2:18).**

In the end, What's the point? What matters? Why does it matter? Let me show you something very important here at the end.

Daniel 3:25 (Nebuchadnezzar): "Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt,

and the form of the fourth is like the Son of God."



I am aware of the translation options here; "the Son of God" is a valid translation. Listen to this affirmation: "Jesus placed Himself by their side in the fiery furnace, **and by the glory of His presence convinced the proud king of Babylon that it could be no other than the Son of God**" (RH Feb 1, 1881).

The identity of Jesus as the Son of God should not remain on the level of a theological debate. The identity of Jesus as the Son of God is the saving message and mission that reached the highest levels of Babylon! Son of God - that's not just a denominational statement of belief, coming out of a committee, worked out and formulated by theologians and administrators. The presence of the Son of God in the fiery furnace is really, really Good News, as the King of Babylon himself recognized! **The King of Babylon saw the Son of God not as a theological concept but as the One who saved God's people!**

The Son of God saves lives!

Now think . . . Nebuchadnezzar must have learned about the Son of God from somebody! This requires courage. *Dare to be a Daniel!* This requires the courage to not only proclaim Son of God for 30 minutes on occasion, but to live like Him daily! This is the kind of witness that reached and will reach the heart of Babylon!



Challenge. Charge.

P.S. Just a handful of quotes at the end. Theologically deep, emotionally gripping. For a passionate appeal:

Priority

"I feel my spirit stirred within me. I feel to the depth of my being that the truth must be borne to other countries and nations and to all classes.



Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land" (Ms40-1891.78; Ellen White 1888 Materials 886.3).

This needs to be proclaimed. Now is the time. Full-time!

"The Galatians were given up to the worship of idols... **And in the light of the cross many who had never before known of the true God, began to comprehend the greatness of the Father's love. Thus the Galatians were taught the fundamental truths concerning 'God the Father' and 'our Lord Jesus Christ,** who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.' 'By the hearing of faith' they received the Spirit of God and became 'the children of God by faith in Christ.' Galatians 1:3, 4; 3:2, 26." (AA 207.2-AA 208.1).

Personal Appeal

"The Lord Jesus needs in His work men who will stand with their faces to the foe, men who will fight manfully in their aggressive warfare, **men who understand that Christ is the Son of God**, the Author and Finisher of their faith" (Lt75-1898.30).

But is is not enough to know. We must embrace with head, heart, and hand, because . . .

"We must have more than an intellectual belief in the truth. **Many of the Jews were convinced that Jesus was the Son of God, but they were too proud and ambitious to surrender.** They decided to resist the truth, and they maintained their opposition. They did not receive into the heart the truth as it is in Jesus" (Ev 291).

Ultimately, "Christ will restore the moral image of God in man. But this can only be done by the consent of the human agent, and by his cooperation with Christ.

The transformation seen in the lives of the members of the church testifies that Christ is the Son of God" (Letter 108, 1900; 20MR 362.2).



*"Grace, mercy, and peace will be with you from God the Father
and from the Lord Jesus Christ, the Son of the Father, in truth and love"*

(2 John 3).



Scripture taken from the New King James Version.

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