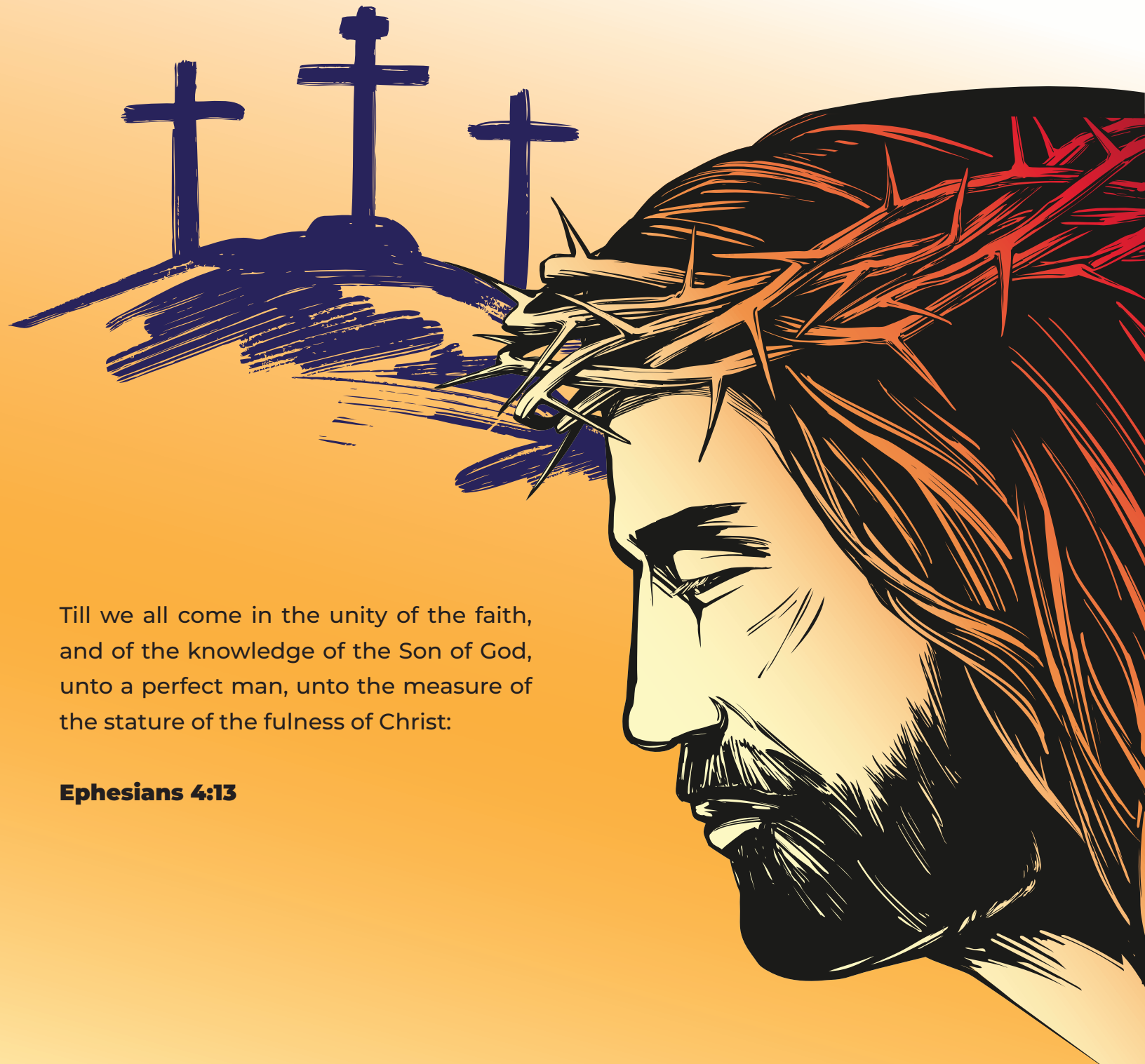


The Knowledge of the **SON** of **GOD**

Dr. Elliot Douglin



Till we all come in the unity of the faith,
and of the knowledge of the Son of God,
unto a perfect man, unto the measure of
the stature of the fulness of Christ:

Ephesians 4:13

The
Knowledge of
the **Son** of **God**

Dr. E. O. Douglin

Truth for the Final Generation

P.O. Box 725

Bridgetown, Barbados, W.I.

Tel (246) 421-7297

Tel/Fax (246) 421-7790

email: info@ffgbarbados.com

teachingtruth14@yahoo.com

Visit us on the web at **<http://www.ffgbarbados.com>**

or **truthforthefinalgeneration1984.org**

Copyright © 2021

Truth For The Final Generation, all rights reserved.

Complete books or requested portions are available in printed or electronic form by writing to the addresses above, by email, or by visiting our website.

Printed in Barbados

Photography, cover design, book design and layout by Shammal Jordan.

Email: shammaljordan@hotmail.com Tel: (246)-242-4616

THE KNOWLEDGE OF THE SON OF GOD

Introduction

In Ephesians 4:13, the Apostle Paul has left on record the standard which will be reached by the end-time remnant church of God.

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”

This knowledge of the Son of God is obviously **vital** to the unity of the faith and perfection of character needed for victory in the mark-of-beast final CRISIS. Read also 2 Cor.4: 4 – 6; Philippians 3: 8 -11; Revelation 12: 17.

Jesus in His prayer said : “this is life eternal, that they might know Thee the only true God and Jesus Christ whom Thou hast sent” John 17:3

The Apostle Peter also exhorted believers to “**grow** in grace and **in** the **knowledge** of our Lord and Saviour Jesus Christ.” 2 Peter 3: 18. See also Hebrews 3:1 and Colossians 2:1- 3.

Such **knowledge (intellectual and experiential) therefore** must be of critical importance in defining **the true worship** of the end-time remnant people of God in contrast to the false worship of those who receive the image and Mark of the beast.

True Worship. John 4: 21- 24.

In His discourse with the Samaritan woman, Jesus indicated that **true** worship includes **knowing what (or Who) we worship**, and knowing that since God is Spirit and we **must** worship God in **spirit** and in **truth**.

Do we know what or who we worship ? Are we worshipping in spirit and **truth** ? To answer these questions in the affirmative we must know **all** the truth God has **revealed** about Himself and His Son, and be **purged** from erroneous theories about God.

Many Theories, But only One Truth

Concerning the knowledge of God, there are Trinitarians and Anti-Trinitarians, yet there is **no** unanimity of belief in either group. There are several versions of Trinitarianism and many versions of Unitarianism (including the so-called ‘Oneness’ doctrine), and the adherents of each version claim they are correct. This means that in this most fundamental truth, the **truth about God**, there is a Babylon of confusion in the denominations of the Christian religion. Yet each group quotes scripture and claims the use of logical reasoning to arrive at the conclusions believed to be correct. So you may ask: what is the use of any further discussion of this subject, will people be willing, if convinced and convicted, to change ? You can be sure that error, in its multitudinous forms, will remain popular until the end. Yet God will have an end-time remnant who will be called out by the message of Rev.14:6,7(the First Angel’s Message) to be true worshipers amidst the multitudinous errors of Babylon!

A Remnant of True Worshipers

God's Promises of producing a final remnant of *true* worshipers will be fulfilled according to the following scriptures which should be carefully studied; John 16: 13(7 to 16) ; 2 Timothy 3: 16, 17 ; 2 Timothy : 2: 15; 1 Cor.2: 9 to 16; John 14: 6 ; John 10: 14 – 16; Rev.12: 17and 14: 12.

Infinite Knowledge

The knowledge of God and the eternal realities and processes that pertain to His Divine Nature are all beyond our finite comprehension. We can only know as much as God enables us to understand about what He has revealed ; and what we can only begin to fathom ,though it is just “scratching the surface “, requires the full capacity of our intellectual, mental and spiritual powers! And when we find out as much as we can, there is still an infinite vastness beyond.

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? Job 11: 7.

The answer to this question is obviously **NO!**

It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know ? Job 11: 8

Now let us read **Romans 11 : 33 to 36!**

And also Isaiah 55: 8 , 9.

Since God's ways are not our ways ,we are not to think that eternal realities and processes in the Divine Nature occur in the same way our finite biological realities and processes occur.

This is an important point, because we can easily fall into the error of interpreting God's ways *by our ways*, and this leads to misconceptions of Divine realities and processes.

God 'Inhabits' Absolute Eternity. Isaiah 57: 15; Deut.33: 27

“For thus saith the high and lofty One that inhabiteth eternity, Whose Name is Holy ,I dwell in the high and holy place....” Isaiah 57: 15 (first part).

The Hebrew word translated *eternity* in this text, by the KJV 1611 translators, is *Ad* (root: *adah*) and means *perpetual or timeless continuity*. The Hebrew word translated *inhabit* comes from Hebrew verb *shakhom* and means *to rest, to live in*, and conveys the concept of *changeless, calm , restful habitation*.

The Hebrew word translated *eternal* in Deut.33:27 is *qedem* which means *past without beginning*.

When we are asked to define *eternity* we usually answer by saying that *eternity* is *time without beginning and without ending*. And this is a reasonable, but, *elementary* definition. And because we are finite and *time-bound* creatures that is the easiest definition we can give and though it is elementarily correct , we must go deeper.

Time and Eternity

Before *time* there was *eternity*! *Time* began when God *commenced* His work of creation. Before creation there was *eternity*. All created things, animate and inanimate, exist in *time*. And whereas *time* can be endless it must always have a beginning, *eternity* is beginningless and endless according to our elementary definition.

Eternity is timeless, *eternity* transcends *time*. In fact *eternity is a state of existence which is infinitely outside of and infinitely beyond the existence of time.*

Time and Change

In simple mathematics/physics we understand that *time is distance divided by speed or velocity*. If we consider *distance* as a certain amount of space and *velocity* as a rate of *change*, then we see that the essential essence of *time is change*! Moreover there are certain dimensions of creation that function in a different *space/time/velocity* construct than other dimensions of creation; for example, angels operate in a 'time/space/velocity' dimension outside of our human physical 'time /space/velocity' dimension. (E.g; Assuming the Third Heaven to be beyond Orion, and given the fact that Orion is at least 1335 light years from Earth, and assuming Daniel's prayer in Daniel 9 was from morning to evening, it might have been shorter, the angel Gabriel covered that distance in 12 hours ,which is almost a million times [974,550 ×] faster than the speed of light!; EW41; Job 38:31; Amos 5: 8; Job 9: 9; Daniel 9:21,22 ; moreover Angels can be all around us but we have no access to their presence by our physical senses).

Eternity

Absolute eternity is a state of *infinitely perfect existence* which is intrinsically *changeless*. And although God's *eternal Divine Nature* created *creatures and time and interacts with creation in time, yet intrinsically the Divine Nature is Absolutely eternal and changeless and is infinitely transcendent of time!*

Time and Change; Eternity and Changelessness

For us creatures who live in *time*, every process includes *change* and takes *time*.

Now we come to a *fact* which is *impossible* for us to *understand*, and so it must be accepted by faith.

When it comes to God ,Who does not dwell in time but dwells in eternity, any 'process' occurring intrinsically in the Divine Nature does not involve change and does not require time, because the eternal state is changeless and timeless! Yet that 'process' is literally real, in fact more real than the things that involve change, which we can see. 2 Cor.4: 18.

Having laid the foundation for this study, there is one more thing we must do before proceeding further; we must do a linguistic analysis of the Greek word *monogenes*.

Monogenes: Only Begotten. John 3: 16

Eversince John used the Greek word *monogenes*, Bible students and Bible scholars down through the centuries understood it to mean *only begotten*. The KJV 1611 Translators translated it *only begotten* wherever it is found in John's writings. (Sis EG White also consistently described the Son as *begotten from the Father and One with the Father from all eternity* , as we shall explore later).

In the fourth century AD, the Nicene scholars, in their debate with Arians, emphatically declared that *monogenes* meant *begotten* and *not* created. Moreover they also adamantly affirmed that the Son was *eternally begotten and therefore is beginninglessly eternal as the Father is* , they stood firmly for the full *Deity* of the Son, furthermore they also said that His *eternal begottenness* is an incomprehensible mystery.

But around the middle of the twentieth century (December 1953, to be exact) there occurred a massive swing by many modern Protestant scholars away from long held position of *only begotten* to a new doctrinal position in which they postulated that *monogenes* simply means *unique* and has nothing to do with *begotten* at all! Their error is *not* in saying that it means *unique*, because its meaning does include *unique*. Their error, as we shall show, is in saying that it has nothing to do with *begottenness*. We shall show that it means *uniquely begotten*.

The question is: what was the origin or source of this massive swing after 1953? The answer is : the publication of an article in the *Journal of Biblical Literature* by a Theology Professor of the Southern Baptist Theological Seminary, Dale Moody. Apparently Moody's work was based upon a 1938 unpublished PhD dissertation by a doctoral student, Francis Warden. Though unpublished, a summary of that thesis appeared in the journal *Review & Expositor* in April 1953.

Though Dale Moody was not the first person to suggest that *monogenes* shouldn't be translated *only begotten*, his article influenced the Editors of the *most* famous and authoritative Greek /English NT Dictionary, BDAG, they quoted the article to support the idea that *monogenes* simply means *unique* and *not begotten*.

Now , a current Southern Baptist Theology Professor, Denny Burk, has clearly shown Dale Moody's idea of *monogenes* to mean *unique, and not begotten*, to be seriously incorrect. [Reference:(<https://www.dennyburk.com/deep-in-weeds-on-monogenes-and-eternal-generation/>) Nov.30,2016]

Dale Moody gave three lines of reasoning to try to prove that *monogenes* means *only unique* and *not begotten*. Let us analyze them.

Firstly: he claimed that the suffix *-genes* (in *monogenes*) means *kind* without any implication of *begottenness*. It is true that the suffix *-genes* is derived from *genos*. However in some contexts *genos* means *kind*, in other contexts it means *offspring*. For example in Revelation 22:16, *genos* means *offspring*! And in the following texts the Greek word translated *noble* is *eugenes* which means *well-born* or *of good birth*. So in this first line of argument Dale Moody is proven to be *wrong*. But commonsense would indicate that *kind* is related to *reproduction* ,in Genesis God said that every living creature was to multiply after its *kind* (Genesis 1: 11,12, 21,24). That is how we get the word *kindred*.

Secondly: Dale Moody said that if John had meant “*only begotten*” he would have used the Greek word *monogennetos*, because that word is derived from the Greek verb *gennaō* which everyone agrees denotes *begottenness* (or *generation*). Prof Burke says that linguistic history indicates that the term *monogennetos* does not appear to be in use in ancient Greek literature before the second century AD. So it was not a word available to John. But John already had *monogenes*, which according to research by Greek language historian **Lee Irons**, was used commonly in all Greek Literature, before the second century AD, to mean *only or uniquely begotten*! So in this second argument Dale Moody was also ‘out to sea’!

Thirdly: Dale Moody cited *Hebrews 11:17* as decisive evidence that *monogenes* cannot mean *only begotten*. Moody argued that because Abraham had other children (for example, Ishmael) the term *monogenes* in Hebrews 11: 17 cannot mean that Isaac was *only begotten* but simply means that he was Abraham’s **unique** son without any notion of begottenness.

But this argument by Dale Moody is also wrong! The reason being that all other children Abraham had were born in merely the *ordinary* way of the flesh, **but Isaac was begotten by the power of God’s Promise**, and therefore his *uniqueness* was in **how he was begotten**! So Isaac was Abraham’s *only, uniquely begotten* son! The Apostle Paul understood the semantic range of the Greek word *monogenes* and deliberately used it here to specify the only, unique *begottenness* of Isaac! There can be no separation between the uniqueness of Isaac as a Son and the uniqueness of how he was born, that is, his begottenness!

Prof Burke further explains that Moody’s linguistic arguments are not sensitive to the *context* of John’s use of the term *monogenes*. Burke indicates that in every instance where John uses *monogenes* it follows a statement in which he uses the term *gennaō* to refer to the believer’s *new birth*. (John 1: 12 -14; 3: 16- 18; 1John:4: 7- 9). John is intentionally drawing a parallel and a distinction between our new birth as believers and the Son’s *unique and only begottenness from the Father*. Whereas believers are “begotten” by the Holy Spirit, the Son of God is uniquely begotten from the Father, His begottenness is different from ours and utterly without parallel.

As was said earlier, a large number of modern protestant scholars moved away from the long held view of *monogenes* as meaning *only begotten*, to Dale Moody’s view of *monogenes* as meaning simply *unique, without any notion of begottenness*. Among those who made that swing were quite a number of modern Adventist scholars as well, which meant a swing without thorough Biblical, linguistic or historical research, and also a swing away from EGW writings and the thorough work of AT Jones. Jones, in his seminal work “*The Consecrated Way to Christian Perfection*” in chapter two of that book entitled “**Christ As God**” in proving from Hebrews chapter 1 the *full Deity* of Christ, affirms His only begotten Sonship. Quoting Hebrews 1: 1 – 5, Jones explains :

Therefore it is further written of Him that He was “made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.” This more excellent name is the name “God,” which, in the eighth verse, is given by the Father to the Son: “Unto the Son He [God] saith, Thy throne, O God, is forever and ever.”CWCP 14.1

Thus, He is “so much” better than the angels as God is better than the angels. And it is because of this that He has that more excellent name—the name expressing only what He is in His very nature. CWCP 14.2

And this name “He hath by inheritance.” It is not a name that was bestowed but a name that is inherited. CWCP 14.3

Now it lies in the nature of things, as an everlasting truth, that the only name any person can possibly inherit is his father's name. This name, then, of Christ's, which is more excellent than that of the angels, is the name of His Father, and His Father's name is God. The Son's name, therefore, which He has by inheritance, is God. And this name, which is more excellent than that of the angels, is His because he is “so much better than the angels.” That name being God, He is “so much better than the angels” as God is better than the angels. CWCP 14.4

Next, His position and nature, as better than that of the angels, is dwelt upon: “For unto which of the angels said He [the Father] 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 holds the thought of the more excellent name spoken of in the previous verse. For He, being the Son of God—God being His Father, thus hath “by inheritance” the name of His Father, which is God and which is so much more excellent than the name of the angels as God is better than they. CWCP 14.5

This is dwelt upon yet further: “And again, when He bringeth in the first begotten into the world, He saith, and let all the angels of God worship Him.” Thus He is so much better than the angels that He is worshiped by the angels: and this according to the will of God, because He is, in His nature, God. CWCP 15.1

In *Signs Of The Times May 30, 1895, para 3* ,we read :

“A complete offering has been made; for “God so loved the world, that he gave his only-begotten Son,”—not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, **but a Son begotten** in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.”

And in the Great Controversy we read of the Son of God **as the Only Begotten** before the entrance of evil into the universe:

“Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, **the Only Begotten of God**, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ the Father wrought in the creation of all heavenly beings. “By Him were all things created, that are in heaven,... whether they be thrones, or dominions, or principalities, or powers” (Colossians 1:16); and to Christ, equally with the Father, all heaven gave allegiance.” GC 493.1

The Son of God

The scriptures reveal God The Father and His **only begotten** Son. Moreover God the Father sent and gave His **only begotten** Son to redeem Adam's lost race. The Father did not send or give someone who was **not** His Son and who was called a Son because He was born a human. The Father had an eternal Son Whom He sent to save us and Whom He gave to us. Read and study carefully the Bible proof in these texts of scripture: 1 John 4: 9,10 ; John 1: 18 ; John 3: 16,17; Proverbs 30 : 4. John 16:27,28; 1John 5:20; Luke 10:22; Matthew 11:27

"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." John1:1,2. 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." PP 34

"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. "A glorious high throne from the beginning," was the place of His sanctuary (Jeremiah 17:12); "a scepter of righteousness," the scepter of His kingdom. Hebrews 1:8. "Honor and majesty are before Him: strength and beauty are in His sanctuary." Psalm 96:6. Mercy and truth go before His face. Psalm 89:14." PP 34.2

The Eternal Preexistence of the Son.

John 17:5; John 5:26; 1 John 1:1, 2; John 8: 58.

"There are many who deny the preexistence of Christ, and therefore deny his divinity; they do not accept him as a personal Saviour. This is a total denial of Christ. **He was the only-begotten Son of God, who was one with the Father from the beginning.** By him the worlds were made." ST May28, 1894.

Son of God in a New Sense

The **Word**, the eternal Son of God, became flesh when He was born into the human family thereby becoming the **Son of man**. So He who was the Son of God from all eternity became the Son of man *in the fullness of time* and thereby became the Son of God in a **new** sense.

"In His incarnation He gained in a new sense the title of the Son of God. Said the angel

to Mary, "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world—the Son of God, yet allied by birth to the human race...." 5BC 1114.10

He became the Son of God in a new sense, because He was the Son of God in an **eternally old** sense. So the idea that He was **only** called the Son of God because of He was born into the human family, is shown to be false.

Eternally Begotten.

God's ways and thoughts are infinitely beyond ours, as we read in Isaiah 55: 8,9

Also remember, we said earlier, that the realities and processes in the eternal state in the Divine Nature are changeless and timeless and yet are absolutely real. These facts are beyond our comprehension but if not appreciated and accepted by faith, one or other of two errors will result.

Firstly, those who interpret *begotten* in a merely human biological way, say that a begotten Son cannot be *eternal* because *begotten* in human terms means to have a beginning. The corollary to that is, if **He** is **eternal**, **He** cannot be begotten.

But when we accept by faith the definitions as applicable to the *eternal state* (God's ways being infinitely higher than our ways) we accept the truth of the *eternal begottenness of the Son of God*. This means that the Son of God is as eternal as the Father and yet is begotten from the Father!

"Role-Playing" Trinitarianism

Another 'modern' error which the SOP and AT Jones knew nothing about is the idea that the terms Father and Son do **not describe a real, literal, eternal, infinite, structural reality in the Godhead but simply the role each was to perform in the plan of redemption or that the term Son of God is only a metaphor**. We have already shown that such theories cannot hold up to the Biblical evidence.

The Absolute Order in The Godhead

There is an *absolute, infinite, eternal structural and functional Order in the Godhead*. 1 Cor.8: 6; Hebrews 1: 1-3; Prov.8: 22; Daniel7: 9,10.

"But to us there is but One God, the Father, of Whom are all things, and we in Him, and one Lord Jesus Christ, by Whom are all things and we by Him" 1 Corinthians 8: 6.

"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. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment". GC479.2

God, The Father, *infinite in power*, is the *eternal Source of His own eternal Wisdom, His Word, His Son! And the Spirit of Each to the Other is the Spirit of Eternal Agape Love.*

The Father created all things *by His Word , His Wisdom, His Son.* John 1: 1-3; Col.1: 16. Since infinite Power performs all things by infinite Wisdom, the Father does all things, whether in creation or redemption *by His Son!* That is the reason that *only one Being in the whole Universe*, the only begotten Son who is the Express image of the Father, can reveal the Father's Spirit of infinite Love through creation and redemption!

The Circuit of Beneficence. James 1: 17

"All things Christ **received** from God, but He **took** to **give**. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life." DA 21.2

Satan's Rebellion focused on the Son. 1 John 3: 8. John 8: 44

Lucifer was a covering Cherub and stood in rank next to the Son of God, in rejecting the principle of *unselfish Agape Love*, he lost the Spirit of God and could *no longer appreciate or accept* the exalted position of the Son of God, he therefore initially aimed his hatred and rebellion against the Son of God. Over and over we are told that Lucifer stood *next* in rank to the Son of God. Notice we are never told he stood next in rank to the Holy Spirit, because the Personality and Personhood of the Holy Spirit is a mystery beyond our comprehension. The Holy Spirit is not a "*one-place-at-a-time*" *static Person, the Holy Spirit dwells within and flows between and is everywhere at once.* When Lucifer rejected the Principle of self-sacrificing Love, he therefore rejected the Holy Spirit and could no longer accept the *Lordship* of the Son of God. **Read** 1Corinthians 12: 3.

"Speaking of Satan, our Lord says that "he abode not in the truth." He was once the covering cherub, glorious in beauty and holiness. He was next to Christ in exaltation and character. It was with Satan that self-exaltation had its origin. He became jealous of Christ, and falsely accused him, and then laid blame upon the Father. He was envious of the position that was held by Christ and the Father, and he turned from his allegiance to the Commander of heaven and lost his high and holy estate. Though the angels had a knowledge of God and of Jesus Christ, though they were happy in the glorious service which they did for the King of heaven, yet, through his crooked representations of Christ and the Father, the evil one deceived a great company of angels, drew them into sympathy with himself, and associated them with himself in rebellion. Satan and his sympathizers became the avowed antagonists of God, established their own infernal empire, and set up a standard of rebellion against the God of heaven. All the principalities and powers of evil rallied to the work of overthrowing the government of God." RH Oct.22, 1895.

"Satan is the leader of every species of rebellion today, as he was the originator of rebellion in the courts of heaven. Standing next to Christ in power and honor, yet he coveted glory that belonged to the Son. He desired to be equal with God. To carry out his purpose he concealed his true designs from the angels, and worked deceptively to secure their allegiance and honor to himself. By sly insinuations, by which he made it appear that Christ had assumed the place that belonged to himself, Lucifer sowed the seeds of doubt in the minds of many of the angels; and when he had won their support, he carried the matter before God, declaring that it was the sentiment of many of the heavenly beings that he should have the preference to Christ." RH Feb.4,1909.

"To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ's, was first among the hosts of God. But He who would have the will of all His creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy. PP 36.1

"The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng—"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. **Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love.**" PP 36.2

Creation of Earth and Solar System Romans1: 20

The Son of God created our Solar System and planet Earth with all its living creatures and the first two humans in six days. He could have done it in one day (or in an instant) but He chose six days, **ended His work on the Seventh Day, rested on, and blessed the Seventh Day.** Each day saw a progressive work of producing a perfect creation, **Infinite Power working by Infinite Wisdom**, thereby demonstrating the absolute necessity of the **Wisdom or Word (Logos)= the Son of God** in creation. When the Son of God was on earth in His first Advent He said that the **Sabbath was made for man** and declared His **Lordship** of the Creation weekly Sabbath as the immutable memorial of the Son of God (called **Eternal Wisdom** in Proverbs 8: 22 – 36), as Creator! The number **7 means completeness**, and indicates that every created entity **must be completely held together in the Son, Eternal Wisdom, by the Spirit of God!**

The same Lucifer who hated and opposed the Son of God in heaven *hates and opposes* the **Seventh Day Sabbath** on Earth, because it proves the Creatorship of the Son of God , proves that He is the **Word, the Wisdom of God** and that *no* one can take His place!

Lucifer Abandoned the Law of selfless Love.

“In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world. DA 21.3

“The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. **This work only one Being in all the universe could do.** Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, 'with healing in His wings.' Malachi 4:2." DA 22.1

The Eternal Covenant.Ephesians 1: 2 – 11.

So it is *because* He was (is) the eternally begotten of the Father that He is the literal (*not metaphorical*) Son of God and *could be the only One by Whom the Father would create all things and, in the event of sin, redeem all things.* He was not labelled the Son of God because of the *everlasting Covenant, the everlasting Covenant could only be carried out by Him because He was the eternal Son of God! The Only Being in all the Universe Who could make known the character of the Father!*

The sacrificial system (of the first born lamb without blemish,)was given to teach that God the Father, would give His only begotten Son as a ransom to save lost humanity and to *answer every charge* that Satan had laid against the Divine Government.

The Plan of Redemption

“Christ came to our world, sent of God to take human nature upon him. The mysterious union was to be formed between human nature and the divine nature. Christ was to become a man, in order that he might unfold to men as fully as possible the mysteries of the

science of redemption. But the scheme of redemption far exceeds the comprehension of the human mind. The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it. It could be successful only by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God's law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour. This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God, through his triumph over sin and death. In seeking to fathom this plan, all finite intelligences are baffled.

Before the world was created, infinite Wisdom provided for the terrible possibility of man's disloyalty. Though man transgressed God's law, yet the law was not weakened in the slightest particular. It stands fast forever and ever as his eternal throne. No hope could be found for man through the alteration of God's law, but God so loved the world that he gave himself in Christ to the world to bear the penalty of man's transgression. God suffered with his Son, as the divine Being alone could suffer, in order that the world might become reconciled to him." RH Oct.22, 1895 last 2 paragraphs.

In the Incarnation, the eternal Son of God took on our corporate sinful, fallen human flesh , and as our Second Adam, our Substitute and Surety, was tempted in all points like as we are, and He lived a *sinless*, victorious life, fully revealing God's *character*. Hebrews 2: 14-18; Romans 1:3; Romans 8:1- 4; Hebrews 4: 14 – 16; 2 Cor. 4: 6; 2Cor.5: 14 – 19.

The Son of God emptied Himself and ,though sinless, was made to be sin for us that we might be made the righteousness of God in Him. Phil.2: 5-11; 2Cor. 5:21.

"The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." Romans 11:33. We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension.It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. DA 48.6

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss. DA 49.1

The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. "Herein is love." Wonder, O heavens! and be astonished, O earth!" DA 49.2

"Satan had pointed to Adam's sin as proof that God's law was unjust, and could not be obeyed. In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation.DA 117.1

Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured." DA 117.2

Christ, as the Son of man, perfectly obeyed God's law by *faith in, and Love for His Father*. John 15: 10. He also had to carry the full load of all human guilt and suffer the full wrath = separation from His Father. Isaiah 53: 4 - 6. So He suffered the unimaginable agony and horror of the process of eternal death!! And because He was victorious by faith in His Father, He could *not* be consumed or annihilated, but He endured and conquered eternal death. All that was left of that death was the physical death which He died and rose again with *glorified* humanity. In His victory on the Cross He completely exposed Satan as a liar and murderer and vanquished Satan's kingdom, not by *might*, but by *right*; not by *force* but by *Love*. *He also reconciled the world to God and paid the redemption price for every human soul! Christ is our Righteousness!*

"When we study the divine character in the light of the cross we see mercy, tenderness, and forgiveness blended with equity and justice. We see in the midst of the throne One bearing in hands and feet and side the marks of the suffering endured to reconcile man to God. We see a Father, infinite, dwelling in light unapproachable, yet receiving us to Himself through the merits of His Son. The cloud of vengeance that threatened only misery and despair, in the light reflected from the cross reveals the writing of God: Live, sinner, live! ye penitent, believing souls, live! I have paid a ransom. AA 333.2

"In the contemplation of Christ we linger on the shore of a love that is measureless. We endeavor to tell of this love, and language fails us. We consider His life on earth, His sacrifice for us, His work in heaven as our advocate, and the mansions He is preparing for those who love Him, and we can only exclaim, O the height and depth of the love of Christ! 'Herein is

love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.' 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' 1 John 4:10; 3:1." AA 333.3

In death and resurrection our fallen flesh was swallowed up in victory and His Divine Life was given to the new *glorified humanity!*

" 'Verily, verily, I say unto you, He that believeth on Me hath everlasting life.' Through the beloved John, who listened to these words, the Holy Spirit declared to the churches, 'This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life.' 1 John 5:11, 12. And Jesus said, 'I will raise him up at the last day.' **Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours.** Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal. DA 388.1

After His resurrection He appeared to His disciples and then ascended to heaven. As our glorified High Priest, Christ is now in the Most Holy Place of the Heavenly Sanctuary performing the work of judgement and **perfecting** the character of His true end-time remnant for the final mark of the beast crisis in which Satan will enforce his counterfeit Sunday rest by civil Government and persecute God's Seventh Day Sabbath keeping remnant, ultimately sentencing them to death. Rev.13: 11 -18.

"The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people." DA 671.3

The Son of God has accomplished a complete salvation for humanity. It is a free gift to be received by faith and it justifies and sanctifies the believer who abides in Christ producing victory over sin! Rev.3:20, 21; Colossians 3: 1 – 16.

After the **time of trouble such as never was** (Daniel12:1) Christ will come again (the Second Coming) to resurrect and translate His saints and take them into the Kingdom of Glory. The living remnant, having gotten the victory over the *image and Mark of the Beast*, will be translated. Rev.14:1-5; 15: 1-4.

Then Cometh the End

At the end of the 1000 years of Rev.20, after the final white throne judgement, Satan, his demons, and all the wicked will be given up to annihilation, the second death. The Great Controversy between Christ and Satan will have ended. The Creator will make all things new.

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at

the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed. GC 677.3

“And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. GC 678.1

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” Revelation 5:13. GC 678.2

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.” GC 677,678.

Then the eternal absolute order of the Godhead will be affirmed as Paul states in 1 Cor.15 : 24 -28.

Reading from the **Word English Bible**:

“Then the end comes, when he will deliver up the kingdom to God, even the Father; when he will have abolished all rule and all authority and power. For he must reign until he has put all his enemies under his feet. The last enemy that will be abolished is death. For, ‘He put all things in subjection under his feet.’ But when he says, ‘All things are put in subjection,’ it is evident that he is excepted who subjected all things to him. When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all.”

Keep on believing

When you feel weakest, dangers surround,
Subtle temptations, troubles abound,
Nothing seems hopeful, nothing seems glad,
All is despairing, everything sad:

Refrain:

*Keep on believing, Jesus is near;
Keep on believing, there's nothing to fear;
Keep on believing, this is the way;
Faith in the night as well as the day.*

If all were easy, if all were bright,
Where would the cross be, and where the fight?
But in the hardness, God gives to you
Chances of proving that you are true.

God is your wisdom, God is your might,
God's ever near you, guiding aright;
He understands you, knows all you need;
Trusting in him you'll surely succeed.

Let us press on then, never despair,
Live above feeling, victory's there;
Jesus can keep us so near to him
That nevermore our faith shall grow dim.

Notes