

JESUS

THE SON OF GOD



A PRACTICAL STUDY GUIDE



“

The God who made humanity intends
to save humanity from the *inside*,
from within our very own genetic realm,
from the strategic position of a
‘Son of God’ who will be born within
Adam’s lineage in order to redeem
Adam’s fall.”¹

Ty Gibson

ABOUT THE AUTHOR | 5

HOW TO MAKE THE MOST OF THIS STUDY GUIDE | 6

INTRODUCTION | 8

CHAPTER 1 | 10

What We Were Made For

CHAPTER 2 | 18

Sons of God: The Plan Unfolds

CHAPTER 3 | 26

Jesus, the Son of God

CHAPTER 4 | 34

Jesus, the Son in the Gospels

CHAPTER 5 | 42

Jesus, the New Adam

CHAPTER 6 | 50

Jesus, the Son of Man

CHAPTER 7 | 58

The Son of God Cut Off

CHAPTER 8 | 66

Living Out What We Were Made For

MY TAKEAWAYS | 74

MY BIBLE TEXTS AND MY PRAYER | 77

CREDITS | 78

FOOTNOTES | 79



About the Author

Lynette Allcock Yoon is an English teacher, writer, and former radio host. She grew up between three countries – the United Kingdom, the United States of America, and Laos – and is currently living in South Korea, where she met her husband.

She has a BA in English Education and an MA in Applied Linguistics. Lynette loves reading, exploring, and cafe hopping.

She often writes about lessons God is teaching her through her life abroad, and loves encouraging others in their cross-cultural experiences. Although it's hard for her to define "home", she is thankful that God's love is her true place of belonging.

Lynette has beautifully crafted the main themes in this study guide based on the book written by Ty Gibson, *The Sonship of Christ*.

How to Make the Most of this *Study Guide*

This guide is more than a reading plan – it’s an invitation to rediscover who you are in God’s great story of love.

Throughout this study, you’ll trace the covenant story – from creation to redemption – and see how God has been working through generations to restore our true identity as His sons and daughters.

Here are a few ways to make the most of your journey.



Tip 1 – Prayer and Journaling

Start each chapter with prayer. Remember that prayer “is the opening of your heart to God as to a friend.”¹ So, ask God to open your heart and show you something new about His love.

Make your prayer time with God special. *Keep a prayer journal* to write down your prayers, thoughts, or questions. Record what stands out, what you sense God is saying, and one thing you’re thankful for each day.



Tip 2 – Prayer of the Day

Each chapter includes a *Prayer of the Day* to help you focus your prayer time on that day’s theme. This short prayer, placed after the main text, can guide your conversation with God and invite the Holy Spirit to act in a specific way.

You can use it in silent prayer, in a group, or even creatively – as a written prayer or in lettering. Begin and end each study time with prayer, remembering that we draw closer to God by talking with Him.



Tip 3 – Questions

The *Questions* are designed to move you from *reading* to *listening*, *reflecting*, and *responding*.

Take time to think, write, and discuss your answers honestly. The goal is to open your heart and let Scripture speak.

If you’re leading a group, use these questions to spark genuine, respectful conversation. Listen actively, share thoughtfully, and always respond with love.



Tip 4 – Personal Challenge

Every chapter includes a small but powerful invitation to *live out* what you've learned.

Don't be afraid to focus on the personal challenges even *after* you go through this study guide. The goal is to incorporate what you learn in your daily life, and that may take some time. Come back to the personal challenge every time you need a reminder and an idea of how to make this practical.

Pray for courage to follow through, and share your experiences with someone. Transformation happens when theory becomes practice.



Tip 5 – Go Deeper

The *Go Deeper* section invites you to slow down and explore further. Have a journal, notebook, or your phone's notes app ready to record your discoveries.

You will find additional Bible texts to read as well as questions, prayer prompts, meaningful quotations for reflection and reading recommendations. This is where your understanding deepens and faith takes root.

This section is designed for you to go through it during your personal time with God. However, you may also choose to ask a close friend to go through it together and, in this way, you can support and be accountable to one another.



Tip 6 – Activities

Faith is meant to be shared. Each *Activity* offers creative ways to experience the main chapter themes in community.

Whether you're meeting with your youth group or your friends, use these moments to connect and reflect together in a practical way.

This will help turn ideas into memories, and lessons into a lifestyle of covenantal love.

Closing Thought

Let this be more than a study – let it become a *journey of relationship*, where prayer, reflection, and action help you live as a beloved child of God.

Introduction

H

ave you ever wondered why Jesus is called the *Son of God*? We say the words so often that they may sound almost ordinary. But behind that short title lies one of the most breathtaking truths in the entire Bible – a story that reaches from eternity past to your life today.

This study guide is based on the insightful book by Ty Gibson, *The Sonship of Christ*. In its pages, Ty unfolds a vision of God that is both intellectually profound and personally transformative: a God whose very identity is defined by faithful, other-centered love. Our writer, Lynette Allcock Yoon, has beautifully reimagined those themes for you in each chapter. So, in these pages, you will walk beside Ty through the lens of Lynette’s writing, experiencing deep theology in language that speaks directly to your life, inviting you to see Jesus, the Son of God, in a new light.

This journey begins with an exploration of what we were actually made for (*chapter 1*). God designed us to live in perfect relational harmony, in “covenantal faithfulness” as Ty (and Lynette) would put it, but humankind altered that dynamic early on. Our relationship with God was severed by sin, and since then we have been trying to be faithful to God, living ups and downs in our spiritual connection with Him.

“Our
relationship
with God
was severed
by sin.”

"May you(re)discover
God with fresh eyes,
and allow Him
to move you with the
beauty of His character."



God created us to be His perfect sons and daughters (Matthew 5:48), perfect in the sense of living out love as creatures made in His image. However, just a quick look around us reminds us that we are far from being perfect in love.

As children of God, humans have failed to truly reflect His character of love. God's dream of passing down His image from generation to generation was thwarted by sin.

Humanity was in desperate need of Someone who would reestablish the relationship with God. And that is what Ty, through Lynette's words, will share with us in this study guide.

Once we have understood what we were made for and the way sin has distorted it, we will discover how God's ultimate plan of redemption unfolds through a series of sons, culminating in Jesus, Son of God (*chapters 2 to 6*). Let me just add a note here that this in no way means that women are not important in this story. Ty explains this himself, "Daughters of Eve, after all you've been through, I want you to know you were in my thoughts every sentence along the way. Please keep in mind throughout this exploration that everything of which we speak regarding sons is equally applicable to daughters. Throughout the biblical narrative, Sonship is a covenant mechanism for tracing the lineage of Christ. Point is, my dear sisters, you are not excluded from any of the glorious implications of the biblical Sonship theme any more than men are excluded from the biblical portrayal of God's church as a woman and ultimately as a bride. Men along with women are represented by the bride, and women as well as men are represented by Sonship."¹

The story will then reach its climax when we read about how the Son of God was cut off for our sake (*chapter 7*), so that we could once again live out what we were made for (*chapter 8*). That is the good, no, *great* news: humanity *will* be restored in Jesus, Son of God, Son of Man, the New Adam.

Ty begins his book by saying, "You may... find yourself deeply moved by the beauty of God's character and awestruck by the utter genius of the biblical narrative."

That is our prayer as you go through this study guide. May you (re)discover God with fresh eyes, and allow Him to move you with the beauty of His character.

May this journey draw you closer to the One who gave everything to bring you Home.



Alexandra Mora
Editor and Project Manager
EUD Youth Ministries



WHAT WE WERE MADE FOR

KEY TEXT

“Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken, nor my covenant of peace be removed,’ says the Lord, who has compassion on you.”

ISAIAH 54:10 (NIV)

“GOD DESIGNED US FOR STEADFAST LOVE AND RELATIONAL HARMONY.”



Angela Sartin-Hartung’s life was turned upside down when she was hit by a car, which caused her a brain injury that erased her memories. Although she had been married for more than a decade, she couldn’t remember her husband, Jaff; she couldn’t even remember raising her children.

The doctor told Jaff that Angela would probably never get those memories back.

But Jaff refused to give up.

Every day, he faithfully waited by Angela’s side at the hospital, even though his wife didn’t know who he was. Eventually, Angela learned to trust him as he unwaveringly supported her.

Jaff started to date Angela again, even though they were still married! And Angela fell in love with him once more.

Although the couple had pictures from their first wedding, Angela couldn’t remember it. So, they decided to “get married” all over

again. Five years after the accident, they renewed their vows in Central Park, New York.¹

Stories of faithful love like this one make our hearts flutter because they point to what we were made for.

God designed us for steadfast love and relational harmony. His plan for humanity was for us to participate in an ever-widening circle of love – the kind of faithful, other-centred love that is the definition of who God is and how God acts.

This kind of love is described by the word “covenant,” one of the most meaningful words in Scripture.

“Covenant, in a nutshell, is omni-directional love: love between God and humans, love between humans and humans, and love between humans and the creation over which we have charge.”

— *The Sonship of Christ*, p. 65

“MY UNFAILING LOVE FOR YOU WILL NOT BE SHAKEN.”



God expresses the heart of covenant like this:

“Though the mountains be shaken
and the hills be removed,
yet my unfailing love for you will not be shaken,
nor my covenant of peace be removed,”
says the Lord, who has compassion on you.”
— Isaiah 54:10 (NIV)

“Come to me with your ears wide open.
Listen, and you will find life.
I will make an everlasting covenant with you.
I will give you all the unfailing love I promised to
David.”
— Isaiah 55:3 (NLT)

In Scripture, we see that covenant is a relational dynamic that involves steadfast, unfailing, faithful love. Another way to describe it is that covenant means living with unbreakable relational integrity.

That is what God is like.

“To say that God is a God of covenant, is to say that
God is relationally faithful to all others above and
before Himself, and at any and all cost to Himself.
Covenant is, therefore, a biblical word that communi-
cates God’s core identity. His essential character. To
the question, Who is God?, the Bible answers, God is
covenantally faithful!”
— *The Sonship of Christ*, p. 64

Living with relational integrity is not exclusive to God – it’s how
we were meant to live, too.

“Whoever lives in love lives in God, and God in them.”
— 1 John 4:16 (NIV)

This is what God had in mind when He created Adam and Eve
in His own image (Genesis 1:27). In the Gospel of Luke, Adam

is described as the son of God (Luke 3:38).² He is “the first of his kind, the first human, from whom all others will emerge and receive their identity.”³

Adam and Eve were given the capacity to procreate; Scripture tells us that Adam “had a son in his own likeness, in his own image” (Genesis 5:3 NIV).

The image of God was meant to be passed down from Adam and Eve to **all future generations, in perfect covenant, creating a community of human beings who live in God’s image, loving like He loves.**

What a beautiful world it would have been, if Adam and Eve had been true to their identity and lived out the image of God’s covenantal love.

But we know that’s not how the story played out.

Humanity was deceived.

In the Fall, the image of God in humanity was tarnished. Selfishness and fear took the place of perfect relational harmony. Adam and Eve could not pass on faithful love in the way that God had dreamed.

Instead, covenant breaking – living for self in a way that hurts others – became the norm.

We see the fallout of covenant breaking everywhere we look today because “human history is fundamentally characterized by covenant breaking. We are a race defined by relational dysfunction and disintegration, a race of victims and victimizers, a race of non-lovers.”⁴

This is far from what God wanted. God expresses His will for humanity like this:

“I want you to show love, not offer sacrifices. I want you to know me more than I want burnt offerings. But like Adam, you broke my covenant and betrayed my trust.”

— Hosea 6:6-7 (NLT)

**“COVENANT BREAKING –
LIVING FOR SELF IN A WAY
THAT HURTS OTHERS –
BECAME THE NORM.”**





“GOD LONGS TO RESTORE OUR TRUE IDENTITY.”

With the Fall of the first son of God, humanity needed a new start.

And God had a plan.

He gave a promise, “I will put enmity between you [Satan] and the woman, and between your offspring and hers; He will crush your head, and you will strike His heel” (Genesis 3:15 NIV).

God intended to save humanity from the inside. There would be a family succession leading to an eventual “Son of God” who would be born from Adam’s line in order to redeem Adam’s fall.

From that first promise in Genesis, we see that two groups of people would be at odds with each other throughout history. There would be the spiritual lineage of Satan and the spiritual lineage of the woman, whose special Offspring would conquer Satan and reverse the effects of the Fall. Thus, God’s plan for deliverance was “set forth in the language of *progeny or offspring*.”⁵

God’s faithful love would not abandon us, even when we broke the covenant.

“If we are unfaithful, He remains faithful, for He cannot deny who He is.”

— 2 Timothy 2:13 (NLT)

The whole story of the Bible is the story of God living in covenantal love *toward* us with the aim of restoring covenantal love *in* us.

God longs to restore our true identity, enabling us to live out what **we were made for – perfect relational integrity with Him, with others, and with creation.**

PRAYER OF THE DAY

Dear Father,

Thank You for creating me for love because love reflects who You are.

Teach me to live with relational integrity, to be faithful in my relationships, and to love others as You have loved me. Restore in me the image of Your covenantal love.

Amen.

QUESTIONS



- 1/ Which part of today's text (Angela and Jaff's story, or the idea of covenant love) touched you the most? Why?
- 2/ How would you define covenant in your own words? What does it look like in your everyday relationships?
- 3/ How has selfishness or fear damaged relationships in your life or community? How might God's covenantal love bring healing?
- 4/ Read 1 John 4:16 and Genesis 1:27. What do these verses reveal about our true identity and purpose as human beings?
- 5/ In what ways can you live out covenantal love this week – with God, with others, and with creation?



A large area of dotted lines for writing answers.



GO DEEPER

Read – Encounter the Word

How do the following Bible passages speak to you?

- ✓ Genesis 1:26-31
- ✓ John 12:23-32
- ✓ Hosea 6:6-7; Micah 6:8
- ✓ 2 Timothy 2:13

Reflect – Sit with the Words

“Covenant is a relational word. To live covenantally is to live for all others in faithful love. Covenant breaking occurs when individuals live for self to the hurt of others.”

— Ty Gibson, *The Sonship of Christ*, p. 65

“I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles.”

— Isaiah 42:6 (NIV)

“The greatest [need] of the world is the [need] of men [and women] who will not be bought or sold – who in their inmost souls are true and honest.”

— Ellen G. White, *Education*, p. 57

Respond – Make it Personal

- ✓ How is God’s covenant love different from the world’s idea of love?
- ✓ What would it look like if your church community lived as a “covenant family”?
- ✓ Keep a short “*Covenant Journal*” for at least seven days: write down one act of faithful love you receive or give each day.

Pray – Invite God to Work

- ✓ Ask God to restore His image in you so that your words, actions, and relationships reflect His faithful love.

- ✓ Pray for a heart that mirrors His covenant faithfulness in how you treat others.
- ✓ Invite the Holy Spirit to help you see every person you meet this week through the eyes of God’s steadfast love.

Explore More – Keep Growing

- ✓ Read chapters 1, 2, and 3 of *The Sonship of Christ* by Ty Gibson.
- ✓ Read chapter 1 of *The Desire of Ages* by Ellen G. White.



PERSONAL CHALLENGE

Love in Action

Today, *practice covenantal love* – the kind that doesn’t give up.

Choose one person or situation where it’s hard to stay patient or kind. Commit to respond with faithfulness, even when it costs you something.

In the evening, thank God for one moment during the day when you acted (or could have acted) with steadfast love.

Remember: living with relational integrity is what you were made for.



ACTIVITIES

Activity 1: The Unbreakable Thread

Materials

A long piece of red yarn or string, scissors, and paper tags.

Instructions

1. Give each participant a piece of string (around 1 m).
2. Ask everyone to write, on a paper tag, one word that represents a relationship that matters to them.
3. Tie all the individual pieces together to form one long continuous thread, stretching it around your group so that everyone is touching/connected to the thread.

Application

Hold the thread together and look at what you have created – a visible symbol of how lives are woven into one another through love. Just as each piece of yarn is part of one continuous line, as people, we are connected to one another and form a community that has been brought together by God's faithful love.

Invite participants to gently tug on the thread and notice how everyone feels the pull.

This illustrates a vital truth: no one is an island. (*Read 1 Corinthians 12:25-26.*) When one part of the body hurts, everyone feels it. When someone rejoices, the whole community is uplifted. Every act of kindness, every word of encouragement, every choice to love faithfully strengthens the thread; every act of selfishness or indifference weakens it.

Conclude by praying together: ask God to make your group, family, or church a community of covenant love – united, faithful, and strong enough to bear one another's burdens.

Activity 2: Covenant Rewritten

Materials

Sheets of paper, pens, and a Bible.

Instructions

1. Read *Isaiah 54:10* and *2 Timothy 2:13* aloud.
2. In small groups, invite participants to write a short "modern covenant" – a few sentences describing how they

want to live out God's faithful love in their world (e.g., "I will forgive when it's hard," "I will care for creation," "I will be loyal to my friends").

3. Share the "covenants" aloud or post them on a wall as a visual reminder.

Application

God's love never fails, even when ours does. Writing a personal covenant helps us remember that our identity is rooted in His faithfulness.



CHAPTER 1 IN A NUTSHELL

God created us for covenantal love – steadfast, faithful, and outward-flowing.

Though humanity broke the covenant, God's love has never wavered.

From the beginning, He designed us to live in perfect relational harmony with Him, with others, and with creation.

This chapter reminds us that the heart of God's plan is to restore His image in us to make us faithful lovers again.

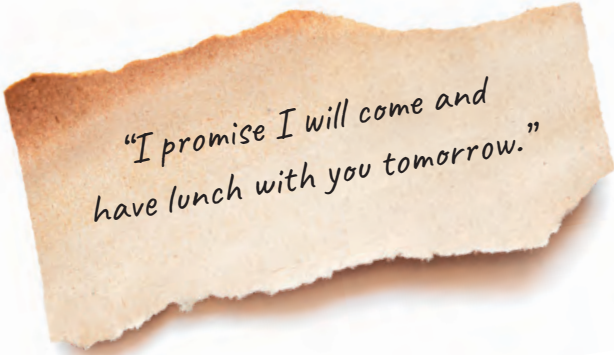
Every act of integrity and compassion becomes a small reflection of the God whose love will never be shaken.

SONS OF GOLD: THE PLAN UNFOLDS



KEY TEXT

“Israel is My son, My firstborn.
So I say to you, let My son go that he may serve Me.”
Exodus 4:22-23 (NKJV)



*"I promise I will come and
have lunch with you tomorrow."*

Elizabeth, a young nurse, ate lunch with one of her patients at the care home every day. The elderly woman, who suffered from dementia, was always afraid that Elizabeth would simply forget her and not come back. So, one day, Elizabeth decided to give her a little card with the words, "I promise I will come and have lunch with you tomorrow." When Elizabeth arrived for lunch the next day, she found her patient holding the card in her hand. The woman looked up with a smile. "You remembered!"¹

Just like the elderly woman discovered she could trust Elizabeth to keep her promises, we can also look at the Bible and discover that God keeps His promises.

As we read the story, we see that after the fall of Adam and Eve, God establishes a genealogical line through which the promised Son of God would be born into the world.

He does this by first calling Abraham and Sarah out of Ur. God promises to make them a great nation, through which all the nations of the earth will be blessed (Genesis 12) – in fact, this promise is called His *covenant*.

Sarah eventually gives birth to Isaac, who is identified as the "son" of the "promise" (Genesis 21:1-7; Galatians 4:23).

The unfolding story of Scripture now begins to focus on the succession of *sons*, particularly the firstborn son. We start seeing how "the firstborn son is the channel through which the covenant promise is to be passed on from generation to generation."²

“THE UNDERLYING GOAL GOD IS PURSUING IS THE TRANSMISSION OF THE COVENANT PROMISE.”



However, to our surprise, we soon notice that the *biological* first-born son isn't always the *covenant* firstborn son!

For example, Isaac is Abraham's second-born son. Then, Jacob (whose name is changed to Israel) is *Isaac's* second-born son.

Later, Jacob's twelve sons and all their children become known by the name Israel, and God calls them by an interesting title during the time of the Exodus:

“Israel is My son, My firstborn. So I say to you, let My son go that he may serve Me.”

— Exodus 4:22-23 (NKJV)

Israel becomes a firstborn “nation-son”, which makes sense when we remember that God's promise to Abraham was that through him, *all* the families of the earth would be blessed (Genesis 12:3).

In fact, we see God using “Father” language towards Israel in other places too, like Deuteronomy 32:6, 16-18.

God's plan is that through the witness of his “nation-son” Israel, many other nations would become “nation-sons” of God as well.

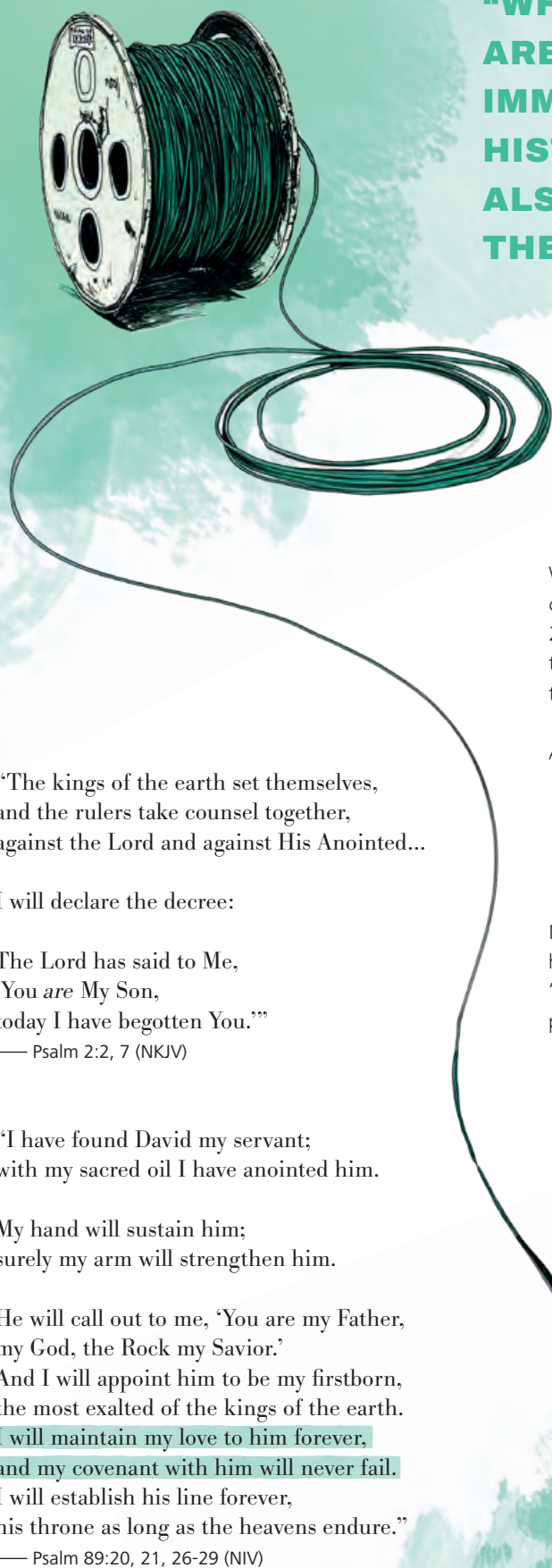
“The underlying goal God is pursuing is the transmission of the covenant promise. God is not fixated on exact birth order, but rather on moving the covenant promise forward.”

— *The Sonship of Christ*, p. 41

God chooses other “sons” in the Old Testament, too, all with this same goal of conveying the covenant.

David is the *youngest* son in his family. But God chooses him to be the king of Israel.

David sings about himself being “begotten” as God's “son” in Psalm 2 and Psalm 89.



“WHILE THESE SONGS ARE ABOUT DAVID IN AN IMMEDIATE, LOCAL HISTORICAL SENSE, THEY ALSO POINT FORWARD TO THE COMING MESSIAH.”

“The kings of the earth set themselves,
and the rulers take counsel together,
against the Lord and against His Anointed...”

I will declare the decree:

The Lord has said to Me,
‘You are My Son,
today I have begotten You.’”
— Psalm 2:2, 7 (NKJV)

“I have found David my servant;
with my sacred oil I have anointed him.

My hand will sustain him;
surely my arm will strengthen him.

He will call out to me, ‘You are my Father,
my God, the Rock my Savior.’
And I will appoint him to be my firstborn,
the most exalted of the kings of the earth.
**I will maintain my love to him forever,
and my covenant with him will never fail.**
I will establish his line forever,
his throne as long as the heavens endure.”
— Psalm 89:20, 21, 26-29 (NIV)

While these songs are about David in an immediate, local historical sense, they also point forward to the coming Messiah (cf. Acts 2:25-36; 4:25-28; 13:33, and Hebrews 1:5). In fact, the New Testament quotes these Psalms to identify the covenant character of the Messiah.

After David, God transfers the position of “sonship” to Solomon:

“He shall build a house for My name, and he shall be
My son, and I will be his Father...”
— 1 Chronicles 22:10 (NKJV)

Note the language carefully: “He *shall be* My son, and I *will be* his Father” as opposed to “He *is* my son, and I *am* His Father.” “These are narrative roles that are being occupied for a covenant purpose.”³



**“THUS, GOD PROMISES
TO BEGIN A FAMILY LINE
THROUGH WHICH A NEW SON
OF GOD WILL COME TO SET
THE WORLD RIGHT.”**



Unlike David, Solomon’s history does not include war. In fact, his very name means *peace*! As someone without blood on his hands, he could build God’s temple. Through Solomon, God points forward to Jesus, the ultimate Prince of Peace.

So, we can see the story taking shape:

Adam, the son of God, fails in his sonship role. Thus, God promises to begin a family line through which a new Son of God will come to set the world right.

God establishes a people group, stemming from the lineage of Abraham, to fulfil His promise, and He calls a series of “sons”.

Abraham, the son of God. Isaac, the son of God. Jacob, the son of God. Israel, the corporate son of God. David, the son of God. Solomon, the son of God.

However, they are all flawed people, who do not perfectly pass on the image of God in faithful covenantal love.

Yet these sons of God point forward to “the coming offspring of the woman [who] will faithfully occupy His vocation as the eternal progenitor of God’s image to all future generations.”⁴

The supreme Son of God is coming. As the prophets Daniel and Malachi foretold, the coming Messiah would be “the Messenger of the covenant” (Malachi 3:1) and would “confirm the covenant” (Daniel 9:27).

“[Thus,] God is seeking to complete the relational loop of covenantal faithfulness between Himself and the human race, to restore relational integrity within humanity so that the love flowing from Him to us might finally flow back to Him from us and outward to one another. Jesus is the Son of God through whom this purpose is created and procreated...”

— *The Sonship of Christ*, p. 67

This is what we learn: we can trust God to keep His promises.

PRAYER OF THE DAY

Dear Father,

Thank You for being a God who keeps Your promises. Teach me to trust Your timing and Your plan, even when I cannot see the whole story. Make me a child who reflects Your faithful love.

Amen.

QUESTIONS



- 1/ How does the story of Elizabeth and her patient reflect God's reliability in keeping His promises?
- 2/ Why is it important that God's covenant promise passed through a *line* of "sons"?
- 3/ What surprises you about God choosing second-born or unlikely people (like Isaac, Jacob, or David) to carry His promise? What would you have expected?
- 4/ How does seeing the Bible as one continuous covenant story impact your view of God's character?
- 5/ In what ways can you live as a "child of the promise" in your family, school, university or church community?



A large rectangular area filled with a light gray dotted grid pattern, intended for handwritten notes.



GO DEEPER

Read – Encounter the Word

How do the following Bible passages speak to you?

- ✓ Genesis 12:1-3
- ✓ Genesis 21:1-7
- ✓ Exodus 4:22-23; Deuteronomy 32:6, 16-18
- ✓ Acts 2:25-36; 4:25-28; 13:33; Hebrews 1:5

Reflect – Sit with the Words

“The underlying goal God is pursuing is the transmission of the covenant promise. God is not fixated on exact birth order, but rather on moving the covenant promise forward.”

— Ty Gibson, *The Sonship of Christ*, p. 41

“I will maintain my love to him forever, and my covenant with him will never fail.”

— Psalm 89:28 (NIV)

“All who enter into a covenant with Jesus Christ become by adoption the children of God. They are cleansed by the regenerating power of the Word.”

— Ellen G. White, *Sons and Daughters of God*, p. 15

Respond – Make it Personal

- ✓ Why do you think God often chooses the *least likely* person to carry out His covenant?
- ✓ Imagine you are part of the long story of God’s faithfulness – how would *you* pass on His love to the next generation?
- ✓ Keep a “*Promise Tracker*” during one week: record one way you see God keeping His promises daily – in nature, relationships, or answered prayers.

Pray – Invite God to Work

- ✓ Pray for the faith to trust God’s long story, even when you only see one chapter.
- ✓ Ask God to teach you to be a promise-keeper in your own relationships, reflecting His faithful heart.
- ✓ Invite the Holy Spirit to remind you daily that you are a beloved child of God and part of His continuing promise.

Explore More – Keep Growing

- ✓ Read chapters 4, 5, 6 and 7 of *The Sonship of Christ* by Ty Gibson.
- ✓ Read chapters 11, 12 and 62 of *Patriarchs and Prophets* by Ellen G. White.
- ✓ Read chapters 1 and 2 of *Prophets and Kings* by Ellen G. White.



PERSONAL CHALLENGE

Promise Keeper

Be a “promise keeper”. Choose one commitment you can honour, even if it’s small. It might be keeping your word to a friend, showing up on time, finishing a task, or making time to pray each day.

Each time you keep a promise, remember this: you are reflecting the heart of a God who always keeps His promises.



ACTIVITIES

Activity 1: Promise Chain

Materials

Paper strips, pens, tape or stapler.

Instructions

1. Each person writes one promise that God has kept in their life on a paper strip.
2. Link the strips to form a chain and hang it in your meeting space.
3. Discuss how the chain symbolizes God's faithfulness through time and how you are a living link in His promise.

Application

God's faithfulness is unbroken. Even when people fail, His covenant love continues to connect generation to generation.

Activity 2: Family Line of Faith

Materials

Large sheet of paper, markers.

Instructions

1. Draw a timeline of biblical "sons of God": Adam, Abraham, Isaac, Jacob, Israel, David, Solomon, Jesus.
2. Add space to write your own names as "children of the promise."
3. Around each name, write words that describe what their faithfulness looks like today (e.g., loyalty, forgiveness, service).

Application

Acknowledge that you are part of the same story. You are a child of God. You are part of the family through which God still reveals His love to the world.



CHAPTER 2 IN A NUTSHELL

Where Chapter 1 revealed what we were made for – a life of covenantal love –, chapter 2 shows how God kept His plan alive through a line of faithful "sons."

Every name in that line whispers a promise that points to Jesus, the Son of God, the faithful keeper of the covenant.



Jesus, the SON of GOD

KEY TEXT

“Fix your eyes on Jesus, the pioneer and perfecter of faith.
For the joy set before him he endured the cross, scorning its shame,
and sat down at the right hand of the throne of God.”

Hebrews 12:2 (NIV)



During World War II, 26-year-old Major Charity Adams and her battalion were given a seemingly impossible mission that was crucial to the war effort: to clear an enormous backlog of undelivered mail.

Thousands and thousands of packages and letters were rotting in warehouses, with soldiers and families unable to contact each other. Morale was waning.

So, Adams and more than eight hundred women in her unit – known as the Six Triple Eight – became the first African American female battalion to serve overseas, tasked with completing this vital mission.

They had to contend not only with the dangers of war, but with racism, primitive conditions, and the logistical challenges of processing over 65,000 pieces of mail.

Yet despite all obstacles, these brave women completed their mission. The 6888th Central Postal Delivery Battalion succeeded where others had failed.¹

Have *you* ever been called to do something “impossible”?

For Israel, the nation-son of God, it seemed that they had been called to an impossible mission. God’s plan for them was to be a light to other nations, to live out the image of God’s faithful love, staying true to the covenant.





“WHERE ISRAEL FAILED, JESUS SUCCEEDED.”

God had told Abraham from the beginning that *all* the nations of the earth would be blessed through his genealogical line (Genesis 12:3).

And Deuteronomy 4:5-8 (NIV) further describes their mission this way:

“See, I have taught you decrees and laws as the Lord my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these great decrees and say, ‘Surely this great nation is a wise and understanding people.’ What other nation is so great as to have their gods near them the way the Lord our God is near to us whenever we pray to him? And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?”

Yet when we read the Bible, we see a litany of mistakes in Israel’s story. They were unable to complete the mission.

As a child, whenever I read the stories of Israel, I used to wonder how they could fall over and over again, despite miracles and prophets and even God’s visible presence. Yet, as an adult, I can see myself in Israel’s failures. I, too, fail to complete the mission of relaying God’s perfect love to the world.

But this gives me hope:

Where Israel failed, Jesus succeeded.

The life of Jesus is covenant love personified — a reenactment of Israel’s history that is complete and faithful instead of flawed and broken. He embodies what we instinctively know we are made for — perfect relational integrity.

As we observe Scripture, we can see striking and beautiful parallels between the stories of Israel’s failure and Christ’s success. Let’s look at a few examples:

In the Old Testament, Joseph was sent into Egypt to preserve his family, and by extension, the nation of Israel (Genesis 42; 45:5).

In the New Testament, another Joseph fled with his family into Egypt to escape death (Matthew 2:13-15).

When Israel later came out of Egypt, God called the nation “my son” (Exodus 4:22).

When Jesus returned from Egypt, God said, “Out of Egypt I called My Son” (Matthew 2:15 NKJV). This forges “an intentional parallel between the story of ancient Israel and the story of Jesus as God’s new Israelite son.”²

Israel spent forty years wandering in the wilderness, succumbing to temptations over and over again. They finally entered the Promised Land under the leadership of Joshua, whose name means *Yahweh saves* (Exodus 16:35; Numbers 13:16; Joshua 1:1-9).

Jesus spent forty days in the wilderness, never once yielding to the devil’s temptations, and then began His ministry to lead us into the heavenly Promised Land. And Jesus’s name also means *Yahweh saves* – it’s the Greek equivalent of Joshua (Matthew 1:21; 4:1-11).

Moses received the Ten Commandments from God on Mount Sinai and then delivered them to the Israelites (Exodus 19 and 20).

Jesus also went up another mountain, where He announced that He had now come to fulfil the law, “magnifying its relational significance,”³ and pronounced blessings to the people (Matthew 5-7).

Old Testament Israel was made up of the twelve sons of Jacob and their descendants (Genesis 35:22-26).

Jesus called twelve disciples, and their spiritual “descendants” would become the continuation of Israel, called the *church*, now composed of all nations (Matthew 10:1-4; Galatians 3:29; Ephesians 2:19-22).

God intended that Ancient Israel would be a light to other nations. He called them to be “a kingdom of priests, and a holy nation,” so that other people groups would come and be incorporated with Israel (Exodus 19:6, Deuteronomy 4:5-8, 40).

**“THEY FINALLY
ENTERED THE
PROMISED LAND
UNDER THE
LEADERSHIP OF
JOSHUA, WHOSE
NAME MEANS
YAHWEH SAVES.”**



The new Israel – the church that Jesus founded – was also called to be “a chosen generation, a royal priesthood, a holy nation, God’s special possession” (1 Peter 2:9). It would be made of people from every nation (Revelation 7), with the mission of being a light to the world (Matthew 24:14; 28:18-20; Revelation 14:6).

Everything that God promised to the world through Israel, God’s unfaithful son, was delivered and fulfilled in Jesus, God’s faithful Son.

“The sheer literary art of the narrative is so breathtaking that it simply cannot be a coincidental production. The chances of more than forty authors, writing over a span of fifteen hundred years, composing a seamless story of such pure genius, without the guidance of a single Super Mind, are so remote as to be impossible.”

— *The Sonship of Christ*, p. 73

Yet, the artistry of the story points to something even more amazing – that you and I are the “objects of faithful love that would rather die than let us go.”⁴

Through Jesus, everything God has dreamed of for the whole human race has come true. Let us now “fix our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God” (Hebrews 12:2 NIV).

You and I are the joy that was set before Jesus. You and I are the object of steadfast, faithful, covenantal love.

“EVERYTHING THAT GOD PROMISED TO THE WORLD THROUGH ISRAEL... WAS DELIVERED AND FULFILLED IN JESUS.”



PRAYER OF THE DAY

Dear Father,

Thank You for finishing what others could not. Where humanity failed, You succeeded. Thank You for Your faithfulness.

Help me to fix my eyes on You.

Amen.

QUESTIONS



- 1/ Have you ever been called to do something seemingly “impossible”?
Share your experience.
- 2/ How does Jesus’ life fulfill the story of Israel in a way no one else could?
- 3/ Which of the parallels between Israel and Jesus (Egypt, wilderness, mountain and law, disciples) stands out most to you? How does it impact your faith?
- 4/ What does it mean that “we are the joy set before Him” (Hebrews 12:2 NIV)?
- 5/ How can you live out that same faithful love – especially when following God feels “impossible”?



A large rectangular area filled with a light gray dotted grid pattern, intended for handwritten answers to the questions above.



GO DEEPER

Read – Encounter the Word

How do the following Bible passages speak to you?

- ✓ Genesis 12:3; Exodus 4:22-23; Matthew 2:13-15
- ✓ Matthew 4:1-11; Matthew 5-7
- ✓ Hebrews 3:1-6; 4:14-16
- ✓ Isaiah 53
- ✓ 1 Peter 2:9; Revelation 7:9

Reflect – Sit with the Words

“The Bible is telling us a story. The goal of the story is that covenantal love would be restored to the human race. Jesus is the central, towering figure of the story. He is the one in whom the entire covenant enterprise is finally and fully achieved.”

— Ty Gibson, *The Sonship of Christ*, p. 74

“But you are not like that, for you are a chosen people. You are royal priests, a holy nation, God’s very own possession. As a result, you can show others the goodness of God, for he called you out of the darkness into his wonderful light.”

— 1 Peter 2:9 (NLT)

“The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast.”

— Ellen G. White, *The Desire of Ages*, p. 480

Respond – Make it Personal

- ✓ Jesus relived Israel’s story – and ours – but this time perfectly. What does that reveal about God’s love?
- ✓ Imagine someone rewrote the story of your life, redeeming every mistake. How would that change the ending?
- ✓ Reflect on this: God “would rather die than let you go.” How secure does that make your relationship with Him feel?
- ✓ Write a short letter to Jesus, expressing gratitude for one way He has “rewritten” your story.

Pray – Invite God to Work

- ✓ Ask God to help you see Jesus not just as a story from the past, but as the living proof of His faithful love.
- ✓ Pray for the courage to trust that where you fail, Jesus succeeds – and His victory is your victory.
- ✓ Invite the Holy Spirit to shape your heart after the pattern of Christ’s perfect faithfulness.

Explore More – Keep Growing

- ✓ Read chapter 8 of *The Sonship of Christ* by Ty Gibson.
- ✓ Read chapters 12 and 13 of *The Desire of Ages* by Ellen G. White.



PERSONAL CHALLENGE

Rewrite the Story

Focus on one area of your life where failure or fear keeps showing up, whether it is in a habit, a relationship, or a reaction.

Ask Jesus to help you “rewrite the story” by choosing faithfulness where you usually fail. Write down the specific things you can change with His help.

Each time you choose to respond differently, remind yourself: “Where I fail, Jesus succeeds. His victory is mine, for ‘I can do all things through Christ who strengthens me’ (Philippians 4:13 NKJV).”



ACTIVITIES

Activity 1: The Parallels Game

Note: This activity is best done before reading the main text in the chapter.

Materials

Bible references (printed or projected), pens, and paper.

Instructions

1. Split into small groups.
2. Assign each group one Old Testament event (e.g., Israel in Egypt, wilderness testing, covenant law, twelve tribes).
3. Challenge each group to find and share the parallel story in Jesus' life that fulfills it.
4. Each group explains how Jesus "completes" or "corrects" the pattern.

Application

Understanding Scripture this way reveals the Bible as one unified story of love – a covenant God faithfully rewriting humanity's broken history.

Activity 2: Mission Impossible

Materials:

Small slips of paper, basket, timer.

Instructions

1. Set a five-minute timer. Each person writes down something in life that feels "impossible" (e.g., forgiving someone, trusting again, resisting a habit).
2. Place all slips of paper in a basket.
3. As a group, pick a few at random and pray for them aloud, remembering that in Christ we can do all things because He is our strength (Philippians 4:13). Where we fail, He succeeds.

Application

We all face "impossible missions." But Jesus, the faithful Son of God, shows us that covenant love makes the impossible possible. We can be relationally faithful too.



CHAPTER 3 IN A NUTSHELL

The story of Scripture converges in Jesus. Every promise, every prophecy points to and is completed in Him.

He is the faithful Son who fulfils the story we began and shows that covenant love will always have the last word.

JESUS, THE SON IN THE GOSPELS

KEY TEXT

“The Word became flesh and made his dwelling among us.
We have seen his glory, the glory of the one and only Son,
who came from the Father, full of grace and truth.”

John 1:14 (NIV)

The New Testament begins by pointing back to the past, to the family history of Jesus.

“The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham.”
— Matthew 1:1 (ESV)

It might be tempting to skip past genealogies, but they are important parts of the story. They tell us that we are about to pick up exactly where the story left off in the Old Testament, with a clue to the story built into the names of David and Abraham.

Abraham means *father of many*. David means *beloved*. The Messiah who has come from their genealogical line is God’s *beloved Son* (Matthew 3:17), who is here to express God’s love to the world and thus become a spiritual *father of many beloved children* of God.

Matthew details the family history and the miraculous circumstances of Jesus’ birth, wanting the reader to understand that Jesus is indeed the One that Israel has been waiting for, the Messiah!

MATTHEW

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He draws parallels in the Old Testament as he describes how an angel told Jesus' parents what to name Him ("Joshua" in Hebrew, after the successor of Moses who led the people into the Promised Land). He shows how Jesus was born in Bethlehem, the city of David (because He is the son of David); how prophecy was fulfilled as Jesus fled to and returned from Egypt; how an Elijah-like figure (John the Baptist) introduced Jesus, as Isaiah the prophet had declared; and how Jesus overcame Satan's attack on his Sonship identity in the wilderness.

Then Matthew shows how Jesus announces and sets up the “kingdom of God”. He chooses twelve disciples, mirroring the twelve tribes of Israel. And **He embarks upon the mission Israel was supposed to fulfil – to break down ethnic barriers and incorporate even Gentiles into the covenant kingdom of God.**

With the stories Matthew shares, he demonstrates that Israel's failed evangelistic mission is now faithfully being executed by Jesus.

For example, when he describes how Jesus went about “healing all kinds of sickness” (Matthew 4:23-25 NKJV), he is hinting at God’s covenant promises to Israel that He would take away their sickness (Exodus 23:25, Deuteronomy 7:15).

“Step by step, act by act, Jesus is redeeming Israel’s failed calling.”

— *The Sonship of Christ*, p. 84

LUKE

Like Matthew, Luke's gospel also begins with narrative indicators: Mary, the woman (think of Genesis 3:15), bears a Son to occupy the throne of David, who will be called "the Son of the Most High" (Luke 1:30-33 ESV).

Luke is not trying to explain the ancient origins of Jesus. Rather, the point is that Mary's child "is the long awaited 'Son of God' who will live and reign as God's faithful Son on the throne of David... It is a conferred title, a missional moniker in Luke's telling, not a description of His intrinsic, pre-incarnate identity."¹

Like Matthew, Luke includes a genealogy – but his goes all the way back to “Adam, the son of God” (Luke 3:38).

Luke places Jesus in contrast to Adam.

He also places the genealogy after the baptism of Jesus as an introduction to Jesus' public ministry.

“When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, ‘You are My beloved Son; in You I am well pleased.’”

— Luke 3:21-22 (NKJV)

**"YOU ARE
MY BELOVED
SON; IN YOU
I AM WELL
PLEASED."**

"THE CREATOR CHOSE TO BECOME THE CREATED."

JOHN

John begins his gospel as follows:

After being named the Son of God, Jesus is tempted in the desert for forty days. Israel was tempted in the wilderness and failed, but going back even earlier in the story, we see that *Adam* was tempted and failed (Genesis 3).

Adam, as God's son, was given "dominion" over this world (Genesis 1:26-27), but, in the Fall, he lost that authority to Satan.

With this background in mind, Luke tells us:

"Then the devil, taking [Jesus] up on a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, 'All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish. Therefore, if You will worship before me, all will be Yours.'"

— Luke 4:5-7 (NKJV)

Satan claims the earth as his territory, because it was "delivered" to him. This points back to the Fall in Eden.

However, unlike Adam, Jesus remains faithful.

"The Fall of Adam was the point of legal transfer of earth into Satan's control. But Luke wants us to understand that in Christ we have a new Adam, a new 'Son of God,' who has now arrived on the scene to reverse the effects of the Fall and reclaim 'dominion' over the earth."

— *The Sonship of Christ*, p. 95

"In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made... The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth."

— John 1:1-3, 14 (NIV)

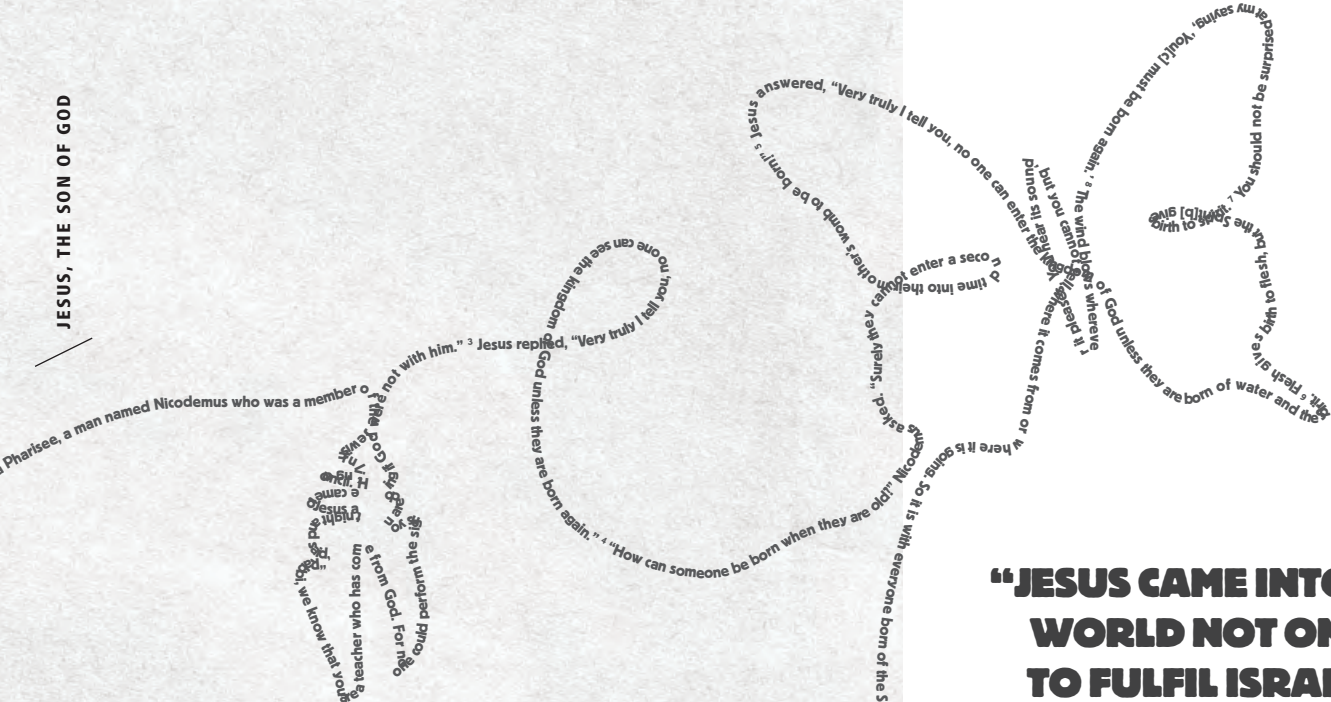
These famous words not only identify Jesus as the Creator, but they provide a stunning insight into the love of God: The *Creator* chose to become the *created*.

John continues the father-son metaphor that has been used throughout the Old Testament to describe the covenant calling. "When John calls Jesus 'the only begotten of the Father,' he is identifying Him as the one in whom Israel's calling will be finally and fully actualized."² As the Son of God, Jesus is also the King of Israel (John 1:49), fulfilling the covenant mission.

This context gives us new insight into Jesus' famous conversation with Nicodemus in John 3.

"Very truly I tell you, no one can see the kingdom of God unless they are born again."

— John 3:3 (NIV)



“JESUS CAME INTO THE WORLD NOT ONLY TO FULFIL ISRAEL’S VOCATION AS GOD’S FIRSTBORN SON, BUT ALSO TO INVITE ALL PEOPLE TO BE REBORN AS SONS AND DAUGHTERS OF GOD.”

What does rebirth have to do with the kingdom of God?

As we look back at the Bible’s narrative, we can see the Old Testament is built around birth – the birth of the son for the fulfilment of the covenant promise. Jesus came into the world not only to fulfil Israel’s vocation as God’s firstborn son, but also to invite all people to be reborn as sons and daughters of God.

“To be born again means, therefore, to enter into the new Genesis Jesus is launching as the new Son of God who has now come to replace Adam and reenact Israel’s covenant history with faithfulness... He invites us to become covenant sons of God through which God’s covenant ways can overtake the world.”

— *The Sonship of Christ*, pp. 103, 104

God’s love is fully and finally realized through Jesus. The Messiah’s mission is to reestablish humanity within the ways of covenantal faithfulness.

“Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. This is how God showed His love among us: He sent His one and only Son into the world that we might live through Him.”

— 1 John 4:7-9 (NIV)

God dreams that you and I will share in a world of covenantal love and perfect relational integrity. He invites you to be part of His kingdom through Jesus, the Son. What will you say to His invitation?

PRAYER OF THE DAY

Dear Father,

Thank You for revealing Yourself through Jesus. Help me to see Him more clearly in the pages of the Gospels, and let His life reshape mine with grace and truth.

Amen.

QUESTIONS



- 1/ What do you notice about how each Gospel writer presents Jesus differently – as Son of Abraham, Son of Adam, and the only begotten Son of God?
- 2/ Which focus or perspective from the Gospels most powerfully shows you the heart of Jesus?
- 3/ How does seeing Jesus as both divine and human impact your understanding of what God is like?
- 4/ In the fall, Adam lost “dominion over this world”; he actually “lost that authority to Satan”. How does this explain the reality of a world in which God’s love and will is not always fulfilled? What are the implications of this loss of dominion?
- 5/ Read John 3:1-8 and respond in your own words: “What does rebirth have to do with the kingdom of God?” How can you tell that you have been born again?



A large rectangular area filled with a light gray dotted grid pattern, intended for handwritten responses to the questions.



GO DEEPER

Read – Encounter the Word

How do the following Bible passages speak to you?

- ✓ Matthew 1:1; Luke 3:38; John 1:1-18
- ✓ Matthew 3:13-17
- ✓ Luke 4:16-21
- ✓ John 3:16-17

Reflect – Sit with the Words

“Jesus is the Son of God in the sense that He fulfilled the entire narrative plot line of the Old Testament by successfully living out the purpose God had for humanity all along.”

— Ty Gibson, *The Sonship of Christ*, p. 80

“The Son is the radiance of God’s glory and the exact representation of his being.”

— Hebrews 1:3 (NIV)

“Love for God, zeal for His glory, and love for fallen humanity, brought Jesus to earth to suffer and to die. This was the controlling power of His life. This principle He bids us adopt.”

— Ellen G. White, *The Desire of Ages*, p. 329

Respond – Make it Personal

- ✓ What part of Jesus’ character speaks most deeply to your heart – His compassion, humility, or courage?
- ✓ Which Gospel story would you like to “step into” today? Take some minutes to imagine it and even feel it. How will you live differently from now on?
- ✓ Write in your journal: “When I look at Jesus, I see...” and finish the sentence every day, for an entire week.

Pray – Invite God to Work

- ✓ Ask God to open your eyes to see Jesus clearly in the Gospels – to hear His voice, sense His compassion, and know His truth.
- ✓ Pray that the influence of Jesus will grow in your life until His character is reflected in how you think, speak, and act.
- ✓ Invite the Holy Spirit to help you live the Gospel – not just read it.

Explore More – Keep Growing

- ✓ Read chapters 9, 10, and 11 of *The Sonship of Christ* by Ty Gibson.
- ✓ Read chapters 3, 4 and 34 of *The Desire of Ages* by Ellen G. White.



PERSONAL CHALLENGE

See the Son Clearly

Spend time in one Gospel story. Read it slowly, picture yourself there, and ask: *What is Jesus showing me about God’s heart?*

Write one sentence that sums up what you have seen and pray it back to God.

Let the Gospels become a mirror where you see both who God is and who you are becoming in Him.



ACTIVITIES

Activity 1: Four Portraits

Materials

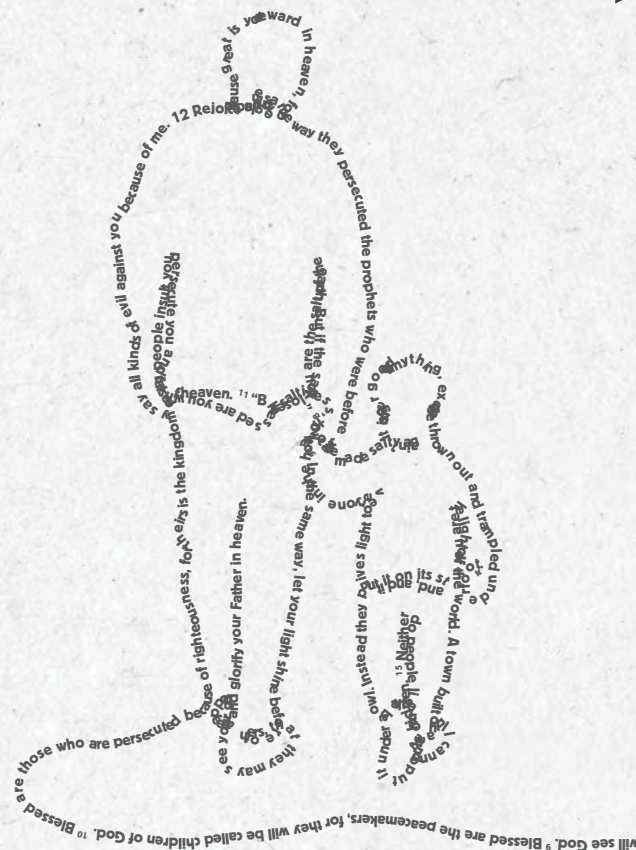
Three large sheets of paper or poster boards, markers, Bibles.

Instructions

1. Divide participants into three groups – one for each Gospel mentioned in this chapter: Matthew, Luke, and John.
2. Each group identifies three key words that describe how their Gospel portrays Jesus.
3. Groups create a simple visual or collage as an expression of their portrait of Jesus.

Application

When you bring the portraits together, you see the fullness of who Jesus is – the faithful Son who reveals the Father completely.



Activity 2: The Mirror Verse

Materials

Small mirrors or reflective cards, markers.

Instructions

1. Read *2 Corinthians 3:18* in different Bible translations.
2. Ask each person to write a word or short phrase on the mirror that reflects what they see in Jesus and want reflected in themselves (e.g., *merciful, truthful, loving, compassionate...*).
3. Close with a group prayer asking God to reflect His Son through each person.

Application

We were made to reflect the image of God. As we behold Him, we become like Him.



CHAPTER 4 IN A NUTSHELL

Each Gospel gives us a different window into the same breathtaking truth: in Jesus, heaven and earth have met.

Matthew shows Him as the promised Son of Abraham; Luke as the Son of Adam, our true Brother; John as the eternal Son of God made flesh.

Together they tell one story: the story of a God who loves us so much that He became one of us.



JESUS, THE

KEY TEXT

“For as in Adam all die,
so in Christ
all will be made alive.”

1 Corinthians 15:22 (NIV)



NEW ADAM

Have you ever lost something that was precious to you? How hard was it to get it back? Did you even get it back?

God's original intent was for humanity to occupy the highest position in creation – even higher than the angels! We were meant to have “dominion” *over* the earth, *under* God – taking care of the world in the image of God's love.

“You made [humankind] for a little while lower than the angels; you crowned them with glory and honour and put everything under their feet.’ In putting

everything under them, God left nothing that is not subject to them. Yet at present we do not see everything subject to them.”

— Hebrews 2:7-8 (NIV)

God's first plan was thwarted by the Fall. “By introducing the principle of self-centeredness into the world, the first Adam forfeited his position of benevolent dominion over the world.”¹

But what was lost could be recovered through “the New Adam” – a compelling image that Paul uses to describe Jesus. In Romans, Paul details how Jesus is the new Adam.

“For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!”

— Romans 5:17 (NIV)

According to Paul, death came into the world through a man (the first Adam), so death had to be reversed by a man (the last Adam). God was working to restore humanity from the inside, not from a supernatural force applied from the outside. **We see God as man, as a descendant from Adam’s lineage, rewriting human history.**

As the “new Adam,” Jesus lived, died, and rose from the dead to establish a new human identity for us. We take on this new identity through baptism.

“We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.”

— Romans 6:4 (NIV)

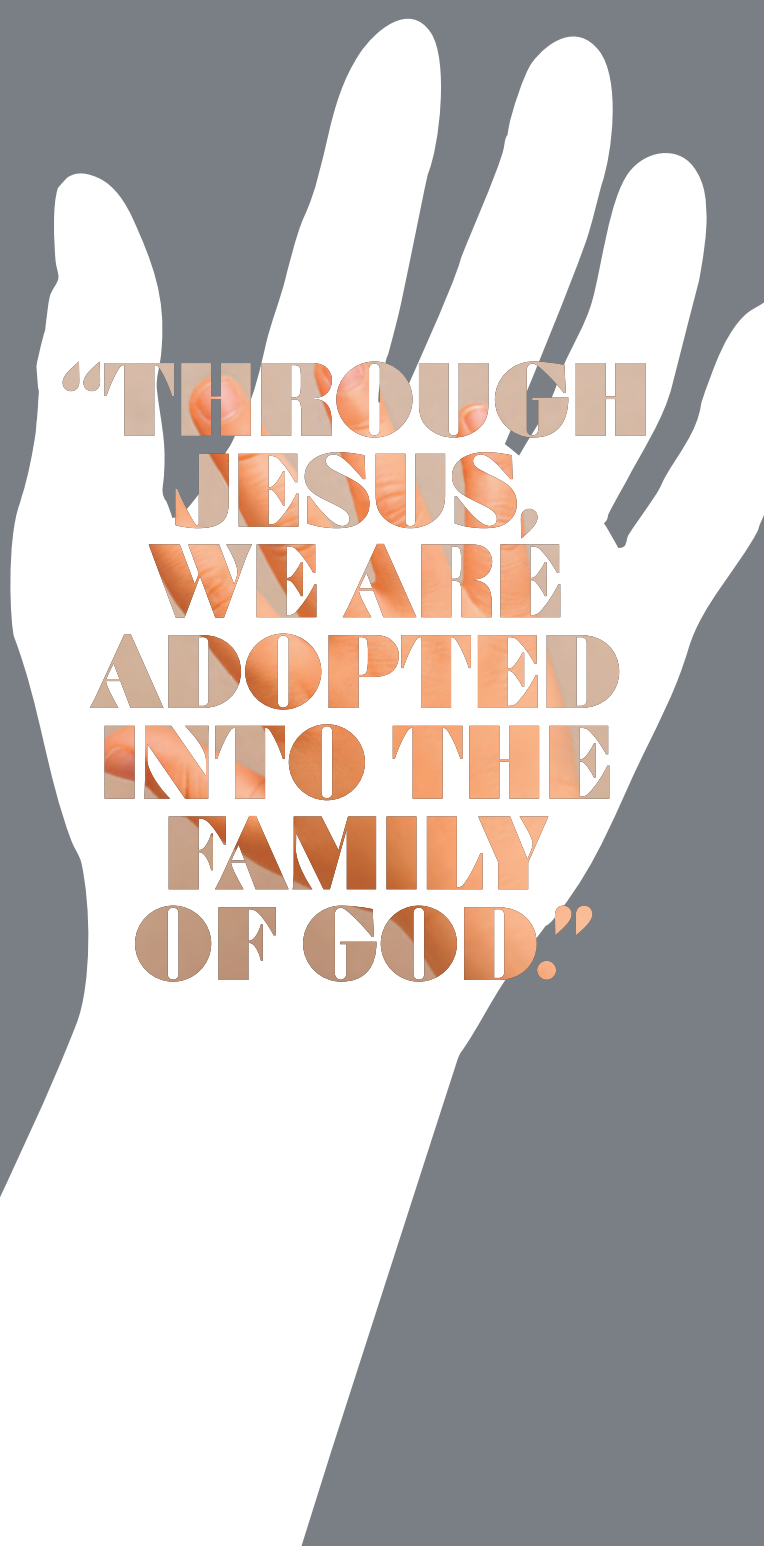
“When we are baptized, we are essentially saying we have disavowed our first birth in the lineage of the first Adam and relocated our identity in the second Adam, Jesus Christ.”

— *The Sonship of Christ*, p. 117

Through Jesus, we are adopted into the family of God. As the Son of God, Jesus has lifted condemnation from us so that we can become sons and daughters of God. We have a new identity now, and a bright future ahead as joint heirs with Jesus!

“For those who are led by the Spirit of God are the children of God. The Spirit you received does not make you slaves, so that you live in fear again; rather the Spirit you received brought about your adoption to sonship. And by him we cry, ‘Abba, Father.’ The Spirit himself testifies with our spirit that we are God’s children. Now if we are children, then we are heirs – heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.”

— Romans 8:14-17 (NIV)



**“THROUGH
JESUS,
WE ARE
ADOPTED
INTO THE
FAMILY
OF GOD.”**

Robert Strand² tells the story of a wealthy English baron who owned a stunning art collection. Before the baron died, he gave instructions that his entire art collection should be sold at a special auction. Among all the famous works of art, there was one small portrait – a poor-quality painting compared to the others – that happened to be of the Baron’s only, much-loved son.

An excited crowd of art-lovers gathered to bid for the paintings. When the auction began, the Baron’s lawyer read from his will: the auction must begin with the painting of his beloved son. However, the portrait received only one bid – from a family servant who had loved the boy and the father.

The auctioneer stopped the bidding and asked the lawyer to continue reading from the will. “Whoever buys the painting of my son gets all my art collection. The auction is over!”

Indeed, **whoever has the Son, gains everything.** “Whoever has the Son has life” (1 John 5:12).

Jesus is God’s beloved Son – occupying the position that Adam lost; He is God’s new and true firstborn human Son, and from Him, many more children will come to join the family of God.

This idea is further emphasized in the book of Hebrews.

“In the past, God spoke to our ancestors through the prophets at many times and in various ways, but in these last days He has spoken to us by His Son, whom He appointed heir of all things, and through whom He made the universe.”

— Hebrews 1:1-2 (NIV)

“What we do see is Jesus, who for a little while was given a position ‘a little lower than the angels’; and because he suffered death for us, he is now ‘crowned with glory and honor.’ **Yes, by God’s grace, Jesus tasted death for everyone.**”

— Hebrews 2:9 (NLT)

For the author of Hebrews, “Jesus is the new corporate, representative head of the human family. And from this strategic position – as a fully-fledged member of the human race – He will reverse the effects of the Fall and elevate the human race to the position originally intended for it.”³

The Son of God brings “many sons and daughters to glory” (Hebrews 2:10); in other words, He reestablishes human beings into the *sonship* position they were originally meant for.

And the writer of Hebrews highlights the fact that Jesus is not ashamed to call us brothers and sisters; we are truly “of the same family” (Hebrews 2:11).



**“HE WILL
REVERSE THE
EFFECTS OF THE
FALL AND
ELEVATE THE
HUMAN RACE TO
THE POSITION
ORIGINALLY
INTENDED
FOR IT.”**

“SALVATION IS AN ALREADY-ACCOMPLISHED REALITY IN CHRIST.”

Jesus is your *Brother!*

“In the most monumental and paradoxical act of empathetic love imaginable, God became the Son of God and is now our eternal Brother, from which flows the cataclysmic punch line:

A fully realized Son of God sits upon the throne of the universe awaiting our arrival, eager that we reign with Him.

Because He is now eternally one with us, we are eternally one with Him. **Human nature has been grafted into the divine nature.** Whatever position Christ now occupies, He occupies as a member of the human race and as our new representative head. Therefore, we are invited to occupy that position with Him. **He is there for us, literally as us.”**

The Sonship of Christ, pp. 136-137

This is why the Gospel is good *news*, not good *advice*.

Salvation is an already-accomplished reality in Christ. We don’t have to do anything else to add to that reality.

When we identify with Christ as our last Adam, “our stories become an expression of the story of His death and resurrection.”⁴

You and I are represented in Christ. Will you accept the new identity He offers and join His family today?

PRAYER OF THE DAY

Dear Father,

Thank You for becoming one of us in Jesus, for entering our story and making us part of Yours. Through His life and love, You have welcomed us into Your family.

Help me to live each day as a true child of God, embracing others as brothers and sisters in Christ.

Amen.

QUESTIONS



- 1/ How does Paul describe the contrast between Adam and Jesus? What does it mean that Jesus is our “second” or “last” Adam?
- 2/ “When we are baptized, we are essentially saying we have disavowed our first birth in the lineage of the first Adam and relocated our identity in the second Adam, Jesus Christ.” How does this statement impact your views on baptism?
- 3/ Ty Gibson states that Jesus “will reverse the effects of the Fall and elevate the human race to the position originally intended for it.” Choose three words to express how this makes you feel and share with the group.
- 4/ What does it mean to live “in Christ” in your daily life?
- 5/ How can understanding Jesus as your “Eternal Brother” reshape the way you relate to God and to others?



A large rectangular area filled with a light gray dotted grid pattern, intended for handwritten notes.



GO DEEPER

Read – Encounter the Word

How do the following Bible passages speak to you?

- ✓ Romans 5:12-19
- ✓ 1 Corinthians 15:20-49
- ✓ Philippians 2:5-11
- ✓ Galatians 4:4-7
- ✓ Hebrews 2:10-18

Reflect – Sit with the Words

“Adam was the son of God by creation. Christ became the Son of God by incarnation.”

— Ty Gibson, *The Sonship of Christ*, p. 136

“For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.”

— Romans 5:19 (NIV)

“By His perfect obedience He has made it possible for every human being to obey God’s commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will.”

— Ellen G. White, *Christ’s Object Lessons*, p. 311

Respond – Make it Personal

- ✓ Where do you still live as if you belonged to the “old Adam”?
- ✓ What does it look like to identify more deeply with Christ than with your past?
- ✓ How can you embody Christ’s selfless love in one relationship during the next seven days?
- ✓ Journal this sentence: “*Because of Jesus, I am ...*” and complete it each day with a new truth, for at least seven days.



Pray – Invite God to Work

- ✓ Ask God to show you what it means to live from your new identity “in Christ.”
- ✓ Pray for freedom from old patterns of sin or shame that belong to the first Adam.
- ✓ Invite the Holy Spirit to shape your character after Jesus – the faithful Son who obeyed out of love.

Explore More – Keep Growing

- ✓ Read chapters 12, 13, 14 and 15 of *The Sonship of Christ* by Ty Gibson.
- ✓ Read chapter 8 of *Steps to Christ* by Ellen G. White.



PERSONAL CHALLENGE

Adopted to Include

Look for someone who feels left out – in your church, school, or group – and intentionally make space for them.

Invite them to sit with you, listen to them, or share a meal.

Live out what it means to be adopted into God’s family by extending that same welcome to someone else.



ACTIVITIES

Activity 1: The Two Stories

Materials

Two contrasting sheets or boards labeled "Adam" and "Christ, the new Adam", pens and markers.

Instructions

1. List words or traits describing life under *the old Adam* (e.g., fear, selfishness, failure).
2. Then list what life looks like in the *new Adam, Christ* (e.g., freedom, grace, faithfulness).
3. Discuss how Jesus redefines human identity.

Application

Take a moment to look at the two boards side by side.

The first shows what life is like without Christ – broken, self-centered, and enslaved to sin. The second represents what God's love does when we are joined to Jesus: He rewrites our story.

As Paul says in 2 Corinthians 5:17, "If anyone is in Christ, they are a new creation; the old has gone, the new has come."

When we accept Jesus, we don't just get a new beginning – we receive a *new identity*. We move from shame to grace, from striving to resting, from isolating to belonging. The same power that raised Christ from the dead is now shaping us into His likeness day by day.

Thank God in prayer for the transformation that is already taking place in your heart.

3. Encourage participants to keep or gift their card as a reminder of belonging to God's family.

Application

Our lives are completely transformed when we are adopted into the family of God. As His beloved children, God gives us new hearts of flesh that are ready to give covenantal love to everyone around us.



CHAPTER 5 IN A NUTSHELL

Paul reveals Jesus as the *second Adam* who undoes the failures of the first.

Through His obedience and sacrifice, humanity is restored to its true identity: children of God who are joined to Christ forever.

The story of Jesus in Paul's writings calls us to live as sons and daughters of the covenant: free, faithful, and filled with the Spirit of love.

Activity 2: Adopted in Love

Materials

Small blank cards, pens, markers, paint, paintbrushes, and any other material necessary for making artwork.

Instructions

1. Read *Galatians 4:4-7*.
2. Design and create a special card that on one side says, "I am no longer a slave" and on the other side, "I am a child of God".



JESUS, THE SON OF MAN

KEY TEXT

“The Son of Man came not to be served but to serve,
and to give his life as a ransom for many.”

Mark 10:45 (ESV)

What is God like? When you picture God, what do you imagine? God presents Himself to us in different ways in Scripture, often in the familial language of Father (Deuteronomy 32:6; Isaiah 63:16; 64:8), Mother (Deuteronomy 32:18; Isaiah 42:14; 49:15; 66:13), and Son (Matthew 17:5; John 3:16; Hebrews 1:5).

Why would God do that, even though He transcends all He has made, including the categories of pro-generation such as male and female, father and mother?

The answer is *love*.

“God is love, and love, by its very nature desires relationship. Love wants to be known. But how is an uncreated God, who transcends all material categories, to make Himself known to created beings, who only exist within material categories? The answer, in a word, is mediation.”

— *The Sonship of Christ*, p. 196

Mediation builds a bridge of understanding between the transcendent God and us. God is completely other than what we are, but because God is love (1 John 4:8), God interacts with us, presenting Himself in whatever way or form is necessary to be close to and known by us.

Now, ponder over this question: what is the minimum numeric value of love?

Ty Gibson always asks this question whenever he has a class full of new Bible students.

The students quickly rule out the number *one*. It is obvious to everyone that love, by its very nature, cannot occur in isolation.

Some students insist that *two* is enough for love to exist. Perhaps all one person needs is one other person in order to experience love.

But eventually, the students realize that the minimum numeric value of love is *three*. One student observed, “With just two people, no sharing of one another with anyone else is necessary, so you can easily be possessive and selfish. You need a third person in order to be selfless.”¹

Love is a relational dynamic that requires a minimum of three persons. Three beings can experience giving love, receiving love, and expanding love to one another, humbly and selflessly yielding love to the third party. "Pure selflessness can now occur by virtue of the fact that each one must love and be loved with both an exclusive and a divided interest."²

Since God is love, then God Himself is an interpersonal relationship. That interpersonal relationship must be composed of three beings, since perfectly selfless love must both receive and defer attention.

In Scripture, we see a picture of Father, Son, and Holy Spirit – God, a perfectly self-giving social unit of three Persons who are "one relational reality. Everything beyond this – everything material, temporal, and pro-generative – is the appropriation of language and forms to which we can relate and through which we can grasp different dimensions of God's love."³

God is love, and God's kingdom operates through the power of love.


To explore the idea of God's kingdom of love, let's look at another key description of God in the Sonship narrative: "the Son of Man". We see this figure in the book of Daniel, and Christ uses this title for Himself more than any other (more than ninety times in the four Gospels).

"By repeatedly calling Himself 'the Son of Man' – all the while living out the principles of the new kingdom He came to establish – Jesus was specifically identifying Himself as the cryptic personage who, in Daniel's visions, overturns all the power structures of our world and establishes a completely new arrangement of the world."

— *The Sonship of Christ*, p. 140

Daniel informs us that God will establish a radically different kingdom compared to the "ego-centric power-mongering that characterizes the empires of our fallen world."⁴

We know that the Fall of humanity was not just moral, but *governmental*, with dominion being given over to Satan (cf. John 12:31; 14:30; 16:11; 2 Corinthians 4:4; Ephesians 2:2; 1 John 5:19).



**“DANIEL PRESENTS
A CONTRAST
BETWEEN THE
VIOLENT,
SELF-EXALTING
KINGDOMS OF THE
WORLD AND THE
SON OF MAN.”**



As I watched, this horn was waging war against God's holy people and was defeating them, until the Ancient One – the Most High – came and judged in favor of his holy people. Then the time arrived for the holy people to take over the kingdom.”

— Daniel 7:13-14, 21-22 (NLT)

Daniel presents a contrast between the violent, self-exalting kingdoms of the world and the Son of Man, the Messiah who is “cut off but not for Himself” and who in doing so “confirms a covenant” (Daniel 9:26-27 NKJV).

We see this selfless, covenant love repeatedly in the life of Jesus, even at the very moment of His crucifixion when He cries out, “Father, forgive them...” (Luke 23:34). “There was no deep-seated violence in His character waiting to burst forth when brought under pressure.”⁶

Instead of a world ruled by love, “human governance is a perpetual cycle of force, and greater force, each empire operating by the same basic principle – the will to power by means of violence.”⁵

But Daniel has good news. The anti-covenant cycle will be broken. A different kind of king will emerge.

“As my vision continued that night, I saw someone like a son of man coming with the clouds of heaven. He approached the Ancient One and was led into his presence. He was given authority, honor, and sovereignty over all the nations of the world, so that people of every race and nation and language would obey him. His rule is eternal – it will never end. His kingdom will never be destroyed...

Jesus, the Son of Man, is powerful with a different kind of power than that of the kingdoms of the world.

His life, death, and resurrection display the difference between the *love of power* and the *power of love*.

“The kingdom of Christ is eternally sustainable, not because He uses more force than any other kingdom, but because He rules without force and thereby draws His subjects to Himself without ever resorting to coercion. **Jesus didn't come merely to win the game, but to change the game... He came to conquer evil by love alone, or not at all.**”

— *The Sonship of Christ*, pp. 153-154

“JESUS IS A DIFFERENT KIND OF KING, WITH AN UPSIDE-DOWN KINGDOM.”

This Son of Man now occupies the throne of the eternal Kingdom, a full-fledged member of the human race. He represents a kingdom that stands in sharp contrast to the empires of the world.

Whereas the kingdoms of the world, ancient and modern, “operate on the premise of power, employing violence for the spread of their rule, the Son of Man achieves His rule by means of self-sacrificing love.”⁷

The kingdoms of the world function through war, through taking, and through coercion.

Aren’t you tired of living in such a world?

The good news is that this won’t last forever.

“Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority, and power.”

— 1 Corinthians 15:24 (NIV)

Jesus is a different kind of king, with an upside-down kingdom. The Son of Man rules through love, through giving, through covenant. The world system as we know it will come to an end as the final outcome of “the Christ event”.

The Son of Man will inaugurate a glorious future, ruled by the power of love.



PRAYER OF THE DAY

Dear Father,

Thank You for showing us a better way to live – a kingdom built on love instead of power. Teach me to lead by serving, to forgive when wronged, and to love unconditionally.

Amen.

QUESTIONS



- 1/ What are your thoughts on the following statement: “Love is a relational dynamic that requires a minimum of three persons”?
- 2/ Why do you think Jesus chose the title “Son of Man” more than any other?
- 3/ How is God’s Kingdom different from the kingdoms of this world? (See Matthew 5-7.)
- 4/ What does the “power of love” look like in contrast to the “love of power”?
- 5/ What would it mean for your home, church, or school to operate by Jesus’ Kingdom principles?



A large rectangular area filled with a light gray dotted grid pattern, intended for handwritten answers to the questions above.



GO DEEPER

Read – Encounter the Word

How do the following Bible passages speak to you?

- ✓ Daniel 7:13-14, 21-22
- ✓ Matthew 20:25-28
- ✓ Luke 23:33-34

Reflect – Sit With the Words

“The kingdom of Christ is eternally sustainable, not because He uses more force than any other kingdom, but because He rules without force and thereby draws His subjects to Himself without ever resorting to coercion. Jesus didn’t come merely to win the game, but to change the game... He came to conquer evil by love alone, or not at all.”

— Ty Gibson, *The Sonship of Christ*, pp. 153-154

“Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you.”

— John 13:14–15 (NIV)

“Love must be the principle of action. Love is the underlying principle of God’s government in heaven and earth, and it must be the foundation of the Christian’s character.”

— Ellen G. White, *Christ’s Object Lessons*, p. 49

Respond – Make It Personal

- ✓ Where in your life do you tend to rely on strength, control, or status instead of love?
- ✓ Think of someone whom you find difficult to serve. How could you mirror Jesus’ servant leadership?
- ✓ What would change if you believed that true greatness means loving more deeply, not ruling more strongly?
- ✓ Write in your journal: “In Jesus’ Kingdom, love looks like...” and complete the sentence.

Pray – Invite God to Work

- ✓ Ask God to show you where you’ve been using power instead of love, and to teach you the power of love.
- ✓ Pray for courage to serve rather than be served.
- ✓ Invite the Holy Spirit to make your life a living sign of the Kingdom where love rules.

Explore More – Keep Growing

- ✓ Read chapters 16, 17, and 18 of *The Sonship of Christ* by Ty Gibson.
- ✓ Read chapters 1, 2 and 3 of *Thoughts from the Mount of Blessing* by Ellen G. White.



PERSONAL CHALLENGE

Flip the Script

During the following seven days, look for moments when you feel the pull to prove yourself, to control a situation, or to demand your own way. Pause and ask, “What would Love do instead?”

Choose humility over pride, service over power, forgiveness over retaliation. Every time you respond differently, you are flipping the script of this world and living by the values of Jesus’ kingdom.

Let your quiet acts of grace become your greatest display of strength.



ACTIVITIES

Activity 1: The Inverted Throne

Materials

A chair (as a “throne”), sticky notes, pens.

Instructions

1. Place a chair at the center of the room labeled “Throne”.
2. Ask participants to write, on sticky notes, words the world associates with power (e.g., *control*, *fame*, *wealth*). Stick them on the chair.
3. Then discuss what Jesus’ earthly “throne” looked like – a cross. Invite them to replace the old words with kingdom values like *service*, *humility*, *love*.

Application

The Cross is a true testament to God’s love. Greatness in His Kingdom is measured by how much we give and serve, not how much we gain.

Activity 2: Acts of Gentle Power

Materials:

Sticky notes or index cards, pens.

Instructions

1. As a group, brainstorm small “Kingdom acts” that demonstrate love’s power (e.g., helping a classmate, apologizing, listening patiently).
2. Each person chooses one and commits to doing it during one week.
3. Next time you meet, share stories of what happened.

Application

When we act with gentle love, we display the power that truly changes the world.



CHAPTER 6 IN A NUTSHELL

Jesus, the *Son of Man*, reveals a kingdom unlike any other. His is a realm where love, not force, reigns supreme.

He turned the world’s power structures upside down and showed that the mightiest act is to serve.

In His life, death, and resurrection, the power of love triumphed over the love of power.

To follow Him is to live by that same rule: to let love be our law, our strength, and our crown.

7



THE SON OF GOD CUT OFF

KEY TEXT

“He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.”

Isaiah 53:5 (NIV)

BUT WHAT COULD IT MEAN FOR GOD TO BE CUT?

The night sky seemed to thicken around Abram. Three animals lay on the ground before him, cut in half. On the pathway between the pieces, a smoking fire pot and a blazing torch appeared and passed between the severed animals.

“On the same day, the Lord made a covenant with Abram.”

— Genesis 15:18 (NKJV)

Although such a picture might seem strange, even barbaric, to us, this ritual was an ancient and deeply serious way of making a promise. The Hebrew word translated as “made” is *karat*, which means *cut*. The word “covenant” is *berith*, which means *bond*. God cut a bond or covenant with Abram.

In fact, the person who walked between the animal pieces was pledging their very life to fulfil their promise.

Now, notice it is not Abram who walks between the pieces. It is God!

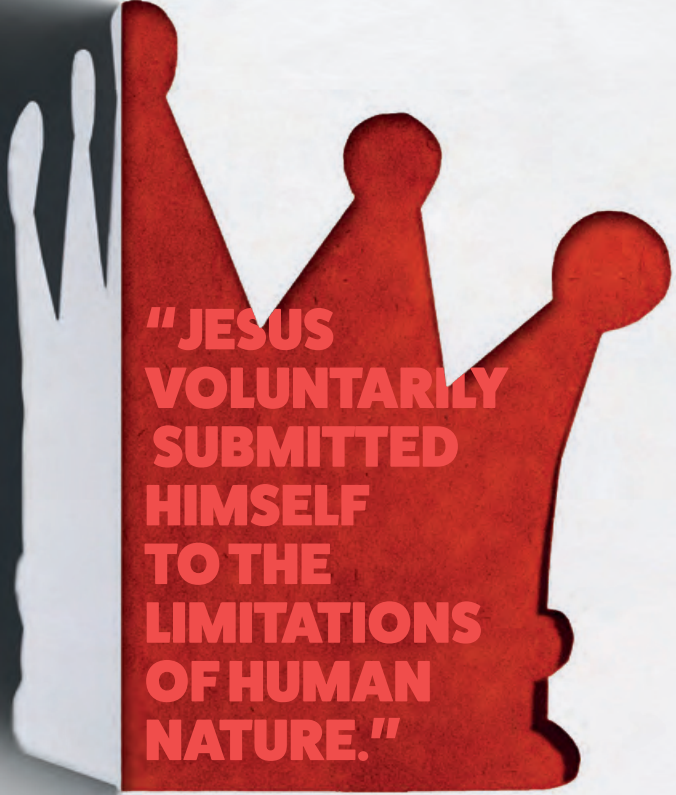
He is communicating to Abram, “I am a God who keeps covenant at any and all cost to Myself. **There will be a great cutting, Abram, and it is God who will be cut.**”¹

But what could it mean for God to be cut?

We have seen how the three Persons of the Godhead have always existed in self-giving love and friendship. However, according to the covenant promise, all three members of this Trio would undergo the cutting necessary in order to keep their covenantal faithfulness to fallen humanity.

“Messiah shall be cut off, but not for Himself... Then He shall confirm a covenant with many...”

— Daniel 9:26-27 (NKJV)



**"JESUS
VOLUNTARILY
SUBMITTED
HIMSELF
TO THE
LIMITATIONS
OF HUMAN
NATURE."**

"The covenant God made with Abram, and through Abram with the whole human race, was fully kept in Christ when He was voluntarily 'cut off' from the Godhead. God's faithful love was 'confirmed' when Christ was severed from the intimate fellowship that had defined the eternal connection of the three living persons of the heavenly trio."

— *The Sonship of Christ*, p. 222

The covenant cutting of God occurred in two phases of enormous sacrifice: the incarnation and the crucifixion.

Paul writes, "Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of

men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross" (Philippians 2:5-8 ESV).

God *emptied Himself*. This phrase comes from the Greek word *kenosis*, which refers to the contents of something being poured out. God voluntarily underwent an astounding alteration to His personhood, pouring Himself out.

Prior to His incarnation, Jesus was full of the content that belongs to God by nature: omnipotence, omniscience, and omnipresence. But Jesus voluntarily submitted Himself to the limitations of human nature. He did not use His divine powers for His own benefit. He emptied Himself of omnipotence (John 5:30; Acts 2:22). He emptied Himself of omniscience (Luke 2:52; Mark 13:32). He emptied Himself of omnipresence (John 20:17).

“Fully God, He could have exercised His God powers at any moment, but, moved by a love more powerful than all self-interest, He chose not to exercise those powers for Himself, choosing rather to rely on God as the first Adam should have done.”

— *The Sonship of Christ*, p. 227

The second phase of the covenant cutting came with Calvary and the cross.

Jesus once again submitted Himself to the limitations of human nature, cut off from the powers of divinity, for a specific purpose: to become “obedient to the point of death” (Philippians 2:8). What does obedience have to do with it? This makes sense if we look at the whole narrative of Scripture.

As Ty Gibson explains, “the ‘obedience’ of Christ to which Paul refers is the covenant faithfulness to which all humans have always been called.”²

Every human son of God before Christ crumbled under Satan’s temptations, even under lesser pressures than Jesus faced. From Adam to Israel, from David to you and me, all have failed. Yet “Christ followed through to remain faithful as the Son of God, even to the point of death. **No degree of pressure could push Him to choose self-preservation over obedience to the ‘covenant’ He came to ‘confirm’ (Daniel 9:26-27).³**

Jesus maintained faithful love to God and humanity, even in the face of self-annihilation.

At the cross, God was cut off from God. As we look at Calvary, we look at the face of a God who truly loves all others above and before Himself.

“According to this narrative, the death of Jesus on the cross was not a sacrifice of the pagan kind, but of the covenant kind, reaching back in the story for its meaning to the cutting ritual God enacted with Abram. The obedience of Christ to the point of death was a supreme act of covenantal faithfulness, not a supreme act of appeasement. By allowing Himself to be cut off from the Godhead, He remained true to the ancient promise.”

— *The Sonship of Christ*, p. 232

And so, Paul writes, “God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:9-11 ESV).

**“THE DEATH
OF JESUS ON
THE CROSS
WAS NOT
A SACRIFICE
OF THE PAGAN
KIND.”**

The position of rightful lordship over the world, lost by Adam, was regained by Christ. Through Him, we are made sons and daughters of God again, and the world is brought back under the stewardship of humanity.

“But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions – it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus.”

— Ephesians 2:4-6 (NIV)

The Son of God, having secured our place, awaits our arrival. He holds out this promise in Revelation 3:21 (NKJV): “To him who overcomes, I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.”

When we look at Jesus, the Son of God cut off and then exalted for us, we see perfect relational integrity achieved in all directions – God to human, human to God, and human to human.

THE POSITION OF RIGHTFUL LORDSHIP OVER THE WORLD, LOST BY ADAM WAS REGAINED BY CHRIST "

“All glory to him who loves us and has freed us from our sins by shedding his blood for us. He has made us a Kingdom of priests for God his Father. All glory and power to him forever and ever! Amen.”

— Revelation 1:6 (NLT)

PRAYER OF THE DAY

Dear Father,

Thank You for loving me so deeply that You were willing to be cut off.

Thank You for being covenantally faithful in my place. Help me to trust that nothing can ever separate me from Your love.

Amen.

QUESTIONS



- 1/ What moves you most about God being “cut off” for our sake?
- 2/ How does the Cross reveal both the seriousness of sin and the magnitude of love?
- 3/ Why was the covenant fulfilled through sacrifice rather than vengeance?
- 4/ Read Philippians 2:5-8 in different translations. What impacts you the most about this text?
- 5/ What does the Cross invite you to surrender today?



A large rectangular area filled with a light gray dotted grid, intended for handwritten notes.



GO DEEPER

Read – Encounter the Word

How do the following Bible passages speak to you?

- ✓ Isaiah 53
- ✓ Daniel 9:26
- ✓ Mark 15:33-39
- ✓ 2 Corinthians 5:17-21
- ✓ John 19:28-30

Reflect – Sit with the Words

“So, then, the incarnation was not merely a change of geographical location for God, but rather a change of nature. He who had only ever been in very nature God, became in very nature human, His divinity retained, but now veiled in humanity. One of the members of the heavenly trio literally became a member of the human race. God became the Son of God.”

— Ty Gibson, *The Sonship of Christ*, p. 227

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

— John 3:16 (NIV)

“Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His.

“With His stripes we are healed.”

— Ellen G. White, *The Desire of Ages*, p. 25

Respond – Make it Personal

- ✓ When you picture the Cross, what emotions rise – guilt, gratitude, awe, hope?
- ✓ How does knowing that love, not wrath, held Jesus on the Cross impact how you relate to God?
- ✓ Write in your journal: “At the Cross, I see ...” and complete the sentence.



Pray – Invite God to Work

- ✓ Ask God to help you see the Cross not as a distant event but as a personal invitation into covenant love.
- ✓ Pray for the courage to forgive others as you have been forgiven.
- ✓ Invite the Holy Spirit to make the reality of “It is finished” alive in your heart today.

Explore More – Keep Growing

- ✓ Read chapter 19 of *The Sonship of Christ* by Ty Gibson.
- ✓ Read chapters 78 and 79 of *The Desire of Ages* by Ellen G. White.



PERSONAL CHALLENGE

The Cost of Love

Sacrificial love often feels costly – in time, pride, or comfort.

Do something today that requires real love: help someone who can't repay you, give up something valuable to bless another, forgive someone who has hurt you or show grace when it's hardest.

Every time you choose costly love, you honour the One who gave everything for you.



ACTIVITIES

Activity 1: The Scarlet Thread

Materials

Red yarn, scissors, and paper tags.

Instructions

1. Give each participant a piece of red yarn.
2. On a tag, write one word that represents what Jesus took away at the Cross (e.g., *guilt, shame, fear*).
3. Tie the yarn around your wrist or Bible as a reminder of His sacrifice.

Application

The scarlet thread has run through the story of Scripture – from the lamb’s blood on the doorposts in Egypt to the sacrifice of Christ on the Cross. It symbolizes the covenant of love that never breaks, even when humanity does.

As you tie the thread around your wrist or Bible, remember: this is not just a symbol of what Jesus took away, but of what He gave – forgiveness, peace, and salvation. The thread reminds us that His love binds us to Himself and to one another.

Each of us carries wounds and stories, yet in Christ, those separate strands are woven together into one story of redemption.

Every time you see the thread, let it remind you of what has been *restored*: your place in the unbreakable covenant of love.

Activity 2: The Exchange

Materials

Small cards, pens, and a cross (or cross image).

Instructions

1. On one side, write something you need to surrender to God (e.g., anger, addiction, fear).
2. On the other side, write what Christ offers in exchange (e.g., peace, forgiveness, freedom).
3. Place the card at the foot of the cross and pray silently.

Application

The Cross is where everything changes.

As you lay your card down, remember: Jesus took what was yours – sin, fear, and shame – and gave you what was His – peace, freedom, and grace.

This is the great Exchange: Love taking your place, so that you could live in His.

Take a few minutes in silence to thank Jesus for what He’s exchanged in your life and ask Him to help you live as someone who has truly been set free.



CHAPTER 7 IN A NUTSHELL

At Calvary, the faithfulness of God met the faithlessness of humanity – and Love prevailed.

Jesus, the Son of God, was cut off so we could be brought in. The Cross was not God’s anger satisfied but His love fulfilled.

Here we see the covenant kept, the promise sealed, and the heart of God fully revealed.



KEY TEXT

**“And this is the secret: Christ lives in you.
This gives you assurance of sharing his glory.”**

(COLOSSIANS 1:27 (NLT))



"COULD SOMEONE LOOK AT YOU AND SEE JESUS?"

Joe was an alcoholic who was miraculously converted at a city mission. Before his conversion, people thought he was hopeless. But after his conversion to a new life in Christ, everything changed. He became the most caring person that the mission had ever known. Whether it was cleaning up the vomit left by a violently sick alcoholic, feeding hungry men, or scrubbing filthy bathrooms, Joe did whatever was necessary with a smile.

One day, the director of the mission was preaching in the chapel when a man came down the aisle to the pulpit. He knelt to pray, crying out to God for help to change. The man kept shouting, "Oh God! Make me like Joe! Make me like Joe!" The director of the mission approached him and whispered, "Son, perhaps it would be better if you prayed, 'Make me like *Jesus*.'"

The man looked up at the director with a puzzled face and asked, "Is he like Joe?"¹

Could someone look at *you* and see Jesus?

"In your relationships with one another, have the same mindset as Christ Jesus."

— Philippians 2:5 (NIV)

Human relationships are power dynamics with the potential for either abusing that power or responsibly using it for the blessing of others. The Son of God "embarked upon a mission to destroy all abusive power dynamics and restore humanity to love-based power dynamics."²

Jesus is the beginning of a new creation. Through Jesus, humanity has been and is being remade in the image of God – the image of faithful love.

So, how do we live out the covenant love and relational integrity we were designed for?



"THE HOLY SPIRIT'S ROLE
IS TO TAKE UP RESIDENCE
INSIDE US, FREEING US,
RESTORING US TO OUR
BEST SELVES."

We need the Holy Spirit.

"Jesus replied, 'I assure you, no one can enter the Kingdom of God without being born of water and the Spirit. Humans can reproduce only human life, but the Holy Spirit gives birth to spiritual life.'"

— John 3:5-6 (NLT)

Genesis describes the Holy Spirit as being present at Creation, hovering and moving like a wind over the waters (Genesis 1:2).

In the redemptive retelling of Creation that John portrays in his gospel, the Spirit is once again associated with water and wind and the beginning of a new creation (John 3:5-8).

Just as the Holy Spirit was intimately involved with Jesus in creation, He is intimately involved with Jesus in the process of re-creation.

In fact, "the human being is, by design, a habitable creature, and the Holy Spirit is the inhabitant we were created to host"³ (cf. Genesis 2:7, Job 34:14-15, Genesis 41:38, John 20:22, Ephesians 2:22, 1 Corinthians 6:19).

The Holy Spirit's role is to take up residence inside us, freeing us, restoring us to our best selves, and reinstating the covenantal identity to humanity.

"I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws."

— Ezekiel 36:26-27 (NIV)

Over and over again, we have seen that God is love. Love exercises its power for the freedom and wellbeing of others, and this is the premise upon which God operates in all relationships.

“The grand objective of creation... is that humanity would exercise ‘dominion’ over their own realm of existence in voluntary harmony with God’s character.”

— *The Sonship of Christ*, p. 247

Therefore, the Holy Spirit does not control us or force us. He does not override our free will and individuality.

Instead, the Holy Spirit “witnesses” to us about His covenant (Hebrews 10:15-18), which is the revelation of God’s faithful love. The Spirit also *deepens* our awareness of God’s love, as demonstrated by the life and death of Jesus (Romans 5:5-8).

The biblical storyline shows that the Father is doing something, through the person of Jesus, to which the Holy Spirit testifies in our hearts.

“The work of the Holy Spirit is consistently depicted as one of influence as opposed to force.”

— *The Sonship of Christ*, p. 250

The Spirit helps, teaches, comforts, convicts, guides, reveals, testifies, witnesses, inspires, strives, and fellowships (John 14:16-17, 26-27; John 16:8, 13-14; Romans 8:16; Hebrews 10:15; 2 Peter 1:21; Genesis 6:3; 2 Corinthians 13:14).

The Spirit’s ministry is gentle but persistent.

As we give ourselves over to the personal, internal guiding and cultivating of the Holy Spirit, we grow into the kind of people who have love as the defining force behind every thought and act we perform.

We are invited into the love that exists between the three members of the Godhead – Father, Son, and Holy Spirit.

As we look back over the whole narrative of Scripture, we can see that the Sonship of Christ is not an argument about His metaphysical origins.



"THE WORK OF
THE HOLY SPIRIT
IS CONSISTENTLY
DEPICTED AS ONE
OF INFLUENCE
AS OPPOSED
TO FORCE."



"JESUS IS THE COVENANT SON OF GOD, FULFILLING THE MISSION THAT WE FAILED TO COMPLETE AND RESTORING THE IMAGE OF GOD IN THE HUMAN RACE."

Rather, Jesus is the *covenant* Son of God, fulfilling the mission that we failed to complete and restoring the image of God in the human race.

God so deeply, passionately, unfailingly loves us that He became a member of the human family in order to restore us to oneness with Himself.

"While we can never fully know *what* God is, we can know *who* God is. While we cannot know the *nature* of God, we can know the *character* of God. We can know how God thinks and feels and behaves. With ever-increasing clarity, we can know and experience God's love. We can run forever, full speed, into the light of His breathtaking beauty and never exhaust its infinite wealth."

— *The Sonship of Christ*, p. 266

"I pray that out of God's glorious riches He may strengthen you with power through His Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the Lord's holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge – that you may be filled to the measure of all the fullness of God."

— Ephesians 3:17-19 (NIV)

PRAYER OF THE DAY

Dear Father,

Thank You for creating me to love. May my life truly reflect Your love in all my relationships. May I be a new person in Christ.

Today, I welcome the influence of the Holy Spirit so that I can be truly free.

Amen.

QUESTIONS



- 1/ What does it mean for Christ to live in you?
- 2/ How can the indwelling of the Holy Spirit set us free? (See Galatians 5:1; 13-15.)
- 3/ How does the fruit of the Spirit reflect the life of Jesus within us?
(See Galatians 5:22, 23.) How can we visibly reflect the fruit of the Spirit in our community?
- 4/ What habits or fears make it hard for you to let the Spirit work within you so that Christ shines through?
- 5/ In what ways has this study guide impacted or changed your understanding of who you are in God's covenant story?



A large rectangular area filled with a light gray dotted grid pattern, intended for handwritten notes.



GO DEEPER

Read – Encounter the Word

How do the following Bible passages speak to you?

- ✓ John 15:1-8
- ✓ Galatians 2:20
- ✓ Romans 8:14-17, 28-30
- ✓ Colossians 3:1-17
- ✓ 2 Corinthians 3:17-18

Reflect – Sit with the Words

“In becoming the Son of God, God bent reality itself, His reality, to meet us in our need. God did this for you. For me. He became what He was not so that we could become all we’re meant to be.”

— Ty Gibson, *The Sonship of Christ*, pp. 268-269

“And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.”

— 2 Corinthians 3:18 (NIV)

“This is the sure result of association with Jesus. As we meditate upon his character our hearts are drawn out in love, desire awakens to become like him whom we love, and, by beholding, we become changed. When Christ abides in the heart, the whole nature is transformed... Christ’s Spirit, Christ’s love, softens the heart, subdues the soul, and raises the thoughts and desires toward God and Heaven.”

— Ellen G. White, *The Signs of the Times*, January 13, 1888, paragraph 11

Respond – Make it Personal

- ✓ “Could someone look at you and see Jesus?” What would need to change in your life for your response to be a confident “yes”?
- ✓ Which part of Jesus’ character do you most long for others to see in you?
- ✓ Write in your journal: “*Christ in me means...*” and finish that sentence with a daily insight or prayer.

Pray – Invite God to Work

- ✓ Ask God to make His fruit of the Spirit visible through your words, actions, and presence.
- ✓ Pray for the Spirit to prune whatever is necessary in you so that you reflect the character of Jesus.
- ✓ Invite Christ to live in you, so that others get a glimpse of the Father’s heart.

Explore More – Keep Growing

- ✓ Read chapters 20 and 21 of *The Sonship of Christ* by Ty Gibson.
- ✓ Read chapters 8, 9, 10 and 11 of *Steps to Christ* by Ellen G. White.



PERSONAL CHALLENGE

Be the Visible Gospel

Let your life become the message. Choose one place (your home, school, workplace, or online space) where you can make Jesus visible through your actions. Show love where others show indifference. Offer patience where there’s frustration. Bring peace where there’s tension.

Every word of kindness and every act of grace reveal the heart of the Holy Spirit living in you.

Let others see the gospel not just in what you say, but in who you are.



ACTIVITIES

Activity 1: The Visible Fruit⁴

Materials

Paper cutouts shaped like fruit (or sticky notes), markers, tape or a wall/board.

Instructions:

1. Read Galatians 5:22–23 aloud together.
2. Place the fruit cutouts on a wall labeled “Christ in Us”.
3. Ask each participant to choose one fruit of the Spirit they want Christ to grow more clearly in their life.
4. On the fruit, they write:
 - the fruit (e.g., patience), and
 - one specific situation where it needs to be visible (e.g., “with my parents”, “online”, “at school”).
5. Once everyone has written down their fruit, pray together.
6. Choose one person to pray for, and continue praying for their growth in the fruit they wrote down for the next seven days.

Application:

The Spirit does not transform us invisibly. When Christ lives in us, we bear fruit that others can see and taste. This activity reminds us that reflecting Jesus is not abstract – it shows up in real choices, real relationships, and real moments.



Activity 2: Kingdom in Action

Materials

Cards or paper strips, pens, jar to fit in cards/paper strips.

Instructions

1. In small groups, brainstorm one simple act of love or justice your group can do this week (e.g., visiting someone who feels lonely, writing encouragement notes, cleaning a public space, or praying for your community).
2. Put all the cards or paper strips in a jar, take one out periodically, plan it and do it together.

Application

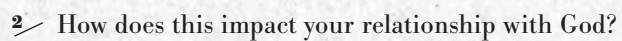
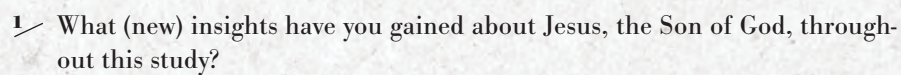
The Son is revealed in us when love becomes visible through what we do together.



CHAPTER 8 IN A NUTSHELL

To be a Christian is to participate in the life of the Son – to love as He loves, to serve as He serves, to shine as He shines.

The covenant is complete when the world looks at us and sees Jesus.





“It is precisely because Jesus
is the offspring of the woman
that He is the Son of God.

The incarnation was the act
by which He became the Son of God.

He came to our world
to live out, in our very flesh,
a life of covenantal trust toward God—
to live as us and to model for us
what true Sonship looks like.”

Ty Gibson



“Love defines, in fact,
what it means to really
be human.”

Ty Gibson



MY BIBLE TEXTS

What Bible verses stuck with you after this study? Choose your top three, write them down here and memorize them.



Grid of dots for writing.



MY PRAYER

Write down a prayer where you tell God how this study has impacted you and how you would like to see Him acting in your life.



Grid of dots for writing.

Jesus, the Son of God: A Practical Study Guide

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**This resource is recommended
to be used as the Youth Week of
Prayer for 2026.**

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Page 3

- ¹ Ty Gibson. (2018). *The Sonship of Christ*, Colmenar Viejo, Madrid: Editorial Safeliz, p. 36.

How to Make the Most of this Study Guide

- ¹ Ellen G. White, *Steps to Christ*, p. 93. Retrieved from egwwritings.org.

Introduction

- ¹ Ty Gibson. (2018). *The Sonship of Christ*, Colmenar Viejo, Madrid: Editorial Safeliz, p. 15.

Chapter 1 | What We Were Made For

- ¹ <https://abcnews.go.com/GMA/Family/wife-amnesia-accident-couple-dates-build-back-bond/story?id=55574758>
- ² Ty Gibson points out that everything about “sonship” is equally applicable to daughters. In the biblical story, “Sonship” is a covenant mechanism for tracing the lineage of Christ. Despite the masculine word, women are not excluded from the implications of Sonship that we will explore in this resource. “Men along with women are represented [in the Bible] by the bride, and women as well as men are represented by Sonship” (*The Sonship of Christ*, p. 15).
- ³ Ty Gibson. (2018). *The Sonship of Christ*, Colmenar Viejo, Madrid: Editorial Safeliz, p. 33.
- ⁴ Gibson, p. 64.
- ⁵ Gibson, p. 35.

Chapter 2 | Sons of God: The Plan Unfolds

- ¹ Source: <https://becauseisaidiwould.org/i-will-come-back-for-lunch/>
- ² Ty Gibson. (2018). *The Sonship of Christ*, Colmenar Viejo, Madrid: Editorial Safeliz, p. 41.
- ³ Gibson, p. 56.
- ⁴ Gibson, pp. 52-53.

Chapter 3 | Jesus, the Son of God

- ¹ Source: <https://www.smithsonianmag.com/history/how-a-black-all-female-wwii-unit-saved-morale-on-the-battlefield-180981540/>
- ² Ty Gibson. (2018). *The Sonship of Christ*, Colmenar Viejo, Madrid: Editorial Safeliz, p. 71.
- ³ Gibson, p. 72.
- ⁴ Gibson, p. 73.

Chapter 4 | Jesus, the Son in the Gospels

- ¹ Ty Gibson. (2018). *The Sonship of Christ*, Colmenar Viejo, Madrid: Editorial Safeliz, p. 91.
- ² Gibson, p. 101.

Chapter 5 | Jesus, the New Adam

- ¹ Ty Gibson. (2018). *The Sonship of Christ*, Colmenar Viejo, Madrid: Editorial Safeliz, p. 174.
- ² Alice In Gray. (1997). *“More Stories for the Heart.”* Multnomah Publishers.
- ³ Gibson, p. 133.
- ⁴ Gibson, p. 163.

Chapter 6 | Jesus, the Son of Man

- ¹ Ty Gibson. (2018). *The Sonship of Christ*, Colmenar Viejo, Madrid: Editorial Safeliz, p. 206.
- ² Gibson, p. 207.
- ³ Gibson, p. 210.
- ⁴ Gibson, p. 140.
- ⁵ Gibson, p. 148.
- ⁶ Gibson, p. 151.
- ⁷ Gibson, p. 156.

Chapter 7 | The Son of God Cut Off

- ¹ Ty Gibson. (2018). *The Sonship of Christ*, Colmenar Viejo, Madrid: Editorial Safeliz, pp. 221-222.
- ² Gibson, p. 229.
- ³ Gibson, p. 228.

Chapter 8 | Living Out What We Were Made For

- ¹ Campolo, T. (1997). *More Stories for the Heart* (A. Gray, Ed.). Multnomah Publishers, p. 29.
- ² Ty Gibson. (2018). *The Sonship of Christ*, Colmenar Viejo, Madrid: Editorial Safeliz, p. 168.
- ³ Gibson, p. 245.
- ⁴ If you would like to dive deeper into the topic of the fruit of the Spirit, we encourage you to revisit the study guide, *The Fruit of the Spirit* available in twelve languages at <https://eudyouth.org/resources/the-fruit-of-the-spirit>.



This study guide explores the powerful truth behind one of Scripture's most meaningful titles: *Jesus, the Son of God*. Through the unfolding story of the Bible, you'll discover a God of unwavering love who steps into human history to restore what was broken.

Across eight chapters, you will trace the covenant story of Scripture and meet Jesus as the faithful Son who lived the life we could not live, loved with perfect integrity, and gave everything to bring us home. With space to reflect, pray, and respond, this journey will help you see Jesus – and yourself – with fresh eyes.

Take a pause. Step closer. And rediscover what it means to be a child of God.



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