

::R0353 : page 7::

THE CHILDREN OF CHRIST

We have heretofore noticed that one of the titles of Christ is “The Everlasting Father.” We saw that to be a Father at all, implies that there must be *children*. We looked to see where and when and who, these children may be. We found that Jesus is not the Father (life giver) to the church which is his body; but that “The God and Father of our Lord Jesus Christ, hath begotten us.” (1 Pet. 1:3.) We found that Jesus for this cause was not ashamed to *call US brethren*, saying: “I will declare thy name unto my brethren.” (Heb. 2:11,12.)

We found, however, that when Jesus and his *brethren*, or, Jesus and his *bride*, or, Jesus and his *body*, are made ONE—the Christ complete: then that anointed ONE, will be the restorer of life to humanity. That ONE will be the Father (life giver) to the race. We found many Scriptures in harmony with this, and now notice another which we believe is explainable in no other way, viz: “Instead of thy Fathers shall be thy children, whom thou mayest make princes in all the earth.” (Psa. 45:16.)

::R0354 : page 7::

The context brings to our attention, the King of Kings—Jehovah; the King’s Son, our Lord Jesus; and a number of the King’s daughters, all pure and honorable women. The word King’s is in the possessive singular form, and refers to Jehovah, though it is mistranslated in the plural. (See “Young’s Concordance.”) *Chief* among these her companions, is the *Bride* of the King’s Son. Concerning this Bridegroom and his Bride, this Psalm principally treats.

We read, “Unto the Son, He (Jehovah) saith, Thy throne, O God (mighty one) is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, *thy God* (the mighty one above even thee,) hath anointed thee with the oil of gladness above thy fellows”—or as head over his brethren and fellow heirs. (vs. 6,7. and Heb. 1:8,9.)

The “little flock” of overcomers, of this age, now “espoused to one husband, even Christ,” will soon be “the *queen* in the gold of Ophir”—clothed in the glory, honor and immortality of the divine (gold) nature. She will be at the “right hand” of her Lord—the place of favor.

She is addressed in her present espoused condition, and told how she may best prepare for her

high calling and future station—"Hearken O daughter (of Jehovah) and consider, and incline thine ear"—Give attention to Jehovah's instructions—search the Scriptures—learn of him. "Forget also thine own people and thy father's house"—forget the world, its vanities, its smiles, its frowns, its praises and its scorn—Be dead to the world. "So shall the King greatly desire thy beauty." Have respect only to His approval, His smile, His praise and His frown; "for He is thy Lord and worship thou him."

Another description of the "*queen*" is given: "The King's (Jehovah's) daughter is all glorious within: It is beauty of character). Her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework. The virgins her companions (the "honorable women") that *follow her*, shall be brought unto thee." The victors and overcomers of past ages, as well as those of the "great company" of this age, (Rev. 7:15) shall be brought into the King's blessings; but they *follow* the queen. "They without *us* shall not be made perfect." (Heb. 11:40.)

Then follows the words we have under special consideration, addressed to the united *one*—the Christ; "Instead of thy fathers, shall be thy children, whom thou mayest make rulers (princes) in all the earth."

The term "fathers" was a very common one among the Jews, and generally referred to the head or chief men of that nation, and to the Patriarchs of the preceding age, and would be but another way of saying Abraham, Isaac, Jacob and the Prophets. This is a clear and forcible statement of what we have found taught by other Scriptures. We found that Jesus is the *Head*, Leader and Forerunner of all who ever reach the Divine nature as his bride and joint heirs; that the overcomers of the preceding age, though heirs of some "gifts," "callings" and "promises of God," which are sure to be accurately fulfilled, were not heirs of the "high calling."

It is readily seen who were the fathers; but how—in WHAT sense can they ever become the children of the Christ? We reply, they (as all mankind) will receive their restored, perfected human life directly from the glorified Christ, who in this respect will become their *father* or *life giver*. And if the Christ thus become their *father*, they are the children of the Christ. Thus the fathers become instead, the children. The promise toward these is, "whom thou mayest make princes (rulers) in all the *earth*." What a grand position that will be for those tried and tested worthies. How necessary too, in harmony with the general plan, will be these "*princes*" of earth on the earthly plane, as the agency through which the spiritual company will bless all nations.

Thus too, will be fulfilled God's promise to Abraham: "*In THEE,*" and "in thy SEED shall all nations be blessed." (Gen. 12:3 and 22:18.) The seed is the Christ, but Abraham was no part of that seed—but he as well (and as we have just seen, under and as the child of Christ) is to share in the

work of blessing. This perfecting of the *fathers*, and making them the rulers on the human plane, will, to our understanding, be the beginning of the earthly phase of the kingdom of God. That kingdom shall ultimately fill the whole *earth* and include all *men*. Those not assimilating with it, will be cut off during the Millennial age—the second death.

But does some one inquire: if the fathers become children, does it not imply that the children also, will partake of the *Divine* nature and lose the human? No, we answer, to be a father or to give life, does not imply that the children will partake of their fathers nature; for instance, Jehovah is the life-giver or Father of *men*, also of angels and also of the “new creatures” of which Jesus is the head. But these represent three different natures—human, angelic and Divine. To all of these, Jehovah is Father, yet only one of them is of his own Divine nature. (Luke 3:38; Job 38:7; Matt. 3:17; 1 John 3:2; 2 Pet. 1:4.)

In the case now considered, the Christ becomes the father not by a direct creation, but by restoring life lost, to a race already created. To be a *restoration*, it must become perfected in the same nature in which it was originally created—human nature.

This making of the children princes in all the earth, calls to mind another scripture which harmonizes beautifully with it, viz: “A King shall reign in righteousness and Princes* shall rule in judgment”—to “act as magistrates”—*Young*. The Divine family are *all* Kings: Jehovah is the “King of Glory,” the “King eternal.” The entire company of Jehovah’s anointed—The Christ—will be kings. “Thou hast made us unto our God Kings and Priests.” (Rev. 5:10.) And their head and captain, Jesus is “King of Kings.”

*Jesus is called a *Prince* several times; but in both Greek and Hebrew the words mean, not *prince* but *leader*.

“Tell the whole world the blessed tidings,
 Speak of the time of rest that nears;
 Tell the oppressed of ev’ry nation,
 Jubilee lasts a thousand years.
 A thousand years, Earth’s coming glory,
 ‘Tis the glad day so long foretold;
 ‘Tis the bright morn of Zion’s glory,
 Prophets foretold in times of old.”

=====



Jeżeli zauważyłeś błąd w pisowni, powiadom nas poprzez zaznaczenie tego fragmentu tekstu i przyciśnięcie *Ctrl+Enter*.