

J. F. Johnson writes: **THE CHILDREN OF GOD BY DESCENT, AND HIS CHILDREN BY ADOPTION.**

Dear Bro. Beebe,

I propose to exhibit the children of God by descent, and His children by adoption. Some, in writing and speaking of the children of God, seem to make no distinction between those born of God, and those adopted by Him. Yet, when we consider what is really a "birth" and what is an "adoption," we discover a wide contrast. Men sometimes make others heirs to large estates by adopting them, but one who is a child by birth could receive no advantage by being *adopted by his parent*, for his birth entitles him to heirship without adoption. A birth, necessarily involves the idea of a pre-existence in the parentage, but not so by adoption. The child born, always partakes of the inherited nature of the parent; but this is not the case with the one adopted. Those born are children by lineal descent; those adopted are made children by a legal process from first to last, and do not partake of the nature of the foster parent. But there are two kinds of births taught in the Scriptures, each kind exhibiting the nature of its parentage. One is "born of the flesh," and is flesh; the other is "born of the Spirit" and **is** spirit. One is earthy, the other is heavenly. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they that are heavenly" (I Cor. 15:48). The earthly child heirs the inheritance of its earthly parent by its birth from an earthy parentage; the heavenly child heirs the inheritance of its heavenly Parent, by its birth from a heavenly parentage. But, "flesh and blood cannot inherit the kingdom of God," [which is a spiritual kingdom,] by its flesh and blood birth, and [as it is corrupt,] "*neither doth corruption*

inherit incorruption," and that all the earthly or fleshly children of Adam are corrupt is evident, for "*God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth,"* (Gen. 6:12). They are "strangers," "aliens," "foreigners," "the children of the flesh," [by birth] and therefore, the only way for them to become heirs of, and participate in spiritual blessings, is by the law of adoption.

According then to this Bible Truth, the whole Arminian or freewill system of works is swept by the board at once, for who ever heard of an inheritance being obtained either by working for it, or by one's own decision? These two kinds of children proceed from different heads, or kinds of births. One of these heads is the *figure* of the other (see Romans 5:14). Then, as the first head (Adam) [manifestly] was the progenitor and embodiment of all his seed as a *figure*, so the second Head (Christ) [manifestly] was the Progenitor and embodiment of all His seed as the substance. Both of these heads were originally good, but one of them became corrupt. Hence the head being corrupt, all that proceeds from his loins is corrupt, and thus we have then a "*sinful nation, a people laden with iniquity, a seed of evil doers, a children that are corrupters,*" and "*turned into the degenerate plant of a strange vine*" (Isaiah 1:4 & Jer. 2:21). The other head is incorruptible, (1 Peter 1:23) [**note bro. Mike, this source is incorruptible. Follow this closely, it bares upon your blind spot. – stan p**], and therefore all the attempts of men and devils to corrupt it have proved abortive. From this Head proceeds the seed of the righteous, a "godly seed." - the "good seed," - the "incorruptible seed," (Pro. 11:21¹; Mal. 2:15²; and

¹ Proverbs 11:21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

² Malachi 2:15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

Matt. 13:38); and "are sanctified by God the Father, and preserved in Jesus Christ, and in time are "called by the Holy Spirit." (Jude 1³). In Jer. 3:14⁴, those backsliding children who are strangers and alienated from the Lord are commanded to turn to Him (repent), who says, "*I am married unto thee,*" [and marrying is another *legal process,*] and He also says He will bring them to Zion, and they shall call Jerusalem the throne of the Lord, and the Supreme Judge of heaven and earth, who sitteth upon the throne alone can legalize these matters. But now comes the important question to be answered, (verse 19,) which is: "*How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call Me, "My Father," &c.* The question may be stated thus: How is a strange child to be put among the children of a parent, to whom that child is a stranger, and allow him to obtain a heritage [or inheritance] with the children born of that parent, and also to stand in the relation of a legal heir to that inheritance, and lawfully call that father *his own father*? We answer, that the question can be solved upon the principle of adoption, and it can be lawfully done, in no other way.

The scriptural definition of the word "adoption" [according to Mr. Brown] "putting among God's children." Paul represents the Lord's people, as being "predestinated unto the adoption of children by Jesus Christ," (Eph. 1:5) and says that God sent His Son "to redeem them that were under the law, that we might receive the adoption of sons," and tells those sons, "ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." (Eph. 1:5; Gal. 4:4,5; and Romans 8:15). The children of God by descent, are spiritual children; **[follow us here, Mike] ;**

³ Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

⁴ Jeremiah 3:14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

because they are *"born not of blood, nor of the will of the flesh, nor of the will of man, but of God."* (John 1:12-13) Mike, reader: pause. Born of God. Begotten of God, begat of the Father, regenerated, produced, brought into existence. Think! now continue; and "God is a Spirit." There is a visible difference manifested in the Scriptures between the children born of God, and those adopted by Him. **[read real slowly, carefully]** Those born of the Spirit, are not divided into sexes; they are all one in Christ. Those adopted, are thus divided' therefore, the Lord says, by the Apostle, "Come out from among them (idols and idolaters,) *and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.*" (II Cor. 6:17,18). And again, *"bring My sons from far, and My daughters from the ends of the earth."* Isa 43:6). Those spiritual children constitute the spiritual kingdom of God, which is invisible to natural eyes, and therefore, except *"a man be born again, he cannot see the kingdom of God."* The Lord in a wonderful display of His providence and grace, gives the children by descent, and those by adoption an introduction to each other in this world, and causes them to dwell together for a time; and when that is done, the two different natures possessed by them are soon developed. They are very antagonistic, and consequently disagree very much. [Read sloooooo] *"The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other."* One is called in Scripture the "outward man," because external and visible to the external or natural eyes. The other is called the "inward man," because he is internal, spiritual, and therefore invisible to external or natural eyes. Hence, Christ said to His disciples, *"the kingdom of God is within you."*

When these children of the Spirit and the children of the flesh are brought together in regeneration, they constitute what Solomon called the "Shulamite," or as it were the *"company of two armies."*

These armies are belligerent ones, and war is the inevitable consequence. [**Again, Mike, you may see what you thought you couldn't see in yourself here, watch it closely and thoughtfully**] As one is earthy, and the other heavenly, they differ VERY MUCH, as to their food, drink, raiment, and many other particulars. The earthly child cannot subsist on heavenly fare, nor can the heavenly child on earthly productions. Therefore, they look for their different wants to be supplied from their respective places of origin. The supplies of one are obtained from the earth, at the expense of much toil, sweat and perplexity; and then, only calculated to sustain a temporal and transient state of existence. Those of the heavenly, are regularly sent down from heaven, without works, money or price on the part of the recipient, and calculated to sustain and perpetuate an eternal state of existence and therefore, *"though our outward man perish, yet the inward man is renewed day by day."* (II Cor. 4:16).

As one proceeds from a corrupt and sinful head, it is a sinner by nature and by practice' and *"if we say that we have no sin, we deceive ourselves and the truth is not in us."* (I John 1:8). [Mike, these passages are from I John.] *The other is born of incorruptible seed, and "whatsoever is born of God doth not commit sin; for His seed remaineth in him' and he cannot sin, because he is born of God"* (I John 3:9). And, as death is the effect of sin, and no effect can exist without a cause to produce it, that child *"shall not die,"* and as it is begotten and born to an inheritance which is, incorruptible, undefiled and that fadeth not away, reserved in heaven for it, it must and will enter into the full possession and eternal enjoyment of that inheritance, by virtue of its birth, or being born of the heavenly Father who *"hath blessed it with all spiritual blessing in Christ Jesus, according as He hath chosen us in Him before the foundation of the world. And, as to the other one born of corruptible seed and is corrupt, and only sustained upon temporal elements, it is mortal and must die.*

Thus the two men that were brought together by regeneration in this world for a time, are destined to separate also for a time, each to return to its place of originality, or nativity, as all things according to the law of nature must.

(HERE, MIKE, is where some go off into the abyss of non-resurrectionism, but the doctrine does not promote it. Follow it closely here, too.) Then as the one is born from above, and the subject of a heavenly kingdom which is not of this world, its tendency is upward; it leaves the earthly house of its tabernacle, and wings its way "*to a building of God, a house not made with hands, eternal in the heavens;*" (II Cor. 5:1) while the earthly child (who is yet a child of God by adoption) must, when temporal elements no longer can sustain it, yield up its transient life, which like a flickering taper, vanishes away and leaves it to return to the earth and corrupt beneath the cold clods of the valley, and mingle its dust with its mother earth.

But hark! What cheering surprising words, I hear! What a hope inspiring message reaches us from the Celestial Throne! "*I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grace, I will be thy destruction.*" (Hosea 13:14), Yes, and where the spirit of adoption has been received, we have the assurance that, "*the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*" And, "*The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our **BODY.***" (Romans 8:28). Oh, glorious consummation of the work of adoption! Then, and only till then, shall we be prepared to enter into, and truly appreciate the heavenly inheritance of the saints in light. As we near the dreary valley, the eye of faith lit up by the light that looms beyond,

beholds the Sun that shall illuminate the resurrection morn with bright and eternal brilliancy and swell the gladdening anthem.

**"I see, I think I(see,
A glimmering from afar,
A beam of day that shines to me,
To save me from despair,"**

Hope, anchored within the veil, maintains its hold and we are assured that this corrupt, dishonorable, weak, natural body shall be raised in incorruption, glory, power and spirituality. *"Then shall be brought to pass the saying that is written, Death is swallowed up in victory."* Thus the two men are reunited, the one born of the flesh, now changed into incorruption, for whom Christ died and ransomed, and the one born of incorruptible seed, the word of God that liveth and abideth forever.

Your brother truly, J. F. Johnson.