

## SON OF GOD.

There seem to be different senses in which God is a Father; or he is a Father of his creatures, on different *planes*. But there is no *mother*, on *either* plane. As the *Creator* of Angels and men, he is their Father, and they his sons, though on different planes.

That the Angels (Spiritual beings) are called sons of God, seems evident from several statements; for instance --[Job 1:6](#) and [2:1](#); There was a day when the Sons of God came to present themselves before the Lord, and Satan came *also* among them.

Also [Job 38:7](#). When the morning stars sang together, and all the Sons of God shouted for joy. Man is also a Son of God by creation. [Luke 3:38](#) says, Adam was a Son of God.

Then there is a *higher* sense in which some are *to become* sons, not only on the spiritual plane, but *immortal* sons. Those, who present their bodies a living sacrifice, and thus suffer with Christ, are made partakers of the *divine* nature, and will be made in the express image of God's person--[Heb. 1:3](#). The body of their humiliation *changed*, and fashioned like Christ's *glorious* body. [Phil. 3:21](#). Has not *the* Son of God, been a Son, successively, in all of the three senses?

It would seem that he appeared to Abraham, *vailed* as a *man*, when the three men came to him in the heat of the day; [Gen. 18:1,13,22](#); that he was with three Hebrews in the fiery furnace--[Dan. 3:25](#); and Daniel saw him as a spiritual being, and fell as a dead man. [Dan. 10](#). Unquestionably he was the beginning of the Creation, of God in his pre-existent state, whatever application may be made of [Rev. 3:14](#). [R316 : page 4]

In due time he was born of a woman, and became a *man*; and was a son of God, as the *first* Adam-- *man*-- , was a son, as seems clear from [Luke 1:35](#).

On *that* plane he was the *second* son; and gave himself a ransom for the *first*. The first man's disobedience and death involved the whole human family in a state of *death*; the *second* man's *obedience* unto death, secured for the same family justification to life--the same life that was lost. God sending his own son-- son before he came--in the likeness of sinful flesh etc. [Rom. 8:3](#).

The blood of Jesus Christ, his son --son after he came--cleanseth us from all sin. [1 Jno. 1:7](#).

Let us examine [Phil. 2:5](#), on, in the light of the new Revision, text, and marginal reading by the American Committee.

Have this mind in you which was also in Christ Jesus: who existing in the form of God, counted not the being on an *equality* with God, a thing to be *grasped*; but emptied himself, taking the form of a bond servant, *becoming* in the likeness of men, etc.

Here is certainly a clear statement of his pre-existence in God's *form*-- a *spiritual* being; yet not *equal* with him; and of a change of condition from a spiritual to a *human* being. He certainly was not *immortal* in either of these phases of his existence. If he had been, as a spiritual being, he could not have become a *man*; and as a *man*, he could not have *died*; but being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross.

Wherefore--because of this--God *highly exalted* him, and gave him a name-position and condition--which is above every name. He could not "*grasp*" it himself, but God *exalted* him; *raised* him from the *dead*, and *now*

he is the *express* image of his Father's person, or, being the effulgence of his *glory*, and the very *image* of his *substance*, and upholding all things by the word of his power, when he had made purifications of sins--by his death,--sat down on the right hand of the majesty on high; having become, *by so much*, better than the angels, as he hath *inherited* a more excellent name than they. [Heb. 1:3,4](#).

Does not Paul have in mind these three phases or planes of sonship in [Rom. 1:3,4](#)? Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore by his prophets in the holy Scriptures, concerning *His Son*, who was born of the seed of David according to the *flesh*; who was declared to be the Son of God with *power*, by the resurrection from the dead.

Though we may not be able to explain all the mystery, yet it seems that on the last two planes, there was a begetting and birth. Now the birth of Jesus--the man--was on this wise; Mary...was found with child of the Holy Spirit--power of God--... that which is conceived in her is of the Holy Spirit; and she shall bring forth a son; and thou shalt call his *name* Jesus. [Matt. 1:18-21](#).

Again in [Luke 1:35](#). And the Angel answered and said unto her; The Holy Spirit shall come upon thee, and the *power* of the Most High shall overshadow thee; wherefore, also that which is to be born shall be called *holy*, the Son of God. Out of Egypt I did call my *Son*. [Luke 2:15](#). He grew in favor with God and man, and at the age of thirty, he made a covenant of *death* and *expressed* it by *baptism*; when the Holy Spirit came upon him. Through that Spirit he offered himself--his human nature and body--without spot to God--[Heb. 9:14](#)--; and it became the *germ* of a *new* nature so when he was put to *death* in the *flesh*, he was made alive by the Spirit--[1 Pet. 3:18](#); and became a quickening--life giving Spirit. [1 Cor. 15:45](#). The perfect natural man was crowned with *glory* and *honor*, [Heb. 2:7](#), and *lost* it; but Jesus came to *restore* him. So *he* was crowned with *glory* and *honor*, that by the grace of God, he should taste of death for every man --[Heb. 2:9](#); which shows that he did not take our *fallen* nature. And the word *became flesh*, and dwelt among us, and we beheld his *glory*, the *glory* as of the only begotten of the Father, full of grace and truth. For God so loved the world, that he gave his only *begotten Son*, that whosoever believeth in him should not perish, but have eternal life. For God sent not his *Son* into the world, to judge the world, but that the world should be *saved* through him.

Was it the only begotten on the *spiritual plane* who died? We would say on the *earthly*.

The *man* Christ gave himself a *ransom* for all. [1 Tim. 2:5,6](#). Because he gave his *human* nature, his heavenly Father gave him the *divine* nature --because he gave his *earthly* body, God gave him a *spiritual* body. God gives to every seed its own body, as it hath pleased him. [1 Cor. 15:38](#).

He does with all who present their bodies a living sacrifice, as he did with Jesus. Having suffered with him, even unto death, they will be *glorified* with him, to become his *body*; the *fullness* or *full development* of him who is filling all things with all--[Eph. 1:23](#). In brief, this completed Christ, having *died* and *lived* again, becomes Lord--[Rom. 14:9](#); [R316 : page 5] or Age-lasting Father of the human family *restored*, by the "better sacrifice,"--[Heb. 9:23](#), to the *original* condition of *sons*. These restored sons, instead of being required to sacrifice the *human*, to become partakers of the *divine* nature; are given each a hundred years to *fully develop* the human. [Isa. 65](#).

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