

sciousness of childhood, then those who "are led by the Spirit of God, these are the sons of God," *i.e.*, becoming loyally submissive to the operation of the Spirit, possessing the filial disposition of obedience, they become the true sons of God, participating in the life of the Father. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Take note of Paul's distinction between the use of "children" and "sons." The term *child* expresses a relation of nature, a community of life; and *son* a position of honor, an official character as the representative of a family. The former refers rather to the physical condition and a closer relationship; the latter to the divine act and a relative relation, which, however, is always accompanied with the privilege of exercising the child advantages. "But as many as received Him, to them gave He the right (*εξουσιαν*, competency, liberty of doing as one pleases, the ability with which one is endued) to become children (*τεκνα*) of God, *even* to them that believe on His name." Through our relation to Christ, the eternal "Son of God," by faith we may become "sons of God," bearing the same relation to the Father that did "the child Jesus." The original sonship of Adam, "which was the son of God," restored in the human nature of Christ, is intended for the race, "that we might receive the adoption of sons," "and be conformed to the image of His son, in order that he might be the firstborn among many brethren." God is "the Father of spirits," both of angels and men, "the Father from whom every family (*πατρις*, ancestry, paternity, order of angels) in heaven and (race of men) on earth were named." But all are not "the sons of God;" all men are the children of God. "Have we not all one Father? Hath not one God created us?" "He made of one every nation of men for to dwell on all the face of the earth." "Being then the offspring of God," we become "sons" when restored to the original relation of man to the Father, and thereby recover all the possible attainments of a child, and the child will bear a resemblance to the father.

"The perfect design of Christianity," says Pope "and that which is so to speak its peculiarity, is to bring God near to man as a Father; to restore His Fatherly relation to mankind.