

SEED & BREAD

Otis Q. Sellers, Founder

The Kingdom Family

By Nathan C. Johnson

The promises of God regarding the kingdom of God make it clear that it is not just those who had children in this life who will have children in the resurrection life. Isaiah 54:1 speaks of the barren woman and says: **“Sing, O barren, you who have not borne! Break forth into singing, and cry aloud, you who have not labored with child! For more are the children of the desolate than the children of the married woman,” says the LORD.** The point Isaiah is making seems to be that the woman who was barren in this life will have more children in resurrection life in the kingdom of God than a woman who had a husband and children in this life and yet who is not allowed to live in that kingdom. Of course, the multiple centuries of the kingdom of God on earth will allow for the bearing of many children.

A similar promise is given to eunuchs in the future two chapters later. Isaiah 56:3-4: **For thus says the LORD: To the eunuchs who keep My Sabbaths, and choose what pleases Me, and hold fast My covenant, 5 even to them I will give in My house and within My walls a place and a name better than that of sons and daughters; I will give them an everlasting name that shall not be cut off.** Since children were considered an honor and a sign of God’s favor, a eunuch had a bad reputation in Israel as one whom God had cursed. Yet the promise here is that the eunuchs who are privileged to live in God’s kingdom will have a reputation better than that afforded by sons and daughters in this life. Of course, we would expect them to have fully-functional resurrection bodies and bring forth children as well, even as the barren woman of Isaiah 54.

Ultimately, we have every reason to suppose that there will be families in the kingdom of God, including both marriage and children. Let us close with the promise of Psalm 48:13. **Mark well her bulwarks; consider her palaces; that you may tell it to the generation following.** How can there be a generation following if there are no families, no marriage, and no children in the kingdom? Clearly these are a part of God’s plan for that glorious condition of things. Families are an important part of His plan, and they will be just as much a part of His kingdom world as they are of this one.

The first social unit the Lord set up when He created Adam’s race was the family. This was established first of all in His institution of marriage. God tells us His reason for creating this relationship in Genesis 2:18. **And the Lord God said, “It is not good that man should be alone; I will make him a helper comparable to him.”** (*New King James Version* throughout) It was thus for help and companionship that God set up this relationship of marriage in the beginning. Many, who prefer to settle matters by their own reasoning rather than by the Word of God, conclude instead that marriage was only put in place for the purpose of procreation, but that is not the reason God gives. Instead, He insists that He instituted marriage for companionship.

As far as the bearing of children is concerned, God commanded this in Genesis 1:28. **Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”** There was no way for Adam and his wife to be fruitful and multiply other than bearing children. Yet we should notice that, while God gave them this command, it is not connected with the institution of marriage. The reason God states for the creation of a partner for Adam was to prevent him from being alone.

Many have imagined, without consulting the Bible on the matter, that God instituted marriage exclusively for the purpose of producing children. In this world, where death continually wipes out past generations, producing children is necessary to maintain the human race, since without new births we would die out. Therefore, many go on to reason that resurrected people will not need to produce children, since no one will die in the resurrection.

ISSUE NO. 352, June 2023

THE WORD OF TRUTH MINISTRY

P.O. Box 1609, Canyon Country, CA 91386 seedandbread.org

Email rustywoft@aol.com to receive Seed & Bread pamphlets at no charge.

youtube.com/@thewordoftruthministry4128

Yet such reasoning is faulty and unbiblical on two counts. First of all, God did not order the bearing of children in Genesis 1:28 in order to keep the human race from dying out. Rather, He ordered it so that Adam's race could multiply. We have no indication that God will conclude the human race has multiplied sufficiently at the time of resurrection. It could be that God has much more multiplication in mind. In fact, we have no Scriptural indication that God will ever decide to stop human multiplication.

Secondly, God did not institute marriage primarily for the production of children, but for companionship, as Genesis 2:18 clearly states. He declared that it was not good for the man Adam to be alone. He instituted marriage to correct this problem. Even if God at some time in the future decides that the human race has multiplied sufficiently and so the production of children should stop, this change would not remove the purpose of marriage, since God instituted it for companionship, not for reproduction. Will we still be men (the race of Adam) in the resurrection? Then it will still not be good for us to be alone, and it is foolish to suggest that God would take us from a good situation in this life to a not-good situation in the resurrection life.

Some argue that we will be "married to God" or "the bride of Christ" in the resurrection, so that human marriage will no longer be necessary. Such people reason from their own ideas rather than from Scripture. The Bible does illustrate God's relationship with His people by a marriage, and yet the bride always means His people Israel and His city Jerusalem. "We" as Gentile believers living in the dispensation of grace will have no part in the bride. Besides, Adam already had a relationship with God in the Garden before the creation of Eve. The Lord was in relationship with him, and yet He still thought that Adam needed a fitting partner. The Lord wanted to be his God, not his equal partner.

If we leave the realm of our own reasoning about marriage in the kingdom of God to come and actually consult the Bible about the matter, we will find that there is plenty of evidence confirming that marriage will exist at that time and in that condition of things. Many, since they imagine themselves living eternally in heaven rather than on earth, ignore and discount such evidence. One "benefit" of believing in life in heaven is that, since the Bible has nothing to say about such a life, one can invent whatever one wants to believe about it. Yet once we understand that God's future for His people is in His kingdom upon earth, we find the Bible has much to say about that life, and we find plenty of evidence that marriage and families are included.

Zechariah sets forth events preceding and immediately following the return of the Lord Jesus Christ to earth for His thousand-year personal presence. In Zechariah 12:12-14, a mourning that takes place at that time is described, and the mourning is done by families. **And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; 13 the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; 14 all the families that remain, every family by itself, and their wives by themselves.** Of course, there could be no mourning by families if there are no families in the kingdom of God. The family will clearly still exist then as an important element of society.

Families will be given to His favored people during the period designated in the Bible as the kingdom of God. Psalm 107:41 declares: **Yet He sets the poor on high, far from affliction, And makes their families like a flock. 42 The righteous see it and rejoice, And all iniquity stops its mouth.** A flock is large, and those who have a family like a flock will have a large family. Of course, not all who are privileged to enter the kingdom will come into it as part of a large or significant family. Some might enter into the kingdom as the sole member of their immediate families judged worthy to enter that kingdom. Yet God has a plan for all such. Psalm 68:6 declares, **God sets the solitary in families; He brings out those who are bound into prosperity; But the rebellious dwell in a dry land.** All will have a place in some family in the kingdom of God. Even if their own parents and more distant ancestors are not there, God will find a family for them and set them into it.

Not only will families exist in the kingdom, but the bearing of children will continue as well. Isaiah 65:20 says, **No more shall an infant from there live but a few days, nor an old man who has not fulfilled his days; for the child shall die one hundred years old, but the sinner being one hundred years old shall be accursed.** The blessing of no deaths in infancy would be a pointless one if there are no infants born into the kingdom of God. Clearly, there will still be children there. Isaiah 65:23 goes on to promise, **They shall not labor in vain, nor bring forth children for trouble; for they shall be the descendants of the blessed of the LORD, and their offspring with them.** Again, the bringing forth of children and the bearing of offspring is clearly stated as taking place at that time.