

**Monday 7/21****Related Verses****Acts 13:32-33**

**32** And we announce to you the gospel of the promise made to the fathers,

**33** That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; this day have I begotten You."

**Acts 3:13**

**13** The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

**John 1:18**

**18** No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

**John 3:16**

**16** For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.

**John 17:5**

**5** And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

**Luke 24:26**

**26** Was it not necessary for the Christ to suffer these things and enter into His glory?

**1 John 3:1**

**1** Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

**Related Reading**

Resurrection was a birth to the man Jesus. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers (Rom. 8:29). He was the only begotten Son of God from eternity (John

1:18; 3:16). After incarnation, through resurrection He was begotten by God in His humanity to be God's firstborn Son. (Acts 13:33, footnote 1)

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For our experience and enjoyment the Lord's status is of two natures, human and divine. These two natures of Christ's person are indicated by the two titles of Christ in Romans 1:1-4—*seed of David* and *Son of God*. These verses say, "Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God, which He promised beforehand through His prophets in the holy Scriptures, concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord."

According to His human nature, Christ is the seed of David, a descendant of a person in history (Matt. 1:1; 22:42). According to His divine nature, He is the Son of God, the expression of God. In the New Testament the title *Son of God* means the expression of God (John 5:19; 14:7-9; Heb. 1:3). As the Son of God, Christ expresses God the Father...(John 1:18). No man has ever seen God, yet the Son as the Word of God and the speaking of God has declared Him (v. 1; Rev. 19:13; Heb. 1:2). The Father is the invisible God, the hidden God; the Lord Jesus, the Son of God, is the manifest God. As the seed of David and the Son of God, Christ is the complete God and the perfect man, the God-man.

This mysterious person with a wonderful status of two natures—the Lord Jesus Christ as the seed of David and the Son of God—is the contents of the gospel of God, which is revealed in the entire book of Romans...The entire book—from chapter 1, which concerns the person of Jesus Christ the God-man and the righteousness of God, to chapter 16, which concerns the local churches as the expression of the Body of Christ—is the gospel, the good news and glad tidings (10:15), of God to men in its completeness...In chapter 1 of Romans, we see Christ as a wonderful person with two natures—divine and human—and in

the last chapter we see the local churches. This indicates that the beginning of the gospel is Christ and the consummation of the gospel is the local churches. These local churches are the issue of the dispensing of Christ's person with His divine and human natures. This One is dispensed into God's chosen and redeemed people to make them members of the Body of Christ as the church of God, which is expressed around the globe as the local churches. The gospel of God is thus God's entire New Testament economy, and the center of this gospel of God is Jesus Christ the God-man.

The gospel of God as revealed in Romans is not concerned with religion, doctrine, or forms, nor is it merely concerned with redemption, forgiveness, or justification...The gospel of God is concerned with God's Son, Jesus Christ our Lord. This indicates that the gospel is concerned with sonship. God's delight, desire, and pleasure are all related to His Son (Matt. 3:17; 17:5; Gal. 1:15-16)...It is God's intention to produce many sons conformed to the pattern, the model, of Christ as the firstborn Son of God. Through Christ, in Christ, and with Christ, many sons are being produced. Romans 1:3-4 gives us Christ, God's Son, as the prototype, and 8:29-30 unveils the many sons as the mass production. Thus, the gospel of God is concerned with producing many sons conformed to the image of Christ. (*The Conclusion of the New Testament*, pp. 3013-3015)

Further Reading: *The Conclusion of the New Testament*, msg. 295

**Tuesday 7/22****Related Verses****Psa. 2:6-12 (7-8)**

**6** But I have installed My King Upon Zion, My holy mountain.

**7** I will recount the decree of Jehovah; He said to Me: You are My Son; Today I have begotten You.

**8** Ask of Me, And I will give the nations as Your inheritance And the limits of the earth as Your possession.

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**9** You will break them with an iron rod; You will shatter them like a potter's vessel.  
**10** Now therefore, O kings, be prudent; Take the admonition, O judges of the earth.  
**11** Serve Jehovah with fear, And rejoice with trembling.  
**12** Kiss the Son Lest He be angry and you perish from the way; For His anger may suddenly be kindled. Blessed are all those who take refuge in Him.

**Heb. 1:6**

**6** And when He brings again the Firstborn into the inhabited earth, He says, "And let all the angels of God worship Him."

**Related Reading**

Psalm 2:7-9 is the declaration of Christ. This word was quoted by the apostle Paul in Acts 13:33, indicating that Psalm 2:7 refers to Christ's resurrection. After being cut off, crucified (Dan. 9:26), Christ, God's anointed One, was resurrected to be begotten in His humanity as the firstborn Son of God (Rom. 1:3-4; 8:29; Heb. 1:5-6). Through the same resurrection all His believers were born with Him to be His many brothers, the many sons of God (John 20:17; 1 Pet. 1:3; Rom. 8:29; Heb. 2:10). (Psa. 2:7, footnote 1)

If it were not for Paul, I do not think that we would be able to see that Psalm 2 speaks of the resurrection of Christ. Paul was able to see the Lord's resurrection in the word, "You are My Son; today I have begotten You." Paul applied the word *today* to the day of the Lord's resurrection (cf. Acts 13:33). This means that Christ's resurrection was His birth as the firstborn Son of God. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead. Therefore, God's raising up of Jesus from the dead was His begetting of Him to be His firstborn Son. We need to realize that the Lord's resurrection was His birth. This is a crucial matter. (*Life-study of Acts*, p. 312)

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In His incarnation Christ came as the seed of David according to the flesh (Rom. 1:3). In the Bible the word *flesh* is not a positive word. Nevertheless, the Gospel of John declares that the Word became flesh (1:14). The gospel of God concerns the Son of God who became flesh, who became the seed of a man according to the flesh. In Romans we see that this flesh has been designated the Son of God!

Through this designation the Christ who was already the Son of God before His incarnation became the Son of God in a new way. Before His incarnation He was the Son of God only with divinity. But now, through His resurrection, He has been designated the Son of God both with divinity and in humanity. If Christ had never put on human nature, there would have been no need for Him to be designated the Son of God, for in His divinity He was already the Son of God, even from eternity.

God sent His Son in the likeness of the flesh of sin [8:3]. This indicates that Christ did not have the sinfulness of the flesh; He had only the likeness of the flesh of sin. In this respect He was like the bronze serpent lifted up on a pole in the wilderness (Num. 21:8-9). The bronze serpent had the form of a serpent, but it did not have the poisonous nature of a serpent.

Because Christ, the Son of God, had clothed Himself with the flesh, He needed His human nature to be designated the Son of God in power by resurrection. Death in Adam is terrible. The death of Christ, however, is wonderful. This is because His death terminated all the negative things and opened the way for resurrection. Through resurrection Christ was transfigured and designated the Son of God.

Since Christ was already the Son of God, how could there have been the need for Him to be begotten as the Son of God? Acts 13:33, which quotes from Psalm 2:7, indicates that Christ was begotten as the Son of God on the day of His resurrection. But was He not the Son of God before that day? Certainly He was. Nevertheless, He still needed to be begotten by resurrection because He had put on humanity. As to His divinity, there was no need for Him to be

begotten. But as to His humanity, there was the need for this. On the day of His resurrection, Christ's flesh was uplifted and transfigured into a glorious substance. This was the begetting in power by resurrection. This begetting was also the designation. In this way Jesus, the man in the flesh, was begotten and designated the Son of God. (*Life-study of Romans*, pp. 542-543)

Further Reading: *Life-study of Romans*, msgs. 52—53

**Wednesday 7/23****Related Verses****1 Pet. 1:3**

**3** Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

**Heb. 2:10, 11-18**

**10** For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

**11** For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

**12** Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."

**13** And again, "I will trust in Him." And again, "Behold, I and the children whom God has given to Me."

**14** Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

**15** And might release those who because of the fear of death through all their life were held in slavery.

**16** For assuredly it is not to angels that He gives help, but He gives help to the seed of Abraham.

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17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

18 For being tempted in that which He Himself has suffered, He is able to help those who are being tempted.

**Related Reading**

The Son of God is eternal, yet this eternal Son of God was born as the Son of Man...In His incarnation He was born of Mary, and by that birth He became the Son of Man. Therefore, His incarnation was His first birth. But the Bible also tells us that Christ had a second birth. In His first birth Christ was born as the Son of Man, and in His second birth He was born as the firstborn Son of God. On the one hand, John 3:16 says, "God so loved the world that He gave His only begotten Son."...On the other hand, Romans 8:29 says, "That He might be the Firstborn among many brothers." Have you ever considered that Christ is the Son of God in two ways? In the first way He was God's only begotten Son, and in the second way He is the firstborn Son among many sons. Romans 8:29 says that the believers are to be conformed not to the image of the only begotten Son but to the image of God's firstborn Son. (*CWWL*, 1980, vol. 2, "The Secret of Experiencing Christ," pp. 470-471)

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The difference between the only begotten Son of God in eternity past and the firstborn Son of God in resurrection is that in eternity past, before His incarnation, He possessed only divinity without humanity. But through the process of incarnation, He put on humanity. He passed through human living, entered into death, and came out in resurrection. In resurrection He still remained the Son of God according to His divinity, but there was something more; He also possessed the humanity that He obtained through incarnation. The humanity that He put on in incarnation was also brought into resurrection to share in the sonship. This is why Acts 13:33 says that on the day of resurrection Christ was

begotten of God to be God's Son. It means that resurrection "sonized" His humanity, made it also the Son of God...Christ's resurrection was a birth, making Him not only God's only begotten Son with divinity but also God's firstborn Son with both divinity and humanity.

If He were only God's only begotten Son, He could not have any brothers. To have us as His brothers, He must possess humanity...In His incarnation Christ put on humanity, and through resurrection He brought this humanity into sonship. In this way He became God's firstborn Son with both divinity and humanity. Then, as the life-giving Spirit, He entered into us to make us also sons of God. Now we are the many sons of God being conformed to the image not of God's only begotten Son but of His firstborn Son. Therefore, as God's firstborn Son, Christ has many brothers. We all need to see that being born as the firstborn Son of God was a great work that Christ accomplished through His resurrection.

The date of our regeneration was the date of Christ's resurrection. When Christ was resurrected from the dead, we, all the believers, were resurrected with Him (1 Pet. 1:3)...On the day of Christ's resurrection, all of God's chosen people were resurrected and were born to be God's many sons. Now God has many sons with both divinity and humanity. But among these many sons, only the Firstborn is His only begotten Son. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God. As the firstborn Son of God, He has both divinity and humanity, and we His believers as God's many sons also possess both the human nature and the divine nature (2 Pet. 1:4). Now day by day we are being conformed to the image of God's firstborn Son (Rom. 8:29). (*CWWL*, 1980, vol. 2, "The Secret of Experiencing Christ," pp. 471-472)

Further Reading: *CWWL*, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 18

**Thursday 7/24****Related Verses****Rom. 1:3-4**

3 Concerning His Son, who came out of the seed of David according to the flesh,

4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

**Rom. 8:3**

3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

**Luke 1:31-32, 35**

31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.

32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

**Heb. 1:5**

5 For to which of the angels has He ever said, "You are My Son; this day have I begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?

**Related Reading**

Christ is the seed of David according to the flesh and in His humanity (Rom. 1:3). Here *flesh* refers not to created man—man as originally created by God—but to fallen man—man who became flesh through the fall. When God first created man, man was not flesh. However, man's fall brought sin into man's nature, changing created man into fallen man...When Christ became flesh as the seed of David, He became a man in the likeness, the form, of fallen man but without the sinful nature [8:3]...Christ does not possess any sin; He has nothing to do with sin (2 Cor. 5:21; Heb. 4:15;

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1 John 3:5). Hence, when Christ became flesh, He was only in the likeness of the flesh of sin and did not have the sin of the flesh. (*The Conclusion of the New Testament*, pp. 3016-3017)”

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The Jews recognized the Lord's status as the seed of David according to the flesh. Many of them admitted that Jesus was a royal descendant of David (Matt. 1:1; 9:27; 12:23; 21:9, 15). However, regarding the Lord's status as the Son of God, there was a great controversy among the Jews when He was on the earth (Mark 2:5-7; John 6:41-42)...Without heavenly revelation they could realize, at most, only that He was the greatest among the prophets; none of them could know that He is the Son of the living God (Matt. 16:16). Eventually, the Jews condemned Him to death because He claimed that He was the Son of God (26:63-66; 27:43; Mark 14:61-64...). For the Jewish leaders, to declare oneself as the Son of God was blasphemy (John 10:30-33, 36).

Before His incarnation and resurrection, Christ was already the Son of God. After He became incarnate, however, His divine nature was concealed by the flesh. However, according to Romans 1:4, when He entered into resurrection, He was designated in power as the Son of God in His humanity. Unlike the resurrection of Lazarus (John 11:41-44) and of others (Luke 7:11-17; 8:49-54), the resurrection of Christ was not common but very particular. Christ's resurrection is different because His resurrection was His designation as the Son of God.

There was no need for Christ to be designated as the Son of Man, because when people saw Him, they immediately recognized that He was a man. However, there was a need for Him to be designated the Son of God because the Son of God was concealed in Him as the Son of Man...This concealed divinity needed to be designated, made manifest, by the resurrection. When He was resurrected, He was designated, or manifested, the Son of God with His humanity.

Before His incarnation, Christ, the divine One, already was the Son of God (John 1:18; Rom. 8:3). By incarnation He put on an element, the human flesh, which had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection. By resurrection His human nature was sanctified, uplifted, and transformed. Hence, by resurrection He was designated the Son of God with His humanity (Acts 13:33; Heb. 1:5). His resurrection was His designation. Now, as the Son of God, He possesses humanity as well as divinity. By incarnation He brought God into man; by resurrection He brought man into God, that is, He brought His humanity into the divine sonship. In this way the only begotten Son of God was made the firstborn Son of God, possessing both divinity and humanity. God is using such a Christ, the firstborn Son, who possesses both divinity and humanity, as the producer and as the prototype, the model, to produce His many sons (Rom. 8:29-30)—we who have believed in and received His Son. We too will be designated and revealed as the sons of God, as He was in the glory of His resurrection (vv. 19, 21), and with Him we will express God. (*The Conclusion of the New Testament*, pp. 3017-3018)

Further Reading: *Life-study of Romans*, msg. 54

**Friday 7/25**

**Related Verses****Rom. 1:3-4**

3 Concerning His Son, who came out of the seed of David according to the flesh,

4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

**1 Pet. 3:18**

18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit;

**Phil. 3:10**

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

**Eph. 1:19-20**

19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

**Related Reading**

As the model, Christ has two natures: the nature according to the flesh and the nature according to the Spirit of holiness. Holiness in Romans 1:4 refers to the essence, the substance, of God...Through incarnation He put on human nature. However, when He put on the human nature, He did not lose the divine nature. Thus, when He was on earth, He was a mystery. According to His outward appearance, He was altogether a human being. But many of the things He said and did were extraordinary, things which no ordinary human being could possibly say or do. For example, in the Gospel of John the Lord said that He is the life and that He is the reality (14:6). He also said, “I am the light” (8:12) and “I am the bread of life” (6:35). Furthermore, He said that anyone who did not believe in Him could not have eternal life (3:36). No philosopher would dare make such a statement. Because Christ is both divine and human, people wondered about His identity when He was on earth. They knew His family, but they could not explain how He was able to do certain things (Matt. 13:54-56). The reason for their perplexity was that the Son of God had clothed Himself with humanity. (*Life-study of Romans*, p. 534)

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Those responsible for the crucifixion of Christ did not realize that crucifixion was the best way for Him to be designated, to be glorified. We may use a carnation seed to illustrate this point. If the seed is put

***The Seed of David Becoming the Son of God***Further Reading: *Life-study of Romans*, msg. 55**Saturday 7/26****Related Verses****Rom. 8:29**

29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

**Heb. 2:10-11**

10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

**Rev. 21:1-2, 5-7, 10-11**

1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

5 And He who sits on the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true.

6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.

7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.

10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

**Related Reading**

God does not intend that we lose our humanity. On the contrary, we will bear our humanity for eternity.

to an end by being buried in the soil, it will eventually sprout, grow, and blossom. In the same principle, through death and resurrection Christ “blossomed” as the Son of God. Satan expected the crucifixion of Christ to mark His termination, but the Lord Jesus knew that this was actually the beginning, that it would lead to His designation according to the Spirit of holiness out of the resurrection of the dead.

As the designated Son of God, Christ still has two natures, both that of divinity and that of humanity. However, the humanity He has now is not the natural humanity but the humanity uplifted in resurrection. Even His flesh has been designated the Son of God. Hence, He has been designated the Son of God with both divinity and humanity. As such a marvelous person, He has become the model, the pattern, of all those who are being designated sons of God. A son of God must have both the divine nature and the resurrected, glorified, uplifted human nature. (*Life-study of Romans*, p. 535)

In His resurrection Christ in His humanity was designated the Son of God not in mere word but in power according to the Spirit of holiness. No doubt the divine power was very much exercised in His resurrection, yet we need to see that the divine power in which Christ’s humanity was designated the Son of God is the power of life. The phrase *in power* in Romans 1:4 corresponds with 1 Peter 3:18, which says that Christ’s flesh was put to death, but His Spirit was made alive. Here, to be made alive means to be empowered. In Christ’s death His humanity, His flesh, was crucified. Then in His resurrection God the Spirit as Christ’s divinity was enlivened with the new power of life to put divinity into the humanity of Christ to make it divine. In other words, before Christ’s resurrection, Christ’s humanity was merely human, but in Christ’s resurrection, the Spirit was made strong to impart divinity into His humanity to make it divine. Thus, in His resurrection Christ’s humanity was designated the Son of God in the divine power, and the reality of the power of Christ’s resurrection is the Spirit. (*The Conclusion of the New Testament*, pp. 3019-3020)

But our humanity in eternity will not be natural; it will be resurrected, glorified, and uplifted. This is proved by the contrast between the natural body and the spiritual body, the resurrection body, in 1 Corinthians 15. Today our physical body is like a seed. But one day this “seed” will be resurrected and glorified. (*Life-study of Romans*, p. 535)

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How can we have divinity? We have it by being regenerated in our spirit by the Spirit of Christ. Through incarnation Christ put humanity upon Himself and thereafter had two natures—the divine nature and the human nature. Through His resurrection and through coming into us as the Spirit, Christ has brought divinity into us. Therefore, we also have two natures—the human nature and the divine nature. By being born of the Spirit, we have become partakers of the divine nature (2 Pet. 1:4). We can say, “Lord, just as You have two natures, so we have two natures also. You are divine and human, and we are human and divine. Hallelujah, we are the same as You! Lord, You have our nature, and we have Yours. You are both divine and human, and we are both human and divine. You are the Head of the Body, and we are the members of the Body. Lord, You are the Son of God, and we are sons of God also.” The Lord appreciates it when we speak to Him in this way. He enjoys it when we declare the fact that God no longer has just one Son, the only begotten Son, but many sons, Christ as the Firstborn and us as the many sons of God. Christ has already been designated the Son of God, but we are still in the process of designation. One day this process will be completed, and for eternity we will be the same as Christ, God’s firstborn Son. Romans 1:3 and 4 contain many key words. Verse 3 has the phrase *according to the flesh*, and verse 4, the phrase *according to the Spirit*. In 8:4 Paul speaks about walking “according to the spirit” and not “according to the flesh.” This is one example of how the key words in 1:3 and 4 are used again by Paul later in this book.

***The Seed of David Becoming the Son of God*****Lord's Day 7/27****Related Verses****Rom. 1:16-17**

**16** For I am not ashamed of the gospel, for it is the power of God unto salvation to every one who believes, both to Jew first and to Greek.

**17** For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."

**Rom. 8:18-23, 28-30**

**18** For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.

**19** For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

**20** For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,

**21** In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

**22** For we know that the whole creation groans together and travails in pain together until now.

**23** And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

**28** And we know that all things work together for good to those who love God, to those who are called according to His purpose.

**29** Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

**30** And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

**Further Reading:**Further Reading: *Life-study of Romans*, msg. 55

An especially marvelous word in 1:4 is *resurrection*. Christ was designated the Son of God "out of the resurrection of the dead." In 6:5 Paul says that "we will also be in the likeness of His resurrection." Christ was designated by resurrection, and we will be in the likeness of this resurrection. As we share Christ's resurrection, we undergo the process of being designated the sons of God. We are designated, in fact, by resurrection.

Every life has its own form. For example, a dog has one form, and a chicken has another. The growth of a certain life brings in the full form of that life. Today we are sons of God, but we do not yet have the full form, the complete shape, of sons of God. Therefore, by growth and transformation we need to be conformed to the image of Christ. Eventually, we will be completely conformed to His image. Then we will possess the full life shape which comes from the life power with the life essence. A carnation, a chicken, and a dog all have a different life form according to their life essence. A carnation has the form of a carnation because it has the life essence of a carnation. The carnation essence develops into the carnation form by means of the life power within the carnation. Praise the Lord that we have the life essence and the life power within us! This life power is shaping us into the image of the Son of God. Through this shaping function of the life power, we will be fully conformed to the image of Christ. (*Life-study of Romans*, pp. 535-536, 557)

Further Reading: *Life-study of Romans*, msg. 62

**Churchwide Truth Pursuit of Genesis****Level 1—Sequential Life-study Reading**

We are taking a brief pause and will resume in August.

**Level 2—Topical Study**

We are taking a brief pause and will resume in August.

**Hymn: #741**

**1** God ordained us unto sonship,  
Ere creation's work was done,  
To conform us by His Spirit  
To the image of His Son;  
That His only dear Begotten  
Might become the firstborn One,  
And by Him with many brethren  
His expression full be won.

**2** By divine regeneration  
We the sons of God became,  
But we must mature to fullness,  
Thus the birthright to obtain.  
Born and fully grown to manhood,  
God's adoption we may share;  
By the measure of full stature,  
We God's sonship will declare.

**3** All our spirit, soul and body  
Unto Christ conformed must be;  
This will be accomplished fully  
When our glorious Lord we see.  
By our body's full redemption  
Shall adoption be complete;  
By the final transformation  
All God's purpose we shall meet.

**4** By that final transformation,  
We'll be fully sanctified;  
God will bring us into glory,  
With His Son identified.  
All creation is expecting  
Sons of God revealed to be,  
That they might be freed from bondage  
Into glorious liberty.