Monday 11/16

Related Verses

2 Sam. 7:12-14a
12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.
13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.
14a I will be his Father, and he will be My son.

Heb. 1:5-6
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"?
6 And when He brings again the Firstborn into the inhabited earth, He says, "And let all the angels of God worship Him."

Matt. 21:41-45
41 They said to Him, He will miserably destroy those evil men and will lease the vineyard to other vinedressers, who will give the fruit to him in their seasons.
42 Jesus said to them, Have you never read in the Scriptures, "The stone which the builders rejected, this has become the head of the corner. This was from the Lord, and it is marvelous in our eyes"?
43 Therefore I say to you that the kingdom of God shall be taken from you and shall be given to a nation producing its fruit.
44 And he who falls on this stone shall be broken to pieces; but on whomever it falls, it shall crush him to powder and scatter him like chaff.
45 And when the chief priests and the Pharisees heard His parables, they perceived that He was speaking concerning them.

Related Reading

Second Samuel 7 is a prophecy predicting that the church will be built up by God Himself among His people in the New Testament. Christ is the One who actually builds God's house, God's temple. Christ is also the element in which and with which the church as God's house is built. In this chapter God seemed to be saying to David, "David, thus far you are still vacant and empty. Do not think that you should do something to build a house for Me. You need to realize that you need Me to build Myself into you as the Father, the Son, and the Spirit. Then you will have a house, and that house will also be My house."

The intrinsic significance of 2 Samuel 7 is that the Triune God is working Himself in His processed and consummated Trinity into His chosen people. Therefore, 2 Samuel 7 is a chapter on the Triune God working Himself into us to make us His home (Christ with the church) and to produce a seed (the all-inclusive Christ)...Christ is the house, and Christ is also the seed. Christ is the element, and Christ is also the issue. Christ is everything. (Life-study of 1 & 2 Samuel, pp. 165-166)

Christ is both God's house and our house. Hence, we and God have a mutual abode. Christ abides in us, and we abide in Him. He and we, we and He, are mingled together as one entity. The universe is waiting for this. Romans 8 tells us that the whole universe is eagerly awaiting the expression of the Triune God mingled with the tripartite man through His building, which is by Himself, with Himself, in Himself, and for Himself.

[The] organic building up of the church as the Body of Christ through the process of spiritual metabolism is actually what Jehovah prophesied to David in the way of typology in 2 Samuel 7:12-14a...It is only through this process that something human—the human seed—can become divine—the sons of God. In typology God prophesied to David regarding this when He told David that his seed would be God's son. This indicates that a human seed would become a divine son. This is what we are experiencing today. Therefore, we, the believers in Christ, are a very particular and peculiar people. We are a precious treasure in the eyes of God.

In 2 Samuel 7:12-14a...the word concerning "your seed" and "My son" indicates that the seed of David would become the Son of God, that the seed of a man would become God's Son.

This thought is continued very strongly in the New Testament, particularly in Romans 1:3 and 4. Here Paul says, "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."...These verses reveal, on the one hand, that Christ is the seed of David and, on the other hand, that He, the seed of David, has been designated the Son of God. When we compare these two portions of the Word, we see that both in the Old Testament and in the New Testament we have the matter of the seed of David becoming the Son of God.

David had the heart to build a house for God, but God indicated to David that this was neither what he needed nor what God needed. God told David that He would build One to be David's seed and that this seed would be called God's Son. This seed would be both divine and human. Hebrews 1:5 indicates that this refers to Christ as God's firstborn Son. Furthermore, as we have seen, Romans 1:3-4, which corresponds to 2 Samuel 7:12-14a, tells us that in resurrection the seed of David was designated the Son of God. In their intrinsic significance 2 Samuel 7:12-14a and Romans 1:3-4 reveal to us a human and divine person. (Life-study of 1 & 2 Samuel, pp. 166, 176, 167-169)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24—26; CWWL, 1993, vol. 1, pp. 227-228

Tuesday 11/17

Related Verses

Acts 13:23,32-33
23 From this man's seed, God, according to promise, brought to Israel a Savior, Jesus,
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."

Psa. 2:7
7 I will recount the decree of Jehovah; He said to Me: You are My Son; Today I have begotten You.

Luke 1:35
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.

© Living Stream Ministry, 2026, used by permission

John 1:14,18
14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
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.

Related Reading

As the Firstborn of God, [Christ] is the holy and faithful things of David. Through such a One, forgiveness of sins is announced, and whoever believes in Him is justified from all things.

In Acts 13:32-33...we see that Christ as the Firstborn of God was promised to the fathers, and God fulfilled this promise to their children in raising up 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. (The Conclusion of the New Testament, p. 2993)

Paul was able to see the Lord's resurrection in the word in Psalm 2: "You are My Son; / Today I have begotten You" (v. 7). Paul applied the word today to the day of the Lord's resurrection...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.

The Lord Jesus had two births. First, He was born of Mary to be the Son of Man. Then thirty-three and a half years later He was crucified, buried, and raised from the dead. Through resurrection He had a second birth, for as a man He was born in His resurrection to be the Son of God. Therefore, in His first birth He was born of Mary to be the Son of Man, and in His second birth He was born in resurrection to be the Son of God.

Brothers of Christ as the Firstborn Son of God

According to the New Testament, He is the Son of God in two aspects. First, He was God's only begotten Son; second, He is now God's firstborn Son. The words only begotten indicate that God has only one Son. John 1:18 and 3:16 speak of the only begotten Son of God. Eternally speaking, Christ is the only begotten Son of God. This is His eternal status. But through resurrection He, as a man, was born to be the firstborn Son of God. The word firstborn indicates that God now has many sons (Heb. 2:10)...We who believe in Christ are the many sons of God and the many brothers of the Lord, the many brothers of the firstborn Son of God (Rom. 8:29).

As the only begotten Son of God, the Lord is the embodiment of the divine life. The Gospel of John emphasizes that Jesus Christ is the Son of God and that as the Son of God He is the embodiment of the divine life (1:4). Through resurrection Christ became the firstborn Son of God as the life-dispenser for the propagation of life. First, He was the only begotten Son as the embodiment of life; now He is the firstborn Son for the propagation of life. Through His becoming the firstborn Son of God in resurrection, the divine life has been dispensed into all His believers to bring forth the propagation of the life that is embodied in Him.

In Acts 13 Paul was not preaching Christ as the only begotten Son of God, as the Gospel of John does. Rather, here Paul was preaching Christ as the firstborn Son of God for propagation. For this reason, he preached the resurrection of the Lord Jesus as His second birth. Through His second birth, His birth in resurrection, Christ became the firstborn Son of God for the propagation of the divine life.

In Acts 13:34 Paul speaks a further word regarding the resurrection of Christ: "As to His having raised Him up from the dead, no longer to return to corruption, He spoke in this way, 'I will give you the holy things of David, the faithful things.'" Verses 33 and 34 are concerned with the resurrected Christ. Verse 33 indicates that Christ's resurrection was His second birth to bring Him forth as the firstborn Son of God. (The Conclusion of the New Testament, pp. 2993-2995)

Further Reading: The Conclusion of the New Testament, msg. 293

Wednesday 11/18

Related Verses

Rom. 1:1,3-4
1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God,
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;

John 12:23-25
23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.

Col. 1:15
15 Who is the image of the invisible God, the Firstborn of all creation,

Heb. 9:14
14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

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;

Rev. 22:16
16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

Related Reading

The person of Christ is of two aspects...In this one person there is divinity and humanity...mingled together.

Now let us consider Christ's humanity...The seed of David refers to Christ's humanity (Matt. 22:42-45).

© Living Stream Ministry, 2026, used by permission

Christ as the seed of David is a human seed belonging to the old creation (the old man—Rom. 6:6) of God (Col. 1:15b).

In His humanity He was "according to the flesh," "the flesh of sin" in its likeness but without sin (Rom. 1:3; 8:3b).

Both Satan and sin (the inward sin in our nature) are involved with this flesh (Heb. 2:14; John 3:14; Rom. 8:3b)...Since sin is now in our flesh, and Satan is linked with sin, Satan and sin are involved with the flesh, even with the flesh of Christ indirectly.

There is also the involvement of the world in this flesh through Satan, the ruler of the world (John 12:31). The flesh of this seed of David is an old man of the old creation involved with Satan, sin, and the world.

When Jesus Christ died on the cross, He brought all these items with Him to be crucified there. His all-inclusive death cleared up the entire universe. (CWWL, 1994–1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 215-216, 235)

Hebrews 9:14 shows that Christ did not die on the cross merely as a man. He also offered Himself to God by the eternal Spirit. The eternal Spirit was with Him and strengthened Him to die.

Jesus in His humanity, in that part, was not the Son of God. He was of the old creation, the old man, having the flesh, which is involved with Satan, sin, and the world. So this part had to be made divine, to be sonized, designated, that it might become a part of the Son of God.

Christ is a wonderful person. He has two parts: the man-part, the part of man, and the God-part, the part of God. The part of man is human. The part of God is divine. The human part is in the flesh, involved with the negative things, and the divine part is marvelous...It was in His resurrection that Christ made His humanity divine. His resurrection uplifted the humanity of Jesus into the level of divinity. Here is the essence of the person of Christ. This is very, very deep. Jesus' divinity is the Spirit of holiness, having the divine power and the divine element to transform Jesus' humanity, making it divine. This is what it means to designate, and this is to sonize.

This is the fulfillment of the prophecy in typology in 2 Samuel 7:12-14. In this fulfillment we have seen the essence of Christ's person as the seed of David in His humanity.

He was the Son of Man in the flesh. How could He be the Son of God, so divine? It was by designation in resurrection.

This designation was in power according to the Spirit of holiness. The Spirit of holiness is the divinity (Rom. 9:5) in the seed of David—a man of humanity (5:15, 17b, 19). Romans 9:5 shows that Christ is God. As God, He had divinity in Himself to be the seed of David, a man of humanity.

Christ's divinity had the power to uplift His crucified humanity, to resurrect that humanity. When Paul says that Jesus Christ was designated the Son of God, this means that Christ's resurrection uplifted His humanity and put His divinity into this humanity. So by this resurrection, His humanity was born to be a part of the Son of God. This is why Acts 13:33 tells us that in resurrection Christ as the Son of Man was born to be the Son of God. As the Son of God with humanity, He is the God-man. This composition of divinity and humanity becomes a God-man, and this God-man is a prototype to produce something. (CWWL, 1994–1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 235, 216-217, 236)

Further Reading: CWWL, 1994–1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 1—2

Thursday 11/19

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,

Rom. 8:28-30
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.

Rom. 8:4
4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

2 Cor. 4:10,16
10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

2 Cor. 3:16,18
16 But whenever their heart turns to the Lord, the veil is taken away.
18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

2 Tim. 2:22
22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

1 Pet. 2:2
2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,

Related Reading

In [Christ's] resurrection all His believers were born, regenerated, with Him as His millions of "twins" to make all these twins the same as He is (1 Pet. 1:3)...The prototype is the firstborn Son of God, and the reproduction is the many sons of God...When Jesus as the Son of Man through death and resurrection was born to be the firstborn Son of God, the millions of God's chosen people were born in the same birth...These millions of God-men are the mass reproduction who are exactly the same as the wonderful person Jesus Christ.

© Living Stream Ministry, 2026, used by permission

This mass reproduction of the prototype becomes the members of the prototype to be His Body, the Body of Christ, and this Body of Christ consummates in the New Jerusalem, which is the corporate expression of the Triune God, processed and consummated in Christ and becoming the life-giving Spirit. (CWWL, 1994–1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 236-237)

As the only begotten Son of God, in His resurrection He became the life-giving Spirit (1 Cor. 15:45b)...This life-giving Spirit is the very germinating power to germinate every part of the new creation of God. The new creation of God is the Body of Christ, and the Body of Christ will consummate in the New Jerusalem, which is the unique expression of God's mingling Himself with man for eternity. This shows the all-inclusive and all-extensive involvement of Christ's divinity in His wonderful person.

The life-giving Spirit is the consummation of the Triune God and the Consummator of the tripartite man as Christ's Body, which ultimately consummates in the New Jerusalem. (CWWL, 1994–1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 237)

God does not intend that we lose our humanity. On the contrary, we will bear our humanity for eternity. But our humanity in eternity will not be natural; it will be resurrected, glorified, and uplifted...Today our physical body is like a seed. But one day this "seed" will be resurrected and glorified.

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!...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."

Brothers of Christ as the Firstborn Son of God

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. (Life-study of Romans, pp. 535-536)

Further Reading: CWWL, 1994–1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 3

Friday 11/20

Related Verses

Rom. 6:4-6
4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,
6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Rom. 8:11,14-16
11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.
14 For as many as are led by the Spirit of God, these are sons of God.
15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
16 The Spirit Himself witnesses with our spirit that we are children of God.

Rom. 6:22
22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

Rom. 10:12
12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

Rom. 12:2
2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Gal. 4:6
6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

Phil. 3:10
10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Related Reading

Christ was designated the Son of God "out of the resurrection of the dead" [Rom. 1:4]. In 6:5 Paul says that "we will also be in the likeness of His 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. (Life-study of Romans, p. 536)

As sons of God, we are designated by resurrection, that is, by a change in life. Let us use a carnation seed as an illustration...According to the way of life, the carnation seed is designated by being put into the earth so that it can grow into a blossoming carnation plant. When a carnation plant is still a tiny sprout, it is very difficult to recognize that it is a carnation, for it looks the same as other kinds of sprouts. But the more the carnation plant grows, the more it is designated. Eventually, by its blossom we all can recognize that it is a carnation.

In the same principle, we are designated the sons of God by a change in life through the process of

© Living Stream Ministry, 2026, used by permission

resurrection. The day is coming when we will reach the stage of "full blossom." That will be the time of the redemption, the glorification, of our body, which is the full sonship (Rom. 8:23). The life of the Son of God has been implanted into our spirit. Now we, like the carnation seed that is sown into the earth, must pass through the process of death and resurrection. This causes the outward man to be consumed, but it enables the inner life to grow, to develop, and, ultimately, to blossom. This is resurrection.

The entire creation is waiting and groaning for this. We also groan because we do not yet have the appearance we should have. We know that we are still short in so many respects and wrong in many things, and we still have failures. But under the Lord's sovereignty, even our failures are used as part of the process...By our failures our ugly self is torn down, and the Lord has a greater opportunity to work within us.

In this process of resurrection there are four aspects: sanctification, transformation, conformation, and glorification...Sanctification, the process of being made holy, brings us into the enjoyment of eternal life [6:22].

In 12:2 Paul speaks of transformation, saying that we should not be fashioned according to this age but that we should be transformed by the renewing of the mind. In 8:29 Paul speaks of conformation, and in the next verse, of glorification. Our future glorification will be the ultimate step of resurrection; it is resurrection as applied to the body. Because our bodies are still subject to death, we are sometimes weak and even physically ill. Thus, we need the redemption of our bodies; we need resurrection applied to our bodies. As those who are in the process of resurrection, we have as the last step of resurrection, the transfiguration, the glorification, of our bodies.

We all have the sense within that today our sonship is not yet full. However, it will get fuller and fuller until it reaches the peak at the time of our glorification, when we will be fully resurrected and designated the sons of God in nature and in appearance. Both in name and in reality we will be the sons of God in spirit, in soul, and in body. Just as a carnation seed grows from a seed into a full-grown blossoming plant, so we will be processed through resurrection until we are fully glorified and designated as the many sons of God. We are now in the process of resurrection so that we may be sanctified, transformed, conformed, and glorified...This is the central aim of the gospel. (Life-study of Romans, pp. 536-538, 540)

Further Reading: Life-study of Romans, msg. 52; The Conclusion of the New Testament, msg. 287

Saturday 11/21

Related Verses

Heb. 2:5-14 (9-12,14)

5 For it was not to angels that He subjected the coming inhabited earth, concerning which we speak.
6 But one has solemnly testified somewhere, saying, "What is man, that You bring him to mind? Or the son of man, that You care for him?
7 You have made Him a little inferior to the angels; You have crowned Him with glory and honor and have set Him over the works of Your hands;
8 You have subjected all things under His feet." For in subjecting all things to Him, He left nothing unsubject to Him. But now we do not yet see all things subjected to Him,
9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.
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,

Related Reading

Hebrews 3:1 speaks of the believers as "holy brothers." This verse indicates that the believers are Christ's brothers. We are the brothers of Christ because He and we are of the same source. He has come from God the Father, and we also have come out of the Father. Christ is the firstborn Son of God, and we are the many sons of God (Rom. 8:29; Heb. 2:10). When God created Adam, Adam was sinless and pure. However, through the fall Adam and all his descendants were constituted sinners (Rom. 5:19). Yet in God's salvation we have become the sons of God, the brothers of Christ. He as the firstborn Son of God and we as the many sons of God are of the same source, God the Father. (CWWL, 1993, vol. 1, p. 127)

God's firstborn Son is the prototype, and we are the mass production. Christ is the model, mold, and pattern. God has put us all into Him that we may be molded into the image of His firstborn Son. Eventually, we all will be conformed to the mold. Sometimes when the sisters make cakes, they put dough into a mold. By being put into the mold, the dough assumes the pattern and image of the mold. Furthermore, the dough must also be baked so that the cake may bear the pattern of the mold without any change...Likewise, Christ, the firstborn Son of God, is the prototype, pattern, and mold, and we are pieces of dough. We all have been put into the mold and are now being kneaded by the hand of God.

We have been predestinated to be conformed to the image of God's Son, that He may be the Firstborn among many brothers. This is God's purpose. God's purpose is to produce many brothers of His firstborn Son. When Christ was the only begotten Son, He was unique, but God desired to have many sons who will be the many brothers of His Son. In this way the only begotten Son of God becomes the Firstborn among many brothers. He is the firstborn Son, and we are the many sons...Without the many sons God could never have a kingdom, and without the many brothers Christ could never have a Body. Thus, the many sons of God are for the kingdom of God, and the many brothers of Christ are for the Body of Christ. The kingdom of God is simply the Body life, and this Body life in the church is God's kingdom where He is expressed and where His dominion is exercised on the earth. This is God's purpose.

© Living Stream Ministry, 2026, used by permission

Why does God arrange our environment, surroundings, and situations in such a way that we experience suffering? We should not explain this according to our natural concept, saying, "The whole earth is filled with sufferings, and everyone undergoes hardship. Why should we be an exception?" This is a natural concept, and we should not accept it. We must realize that God's purpose is to make us full-grown sons, not little children. We should not be content to remain children enjoying His cherishing and loving. God intends to make us full sons, completely grown up to be legal heirs that we may inherit all that He is in this universe and that we may express Him and exercise His dominion over the earth. Since God's intention is to bring us into full sonship, we need to grow. There is no doubt that growth comes from inward nourishment, but this inward nourishment needs the coordination of the outward environment. According to our feeling, most of the outward environment is unpleasant. Thus, the outward environment becomes a suffering as far as we are concerned. I do not say that the outward environment is not good; it is always good, but it may not appear good to your feeling. (Life-study of Romans, pp. 234-235)

Further Reading: CWWL, 1993, vol. 1, pp. 127-128

Lord's Day 11/22

Related Verses

Rom. 5:8-21

8 But God commends His own love to us in that while we were yet sinners, Christ died for us.
9 Much more then, having now been justified in His blood, we will be saved through Him from the wrath.
10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
11 And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned --
13 For until the law sin was in the world, but sin is not charged to one's account when there is no law.
14 But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.

Brothers of Christ as the Firstborn Son of God

15 But it is not that as the offense was, so also the gracious gift is; for if by the offense of the one the many died, much more the grace of God and the free gift in grace of the one man Jesus Christ have abounded to the many.
16 And it is not that as through one who sinned, so also the free gift is; for the judgment was out of one offense unto condemnation, but the gracious gift is out of many offenses unto justification.
17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.
19 For just as through the disobedience of one man the many were constituted sinners, so also through the obedience of the One the many will be constituted righteous.
20 And the law entered in alongside that the offense might abound; but where sin abounded, grace has super-abounded,
21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Further Reading:
Further Reading: *Life-study of First and Second Samuel,* msg 25

Hymn: #948

1 Myst'ry hid from ages now revealed to me,
'Tis the Christ of God's reality.
He embodies God, and He is life to me,
And the glory of my hope He'll be.

Glory, glory, Christ is life in me!
Glory, glory, what a hope is He!
Now within my spirit He's the mystery!
Then the glory He will be to me.

2 In my spirit He regenerated me,
In my soul He's now transforming me.
He will change my body like unto His own,
Wholly making me the same as He.

3. Now in life and nature He is one with me
Then in Him, the glory, I will be;
I'll enjoy His presence for eternity
With Him in complete conformity.

© Living Stream Ministry, 2026, used by permission