

WEEK 3

The Vision of the Church, the Body of Christ

Scripture Reading: Eph. 1:17-18, 22-23; 4:16; Matt. 16:18; 18:17; 1 Cor. 12:12-13

OUTLINE

DAY 1

I. The church is the heart's desire of God; the desire of God in this age is to have the church (Eph. 1:5, 9, 22-23):

- A. The church is the hidden mystery in God's eternal economy (vv. 11, 22-23; 3:4, 9-11; Col. 2:2).
- B. According to Ephesians 3:9, there is a relationship between creation and the church; God's intention in His creation of all things, including man, was that man would be mingled with God to produce the church (Rev. 4:11; Rom. 12:2).
- C. Concerning God's purpose for the church in the economy of God, there are three main items:
 - 1. God's purpose for the church is that the church would have the sonship and that God would be expressed through many matured sons (Eph. 1:5):
 - a. God's eternal purpose is to work Himself in Christ into us so that He may be thoroughly mingled with us and expressed through us (3:16-17, 21).

DAY 2

- b. We were predestinated, marked out, by God to be sons of God before we were created; hence, as God's creatures, we need to be regenerated by Him that we may have His life to be His sons (1:5; John 3:3, 6).
- c. Sonship implies having not only the life of a son but also the position of a son; God's marked-out ones have the life to be His sons and the position to inherit Him (Rom. 8:14-15, 17, 29; Heb. 2:10).
- 2. God's purpose for the church is to make His wisdom known to the enemy and to deal with His enemy through the church (Eph. 3:10; Gen. 1:26):
 - a. The church is the means through which God's multifarious wisdom is made known to the rulers and authorities in the heavenlies (Eph. 3:9).
 - b. The church in the economy of God is God's greatest boast in making known His multifarious wisdom for the shame and defeat of His enemy (v. 10; Rom. 16:20).
 - c. We need a vision of how the Lord will use the church to defeat His enemy and recover the earth (Gen. 1:26-27; Rev. 11:15; 12:10).

DAY 3

3. God's purpose for the church is to head up all things in Christ through the church (Eph. 1:10, 22):
 - a. Verse 22 reveals that this heading up is to the church so that the church may share in all that is of Christ as the Head.
 - b. The church is for the heading up of all things in Christ through the working of Himself into us as life that we may be full of light (vv. 10, 22-23).
 - c. The church is built up by this life, and we are under the control of the light of life under Christ's headship (4:15-16; John 8:12; Col. 1:13).
- D. The church is both universal and local (Matt. 16:18; 18:17).
- E. We need to be captured by the vision of the church and pay the price to be governed by this vision and live according to it (Acts 26:18a; Rom. 12:2).

DAY 4

II. After we have seen the vision of the church, we need to see the vision of the Body (Eph. 1:17-18, 22-23; 4:16; Rom. 12:5; 1 Cor. 12:13, 27):

- A. The Body of Christ is the intrinsic significance of the church (Eph. 1:22-23):
 1. The church of God is the frame, and the Body of Christ is the organism:
 - a. If there were no Body, the church would have no meaning.
 - b. Without the Body, the church makes no sense, but with the Body, there is the intrinsic significance of the church.
 2. If we consider ourselves as individual churches or as individual believers, we are through; we should consider ourselves as one Body (Rom. 12:4-5).
- B. The Body of Christ is a divine constitution of the Triune God with the believers in Christ (Eph. 4:4-6):
 1. The Father, the Son, the Spirit, and man are blended and built together to become the Body of Christ, a four-in-one corporate organic entity (vv. 4-6).
 2. The building up of the Body of Christ is the constitution of the Triune God and the tripartite man in the Spirit of God and the spirit of man (1 Cor. 6:17; Rom. 8:16).

DAY 5

3. The Body of Christ is an organism, both divine and human, to express Christ (Eph. 1:23).
- C. The Body of Christ is the means for God to carry out His administration (Rom. 12:4-5; Eph. 1:22-23; 1 Cor. 12:12-13, 25, 27):
 1. The Body of Christ is thoroughly and absolutely related to God's administration; apart from the Body of Christ, God has no means, no way, to carry out His

administration.

2. God's eternal purpose is to have a group of saved and regenerated people who have become one to be an organic Body to carry out His administration (Eph. 3:10-11; 4:16; 1 Cor. 1:2; 12:12-13, 27).
3. The Body of Christ, the church, is for Christ's move on earth; the Head is now operating God's administration through the Body (11:3; 12:12).

D. The Body of Christ is the corporate Christ (vv. 12-13):

1. In verse 12 the Christ refers not to the individual Christ but to the corporate Christ, the Body-Christ.
2. The corporate Christ is composed of Christ Himself as the Head and the church as His Body with all the believers as His members (Acts 9:4).
3. All the believers in Christ are organically united with Him (Rom. 12:4-5) and constituted with His life and element (Col. 3:4, 11) and have thus become His Body, an organism to express Him; hence, Christ is not only the Head but also the Body—the corporate Christ (1 Cor. 12:12).

DAY 6

E. The unique Body of Christ, the universal church, is expressed in many localities as the local churches (Col. 4:15-16; Eph. 4:4; Rev. 1:4, 11):

1. The one Body is the one church of God, manifested as many local churches (Matt. 16:18; 18:17; Eph. 1:22-23; 2:21-22; 1 Cor. 1:2).
2. A local church is an expression of the Body of Christ in a certain locality (v. 2; 10:32b, 17; 12:12-13, 20, 27).
3. The local churches are many in existence but are still one Body universally in element; the local churches are and should be one Body universally, doctrinally, and practically (Eph. 4:4; 1 Cor. 4:17; 7:17; 11:16; 14:33; 16:1).

WEEK 3 – DAY 1

Morning Nourishment

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself.

22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

We all need to see the vision of the church. The vision of the church is neglected more by Christians than the vision of Christ is. In a doctrinal way Christians may talk about Christ, but not even in a doctrinal way do they speak much concerning the church....If we read the New Testament carefully, we will see the importance of the church. The New Testament reveals that without the church Christ would be isolated and unable to do anything. The New Testament especially reveals that the church is the heart's desire of God. God's desire in this age is to have the church.

We need to pray that we may see the importance of the church....We were saved not for ourselves and not merely for our salvation; we were saved for the building up of the church. The church is God's heart's desire. (CWWL, 1965, vol. 3, "The Heavenly Vision," p. 171)

Today's Reading

The first matter we shall consider concerning the church is the hidden mystery in God's eternal economy....This hidden mystery is in God's eternal economy. Here we have two crucial words—mystery and economy—modified respectively by the adjectives "hidden" and "eternal." Hence, in the New Testament we have the hidden mystery and the eternal economy.

What is a mystery? We may say that a mystery is a mysterious story. A mystery, a mysterious story, was hidden in the eternal God and in His eternal oikonomia. As we shall see, this mystery, this mysterious story, is the church.

Today the word "church" is very common. But when Paul comes to the revelation of the church, he uses certain mysterious expressions. He calls the church a mystery, even a hidden mystery. This mystery is hidden in God's household arrangement. In eternity past, God the Father had a household arrangement, and in that arrangement a mystery was hidden.

In Ephesians 3:9 Paul speaks of "the economy of the mystery,...which throughout the ages has been hidden in God, who created all things." God's mystery is His hidden purpose. His purpose is to dispense Himself into His chosen people. Hence, there is the dispensation of the mystery of God. This mystery was hidden in God from the ages (that is, from eternity) and through all past ages, but now it has been brought to light to the New Testament believers. If we consider 3:9 in context, we shall see that there is a relationship between creation and the church. God created all things for the church. God created the heavens, the earth, and billions of items in order to have the church. (The Conclusion of the New Testament, pp. 2045-2047, 2055)

There are three main items concerning the church in the economy of God. The first is that the church might have the sonship and that God might be expressed through this sonship. Ephesians 1:5 says that God predestinated us unto sonship. What does this word sonship mean, and what does it include? Briefly, it means the birth, plus the growth, plus the birthright.

God's eternal purpose is to work Himself into us that He may be thoroughly mingled with us and expressed through us. When God is born into us, He begins this mingling process. However, this is only the start. There must be the growth. If we have the birth but not the growth, we could never enjoy the birthright. God is born into our spirit, which is the very center of our being. Then His desire is to spread from our spirit to transform all the parts of the soul and eventually to transfigure our physical body. By this process our whole being will be saturated and permeated with the essence of God Himself. This is the real holiness and the real sanctification—to be completely mingled with God. (God's Purpose for the Church, pp. 5, 7-8)

Further Reading: The Conclusion of the New Testament, msgs. 189-194

WEEK 3 – DAY 2

Morning Nourishment

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

We see that from the new birth to the manifestation of the sons of God, we are under a process. We have the birth, and before us is the goal of the full sonship, the goal of glorification, which is the manifestation of the sons of God. Eventually, there will be the time of full maturity. So the sonship reaches from the new birth unto the maturity, from regeneration unto glorification. God predestinated us unto this sonship through Jesus Christ unto Himself. (God's Purpose for the Church, p. 10)

Today's Reading

In eternity past, God predestinated us unto sonship, marking out a destiny for His chosen ones before the foundation of the world. The goal of God's predestination is sonship. We were predestinated to be sons of God even before we were created. Hence, as God's creatures, we need to be regenerated by Him so that we may participate in His life to be His sons. Sonship implies not only the life but also the position of the son. God's marked-out ones have the life to be His sons and the position to inherit Him. (Life-study of Ephesians, pp. 35-36)

By begetting us as sons sharing His life and as sons matured in His life to enjoy all that He is, God makes us His corporate expression and expresses Himself through us. This is the first item of God's purpose for the church—to express Himself through many matured sons....The second item of the purpose of God for the church is to deal with His enemy. In chapter one of Ephesians there is the positive side of God's purpose for the sonship, and in chapter three there is the negative side against the enemy, that the enemy may be subdued and come to know God's manifold wisdom. God is not sorry that there is such an evil one as Satan, because without such a one, God's manifold wisdom could not be manifested. It is through all the troubles originating from Satan that God has a chance to show forth His wisdom. (God's Purpose for the Church, pp. 11-12)

Ephesians 3:8 reveals that the church is produced from the unsearchable riches of Christ. When God's chosen people partake of and enjoy the riches of Christ, these riches constitute them the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies. Hence, the church is God's wise exhibition of all that Christ is.

The church is composed of those who once were ruined, corrupted, and damaged. Before we were saved, we were vipers, poisonous serpents. Furthermore, we were dead in trespasses and sins. Moreover, we were scattered and divided, utterly unable to be one. Thus, all the members of the church were in a hopeless situation. Nevertheless, God in His wisdom is able to make us the church. Now we are not only redeemed, saved, cleansed, freed, liberated, and regenerated—we are also united. We are one with God and with one another. Therefore, we are the church.

The church is God's greatest boast. Although you may not care that much for the church, God cares very much for the church. Sometimes God may say, "Look, Satan, I have taken the very people whom you have ruined and I have made them into the church. Do you have the wisdom to do such a thing? You do not have this wisdom, but I have it." (Life-study of Ephesians, pp. 268, 270)

In the eyes of the Lord, Satan has already been defeated. If we have this insight, day by day we will sing, "Hallelujah for the victory!"...The Lord Jesus said if people destroyed His body, He would build it up in three days (John 2:19). The more Satan destroys, the more Christ will build up. His destroying is just a preparation for the Lord's building up. We need the vision of how the Lord will use the church to defeat His enemy and to recover the whole earth. (God's Purpose for the Church, pp. 19-20)

Further Reading: God's Purpose for the Church, pp. 1-20; CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 2

WEEK 3 – DAY 3

Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

The third main aspect of the church in God's economy is the heading up of all things in Christ. We have seen that the first item of the sonship is for the church positively. The second item is that the church might make known to the rulers and the authorities the multifarious wisdom of God, in defeating the enemy negatively. Now the third item is the heading up of all things in Christ universally. The church has to have the sonship, Satan has to be subdued and cast out, and the whole creation has to be brought into the proper order and oneness....It is God's eternal purpose that in the economy of the fullness of the times He might head up all things in Christ. (God's Purpose for the Church, pp. 20-21)

Today's Reading

Ephesians 1:22 says that God gave Christ to be Head over all things. This reveals that the heading up of all things is to the church so that the Body of Christ may share in all that is of Christ as the Head, having been rescued from the heap of the universal collapse in death and darkness, which was caused by the rebellion of the angels and the rebellion of man. In Christ God is in the process of heading up all things in heaven and on earth. However, without the church as the Body to match Christ as the Head, it will not be possible for God to head up all things in Christ. The heading up of all things is accomplished by the Head, but it cannot be accomplished without a Body for the Head. Whether Christ can be the Head over all things, whether all things can be subjected to the authority of Christ, and whether all things can be headed up in Christ completely depend upon whether or not the church has been produced and has grown up (4:14-16; Col. 2:19). When the church is fully grown, God is able to subject all things to the authority of Christ. (The Conclusion of the New Testament, p. 3342)

God's purpose with the church is to work Himself into us as life that we may be full of light. When we are controlled by this light, then we have oneness and harmony, which will be the real building. By this building God will shine upon all creation to bring it out of confusion.

Without the building up of the church, God could never head up all things in Christ. It is by being life to the church, and the church being built up by this life, that the light of God shines out as the controlling factor. This will release all creation from confusion and bring it into a liberty under the shining of the sons of God. Then Christ will be the Head of all things through the church.

It is God's eternal purpose that through the church, Christ should head up all things, but this can only be accomplished through the building up of the church....The church must be built up by experiencing Christ as life, and in this life there will be the light under which everyone will be controlled. (God's Purpose for the Church, pp. 33-34, 29)

The church is both universal and local. In the entire universe there is only one church, the church of God (1 Cor. 10:32). This unique church is expressed in many localities on earth, and in each locality it is a local church. The universal church is composed of all the local churches, and the local churches are the practical expression of the universal church. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 154-155)

Regarding the church, we need to have a clear vision, and then we must be ready to pay the price for it, even the price of our life. Then from the beginning to the end we will not change our tune. If we are willing to take the proper way concerning the church, our tune will always be the same. (The Heavenly Vision, pp. 23-24)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church," pp. 37-77; Life-study of Ephesians, msgs. 8-10, 96

WEEK 3 – DAY 4

Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

After we have seen the vision of Christ and the vision of the church, we need to see the vision of the Body. You may be wondering what the difference is between the vision of the church and the vision of the Body. By the Lord's mercy many of us have been brought to the ground of the church and are now practicing the church life on the proper ground. Although we have been brought to a realization of the ground of the unique oneness, we still need the realization of the Body. We need to see the vision that we are members of the Body and that we need to be built up together and related to one another. It is not sufficient just to be brought to a realization concerning the church ground, but on this definite ground we need to be built up as the Body. (The Heavenly Vision, p. 31)

Today's Reading

The Body is the intrinsic significance of the church. If there were no Body, the church would have no meaning. The church makes no sense without the Body. But hallelujah, there is the Body!...The transcending Christ is far above all. He is above Hades, above the earth, above the air, and even above the third heaven. This One is transmitting Himself to the church, which is the Body of Him who fills all in all.

We need to see that the church of God is the frame and the Body of Christ is the organism. We can use an apple tree as an illustration. The tree is the frame, and the apples are the very organic essence of this tree....The tree is for the apples. We do not eat the tree; we eat the apples....The church is the frame, like the apple tree, and the Body of Christ is the very organic essence of the church, just like the apples are the very organic essence of the apple tree. These two are one. The church is the frame for existing. The Body of Christ is the very organic contents for people's satisfaction.

In the recovery today there are over twelve hundred churches around the globe, yet we all are one Body. If we consider ourselves as individual churches or as individual believers, we are through. We should consider ourselves as one Body. If the parts of our physical body would keep their own jurisdiction and be autonomous, our body would be finished.

The Body of Christ is the divine constitution of the Triune God with the believers in Christ. Ephesians 4:4-6 shows us the constitution of the three divine persons with all His chosen people. So we have the one Body, one Spirit, one Lord, and one God and Father mingled together. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 91, 90, 92)

Today God has made those whom He redeemed, regenerated, and transformed to be the outward framework. God Himself, the Father, the Son, and the Spirit, is the inward element. The Father is the source, the Son is the element, and the Spirit is the essence. These four—the Father, the Son, the Spirit, and man—blended and built together become the Body of Christ.

The Triune God—the Father, the Son, and the Spirit—is dispensing, transfusing, and building Himself into the believers whom He has redeemed, regenerated, sanctified, renewed, and transformed, so that they and the God who redeemed and transformed them can be constituted into a corporate entity, which is the organic Body of Christ....The building up of the Body of Christ is the constitution of the Triune God and the tripartite man in the Spirit of God and the spirit of man. This constitution is the union and mingling of God and man. It is divinity constituted into humanity to be man's dwelling place, and it is humanity built into divinity to be God's dwelling place. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, pp. 52, 54)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 3; Words of Training for the New Way, vol. 1, chs. 5-6

WEEK 3 – DAY 5

Morning Nourishment

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

25 That there would be no division in the body, but that the members would have the same care for one another.

27 Now you are the Body of Christ, and members individually.

The Body of Christ is a mingling of the Divine Trinity with all His chosen human beings. It is a mingling of divinity with humanity....The Body of Christ is an organism. On the one hand, it is divine. On the other hand, it is human to express the divine and human Christ, who is both the complete God and the perfect man. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 92)

Today's Reading

The unique mystical Body of Christ is the means for God to carry out His administration. God's eternal purpose is to have a group of saved, redeemed, and regenerated people who have become one to be an organic Body to carry out His administration. But Satan's subtle device is to cut the Body into pieces. This frustrates God's administration. As long as we are in a division, we are through with God's administration....Christians may preach the gospel to save souls or teach the Bible to help others know the Word. But this is absolutely not adequate to carry out God's administration. The carrying out of the divine administration needs the unique Body, the mystical Body.

It is the mystical Body of Christ which is thoroughly and absolutely related to God's administration today. Apart from the mystical Body of Christ, God has no way, no means, to carry out His administration. This means that God's administration is being carried out through the mystical Body of Christ. What are we doing on earth as the mystical Body of Christ? We certainly are not working for the accomplishment of redemption, for redemption has been accomplished once for all by the Lord Jesus. Redemption has been fully accomplished by the offering of the physical body of Jesus on the cross. But Christ today has a mystical Body, and this Body is for the carrying out of God's administration.

When we come to the Lord's table,...our concern is for enjoyment. We all come to the Lord's table to enjoy the Lord in fellowship. We probably do not have any thought of God's administration. The Lord's supper, however, is related to the Lord's enjoyment and satisfaction. We should not only care for our enjoyment at the table but also care for the Lord's enjoyment at the supper.

If we did not have a [physical] body, we could not carry on certain activities. In the same principle, the mystical Body of Christ, the church, is for Christ's move on earth. Yes, the Head has gone away, but the Body remains on earth. The Head is now operating God's administration through the Body....The church bridges the gap between the Lord's first coming and His second coming. This bridge is also a highway from Christ's death to God's kingdom. Without this bridge with the highway, there would be no way to go from one side of the gap, Christ's death, to the other side, God's kingdom. The unique connection is the church as the bridge. Therefore, we must discern the body. This means that we should never damage the bridge. (Life-study of 1 Corinthians, pp. 483-484, 481-482, 503)

[In 1 Corinthians 12:12, the Christ] refers to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as members. All the believers of Christ are organically united with Him and constituted with His life and element and have thus become His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members yet is one, so is this Christ. (1 Cor. 12:12, footnote 2)

Further Reading: Life-study of 1 Corinthians, msg. 54; The Conclusion of the New Testament, msgs. 210-212

WEEK 3 – DAY 6

Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

The organic Body is undivided and it is also indivisible (1 Cor. 1:13a). It is not autonomous. This unique Body of Christ is expressed in many local churches (Rev. 1:11) in the divine oneness as it is with the Triune God (John 17:11, 21, 23) and in the divine nature, element, essence, expression, function, and testimony. There are many churches, yet they have one divine nature, one divine element, one divine essence, one divine expression, one divine function, and one divine testimony because they are one Body. This is why I say that our troubles are due to not seeing the Body. If we have seen the Body, there will be no problem. The principle and practice of the one Body are kept by the believers in the practical one accord (Acts 1:14; 2:46; 4:24; 5:12; 15:25; Rom. 15:6). (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 93-94)

Today's Reading

Where two or three are gathered into the Lord's name He is in their midst [Matt. 18:20]....When we are gathered into His name, we enjoy His presence in a special way. His presence brings us enlightenment, grace, supply, and all kinds of blessing.

In Matthew 18:15-20 we have a picture of a local church. A local church is an expression of the Body of Christ in a certain locality composed of saints who mainly meet in small groups. They meet in the way of having been rescued out of all earthly occupations into Christ Himself. Having been gathered into Christ, they meet in Him and have Him with them. Because they meet in Him with His presence, they surely have the authority of the kingdom of the heavens. (The Conclusion of the New Testament, pp. 2080-2081)

The local churches are many in existence but are still one Body universally in element (Eph. 4:4)....For example, there is a church in Taipei, a church in London, and a church in Atlanta. However, in element all the churches are one. We are one church, one Body, one new man. In element we are not divided, and we cannot be autonomous.

The secret in practicality to the one Body is [first] the one accord in the local churches (Phil. 1:27b; 2:2). Although many have said that the crucial point in Acts is the outpouring of the Spirit, the outpouring of the Spirit came out of the one accord.

Second, the secret of the practice of the church life is the oneness in the universal Body (Eph. 4:3; John 17:11, 21-23). Some insist to say, "We are local churches. Every local church has its own jurisdiction. Don't touch our affairs. If you touch our affairs, you touch our local administration." To say such a word is to make all the local churches separate from one another. This is separation; this is not oneness. Oneness should be among the local churches, and one accord should be in every local church. Then we will have the blessing.

For the Lord's move in His recovery both locally and universally, we all need to be Body-conscious in one accord and Body-centered in oneness. In one accord we should be Body-conscious. In oneness we should be Body-centered. In our consideration the Body should be first and the local churches should be second....What a shame it is for any local church to declare its autonomy! To teach that the local churches are absolutely autonomous is to divide the Body of Christ. All the local churches are and should be one Body universally, doctrinally, and practically. Otherwise, where is the unique church of God and the unique one new man for the fulfilling of God's economy?! (One Body and One Spirit, pp. 19-20, 26)

Further Reading: A Genuine Church; One Body and One Spirit, ch. 1; The Conclusion of the New Testament, msgs. 199-200

WEEK 3 – HYMN

Hymns, #824

1

The Church is Christ's own Body,
The Father's dwelling-place,
The gathering of the called ones,
God blended with man's race;
Elect before creation,
Redeemed by Calv'ry's death,
Her character and standing
Of heaven, not of earth.

2

New man of new creation,
Born through her risen Lord,
Baptized in God the Spirit,
Made holy by His Word;
Christ is her life and content,
Himself her glorious Head;
She has ascended with Him
O'er all her foes to tread.

3

Christ is her one foundation,
None other man may lay;
All that she has, as Christ, is
Divine in every way;
Her members through the Spirit
Their death on Calv'ry own;
They're built in resurrection—
Gold, silver, precious stone.

4

One God, one Lord, one Spirit—
Her elements all one—
One faith, one hope, one baptism,
One Body in the Son;
The triune God is in her,
One Body members own,
By faith they are united,
In hope of glory shown.

5

From every tribe and nation
Do all the members come,
Regardless of their classes
United to be one.
No high there is, nor lowly,
No Jew, nor Gentile clan,
No free, nor slave, nor master,
But Christ, the "one new man."

6

One Body universal,
One in each place expressed;
Locality of dwelling
Her only ground possessed;
Administration local,
Each answ'ring to the Lord;
Communion universal,
Upheld in one accord.

7

Her local gatherings model
The New Jerusalem;
Its aspects and its details
Must show in all of them.
Christ is the Lamp that shineth,
With God within, the Light;
They are the lampstands bearing
His glorious Image bright.

WEEK 3 – PROPHECY

Composition for the prophecy with main points and sub-points: