

Monday 3/11**Related Verses****1 Tim. 3:16**

16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the nations, Believed on in the world, Taken up in glory.

John 1:14

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.

John 8:58

58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

John 7:6

6 Jesus therefore said to them, My time has not yet come, but your time is always ready.

John 12:24

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.

John 1:4

4 In Him was life, and the life was the light of men.

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,

Phil. 2:7-8

7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

Related Reading

The word *godliness* in 1 Timothy 3:16 means “God-likeness.” Hence, this verse indicates that human beings may have the appearance, the expression, and the manifestation of God. In the context of this verse, the phrase *the mystery of godliness* means that God in His

mystery can be manifested and expressed in the flesh, in human beings. Godliness is God manifested in the flesh; the mystery of godliness is God manifested in human beings. The transition from *the mystery of godliness* to *He* implies that Christ as the manifestation of God in the flesh is the mystery of godliness (Col. 1:27; Gal. 2:20).

God's manifestation was first in Christ as an individual expression in the flesh (1 Tim. 3:16; Col. 2:9; John 1:1, 14). The New Testament does not say that only the Son of God was incarnated. Rather, it reveals that God was manifested in the flesh, indicating that the entire God—the Father, the Son, and the Spirit—was incarnated. Therefore, Christ in His incarnation was the entire God manifested in the flesh. (*The Conclusion of the New Testament*, pp. 3661-3662)

The Word, who is God, became flesh (John 1:1, 14)...The Word is God's definition, explanation, and expression. Hence, the Word who became flesh—God manifested in the flesh—is God's definition, explanation, and expression in the flesh (v. 18). God was manifested in the flesh not only as the Son but as the entire Triune God—the Father, the Son, and the Spirit.

The expression *in the flesh* means in the likeness, in the fashion, of man (Rom. 8:3; Phil. 2:7-8). Christ appeared to people in the form of man (2 Cor. 5:16), yet He was God manifested in a man.

Christ lived in His humanity on the earth to express God for thirty-three and a half years. He is God manifested in the flesh (1 Tim. 3:16).

When He lived on earth as the God-man, He did not live by His human life but by His divine life. He lived a human life not by His humanity but by His divinity. He lived as a God-man yet not by the life of man but by the life of God. Hence, His human living was not lived out by the human life but by the divine life. He lived by always rejecting His human life, by always putting His human life under the cross...His human living did not express humanity but divinity in the divine attributes becoming the human virtues. This is what Paul meant in 1 Timothy 3 when he spoke of Christ as God manifested in the flesh (v. 16).

The incarnation of Christ produced a God-man who lived on the earth not by His human life but by His divine life. All His days on earth, He put Himself on the cross. He remained on the cross to die so that He might live by God, not to express man but to express God in His divine attributes becoming man's virtues. This was the life of the first God-man as a prototype. Since today we are His reproduction, we should live the same kind of life.

To follow Jesus is to live the life of a God-man, not by the human life but by the divine life, in order that God may be expressed, or manifested, in the flesh in all His divine attributes becoming the human virtues. This is the intrinsic significance of what it is to follow Christ. As God-men, we need to live a life not by ourselves but by another One, not by our human life but by His divine life, not to express ourselves but to express His divinity in His divine attributes which become our human virtues. (*The Conclusion of the New Testament*, pp. 3662-3663)

Further Reading: *The Conclusion of the New Testament*, msg. 363

Tuesday 3/12**Related Verses****Col. 2:9**

9 For in Him dwells all the fullness of the Godhead bodily,

John 14:10

10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

2 Cor. 5:16

16 So then we, from now on, know no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him so no longer.

John 1:15-18

15 John testified concerning Him and cried out, saying, This was He of whom I said, He who is coming after me has become ahead of me, because He was before me.
16 For of His fullness we have all received, and grace upon grace.

17 For the law was given through Moses; grace and reality came through Jesus Christ.

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

Related Reading

God's good pleasure, God's heart's desire, is to have many sons for the expression of His Son so that He may be expressed in the Son through the Spirit. For this purpose, God has manifested Himself, first in Christ as an individual expression in the flesh and then in the church, the Body of Christ, as the enlarged corporate expression in the flesh. Ultimately, God will be manifested in the New Jerusalem as the consummated corporate expression in the new heaven and new earth.

In Colossians 2:9 "fullness" does not refer to the riches of God; instead, it refers to the expression of the riches of God. What dwells in Christ is the expression of the riches of what God is. We need to see that the fullness of the Godhead is the expression of the Godhead and that this expression is in Christ individually. (*The Conclusion of the New Testament*, p. 127)

Christ is the embodiment of the fullness of the Godhead. This means that the fullness of the Triune God dwells in Christ in a bodily form. The fact that the fullness of the Godhead dwells in Christ bodily means that it dwells in Him in a way that is both real and practical. This implies the physical body which Christ put on in His humanity. It indicates that all the fullness of the Godhead dwells in Christ as the One who has a human body. Before His incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but it did not dwell in Him bodily. After He became incarnate, the fullness of the Godhead began to dwell in Him in a bodily way. Thus, He is the manifestation of God, the individual expression of God, in the flesh.

John 1:1 and 14 also reveal that God was manifested in Christ as an individual expression in the flesh. Verse 1 says, "In the beginning was the Word, and the Word was with God, and the Word was God." In verse 14, this Word, which is God, became flesh. This refers to the incarnated Christ. In the beginning He was not only with

God, but He is the very God. The incarnated Christ is God manifested in the flesh (1 Tim. 3:16).

God being manifested in the flesh is God living a human life...The Lord Jesus was a real, perfect man to express the complete God. He was God manifested in the flesh to express the eternal, infinite, invisible, glorious, omnipotent, omniscient, and omnipresent God through the mortal, finite, visible, inglorious man, limited in power, knowledge, and presence. Mortal is versus eternal, finite is versus infinite, visible is versus invisible, and inglorious is versus glorious. God is all-powerful, all-knowing, and present everywhere, but man is limited in power, knowledge, and presence.

When the Lord Jesus was on the earth, He expressed the divine attributes as His human virtues in all His actions. That expression of His virtues was the manifestation of God in the flesh. Outwardly, people saw Him as Jesus from Nazareth, but He was God manifested in the flesh...When the Lord left the things in the tomb in good order, this was...a testimony of His resurrection (John 20:7). When we exercise our spirit and do things in resurrection, this is a display of our Christian virtues. These Christian virtues are expressions of the divine attributes and are the manifestation of God in the flesh.

If we do things in resurrection, many virtues will be exhibited, and those virtues will be the expression of the divine attributes. Thus, what we do will be a manifestation of God in the flesh. In the church life God should be manifested in the flesh. Even though we are in the flesh, we should not live by the flesh. We should live in and by resurrection so that God may live in our living, making us Him in His attributes as our virtues for His manifestation. (*The Conclusion of the New Testament*, pp. 127-128, 3663-3664)

Further Reading: *The Conclusion of the New Testament*, msgs. 13, 161, 208

Wednesday 3/13

Related Verses

1 Cor. 14:24-25

24 But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all;

25 The secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you.

1 Cor. 12:4-13

4 But there are distinctions of gifts, but the same Spirit;

5 And there are distinctions of ministries, yet the same Lord;

6 And there are distinctions of operations, but the same God, who operates all things in all.

7 But to each one is given the manifestation of the Spirit for what is profitable.

8 For to one through the Spirit a word of wisdom is given, and to another a word of knowledge, according to the same Spirit;

9 To a different one faith in the same Spirit, and to another gifts of healing in the one Spirit,

10 And to another operations of works of power, and to another prophecy, and to another discerning of spirits; to a different one various kinds of tongues, and to another interpretation of tongues.

11 But the one and the same Spirit operates all these things, distributing to each one respectively even as He purposes.

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.

13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

Related Reading

First Timothy 3:16 begins with, "And confessedly, great is the mystery of godliness." The conjunction *and* in verse 16 indicates that Paul has not finished speaking about the church in verse 15...[The church] is the house of the living God and the pillar and base of the truth. Paul's use of the conjunction at the beginning of verse 16 indicates that the church is something even more than the house of the living God and the pillar and base of the truth. The church is also the mystery of godliness. (*Life-study of 1 Timothy*, second edition, p. 56)

Godliness refers to God expressed. What are we doing in the church life? We are expressing God. Human

beings may not realize this adequately, but the angels recognize it and appreciate it.

When the Lord Jesus was born, a host of angels praised God (Luke 2:10-14). If the angels rejoiced at the birth of the Lord Jesus in Bethlehem, the city of David, will they not also rejoice to see God manifested in the church, which is Christ's increase and enlargement? Furthermore, when the Lord Jesus, living out God and manifesting Him on earth, confronted the demons, the demons cried out. In at least one case they begged the Lord Jesus not to send them into the abyss (8:31)...No doubt when the church is living out God and manifesting Him, the demons and the evil angels will be terrified. Every local church must be a place where Christ is born anew in the saints. Furthermore, every local church must live out God in such a way that the devil's time is shortened. On the one hand, when the churches come up to God's standard, the angels will sing and rejoice; on the other hand, the demons and the evil angels will tremble.

He [in 1 Timothy 3:16] refers to Christ, who was God manifested in the flesh as the mystery of godliness. The transition from *the mystery of godliness* to *He* implies that Christ as the manifestation of God in the flesh is the mystery of godliness (Col. 1:27; Gal. 2:20). This mystery of godliness is the living of a proper church, and such a living is also the manifestation of God in the flesh.

The first part of 1 Timothy 3:16 speaks of a matter—the mystery of godliness...The fact that Paul says “He who” implies that the mystery of godliness is a person and not merely a matter...This person is Christ as the Head with His Body.

Through incarnation and human living (John 1:1, 14), God was manifested in the flesh. *In the flesh* means in the likeness, in the fashion, of man (Rom. 8:3; Phil. 2:7-8). Christ appeared to people in the form of man (2 Cor. 5:16), yet He was God manifested in man.

Christ was also “justified in the Spirit.”...The incarnated Christ in His human living was not only vindicated as the Son of God by the Spirit (Matt. 3:16-17; Rom. 1:3-4) but also justified, proved, and approved as right and righteous by the Spirit (Matt. 3:15-16; 4:1). He was manifested in the flesh but was vindicated and justified in the Spirit. He appeared in the flesh, but He

lived in the Spirit (Luke 4:1, 14; Matt. 12:28) and offered Himself to God through the Spirit (Heb. 9:14). His transfiguration (Matt. 17:2) and His resurrection are both justifications in the Spirit. Furthermore, in resurrection He even became the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17) to dwell and live in us (Rom. 8:9-10) for the manifestation of God in the flesh as the mystery of godliness. Hence, now we know Him and His members no longer according to the flesh but according to the Spirit (2 Cor. 5:16). Since the manifestation of God in the flesh is justified in the Spirit, and the Spirit is one with our spirit (Rom. 8:16), we must live and behave in our spirit that this justification may be accomplished. (*Life-study of 1 Timothy*, 2nd edition, pp. 57-58)

Further Reading: *Life-study of 1 Timothy*, msg. 6

Thursday 3/14

Related Verses

Eph. 2:19

19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,

Eph. 1:22-23

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

Eph. 3:6-11

6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,
 7 Of which I became a minister according to the gift of the grace of God which was given to me according to the operation of His power.
 8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
 9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
 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,

11 According to the eternal purpose which He made in Christ Jesus our Lord,

Related Reading

[In 1 Timothy 3:16] Paul also says “seen by angels.” Angels saw the incarnation, human living, and ascension of Christ (Luke 2:9-14; Matt. 4:11; Acts 1:10-11; Rev. 5:6, 11-12).

Christ was also preached among the nations. Christ as God's manifestation in the flesh has been preached as the gospel among the nations, including the nation of Israel, from the day of Pentecost (Rom. 16:26; Eph. 3:8).

Furthermore, Christ has been “believed on in the world.” Christ as the embodiment of God in the flesh has been believed on, received as Savior and life, by people in the world (Acts 13:48). (*Life-study of 1 Timothy*, second edition, pp. 58-59)

Paul concludes 1 Timothy 3:16 with the phrase *taken up in glory*. This refers to Christ's ascension into glory (Mark 16:19; Acts 1:9-11; 2:33; Phil. 2:9). According to the sequence of historical events, Christ's ascension preceded His being preached among the nations. However, it is listed here as the last step in Christ's being the manifestation of God in the flesh. This must indicate that the church too is taken up in glory. Hence, it implies that not only Christ Himself as the Head but also the church as the Body are the manifestation of God in the flesh. When a church is well taken care of according to the instructions given in the first two chapters of 1 Timothy, with the oversight of the episcopate and the service of the deacons fully established, as revealed in chapter 3, the church will function as the house and household of the living God for His move on the earth, and as the supporting pillar and holding base of the truth, bearing the divine reality of Christ and His Body as a testimony to the world. Then the church becomes the continuation of Christ as the manifestation of God in the flesh. This is the great mystery of godliness—Christ lived out of the church as the manifestation of God in the flesh!

Although Christ was taken up in glory (Acts 1) before the preaching of Him began in Acts 2, Paul mentions this

last, not only after the preaching but even after being believed on in the world. This indicates that “taken up in glory” may include not only the ascension of Christ but also the rapture of the church. The Head, Christ, was taken up before the preaching of Him began; however, the Body, the church, will be taken up only after Christ has been preached and believed on in the world. Therefore, in 1 Timothy 3:16 there is a definite indication that this verse refers not only to the Head as the manifestation of God in the flesh but also to the Body as the continuation of this manifestation. This is indeed logical, for how can a person's head function in isolation from his body? The Head, Christ, has been taken up in glory, and the Body, the church, will also be taken up in glory. Both the Head and the Body are the mystery of godliness. This is the manifestation of God in the flesh. (Life-study of 1 Timothy, second edition, pp. 59-60)

In order for the church to be the manifestation of God in the flesh, we must live not by our self but by God. If we live by God and take God as our living and our person, then when we come together, it will be the manifestation of God in the flesh.

The church is a group of people who have been redeemed and regenerated and who live by God. God is their life, their nature, their person, and their living; when they come together, all the angels will say, “Confessedly, great is the mystery of godliness: He who was manifested in the flesh.” This is the church. (*CWWL*, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” pp. 180-181)

Further Reading: *CWWL*, 1963, vol. 1, pp. 227-234

Friday 3/15

Related Verses

Eph. 5:32

32 This mystery is great, but I speak with regard to Christ and the church.

1 Cor. 6:17

17 But he who is joined to the Lord is one spirit.

1 Cor. 7:40

40 But she is more blessed if she so remains, according to my opinion; but I think that I also have the Spirit of God.

1 Tim. 4:1

1 But the Spirit says expressly that in later times some will depart from the faith, giving heed to deceiving spirits and teachings of demons

Gal. 2:20

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

John 15:4-5

4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

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,

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;

Related Reading

Not only Christ Himself as the Head is the manifestation of God in the flesh but also...the church as the Body of Christ and the house of God is the manifestation of God in the flesh—the mystery of godliness. According to the context, *godliness* in 1 Timothy 3:16 refers not only to piety but also to the living of God in the church, that is, to God as life lived out in the church. Both Christ and the church are the mystery of godliness, expressing God in the flesh...The mystery of godliness is the living of a proper church (1 Cor. 14:24-25). God is manifested in the church—the house of God and the Body of Christ—as His enlarged corporate expression in the flesh (Eph. 2:19; 1:22-23). (*The Conclusion of the New Testament*, p. 3664)

The manifestation of God in the flesh began with Christ when He was on earth (John 14:9). The manifestation of God in the flesh continues with the church, which is the increase, enlargement, and multiplication of the manifestation of God in the flesh (1 Tim. 3:15-16)...This is God manifested in the flesh in a wider way according to the New Testament principle of incarnation (1 Cor. 7:40; Gal. 2:20). The principle of incarnation is that God enters into man and mingles Himself with man to make man one with Himself (John 15:4-5). The principle of incarnation means that divinity is brought into humanity and works within humanity (1 Cor. 6:17; 7:40; 1 Tim. 4:1). The great mystery of godliness is that God has become man so that man may become God in life and nature but not in the Godhead to produce a corporate God-man for the manifestation of God in the flesh (Rom. 8:3; 1:3-4; Eph. 4:24).

Although we were sinners, we have been redeemed out of our sinful position and sinful situation...God has imparted Himself into us, making us one with Him and also making Him one with us. First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” This is the great mystery of godliness—God manifested in the flesh. We are the same as God in the divine life, the divine nature, the divine element, and the divine essence but not in the Godhead...God is manifested in the flesh, but we need to realize that God can never be manifested by the flesh. The flesh is merely the earthen vessel...The key to God's manifestation in us is our spirit.

In 1 Timothy 4:7 Paul goes on to tell us that we should exercise ourselves unto godliness. To exercise ourselves unto godliness is to exercise our spirit so that we may express the mystery of godliness—God manifested in the flesh. This is indicated by Paul's words in 2 Timothy 1:6-7, which says, “...God has...given us a spirit...of power and of love and of sobermindedness.” Second Timothy 4:22 tells us that the Lord is with our spirit. Since the Lord Jesus as the mystery of godliness is in our spirit, in order to express and practice this mystery, we need to exercise ourselves unto godliness by exercising our spirit.

Before we do anything, we should exercise our spirit. Then our spirit will lead us, and whatever we do will be

godliness, God manifested in the flesh. This is the exercise unto godliness...Therefore, we must live, walk, have our daily life, and have our whole being according to our spirit (Rom. 8:4). Paul exhorted Timothy to pray for those “who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity” (1 Tim. 2:2). If we are godly, it will affect the choice of pictures we hang in our bedroom, the kind of clothes that we wear, our hair style, and our conversation. The inward life of godliness has an outward expression. Such a manifestation of godliness is a testimony and has an impact on those who meet us. In whatever we say, whatever we do, whatever we wear, there should be an impression that God is manifested in us. (*The Conclusion of the New Testament*, pp. 3664-3666)

Further Reading: *CWWL*, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” ch. 8

Saturday 3/16

Related Verses

Rev. 21:2, 11, 1, 3-10

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

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

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.

3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.

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.

8 But the cowardly and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all the false, their part will be in the lake which burns with fire and brimstone, which is the second death.

9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

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,

Related Reading

We need to exercise ourselves unto the manifestation of God in our flesh in all things. Paul compares exercise unto godliness to bodily exercise [1 Tim. 4:7-8]. Physical exercise benefits our health, but it is profitable only for a little. It does not compare to the profit of exercise unto godliness. Exercise unto godliness is profitable for all things.

After George Müller was saved, he became a godly man. The first thing he did every morning was to read the Bible and pray, mingling his prayer with the reading of the Word. Müller's practice to combine his prayer with his reading of the Word of God no doubt contributed to his long life. The word of God washes away our worries and anxieties and brings us joy. Practicing to receive the joy of God every day through reading and praying over the Word will help us to be healthy both spiritually and physically. (*CWWL*, 1978, vol. 3, “The Healthy Word,” p. 194)

We can pray, “Lord, I am weak, but You are within me. Lord, help me, strengthen me, stand with me, and empower me to exercise myself unto godliness in all things.” In cutting our hair, we can exercise ourselves unto godliness. In buying a pair of shoes, we can pray, “Lord, is this pair of shoes suitable for the manifestation of God?” We need to pray, “Lord, does hanging this picture in my living room manifest God?” If we pray in this way, the Lord will speak to us and lead us in living a godly life. This is to exercise ourselves unto godliness. (*CWWL*, 1978, vol. 3, “The Healthy Word,” pp. 194-195)

In the church life there should be the manifestation of God in the flesh. In order for this to be the situation, there must be in the church the glorious union of God and man. Inwardly, we should have God, but God is manifested in the flesh through a normal and proper humanity. All those in the church life—the brothers and the sisters, the elderly ones and the young ones—should behave in a way that is normal and fitting for their respective ages. Instead of pretense, there should be a genuineness that is both human and divine.

The church as the house of God is the living God becoming flesh and being manifested in the flesh. In the four Gospels God was manifested in the flesh in Jesus as a single individual. But in 1 Timothy 3 God's manifestation in the flesh is in the entire church corporately. Not only is Christ the great mystery of godliness, but in principle the church is also God manifested in the flesh.

Christ is the manifestation of God in the flesh, but so is the church...When we meet together in the Spirit, God is manifested among us; this is the manifestation of God in the flesh. Just as Christ the Head is the manifestation of God in the flesh, so also is His Body. If the whole church is gathered together in a proper way, and an unbeliever comes in, “falling on his face, he will worship God, declaring that indeed God is among you” (1 Cor. 14:23-25). God's presence is known whenever the church meets together properly. We admit that we are still flesh, but the God who lives in our spirit will be manifested, expressed, in our flesh. This manifestation must be not merely individual but corporate. Because the proper church life is the corporate manifestation of God in the flesh, the church of the living God is the consummate mystery of godliness. For the church to be the corporate expression of God in the flesh, everyone in the church must be transformed (2 Cor. 3:18).

The church as the manifestation of God in the flesh is the house of God, but the New Jerusalem will be the city of God, signifying that the New Jerusalem, as the manifestation of God in the new creation, will be the enlargement and consummation of the church to express God in eternity. (*The Conclusion of the New Testament*, pp. 3666-3667)

Further Reading: *CWWL*, 1978, vol. 3, "The Healthy Word," ch. 5

Lord's Day 3/17

Related Verses

Rom. 12:4-5, 9-16

4 For just as in one body we have many members, and all the members do not have the same function,

5 So we who are many are one Body in Christ, and individually members one of another.

9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.

10 Love one another warmly in brotherly love; take the lead in showing honor one to another.

11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

12 Rejoice in hope; endure in tribulation; persevere in prayer.

13 Contribute to the needs of the saints; pursue hospitality.

14 Bless those who persecute you; bless and do not curse.

15 Rejoice with those who rejoice; weep with those who weep.

16 Be of the same mind toward one another, not setting your mind on the high things but going along with the lowly; do not be wise in yourselves.

Further Reading:

Further Reading: *The Subjective Truths in the Holy Scriptures*, ch. 8

Hymn: #976

1 O Lord Jesus, Thy redeemed ones
Are Thy Body and Thy Bride;
As Thy fulness, Thine expression,
In her Thou art glorified.
Thou, her all in all forever,
She Thy riches doth declare;
Thou dost fully saturate her
And Thy glory with her share.

Lo, the holy city,
Full of God's bright glory!
It is God's complete expression
In humanity.

2 God with man completely blended,
Mystery of godliness.
God in glory, full, resplendent,
Man, His dwelling, doth express.
'Tis a vessel universal
All God's fulness to express;
All His beauty manifesting,
Mingled with His holiness.

3 'Tis a living composition
Of the saints He hath transformed;
As the pearls and stones most precious,
To His image they're conformed:
From the throne of God, its center,
Flows the living water free;
Christ the tree of life doth flourish,
Bearing fruit abundantly.

4 'Tis th' eternal golden lampstand,
Holding Christ, the lamp of light;
God in Christ the light of glory
As the Spirit shineth bright!
'Tis the ultimate expression—
Man in God and God in man;
'Tis their mutual habitation,
Goal of God's eternal plan.

Churchwide Truth Pursuit of Hebrews

Level 1—Hebrews Sequential Reading

Scripture Reading and Copying: Heb. 2:1-4

Assigned Reading: *Life-study of Hebrews*, msgs. 5-6

Level 2—Hebrews Topical Study

Crucial Point: Giving Heed More Abundantly to the Things Which We Have Heard Lest Perhaps We Drift Away

Scripture: Heb. 2:1-4

Assigned Reading: *CWWN*, vol. 21, "The Christian (1934-1940)," ch. 12: Leaking and Drifting; *CWWN*, vol. 10, "The Present Testimony (3)," ch. 3: The Last Part of the Journey

Supplemental Reading: None

Questions:

1. What are some things which have been heard that we ought to give heed more abundantly, especially in our days?
2. What is the significance of the phrase "drifting away?"
3. What are some examples of believers in both the Old and New Testaments who drifted away?
4. How can we be saved from drifting away?