

## KNOWING THE BODY—THE PRINCIPLES OF THE BODY

Morning Session—Message Six

### The Blessing of Life in the Body on the Ground of Oneness

Scripture Reading: Psa. 133

#### I. Psalm 133 reveals the blessing of life under the anointing oil and the watering dew on the ground of oneness:

- A. The brothers' dwelling together in oneness is likened to the inestimable goodness of the precious ointment on the head of Aaron and to the incalculable pleasantness of the dew of Hermon on the mountains of Zion—vv. 1-3:
  - 1. As a person typified by Aaron, the church as the one new man includes the Head with the Body as the corporate Christ, the corporate priesthood—Eph. 2:15; 1 Pet. 2:5.
  - 2. As a place typified by Zion, the church is the dwelling place of God—Deut. 12:5-7, 11, 14, 18, 21, 26; Eph. 2:21-22; Rev. 21:3, 22.
- B. The genuine oneness is constituted of the spreading ointment and the descending dew for the gradual building up of Christ's Body in the divine dispensing of the Divine Trinity:
  - 1. The anointing oil as the compound ointment is a type of the processed Triune God, the all-inclusive compound Spirit—Exo. 30:23-25:
    - a. The compound Spirit is the ultimate consummation of the processed Triune God with the divine attributes, the human virtues, Christ's death with its effectiveness, and Christ's resurrection with its power.
    - b. We are in the oneness which is the processed Triune God anointed, or "painted," into our being—2 Cor. 1:21-22; 1 John 2:20, 27.
    - c. Day by day in the church life, all the ingredients of the divine and mystical compound ointment are being wrought into us; through the application of these ingredients to our inward being, we are spontaneously in the oneness—Eph. 4:3-4.
    - d. The ground of oneness is simply the processed Triune God applied to our being; the anointing of the compound, all-inclusive, life-giving Spirit is the element of our oneness—v. 4; cf. John 4:24.
    - e. The compound Spirit is not for those who are individualistic; He is in and for the Body and for the priestly service that builds up the Body—Psa. 133:2; Exo. 30:26-31; Phil. 1:19; Rom. 15:16; 1 Pet. 2:5, 9.
    - f. We receive the supply of the Spirit, the supply of the Body, by the intercession and fellowship of the members:
      - (1) When we are dry and have no way to go on, we need other brothers and sisters to intercede for us before we can get through—Phil. 1:19; 1 Thes. 5:25; Job 42:8-10.
      - (2) We cannot live without the supply of the Body; therefore, we must constantly avail ourselves of the fellowship of the Body—1 Thes. 3:8; 1 Cor. 10:16b; 1 John 1:3.

- (3) If a man wants to see light, he has to enter the church, the sanctuary—Psa. 73:16-17; Matt. 5:14; Rev. 1:20.
2. The dew signifies the descending, refreshing, watering, and saturating grace of life (1 Pet. 3:7), the Triune God as our life supply for our enjoyment (2 Cor. 13:14):
  - a. In typology Hermon signifies the heavens, the highest place in the universe—cf. Eph. 1:3; Matt. 17:1-2.
  - b. The mountains of Zion typify the local churches; there is one Zion, one church as one Body, but many mountains, many local churches—Rev. 1:11-12.
  - c. Grace is God in Christ as the Spirit experienced, received, enjoyed, and gained by us—John 1:16-17; 1 Cor. 15:10; Gal. 2:20; Rom. 5:2, 17, 21.
  - d. The more we come to the meetings of the church, the more we are preserved in the Lord’s grace—Acts 4:33; 11:23.
  - e. By the grace we receive on the mountains of Zion, we can live a life that is impossible for people in the world to live—20:32; 2 Cor. 12:7-9.
3. In the church life we are daily anointed and graced—Eph. 1:13, 6.
4. The anointing of the Spirit and the supply of grace make it possible for us to live in oneness.

**II. The more we experience Christ as the life-giving Spirit, the more our natural constitution and disposition are reduced; as they are reduced through our experience of the Triune God with His divine attributes, we are perfected into one—John 17:23; Eph. 4:1-3:**

- A. The oneness of the Spirit is the Spirit Himself who is in our spirit—v. 3.
- B. Our spirit is universally spacious; God dwells in our spirit, and our spirit is today’s Jerusalem, the place of oneness—John 4:24; Eph. 2:22; Heb. 12:9:
  1. When the Bible speaks of “your spirit,” it includes the spirits of all the saints—Gal. 6:18; Phil. 4:23; 2 Tim. 4:22; 1 Cor. 6:17.
  2. “The words ‘our spirit’ [in Romans 8:16] include Paul’s spirit, Martin Luther’s spirit, John Wesley’s spirit, Brother Nee’s spirit, your spirit, and my spirit” (*Life-study of Ephesians*, p. 213).
  3. Whenever we turn to our spirit and exercise our spirit, we touch the Body, because the Body is in our spirit—Eph. 2:22.
- C. If we act apart from the Spirit, we are divisive and lose the oneness—cf. 1 Cor. 1:10; 2:14-15; 3:1:
  1. As we keep the oneness of the Spirit, all the ordinances (the forms or ways of living and worship) will be repudiated and dropped—Eph. 2:15.
  2. As we keep the oneness of the Spirit, we will receive all the believers, regardless of how they differ from us in doctrine or practice—Rom. 14:1-9, 17; 15:7.
- D. If we stay in the life-giving Spirit, we keep the oneness of the Spirit—cf. John 4:24; 1 Cor. 6:17.