

# **THE VISION, EXPERIENCE, AND PRACTICE OF THE ALL-INCLUSIVE ONENESS**

(Friday—Evening Session)

Message Three

## **The All-inclusive Oneness in Psalm 133**

(1)

### **The Application of the Processed and Consummated Triune God to Our Being**

Scripture Reading: Psa. 133; 2 Cor. 13:14; Phil. 1:19

#### **I. Psalms 120 through 134, the Songs of Ascents, reveal the preciousness of Zion and Jerusalem in the experiences and praises of the saints; these psalms are the praises of the saints in their going up to Zion and speak of their love of the house of God in Jerusalem:**

- A. Jerusalem typifies the church, and Mount Zion typifies the overcomers in the church, who are for the building up of the Body of Christ to consummate the New Jerusalem—2:6; 125:1; Rom. 12:4-5; Eph. 4:16; Rev. 3:12.
- B. For the Lord to do good unto Zion is for Him to build up the church, fill the church with His glory, and grant the church His rich presence with Himself as joy, peace, life, light, security, and every spiritual blessing—Psa. 51:18.
- C. “The highways to Zion” in our heart means that we need to take the way of the church internally and be deeply in the church life—84:5.
- D. Psalm 132 is the praise of the saint, in his going up to Zion, concerning Jehovah’s habitation and rest in Zion through David (typifying Christ), His anointed:
  - 1. Verses 7 and 8 are figurative of the recovery of the church life.
  - 2. Verses 13 through 18 are Jehovah’s speaking concerning Zion; this is a picture of the top church life—the situation of the overcomers in Zion.
- E. When Zion is built up and when God is resting there, we have a place where we can gather and dwell together in oneness—vv. 13-14; 133:1.
- F. The blessing comes from Zion, from the highest peak of God’s mountain, from those who have attained to the position of the overcomers—134:3.

#### **II. Psalm 133 is the praise of the saint, in his going up to Zion, concerning Jehovah’s commanded blessing of life under the anointing oil and the watering dew on the ground of oneness:**

- A. In Psalm 132 we have the church life, and in Psalm 133 we have the church living:
  - 1. The church living is the highest living—a living with brothers dwelling together in oneness—v. 1.
  - 2. This highest living causes God to come in to bless us with the fine oil (the Spirit) and the fresh dew (the grace of God)—vv. 2-3a.
- B. 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. 1-3a:

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—1 Cor. 12:12; 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.
- C. 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—Eph. 4:16; 3:16-17a; 2 Cor. 13:14.

### **III. The spreading of the ointment is the application of the processed and consummated Triune God to our being as the element of our oneness—Psa. 133:2:**

- A. The anointing oil as the compound ointment is a type of the processed Triune God, the all-inclusive, compound Spirit—Exo. 30:23-25:
1. 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—Phil. 3:10.
  2. The oneness is made real and practical by means of the anointing that is upon the Head and that spreads upon the Body—Psa. 133:1-2.
  3. Genuine oneness consists in the anointing of the compound, all-inclusive Spirit as the ultimate consummation of the Triune God; only under this anointing do we have the genuine, unchanging oneness—John 7:39; 1 John 2:20, 27.
- B. The ground of oneness is the processed Triune God applied to our being—2 Cor. 13:14; Eph. 4:4:
1. The anointing of the compound, all-inclusive, life-giving Spirit is the element of our oneness—1 John 2:20, 27.
  2. Through the application of the ingredients of the compound ointment to our inner being, we are spontaneously in the genuine, all-inclusive oneness—Eph. 4:3-4.
  3. We are in the oneness that is the processed Triune God anointed into our being—2 Cor. 1:21-22.
  4. The more the compound ointment is applied to our being, the more difficult it is for us to be divided—cf. 1 Cor. 1:13a.
  5. As we are "painted" with this ointment, our natural constitution, temperament, and disposition are reduced, and what remains is the mingling of the processed Triune God with our uplifted humanity; this is the genuine oneness—Eph. 4:4-6.
- C. The compound Spirit as the element of our oneness is not for those who are individualistic; He is in the Body and for the Body and for the priestly service that builds up the Body—Psa. 133:2; Exo. 30:26-31; Phil. 1:19; 1 Pet. 2:5, 9:
1. If we would live in the Body, we must be delivered from our individualistic life; individualism is hateful in the sight of God—1 Cor. 12:14-22.
  2. The strongest proof that we have seen the Body is that we can no longer be individualistic; we cannot live without the Body, serve without the Body, and have a spiritual life outside the Body—vv. 12, 14, 21-22.

3. The Spirit is upon the Body, and the bountiful supply of the Spirit comes to us through the Body, for the anointing is not upon us individually but is upon the Body—Phil. 1:19.
  4. Those who live and act in the flesh have no share in the all-inclusive Spirit; in the sight of God they are regarded as strangers—Exo. 30:32-33.
  5. Unless one submits to the Body, one cannot receive the anointing; we cannot have the anointing if we do not recognize the Body—Psa. 133:2; Acts 8:17; 9:17; 19:6.
- D. The compound Spirit—the consummated Spirit—as the element of our oneness is the divine and mystical realm—John 7:39; Gal. 3:14:
1. In the divine and mystical realm of the compound Spirit, we have whatever we need—Phil. 1:19.
  2. As we live in the divine and mystical realm, we live in the kingdom of God as the realm of the divine species and in the fellowship of the divine life—John 3:3, 5; Acts 2:42; 1 Cor. 1:9; 1 John 1:3, 7.
  3. In the divine and mystical realm of the compound Spirit, we are mingled with the Triune God for the keeping of oneness—John 17:21, 23; Eph. 4:3:
    - a. The genuine oneness is the oneness of the Triune God—John 17:21, 23.
    - b. The genuine oneness is the mingling of the believers with the Triune God.
    - c. If we would have this genuine oneness, we must be in the processed Triune God as a divine and mystical realm.
  4. In order to live in the divine and mystical realm of the compound, consummated Spirit as the element of the all-inclusive oneness, we need to experience the dividing of the soul and the spirit and walk by the Spirit and according to the spirit—Heb. 4:12; Gal. 5:16; Rom. 8:4.