

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

(Saturday—First Morning Session)

Message Four

The All-inclusive Oneness in Psalm 133

(2)

The Grace of Life and the Blessing of Life

Scripture Reading: Psa. 133; 1 Pet. 3:7

- I. The proper church life is a life in the genuine, all-inclusive oneness, which is the mingling of the processed Triune God with the believers—John 17:21, 23; Eph. 4:4-6; Psa. 133.**
- II. The adjectives *good* and *pleasant* in Psalm 133:1 point to two aspects of oneness; the oneness is good as the precious ointment and pleasant as the descending dew—vv. 2-3a.**
- III. The genuine oneness is like the dew that comes down upon the mountains of Zion—v. 3a:**
 - A. In typology, Hermon signifies the heavens, the highest place in the universe.
 - B. The mountains of Zion signify the local churches; every local church is a mountain of Zion:
 1. As a person, the church is uniquely one; as a place, the church is both the unique Zion and the many mountains of the one Zion.
 2. Each local church is a peak among the many mountains of Zion.
 3. The person is universal, but the mountains are local; upon the person there is the ointment, and upon the place there is the dew—vv. 2-3a.
 - C. The dew signifies the descending, refreshing, watering, and saturating grace of life, the processed Triune God as our life supply for our enjoyment—1 Pet. 3:7; 2 Cor. 13:14:
 1. Grace is the Triune God who has been processed to become the all-inclusive Spirit as His ultimate consummation—John 1:14; 7:39; Heb. 10:29.
 2. Whereas the ointment signifies the processed Triune God who is “painted” into our being, the dew signifies the processed Triune God as our life supply for our enjoyment—1 Pet. 3:7.
 3. The grace of life is God as life and the life supply to us in His Divine Trinity—the Father as the source of life, the Son as the course of life, and the Spirit as the flow of life, who flows within us, with the Son and the Father, as grace to us—1 John 5:11-12; John 7:38-39; Rev. 22:1.
 - D. As the dew, which typifies the grace of life, becomes our enjoyment, we share in the genuine oneness; if we are not under the dew that waters, refreshes, and saturates us, we cannot be one with other believers—Acts 4:32-33.
 - E. It is on the mountains of Zion that we experience this dew; if we would enjoy the dew, which typifies the all-inclusive grace, we must be on one of the peaks, the mountains, of Zion—11:23; 13:43; 20:32; 2 Cor. 8:1:

1. In the local churches we are daily under the dew, under the grace; in the church life we enjoy the Lord's sufficient, exceeding, manifold, abundant grace—1 Pet. 4:10; 5:10, 12; 2 Pet. 3:18.
2. By the grace that we receive on the mountains of Zion, we can live a life that is impossible for people in the world to live—Acts 20:32; 2 Cor. 12:7-9.

IV. Under the anointing oil and the watering dew, we experience the commanded blessing of life on the ground of oneness—Psa. 133:3b:

- A. We need to treasure God's blessing and realize that in God's work everything depends on His blessing—Matt. 14:19.
- B. As we dwell together in the genuine oneness, we experience and enjoy God's eternal life commanded by Him as a blessing to us—Psa. 133:3b:
 1. The divine life may be considered the first and basic attribute of God—Eph. 4:18; John 5:26; 1 John 5:11-12; Rom. 8:2.
 2. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.
 3. Life is the processed and consummated Triune God dispensed into us and living in us—Rom. 8:6, 10-11.

V. We should never underestimate the importance of the church as a corporate person who receives the ointment and as the place under the descending dew—Psa. 133:1-3a:

- A. The genuine oneness is the precious ointment upon the corporate Christ, the Head and the Body, and the refreshing dew that descends upon the mountains of Zion—vv. 2-3a.
- B. If we separate ourselves from the church in these two aspects, we have no further share in the anointing, and we are finished with the enjoyment of the dew—Acts 20:30, 32; 1 John 2:20, 27:
 1. It makes a tremendous difference whether we remain in this oneness or forsake it—2 Tim. 1:15; 4:10; 1 John 2:19.
 2. Christians today are free to come and go because they do not see the genuine, all-inclusive oneness; they do not have the preserving and keeping element that the oneness affords—John 17:21, 23; Eph. 4:1-3.
- C. In the church life we are anointed and graced; we are anointed with the processed Triune God, and we are graced with the same processed Triune God as our life supply—2 Cor. 1:1-2, 21; 12:9; 1 Cor. 15:10.
- D. This anointing and this supply make it possible for us to live in oneness; in the words of Psalm 133, this oneness is like the anointing oil and the watering dew:
 1. The processed Triune God is the compound, all-inclusive Spirit who anoints us day by day, and He is the life supply for our enjoyment—2 Cor. 1:22.
 2. Under this anointing oil and watering dew, we experience true oneness.
 3. As long as we remain in the experience of the ointment and the dew, it is impossible for us to be divided, and we are preserved in the genuine oneness; this is the meaning of Paul's word in Ephesians 4:3 about endeavoring to keep the oneness of the Spirit.

4. The genuine oneness is simply the all-inclusive life-giving Spirit Himself; we guard and preserve this oneness by remaining under the anointing oil and the watering dew—1 Cor. 15:45b; 6:17; 12:12-13; Psa. 133:1-3a.