

WEEK 6 — OUTLINE

Jehovah's Commanded Blessing of Life on Brothers Who Dwell Together in Oneness

Scripture Reading: Psa. 133—134

« DAY 1 »

I. The unique ground of Jerusalem, the place where the temple as God's dwelling place was built on Mount Zion, typifies the unique ground of God's choice, the ground of oneness (Deut. 12:5; 2 Chron. 6:5-6; Ezra 1:2-3):

A. In the ancient time all the Israelites came together three times a year at Jerusalem; it was by this unique place of worship to God, Jerusalem, that the oneness of His people was kept for generations (Deut. 12:5; 16:16).

B. In the New Testament the proper ground of oneness ordained by God is the unique ground of one church for one locality (Rev. 1:11):

1. The church is constituted of the universal God, but it exists on earth in many localities; in nature the church is universal in God, but in practice the church is local in a definite place, such as “the church of God which is in Corinth” (1 Cor. 1:2):
 - a. “The church of God” means that the church is not only possessed by God but has God as its nature and essence, which are divine, general, universal, and eternal (v. 2a).
 - b. The church “which is in Corinth” refers to a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs, which is physical, particular, local, and

temporal in time (v. 2b).

2. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice; the record concerning the establishment of the church in its locality is consistent throughout the New Testament (Acts 8:1; 13:1; 14:23; Rom. 16:1; 1 Cor. 1:2; 2 Cor. 8:1; Gal. 1:2; Rev. 1:4, 11).

« DAY 2 »

II. Psalm 133 is the praise of a saint, in his going up to Zion, concerning Jehovah's commanded blessing of life on brothers who dwell together in oneness; the blessing that is commanded whenever brothers are united under the anointing is a "life forever," a full, free, unceasing stream of life:

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:

« DAY 3 »

1. Psalm 133 is equivalent to Ephesians 4; when we are in the Body and are

diligent to keep the oneness of the Spirit, we have the anointing of the Spirit (vv. 3-6); 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 (Phil. 1:19).
- b. We are in the oneness that 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).

« DAY 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):
 - (1) If we act apart from the Spirit, who is in our spirit, we are divisive and lose the oneness (Eph. 4:3; cf. 1 Cor. 1:10; 2:14-15; 3:1).
 - (2) If we stay in the life-giving Spirit, we keep the oneness of the Spirit (cf. John 4:24; 1 Cor. 6:17).
- 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).

« DAY 5 »

- 2. The dew of Hermon descending on the mountains of Zion 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. By remaining in the church life, 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).
 - f. The Christian living must be the living of grace, the experience of grace (v. 9; 2 Tim. 4:22):
 - (1) We have faith and love through the Lord's superabounding grace (1 Tim. 1:14).
 - (2) By grace we receive the salvation in life through Christ's resurrection and ascension (Eph. 2:5-8).
 - (3) We have obtained access into and stand in God's abounding grace (Rom. 5:2).

- (4) In this grace we can enjoy God's eternal comfort and good hope (2 Thes. 2:16).
 - (5) We can come forward with boldness to the throne of grace to find grace for timely help (Heb. 4:16).
 - (6) We can receive God's abounding supply of grace (2 Cor. 9:8).
 - (7) We can constantly enjoy God's multiplying grace (1 Pet. 1:2b; 2 Pet. 1:2; Rev. 22:21).
 - (8) We can enjoy God's greater grace through humility (James 4:6; 1 Pet. 5:5).
 - (9) In our experience of the grace in God's economy, we enjoy the Lord's presence in our spirit (2 Tim. 4:22; cf. Luke 1:28, 30).
 - (10) We need to live out Christ as God's righteousness by the grace of God (Gal. 2:20-21).
 - (11) We need to experience the perfecting of the Lord's sufficient grace, Christ's overshadowing power, in our weakness (2 Cor. 12:9).
 - (12) By grace we can overcome the usurpation of temporal and uncertain riches and become generous in ministering to the needy saints (8:1-2).
 - (13) The God of all grace perfects, establishes, strengthens, and grounds us through our sufferings (1 Pet. 5:10).
 - (14) We need to be good stewards of the varied grace of God (4:10; Eph. 3:2).
 - (15) Our word should convey Christ as grace to others (4:29-30).
 - (16) We need to experience Christ as grace to be a surpassing one and to labor abundantly for the Lord (1 Cor. 15:10).
 - (17) We need to receive the abundance of grace and of the gift of righteousness to reign in life (Rom. 5:17, 21).
- g. The grace given to the local churches in the dark age of the church's degradation is for the believers who seek to answer the Lord's calling to be His overcomers (Rev. 1:4).

- h. The grace of the Lord Jesus Christ dispensed to His believers throughout the New Testament age consummates in the New Jerusalem as the consummation of God's good pleasure in joining and mingling Himself with man for His enlargement and eternal expression (22:21).
- 3. In the church life we are daily anointed and graced; the anointing of the Spirit and the supply of grace make it possible for us to live in oneness (Eph. 1:13, 6).

« DAY 6 »

- 4. 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).

III. As the conclusion to Psalm 133 and as the last of the Songs of Ascents, Psalm 134 is the praise of a saint, in his going up to Zion, concerning the charge and the blessing of the children of Israel to the serving priests in the house of God:

- A. *This psalm indicates that the highest people, those who are in Zion, can bless everyone and teach everyone (vv. 1-2; cf. Gen. 47:10; 48:20; 49:28).*
- B. *The blessing comes from Zion, from the highest peak, from the ones who have attained to the top, to the position of the overcomers; in every age and century God's blessing has come to the church because of the overcomers (Psa. 134:3; cf. Rev. 2:7).*

« WEEK 6 — DAY 1 »

Morning Nourishment

Deut. 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

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.

The return of Israel to Jerusalem from their captivity was crucial in four points: (1) it recovered the purpose of God's calling Israel to make them His testimony according to His law (see footnote 1 on Exo. 20:1); (2) it recovered the oneness of Israel on the unique ground of Jerusalem (Deut. 12:5, 11-14); (3) it recovered Israel's enjoyment of the good land promised by God; and (4) it allowed God to fulfill His intention of having His house built and His kingdom established on the Satan-usurped earth in order to carry out His eternal economy through Israel's participation in and enjoyment of the good land. All the foregoing crucial points typify today's recovery of the church life, which is a recovery of the church out of captivity in the great Babylon (Rev. 17:1-6) back to the unique ground of God's choice, the ground of oneness. (Ezra 1:1, footnote 1)

Today's Reading

The church is constituted of the universal God, but it exists on earth in many localities, one of which was Corinth. In nature the church is universal in God, but in practice the church is local in a definite place. Hence, the church has two aspects: the universal and the local. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice. Hence, the New Testament stresses the local aspect of the church also (Acts 8:1; 13:1; Rev. 1:11; etc.). (1 Cor. 1:2, footnote 2)

“The church...in Corinth” (1 Cor. 1:2b) was a church in a city, remaining in

a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs. As such, it was physical, particular, local, and temporal in time. The church of God to whom Paul wrote was not in the heavens but in Corinth. Corinth was a very sinful, modern Greek city, which was famous for its fornication. However, the church remained in that locality for a local testimony of Christ. A local testimony of Christ is a part of the universal testimony of Christ. The universal testimony is composed of and constituted with the local testimonies. (A Genuine Church, p. 8)

[The church in Jerusalem] was the first church established in a locality (see footnote 1 on Acts 5:11) within the jurisdiction of a city, the city of Jerusalem. It was a local church in its locality, as indicated by the Lord in Matthew 18:17. It was not the universal church, as revealed by the Lord in Matthew 16:18, but only a part of the universal church, which is the Body of Christ (Eph. 1:22-23). The record concerning this matter (the establishing of the church in its locality) is consistent throughout the New Testament (Acts 13:1; 14:23;...1 Cor. 1:2; 2 Cor. 8:1;...Rev. 1:11). (Acts 8:1, footnote 1)

First Corinthians 1:2 contains five qualifications for a genuine church....The church which is genuine is the church of God, it is the church in a locality, it is sanctified in Christ, and it is composed of the called saints. Verse 2e continues with the fifth qualification: "With all those who call upon the name of our Lord Jesus Christ in every place." This long phrase indicates that the church which is genuine is related with all the saints who call upon the name of the Lord Jesus Christ in every place around the globe.

Being related with all the saints keeps us from being sectarian, isolated, or divided. Regardless of their particular practices, we are related by God in Christ to every kind of Christian, and no matter where we are, we cannot be separated from them. Without this relationship we would become isolated and divided. If we have nothing to do with other believers, we are not a local church. Rather, we are a local sect, a local division. (A Genuine Church, pp. 10-11)

Further Reading: The Ground of the Church

« WEEK 6 — DAY 2 »

Morning Nourishment

Psa. 132:13-16 For Jehovah has chosen Zion; He has desired it for His habitation. This is My resting place forever; here will I dwell....I will abundantly bless its provision....Its priests I will clothe with salvation, and its faithful ones will shout with a ringing shout.

133:1 Behold, how good and how pleasant it is for brothers to dwell in unity!

Psalm 133 is the praise of a saint, in his going up to Zion, concerning Jehovah's commanded blessing on brothers who dwell in oneness. When Zion is built up and when God is resting there and dwelling in Jerusalem, as depicted in Psalm 132, we have a place where we can gather and where we can dwell together in oneness. How good and how pleasant this is! (Psa. 133:1, footnote 1)

In Psalm 133 the believers' 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. (Psa. 133:1, footnote 2)

The unity spoken of here is a picture of the genuine oneness in the New Testament. This oneness is the processed and consummated Triune God mingled with the believers in Christ (John 17:21-23). Since the Body of Christ is such a mingling (Eph. 4:4-6), the Body itself is the oneness. According to the picture in this psalm, the genuine oneness is constituted of the spreading ointment and the descending dew for the gradual building up of the Body of Christ in the divine dispensing of the Divine Trinity. (Psa. 133:1, footnote 3)

Today's Reading

[In Psalm 133] dwelling together in oneness is likened to two things: to the precious ointment on the head of Aaron and to the dew of Hermon on the mountains of Zion. These two adjectives point to two aspects of oneness. The

oneness is good and pleasant: good as the precious ointment and pleasant as the descending dew.

Of these aspects, the first—Aaron—is a person, and the second—Zion—is a place....The church has these two aspects....As a person, the church includes the Head with the Body. As a place, the church is the dwelling place of God. Elsewhere in the Bible we see that the church is the bride, the new man, and the warrior. These, however, are aspects of the church as a person. Actually, the church has just two main aspects: the aspect of a person and the aspect of a dwelling place. Related to these two aspects of the church are the ointment and the dew.

[Verse 2] refers to the anointing oil described in Exodus 30. That anointing oil was a compound ointment formed by blending four spices with olive oil. Aaron, his sons, the tabernacle, and everything related to the tabernacle were anointed with this ointment. According to Psalm 133, this ointment, this compound anointing oil, was upon a person, Aaron....By contrast, the refreshing, watering, and saturating dew was on a place, the mountains of Zion.

Neither the anointing oil nor the saturating dew moved quickly. The dew did not fall down like rain; it descended, came down, in a gradual way. In like manner, the ointment did not actually run down upon Aaron's beard; it spread upon his beard and then ran down to the hem of his garments....Gently and slowly, the ointment spread. In the same principle the dew came down upon the mountains of Zion....The genuine oneness is constituted of the spreading ointment and the descending dew.

Aaron [is] a type of Christ in His priestly ministry. As the High Priest, Christ served God, accomplished God's purpose, and fulfilled the desire of God's heart. However, in Psalm 133 Aaron typifies not only Christ Himself but Christ with His Body. This means that here Aaron typifies the corporate Christ, the Head with the Body....The church is thus a universal, great person with a number of aspects: the aspects of the Body, the bride, the new man, and the warrior. All these aspects of the church are related to the person. (The Genuine Ground of Oneness, pp. 295-296, 303)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 6

« WEEK 6 — DAY 3 »

Morning Nourishment

Eph. 4:3-6 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: 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.

In Ephesians 4:4-6 Paul lists seven aspects of oneness: one Body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father. These verses also show the mysterious mingling of the Triune God with the Body of Christ. This mingling is the oneness of the believers. The Spirit in verse 4 is no doubt the compound, all-inclusive Spirit who is within the Body and gives life to the Body. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 301)

Today's Reading

Psalm 133 is the key passage in the Old Testament concerning the anointing....[In verse 1 the] dwelling in unity is corporate; there is no barrier or separation. They have cast aside their disunity, jealousy, and hatred....In this condition, they receive God's anointing [v. 2]. When the oil flows down, those who are under the head will spontaneously receive the oil. Psalm 133 is equivalent to Ephesians 4. When we are in the Body and are diligent to keep the oneness of the Spirit, we have the anointing of the Spirit. We have to come under the Head, and we have to live in the Body before we can receive the anointing....In order for us to receive the anointing, we must submit to the Head and live in the Body....The more we live in the fellowship of the Body, the more we enjoy the anointing of the Spirit. (CWWN, vol. 44, "The Mystery of Christ," pp. 819-820)

Real oneness is the mingling of the processed God with the believers. Although this is revealed in the New Testament, we do not see in the New Testament the way to practice this oneness. The way to practice this mingling is in Psalm 133. The ointment in verse 2 is a type of the processed Triune God who today is the all-inclusive compound Spirit. According to Exodus 30, the anointing oil is a compound formed by blending four spices with a hin of olive oil. This compound

typifies the all-inclusive Spirit who is the processed God for our enjoyment. In this compound Spirit we have not only divinity but also Christ's humanity, the effectiveness of His death, and the power of His resurrection. In other words, the compound Spirit is the processed God with the divine attributes, the human virtues, the effectiveness of Christ's death, and the power of Christ's resurrection. In the church life this compound Spirit is continually anointing us.

The ointment can be compared to paint, and the anointing to the application of the paint....As all these ingredients of the ointment are applied to us, we are "painted" with the processed Triune God and with all the elements in the compound ointment. The proper church life is a life in the oneness that is the mingling of the processed Triune God with the believers....We are in the oneness that is the processed Triune God "painted" into our very being....Day by day in the church life, all the ingredients of the divine ointment are being wrought into us. Through the application of these ingredients to our inward being, we are spontaneously in the oneness. We find it exceedingly difficult to be divisive or even dissenting. How good, lovely, and enjoyable is the oneness in the church!...We are one spontaneously because we have been "painted" with all the elements of the heavenly "paint."

The ground of oneness is simply the processed Triune God applied to our being...We are not in a oneness produced by adding together those who believe in Christ. In that kind of oneness it is just as easy to have subtraction as it is to have addition. However, once we have been brought into the oneness produced by the application of the processed Triune God to our being, it is very difficult to have any subtraction....The oneness in the churches in the Lord's recovery involves the application of the Triune God to our inward being. (The Genuine Ground of Oneness, pp. 297-299)

Further Reading: CWWN, vol. 44, "The Mystery of Christ," chs. 7, 10; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 7, 9

« WEEK 6 — DAY 4 »

Morning Nourishment

Psa. 133:1-2 Behold, how good and how pleasant it is for brothers to dwell in unity! It is like the fine oil upon the head that ran down upon the beard, upon Aaron's beard, that ran down upon the hem of his garments.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

The oneness of the Spirit is the Spirit Himself. To keep, [safeguard, and preserve by guarding] the oneness of the Spirit is to keep the life-giving Spirit. If we act apart from the Spirit, we are divisive and lose the oneness. If we stay in the life-giving Spirit, we keep the oneness of the Spirit. (Eph. 4:3, footnote 1)

Today's Reading

The ointment is not for individuals; it is for the Body. It cannot be experienced by those who are separate and detached from the Body. According to the picture in Psalm 133, the ointment is upon the head. Then it spreads to the beard and goes down to the hem of the garment. This indicates that if we are individualistic, we cannot experience the ointment....If we are one with the church, then we can properly contact the Lord alone at home. But if we separate ourselves from the church, our contact with the Lord will be altogether different. The reason is that the anointing oil is not for individualistic members; it is for the Head and the Body, even for the Head with the Body. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 299)

[In Philippians 1:19] the phrase your petition indicates the supply of the Body. Apparently Paul was in prison; actually he was in the Body. Imprisonment did not isolate him from the Body or cut him off from the supply of the Body. Paul had the clear sense within that he was in the Body and that the members of the Body were supplying him, supporting him, and standing with him.

In 1:19 Paul speaks first of the saints' petition, then of the bountiful supply of the Spirit....The reason Paul speaks of the supply of the Body before the bountiful supply of the Spirit is that the Spirit is upon the Body. Psalm 133 illustrates this: the ointment poured upon Aaron's head flowed down to the body. This portrays the fact that the ointment, the bountiful supply of the compound Spirit, is upon the Body. Paul realized that he was not the whole Body but just a member of the Body. As a member, he needed the Body's supply. If the Body would be exercised to supply him, the bountiful supply of the Spirit would come to him through the Body.

We may often ask a brother to pray for us. But even if he prays for us and we pray for him, this prayer may have little effect. The reason for this lack of effectiveness is that in praying we may stand apart from the Body. Whenever we stand apart from the Body as we pray, even our prayer will be dry, and our intercession will be ineffective. The anointing is not upon us individually; it is upon the Body.

According to Exodus 30, the compound ointment was for the anointing of the tabernacle and the priests. It is very important to realize that the compound Spirit, the Spirit of Jesus Christ, is for the Body, God's tabernacle, and for God's service, the priesthood. Because so many Christians today are cut off from the Body and from the priestly service, it is extremely difficult for them to share the bountiful supply of the Spirit.

Paul lived in the Body. Although he was a wonderful apostle, he still needed the prayers and petitions of the saints. This is a clear indication that Paul had a right relationship with the Body. Furthermore, Paul also shared in the priesthood. Because he was in the Body, the tabernacle, and because he was part of the priesthood, God's service, he was in a proper position to receive the flow of the ointment which is upon the Body....If we are one with the church and stay in the priestly service, we enjoy the rich anointing of the all-inclusive Spirit. Even a little praying or calling on the name of the Lord, perhaps simply saying Amen, causes us to enjoy this anointing. (Life-study of Philippians, pp. 286-287, 291-292)

Further Reading: Life-study of Philippians, msg. 33

« WEEK 6 — DAY 5 »

Morning Nourishment

Psa. 133:3 Like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: life forever.

1 Tim. 1:14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

Rom. 5:17 ...Those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

[The dew in Psalm 133:3 typifies] the fresh and refreshing grace of God, which comes to us through God's fresh compassions (Lam. 3:22-23; cf. Prov. 19:12). This grace—the Triune God processed and consummated to be our life supply for our enjoyment (John 1:14, 16-17; 2 Cor. 13:14)—waters us. Hermon, a high mountain, signifies the heavens, the highest place, from which the dew descends. The anointing of the Spirit (Psa. 133:2) and the supply of grace make it possible for us to live in oneness. (Psa. 133:3, footnote 1)

The many mountains of the one Zion typify the many local churches as the components of the unique universal church. In the local churches we daily enjoy the Lord's grace as the descending dew. (Psa. 133:3, footnote 2)

Today's Reading

In typology Hermon signifies the heavens, the highest place in the universe, and the dew signifies the grace of life (1 Pet. 3:7). Without the New Testament, it would be difficult for us to realize that dew signifies grace. Every Epistle written by Paul opens with a word about grace and closes with some mention of grace.

Strictly speaking, grace is a New Testament term. When used in the Old Testament, it has the meaning of "favor." According to John 1:17, grace came through Jesus Christ. When the Word became flesh and tabernacled among us, grace came also. This means that grace came with the incarnated God. Before the incarnation of Christ, grace had not come.

The anointing oil and the watering dew are found in the church.

Here we experience the anointing, the “painting,” of the processed Triune God. Simultaneously, we enjoy the processed God as grace, as the life supply for our enjoyment. By this grace we can live a life that is impossible for people in the world to live....Such a living is possible through the grace we receive on the mountains of Zion. (The Genuine Ground of Oneness, pp. 306-307, 310)

The Christian living must be the living of grace, the experience of grace....Grace is God’s embodiment—Christ. Hence, the grace experienced by the believers is Christ, the embodiment of God.

Grace is Christ. All the spiritual experiences of a Christian should be experiences of Christ as grace. In our experience of the grace in God’s economy, first, we have faith and love through the Lord’s superabounding grace (1 Tim. 1:14)....Faith and love are products of the Lord’s grace. Through faith we receive the Lord, and through love we enjoy the Lord whom we have received. We have neither faith nor love, but when we allow the Lord to come into us, both faith and love from the Lord as grace come into us.

In their experience of the grace in God’s economy, the believers also receive the salvation in life in Christ’s resurrection and ascension (Eph. 2:5-8). This salvation is a salvation in life....This salvation is the resurrected and ascended Christ becoming our grace.

The believers’ experience of the grace in God’s economy enables them to obtain access into and stand in God’s grace (Rom. 5:2a). Today we are not under the law but under the grace in God’s economy. This grace is God Himself.

We reign in life by receiving the abundance of grace and of the gift of righteousness. This is grace reigning in life unto eternal life (Rom. 5:17b, 21b)....We have received righteousness objectively, but we still need to continually receive the abundance of grace so that we can reign in life subjectively....This is to overcome. This is grace reigning unto eternal life. (The Law and Grace of God in His Economy, pp. 48, 35-37, 41)

Further Reading: The Law and Grace of God in His Economy, chs. 2-4

« WEEK 6 — DAY 6 »

Morning Nourishment

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

Psa. 134:1-3 Bless Jehovah now, all you servants of Jehovah who stand by night in the house of Jehovah. Lift up your hands in the sanctuary, and bless Jehovah. May Jehovah, who made heaven and earth, bless you from Zion.

[In John 17:23] the words I, them, and You refer respectively to Christ, the believers, and the Father. The Son is in the believers, and the Father is in the Son. This is the mingling of the [processed] Triune God with the believers. As a result of such a mingling, we may be perfected into one.

On the day we believed in Christ, we came into this oneness. However, we still have problems with our natural man, our natural constitution, and our natural disposition. But the more we experience Christ as the life-giving Spirit, the more all these natural elements are reduced. As they are reduced through our experience of the Triune God, we are perfected into one.

The oneness revealed in the Bible is not a matter of adding the believers together to form a harmonious unit. Such a concept of oneness is natural and superficial....Oneness is the mingling of the processed Triune God with the believers. Having seen this oneness as it is unfolded in John 17 and Ephesians 4, let us now consider [Psalm 134 as the conclusion of] Psalm 133. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 295)

Today's Reading

By the close of Psalm 132 God enters into His rest, and we obtain satisfaction in the habitation of God. Hence, following that, we have the church life in Psalm 133. Psalm 134 now is a conclusion to that wonderful church life presented in

Psalm 133. (CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” pp. 176-177)

As the last of the Songs of Ascents, Psalm 134 is the praise of the saint in His going up to Zion concerning the charge and the blessing of the children of Israel to the serving priests in the house of God. This psalm indicates that the highest people, those who are in Zion, can bless everyone and teach everyone.

“Bless Jehovah now, / All you servants of Jehovah / Who stand by night in the house of Jehovah. / Lift up your hands in the sanctuary, / And bless Jehovah” (vv. 1-2). This is the charge of the children of Israel to the serving priests. Although these priests are serving in the house of God, they are lower than the ones in Zion. Thus, those in Zion can give such a charge to these servants of Jehovah.

“May Jehovah, who made heaven and earth, / Bless you from Zion” (v. 3). Here we see that the blessing comes from Zion, that is, from the highest people. If you read the history of the church, you will see that in every age and century God’s blessing has come to the church because of the overcomers. Whenever there are some overcomers, there will be God’s blessing. God always blesses His people from Zion, from the highest peak, from the ones who have attained to the top, to the position of the overcomers. From this position God blesses all His people. (Life-study of the Psalms, pp. 485-486)

Then the last verse of Psalm 134 is the answer, the reply, of the priests to the people: “May Jehovah, who made heaven and earth, / Bless you from Zion.” God’s servants bless Him in His house, and God blesses His people from Zion. This little psalm means that we all must fellowship and communicate in this way. After a good meeting, after a rich enjoyment of Christ, some of us may say, “Bless the name of the Lord.” Then others may answer, “The Lord bless you from Zion.” How blessed! Let us try it. This is a good fellowship, a good communication, a good conclusion, to a meeting of the church. (CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” p. 177)

Further Reading: Life-study of the Psalms, msg. 42; CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” ch. 21

« WEEK 6 – HYMN

Behold how good and how pleasant it is

Scriptures for Singing

1339

1. Be - hold how good and how plea-sant it is, For brethren to dwell to - geth-er in u-ni - ty!

9 Be - hold how good and how plea-sant it is, For brethren to dwell to - geth-er in u-ni - ty!

19 **Chorus**
(C) It is like the pre - cious oint - ment up - on the head, That ran down up-on the

26 beard, Ev-en Aa - ron's beard: That went down to the skirts of his gar - ments.

33 2. Be - hold how good and how plea-sant it is, For brethren to dwell to - geth-er in u-ni - ty!

43 **Chorus**
(C) It is like the pre - cious oint - ment up - on the head, That ran down up-on the

50 beard, Ev-en Aa - ron's beard: That went down to the skirts of his gar - ments.

57 3. As the dew of Hermon, And as the dew that des-cend-ed Up - on the mountains of Zi - on:

65 For there the Lord com-manded the bless-ing, Even life for - ev - er - more.

The musical score is written in 3/4 time with a key signature of two flats (Bb and Eb). It consists of three verses and two choruses. The first verse (measures 1-8) and second verse (measures 9-18) are identical. The first chorus (measures 19-25) and second chorus (measures 43-49) are also identical. The third verse (measures 57-65) is unique. Chords are indicated above the notes, and lyrics are placed below the staff. Measure numbers 9, 19, 26, 33, 43, 50, and 57 are marked at the beginning of their respective lines.

