

Guidelines for the Exercise of the Lord's day Prophesying
Message Six : Jehovah's Commanded Blessing of Life
on Brothers Who Dwell Together in Oneness

I. Overview :

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. In the New Testament the proper ground of oneness ordained by God is the unique ground of one church for one locality. In nature the church is universal in God, but in practice the church is local in definite place. 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; which 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. Psalm 134 indicates that the highest people, those who are in Zion, can bless everyone in every age and century God's blessing has come to the church because of the overcomers.

II. Truth and Enlightenment :

Day 1 --

A. What're 4 crucial points in the return of Israel to Jerusalem from captivity?

(1) it recovered the purpose of God's calling Israel to make them His testimony according to His law; (2) it recovered the oneness of Israel on the unique ground of Jerusalem; (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.

B. Explain in 1 Cor. 1:2 containing 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, 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.tg!

Day 2 --

A. Why's unity of Psalm133 a picture of the genuine oneness in New Testament?

This oneness is the processed and consummated Triune God mingled with the believers in Christ. Since the Body of Christ is such a mingling, 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.

B. Which two things are likened to dwelling together in oneness in Psalm 133?

The precious ointment on the head of Aaron and the dew of Hermon on the mountains of Zion. 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.

Day 3 --

A. How is Psalm 133 equivalent to Ephesians 4 in the New Testament?

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.

B. Explain the way to practice this oneness in Psalm 133.

In Psalm 133, the ointment 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 for our enjoyment. This compound Spirit with all His riches is continually anointing us to make us have genuine oneness.

Day 4 --

A. Why is the ointment not for individuals but for the Body?

The ointment cannot be experienced by those who are separated and detached from the Body. According to the picture in Psalm 133, the ointment is upon the head. Then it spreads 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.

B. Why's Paul in Phil. speak of the saints' petition before the supply of the Spirit?

The reason 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.

Day 5 --

A. What does the dew in Psalm 133:3 typify?

The dew typifies the fresh and refreshing grace of God, which comes to us through God's fresh compassions. This grace -- the Triune God processed and consummated to be our life supply for our enjoyment -- waters us. Hermon, a high mountain, signifies the heavens, the highest place, from which the dew descends. The anointing of the Spirit and the supply of grace make it possible for us to live in oneness.

B. How is that the Christian living must be the living of grace?

Grace is God's embodiment -- Christ. Hence, the grace experienced by the believers is Christ, the embodiment of God. 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. Through faith we receive the Lord, and through love we enjoy the Lord.

Day 6 --

A. How to see in John 17:23 that we may be perfected into one?

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. On the day we believed in Christ, we came into this oneness. However, we still have problems with our natural constitution. 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.

B. How has God's blessing come to the church in every age and century?

Psalm 134:3, "May Jehovah, who made heaven and earth, bless you from Zion." 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.

III. Conclusion :

Ephesians 4 in the New Testament is equivalent to Psalm 133 in the Old Testament; the former focuses on revelation but the latter has a way to practice. The brothers' dwelling together in unity 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. The ointment, being the anointing of the compound Spirit and the dew, being the supply of the fresh with refreshing grace, bring Jehovah's commanded blessing: life forever. In the church's history, in the eighteenth century Zinzendorf was raised up by the Lord to lead the Moravian brothers to a recovery of the church life; they were separated from the world, removed distinctions of rank, and allowed Christ to be the Head and the Holy Spirit to rule among them.