

**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. 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. 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. The Christian living must be the living of grace, the experience of grace. We should come and sing with praise when we come to the meeting. The more we experience Christ as the life-giving Spirit, the more our natural constitution and disposition are reduced. Then we are perfected into one. 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. God's blessing will come to the church because of the overcomers.

**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:**

**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.

**B.** In the New Testament the proper ground of oneness ordained by God is the unique ground of one church for one locality:

**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":

**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.

**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.

**2.** Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have

**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:

**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.

**2.** As a place typified by Zion, the church is the dwelling place of God.

**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.** 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; the anointing oil as the compound ointment is a type of the processed Triune God, the all-inclusive compound Spirit:

**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 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. ]

**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:

**(1)** If we act apart from the Spirit, who is in our spirit, we are divisive and lose the oneness.

**(2)** If we stay in the life-giving Spirit, we keep the oneness of the Spirit.

**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.

**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. **(2)** We cannot live without the supply of the Body; therefore, we must constantly avail ourselves of the fellowship of the Body.

**(3)** If a man wants to see light, he has to enter the church, the sanctuary. ]

**2.** The dew of Hermon descending on the mountains of Zion signifies the descending, refreshing, watering, and saturating grace of life, the Triune God as our life supply for our enjoyment:

**a.** In typology Hermon signifies the heavens, the highest place in the universe.

**b.** The mountains of Zion typify the local churches; there is one Zion, one church as one Body, but many mountains, many local churches.

**c.** Grace is God in Christ as the Spirit experienced, received, enjoyed, and gained by us.

**d.** By remaining in the church life, we are preserved in the Lord's grace.

**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.

**f.** The Christian living must be the living of grace, the experience of grace: **(1)** We have faith and love through the Lord's superabounding grace.

**(2)** By grace we receive the salvation in life through Christ's resurrection and ascension. **(3)** We have obtained access into and stand in God's abounding grace.

**(4)** In this grace we can enjoy God's eternal comfort and good hope.

**(5)** We can come forward with boldness to the throne of grace to find grace for timely help.

**(6)** We can receive God's abounding supply of grace. **(7)** We can constantly enjoy God's multiplying grace.

**(8)** We can enjoy God's greater grace through humility.

**(9)** In our experience of the grace in God's economy, we enjoy the Lord's presence in our spirit. **(10)** We need to live out Christ as God's righteousness by the grace of God. **(11)** We need to experience the perfecting of the Lord's sufficient grace, Christ's overshadowing power, in our weakness. **(12)** By grace we can overcome the usurpation of temporal and uncertain riches and become generous in ministering to the needy saints.

**(13)** The God of all grace perfects, establishes, strengthens, and grounds us through our sufferings.

**(14)** We need to be good stewards of the varied grace of God. **(15)** Our word should convey Christ as grace to others.

**(16)** We need to experience Christ as grace to be a surpassing one and to labor abundantly for the Lord.

**(17)** We need to receive the abundance of grace and of the gift of righteousness to reign in life.

any expression and practice; the record concerning the establishment of the church in its locality is consistent throughout the New Testament.』

- 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.
- 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.
- 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.』
- 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.

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.

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.』

Day1: 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.

1Cor 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.

Day2: Psa 132:13 For Jehovah has chosen Zion; He has desired it for His habitation. 14 This is My resting place forever; here will I dwell... 15 I will abundantly bless its provision... 16 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!

Day3: Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: 4 one Body and one Spirit, even as also you were called in one hope of your calling; 5 one Lord, one faith, one baptism; 6 one God and Father of all, who is over all and through all and in all.

1John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

Day4: Psa 133:1 Behold, how good and how pleasant it is for brothers to dwell in unity! 2 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.

Psa 73:16 When I considered this in order to understand it, It was a troublesome task in my sight, 17 Until I went into the sanctuary of God; Then I perceived their end.

Matt 5:14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.

Day5: Psa 133:3 Like the dew of Hermon that came down upon the mountains of Zion, For there Jehovah commanded the blessing: life forever.

1Tim 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.

Day6: 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 Bless Jehovah now, all you servants of Jehovah who stand by night in the

house of Jehovah. 2 Lift up your hands in the sanctuary, and bless Jehovah. 3 May Jehovah, who made heaven and earth, bless you from Zion.

【預言ノート】

### Experience① : Where brothers are united, there is the blessing of anointing

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.

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!

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.

#### For junior/senior high students

You need to fellowship with the serving ones and the college student brothers/sisters about your future education or your difficulties that come from human relationship in your school life. The more you fellowship by opening your heart, the more ointment paint in you and then you can experience the effect of Christ's death and the element of the mighty power of His resurrection. The church life is in the fellowship and you can receive the ointment flowing down from the Head in this church life, a life of the Body.

For example, for preparing the college entrance exam, you can receive helps from college student saints and young working saints who have experienced the exam. You can fellowship with them such as which major to choose, which subject is favorable and unfavorable to you, and how you need to see this college exam for the purpose of obtaining a job suitable to the church life and becoming a decent member of society in future. Japanese students tend to take the entrance exam for college without thinking much about their future job. In the developed countries in Europe and the U. S., the students hardly choose the college to enter without considering their future job. For the next stage in Japan, students should choose the colleges with considering their future job.

In this way, when you open your inward being to fellowship and pray with older brothers and sisters, you will experience anointing. This anointment is the all-inclusive life-giving Spirit. Because in this Spirit there are divinity, humanity, effect of killing sins by the death of a cross, and mighty power of the resurrection, this Spirit can supply you the ability necessary to your study for exam, such as concentration, memory, endurance, wisdom, and ability to take action. You should open to the fellowship in the church life at any cost to receive the blessing of anointing. Amen!

### Experience② : Interceding prayer by brothers and sisters with a viewpoint of building the Body

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.

[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.

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.

#### For young working saints

When you are dry and you cannot go onward, you need other brothers and sisters to intercede for you. Only then will you be able to break through. But such effective intercession does not come from the individualistic brothers and sisters, but from the normal brothers and sisters in the Body. For the anointing of blessing is not for the individual, but for the Body. If brothers and sisters interceding for you are in the Body and for the Body, their intercession will allow you to break through what you could not.

As a business person, you have to make the breakthrough in many ways. Because the companies are part of Japanese culture and it is a culture that rejects Christ and kills Christ. You believed in the Lord, you were baptized and entered into the kingdom of God. Now, it is necessary for you to be reconstituted by the culture of expressing God in the church life.

For example, when your boss or someone senior to you is working overtime at the company, even though you are done with your work, there is a strong atmosphere that does not allow you to go home. For the employees who have finished their work, the efficiency of their work should go up from the next day, if they could go home early and be refreshed. However, such rational thinking does not work; instead the employees are forced to work overtime meaninglessly. Actually such irrational atmosphere is a unique thing to Japan. This kind of atmosphere is a great barrier for God's people to enjoy and serve Him. In addition, other example in the Japanese culture that a business person uses all nerves for not failing. Their focus is to make sure that they will not be blamed or try to hide the reasons why they were failed. However as a result, no aggressive or innovative ideas for becoming successful can be generated. When iPhone was first released, most of its parts were made in Japan. Also, the idea was actually inspired by the Japanese-made electronic products. However, Japanese was not able to develop iPhone. That is because they do not challenge to be successful. At the present age, not challenging has become the cause of failure for Japanese. In this respect, you need to break through and become a successful business person by opening up to brothers and sisters who actually live in the Body and be interceded by them.

詩歌、補843番

- 1 見よ、すばらしく、よろこばしい。  
兄弟たち和合し住んでいる！  
見よ、すばらしく、よろこばしい。  
兄弟たち和合し住んでいる！  
かしらにそそがれた  
たつといあぶらアロンのひげにながれくんだり、  
ころものすそにくだるよう。
- 2 見よ、すばらしく、よろこばしい。  
兄弟たち和合し住んでいる！  
かしらにそそがれた  
たつといあぶらアロンのひげにながれくんだり、  
ころものすそにくだるよう。
- 3 ヘルモンのつゆがシオンのやまに、  
エホバはしゆくふくを、  
しゆくふくを命じられた。  
いのちをえい遠まで。

補充本, #628 看哪, 弟兄和睦同居  
(诗篇一三三篇)

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看哪, 弟兄和睦同居, 是何等的善,  
是何等的美, 看哪, 弟兄和睦同居,  
是何等的善, 是何等的美, 这好比那上好的油,  
上好的油, 浇在亚伦的头上, 流到胡须, 又流到他的衣襟;  
—  
—  
看哪, 弟兄和睦同居, 是何等的善,  
是何等的美, 这好比那上好的油,  
上好的油, 浇在亚伦的头上, 流到胡须, 又流到他的衣襟;  
—  
—  
又好比黑门的甘露, 降在锡安山;  
黑门的甘露, 降在锡安山;  
因为在那里有耶和華所命定的福, 就是永远的生命。

Hymns, #1339

**\_1\_  
Behold how good and how pleasant it is,  
For brethren to dwell together in unity!  
Behold how good and how pleasant it is,  
For brethren to dwell together in unity!  
It is like the precious ointment upon the head,  
That ran down upon the beard,  
Even Aaron's beard:  
That went down to the skirts of his garments.**

**\_2\_  
Behold how good and how pleasant it is,  
For brethren to dwell together in unity!  
It is like the precious ointment upon the head,  
That ran down upon the beard,  
Even Aaron's beard:  
That went down to the skirts of his garments.**

**\_3\_  
As the dew of Hermon,  
And as the dew that descended  
Upon the mountains of Zion:  
For there the Lord commanded the blessing,  
Even life for evermore.**