

Meeting Schedule

Lord's Day

10:00 am – Lord's Table Meeting

11:00 am – Prophesying Meeting

Tuesday

7:30 pm – English-speaking prayer meetings at Districts 1 & 2

7:30 pm – Chinese-speaking prayer meeting at District 2

7:00 pm - Spanish-speaking prayer meeting in the homes

Friday

6:30 pm – English-speaking College Meetings

7:00 pm – Chinese-speaking Student Meetings

7:30 pm – Small Group Meetings

Saturday

7:30 pm – Young People's Meeting

7:30 pm – Small Group Meetings

Continue in the Ministry and the Word

Holy Word for Morning Revival

The Divine Dispensing of The Divine Trinity for The Divine Economy – Week 6

Ministry Publication Reading

The Genuine Ground of Oneness, Chapter 6

Scripture Reading:

John 17:21-23; Psa. 133

Announcements

❖ First Lord's Table as the church in Tempe

- April 2, 2023
- 1619 S. Hardy Tempe, AZ 85281

❖ Hospitality Request

- Group from Berkeley are arriving 3/28 and departing 4/1: 10 sisters; 18 brothers; 1 couple
- Group from Fullerton arriving 3/31 and departing 4/2: 12 sisters; 10 brothers

❖ 2023 International Memorial Day Conference

- Dates: Friday, May 26 through Monday, May 29
- Place: Chicago Marriott Downtown Magnificent Mile, 540 N Michigan Ave, Chicago, IL 60611
- Lodging: special group rate of \$139.00 USD/per night plus tax for single and double occupancy rooms (one king bed), and \$149.00 USD/per night plus tax for triple and quadruple occupancy rooms (two double beds).
- For room reservations, please call 1-877-303-0104 and request the Living Stream Ministry group rate for the 2023 Memorial Day Blending Conference. To make online reservations at the special group rate, please go to: <https://book.passkey.com/e/50485866>.
- Reservations must be made on or before 5:00 PM local time (CDT) on Friday, May 5, 2023 in order to get this reduced rate.

❖ Offerings

- Please send your offerings through Zelle to the church's bank account using the following email address: offerings@churchinphoenix.org.

In the Bible there are four great chapters on the matter of oneness: Deuteronomy 12, Psalm 133, John 17, and Ephesians 4 with the last part of Ephesians 3...The oneness spoken of in 4:1-6 is intimately related to what is covered in 3:16-21. The word therefore in 4:1 indicates this. It shows that these verses in chapter 4 are the result of what immediately precedes them in chapter 3. In 3:16-21 Paul prays that the Father would grant us to be strengthened through His Spirit into the inner man, that Christ may make His home in our hearts, that we, being rooted and grounded in love, may be strong to apprehend with all the saints what the breadth and length and height and depth are and to know the knowledge-surpassing love of Christ, that we may be filled unto all the fullness of God. The result is that, according to the power which operates in us, there is glory to God in the church and in Christ Jesus. In light of all this, Paul declares in 4:1, "I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called." As the context makes clear, to walk worthily of our calling is mainly to keep the oneness of the Spirit. In verses 4 through 6 Paul goes on to point out that the oneness of the Spirit is the very Triune God. Paul speaks of the Body and of the one Spirit, the one Lord, and the one God and Father. The fact that the Body and the Triune God are mentioned together indicates that oneness is actually the mingling of the Triune God with the believers.

In Ephesians 3 Paul refers to the three of the Triune God. Paul prays that the Father would strengthen the saints through His Spirit into the inner man so that Christ may make His home in their hearts. Here we have the Father, the Spirit, and Christ (the Son). Then in chapter 4 Paul speaks of the Spirit, the Lord, and the Father. He refers to the Triune God in relation to the oneness of the Spirit and the Body. This indicates that oneness is...of the mingling of the Triune God with the believers. Oneness is the mingling of the processed God with the believers.

The mere oneness of addition is very superficial. The oneness revealed in the Bible is the mingling of the processed Triune God with His chosen people. If we see this, then we can more easily understand the Lord's prayer concerning oneness in John 17. The oneness in John 17 is the mingling of divinity with humanity. However, we do not mean simply divinity in itself but divinity after it has been processed through incarnation, human living, crucifixion, and resurrection. Having passed through such a process, the Triune God becomes our portion and enjoyment. As the life-giving Spirit, He mingles Himself with those who believe in Christ.

...We have seen that here [John 17:21] the Lord prayed that "they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us." Here the Lord said that He is in the Father and that the Father is in Him. This no doubt indicates that the Father and the Son are mingled. This mingling is the oneness between the Father and the Son. The oneness between the Father and the Son is that the Father is in the Son and that the Son is in the Father. The Lord prayed that we would be one in the same way, even that we would be one "in Us," that is, in the Triune God.

In verse 22 the Lord said that the glory which the Father had given Him He had given to His believers "that they may be one, even as We are one." Glory is the expression of God. This expression has been given to the Son. The Father has given the Son the glory to express Him in the divine life. Now this glory has been given to us by the Son so that we may be one, even as the Father and the Son are one. This oneness is the oneness in the divine glory for the corporate expression of God.

In verse 23 the Lord continued, "I in them, and You in Me, that they may be perfected into one." Here we see the mingling of the processed God with the believers. 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 Triune God with the believers. As a result of such a mingling, we may be perfected into one.

...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...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.

...The proper church life is a life in the oneness that is the mingling of the processed Triune God with the believers. As we remain in this oneness, we are painted with the ointment. The more we are painted in this way, the more our natural constitution, temperament, and disposition are eliminated. What remains is the mingling of the processed Triune God with our uplifted humanity. This is the oneness.

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. Some may argue that they can contact the Lord alone at home. No doubt they can. The crucial matter, however, is whether or not we are one with the church. 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.

...[T]he oneness is also like the dew that descends upon the mountains of Zion...The dew signifies the grace of life (1 Pet. 3:7). The grace of life is the supply of life. In the church life we are not only under the anointing; we also receive the supply, the grace, of life. As we are anointed, we are also graced. (Lee, *The Genuine Ground of Oneness, Chapter Six*)