

Nuggets and Gems from the Bible

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IN THE

DIVINE GLORY

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Living Stream Ministry
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In the prayer recorded in [John seventeen](#) the Lord prayed regarding the three factors of the genuine oneness of the believers for their building up. The first ground of oneness is regeneration, receiving the life of the Father ([vv. 6-13](#)), and the second ground is sanctification, being separated from everything other than God ([vv. 14-21](#)). The world is simply everything outside of God. When we have been separated from everything outside of God to God Himself, then we are on the ground of sanctification, being separated from all worldly places and worldly things unto one center. This one center is the Triune God, the Father in the Son as the Spirit. We have been sanctified unto this very center, and herein is oneness. The third ground of this oneness is even deeper and higher than this. It is the oneness in the manifestation of the divine glory ([vv. 22-24](#)). After we have been regenerated, we must be sanctified by giving up the world, and after being separated from the world, we must live, through the

denying of ourselves, by Christ as our life who is the hope of glory within us ([Col. 1:27](#)).

THE GLORY

[Verse 22 of John 17](#) says, “And the glory which You have given Me I have given to them, that they may be one, even as We are one.” What is the glory given to the Son by the Father? It is the sonship with the Father’s life and divine nature ([John 5:26](#)) to express the Father in His fullness ([John 1:18; 14:9](#); [Col. 2:9](#); [Heb. 1:3](#)). The Lord Jesus has the life and nature of God, making Him the Son of God and the manifestation of God. Hence, the glory which God gave to the Son is the life and nature of God which make the Son the expression and manifestation of God. The Father’s life and nature were given to the Son that the Son might express the Father in His fullness. Suppose the President of the United States appoints his son to visit us as his representative. When the President’s son arrives, he will have with him a certain amount of glory, the glory of representing his father, the President of the United States.

The Son has given to His believers the very glory which the Father has given to Him, that they also might have the sonship with the Father’s life and divine nature ([John 17:2](#); [2 Pet. 1:4](#)) to

express the Father in the Son in His fullness ([John 1:16](#)). The glory which was first given to the Son has now been conferred upon the corporate sonship. As the many sons, we have the divine sonship with the divine life and nature to express the Father in the Son with all of His fullness. What glory this is!

Many Christians have a vain, fanciful concept of glory, thinking that it is merely an objective shining or radiance in the air into which we shall enter some day. According to this concept, when we are brought into that radiant shining, we are brought into glory. This is just a dream. What is glory? Glory is the sonship with the divine life and nature to express the Father in all His fullness. Often when we are in a good meeting we have the sense that we are in this glory.

If we would be one in the divine glory, we must forsake and forget ourselves. It must be no longer I, but Christ who lives in me ([Gal. 2:20](#)). The “I” has been crucified, and the self must be denied that Christ may live in us. We must not only renounce the world but also ourselves. On the one hand, we have been sanctified from so many worldly places and worldly things and have come home to the Father’s house. On the other hand, each of us has his opinions, thoughts, or ideas. If

this is the situation, how can we be one? Once we were separated into various worldly places, but now, having come home, we may still have trouble with the self. For this reason, we must not live by our own life but by the life of glory, the divine life. After we have been regenerated, we must be sanctified, and after we have been sanctified, we must be glorified. In other words, after we have the life of God, we must give up the world, and after we give up the world, we must forsake ourselves and live by the divine life. Then, in the glory of this life, we shall be one. Hence, there are three grounds or steps of the oneness of the believers: regeneration, sanctification, and glorification. Having God as our Father by regeneration is the first step; coming to the Triune God by separation from the world through the holy word is the second step; and living by the divine life of glory through denying ourselves is the third step. It is in the very application and realization of the divine life of glory that we shall all be one.

THREE THINGS GIVEN BY THE SON TO HIS BELIEVERS

In order that the believers might participate in this oneness, the Son has given them three things: the eternal life for the first aspect of

oneness (John 17:2), the holy word for the second aspect of oneness (vv. 8, 14), and the divine glory for the third aspect of oneness (v. 22). We may have the divine life and be separated from the world through the holy word and still not be shining with God's glory. When we realize that we have the divine life and the divine nature with the sonship to express God the Father in His fullness, we shall shine with glory. At such a time, our oneness will not only be in the eternal life and by the holy word but also with the divine glory for the expression of God. Now we see that our oneness has a goal—to express God the Father in His fullness, even during this dark age on this corrupted earth. Sometimes in the local churches we have experienced this glorification. We have been in His holy glory, in His divine glory, expressing the Father in all His fullness. As we read the Lord's prayer in John 17, we need to see that genuine oneness is by His life, by His word, and in the divine glory for the expression of God.

PERFECTED INTO ONE

In verse 23 the Lord says, "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."

How can we be perfected into one? Only in the glory of the divine life. We must live by this glorious divine life so that we may be absolutely perfected in the very glory of the divine life. By denying ourselves we can experience the divine life to such a degree that we are perfected into one. If the brothers in the church life argue and debate with one another one day and then confess and apologize to one another the next day, it means that they have not yet been perfected into one. On the day they realize in full the matter of crucifixion, that the “I” has been crucified on the cross and that they are living by the life of the divine glory, that will be the day when they all will be perfected into one. On that day we shall no longer debate or quarrel because there will not be the self and the opinions. Then we shall be perfected into one.

If we have not come to the point of being in the divine glory, we have not yet been fully perfected into one. But when we reach this point, we shall be on the highest level of oneness, having been perfected into one by the divine glory given to the believers to express the Triune God in a corporate way. When we reach this point, we are willing to forsake everything. We shall not only forego all the worldly attractions but

also all the doctrines and concepts. We shall abandon everything and be for just one thing—the glorious expression of the Triune God. This expression is a miniature of the New Jerusalem. In the New Jerusalem there will be no worldly attractions, doctrines, teachings, concepts, or opinions. There will only be the glorious expression of the Divine Being. We all shall be in that glory to express Him in an adequate way forever. In the past, we did reach this stage in some of the local churches. By His grace, we can also reach such a stage today. Such oneness is the real enjoyment of the divine glory in the corporate expression of the Triune God. When we enter into such a glorious oneness, we are willing to lose everything, even our lives. When we are in this oneness, nothing else means anything. This third aspect of genuine oneness is oneness with a commission, with a goal—to express the Triune God in a corporate way.

The third aspect of the believers' oneness is the oneness in the divine glory for the corporate expression of the Triune God. In this aspect of oneness, the believers, having their self fully denied, enjoy the glory of the Father as the factor of their perfected oneness to express God in a corporate, built-up way. This is the oneness of

the divine commission which fulfills the Son's prayer that He be fully expressed, that is, glorified, in the building up of the believers, and that the Father also be fully expressed, glorified, in the Son's glorification. Hence, the ultimate oneness of the believers is in the eternal life (in the Father's name), by the holy word, and in the divine glory to express the Triune God for eternity.

SIX THINGS GIVEN BY THE FATHER TO THE SON

In order that the Son might accomplish this oneness, the Father has given Him six things: the authority ([v. 2](#)), the believers ([vv. 2, 6, 7, 24](#)), the work ([v. 4](#)), the words ([v. 8](#)), the Father's name ([vv. 11, 12](#)), and the Father's glory ([v. 24](#)). The Father has given all these things to the Son that He might perfect such a oneness.

THE FATHER'S LOVE

The latter part of [verse 23](#) says, "That the world may know that You have sent Me and have loved them even as You have loved Me." Here we see the Father's love shown toward the Son as well as toward the Son's believers. The Father has loved the Son in that He has given the Son His life, His nature, His fullness, and His glory to

express Him. What love this is! In the same way, the Father has also loved the Son's believers by giving them His life, His nature, His fullness, and His glory that they might express Him in the Son. This is a story of love as well as of glory. Not many of us appreciate this love, the love in giving us the Father's life, nature, fullness, and glory to express Him. This is real love. It is much better and much higher than anything else.

THE BELIEVERS WITH THE SON WHERE HE IS

Verse 24 says, “Father, I desire that those whom You have given Me may also be with Me where I am, that they may behold My glory which You have given Me, for You have loved Me before the foundation of the world.” The Son is in the divine glory for the Father’s expression. Therefore, if the Son’s believers are to be with Him where He is, they must be with Him in the divine glory to express the Father. The fulfillment of this began with the Son’s resurrection, when He brought His believers into participation in His resurrected life, and it will consummate in the New Jerusalem, when His believers will be fully brought into the divine glory for the ultimate corporate expression of the Triune God for eternity.

We are where the Son is. The Son is in the Father, and we also are in the Father. The Son is in the Father's glory, and we also are in the Father's glory. The Son went through death and resurrection that we might share the Father's life, nature, fullness, and glory, expressing the Father with Him in the very place where He is. This is marvelous! The Son is in glory for the Father's expression, and the believers will also be in glory for the corporate expression of the Triune God for eternity. To me, this is vastly greater than going to heaven. Eventually, the New Jerusalem will come down out of heaven ([Rev. 21:2](#)). I do not want to be in an empty heaven; I want to be in the New Jerusalem, in the glorious corporate expression of the Triune God.

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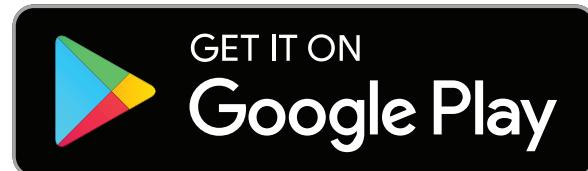
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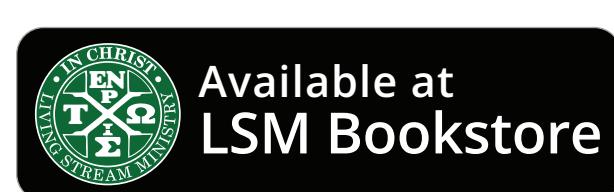
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