

### March 27

*I pray for them...that they all may be one... that they may be made perfect in one...that the world may know that Thou hast...loved them, as Thou hast loved Me. John 17:9,20-23*

IN amazement we inquire, How can this be? Our Lord Jesus was always in perfect harmony with the Father--a son who

John 17:9 KJV "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."

John 17:20-21 KJV "Neither pray I for these alone, but for them also which shall believe on me through their word: (21) That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us..."

John 6:38 KJV "...I came down from heaven, not to do mine own will, but the will of him that sent me."

1HG661 "Our Lord did indeed declare the oneness, or harmony, between Himself and the Father, but He explained that this was because He ignored any will of His own, coming not to do His own will, but the will of the Father who sent Him. He exhorted His disciples similarly to have the same mind, the same will, the same spirit, which actuated Him--the Holy Spirit, the mind or disposition to do the will of the Father in Heaven. His prayer for His disciples was to the same effect, "That they all may be one"--even as Thou, Father, and I are one in heart, mind, will, disposition, or holiness of spirit, harmony with God. John 17:20, 21"

R5749 "The *oneness* between the Father and the Son is explained by our Lord Himself. He prayed that His disciples might become one in the same sense that He and the Father were one--surely not that His disciples might become one person, but that they might be one in spirit, in mind, in purpose, as were the Father and Himself. See John 17:20-23. The followers of Jesus become one in mind and purpose by each giving up his own will to do God's will."

R962 "Until our own wills are crucified, we are not truly prepared to seek to know the will of our Lord. The uncrucified will, if it goes to the Word of God to learn his will, is not prepared to receive it, and stumbles over it, blinded by its own plans, desires and ambitions. Misled by these it wrests and misapplies the word of God to fit its wisdom or plan. Alas! how many of the consecrated are crucified only in part, and how many not at all."

Matt 7:21 KJV "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father..."

Psa 40:8 KJV "I delight to do thy will, O my God: yea, thy law is within my heart."

Psa 19:7-9 KJV "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. (8) The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. (9) The fear of the LORD is clean, enduring for ever..."

gloriously reflected His likeness; but it has not been so with us; we were sinners and had nothing worthy of love. Yes, but we have been washed and cleansed, and, however imperfect our earthen vessels may still be, our hearts are perfect in His sight who is able to read the heart. And, as He sees us with a perfect heart--a perfect purpose and intention--striving to overcome the weak-

R1390 "PSALM 19:1-14...The Psalmist beautifully represents the proper attitude of all those who truly love the Lord, and who therefore delight in his Word and plan..."

"The testimony of the Lord is sure [not doubtful, but clear and positive], making wise [not the heady and wilful who have plans and theories of their own and who do not submit themselves to the will and plan of God, but] the simple" [the single hearted who have no will or plan of their own which they wish the Lord to adopt, but who seek the Lord's will only]

"The statutes [*piqqudim* -- appointments: the appointed plans] of the Lord are right, rejoicing the heart." Yes, indeed, God's glorious, appointed plan of the ages rejoices the hearts of all who have come to a knowledge of it.

"The commandments [*mitsvah* -- precepts or teachings] of the Lord are clear, enlightening the eyes" [showing us the unmistakable course and end of righteousness and of unrighteousness].

"The fear [*yrarah--reverence*] of the Lord is clean [a pure and lofty sentiment based upon love and gratitude, and not upon a servile recognition of tyranny and power], enduring forever."

#### REVERENCE NEEDED NOT ONLY IN THE BEGINNING, BUT ALL THROUGH OUR WALK

R2208 "DIVINE SECRETS REVEALED "The Secret of the Lord is with them that fear him; and he will show them his Covenant."--Psa. 25:14..."

The fear [reverence] of the Lord is the beginning of wisdom," and this wisdom, if continued, leads to fuller knowledge of God, to greater confidence in him, and to that degree of intimate friendship and sonship..."

2Co 7:1 KJV "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear [Reverence] of God."

R3985 on 2 Cor 7:1 "Our text declares that this perfecting of holiness is to be attained through a reverence for the Lord..."

F409 "Only by prayer and perseverance can this cleansing necessary to a share in the Kingdom be accomplished --"perfecting holiness in the reverence of the Lord." Not that we may hope, either, to effect an absolute cleansing of the flesh. It is the absolute cleansing of the will, the heart, the spirit, that the Lord demands (implying as complete a cleansing of the flesh and tongue as we can accomplish). Where he sees the heart pure and true to him and his spirit and law of Love he will, in due time, give the new body suited to it. "Blessed are the pure in heart, for they shall see God." Matt. 5:8

nesses and disabilities of our imperfect flesh, and with painful, yet determined effort to do His will, and humbly trusting in the provisions which He has made for our redemption from the fall, God recognizes in us that which is worthy of His love. Z'03-79R3161:6

Eph 4:1-3 KJV "Walk worthy of the vocation wherewith ye are called, (2) With all lowliness and meekness, with longsuffering, forbearing one another in love; (3) Endeavouring to keep the unity of the Spirit in the bond of peace.

Eph 4:11-16 KJV "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (12) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: (13) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: (14) That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; (15) But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: (16) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

R768 "CHRISTIAN UNION...Eph 4:1-16 ...He gave some apostles, and some prophets, and some evangelists, and some shepherds and teachers, not that the other members should receive their teaching without investigation, but in order to aid them in that work. Every thought suggested and every exposition of Scripture advanced by these must be brought to the test of the Word; and the testing may be of great service, if the assemblings of the saints be largely devoted to this important work, not in the spirit which so often marks controversy, each more anxious to maintain and establish his own opinions than to discover truth, but in the spirit of meekness which totally ignores such base considerations, in an all-absorbing desire to discover the Lord's will and plan.

Controversy, and the closest scrutiny and criticism, under such circumstances and in such a frame of mind on the part of each cannot fail, under the promised guidance, to bring all such into a blessed unity, into oneness of faith; and to strongly cement the uniting bond of love and peace. He whose privilege it is to teach, will not be offended by such criticism if filled with this meekness and lowliness of mind, but will desire and encourage it so long as it will be satisfied by a Thus saith the Lord, as proof. But vain babblings and strife about matters of no importance should be avoided. A realization of the importance of truth, and a hungering for it, will find no time for "babbling."

Those so united and harmoniously working together for the upbuilding of the body, must of necessity advance, and that

rapidly in knowledge and fitness for the work of ministry."

R1895 "What a beautiful unity of spirit and of faith, and what steady cooperation, there was among the apostles and elders of the early Church. They were all zealously endeavoring to preach "the same things," the "sound doctrine," of the truth of which they were fully persuaded. One was not endeavoring to eclipse another by getting up some brand new patented theories of his own. Apollos was not endeavoring to discount the teachings of Paul; nor were the elders of the various little companies endeavoring to lead the sheep under their care into by-paths of speculation and vain philosophies. No, it was not so, though from time to time false teachers came among them with the evil spirit of vain glory attempting these things, to draw away disciples after them; but the true ones, on the contrary, were faithful to one another, as they were also to the Lord."

Act 2:42 KJV "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

R1421 "VERSE 42. Recognizing the Apostles' teachings as divinely inspired, the early Church had a grand unity of sentiment, and "all believed the same things" (1Cor. 1:10); they did not each try to rack his brain to make a new theory or a new kind of theology. How blessed it would be for the Church to-day if she were delivered from the confusion (Babel) of tongues--doctrines--which now prevails, and if, instead of studying and endeavoring to harmonize the inconsistent teachings of men, all would unite in discussing the teachings of the Lord and the apostles, with a view of learning just what they (God's mouthpieces) meant to teach. How soon would "the faith once delivered to the saints" illuminate the hearts of all the humble."

Titus 1:9 KJV "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

1Pet 4:10-11 KJV "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. (11) If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

B14 "Only those who have implicit faith in God, and to whom a "Thus saith the Lord" is the end of all doubt and controversy, can be led by the Spirit of God into advanced truth as it becomes due--led into things new, as well as confirmed in things old and proved true by the same authority."

R1188 "Let every member of the body be solicitous for his influence over every other member, taking heed that he place no stumbling block in his brother's way, but that in all things his course shall prove helpful to the saints. "If any man speak," says the

apostle, "let him speak as the oracles of God." If we would teach the truth, let us first prove it and make sure that it is truth, and not present crude ideas and human imaginations to stumble the weaker brother. And likewise in dispensing religious reading matter, we should be similarly careful to speak by this agency also as the oracles of God. No tract or book or paper should be handed to another, which we cannot endorse. Thus we may speak as the oracles of God and minister of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever."

Q723:1 "Now it is possible, in fact it is probable, that amongst the Lord's people, as Apostle says, Grievous wolves will come in amongst you, and even among your own selves will some arise to draw away disciples after them, having a certain amount of pride and ambition. If this is so, what can you expect? Can you have one mind, one heart, one thought, under those conditions? No. Then it will be necessary for something to come in order that there may be a division, or that the wrong may be manifested."

R4455 "Carelessness on the part of the Church in respect to the election of its servants, whereby sometimes unsuitable brethren were chosen to be the Lord's mouthpieces, was the result of a lack of reverence for the Lord, for had he been properly revered his instruction on the subject would have been more particularly sought and more carefully followed...The various deflections from the Gospel message might be safely attributed to an insufficiency of reverence for the Lord's Word, which allowed self-seeking ambition to draw aside from the narrow way of humility and service and self-sacrifice. In a word, practically every difficulty with which God's people have to contend is the result of an insufficiency of reverence."

R768 "Christian Union is an end greatly to be desired and sought for among God's children, yet it is of great importance that we have union on the true and Scriptural basis. Union on any other is as detrimental, as true union is advantageous..."

With such opposing sentiments we find the various denominations of the great Nominal Church attempting to form a certain kind of union, and then calling it "Christian Union." This union is effected not in the manner Paul indicates -- through a common faith, hope, and experience; but by ignoring doctrine..."

R3372 "Only the Truth can produce that real heart-union which the Lord referred to in his prayer for his people--"that they all may be one." Another part of our Lord's petition was, "Sanctify them through thy Truth." Wherever the sanctifying of the Truth goes, there true union goes, proportionately... Such are taught of God; such hear their Head; such are thus made one in Him and in his Truth."

R3553 "Our Lord's prayer, "That they all may be one," has been fulfilled throughout the age. All who have been truly his have

had a oneness of heart, a oneness of purpose, a oneness of spirit, with the Father and with the Son--a fellowship divine which cannot be produced by earthly creeds and fetters."

R4995 "LOVE OF THE BRETHREN A CRUCIAL TEST..."

One thing to be considered is that there is more opportunity for friction amongst those who are spirit-begotten New Creatures than there is amongst the world, as a whole; that is to say, a company of people in the nominal Church would find it easier to live together in unity and peace than would a company of people more thoroughly enlightened, energized by the Truth... In the nominal Church religion is more a matter of form. With nominal Christians it is customary to dress up and attend meetings, to sit quietly and then to return home. Pleasant things are noticed, as, for instance, the sunshine, the flowers, the bonnets... But with those more enlightened there is a greater activity of mind, of thought.

...Some subjects are matters of inference and not of knowledge. We are taught of God, He tells us thus and so in His Word, and, if we accept these propositions as they come from the Lord, we can do so without too much discussion. It is pleasant, of course, for us to philosophize on the teachings of God's Word; it is our privilege to believe that which the Lord has stated to us. But whatever philosophizing we do should be kept in restraint and in harmony with the Divine statement. And when we remember that while we are philosophizing each other one is philosophizing also, we see where comes in the doctrinal difficulty.

These different doctrinal matters are drawn from the Scriptures. But as soon as we begin to reason about the things not written, there is danger of conflict. Whoever sticks most closely to the Word of God will thereby not only do himself good, but will also be able to avoid controversy with other brethren and their philosophies. We presume that the Lord would not be averse to our having certain reflections along certain lines. We are, nevertheless, to remember that if we have a thought and present it to the brethren, and it does not seem logical to them, we are not to force it upon them, nor are they to force their views upon us. The difficulty seems to be that there is a tendency in such matters to fight each thought to the finish, to want everybody to agree with us, whereas the proper way is to be content and let the matter rest...

#### THE TRUTH ATTRACTS STRONG CHARACTERS...

We are to remember that these brethren who find it so difficult to dwell together in unity have this difficulty in part because of their real intrinsic worth, or character...

We should be appreciative of the fact that these brethren have real characters, and that they are not of the putty kind. Even their differences show character... Remember that they, as New Creatures, are just as desirous of pleasing the Lord as we are. We must, therefore, have patience with each other... "We know that we have passed from death unto life, because we love the brethren." (1John 3:14) The intimation is that some of the brethren would be hard to love, and that, unless we had passed from death unto life, we would be unable to love them."

## THE ONENESS OF THE DIVINE FAMILY

*"I pray for them...which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."--Jno. 17:9,10.*

THERE is a touching pathos in this prayer of our Lord for his disciples as he was about to leave them, which draws us very near to his loving heart; especially when he adds, "Neither pray I for these alone [then present with him], but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one--I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me and hast loved them as thou hast loved me."-- *Verses 20-23.*

<sup>(1)</sup>As we come to consider this beautiful expression of the Lord's sentiments with reference to the Church, we catch a glimpse of the glory of the blessed oneness of the divine family. It is a oneness of purpose, a oneness of confidence, a oneness of sympathy, a oneness of love a oneness of honor, and a oneness of mutual possession. This oneness our Lord described as already existing between himself and the Father, but so far as his disciples are concerned it was and still is only prospective; and its full accomplishment is the ideal goal toward which we are taught to aspire.

But let us study this exemplified oneness more closely that we may be enabled the more fully to enter into it. In the first place we notice that the one purpose which is common to both the Father and the Son is the Father's purpose, which was gradually revealed to the Son in due time and order, whose it also became by adoption. Since Jesus himself said, "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father" only (Mark 13:32), it is manifest that the revelation of that plan to him was a gradual one; and that he was led into the knowledge of its various features as they became due to be worked out through his instrumentality. Thus he was allowed to *grow* in knowledge; and thus, too, he was spared the sad spectacle of subsequent trouble which also lay along the pathway of the divine plan. Thus, while he joyfully worked out the grand plan of creation (John 1:3; Prov. 8:22-31), he probably knew nothing of God's purpose for the subsequent permission of evil and the necessity for the great work of redemption. Before he came to that test of faith in God his confidence in his almighty power, wisdom and love had been firmly established by the experiences of the past. For centuries he had seen his mighty works, marked his wondrous wisdom and experienced his tender love. Could he doubt him, then, when another feature of his plan made manifest the great work of redemption and restitution, and gave to him the privilege of undertaking this work also, for the joy that the Father set before him? No; doubtless he did not at first realize the depths of humiliation and sorrow through which he must pass; but, step by step, along the painful way of humiliation and suffering, his faith in the Father, founded upon his previous experimental knowledge, sustained him, as it is written--"By his knowledge shall my righteous servant justify many." --Isa. 53:11.

We next notice between the Father and the Son a beautiful oneness of confidence. The Son trusted the Father fully--at first, because it was easy and natural. Created in the likeness of God, trust in the Being who brought him into existence was spontaneous, and experience served but to develop and establish it. And the Father trusted the Son fully--first, because he recognized in him the inherent principles of righteousness and truth and filial loyalty which he himself had given him; and, as the course of time and experience developed and the more firmly established his Son in righteousness, his confidence in him became firmly established. And so strong was the Father's confidence in the subsequent fidelity of his beloved Son, that he did not hesitate to declare the results of his faithful thousands of years before he even began the work of redemption. He

even declared all the special features of the work, by the mouth of his holy prophets at various intervals for four thousand years before he began the work. And still he declares that the work shall in due time be gloriously accomplished. How wonderful and how beautiful is this mutual confidence!

We further notice a oneness of sympathy between the Father and the Son. The Son glories in the Father's plan, saying, "I *delight* to do thy will, O my God." He delighted in it because he discovered therein the worthy features of his Father's glorious character; and though his faith may have been temporarily tested by the permission of evil, his knowledge of God's character and resources, and of the depth of his wisdom did not permit him to doubt, but held him still in loving trust in his infinite goodness and grace, and, therefore, in readiness to acquiesce fully in the measures proposed for the final triumph of righteousness and truth.

And the Father was likewise in loving sympathy with the Son, not permitting him to be tried above what he was able to bear; and not leaving him to bear any trial alone, but always granting him the light of his countenance and a joyful sense of admiring approval (John 11:42; Matt. 3:17), except when, for our sakes, he permitted him for a moment to feel that he was forsaken; when, in the anguish of his soul, he cried out at this unusual experience, "My God, why hast thou forsaken me?"

Now, mark the oneness of love manifested. In every act we have already noted we have seen it expressed. It was mutual love that delighted to manifest and express mutual confidence, that gloried in the same loving and benevolent purposes, that sympathized fully with each other's thoughts and feelings, and that delighted in the close and blessed relationship of Father and Son. The Father did not treat the Son as a servant and hide his purposes from him; but delighted to take him into his confidence in so far as his wisdom and prudence dictated--*i.e.*, as the truth became meat in due season to him. And, in turn, the Son did not serve the Father as a hireling, but as a son with a common interest. The Father declared, "This is my beloved Son;" and the Son said, "I *delight* to do thy will."

How blessed the fellowship! It was a fellowship of joy and a fellowship of suffering--of joy in a common anticipation of the future glory; and of suffering in mutual participation of the preliminary trials to secure that end. The Son suffered in his humiliation and his dying agony; and the Father suffered in giving his only begotten Son--an intensity of suffering which the loving, yearning hearts of devoted parents can best imagine and appreciate.

There was further a recognized oneness of possessions clearly expressed by our Lord, who declared, "All things that the Father hath are mine." (John 16:15.) And the Apostle says, God hath appointed the Son the "heir of all things," and hath "set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come."--Heb. 1:1,2; Eph. 1:20,21.

And, lastly, we notice a oneness of honor. In honor each seems to prefer the other. The Father says: Let all men honor the Son, even as they honor the Father. (John 5:23.) God has made him the brightness of his glory and the express image of his person, and exalted him to his own right hand, to the chief seat of power in his kingdom, giving him all power in heaven and in earth.--Heb. 1:2,3; Matt. 28:18.

In the work of creation he has set him forth in great prominence and glory, saying, "Without him was not anything made that was made." In the work of redemption and restitution God has set him forth so prominently that his name is the theme on every tongue, almost to the eclipse of the Father's own glory, who of necessity is himself greater than the Son (1 Cor. 15:27), and to whom the glory pre-eminently belongs, as the Son also declares, saying, "My Father

<sup>(1)</sup> Aug. 24 Manna, John 17:11

is greater than I;" and again, "I can of mine own self do nothing;" "the Father that dwelleth in me, he doeth the works."--John 5:30; 14:10,28.

The Son's corresponding anxiety to glorify the Father is most marked in the instance when, realizing that he was approaching the dreadful hour of his dying agony he exclaimed, "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name"--even at this cost to me. (John 12:27,28.) Again we hear him say, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." (John 17:1.) And when the great work of redemption and restitution is accomplished, we see him delivering up the Kingdom to God, the Father, and subjecting himself to his further direction, that Jehovah himself may be universally recognized as all in all. (1 Cor. 15:24,28.) And we, like him, may surely trust that his purposes for the ages to follow will but the further express and emphasize the same lines of his glorious character-- his justice, his wisdom, his love and his power.

Glorious oneness! who could suggest an improvement to its wondrous beauty and completeness? But the wonder and joy increase when we learn that it is also *our* privilege to come into this same blessed oneness with God. What! we inquire--the very same oneness as above described? Yes; undoubtedly it is our privilege to enter into the very same relationship and privileges and blessings. To this end consider the exceeding great and precious promises and see that it is ours to have the same oneness with God-- of purpose, of confidence, of sympathy, of love, of honor and of possession.

The same plan of God is presented to and adopted by us, and we also are invited to become coworkers with God in carrying it out (2 Cor. 6:1); and in so doing we are counted in with Christ Jesus as filling up the measure of the sufferings of the anointed body necessary to the accomplishment of that plan. Our heavenly Father also similarly manifests his confidence in us--in the loyalty of our hearts toward him and in the sincerity of our consecration to him--even though he recognizes our inherent weaknesses and our inability to carry out fully our own determinations. But, notwithstanding this, so great is his confidence in our sincerity and integrity of heart, that, on our profession of faith and consecration, he fully accepts us as his sons and heirs, supplementing our weaknesses and shortcomings with the all-sufficient merit of our Redeemer, in whom we humbly trust. And not only so, but as sons, honored and beloved, he makes known to us, also, his secret counsels, which others cannot know (Matt. 13:11), and invites us to confide in him as children, and to speak to him freely of all that concerns us, in full assurance of his loving interest, even in our smallest affairs. (Psa. 103:13,14.) And then he commits a portion of his great work to us. He gives us certain talents, certain portions of his goods, and tells us to invest them for him according to our best judgment as to the profitableness of the results, not dictating all the minutiae of the management as to hiring servants, but merely submitting to us the general principles which should govern us. Thus, for instance, he gives us his plan as to the work in hand, with such general directions as, not to cast our pearls before swine; to be wise as serpents and harmless as doves; to give meat *in due season*; to do good to all men as we have opportunity, but especially to the household of faith; and to observe the times and seasons, and the character of the work in each--seed-sowing in the spring, and reaping in the harvest time; etc., etc. Thus with general directions he sends us forth--not like machines, to do a monotonous treadmill service, but as intelligent beings, to use our brains as well as our hands and feet. So he counsels us to "*study*" to

show ourselves workmen approved, and to *consider and think*, and not to be "as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle." (Psa. 32:9.) Then, according to our zeal and faithfulness, not only in the use of our hands, but also of our brains, in the Lord's service, his confidence in us increases and we are entrusted with more and more of his goods and given a corresponding sense of our heavenly Father's approval. And the mutual confidence and fellowship of purpose and work, draw our hearts closer and closer to the heart of the Eternal, and the joyful realization of sonship and mutual interest and confidence and sympathy fills our hearts.

We are also assured of the same love from our heavenly Father which he exercises toward our Lord Jesus. The statement seems almost startling; but yet, hearken to our Lord's prayer--"I pray for them ...that they may be one...that they may be made perfect in one...that the world may know that thou hast...loved them *as thou hast loved me*." (John 17:20-23.) <sup>[2]</sup>In amazement we inquire, How can this be? Our Lord Jesus was always in perfect harmony with the Father; a son who gloriously reflected his likeness; but it has not been so with us: we were sinners and had nothing in us worthy of love. Yes, but we have been washed and cleansed, and, however imperfect our earthen vessels may still be, our hearts are perfect in his sight who is able to read the heart. And, as he sees us with a perfect heart--a perfect purpose and intention--striving to overcome the weaknesses and disabilities of our imperfect flesh, and with painful, yet determined, effort to do his will, and humbly trusting in the provisions which he has made for our redemption from the fall, God recognizes in us that which is worthy of his love. And so our Lord Jesus gives us clearly to understand that the Father loves us, even as he loved the Son.

And not only is this equality of the Father's love for us as for Christ Jesus thus declared, but it is also manifested; for we are called to be *joint-heirs* with his Son, and partakers of his glory; and even as all things are his, they are also said to be ours.--Rom. 8:17; 1 Cor. 3:21-23.

While such is the oneness between the heavenly Father and all his anointed sons, it is blessed also to mark the same oneness between Christ Jesus and his anointed brethren. The Lord Jesus does not selfishly grasp all the glory and seek to retain it for himself, but the rather with admiration he contemplates their acquired worthiness and says, They "are mine and I am glorified in them" (John 17:10); and he would have them all bound up together with himself in the Father's love. He would also have them with him, beholding and sharing the glory which the Father had given him from the foundation of the world--the glory of his mighty creative works, with all the other evidences of his Father's love.--John 17:22-24.

Thus all the divine family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness. Mark the expression (*verse 21*)-- "That they all may be one; as thou, Father, art in me and I in thee" [thy spirit or disposition and purposes and aim being common to us all]. Hence, he would have us adopt the same Father's spirit, aim and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will. Amen, so let it be.

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[2] Mar. 27 Manna, John 17:9,20-23

PE418 "This is the thought in 2 Peter 1:4, where the Apostle says, "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the nature of God." That is what it really says in the Greek. We are glad there is such a hope as that. Does it fill us with pride? No, it crushes us with humility. No wonder

the Apostle calls it a "high calling." No wonder that the Scriptures emphasize and enlarge upon it as they do. Who could believe it possible if there was not so much evidence to support it in the Word of God? If this great blessing is to be given any, what must be the marvelous unity among those to compose that wonderful class, the

Body of Christ, the Bride of Christ, the class to be so much closer to God and His Son than any of the angels have ever been, or ever will be? No wonder the Word of God exalts the hope of the church as it does. We could not believe this unless the Word of God told us it was so."