

## The Gospel of John 17:14-26

### I The Believers Built Into One In the Triune God Through Sanctification by the Holy Word

- A. The Lord has given the believers two kinds of words: the logos, the constant word (vv.14,17), and the rhema, the instant word (v.8). Both kinds of words are holy, having the sanctifying power to separate the believers from the world. The more we are nourished, saturated, and permeated with the Lord's constant or instant word, the holier we become. And the more holiness we partake of, the more we are in the genuine oneness.
- B. The world is the system of Satan (12:31). The believers are not of the world (vv.14, 16), but are separated from the world (v.19), and are not taken out of the world (v.15) but are sent into the world (v.18) for the Lord's commission. So in vv.15,16 the whole world lies in the evil one (1John 5:19). Hence, the believers need to be kept out of the hands of the evil one, and they need to always be watchful in prayer that they may be delivered from the evil one (Matt.6:13)
- C. To be sanctified (Eph.5:26; 1Thes.5:23) is to be separated from the world and its usurpation unto God and His purpose, not only positionally (Matt.23:17,19) but also dispositionally (Rom.6:19, 22). God's living word works in the believers to separate them from anything worldly. Thus they are sanctified in God's word, which is the truth, the reality. Reality is the Triune God (1:14, 17; 14:6; 1John 5:6). Since the Triune God is contained and concealed in His word, His word is reality. We are sanctified in the reality of this word. The Father's word carries the reality of the Father with it. When God's word says, "God Is light," it carries God as light in it. Hence, God's word is reality, the truth, and is unlike Satan's word, which is vanity, a lie (8:44).
- D. The Father sent the Son into the world with Himself as life and everything to the Son. In the same way, the Son sends His believers into the world with Himself as their life and their everything. The Son sends us, the believers, in the same way as the Father sent Him. When I came to this country, I had the deep sense within that the Lord had sent me, and I could say to Him, "Lord, You sent me to this country. Since You have sent me, You must come with me. Lord, if You won't go, I won't go either." This is the way the Lord sends us into the world for His testimony.
- E. Although the Son is absolutely holy in Himself, He still sanctified Himself (v.19) in His way of living while He was on earth in order to set an example of sanctification for His disciples. Consider the way He contacted the Samaritan woman (4:5-7). The Lord did not meet her at night in a private home but during the day in the open air. As far as the Lord Himself was concerned, He could have met with the Samaritan woman, who was an immoral person, at any place and at anytime. But as a man a little over thirty years of age, it would not have been a good example for His disciples if He had contacted her privately in her home at night. If He had done that, the disciples might have been confused. Instead, He behaved in a sanctified way.
- F. The word "Us" in this verse (v.21) refers to the Triune God. All the believers are one in the Triune God. In order to be one in the Triune God, we must be sanctified by the holy word. After we have been sanctified, separated from the world by the holy word, we shall enjoy the Triune God and be one in Him. Many Christians have not yet been separated to God. Since they still remain in the worldly places, how can they be one? We must be sanctified from all worldly amusements to God. In the Triune God, that is, in the Father through the Son as the Spirit, we shall be one.
- G. The oneness in the Triune God through sanctification by the holy word is the second aspect of the believers' oneness. In this aspect of oneness, the believers who have been separated from the world unto God enjoy the Triune God as the factor of their oneness. In order to maintain this oneness, we must firstly take care of the reality of the divine life and then of the sanctification of the holy word. The holy word separates us from the world and restores us to the Father and to the Father's home. Both the divine life and the holy word are necessary for having the genuine oneness which results in the true building up of the church.

### II The Believers Built Into One In the Divine Glory for the Expression of the Triune God

- A. The glory that the Father gave to the Son is the Sonship with the Father's life and divine nature (5:26). The Sonship was given so that the Son could express the Father in His fullness (1:18; 14:9; Heb.1:3). The Son has given the glory to His believers that they too may have the Sonship with the Father's life and divine nature (v.2; 2 Pet.1:4) to express the Father in the Son in the Son's fullness (1:16).
- B. This is the third aspect of the believers' oneness, the oneness in the divine glory is for the corporate expression of God. In this aspect of oneness the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way. This is the oneness of the divine commission; it fulfills the Son's prayer that He be fully expressed, that is, glorified, in the building up of the believers, and that the Father be fully expressed, glorified, in the Son's glorification. Hence, the ultimate oneness of the believers is 1) in the eternal life of God (in the Father's name), 2) by the holy word of God, and 3) in the divine glory, for the expression of the Triune God for eternity. For the Son to accomplish this oneness, the Father gave Him six things: the authority (v.2), the believers (vv.2, 6, 9, 24), the work (v. 4), the words (v.8), the Father's name (vv. 11-12), and the Father's glory (v.24). For the believers to participate in this oneness, the Son gave them three things: the eternal life (v.2), the holy word of God (vv.8, 14), and the divine glory (vv. 22)
- C. The Father loved the Son by giving the Son His life, His nature, His fullness, and His glory that the Son might express Him. In the same way, the Father 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. The Son is in the divine glory of the Father's expression. Therefore, for the Son's believers to be with Him where He is means that they are with Him in the divine glory to express the Father. The fulfillment of this matter began with the Son's resurrection, when He brought His believers into participation in His resurrection life, and will consummate in the New Jerusalem, when His believers will be brought fully into the divine glory for the ultimate corporate expression of the Triune God.

### III The Father Is Shown Righteous in Loving the Son and His Believers

- A. The world neither knows nor wants the Father, but the Son and the Son's believers do. Hence, the Father loves the Son and His believers so that He can give His glory to both the Son and His believers. In this matter He is righteous and just. For the sanctifying of the Son's believers, the Father is holy (v. 11). For loving the Son and His believers and for giving the Son and the believers His glory, the Father is righteous.
- B. The love here is the love of the Father. In this love, the Father gave His life and glory to the Son and His believers so that they could express Him. The Son prayed that this love would be in His believers and that they would always have the sense of this love.