

## August 24

*Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. John 17:11*

AS we come to consider this beautiful expression of the Lord's sentiments with

MOST IMPORTANTLY IT IS A  
-ONENESS OF WILL-  
THIS LEADS TO A ONENESS OF  
PURPOSE, SYMPATHY, ETC.

R5749 "The followers of Jesus become one in mind and purpose by each giving up his own will to do God's will."

R5358 "CHARACTER-LIKENESS TO THE LORD "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 17:9, 20-23..."

This text is one of the best proofs that the Lord Jesus and the Father are not one in person. He could not have prayed for all of the Church to be one in person. It is a oneness of will, a full harmony of will, a oneness of purpose. The Lord said, "Not My will, but Thine be done." He thus came into full oneness, harmony with the Father—with the Father's will, the Father's Plan. It is not a mutual concession, where each gives up some of his rights in order to become one.

His first work for dealing with the world of mankind—before He would become the world's Savior and the Mediator of the New Covenant—was the election of the Church. This was the work which He had now begun, and He was committing to them the testimony. He desires that all the Church have a oneness of purpose, a oneness of will with His will. And we can see that this could be obtained only in the one way—by fully surrendering our will. And this, the Scriptures declare, is done by becoming dead."

(Col 3:2-4 KJV) "Set your affection on things above, not on things on the earth. (3) For ye are dead, and your life is hid with Christ in God. (4) When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

UNITY OF THE SPIRIT IS AN ALL  
CONSUMING DESIRE TO LEARN AND  
DO GOD'S WILL

Our Lord said: (Joh 6:38 KJV) "I came down from heaven, not to do mine own will, but the will of him that sent me."

R962 "THE BODY--MEMBERS IN PARTICULAR...In illustrating the complete subjection of the now crucified, will-dead little flock to their once crucified but now exalted Lord, it is difficult to find a more perfect figure than that which Paul suggests, viz., the human form, head and body. As a human body is composed of many members with various functions, yet all perfectly controlled and ordered by the one head, and without any will or desire to control themselves, so is "the body of Christ" under its head, Jesus..."

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

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

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."

(Mat 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..."

R961 "Practical illustrations of how some who love the Lord are not crucified with him, may be seen everywhere. Thousands of Christian people (zealous, but not according to knowledge) are striving, each in his own way, to do good. Because their own wills have not been crucified, but still live, they are unable to see clearly God's will and way..."

They are worried, anxious, fearful, perplexed, because their plans do not work out as expected, like a hen who hatches a brood of ducks. Yet they are always hopeful and full of confidence that the working out of their cherished schemes will yet be grand, because sure that the Lord must approve their plans. Such when they pray to God generally tell him what they want him to do and how they need his help in carrying out their plans. Such because their plans are so urgent have no time to search God's Word to know his will and plan. They go to it to find some statements which they can fit and apply to their plans, to convince themselves and others that God approves of their plans, and they have no time, they think, for more..."

How different the anxiety and fear with which they labor, from the composure with which our Lord and the Apostles labored. The difference is that the latter had crucified their own wills and had accepted the plan and will of God, and were confident that all things were working for the accomplishment of that plan whether they see how or not. On the contrary these who are striving to carry out their own wills and plans and praying to God to help them, can have no such deep grounded confidence. Their prayers in this direction go unheeded, and they continually see their cherished plans miscarry..."

(Joh 14:21 KJV) "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

IT IS A UNION OF HEARTS STRIVING  
WITH ALL THEIR STRENGTH TO DO  
THE WILL OF THE FATHER

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

R5358 "In proportion as they obtain the new mind, the new will, in that same proportion will the oneness with one another exist."

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 prospective; and its full accomplishment is the ideal goal toward which we are taught to aspire. Z.'03-77 R3160:3

R1895 "THE ONENESS OF THE BODY OF CHRIST... 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. Paul planted, and Apollos watered, and God gave the increase."

## R768 CHRISTIAN UNION

"I exhort you therefore...to walk in a manner worthy of the calling wherewith ye were called; with all lowliness of mind and meekness, with long suffering, bearing with one another in love, giving diligence to keep the oneness of the spirit in the uniting bond of peace: one body [church] and one spirit [aim-- mind] according as ye were also called in one hope of your calling; one Lord, one Faith, one Immersion, one God and Father of all he who is over all, and through all, and in all...

And he gave some indeed [as] apostles, and some [as] prophets, and some [as] evangelists, and some [as] shepherds and teachers; with a view to the fitting of the saints for work of ministry, for an up-building of the body of Christ; until we all advance into the ONENESS of the faith, and of the full knowledge of the Son of God; into a man of full growth, into a measure of stature of the fullness of the Christ; that we may no longer be infants, billow-tossed and shifted around with every wind of teaching, in the craft of men, in knavery, suited to the artifice of error; but pursuing truth in love, may grow into Him in all things who is the head, Christ; out of whom all the body fitly framing itself together and connecting itself through means of every joint of supply, according to an inward working in measure of each single part, is securing the growth of the body unto an up-building of itself in love." Eph. 4:1-16. Rotherham's Trans.

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.

In the above exhortation of the apostle, we have christian union presented as a possibility, as a thing to be desired, and as a necessity to the healthy growth and development of the body of Christ. He presents also the conditions under which it may be

attained, and by which it may be perpetuated.

Let us notice first the character of that union of which Paul speaks. He says it is a union in which all so united acknowledge the one Lord, are inspired by the one faith, are baptized with the one baptism, begotten of the same Father, filled with the same spirit, and discerning and striving to attain the same high calling, recognizing one another as fellow members of the same body, and fellow-heirs of the exceeding great and precious promises. Being in the world yet not of it, walking separate from it, misunderstood and despised by it, how natural it would seem for those of such common hopes and experiences, to feel bound together by an almost indissoluble tie of love and sympathy.

To a very great extent this union is felt and is strengthening among the consecrated ones; yet we apprehend that its necessity and advantage are not fully appreciated by all the body. Frequently we hear such expressions as the following among christians:--"Of course we cannot all see alike; the Lord permits you to see some things which he will not show to me and vice versa." "Of course our minds being differently constituted, some portions of truth you or I must fail to comprehend, while others may enjoy them." And so they think it impossible to be in fullest accord and sympathy; and if any two or three do agree perfectly, it is counted by them as an evidence of weakness on the part of some of the number; for surely say they, "Independent thought and study *must develop differences.*" And with this belief pride often steps in and suggests the desirability of a little difference, lest too close an agreement be understood by others as an evidence of weakness. We doubt not that this very suggestion is the prime cause of much of the division which arises among saints; and that it is the special danger of those who having escaped from the confusion of Babylon, are seeking independently to prove what is truth. Let us beware of this little root of bitterness, so small at first as scarcely to be discerned in our hearts; yet if not plucked up, it will soon grow and crowd out the truth, as well as the love of it.

Christian Union *is a possibility.* The same Spirit is promised for the guidance of the entire church--every member of it, and it is impossible to conceive that the Spirit would lead some into truth, and others into the exact contradiction of it. One member is not set to building up the body, and another to tearing it down; and where such work is being done, it behooves each one to see to it that he is not of the latter class, nor in the slightest sympathy with it. 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, agreeing to disagree and that each one shall speak well of and advance his own denominational interests without opposing what he believes to be error in the other, and so each one tells the world that the other is all right, that somehow, in some way, (inconceivable) these different roads are all so many different pathways to heaven, and they may please themselves as to which one they take; and though the most extreme discord exists

among them, they claim that it is of utmost importance to be identified with some one of them. But this is not the kind of union of which Paul speaks.

If as Paul teaches true christian unity is a possibility, let us note the conditions under which it may be attained:--First, he suggests that in all so united there must be lowliness of mind, meekness, a mutual bearing with one another's weaknesses and frailties covering all such things with the mantle of love; and then a constant watchfulness lest we grow weary in so doing. But the *one* Lord, *one* faith, *one* immersion, and *one* hope must be there as the primal basis of union.

The plan which the Lord has adopted for building up and cementing the body of Christ, is by the appointment of various members to various offices for the general good of all: 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. We should not forget that every member of the anointed body is anointed to preach (Isa. 61:1), called to the ministry [to the *service* of Christ, head and body,] and all our assemblings together, either personally or by means of the press and mails, are so many ministerial conferences for the purpose of enabling each to do more efficient service for the upbuilding of the body itself, fortifying the various members against the attacks of error and strengthening in each the comprehension and love of the truth...

Let us then no longer hinder our oneness of faith by the vain and sinful idea that we must not see things exactly as others do, but must be "independent." He that is independent of the body is independent of its head also..."

R766"THE LORD YOUR GOD PROVETH YOU" *"And many false prophets shall rise,*

*and shall deceive many."* "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Behold I have told you before." Matt. 24:11-24.

"If there arise among you a prophet, or a dreamer of dreams and giveth thee a sign or a wonder, and the sign or wonder come to pass whereof he spoke unto thee, saying, let us go after other gods which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13:1-3.

When the disciples came to Jesus inquiring what should be the sign of his presence and of the end of the age, before answering their question [See art. "The Sign of His Presence" in our January issue.] he took occasion to give some important information as to events which should transpire before that time. Among others he foretells the rise of many false prophets and false Christs, and of their power to deceive. Then he adds, "Behold I have told you."

To be forewarned is to be forearmed, if we heed the warning. But forgetting the warning and instruction, the many, as Jesus foretold, are deceived by these pretenders, and because iniquity abounds, the love of many of God's children waxes cold. Standing where we do to-day, in "The Time of the End," and looking back, we are able to discern many false Christs and false prophets, and can see how Jesus' words have proved true, that many have been deceived thereby...

But even after coming out of these anti-christ or false-christ systems, there are many false prophets who assume authority to direct the consecrated, who teach theories subversive of the truth and pervert the Scriptures to support them. Such false prophets always have been and always will be found, so long as Satan has power in his hands; that is, until he is bound.

And our Heavenly Father permits it so to be: why? To prove his people: "For the Lord your God doth prove you, to know whether ye love the Lord your God with all your heart and with all your soul." The Lord would prove whether we have received the truth in the love of it and of its Author. It is very often the case that truth is received by some because of their love for those who bear it, and without personal searching to prove that it is from God. Such have not received the truth in the love of IT, and sooner or later some circumstances will unsettle them. If the prop falls into error such will surely fall with it; or if love for the prop grows cold, the love for truth thus received grows cold with it. But love for our brethren in Christ, and special love for those who serve us most, will never overthrow the faith of those who receive the truth in the love of it.

Should controversy arise because the way of truth is evil spoken of even among those through whom the blessed Gospel has been received, and who have been greatly loved for their work's sake, it will only impel those who are wholly the Lord's, to a more diligent searching of the Scriptures, and thus more earnest inquiring of the Lord to make very plain the way.

Peter reminds us that there were false prophets in Israel, even as there should be false teachers among us; (2 Peter 2:1) and Moses declares that it was permitted to prove Israel. If faithful to God, no consideration of a personal character, should lead them to turn away from God's truth after these false teachers. When we remember that these things happened to Israel as types for our instruction, the words of Moses become very significant:--"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve

other gods...thou shalt not consent unto him, nor hearken unto him...

Thus the Lord proved Israel's determination to obey him at the sacrifice of any earthly friendship if need be. And in this Israel was a type of both the world in the age to come, and also of the church in the present time. Temptations even from dearest friends to depart from the living God and serve idols, whether those idols be self-exaltation, or any other thing, must be resolutely met with a fixed purpose to follow the Lord wholly."

R3199 "There is among Christians today a great lack of established faith on any point

R3160 (From Harvest Truth Database V5.0 2006)

## 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.

of doctrine. They say, "I think," "I hope," or "Perhaps it may be so, but this is only my opinion, and it may be right or it may be wrong. I have charity, however, for your opposing opinion, and for every man's opinion; for who knows which is right?..."

All this passes among Christians generally for large-hearted benevolence and personal humility, while in fact it is an ignoble, compromising spirit that is unwilling to forego the friendship of those who oppose the Lord by opposing the truth; and which would rather see the truth suffer, and those weak in the faith stumbled, than that they should bear the reproach of Christ."

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 faithfulness 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, 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

<sup>[1]</sup> Aug. 24 Manna, John 17:11

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 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.

---

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