

Message Two

Being Sanctified by the Truth to Move out of Ourselves and into the Triune God for the Genuine Oneness

Scripture Reading: John 17:14-24

I. Truth is the divine light shining on the facts of the Bible and televising a heavenly, spiritual vision of these facts into our being; in the New Testament, truth denotes this kind of “heavenly television”:

- A. All the divine facts are contained in the Word and conveyed to us through the Word; when the Spirit shines upon the Word, we have the heavenly television; the light shines upon the facts in the Word and conveys a heavenly vision of these facts into our being, and we know the truth—Acts 26:16, 19; Eph. 1:17-18a.
- B. The Spirit is called the Spirit of truth, the Spirit of reality (John 14:17); the Spirit of reality is the “heavenly electricity” by which spiritual things are televised into our being; He guides us “into all the reality” (16:13), making all that the Son is and has real to us (1:14, 17; 14:6).
- C. When the Spirit of truth, the Spirit of reality, shines upon the spiritual facts recorded and contained in the Bible, we receive the truth, reality; if we read the Word without the shining of the Spirit, we may have doctrine or “news reports” but not the truth, the reality, or the vision—cf. Job 42:5; John 5:39-40; 2 Cor. 3:6.
- D. Truth is the shining of the light, the expression of the light; in other words, truth is light expressed; because light is the source of truth, and truth is the issue of light, when we walk in the light, we are practicing the truth—John 1:4-5, 7-9, 12-13; 8:12; 14:6; 1 John 1:5-6; 2 John 4; 3 John 3-4.
- E. The Lord is the light, the truth, and the Word; the Word, which is also the truth, gives light, for in the Word there is light—John 8:12; 14:6; 17:17; Psa. 119:105, 130.
- F. Because the truth is the shining of the light—which is the light of life—truth, light, and life are inseparable; when the divine light shines into us, it becomes the truth in us, and it imparts life into our being—John 8:12, 32, 40; 12:35-36, 46; 14:6.

II. There are two functions of the truth:

- A. The truth sets us free from the bondage of sin, freeing us from all the negative things—8:32, 36.
- B. The truth sanctifies us positionally and dispositionally, saturating us with the element of God—17:17; Eph. 5:26.

III. The Triune God in His word realized by us and being imparted and infused into our being is the truth that sets us free and sanctifies us:

- A. When we are disappointed or depressed, feeling empty within, we can open ourselves and come to the Word; after reading for a while, something within us rises up, and we enjoy the presence of the Lord—Psa. 119:25, 37, 40, 50, 88, 93, 107, 149, 154, 156, 159.
- B. By taking the Word in this way, something of the Lord is wrought into us; this is the reality of the Triune God living, moving, working, and separating us.
- C. Every morning we can touch the living Word in the written Word and have the divine reality, the processed Triune God, as the applied word, infused into our being—John 1:1; 10:35; 5:39-40; 6:63; Eph. 5:26; 6:17-18; Psa. 119:15:
 1. This transfusion of the element of God into our being frees us from such negative things as temper, jealousy, hatred, and pride; it sets us free from every kind of falsehood, and we have real liberation, real freedom.
 2. As we are being set free, we are also sanctified, separated, made holy to God, not only positionally but also dispositionally; we become one with God because His very essence is wrought into us.

- D. Daily we need to come to the Word in this way; we need to come to the Word every morning and, if possible, at other times as well.
- E. When the word is mingled with the living Spirit in our spirit, we are sanctified with the essence of God.
- F. By contacting the Word in this way, God is added into us day by day; as a result, we are permeated with God and made one with Him.
- G. Our crucial need is to have the living Triune God infused and wrought into us through the written Word, the living Word, and the applied word of God.

IV. Sanctification through the word of the truth results in oneness by dealing with the factors of division; truth sanctifies, and sanctification issues in oneness—John 17:14-24:

- A. The Lord Jesus, the Son, is the truth; the Spirit is the Spirit of truth; and the Father's word is the truth—1:14, 17; 14:6, 17; 17:17; 1 John 5:6:
 - 1. The Father is embodied in the Son, the Son is realized as the Spirit of truth, and the Spirit is one with the Word—Col. 2:9; John 14:17; 16:13; Eph. 6:17-18.
 - 2. Whenever we come to the Word with an open heart and an open spirit, we immediately touch both the Word and the Spirit as the truth.
- B. The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one; therefore, if we are being sanctified, we are one spontaneously because all the factors of division are taken away.
- C. In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God; verse 21 says, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us":
 - 1. In order to be one, we need to be in the "Us," that is, in the Triune God.
 - 2. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division.
 - 3. By being kept in the Triune God, we are one, but whenever we are out of the Triune God, we are divided immediately.
 - 4. We need to contact the Lord every morning, touch the living Word, and have the divine reality infused into our being; as we contact the Lord in this way, the factors of division are overcome.
 - 5. When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God.
 - 6. Sanctification through the word of the truth results in the oneness of the Body of Christ, which is the enlarged oneness of the Triune God—v. 21.

V. There are four factors of division:

- A. The first of these factors is worldliness; as long as we love the world in a certain aspect, that aspect of worldliness becomes a cause of division—vv. 14-16, 18; 1 John 2:15-17; 5:19.
- B. Another cause of division is ambition; when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition—cf. Isa. 14:13.
- C. A third cause of division is self-exaltation; we should be willing to be nobody and to exalt Christ as the only Somebody, the One who has the universal preeminence—Col. 1:18; 2 Cor. 4:5; 3 John 9-11.
- D. The fourth factor of division is opinions and concepts; we should not hold on to our opinion but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church—Matt. 16:21-24; cf. Rev. 3:14.

VI. When we move out of ourselves and into the Triune God, we are one and are even perfected into one—John 17:11, 17, 21-23:

- A. In ourselves we have the four factors of division; we cannot escape from these four things if we stay in the self.
- B. To be sanctified is to move out of ourselves and into the Triune God and to allow Christ to live in us; in this way we are perfected into one—vv. 21-23.
- C. This sanctification takes place by the word, which is the truth, and by the Spirit, who is the Spirit of truth:
 - 1. As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us; by the word and by the Spirit, both of which are the reality, we are sanctified.
 - 2. The more we touch the Word and the more the Spirit touches us, the more we move out of ourselves; we move from one dwelling place, the self, to another dwelling place, the Triune God.
 - 3. Every day we need to make this move, for in the self there are worldliness, ambition, self-exaltation, and opinions and concepts.
 - 4. If we continually touch the Word and allow the Spirit to touch us day by day, we will be sanctified; that is, we will move out of ourselves, our old lodging place, and into the Triune God, our new lodging place.
 - 5. Once we are out of ourselves, we are sanctified, separated from the factors of division and separated not only unto God but also into God.
 - 6. To have the genuine oneness, we must first move out of ourselves and into the Triune God (vv. 17, 21); then we must allow Christ to live in us (v. 23a):
 - a. This perfected oneness is the real building; it is the growth in life—Eph. 4:16.
 - b. To grow in life means that we move out of ourselves and into the Triune God and allow Christ to live in us; if we move into the Triune God and allow Christ to live in us, we can be one with the saints in any locality.
- D. “I in them, and You in Me, that they may be perfected into one”—John 17:23:
 - 1. To be perfected into one means to be rescued from worldliness, ambition, self-exaltation, and opinions and concepts.
 - 2. “I in them”—this means that the Son is living and moving in us.
 - 3. “You in Me”—this means that the Father is living and moving in the Son.
 - 4. In other words, while the Son lives and moves in us, the Father lives and moves in Him; by this twofold living and moving, we are perfected into one, and we express the Father in glory.
- E. Ambition is implied in John 17:21; self-exaltation, in verse 22; and concepts and opinions, in verse 23:
 - 1. In the Triune God there is no ambition, in the glory of the Father there is no self-exaltation, and in the place where Christ lives and reigns there are no opinions.
 - 2. In the divine and mystical realm of the processed Triune God, ambition is swallowed up, self-exaltation disappears, and concepts and opinions are killed; here there is no evil of division in the Satan-systematized world (v. 15); instead, there is genuine oneness.
- F. Genuine oneness is living in the Father, allowing Christ to live in us, and living in the Father’s glory, His expression—vv. 22, 24:
 - 1. We need to move out of ourselves and into the Triune God and remain in Him for the Father’s expression, His glory.
 - 2. The real building, the oneness, is possible only in the Triune God, and it is prevailing only when Christ lives in us; then we can express the Father in glory and experience the genuine oneness.