

The Glory of the Father

The glory of the Father imparted to His son, Yahshua, and imparted to Yahshua's disciples by the Spirit, makes them holy and sets them apart from all other people in the world (Jn 13:35; 17:22; Mal 3:18; 1:11; 3:3-4; Phil 2:2-4). Holiness is imparted by the gift of the Spirit. Those with the gift of the Spirit (Acts 2:38) live separated (set apart) from the rest of the world. This is imparted – not imputed. Glory is the new self worth imparted to a person who has become one spirit with Him (1 Cor 6:17).

This glory gains the honor and respect of all others who have in the same way become one Spirit with Him

They are one. Without this glory there is no way to be one as Jn 17:22 says. This glory which is imparted to the new follower of Messiah gives him a new self worth he has never had before. Nor could he have gained it on his own merit – the only such kind of goodness, which the men in the world could ever attain to, is their own righteousness. This they gain by following their own conscience as Rev 22:11 says, which distinguishes them from the unjust and filthy people. But still they can by no means reach the Holy without this holiness imparted to them by grace through faith. (Eph 2:8,9).

This is the only means by which all His disciples can be one as He is one with His Father, and this oneness is observed by the world. This glory is His very presence in the Holy ones (Jn 17:23). He in us and His Father in Him – this is how we will be made perfect in oneness. This glory we have received is the inner worth and worthiness that becoming a disciple grants us. Mt 10:37-38 tells us how we become worthy of Him – by obeying the good news of our Salvation.

To Grieve the Spirit

This inner glory is His Spirit in us, who can be grieved so that the spirit or glory in others is also grieved. This is the nature of the one Spirit we all have received (1 Cor 12:13; 1 Cor 6:17). If we are doing anything that grieves His Spirit in us this prevents the perfected oneness. Then there is a strange alienation in the Body and Eph 4:4-6 and Jn 17:23 cannot be attained to, that we would be made perfect in oneness (1 Tim 2:8). Jn 17:21 says the world cannot believe unless we attain that oneness. So this is the significance and essence of the morning and evening sacrifices of our bodies as a living sacrifice (Rom 12:1-2), and of the burnt offering which burns all the day long.

When a person is not doing what is pleasing to Him, what is pleasing in His sight (1 Jn 3:22) there is an alienation in our minchot between the spirits in one another (1 Cor 6:17). Our spirits are not then in communion with one another. The Holy Spirit and our individual spirits are one – unless our spirit is not in communion with His Spirit (Jn 15:1-8). When the strange alienation comes to us, or over us, someone is at fault. This is why Heb 3:6 is essential. We must maintain our confidence before Him, which results in our outspokenness, and also Heb 3:13; 10:24; and 12:15. This is loving one another as Jn 13:34-35 and 1 Jn 3:23-24 say, since we know this by the Holy Spirit who has been given to us.

Our prayers depend upon 1 Jn 5:14-15 and Jn 15:17. But we all must be abiding in Him, in the vine, not just singing it in rote. Jn 17:22 is for the purpose of being one, not for any independent reason. Glory is not granted to anyone except in 1 Cor 12:12-13, in the Body – where all parts, members, are one. They are coordinated under the headship of Messiah Yahshua.

The Glory He Gave Us

Glory – to be filled with the Spirit and have His Spirit upon us – is the glory He gave us to be filled with and to have upon us. The oneness in His prayer in Jn 17:21 is a comparison of the unity of the Father and the Son and the unity of the Body, and the purpose for it – that the world may believe. We are to be one with one another as He is one with the Father – so that His prayer is fulfilled for His death and resurrection (Isa 53:10-11).

Unless the world knows Jn 17:23, how will they ever believe Yahshua was sent by the Father to the world?

The world must know that God loved them so much, but without the glory upon us all, they will never know anything more than Christianity, which is the antithesis of His prayer and purpose and His oneness.

Christianity expresses the very opposite of Acts 2:42-47 and 4:32-35 in the Three Branches – called the three main branches – but there are hundreds more divisions in her.

Jn 17:24 says, “where I am.” Phil 1:23; 1 Ths 4:17 is with Him where He now is – in heaven – and on earth when He returns with all His saints. But also Jn 17:24 could mean Jn 14:18,29. We know Him now, in His Spirit, in the Body. He cannot be seen except in the Body, in the Edah. So Jn 14:20 is the reality of Jn 17:21-23 and Jn 17:11. This is His glory revealed to us now – we see Him in one another (Jn 14:20-24). He who does not love Me does not keep My words. The one who does not love Him has no glory and the one who does not keep His words has no glory. He has no inner worth or dignity which expresses Messiah’s worth to him. Our obedience expresses our love (Jn 14:15) which expresses our own worth, and His worthiness, and our being worthy of Him (Col 1:10-11; Mt 10:37-38).

To walk worthy of Him is to bear His glory and this is expressed in unity and oneness with all others who have this same worth and worthiness – or inner worth and dignity — just as He has inner worth and dignity from the Father. This glory will be the glorious reign for the 1,000 years here on earth in the next age (2 Cor 4:17; Phil 3:21; 2 Ths 2:14; Heb 2:10; 1 Pet 5:1,10; Jn 17:22; 2 Cor 3:18; 1 Pet 4:4; Titus 2:11-14). We give Him glory and He gives the Father glory. We glorify Him by our words and deeds. (2 Sam 6:5; Ps 96:8; Jer 13:16; Mt 5:16; Acts 12:23; Rom 4:20; 11:36; 1 Cor 10:31; 2 Cor 8:9; Ecc 3:21; Rev 5:13; 14:7).