

June 3-9
John 13-17
“Continue Ye in My Love”

OVERVIEW:

As you read the Savior’s teachings in John 13–17, the Holy Ghost will help you identify messages for you. Record the impressions you receive.

Record your impressions:

SCRIPTURES:

John 13

Jesus washes the feet of the Twelve – He identifies Judas as the betrayer – He commands them to love one another.

(John 13:1 notes that the Last Supper took place before the Passover, whereas the Synoptics (Matthew, Mark and Luke) seem to state explicitly that the Last Supper was the traditional Passover meal, which occurred as the sun set, starting Nisan 14 according to the Jewish calendar. According to the recollection of John, however, Passover did not begin until sundown after Jesus’ death upon the cross. In many ways, the Gospel of John seems to be more historically correct, as it was unlikely that the Jewish authorities would have moved to arrest and try Jesus on Nisan 15 after the Passover festival had begun. Although a number of scholarly proposals have tried to reconcile this apparent discrepancy, perhaps the easiest explanation is that John presents Jesus as knowing that he would be crucified before the actual beginning of the Passover and therefore celebrating it a day early because he was eager to share it with his disciples. Jesus Christ and the World of the New Testament, Holzapfel, Huntsman, Wayment, p. 137-8)

JESUS WASHES THE APOSTLES’ FEET

1 NOW before the feast of the ^apassover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he ^bloved them unto the end.

2 And supper being ended, (or rather, during supper) the devil having now put into the ^aheart of Judas Iscariot, Simon’s *son*, to betray him; (What thoughts besieged the young apostle as he looked down upon the quiet Galilean? What emotions swept through him when his eyes met the eyes of his knowing Lord? What could Jesus have done more calculated to move the alienated disciple with compassion and swerve him from his dark intent than the simple act of kneeling before him in humblest of services? But it was to no avail. The Judean apostle had surrendered his will to another master. His course was fixed. He was committed to betrayal. Rodney Turner, 5:407)

3 Jesus ^aknowing that the Father had given all ^bthings into his hands, and that he was ^ccome from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. (In modern times, any brother participating in the School of the Prophets in Kirtland, Ohio, in 1833 was

to be clean from the blood of this generation, and he shall be received by the ordinance of the washing of the feet, for unto this end was the ordinance of the washing of feet instituted. D&C 88:138-39. Rodney Turner, 5:407)

5 After that he poureth water into a basē(i)n, and (he) began to ^awash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. (Washing of feet is a sacred ordinance. It has been commanded of the Lord in the present as well as in previous dispensations... Our Lord did two things in the performance of this ordinance. He fulfilled the old law given to Moses, and He instituted a sacred ordinance which should be performed by legal administrators among his true disciples from that day forward. As part of the restoration of all things, the ordinance of washing of feet has been restored in the dispensation of the fullness of times. In keeping with the standard pattern of revealing principles and practices line upon line and precept upon precept, the Lord revealed his will concerning the washing of feet little by little until the full knowledge of the endowment and all temple ordinances had been given. MD, p. 829-830)

6 Then cometh he to Simon Peter: (Peter was the first one to have his feet washed, as he should have been, he being the senior apostle. John's phrase, "then cometh he to Simon Peter," means not that he came to him after the others, but either that he came to him from across the table or from the place where the basin and water for purification had stood. It would have been quite inappropriate, a self serving assertion of excessive humility on his part, if Peter had first seen Jesus wash the feet of the others and had then objected to the performance of the same act on his behalf. MM, 4:37-38) and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 ^aPeter sai(d)th unto him, Thou ~~shalt never~~ (needest not to) wash my feet. Jesus answered him, If I ^bwash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is (has) washed (his hands and his head,) needeth not save to wash *his* feet, but is ^aclean every whit: and ye are ^bclean, but not all. (The Greek pronoun is personal, not neuter, meaning "not all of you men.") (Now this was the custom of the Jews under their law; wherefore Jesus did this that the law might be fulfilled.) (Jesus did everything he could to reach Judas personally, warning him openly that he knew of the betrayal, and then offering a morsel or piece of bread, which was a mark of friendship. What law was fulfilled? Exodus 30:19. For Aaron and his sons shall wash their hands and their feet thereat:)

11 For he knew who should ^abetray him; therefore said he, Ye are not ^ball clean. (The full significance of this is not apparent to the casual reader, nor should it be, for the washing of feet is a sacred ordinance reserved to be done in holy places for those who make themselves worthy. No doubt, Jesus then said more to them than John chose to record, for many things relative to these holy things are too sacred to publish. MM 4:38)

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me ^aMaster (Gr Teacher) and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and ^aMaster, (Gr Teacher) have ^bwashed your feet; ye also ought to ^cwash one another's ^dfeet.

15 For I have given you an ^aexample, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, ^ahappy are ye if ye do them.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send ^areceiveth me; and he that ^breceiveth me receiveth him that sent me. (This is very similar to the oath and covenant of the priesthood in D&C 84:33 For whoso is ^afaithful unto the obtaining these two ^bpriesthoods of which

I have spoken, and the ^cmagnifying their calling, are ^dsanctified by the Spirit unto the ^erenewing of their bodies. 34 They become the ^asons of Moses and of Aaron and the ^bseed of ^cAbraham, and the church and kingdom, and the ^delect of God. 35 And also all they who receive this priesthood ^areceive me, saith the Lord; 36 For he that receiveth my servants ^areceiveth me; 37 And he that ^areceiveth me receiveth my Father; 38 And he that receiveth my Father receiveth my Father's ^akingdom; therefore ^ball that my Father hath shall be given unto him. 39 And this is according to the ^aoath and covenant which belongeth to the priesthood.)

MATTHEW 26	MARK 14	LUKE 22	JOHN 13
JESUS ANNOUNCES HIS BETRAYAL			
<p>21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.</p>	<p>18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which (who) eateth with me shall betray me.</p>		<p>21 When Jesus had thus said, he was troubled in spirit, (He was troubled, not because of events about to transpire, but because of the betrayal by his friend. MM, 4:43) and testified, and said, Verily, verily, I say unto you, that one of you shall ^abetray me.</p>
<p>(Joseph Smith: From apostates the faithful have received the severest persecutions. Judas, was rebuked and immediately betrayed his Lord into the hands of his enemies, because Satan entered into him. There is a superior intelligence bestowed upon such as obey the gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their power should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors. What nearer friend on earth, or in heaven, had Judas than the Savior? And his first object was to destroy him. Who, among all the saints in these last days, can consider himself as good as our Lord? Who is as perfect? Who is as pure? Who is as holy as he was? Are they to be found? He never transgressed or broke a commandment or law of heaven—no deceit was in his mouth, neither was guile found in his heart. And yet one that ate with him, who had often drunk of the same cup, was the first to lift up his heel against him. Where is one like Christ? He cannot be found on earth. Then why should his followers complain, if from those whom they once called brethren, and considered as standing in the nearest relation in the everlasting covenant they should receive persecution? "From what source emanated the principle which has ever been manifested by apostates from the true Church to persecute with double diligence, and seek with double perseverance, to destroy those whom they once professed to love, with whom they once communed, and with whom they once covenanted to strive with every power in righteousness to obtain the rest of God? Perhaps our brethren will say the</p>			<p>22 Then the disciples looked one on another, doubting of whom he spake.</p>

<p>same that caused Satan to seek to overthrow the kingdom of God, because he himself was evil, and God's kingdom is holy." TPJS, 67)</p>			
			<p>18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. (12 were called, 11 were chosen.)</p>
<p>22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? (They did not judge one another, but rather looked inwardly and asked "Is it I?" Rather than judge others' weaknesses, we should also ask, Is it I?)</p>	<p>19 And they (all) began to be (very) sorrowful, and (began) to say unto him one by one, <i>Is it I?</i> and another <i>said, Is it I?</i></p>	<p>23 And they began to enquire among themselves, which (who) of them it was that (who) should do this thing.</p>	
<p>23 And he answered and said, He that dippeth <i>his</i> hand with me in the dish, the same shall betray me.</p>	<p>20 And he answered and said unto them, <i>It is one of the twelve, that (who) dippeth with me in the dish.</i></p>	<p>21 ¶ But, behold, the hand of him that (who) betrayeth me <i>is</i> with me on the table.</p>	
<p>24 (But) The Son of Man goeth as it is ^awritten of him: but woe unto that man by whom the ^bSon of man is betrayed! ^cit had been good for that man if he had not been ^dborn.</p>	<p>21 The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born.</p>	<p>22 And truly the Son of man goeth, as it was ^adetermined: but woe unto that man by whom he is ^bbetrayed!</p>	
<p>(Is Judas a son of perdition? Bruce R. McConkie: What of Judas? Is he more than a traitor? Is he, perchance, the king of traitors? Surely there are degrees of depravity, varying depths to which even traitors will descend. And Judas fell lower than all his fellows, for he betrayed the Son of God. During three and a half years he had eaten at the Master's table, witnessed his miracles, listened to his teachings; and now he was choosing to turn his back on the Light and go out into the night. But evil as was the deed, sad as is his fallen state, was he destined to be a son of perdition, to die eternally the second death? To this it would seem, the answer is, No. President Joseph F. Smith analyzed the problem in this way: "If Judas really had known God's power, and had partaken thereof, and did actually</p>			<p>19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am (the Christ) ^{*he}. (It seems that their Master was trying to prepare the apostles for the devastating events of the next 18 hours. Consequently, he</p>

'deny the truth' and 'defy' that power, 'having denied the Holy Spirit after he had received it,' and also 'denied the Only Begotten,' after God had 'revealed him' unto him, then there can be no doubt that he 'will die the second death.' (D. & C. 76:30-49.) "That Judas did partake of all this knowledge—that these great truths had been revealed to him—that he had received the Holy Spirit by the gift of God, and was therefore qualified to commit the unpardonable sin, is not at all clear to me. To my mind it strongly appears that not one of the disciples possessed sufficient light, knowledge nor wisdom, at the time of the crucifixion, for either exaltation or condemnation; for it was afterward that their minds were opened to understand the scriptures, and that they were endowed with power from on high; without which they were only children in knowledge, in comparison to what they afterwards became under the influence of the Spirit. . . . "No man can sin against light until he has it; nor against the Holy Ghost, until after he has received it by the gift of God through the appointed channel or way. To sin against the Holy Ghost, the Spirit of Truth, the Comforter, the Witness of the Father and the Son, wilfully denying him and defying him, after having received him, constitutes this sin. Did Judas possess this light, this witness, this Comforter, this baptism of fire and the Holy Ghost, this endowment from on high? If he did, he received it before the betrayal, and therefore before the other eleven apostles. And if this be so, you may say, 'he is a son of perdition without hope.' But if he was destitute of this glorious gift and outpouring of the Spirit, by which the witness came to the eleven, and their minds were opened to see and know the truth, and they were able to testify of him, then what constituted the unpardonable sin of this poor, erring creature, who rose no higher in the scale of intelligence, honor or ambition than to betray the Lord of glory for thirty pieces of silver? "But not knowing that Judas did commit the unpardonable sin; nor that he was a 'son of perdition without hope' who will die the second death, nor what knowledge he possessed by which he was able to commit so great a sin, I prefer, until I know better, to take the merciful view that he may be numbered among those for whom the blessed Master prayed, 'Father, forgive them; for they know not what they do.'" (Joseph F. Smith, Gospel Doctrine, 5th ed., pp. 433-435.) DNTC, 1:713-14)

predicted his betrayal so that when it is come to pass, ye may believe that I am he. He foretold his ascension to the Father so that "when it is come to pass, ye might believe. He prophesied their own martyrdoms so that ye may remember that I told you of them. Rodney Turner, 5:412-413. King David had been betrayed by his counselor. Both Judas and Ahithopel, their conspiracies not unfolding as they had supposed, went and hanged themselves, that the ancient promise might be a perfect type of the evil deed to be done in the Messianic day. (2 Sam 14:10-12; 17 MM, 4:42)

25 Then Judas, ~~which~~ (who) betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

JUDAS LEAVES THE UPPER ROOM

LUKE 22:23 Now there was leaning on Jesus' bosom one of his ^adisciples, whom Jesus loved.
 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.
 25 He then lying on Jesus' breast saith unto him, Lord, who is it?
 26 Jesus answered, He it is, to whom I shall give a ^asop, (Gr morsel, mouthful) when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. (In areas of the world where table utensils are not used at mealtime, it is common practice to place both broth and meat in a dish in the center of the table. Thin pieces of bread, often shaped to make a spoon, are

used to extract both meat and broth from their repository. The bread thus dipped becomes a sop. It is a mark of great honor for two friends to dip from the same sop dish and an even greater mark of respect for one to dip for a friend and present the sop to him. Thus it was that Judas attempted to feign his love and loyalty for Jesus at the Passover meal by dipping his hand in the same dish with him. John reports that it was Jesus who dipped the sop for Judas, and then handed it to him with the words, That thou doest, do quickly. Harper's Bible Dictionary, "sop")

28(b) (And he said unto Judas Iscariot, What thou doest, do quickly; but beware of innocent blood.)

27 And after the sop ^aSatan entered into him. Then said Jesus unto him, That thou doest, do quickly.

JOHN 13:28 Now no man at the table knew for what intent he spake this unto him.
 29 For some of them thought, because Judas had the ^abag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. (If the apostles knew Judas' true intent, they probably would not have allowed him to leave.)
 30 He then having received the sop went immediately out: and it was night.

THE NEW COMMANDMENT: TO LOVE ONE ANOTHER

31 ¶ Therefore, when he was gone out, Jesus said, Now is the ^aSon of man glorified, and God is glorified in him. (No sooner had Judas left the room, then, as though they had been relieved of some ghastly incubus, the spirits of the little company revived. MM, 4:48)
 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
 33 Little children, yet a little while I am with you. Ye shall ^aseek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
 34 A new commandment I give unto you, That ye ^alove one another; as I have loved you, that ye also ^blove one another.
 35 By this shall all men know that ye are my disciples, if ye have ^alove one to another. (He is talking about divine love. To love others as he loved. In order to experience God's love, we must be obedient to every commandment. One's love for the Lord is directly proportionate to one's obedience to his commandments. To love him is to obey him. To obey him is to know him. To know him is to be one with him and to possess eternal life. Jesus knew that if his disciples were to love as he loved, they would need to be filled with the Spirit as he was filled with the Spirit; they needed the justifying and sanctifying influence of the Holy Ghost. The new commandment was therefore accompanied by the promise of the means to obey it; the Comforter. Rodney Turner, 5:421)

MATTHEW 26

MARK 14

LUKE 22

JOHN 13

THE SACRAMENT

26 ¶ And as they were eating, Jesus took ^abread (and brake it), ^band blessed it, and brake it, and gave it to the (his) disciples, and said, Take, eat; this is (in remembrance of) my ^cbody (which I give a ransom for you).

22 ¶ ^aAnd as they did eat, Jesus took ^bbread, and blessed (it), and brake it, and gave to them, and said, Take (it, and), eat: this is my ^cbody (Behold, this is for you to do in remembrance of my body; for as oft as ye do this ye will

19 ¶ And he took ^abread, and gave thanks, and brake it, and gave unto them, saying, This is my ^bbody which is ^cgiven for you: this do in ^dremembrance of me. (The bread is symbolic of Jesus' body. When we partake of the sacrament bread we are

(Bruce R. McConkie: In the Passover proceedings blessings were said over the broken bread and again over the cup of wine, blessings which perhaps foreshadowed the highly spiritual ones destined to be offered in administering the

	remember this hour that I was with you).	symbolically internalizing the gospel and making it a part of us. David Ridges, <i>The New Testament Made Easier.</i>)	sacrament of the Lord's Supper. These blessings are not recorded in the New Testament, nor for that matter in that part of the Nephite record where the new ordinance is being introduced. They were, however, given to the Nephites and were inserted in the Book of Mormon account centuries later by Moroni. (<u>Moro. 4 and 5.</u>) Obviously they were given also to the disciples in Jerusalem and to the old world saints. These blessings—more commonly called prayers by us—as revealed in modern times are as follows: [Quotes our Sacrament prayers found in D&C 20:77 & 79])
27 And he took the ^a cup, and gave thanks, and gave <i>it</i> to them, saying, ^b Drink ye all of it;	23 And he took the cup, and when he had given ^a thanks, he gave <i>it</i> to them: and they all drank of it.	20 Likewise also the ^a cup after supper, saying, This cup <i>is</i> the new ^b testament (covenant) in my blood, which is shed for you.	
28 ^a For this is (in remembrance of) my ^b blood of the new ^c testament, which is shed for (as) many (as shall believe on my name,) for the ^d remission of sins.	24 And he said unto them, This is my blood of the new testament, which is shed for many. (This is in remembrance of my blood which is shed for many, and the new testament which I give unto you; for of me ye shall bear record unto all the world. And as oft as ye do this	(Jesus' mortal ministry was framed between two essential ordinances. He began His ministry with the ordinance of baptism by water, by which His followers enter into a covenant with God. He ended His ministry with the ordinance of the sacrament, the bread and the wine, by	(The purpose of the sacrament is to renew our covenants and to remember the sacrifice of the Savior.)

	<p>ordinance, ye will remember me in this hour that I was with you and drank with you of this cup, even the last time in my ministry.)</p>	<p>which members of the covenant can renew their baptismal covenant. David R. Seely, From the Last Supper Through the Resurrection, 94. Verse by Verse, 554)</p>	
<p>29 (And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end.) But I say unto you, I will not ^adrink henceforth of this fruit of the vine, until that day when I (shall come and) ^bdrink it new with you in my Father's kingdom. (This is the last time He will partake of the sacrament in mortality. The next time he partakes of the Sacrament will be at Adam-ondi-Ahman at a Sacrament meeting prior to His Second Coming.)</p>	<p>25 Verily I say unto you, (Of this ye shall bear record; for) I will ^adrink no more (drink) of the fruit of the vine (with you), until that day that I drink it new in the kingdom of God. (And now they were grieved, and wept over him.)</p>	<p>(Bruce R. McConkie: The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman MM, 587, the sacrament meeting of all sacrament meetings with the Savior of the world, Adam the first man, all the prophets, and all righteous Saints – and an invitation is already extended for each of us to be present (D&C 27:14). Some five thousand years ago Adam's righteous posterity gathered in the valley of Adam-ondi-Ahman, and just before the second coming of the Savior, another great gathering will occur at the same place to make final preparations for his coming in glory. At the grand council all priesthood keys will be accounted for and then returned to Christ, whose right it is to rule and reign over the</p>	

		sanctified earth. Verse by Verse, 555-56)	
JESUS FORETELLS PETER'S DENIAL			
31 Then said Jesus unto them, All ye shall be ^a offended because of me this night: for it is written, I will ^b smite the ^c shepherd, and the sheep of the flock shall be scattered abroad.	27 And Jesus said unto them, All ye shall be offended because of me this night: for it is written, I will smite the ^a shepherd, and the sheep shall be scattered.	(He is quoting Zechariah 13:7)	Zechariah 13:7 ¶ Awake, O sword, against my shepherd, and against the man ^a that is my fellow, saith the LORD of hosts: smite the ^b shepherd, and the ^c sheep shall be ^d scattered: and I will turn mine hand upon the little ones.
32 But after I am ^a risen again, I will go before you into Galilee.	28 But after that I am risen, I will go before you into Galilee. (Jesus is making an appointment with the Twelve to meet them after His resurrection in Galilee. There He will appear to over 500 men.)		
33 Peter answered and said unto him, Though all <i>men</i> shall be offended because of thee, yet will I (will) never be ^a offended.	29 But Peter said unto him (Jesus), Although all (men) shall be offended (with thee), yet will not I (will) never be offended).		
		31 ¶ And the Lord said, Simon, Simon, behold, ^a Satan hath desired to ^b have you, that he may sift you (the children of the kingdom) as wheat:	
		32 But I have ^a prayed for thee (you), that thy (your) faith fail not: and when thou art (you are) ^b converted, ^c strengthen thy (your) brethren.	
			36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but

			thou shalt follow me afterwards.
		33 And he said unto him, (being aggrieved,) Lord, I am ^a ready to go with thee (you), both into prison, and to (unto) death.	37 Peter said unto him,
			Lord, why cannot I ^a follow thee now? I will lay down my life for thy sake.
34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.	30 And Jesus sai(d)th unto him, Verily I say unto thee, That this day, <i>even</i> in this night, before the cock crow twice, thou shalt deny me thrice.	34 And he (the Lord) said, I tell thee (you), Peter, (that) the cock shall not crow this day, before that thou shalt (you will) ^a thrice deny that thou (you) knowest me.	38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.
<p>(Bruce Hafen, in his book <i>Believing Heart Nourishing the Seed of Faith</i>, he said: Consider also the case of Peter on the night he denied any knowledge of his Master three times in succession. We typically regard Peter as something of a weakling whose commitment was not strong enough to make him rise to the Savior's defense. But I once heard President Spencer W. Kimball offer an alternative interpretation of Peter's behavior. In a talk to a BYU audience in 1971, President Kimball, then a member of the Council of the Twelve, said the Savior's statement that Peter would deny him three times before the cock crowed just might have been a request to Peter, not a prediction. Jesus might have been instructing his chief Apostle to deny any association with him in order to ensure strong leadership for the Church after the Crucifixion. As President Kimball asked in his talk, who could doubt Peter's willingness to stand up and be counted? Think of his boldness in striking off the guard's ear with his sword when the Savior was arrested in Gethsemane. President Kimball did not offer this view as the only interpretation, but he did suggest there is enough justification for it that it should be considered. So what is the answer—was Peter a coward, or was he so crucial to the survival of the Church that he was prohibited from risking his life? We are not sure. The scriptures don't give us enough information about Peter's motivation to clarify the ambiguity. This refers to the talk entitled, <i>Peter, My Brother</i>. David Ridges: Perhaps the Savior was prophetically commanding Peter to deny knowing Him on the three upcoming occasions during the night when it will be claimed that he is an associate of Jesus, in order to prevent Peter's death at this time. Perhaps it is to remind Peter that he is not as strong and committed as he thinks he is. <i>The New Testament Made Easier</i>, 92-93)</p>			
35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.	31 But he spake the more vehemently, If I should die with thee, I will (yet will I) not deny thee in any wise. Likewise also said they all.		
		35 And he said unto them, When I sent you	

		without ^a purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.	
		36 Then said he unto them, But now (I say unto you again), he that (who) hath a purse, let him take <i>it</i> , and likewise <i>his</i> scrip: and he that (who) hath no sword, let him sell his garment, and buy one.	
		37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the ^a transgressors: for the things concerning me have an end.	
		38 And they said, Lord, behold, here <i>are</i> two swords. And he said unto them, It is enough. (“Or as we might say, ‘Enough of this.’ He had not intimated any immediate need of weapons, and most assuredly not for His own defense. Again they had failed to fathom His meaning, but experience would later teach them. Jesus the Christ, p. 557)	
30 And when they had sung an ^a hymn, they went out into the mount of Olives.	26 ¶ And when they had sung an hymn, they went out into the mount of Olives.	39 ¶ And he came out, and went, as he was ^a went (accustomed), to the mount of Olives; and his disciples also followed him.	

John 14

Jesus speaks of many mansions; says he is the way, the truth, and the life; that to see him is to see the Father—He promises the first and second Comforters.

(Discourse on the Comforter)

1 LET not your heart be ^atroubled: ye believe in God, believe also in me. (Don't take counsel from fear.)

2 In my Father's ^ahouse (Joseph Smith said: "House" here named should have been translated "kingdom." Joseph Smith's Commentary on the Bible, p. 134) are many ^bmansions: if *it were not so*, I would have told you. I go to prepare a place for you. (There are mansions for those who obey a celestial law, and there are other mansions for those who come short of the law, every man in his own order. TPJS, p. 366)

3 And if (when) I go and (I will) prepare a place for you, I will (and) ^acome again, and receive you unto myself; that ^bwhere ^cI am, ~~there~~ ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the ^away, the ^btruth, and the life: no man ^ccometh unto the Father, but by me.

7 If ye had ^aknown me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the ^aFather;** and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the ^aFather, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* ^ain the ^bFather, and the Father in me: or else believe me for the very works' sake. (When Jesus ministered in this world, he looked like the Father would have looked; he said what the Father would have said, and he did what the Father would have done. As Elder Romney has taught: "Jesus in his mortal ministry, being, as Paul said, the express image of his Father's person, was a true and complete revelation of the person and nature of God. This he confirmed to Philip when he said: he that hath seen me hath seen the Father. CR Oct, 1967, p. 135)

12 Verily, verily, I say unto you, He that ^abelieveth on me, the works that I do shall he do also; and greater *works* than these shall he do; **(What greater works will we do? Are the disciples to surpass the mighty miracles of their Lord? Yes – in eternity! No ministry shall ever equal his on earth, but that ministry was only a small foretaste of the miraculous powers to be wielded by all the faithful in the oncoming ages yet to be. MM, 4:73) because I ^bgo unto my ^cFather. (These sayings, taken in connection, make it very plain that the greater works which those that believed on his name were to do were to be done in eternity, where he was going and where they should behold his glory."** Lectures on Faith, Seventh, v.12)

13 And whatsoever ye shall ^aask in my ^bname, that will I do, that the Father may be glorified in the Son. (The Father and the Son dwell in each other in that they both think the same thoughts, say the same words, and do the same acts. MM 4:72)

14 If ye shall ask any thing in my name, I will do *it*.

Scripture Mastery: 15 ¶ If ye ^alove me, ^bkeep my ^ccommandments.

In verses 16-27, find the promises Jesus gave to those who love Him. How do we show our love for Jesus?

16 And I will pray the Father, and he shall give you **another ^aComforter**, that he may ^babide with you for ever; (It is Jesus Christ.)

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you ^acomfortless: (Gr orphans) I will ^bcome to you. (I will come to you, abide with

you forever, and seal you up to eternal life. Joseph Smith Commentary on the Bible, p. 137)

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and ^akeepeth them, he it is that loveth me: and he that loveth me shall be ^bloved of my Father, and I will love him, and will ^cmanifest myself to him.

22 Judas saith unto him, not Iscariot (Judas Thaddaeus, otherwise known as Lebbaeus), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? (Joseph Smith: There is two Comforters spoken of is the Holy Ghost the same as given on the day of pentecost and that all Saints receive after faith. Repentance & Baptism.... The other Comforter spoken of is a subject of great interest & perhaps understood by few of this generation, After a person hath faith in Christ, repents of his sins & is Baptized for the remission of his sins & received the Holy Ghost (by the laying on of hands) which is the first Comforter then let him continue to humble himself before God, hungering & thirsting after Righteousness. & living by every word of God & the Lord will soon say unto him Son thou shalt be exalted. When the Lord has thoroughly proved him & finds that the man is determined to serve him at all hazard. then the man will find his calling & Election made sure then it will be his privilege to receive the other Comforter which the Lord hath promised the saints as is recorded in the testimony of St John in the XIV ch from the 12th to the 27 verses Note the 16. 17. 18. 21. 23. verses. (16.vs) & I will pray the father & he shall give you another Comforter, that he may abide with you forever; (17) Even the Spirit of Truth; whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you & shall be in you. (18) I will not leave you comfortless. I will come to you (21) He that hath my commandments & keepeth them, he it is that loveth me. & he that loveth me shall be loved of my father. & I will love him & will manifest myself to him (23) If a man Love me he will keep my words. & my Father will love him. & we will come unto him, & make our abode with him. Now what is this other Comforter? It is no more or less than the Lord Jesus Christ himself & this is the sum & substance of the whole matter, that when any man obtains this last Comforter he will have the personage of Jesus Christ to attend him or appear unto him from time to time. & even he will manifest the Father unto him & they will take up their abode with him, & the visions of the heavens will be opened unto him & the Lord will teach him face to face & he may have a perfect knowledge of the mysteries of the kingdom of God, & this is the state & place the Ancient Saints arrived at when they had such glorious vision Isaiah, Ezekiel, John upon the Isle of Patmos, St Paul in the third heavens, & all the Saints who held communion with the general Assembly & Church of the First Born &c. 15 HC 3:380-81)

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will ^alove him, and we will come unto him, and make our ^babode with him. (Based on love, born of obedience, Jesus promises the saints that they can have, here and now in this life, the following: (1) The gift and constant companionship of the Holy Ghost; the comfort and peace which it is the function of that Holy Spirit to bestow; the revelation and the sanctifying power which alone will prepare men for the companionship of gods and angels hereafter. (2) Personal visitations from the Second Comforter, the Lord Jesus Christ himself, the resurrected and perfected being who dwells with his Father in the mansions on high; and (3) God the Father shall visit man in person, take up his abode with him, as it were, and reveal to him all the hidden mysteries of his kingdom. DNTC, 1:735. Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions – Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the saints who held communion with the general assembly and Church of the

First Born. TPJS, p. 150-151. The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false. D&C 130:3)

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the ^aComforter, *which is* the ^bHoly Ghost, whom the Father will send in my ^cname, he shall

^dteach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ^aPeace I leave with you, my ^bpeace I give unto you: not as the world giveth, give I unto you. Let not your heart be ^ctroubled, neither let it be afraid. (So with the life of the true disciple: though the evils of the world, and even our own saintly trials, rage around us, if we keep the Savior at the center of our lives, we can feel perfect serenity, *his* kind of peace, immediately around us. Peace is not freedom from conflict, being trouble-free, but a calm assurance of our good standing before God. Verse by Verse, 566)

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I ^ago unto the Father: for my ^bFather is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might ^abelieve.

30 Hereafter I will not talk much with you: ^afor the ^bprince of (darkness, who is of) this ^cworld cometh, and hath nothing in me (but hath no power over me, but he hath power over you).

31 ~~But that the world~~ (And I tell you these things, that ye) may know that I love the Father; and as the Father gave me ^acommandment, even so I do. Arise, let us go hence.

(Jesus prepares to go to the Mount of Olives, but they are probably standing around him while he gives the discourse on the true vine. Or He may have given this next discussion on the way to the Garden.)

JST Luke 22:39 – And he came out, and went, as he was accustomed, to the mount of Olives; and his disciples followed him.

John 15

Jesus is the vine; his disciples are the branches—He discourses on perfect law of love—His servants have been chosen and ordained by him—World hates and fights true religion—Promise of the Comforter, the Spirit of truth.

(The True Vine)

1 I AM the true ^avine, and my Father is the husbandman.

2 Every ^abranch in me that beareth not ^bfruit he taketh away: and every *branch* that beareth fruit, he ^cpurgeth (Gr purifies) it, that it may bring forth more fruit. (The pruning of the branches is for our good. Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on: you knew that those jobs needed doing and so you are not surprised. But presently he starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is He up to? The explanation is that He is building quite a different house from the one you thought of – throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage; but He is building a palace. He intends to come and live in it Himself. C.S. Lewis, Mere Christianity, 205. "The Christian way is different: harder and easier. Christ says 'Give me All. I don't want so much of your time and so much of your money and so much of your work: I want You. I have not come to torment your natural self, but to kill it. No half-measures are any good. I don't want to cut off a branch here and a branch there, I want to have the whole

tree down. I don't want to drill the tooth, or crown it, or stop it, but to have it out. Hand over the whole natural self, all the desires which you think innocent as well as the ones you think wicked—the whole outfit. I will give you a new self instead. In fact, I will give you Myself: my own will shall become yours" (*Mere Christianity*, 196).)

3 Now ye are clean through the word which I have spoken unto you. ("Some time ago, a few ladies met to study the scriptures. While reading the third chapter of Malachi, they came upon a remarkable expression in the third verse: 'And He shall sit as a refiner and purifier of silver' (Mal 3:3) One lady decided to visit a silversmith, and report to the others on what he said about the subject. She went accordingly, and without telling him the reason for her visit, begged the silversmith to tell her about the process of refining silver. After he had fully described it to her, she asked, 'Sir, do you sit while the work of refining is going on?' 'Oh, yes ma'am,' replied the silversmith; 'I must sit and watch the furnace constantly, for, if the time necessary for refining is exceeded in the slightest degree, the silver will be injured.' The lady at once saw the beauty and comfort of the expression. 'He shall sit as a refiner and purifier of silver.' God sees it necessary to put His children into the furnace; but His eye is steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for us. Our trials do not come at random, and He will not let us be tested beyond what we can endure. Before she left, the lady asked one final question, 'How do you know when the process is complete?' 'That's quite simple,' replied the silversmith. 'When I can see my own image in the silver, the refining process is finished.'" (Author unknown))

4 ^aAbide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine (stay attached to the vine to obtain its nourishing sustenance); no more can ye, except ye abide (stay forever) in me.

5 I am the ^avine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without ^bme ye can do nothing.

6 If a man ^aabide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye ^aabide in me, and my words abide in you, ye shall ^bask what ye will, and it shall be done unto you.

8 Herein is my Father ^aglorified, that ye bear much fruit; so shall ye be my disciples. (Those ordained servants of the Lord were as helpless and useless without him as is a bough severed from the tree. As the branch is made fruitful only by virtue of the nourishing sap it receives from the rooted trunk, and if cut away or broken off withers, dies, and becomes utterly worthless except as fuel for the burning, so those men though ordained to the Holy Apostleship would find themselves strong and fruitful in good works, only as they remained in steadfast communion with the Lord. Jesus the Christ, p. 561)

9 As the Father hath ^aloved me, so have I loved you: continue ye in my love.

10 If ye ^akeep my commandments, ye shall abide in my ^blove; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your ^ajoy might be full. (exaltation.)

(Apostles again commanded to love one another.)

12 This is my commandment, That ye ^alove one another, as I have ^bloved you.

13 Greater ^alove hath no man than this, that a man lay down his ^blife for his ^cfriends.

14 Ye are my ^afriends, if ye do whatsoever I ^bcommand you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you ^afriends; for all things that I have ^bheard of my Father I have made ^cknown unto you.

16 Ye have not chosen me, but I have ^achosen you, and ^bordained you, that ye should go and bring forth ^cfruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my ^dname, he may

give it you.

17 These things I command you, that ye love one another.

(The world will hate the apostles.)

18 If the world ^ahate you, ye know that it hated me before *it hated* you.

19 If ye were of the ^aworld, the world would ^blove his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The ^aservant is not greater than his lord. If they have ^bpersecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had ^asin: but now they have no ^bcloke (pretext, excuse) for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had ^asin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They ^ahated me without a cause.

26 But when the ^aComforter is come, whom I will send unto you from the Father, *even the Spirit of truth*, which proceedeth from the Father, he shall ^btestify of me:

27 And ye also shall bear ^awitness, **because ye have been with me from the beginning.** (Whatever their initial limitations, we must not forget that the Father had given his Son the Twelve, whom Jesus thereafter chose and ordained. Indeed, Joseph Smith taught that they had been ordained to their holy callings in the Grand Council of heaven before this world was. This provides added meaning to the Lord's statement to them: Ye also shall bear witness, because ye have been with me from the beginning (meaning pre-mortality). Rodney Turner, 5:411)

John 16

Jesus discourses on the mission of the Holy Ghost—He tells of his death and resurrection, announces that he is the Son of God, and says that he has overcome the world.

1 These things have I spoken unto you, that ye should not be ^aoffended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever ^akilleth you will think that he doeth God service.

3 And these things will they do unto you, because they have not ^aknown the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I ^ago my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is ^aexpedient (Gr beneficial, profitable, advantageous) for you that I go away: for if I go not away, the ^bComforter will not come unto you; but if I depart, I will send him unto you. (For some reason not fully explained in the scriptures, the Holy Ghost did not operate in the fullness among the Jews during the years of Jesus' mortal sojourn. Verse by Verse, 578)

8 And when he is come, he will ^areprove the world of sin, and of ^brighteousness, and of judgment:

9 Of ^asin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye (they) see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to ^asay unto you, but ye cannot ^bbear them now. (They would need the gift of the Holy Ghost to fully understand all truth.)

13 Howbeit when he, the ^aSpirit of truth, is come, he will ^bguide you into all ^ctruth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will ^dshew you things to come.

14 He shall ^aglorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All ^athings that the ^bFather hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall ^asee me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your ^asorrow shall be turned into ^bjoy.

21 A ^awoman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have ^asorrow: but I will see you again, and your heart shall rejoice, and your ^bjoy no man taketh from you.

23 And in that day ye shall ask me nothing (but it shall be done unto you). ^aVerily, verily, I say unto you, Whatsoever ye shall ^bask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ^aask, and ye shall receive, that your joy may be full. (In this verse Jesus did not say that his apostles had never prayed, or asked anything; rather, he said that his apostles had never before prayed in his same, that is, in the name of Jesus Christ. The Life and Teachings of Jesus and His Apostles, 166. Since the divine law in all ages called for men to pray to the Father in the name of Christ, why had Jesus awaited this hour to institute the age-old system among his disciples? Perhaps it is a situation similar to that which is involved in received the gift of the Holy Ghost; as long as Jesus was with the disciples they did not enjoy the full manifestations of the Holy Ghost. Perhaps as long as Jesus was personally with them many of their petitions were addressed directly to him rather than to the Father. Such was the course followed by the Nephites when the resurrected and glorified Lord ministered among them. DNTC, 1:758)

25 These things have I spoken unto you in ^aproverbs: (Gr figurative discourse, similitudes) but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself ^aloveth you, because ye have loved me, and have ^bbelieved that I came out from God.

28 I ^acame ^bforth from the ^cFather, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou ^aknowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not ^aalone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have ^apeace. In the ^bworld ye shall have ^ctribulation: but be of good ^dcheer; I have ^eovercome the world. (The Atonement was about to be a

reality. The resurrection of all mankind was assured. Death was to be done away with. That's reason to be of good cheer.)

John 17

(The prayer he offered on this occasion had three distinct parts: In the first part (1-3) Jesus offered himself as the great sacrifice. His hour had come. The next part of the prayer (4-19) was a reverent report to the Father of his mortal mission. In the last part (20-26) of his prayer, Jesus interceded not only for the eleven apostles present, but for all who shall believe on Jesus "through their word," in order that all would come to a perfect unity, which unity invested Christ in them as Christ is in the Father. Thus all would be perfect in unity, and the world would believe that the Father had sent his Son. The Life and Teachings of Jesus and His Apostles, 172)

Jesus offers the great Intercessory Prayer—He is glorified by gaining eternal life—He prays for his Apostles and all the Saints—He explains how the Father and Son are one.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy ^aSon, that thy Son also may ^bglorify thee:

2 As thou hast given him ^apower over all flesh, that he should give ^beternal life to as many as thou hast ^cgiven him.

3 And this is ^alife ^beternal, that they might ^cknow thee the only true ^dGod, and Jesus Christ, whom thou hast ^esent. (We must become like God through obedience to his commandments.)

4 I have ^aglorified thee on the earth: I have ^bfinished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the ^aglory which I had with thee ^bbefore the world was.

6 I have manifested thy name unto the men which thou gavest me ^aout of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast ^agiven me are of thee.

8 For I have given unto them the ^awords which thou gavest me; and they have received *them*, and have known surely that I ^bcame out from thee, and they have ^cbelieved that thou didst send me.

9 I ^apray for them: I pray not for the world, but for them which ^bthou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the ^aworld, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be ^bone, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and ^anone of them is ^blost, but the son of ^cperdition; that the scripture might be fulfilled. (Did Judas become a son of Perdition? Joseph F. Smith: If Judas really had known God's power, and had partaken thereof, and did actually 'deny the truth' and 'defy' that power, having denied the Holy Spirit after he had received it, and also 'denied the Only Begotten,' after God had "revealed him' unto him, then there can be no doubt that he 'will die the second death.' That Judas did partake of all this knowledge – that these great truths had been revealed to him – that he had received the Holy Spirit by the gift of God, and was therefore qualified to commit the unpardonable sin, is not at all clear to me. To my mind it strongly appears that not one of the disciples possessed sufficient light, knowledge nor wisdom, at the time of the crucifixion, for either exaltation or condemnation; for it was afterward that their minds were opened to understand the scriptures, and that they were endowed with power from on high; without which they were only children in knowledge, in comparison to what they afterwards become under the influence of the Spirit. Gospel Doctrine, 433)

13 And now come I to thee; and these things I speak in the world, that they might have my ^ajoy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the ^aworld, but that thou shouldest ^bkeep them from the ^cevil.

16 They are not of the ^aworld, even as I am not of the world.

17 ^aSanctify them through thy ^btruth: thy word is ^ctruth.

18 As thou hast ^asent me into the world, even so have I also sent them into the world.

19 And for their sakes I ^asanctify myself, that they also might be sanctified through the truth.

20 Neither ^apray I for these alone, but for them also which shall ^bbelieve on me through their word;

21 That they all may be ^aone; as thou, ^bFather, *art* in me, and I in thee, that they also may be ^cone in us: that the world may believe that thou hast sent me. **(There is power in unity.)**

22 And the glory which thou gavest me I have given them; that they may be ^aone, even as we are ^bone:

23 I in them, and thou in me, that they may be made ^aperfect in one; and that the world may know that thou hast sent me, and hast ^bloved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not ^aknown thee: but I have known thee, and these have known that thou hast sent me.

26 And I have ^adeclared unto them thy ^bname, and will declare *it*: that the ^clove wherewith thou hast ^dloved me may be in them, and I in them.