

**LESSON 24**  
**“This is Life Eternal”**  
**John 16-17**

**OVERVIEW:**

Jesus prepares his apostles for his death. He promises them the Holy Ghost. The Intercessory Prayer.

**SCRIPTURES:**

THE GOSPEL ACCORDING TO  
ST JOHN  
CHAPTER 16

*Jesus discourses on mission of Holy Ghost—He tells of his death and resurrection, announces his own divine Sonship, and says he has overcome the world.*

(They are still in the home of John Mark or they are on the way to the Garden.)

- 1 THESE things have I spoken unto you, that ye should not be <sup>a</sup>offended. (surprised)
- 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever <sup>a</sup>killeth you will think that he doeth God service.
- 3 And these things will they do unto you, because they have not <sup>a</sup>known the Father, nor me.

(Jesus again explains his death.)

- 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 <sup>a</sup>go 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 <sup>a</sup>expedient (Gr beneficial, profitable, advantageous) for you that I go away: for if I go not away, the <sup>b</sup>Comforter will not come unto you; but if I depart, I will send him unto you. (The greatest gift known to and enjoyed by mortals is the gift of the Holy Ghost, which is the right to the constant companionship of that member of the Godhead based on righteousness. MM, 4:96)
- 8 And when he is come, he will <sup>a</sup>reprove the world of sin, and of <sup>b</sup>righteousness, and of judgment: (It ought to read thus: “And he shall remind the world of sin, and of righteousness, and of judgment.” This Comforter reminds us of these things through the servants of the Lord. Joseph Smith Commentary on the Bible, p. 139)
- 9 Of <sup>a</sup>sin, 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 <sup>a</sup>say unto you, but ye cannot <sup>b</sup>bear them now.
- 13 Howbeit when he, the <sup>a</sup>Spirit of truth, is come, he will <sup>b</sup>guide you into all <sup>c</sup>truth: (After the receipt of the gift of the Holy Ghost, then their days of learning would really begin. MM, 4:98) for he shall not speak of himself; (Rather, he is Christ’s minister; his commission is to bear record of the Father and the Son; he is appointed to reveal the truths of eternity to receptive souls. MM, 4:98) but whatsoever he shall hear, that shall he speak: and he will <sup>d</sup>shew you things to come. (He is a revelator. D&C 76:1-10: 1 <sup>a</sup>HEAR, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is <sup>b</sup>God, and beside him there is <sup>c</sup>no <sup>d</sup>Savior. 2 <sup>a</sup>Great is his wisdom, <sup>b</sup>marvelous are his ways, and the extent of his doings none can find out. 3 His <sup>a</sup>purposes fail not, neither are there any who can stay his hand. 4 From eternity to eternity he is the <sup>a</sup>same, and his years never <sup>b</sup>fail. 5 For thus saith the Lord—I,

the Lord, am <sup>a</sup>merciful and gracious unto those who <sup>b</sup>fear me, and delight to honor those who <sup>c</sup>serve me in righteousness and in truth unto the end. 6 Great shall be their reward and eternal shall be their <sup>a</sup>glory. 7 And to them will I <sup>a</sup>reveal all <sup>b</sup>mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. 8 Yea, even the wonders of <sup>a</sup>eternity shall they know, and things to come will I show them, even the things of many generations. 9 And their <sup>a</sup>wisdom shall be great, and their <sup>b</sup>understanding reach to heaven; and before them the wisdom of the wise shall <sup>c</sup>perish, and the understanding of the <sup>d</sup>prudent shall come to naught. 10 For by my <sup>a</sup>Spirit will I <sup>b</sup>enlighten them, and by my <sup>c</sup>power will I make known unto them the <sup>d</sup>secrets of my <sup>e</sup>will—yea, even those things which <sup>f</sup>eye has not seen, nor ear heard, nor yet entered into the heart of man.)

14 He shall <sup>a</sup>glorify me: for he shall receive of mine, and shall shew *it* unto you. (Elder Boyd K. Packer taught: The Holy Ghost speaks with a voice that you feel more than you hear. It is described as a “still small voice.” And while we speak of “listening” to the whisperings of the Spirit, most often one describes a spiritual prompting by saying, “I had a feeling...” Revelation comes as words we feel more than hear. CR, Oct, 1994, p. 77)

15 All <sup>a</sup>things that the <sup>b</sup>Father 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 <sup>a</sup>see me, because I go to the Father. (They did not understand that he was about to die, and then return so they could see him again.)

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 <sup>a</sup>sorrow shall be turned into <sup>b</sup>joy.

21 A <sup>a</sup>woman 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 <sup>a</sup>sorrow: but I will see you again, and your heart shall rejoice, and your <sup>b</sup>joy no man taketh from you.

23 And in that day ye shall ask me nothing (but it shall be done unto you). <sup>a</sup>Verily, verily, I say unto you, Whatsoever ye shall <sup>b</sup>ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: <sup>a</sup>ask, and ye shall receive, that your joy may be full.

(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 receiving 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. They prayed directly to him and not to the Father. DNTC, 1:758 – 3 Ne 19:17-25)

25 These things have I spoken unto you in <sup>a</sup>proverbs: (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 <sup>a</sup>loveth you, because ye have loved me, and have <sup>b</sup>believed that I came out from God. (Their prayers in Jesus' name are to begin after his resurrection. Then they will no longer need to rely upon him to pray to the Father for them. The Father loves them and they have direct access to him. Having the Holy Ghost they then will be able to formulate their own Spirit-guided petitions; then

they will feel secure in coming boldly unto the throne of grace, that they may obtain mercy, and find grace to help in time of need. Heb 4:16, MM, 4:103)

28 I <sup>a</sup>came <sup>b</sup>forth from the <sup>c</sup>Father, 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 <sup>a</sup>knowest 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? **(Now they understand.)**

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 <sup>a</sup>alone, because the Father is with me. **(Without the Holy Ghost, they will be weak and wayward. After Pentecost, when the Holy Spirit will burn in their hearts like fire, they will be gathered again, never to depart from the truth. MM, 4:103)**

33 **These things I have spoken unto you, that in me ye might have <sup>a</sup>peace. In the <sup>b</sup>world ye shall have <sup>c</sup>tribulation: but be of good <sup>d</sup>cheer; I have <sup>e</sup>overcome the world.**

## CHAPTER 17

*Jesus offers the great intercessory prayer—He is glorified by gaining eternal life—He prays for his apostles and all the saints—How the Father and Son are one.*

**(The Intercessory Prayer)**

**(Verses 1-3: Jesus offers himself to provide eternal life.)**

1 THESE words spake Jesus, **(Elder McConkie said: On this occasion he may have uttered words too sacred and holy to be recorded for the spiritually untutored to read. MM, 4:106 Much like the Nephite prayers: 3 Ne 17:15-18** 15 And when he had said these words, he himself also <sup>a</sup>knelt upon the earth; and behold he <sup>b</sup>prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him. 16 And after this manner do they bear record: The <sup>a</sup>eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father; 17 And no <sup>a</sup>tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father. 18 And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the <sup>a</sup>joy of the multitude that they were overcome. **And 3 Ne 19:31-36 -** 31 And it came to pass that he went again a little way off and prayed unto the Father; 32 And tongue cannot speak the words which he prayed, neither can be <sup>a</sup>written by man the words which he prayed. 33 And the multitude did hear and do bear record; and their <sup>a</sup>hearts were open and they did understand in their hearts the words which he prayed. 34 Nevertheless, so great and marvelous were the words which he prayed that they cannot be written, neither can they be <sup>a</sup>uttered by man. 35 And it came to pass that when Jesus had made an end of praying he came again to the disciples, and said unto them: <sup>a</sup>So great <sup>b</sup>faith have I never seen among all the Jews; wherefore I could not show unto them so great <sup>c</sup>miracles, because of their <sup>d</sup>unbelief. 36 Verily I say unto you, there are none of them that have seen so great things as ye have seen; neither have they heard so great things as ye have heard.) and lifted up his eyes to heaven, and said, **Father, the hour is come; glorify thy <sup>a</sup>Son, that thy Son also may <sup>b</sup>glorify thee:** (Jesus is asking for eternal life. In all prayers we should ask the following: that God will give us his spirit here and now in this mortal sphere, and that he will save us in his kingdom in the world to come. MM, 4:107-108)

2 **As thou hast given him <sup>a</sup>power over all flesh, that he should give <sup>b</sup>eternal life to as many as thou hast <sup>c</sup>given him.**

3 And this is <sup>a</sup>life <sup>b</sup>eternal, that they might <sup>c</sup>know thee the only true <sup>d</sup>God, and Jesus Christ, whom thou hast <sup>e</sup>sent. (How is knowing God and Jesus Christ different from merely knowing about them? Eternal life is God's life, it is the name of the kind of life he lives. He has all power, and He lives in the family unit; he has eternal increase; he has a continuation of the seeds and of the lives forever and ever. MM, 4:108. Make your calling and election sure. Go on from grace to grace until you obtain a promise from God for yourselves that you shall have eternal life. This is eternal life, to know God and his son Jesus Christ. It is to be sealed up unto eternal life and obtain a promise for your posterity. Joseph Smith Commentary on the Bible, p. 31)

(Verses 4-19: Jesus presents a final report to the Father of redemptive mission.)

4 I have <sup>a</sup>glorified thee on the earth: **I have <sup>b</sup>finished the work which thou gavest me to do.** (Jesus speaks of things to come as though they already had happened. Jesus announces the completion of his work on earth and asks for a return to that glory which was his in the preexistence. And is not this a pattern of what shall be with all of the noble and great? Will not Adam and Enoch and Abraham and all the rest return to receive that glory which was theirs before the world was? And will not they, as with Jesus after the resurrection, receive all power in heaven and on earth, which is eternal life? MM, 4:109)

5 And now, O Father, glorify thou me with thine own self with the <sup>a</sup>glory which I had with thee <sup>b</sup>before the world was.

6 I have manifested thy name unto the men which thou gavest me <sup>a</sup>out of the world: thine they were, and thou gavest them me; and they have kept thy word. (The Twelve marched under his banner before the world was; they were foreordained as he himself was; they were noble and great sons of the Father whom he gave to Christ to be his mortal companions. To them Jesus has manifest the Father's doctrine and they have kept his word. MM, 4:110)

7 Now they have known that all things whatsoever thou hast <sup>a</sup>given me are of thee.

8 For I have given unto them the <sup>a</sup>words which thou gavest me; and they have received *them*, and have known surely that I <sup>b</sup>came out from thee, and they have <sup>c</sup>believed that thou didst send me. (These apostles – all of them – believed in Christ; they knew he came from the Father; they accepted the Father as the source of that pure religion which was theirs. It is neither fitting nor proper to belittle or demean them in any way; their mortal shortcomings, which they freely announced, existed because they had not yet received the Comforter. If ever there were spiritual giants among men, such were these friends of Jesus. MM, 4:110)

9 I <sup>a</sup>pray for them: I pray not for the world, but for them which <sup>b</sup>thou 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 <sup>a</sup>world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be <sup>b</sup>one, 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 <sup>a</sup>none of them is <sup>b</sup>lost, but the son of <sup>c</sup>perdition; that the scripture might be fulfilled. (Only Judas has been lost; and even he, though a son or follower of Satan, who is perdition, is probably not a son of perdition in the sense of eternal damnation. MM, 4:113)

13 And now come I to thee; and these things I speak in the world, that they might have my <sup>a</sup>joy 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 <sup>a</sup>world, but that thou shouldest <sup>b</sup>keep them from the <sup>c</sup>evil. (Elder M. Russell Ballard said: We should strive to change the corrupt and immoral tendencies in television and in society by keeping things that offend and debase out of our homes, in spite of all of the wickedness in the world, and in spite of all the opposition to good that we find on every hand, we should not try to take ourselves or our children out of the world. Jesus said, "The kingdom of heaven is like unto leaven," or yeast. (Matthew 13:33) We are to live in the world and help all to rise above the

wickedness that surrounds us. CR, April 1989, p. 101)

16 They are not of the <sup>a</sup>world, even as I am not of the world.

17 <sup>a</sup>Sanctify them through thy <sup>b</sup>truth: thy word is <sup>c</sup>truth.

18 As thou hast <sup>a</sup>sent me into the world, even so have I also sent them into the world.

19 And for their sakes I <sup>a</sup>sanctify myself, that they also might be sanctified through the truth.

(Verses 20-26: Jesus intercedes for the apostles and for all those who would believe in him through their preaching, that they would demonstrate their discipleship through their unity – becoming one with God and one with each other.)

20 Neither <sup>a</sup>pray I for these alone, but for them also which shall <sup>b</sup>believe on me through their word; (The promises made to the Twelve will be extended to everyone that is faithful.)

21 That they all may be <sup>a</sup>one; as thou, <sup>b</sup>Father, *art* in me, and I in thee, that they also may be <sup>c</sup>one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be <sup>a</sup>one, even as we are <sup>b</sup>one:

23 I in them, and thou in me, that they may be made <sup>a</sup>perfect in one; and that the world may know that thou hast sent me, and hast <sup>b</sup>loved 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 <sup>a</sup>known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have <sup>a</sup>declared unto them thy <sup>b</sup>name, and will declare *it*: that the <sup>c</sup>love wherewith thou hast <sup>d</sup>loved me may be in them, and I in them.

#### BIBLE DICTIONARY COMFORTER

Two Comforters are spoken of. The first is the Holy Ghost (John 14: 16-27; Moro. 8: 26; D&C 21: 9; 42: 17; 90: 11). The Second Comforter is the Lord Jesus Christ himself. “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” (D&C 88: 3-4; D&C 130: 3; HC 3: 381).

*See also Holy Spirit.*

#### BIBLE DICTIONARY HOLY GHOST

The third member of the Godhead and, as the name implies, a personage of Spirit, not possessing a body of flesh and bones (D&C 130: 21-22). The Holy Ghost is manifested in every dispensation of the gospel since the beginning, being first made known to Adam (1 Ne. 10: 17-22; Moses 6: 51-68). The Holy Ghost is manifested to men on the earth both as the *power* of the Holy Ghost and as the *gift* of the Holy Ghost. The power can come upon one before baptism, and is the convincing witness that the gospel is true. It gives one a testimony of Jesus Christ and of his work and the work of his servants upon the earth. The gift can come only after proper and authorized baptism, and is conferred by the laying on of hands, as in Acts 8: 12-25 and Moroni 2: 1-3. The gift of the Holy Ghost is the right to have, whenever one is worthy, the companionship of the Holy Ghost. More powerful than that which is available before baptism, it acts as a cleansing agent to purify a person and sanctify him from all sin. Thus it is often spoken of as “fire” (Matt. 3: 11; 2 Ne. 31: 17; D&C 19: 31). The manifestation on the day of Pentecost (Acts 2) was the gift of the Holy Ghost that came upon the Twelve, without which they were not ready

for their ministries to the world.

For some reason not fully explained in the scriptures, the Holy Ghost did not operate in the fulness among the Jews during the years of Jesus' mortal sojourn (John 7: 39; John 16: 7). Statements to the effect that the Holy Ghost did not come until after Jesus was resurrected must of necessity refer to that particular dispensation only, for it is abundantly clear that the Holy Ghost was operative in earlier dispensations. Furthermore, it has reference only to the *gift* of the Holy Ghost not being present, since the *power* of the Holy Ghost was operative during the ministries of John the Baptist and Jesus; otherwise no one would have received a testimony of the truths that these men taught (cf. Matt. 16: 16-17; 1 Cor. 12: 3). When a person speaks by the power of the Holy Ghost that same power carries a conviction of the truth into the heart of the hearer (2 Ne. 33: 1). The Holy Ghost knows all things (D&C 35: 19) and can lead one to know of future events (2 Pet. 1: 21).

Other names that sometimes refer to the Holy Ghost are Holy Spirit, Spirit of god, Spirit of the Lord, Comforter, and Spirit.

Third Nephi 19:

19 And it came to pass that Jesus departed out of the midst of them, and went a little way off from them and <sup>a</sup>bowed himself to the earth, and he said: (Joseph Smith: "The saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ; by whose blood they have a forgiveness of sins, and also a sure reward laid up for them in heaven, even that of partaking of the fullness of the Father and the Son through the Spirit. As the Son partakes of the fullness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fullness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint heirs with Jesus Christ." (*Lectures on Faith*, p. 49))

20 Father, I thank thee that thou hast given the Holy Ghost unto these whom I have <sup>a</sup>chosen; and it is because of their belief in me that I have chosen them out of the world.

21 Father, I pray thee that thou wilt give the Holy Ghost unto all them that shall believe in their words.

22 Father, thou hast given them the Holy Ghost because they believe in <sup>a</sup>me; and thou seest that they believe in me because thou hearest them, and they pray unto me; and they pray unto me because I am with them. (D&C 109 Joseph Smith prays unto Jehovah during the dedicatory prayer of the Temple.)

23 And now Father, I <sup>a</sup>pray unto thee for them, and also for all those who shall believe on their words (Jesus is praying for us.), that they may believe in me, that I may be in them <sup>b</sup>as thou, Father, art in me, that we may be <sup>c</sup>one. (Jeffrey R. Holland: "That is, of course, a variation on the great intercessory prayer Christ offered for his disciples on the eve of his crucifixion in the Old World, praying that his followers might be unified with the Father and the Son, as well as with each other, and be taken from the adverse temptations and evil influences of the world. (John 17) From the Savior's language, we see clearly it is the Holy Ghost that provides such unity, a doctrinal point not so clearly communicated in the New Testament account." (*Christ And The New Covenant*, p. 280))

24 And it came to pass that when Jesus had thus prayed unto the Father, he came unto his disciples, and behold, they did still continue, without ceasing, to pray unto him; and they did not <sup>a</sup>multiply many words, for it was given unto them what they should <sup>b</sup>pray, (Neal A. Maxwell: "If we can achieve a significant milestone in discipleship, we will find that 'he that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh.' (D&C 46:30.) In that stage of advanced allegiance, Jesus' disciples prayed not only 'without ceasing' but 'they did not multiply many words, for it was given unto them what they should pray, and they were filled with desire.' (3 Nephi 19:24.) Some of us seem to 'multiply words' even in brief pro-forma prayers; the above insights serve as sobering

reminders as to how far that milestone—which marks pure motivation—is down the straight and narrow path; yet what exquisite ecstasy awaits those of us who will press forward and so purify ourselves so that our behavior is based on Christ-like motives.”(A Time To Choose, p. 29 – 30)) and they were filled with desire.

25 And it came to pass that Jesus blessed them as they did pray unto him; and his <sup>a</sup>countenance did smile upon them, and the light of his <sup>b</sup>countenance did <sup>c</sup>shine upon them, and behold they were as <sup>d</sup>white as the countenance and also the garments of Jesus; and behold the whiteness thereof did exceed all the whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof. (Truman Madsen: “Artists have often depicted this recognition of light as divine beauty by the halo, the nimbus, and the golden circle above the head. But that is at best a token of the promise and the actuality. For ‘whole bodies’ are promised illumination, and the light not only hovers over but also surrounds and engulfs the entire personality until it is gloriously beautiful. It was, after all, every one of the multitude, and all of each of them, even the seams of their clothing, that became scintillant with white light in the presence of Christ during that ‘ineffable outpouring of prayer,’ as Elder James E. Talmage calls it, in the 3 Nephi narrative (see 3 Nephi 19:25). Modern men and women of God who have witnessed such radiance of soul say it is ‘like a search light turned on within.’ It is ‘the same glorious spirit,’ the Prophet once wrote, ‘gives them the likeness of glory and bloom. . . . No man can describe it to you—no man can write it.’ (Teachings, p. 368) Aesthetic delight, then, whatever else it is, is delight in light. And it is surely significant that the whole color spectrum, every vivid color of the rainbow, harmonizes in white light which, in turn, harmonizes in Christ.” (Truman G. Madsen, *The Radiant Light*, p. 26-7))

26 And Jesus said unto them: Pray on; nevertheless they did not cease to pray.

27 And he turned from them again, and went a little way off and bowed himself to the earth; and he prayed again unto the Father, saying:

28 Father, I thank thee that thou hast <sup>a</sup>purified those whom I have chosen, because of their faith, and I pray for them, and also for them who shall believe on their words, that they may be purified in me, through faith on their words, even as they are purified in me.

29 Father, I pray not for the world, but for those whom thou hast given me <sup>a</sup>out of the world, because of their faith, that they may be purified in me, that I may be in them as thou, Father, art in me, that we may be one, that I may be glorified in them.

30 And when Jesus had spoken these words he came again unto his disciples; and behold they did pray steadfastly, without ceasing, unto him; and he did smile upon them again; (As I entered the door, I saw, seated on a raised platform, the most glorious Being my eyes have ever beheld or that I ever conceived existed in all the eternal worlds. As I approached to be introduced, he arose and stepped towards me with extended arms, and he smiled as he softly spoke my name. If I shall live to be a million years old, I shall never forget that smile. He took me into his arms and kissed me, pressed me to his bosom, and blessed me, until the marrow of my bones seemed to melt! When he had finished, I knelt at his feet, and, as I bathed them with my tears and kisses, I saw the prints of the nails in the feet of the Redeemer of the world. The feeling that I had in the presence of him who hath all things in his hands, to have his love, his affection, and his blessing was such that if I ever can receive that of which I had but a foretaste, I would give all that I am, all that I ever hope to be, to feel what I then felt. Elder Melvin J. Ballard, Sermons and Missionary Service of Melvin J. Ballard, p. 155-56) and behold they were <sup>a</sup>white, even as Jesus.

31 And it came to pass that he went again a little way off and prayed unto the Father;

32 And tongue cannot speak the words which he prayed, neither can be <sup>a</sup>written by man the words which he prayed.

33 And the multitude did hear and do bear record; and their <sup>a</sup>hearts were open and they did understand in their hearts the words which he prayed. (Dallin H. Oaks: “In describing the state of the inner man, the scriptures commonly use the word heart. This word occurs over a thousand times in the standard works, almost always as a figurative expression. Heart is often used to identify the extent to which one is receptive to the message of the gospel. Nephi said, ‘The Lord . . . did visit me, and did soften my heart

that I did believe' (1 Nephi 2:16). A later Nephi described his preaching to a people who 'did harden their hearts and did not hearken unto the words of the Lord' (Helaman 10:13) Heart is sometimes used as a synonym for mind. Speaking of the multitude who heard the risen Lord on this continent, the Book of Mormon says, 'neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak' (3 Nephi 17:17). 'Their hearts were open and they did understand in their hearts the words which he prayed' (3 Nephi 19:33). Heart is also used in contrast to mind, with mind apparently connoting the powers of reasoning (the intellectual) and heart connoting the powers of intuition (the spiritual). President Harold B. Lee used those two words in this contrasting sense when he said: 'When we understand more than we know with our minds, when we understand with our hearts, then we know that the Spirit of the Lord is working upon us' (Harold B. Lee, *Stand Ye in Holy Places* [Salt Lake City: Deseret Book Co., 1974], p. 92)." (*Pure in Heart*, Preface))

34 Nevertheless, so great and marvelous were the words which he prayed that they cannot be written, neither can they be <sup>a</sup>uttered by man.

35 And it came to pass that when Jesus had made an end of praying he came again to the disciples, and said unto them: <sup>a</sup>So great <sup>b</sup>faith have I never seen among all the Jews; wherefore I could not show unto them so great <sup>c</sup>miracles, because of their <sup>d</sup>unbelief. ("This greater ability of the Nephites to receive the gospel is shown also in the fact that in the New Testament there are about forty parables which Jesus used because so many of the Jews were slow to perceive spiritual things, whereas in 3 Nephi Jesus used no parables among the Nephites because he was able to give them the gospel in direct and plainly spoken words." (*Book of Mormon Symposium Series*, 3 Ne 9-30, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 29) As great as were the miracles performed by Jesus among the Jews during his mortal ministry, they could not compare with the marvelous things seen, heard, and experienced by the Nephites. The great miracles and spiritual manifestations to which the Nephites were witnesses came as a result of their faith. Where there is greater faith there are greater miracles and spiritual outpourings. DCBM, 4:137. It seems that the descendants of Joseph may be more spiritually gifted than the descendants of Judah.)

36 Verily I say unto you, there are none of them that have seen so great things as ye have seen; neither have they heard so great things as ye have heard.

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21 Verily, verily, I say unto you, except ye abide my <sup>a</sup>law ye cannot attain to this glory. (Since the law of celestial marriage is Christ's law, then He was married in an eternal marriage, too.)

22 For <sup>a</sup>strait is the gate, and narrow the <sup>b</sup>way that leadeth unto the exaltation and continuation of the <sup>c</sup>lives, (eternal increase) and few there be that find it, because ye receive me not in the world neither do ye know me.

23 But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that <sup>a</sup>where I am ye shall be also.

24 This is <sup>a</sup>eternal lives—to <sup>b</sup>know the only wise and true God, and Jesus Christ, whom he hath <sup>c</sup>sent. I am he. Receive ye, therefore, my law. (By obedience to the law we come to know Christ.)