

**BH Porter**  
**John 14:8-31**  
**15 Dec 2018**

**Temporary Waiting Places**  
**The Oneness of the Father and the Son**

Just as a reminder, these chapters in John 13-17, is Christ's teachings and explanation of the Atonement. It's His last lecture to His apostles. We are privy to read and study this material. There is no one better suited to explain the Atonement than Jesus Himself. Imagine being there as the Apostles are recording these things. John writes it down in the record we have today.

For those who are attending this class for the first time you will notice I have included the personal translation and added commentary of Brother Hugh Nibley as he taught from the *Greek* text. Whenever Br Nibley taught from the New Testament, he would always use the *Greek* translation. He always carried a *Greek* pocket version of the New Testament with him. You'll be able to distinguish his translation and his own personal commentary.

We will review just a little from last month beginning with Br Nibley's commentary of John 14. Be mindful of the six different entities and their spiritual relationships seen in this chapter and those that follow. These entities are:

- 1) The Father
- 2) The Son
- 3) The Holy Ghost
- 4) The Apostles
- 5) The Church
- 6) The World

**The Atonement is connected  
to each of these entities.**

### Hugh Nibley Commentary

**John 14:1ff. [Chapters 14 through 17 a thorough exposition, with the relentless repetition of John, on the NATURE OF THE GODHEAD.**

**That the Christian world should have been divided hopelessly on the subject since the 2C is a commentary on the power of the schools**

**In this<sup>1</sup> chapter there are 145 p.pns. connected by prepositions & verbs. The same density of p.pns. continues thru Chap. 15 and 17.**

**This is an insistent exposition on how the parties are related and connected.**

**The trouble is that it is perfectly clear--too clear; and like so many things in John has to be repeated over and over again because people don't want to believe it.**

1 Let not your heart be troubled: ye believe in God, believe also in me.

1. Don't be disturbed by this: (First) believe in God, and believe in me (what I am about to tell you?)[This is it]: (Make no mistake ab.it

(Jesus wants them to pay attention and believe what He is telling them!)

This next verse is a "Temple-like Text". Jesus is explaining what happens after death.

2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

**In my Father's house are many mansions. Otherwise I would have told you./**

[= mansiones: where you stay overnight on a journey; now is the end of the journey (lit. get ready)]

So I am going ahead to prepare/a topos for you (pl) *lit. a parable.*

[The word topos is extremely imp. in the Copt. Xtn. Lit.]

It refers to real, if unknown, places

[In My Father's house are many temporary waiting places [i.e., the spirit world], and I am going to go prepare a level (*topos*) for you...referring to a real, if unknown, place.]

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

**3. And as surely as I do go and get a place ready for you (that repetn. again!) I shall come back again and join you as an escort, so that you can be where I am. You know the WAY to where I am going.**

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

**(He has taught them that--We know that way too. Just what and where the place is, is another question.)**

The Savior is explaining that all will go to a temporary waiting place; Alma teaches us that it is requisite that there is a space (a temporary waiting place) between death and the resurrection (Alma 40:6, 9, 21). He then explains He will come back and be an escort to take us through the veil to that permanent place, "that where I am, there ye may be also." Again, this is a 'Temple Text' that is connected to the atonement.

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

**5. Thomas: Lord we DON'T know WHERE you are going (only how to get there) How would we know the way?**

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

**6. Jesus: I AM the way and the Truth & the Life--no one goes to the Father except through me.**

Think of what Jesus said as the primary aspect of the endowment — we will not come unto the Father by any other way except through Jesus Christ. This is a "Temple Text" because it is dealing with the initiatory ordinances, wherein we are able to benefit because of His atonement and resurrection. The washing signifies the atonement and the anointing signifies the resurrection. Without these two, we would not be able to come to the Father.

The Holy Ghost is that member of the Godhead that leads us to Christ. ("By the power of the Holy Ghost, ye shall know the truth of all things" (Moroni 10:5). The Holy Ghost is required for our conversion to come unto Christ. He then declares, "No man cometh unto the Father, but by me." The Holy Ghost takes us to the initiatory, wherein Christ's mission is addressed in that initiatory. The Atonement is completed so that we might exercise our faith in Him unto repentance, that we might become cleansed from our sins (Alma 34:15-17), and then be able to come forth in that first resurrection. Once we have participated in Christ's life, then through our faithfulness, diligence and obedience to those commandments, we can then stand before the Father. This is why Christ said, "No man cometh unto the Father, but by me."

Does everyone understand that? We become the sons and daughters of God when we are worthy to stand before God, having been true and faithful in all things, and are now prepared to enter His presence. We have participated in Christ's atonement and in the resurrection,

and have been brought to that point because of the Holy Ghost. This is what Christ means that no one cometh unto the Father **but by** Him.

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

**If you (pl) knew me you would know ~~the~~ Father**

**7. From this time you know him & you shall see him.**

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

8. **Philip: Lord, show the Father to us! and we will be satisfied!**

*getting impatient? (his - s) seems to keep (discs) stirred up, questioning.*

[In scripture, Philip is the one who is always asking the Temple Questions. Here he is impatient and wants to know things right now! In the Coptic writings such as the Gospel of Philip, Philip is the one asking more about the Temple Endowment than any of the other apostles. The highest of the ordinances he talks about concerns the 'bridal chamber', wherein the husband and wife are sealed.]

Remember what Philip was asking — “Show us the Father. We want to know.” In v 9, Christ answers him, “If you have seen Me, you have seen the Father.” In D&C 84:19-23, we see:

- 19 And this greater priesthood administereth the gospel and holdeth the key of **the mysteries of the kingdom**, even the key of the knowledge of God.
- 20 Therefore, **in the ordinances thereof**, the power of godliness is manifest.
- 21 And **without the ordinances thereof**, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;
- 22 For **without this** no man can see the face of God, even the Father, and live.
- 23 Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

This is important. Philip wants to see the Father. Moses, also, “sought diligently to sanctify his people that they might behold the face of God”, so that they might enter into the rest of the Lord and see the Father also (v 24). Jesus explains further, that He and His Father are One.

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 Father; and how sayest thou *then*, Shew us the Father?

9. **Have I been with you (pl) for such a long time, and you still don't recognize me, Philip? Who has seen ME HAS seen the Father! How can you say, show us the Father?**

10 Believest thou not that I am in the Father, 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.

10. **[Here it begins] "Don't you believe that I am IN the Father and the Father IN me? The things hahat I say to you do not come from me, but the Father who abides in me is doing his work ."**

D&C 93:1-5

1 Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name,

and **obeyeth my voice**, and **keepeth my commandments**, shall see my face and know that I am; (These are the requirements.)

2 And that I am the true light that lighteth every man that cometh into the world;

3 And that **I am in the Father**, and **the Father in me**, and **the Father and I are one**—

V 4-5 are the explanation of how the Father and the Son are one.

4 **The Father because he gave me of his fulness**, and **the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men**.

5 I was in the world and received of my Father, and the works of him were plainly manifest.

**John 1:1-5** speaks about the same concept of the Father and the Son being one:

1 In the beginning was the Word, and **the Word was with God**, and **the Word was God**.

2 The **same was in the beginning with God**.

3 **All things were made by him**; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

This is the very same thing Christ was explaining to Philip, and it is the same thing we read in D&C 93. These verses explain how Christ is in the Father, and how the Father is in Christ.

**Question:** *Would you mind elaborating a little more on v 5?*

John 3:19 explains a little better: "...that **light** is come into the world, and men loved **darkness** rather than **light**, because their deeds were evil.

Christ is the light which shineth in darkness; we know what we should be doing because of what He is teaching. However, we don't want to know what we should be doing because we are satisfied doing what we are doing. We don't want to feel that guilt. Light is like that guilt we recognize. When Adam recognized he was naked, he ran and hid himself. Mormon 9:5 comments on this recognizable light.

5 For behold, when ye shall be brought to see your nakedness (guilt and shame) before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you.

Alma 12:14 says we will shrink from His presence, and if we could, we would command the rocks and mountains to fall upon us. That's the darkness that comprehendeth Him not.

These last few verses in John discuss the oneness of the Father and the Son. This is why Jesus tells the Apostles that everything the Father does, He does through and by Jesus Christ. This even shows up in Moses 1:32: Here Christ is speaking as the Father (by divine investiture).

32 And by **the word of my power**, have I created them, **which is mine Only Begotten Son**, who is full of grace and truth.

Joseph Smith saw in vision that:

That by him, and through him, and of him, the worlds<sup>Plural</sup> are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D&C 76:24)

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

11. **Believe me when I tell you that I am in the Father & the Father in me.**

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

12. **If not, judge it by the works themselves / VV...who puts faith in the things that I do will do greater works than they, because I am going to the Father. [How was this fulfilled? Who did greater works? Where? When? We wait for the Acts of the APs. to see.**

[Jesus desires that His apostles believe Him, and let the works speak for themselves, and if they believe in Him, they will be able to do the same or even greater works than even He had performed. Jesus is now shifting greater responsibility to the Apostles. They will go out into the known world and do the same as Jesus did or perform even greater miracles than Jesus.]

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

John 14:13. **And whatever you ask in MY name that I shall do, that the Father might be glorified in the Son.**

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

**If anyone asks me in my OWN name, I will do it.**

All of this is Temple talk. The Father will be glorified because of what the Son does. Jesus puts the Father's will into action. Think of the Prayer Circle...things are prayed for to the Father in the name of Christ. In other ancient or extra-biblical texts such as the *Book of Mary*, the *Pistis Sophia*, and the *Book of Second Jehu*, Christ gathers his Apostles, along with their spouses, into a circle. Jesus kneels in the center of the circle and the Apostles and their wives surround Him, and repeat the prayer that Christ offers. Other Biblical scholars do not know what to call this action other than a "ring dance"; the husbands hold the hand of their wives in a 'special way' as they surround the altar and Jesus. Jesus, speaking to the Apostles, tells them that "whatsoever ye shall ask the Father in my name, that I will do."

In D&C 50:29, we see almost the same phrase used here in John 14:13-14:

**29 And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done.**

The concept of praying in a circle is very common among the religions of the world. For example, the Muslim, when he prays, must face in the direction of Mecca. At the altar in Mecca, they believe, is where Abraham offered up Ishmael as a sacrifice. Every faithful Muslim in the world, when they pray, kneels and points their face towards Mecca; thus all Muslims are in a global prayer circle facing Mecca.

The same can be said among the Jewish congregations around the world. They all face in the direction of Israel. When in Israel, each congregation faces towards Jerusalem, and when in Jerusalem, they all face toward the Temple Mount. So, on every Shabbat, every congregation in the world faces Jerusalem in that global prayer circle, with the Temple Mount being in the center. It's the altar that was on the Temple Mount that is important.

### **The Primordial Mound**

The altar represents that primordial mound, and the primordial mound is the closest point between heaven and earth. The primordial mound was the first thing that came out of the waters of creation. (See Gen 1:9) The Muslims also believe the same. So, all prayers are directed horizontally until they get to the altar, and then, and only then, do they turn vertical. On every Shabbat, for the Muslim on Friday, and for the Jew on Saturday, they are all surrounding the altar and utter their prayers towards that primordial mound, it being the closest point between heaven and earth.

In the Sermon on the Mount recorded in Matthew 5:22-23, Jesus discusses the point that no one should have any ill feelings towards anyone else at the altar, without first going to reconcile themselves with that individual before returning to the altar. In other words, all that we do and say during our prayers at the altar must be done with a pure heart, and if so, Jesus will do it. (As we read earlier in D&C 50:29, and in verse 30 it says, "and it shall be given you what ye shall ask.") If you think about it, the Lord's prayer we see during His Sermon on the Mount is actually the Lord saying to those assembled, "*Repeat after me*: Our Father which art in Heaven..." (Matt 6:9-13) He taught them what to ask for and what to pray for.

For a more lengthy discussion on the early Christian Prayer Circles, BYU Studies published an article written by Hugh Nibley in 1979. Here is the link: (39 pages)

<https://byustudies.byu.edu/content/early-christian-prayer-circle>

### **Obtaining Revelation**

Speaking about receiving revelation, before we ask the Lord for those things, we are to first "study it out in [our] mind" (D&C 9:8). It has to be those things which we are thinking about and have been focusing on. There has to be a catalyst for revelation to take place. As Brother Nibley once told me, "You have to be just as prepared to ask the question as you are prepared to receive the answer."

Here's a challenge for you. It is based on two verses found in our D&C, section 130.

20 There is a law, irrevocably decreed in heaven before the foundations of this world, upon which **all** blessings are predicated— (**all means all!**)

21 And when we obtain **any** blessing from God, it is by obedience to that law upon which [*that blessing*] is predicated.

What do these two verses mean? How do we obtain blessings from God? By obedience to a law—that's right! Any and all blessings are obtained by obedience to the law upon which those blessings are predicated. So here's the challenge: When you pray, can you look upon God without thinking of Him or treating Him as anything other than a bell-hop or a Santa Claus or a cosmic vending machine? What blessing would you ask for, not having been obedient to that law on which that blessing is predicated?

A class member responded: "I can pray for others, and not for myself."

The challenge, then, is to pray for those things for which our obedience to law will assure a receipt of the requested blessing. **ALL blessings are predicated upon OBEDIENCE to a law;** therefore, think about how you would change your prayers if you no longer thought of God as a bell-hop, a Santa Claus or a cosmic vending machine. We are responsible, by our own obedience, for the fulfillment of **ANY** requested blessings.

**Question:** *So, when we are asked to pray for the blessing of rain—what is that based on?*

We are told in scripture that the righteous, if we keep the covenants and commandments, will have rain in due season (see Lev 26:3-4). In Deuteronomy 11:14, the Lord says, "I will give *you* the **rain** of your land **in** his **due season**, the first **rain** and the latter **rain**, that thou mayest gather in thy corn, and thy wine, and thine oil." Yet, our stakes will be called on to fast for rain. What we ought to be doing is fasting and praying for forgiveness for whatever we did that caused the rain to cease (*scattered laughter*). 2 Chronicles 6:14 says:

14 **If** my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; **then** will I hear from heaven, and will forgive their sin, and will heal their land.

In another place the Lord says:

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the Lord giveth you. (Deut 11:16-17)

See? We might be asking God for a blessing of rain when we have not been obedient to the law upon which the blessing of rain is predicated. Instead of fasting and praying for rain, we ought to be fasting and praying for the wisdom to know what we need to change so that the promised blessing of rain might be obtained by our obedience to a certain law. Perhaps, we ought to be praying for experiences. I don't pray that God will watch over my adult kids and protect them. I pray that they might have whatever experiences necessary that will cause

them to come unto Christ, no matter how painful or rotten those experiences might be. More than anything else, I desire that they come unto Christ! But I cannot pray away their agency!

Think about this: Close to 99% of all personal anger and or emotional pain and frustration is a result of someone else exercising their agency. We have no control over what someone else does or says. Joseph Smith said God will not and Satan cannot control the agency of man (see TPJS p 187).

## **John 14:13-31**

This next section is still dealing with those things the Lord will do for those who ask and are pure and clean before Him:

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

John 14:13. And whatever you ask in MY name that I shall do, that the Father might be glorified in the Son.

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

**If anyone asks me in my OWN name, I will do it.**

## **The Promises Given to Abraham**

30 **Abraham received promises concerning his seed**, and of the fruit of his loins—from whose loins ye are, namely, my servant Joseph—

This is important. Brigham Young said that Joseph Smith was a “pure Ephraimite”, meaning Joseph Smith was a direct descendant of Abraham. (JD2:268)

which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.

31 **This promise is yours also**, because ye are of Abraham, and the promise was made unto Abraham; and by this law (of exaltation) is the continuation of the works of my Father, wherein he glorifieth himself. (D&C 130:30-31)

By our exaltation and by doing the works of Abraham and receiving the covenant of Abraham is the means whereby God receives His glory and continues His works.

## **The Covenant of Abraham**

10 And I will bless them through thy name; **for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed**, and shall rise up and bless thee, as their father;

11 And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give

unto thee a promise that this right shall continue in thee, and **in thy seed after thee** (that is to say, **the literal seed, or the seed of the body**) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (Abr. 2:10-11)

Notice that there are two groups of people discussed in v 10 & 11: (1) There are those who accept the Gospel and become the seed of Abraham, and (2) are those who are of the literal seed of the body, by which all of the families of the earth will be blessed.

The Lord is teaching Abraham that the authority of the Priesthood will be in him and in his posterity after him. Then the Lord adds that next phrase—“those who are the literal seed of the body, by which all of the families of the earth shall be blessed.”

In Jewish traditions and in their scriptures, there are two Messiahs: Messiah ben Judah, and Messiah ben Joseph. In Hugo Oderburg’s translation of the *Book of Enoch*, there is a whole section on Messiah ben Joseph. Messiah ben Judah is Jesus Christ, and Messiah ben Joseph is Joseph Smith. In our Book of Mormon, during Lehi’s last blessing to his son, Joseph, we see the reference to the descendent of that Joseph who was sold into Egypt wherein it is recorded:

14 And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

15 And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.

16 **Yea, thus prophesied Joseph: I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever.** (2 Ne 3:14-16)

In D&C 135: 3 we read:

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it.

Each of these individuals, Messiah ben Judah and Messiah ben Joseph, are of the literal seed of Abraham, “by which all of the families of the earth shall be blessed.” Abraham is given the promise that all who join the church will have that right and responsibility to bear that ministry and priesthood to all the families of the earth.

“ ... for I give unto thee a promise that this right shall continue in thee, and **in thy seed after thee** (that is to say, **the literal seed, or the seed of the body**) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.”

Verse 11 of Abraham 2 is talking about Christ and Joseph Smith. They are they which are of that second group talked about in that verse. Our missionaries are taking the message of Christ and Joseph Smith to the world.

## John 14: 15

15 ¶ If ye love me, keep my commandments.

**:IF YOU LOVE ME YOU WILL KEEP MY COMMANDMENTS. (Not authoritarian)**

Br Nibley's translation from the Greek adds a different context, meaning if we love the Lord, we will keep His commandments—not out of fear of His authority, but out of love for Him.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

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.

**17. for him to be with you eis ton aiona--  
the Spirit of Truth, which the world is not able to receive (accept:labein)  
because neither sees him nor recognizes (knows) him. (neut.)  
BUT YOU know him, because he remains with (para) you and IN you he shall be.**

Jesus has given the Apostles an important distinction—the Spirit of Truth. The world does not recognize it, but they will receive “another Comforter”, which will remain with them and in them. These are two of the three prepositions — with and in — that are always used in the New Testament that pertain to the Holy Ghost. (The other preposition is on.) The Holy Ghost can be with you, in you and on you. Each of these preposition signify a different purpose: the Holy Ghost can be with you as a Comforter; it can come on you for inspiration, and it can be in you as a cleanser. In Moroni 6:4 we see that after the people had been baptized, they were “wrought upon and cleansed by the power of the Holy Ghost”. No one is cleansed by baptism of water, but by the power of the Holy Ghost. This cleansing can only come after one has entered into the covenant of obedience which is the ordinance of baptism.

Joseph Smith taught that there is a difference between the Holy Ghost and the gift of the Holy Ghost. The Holy Ghost can come “on” you, just as it did with Cornelius, and then Cornelius was inspired to send for Peter to come and baptize him (see Acts 10 and TPJS p 199). One does not need to be a member of the Church to receive inspiration from the Holy Ghost or to receive comfort by this member of the Godhead. For the Holy Ghost to be “in” you requires the gift of the Holy Ghost after receiving the ordinance of baptism. Joseph also taught that baptism by water is only half a baptism:

You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost. (TPJS p 314)

18 I will not leave you comfortless: I will come to you.

**18. I am not leaving you as orphans; I'll come back to you.**

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

**19. IN a short time the world will see me no more, but YOU will see me, because I live and you shall live.**

This is in connection with the other Comforter. The witness of the Spirit is even more binding than a vision of the Savior Himself. (See TPJS p 219 re: blasphemy against the Holy Ghost)

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

20. In THAT DAY (THEN) you will know that I am in my Father, and YOU in ME and I in YOU (they don't understand it now)

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

21. One who has my commandments and observes them, HE is the one who loves me! And who loves ME will be loved by my Father; and I too shall love him and show myself to him.

Jesus is teaching the Apostles that by their keeping of the commandments will manifest their love for God and for Him. His 'last commandment' was that they were to love others as He had loved them.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

22. Judas (NOT IScariot) said to him: Lord, how is it that you are going to show yourself to us and NOT to the World?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

23. (Because) if anyone loves me he will abide by my teaching, and my Father will (accordingly) love him, and WE shall come to him and make our stopping-place with him.

(How are we to understand this? Ans: Try to know!)

Loving another is beyond a duty—it is a character trait. IF our character is one that loves God, THEN we will keep His commandments out of desire rather than duty. Duty can and will turn into desire if we are in the process of changing our character. The Lord's commandments are recipes for happiness; they are not restrictions. As we develop our love of God, then God will open windows of Heaven.

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.

\* Who does not keep my commandments does not love me.

24. THIS DOCTRINE THAT you are hearing is not mine but the Father's who sent me.

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

25. These things I have spoken to you while I was menon with you.  
[This explains the meno in verse 23]

We are not saved by our obedience to the commandments, rather we are saved if our obedience to them has led to the change of character that loves God and loves our fellow man. It is our character that is required for salvation — not our obedience. We cannot dwell with God until we develop the same character as God (TPJS p 216).

26 But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

26. But the Paraclete?\*

[P. orig. a part.: "one who has been asked," hence Lt. advocatus the legal meaning is rare. Gen. "One who appears in another's behalf, mediator, helper, intercessor.

As one who comes to the rescue he is a SAVOR.

The Paraclete (m.) the Holy Spirit (n.) which my Father shall send IN MY NAME. He (that one--m.) will teach you everything And bring to your remembrance everything that I have taught you.

Jesus is predicting or prophesying to His Apostles that the time will come when they will be able to remember everything He had ever taught them. The Holy Ghost will come upon them and they will be able to write down everything the Jesus ever taught to them. For example, this Book of John was written in about 90 A.D., or about 60 years *after* the time of Christ.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

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 go unto the Father: for my Father is greater than I.

27. I am leaving peace with you; I am giving my peace to you.  
I do not give it to you the way the world does

Don't be alarmed and don't be afraid: You heard what I told you--I am going and I shall return to you. (They are all in tears)  
If you love me you should be happy that I am going to the Father because the Father ; is greater than I am.  
[EVERYTHING IS UNDER CONTROL

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

I have told you these thing before they happen, so that when they do happen you will believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

30. I am not going to be telling you much more,  
because the ARCHON of this world is coming (He is taking over--  
or he is the ARCHON) ,

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

31. I do what will let the world know that I love the Father,  
and that I am doing what the Father commanded me to.  
Up now, and let us be going!

Jesus lets them know that dinner is over. They need to be up and going. Now they will leave the upper room and head over to Gethsemane. In Ch 15, Jesus will explain further His relationship to the Father, and their relationship to Christ and the Atonement. We will get into Ch 15 in our class in January.

In closing our class today, remember that each of the Gospels are written for specific reasons: Matthew can be considered a Priesthood manual; Mark is written as a template for others to summarize their accounts; Luke's perspective shows that the prophecies of the Old Testament were being fulfilled in the Nativity; and John was actually written to the members of the Church. In our Book of Moses, the Lord says these things are only to be had among those who believe (See Moses 1:42). The Book of John is written for the believers; to those who understand the Gospel, and to those who want to know and understand more. John gives more in his record than what the other writers do not provide. Matthew, Mark, and Luke are called 'synoptic Gospels' because they are written about the same time and about the same things. In my opinion, John is writing to those who have probably been endowed and understand deeper Gospel concepts such as these chapters about the atonement (Ch 13-17). He includes these things for members of the Church so that we might better understand our relationship with the Godhead, and the Priesthood leadership, and our place within the world. D&C sections 84 and 93 and Mosiah 15 and others discuss these very same things, and they are given to us so that we might understand what John is talking about. To me, these things are among the most important chapters we have in our New Testament.

I want you know I am very grateful to you for this opportunity to teach these classes every month. I learn a lot more as I prepare and go through these scriptures and break these concepts down in order to understand these things better. I cannot stress enough how important these scriptures are, and know that I know it is a standard that cannot fail. As Christ said, "...they are they which testify of me" (John 5:39). It is through these teachings on the atonement that help us 'come unto Christ'. I know that, and I also know it is true. I know the Church is the only authorized organization that has the authority from God to administer the Gospel of Jesus Christ. The Priesthood, the authority to administer that Gospel, is here and was given to a Prophet by the name of Joseph Smith. I know that.

Here we live in a great and wonderful time. In 2020 will be the 200<sup>th</sup> anniversary of the First Vision; it will also mark the 400<sup>th</sup> anniversary of the landing of the Pilgrims. It's also the 500<sup>th</sup> anniversary of the beginning of the Reformation. From the Reformation to the Restoration of the Gospel, we in this room are all beneficiaries of these connected events. These events are all connected to the work and power of God. He wants these things to also be at work in our hearts and minds, and this I say in the name of Jesus Christ, Amen.