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John 13-17 A Review

John 13

1 Now before the feast of the passover, 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 loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

John is setting the stage. Just before the feast of the Passover, Jesus knows His hour has come; Judas has already gone out to set up the arrest before Christ's crucifixion. He now knows He will be able to teach His Apostles about the atonement without any interference or problems. Turning back to **Luke 22**, Jesus makes an important statement before He introduces the sacrament.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

We see the same statements in our D&C 27, verse 5. Jesus himself says He will not partake of the sacrament until He comes again.

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. (Luke 22:19-20)

So, here in the upper room in Chapter 13 of John, and in Luke, and the D&C, with the sacrament being introduced, we learn that it is directly connected to His atonement — more so than we even think.

John 13	D&C 84:36-40
<p>20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.</p> <p>(You can even plug in Peter, James, and John in this formula.)</p>	<p>36 For he that receiveth my servants receiveth me; 37 And he that receiveth me receiveth my Father; 38 And he that receiveth my Father receiveth my Father's kingdom; <u>therefore, all that my Father hath shall be given unto him</u>.</p> <p>39 And this is according to the oath and covenant which belongeth to the priesthood.</p>

Comment: *Didn't Marion G. Romney teach that the Oath and Covenant of the Priesthood is the Endowment?*

Yes. He did make that statement. He was the one general authority who used and taught from the scriptures more than anyone else in his day. He quoted from this same 84th section:

33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling ... become the **sons of Moses** and of **Aaron** and the seed of **Abraham**, and the church and kingdom, and the elect of God. (D&C 84:33-34)

The two priesthoods are the Aaronic Order = the Laws of Sacrifice and of the Gospel, and the Melchizedek Order = the Laws of Virtue and Consecration. The Seed of Abraham is connected to the Patriarchal Order. All three priesthoods are brought up here in these verses of section 84. Joseph Smith taught that there were three Grand Orders of Priesthood: The Aaronic, the Melchizedek, and the Patriarchal (See TPJS, p 322-323). If you look at verse 36 in D&C 84 from an endowment perspective, you can readily see another reason President Romney made that statement:

36 For he that **receiveth my servants** (Peter, James, and John) **receiveth me**;
37 And he that receiveth me **receiveth my Father**;

This is exactly what Christ was talking about in Chapter 17 of John. Jesus prayed that all those who believe on Him through the teaching of those He sent out would then come unto Him that they would not only be where He was, but that they would also be given the same glory He and the Father has. (See John 17:23-24)

Br Nibley's Commentary on John 13:31-32.

31. After he had gone Jesus said: (What a portentous statement!)
"Now the SON of Man is about to be glorified
And by (in) him, God is going to be glorified
[The nature of Glory is that by being shared it is not diminished
of spread thin but increased himself
that means that God will glorify him/in himself, and that will directly
glorify him.
(What is the nature of this mutual glorification? It is the point
of the whole thing: This is My work and MY glory to put that glory
upon others.

As Jesus prayed that the Apostles would be able to have the same glory as Christ and His Father. In these verses in John 13, Br Nibley points out that that the nature of glory is increased as it is shared. This is connected to the ritual / mutual embrace. And what is the purpose of this mutual glorification? So that the work of the Father is to put His same glory on others! The way to share the same glory God prepared a plan where others can also receive that glory. Joseph Smith taught:

God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits. (TPJS, p 354)

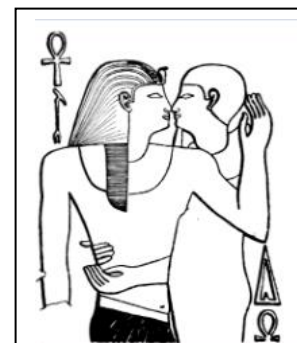
This is what John is talking about — that God presented a plan to share the glory that He has with everyone else so that they could obtain the same glory He has received. Jesus explained to His Apostles that He is only doing what God has sent Him to do so that He can receive the same glory God has, and the Apostles can obtain the same glory Jesus has.

We see the same concept of that mutual glorification is expressed in D&C 132:31-33:

31 This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; **and by this law* is the continuation of the works of my Father, wherein he glorifieth himself.** (* The Law of Exaltation)

32 Go ye, therefore, and do the works of Abraham; enter ye into **my law** and ye shall be saved.

33 But if ye enter not into **my law** ye cannot receive the promise of my Father, which he made unto Abraham.



Ritual Embrace

These promises are connected to that “Ritual Embrace”. This is where God ‘embraces’ the individual and bestows the very powers that make God *God* — *that of Priesthood, Posterity, and Inheritance* — and receive all that the Father hath; [and] shall come forth in the first resurrection; . . . ; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths (D&C 132:19). The word, Atonement, means “to embrace” in almost every Middle Eastern language.

Hebrew	Kaphar	To cover, wrap, forgive
Arabic	Kafara	Tight squeeze, or draw a thing close
Egyptian	Hapet	Ritual Embrace
Latin	Capto	Robe or Hood embracing the body
Aramaic	Kafat	Close Embrace
Persian	Kaftan	A garment to Embrace the Body

Extra-Biblical Texts

At the beginning of class today I mentioned that I would be sharing some passages from some extra-Biblical texts concerning the things going on during this time-line before Christ’s arrest.

This first passage is from the *Acts of John*, and there was a notice for extreme secrecy in which these things were guarded. In our Book of Mormon, we also have a passage concerning things only to be had by those to whom God has given (see Alma 12:9).

Before he was seized by wicked men and by the wicked serpent of the Jewish authorities (lawgivers), he called us all together and said, “Before I am given over to those men let us sing a hymn of praise to the Father and so go forth ready to face whatever lies ahead.”

These things occurred just before Jesus was arrested by those men sent from the chief priests and the Pharisees, as seen in John 18.

Comment: *I have always thought it odd that that band of Jewish officers, armed with lanterns, torches, and weapons, reacted with fright when Jesus merely answered their question by saying, "I am he." (see John 18:3-6) The record says, "As soon then as he had said unto them, I am he, they went backward and fell to the ground". To me that is an odd reaction.*

John 18 and Luke 22 provide some other interesting things taking place. Here we see Peter cutting off an ear of the high priest's servant, and Jesus replying, "The cup which my Father hath given me, shall I not drink it?" (John 18:9-11) And after Jesus is taken into custody, Luke tells us that "Peter followed afar off." (Luke 22:54) This phrase made me wonder how many of us follow Christ, but only "afar off". Do we, like Peter, act with fear or try to hide our beliefs and don't want anyone else to know that we are followers of Christ? Answering this question can be life changing.

Before Judas arrives with the armed men of the chief priest, there is another text that informs us what occurred:

This next quote is also from the Acts of John:

The passage from the Acts of John reads as follows, after a notice on the extreme secrecy in which these things were guarded:

"Then he commanded us to form a circle taking hold of each others hand and he himself taking up a position in the middle uttered the amen formula and 'pay attention to me and follow my instructions' then he began a hymn saying:

'Praise and glory to thee, Father'

and we standing in the circle followed him with the **Amen** —

'Glory to thee logos, glory to thee grace (charis love)' **Amen** —

'Glory to thee spirit, glory to thee holy one, praise to thy glory' **Amen** (or be praised with glory **Amen**)

'We praise thee Father; we thank the Light in which there is no darkness' — **Amen**

The "amen formula" means that everyone in the circle repeats whatever Christ says. In my opinion, I believe the Apostles, in a circle with Christ, also repeat the same words of the intercessory prayer seen in John 17.

The actual performance of such a rite is described in a **seventh century** Syriac translation, entitled *"The Testament of our Lord Jesus Christ as delivered orally by him to us the Apostles after his Resurrection following his death."*

As leader the Bishop stands in the middle . . . [the men and women are assigned their places, north, south, east and west, around him, facing the four cardinal directions — which is the reason 8-12 couples are invited to the circle]. Then, all give each other the sign of peace. Next, when absolute silence is established, the deacon says:

“Let your hearts be to heaven. If anyone has any ill feeling towards his neighbor, let him be reconciled. If anyone has any hesitation or mental reservations (doubts) let him make it known; if anyone finds any of the teachings incongenial, let him withdraw [etc.]. For the Father of Lights is our witness with the Son and visiting angels. Take care lest you have aught against your neighbor hearts for the sacrifice of redemption and eternal life. Let us be grateful for the knowledge which God is giving us.” [These are the instructions to those standing within the circle. All within the circle are to be unified — “that they may be one, as we are one”]

Then the Bishop says in an awesome voice: “Our Lord be (or is) with you!” And all the people respond: “And with thy spirit.” A sort of antiphonal follows with the people on the ring (circle) responding to the words of the Bishop.

Then the Bishop begins the prayer proper, “the people repeating these same things”, praying he, thanks God “for the Plan of Salvation,” by which “thou hast fulfilled thy purposes by preparing a holy people, hast stretched forth thy hands in suffering, that they might be freed from such suffering and from the corruption of death.”

For someone who did not have these records, it’s just another lucky stab for Joseph Smith!

Brother Nibley comments on John 13:31-35 below:

31 Judas has left the circle, and the Lord said, “now has the Son of Man been glorified, and the Father has been glorified in himself, and directly He shall glorify the Son.

33 Jesus says, “Children, I am only to be with you a little longer

34 I am giving you a NEW commandment, that you love one another in the way I have loved you [*The first meaning of ‘agapao’ in literature and scripture is to give overt signs of love, and the root meaning of the word is to embrace.*] What can Jesus possibly be talking about? Don’t the Apostles love one another already? There is more to it than that.

35 In this (sign) everybody will know that you are my disciples, if you have an (sign or a hand clasp) among you. Why exclude others? Why not love everybody? This is a special arrangement made on a special occasion for those seeking for greater light and knowledge.

These symbols / graphics below are of the Egyptian Ritual Embrace:



The feet have to be together; the knees have to be together, the hands have to be on the shoulder of the individual. What is being said is the bestowal of the Abrahamic Covenant —

that of Priesthood, Posterity and Inheritance. The Egyptian words mean: “My beloved, I give unto thee Eternal Life, Priesthood, Eternal Health like God has for eternity.”

Most of the Catholic liturgy comes from the Temple. The early Church before Constantine knew there were two separate liturgies, but they did not know to separate the two other than to have a public liturgy, and a private one. Then later, not knowing what to do with them merged the two into one liturgy. A child was now washed and anointed and received a new name. There’s an excellent article printed [in BYU studies](#) (link) called, *The Catholic Liturgy and the Mormon Temple*, by Marcus von Wellnitz.

As Jesus is teaching this last lecture, His last sermon to His Apostles, He gives them one last commandment — that they love one another as He has loved them, and by this love, will all men know that they are His disciples. This is our contribution to the atonement. We are to love, and we are to forgive.

John 14

In this chapter we see those six (6) different entities of spiritual relationships. Notice the personal pronouns throughout this lecture, and they all point to either:

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

There are so many personal pronouns because we are to have that relationship with the Father, the Son, and the Holy Ghost; we are to have that relationship with His messengers. The Church administers that Gospel. We have a religion and church to show us how to separate ourselves from the rest of the world. We are to be *in* the world, but not *of* the world. As we have mentioned already, the statistics say we are only 7 years behind the rest of the world. To me that is scary.

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

This is how Aaron and Ammon begin their missionary work among the Lamanites by asking King Lamoni if He believed in God, thereby creating some common ground to continue their teachings. See Alma 18:

- 24 And Ammon began to speak unto him with boldness, and said unto him: Believest thou that there is a God?
25 And he answered, and said unto him: I do not know what that meaneth.
26 And then Ammon said: Believest thou that there is a Great Spirit?
27 And he said, Yea.
28 And Ammon said: This is God. And Ammon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth?

This discussion led to the Creation, then the Fall, and then to the Atonement which only can come through Jesus Christ. The Book of Mormon not only teaches us what we are to teach but also how we ought to teach. The Book of Mormon outlines how we are to be teaching the Gospel of Jesus Christ rather than the Church of Jesus Christ. We see through the conversions

taking place in the Book of Mormon that people come into the Church because they *first* accepted the Gospel.

John 14:2-6

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.

We discussed earlier that the Greek word for 'mansions' is *monai*, which means 'temporary waiting places'. Jesus said He would be going "to prepare a place for you", the Greek word for 'place' is *topos* — a level for them. He continues:

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

We understand that this earth will become a celestial kingdom for those who dwell upon it, (see D&C 88:17-20) and in the celestial kingdom there are three degrees [levels] (see D&C 131:1) He's telling the Apostles that when they emerge from the spirit world that they will have a place to go to; a place wherein Jesus will receive them unto Himself.

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

We are to know how to worship and what we worship (D&C 93:19), "And this is life eternal, that they may know God and Jesus Christ, whom [He] hath sent" (John 17:3).

Jesus said He was the only way; He would be going to prepare a level for them; He will come again and receive them unto Himself, "that where I am, there ye may be also".

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 way, the truth, and the life: no man cometh unto the Father, but by me.

Even in our Temple worship we do the very same things: Before we can come before God at the veil we have to develop the character by living the laws and the covenants — the Law of Sacrifice, the Law of the Gospel, the Law of Chastity, and the Law of Consecration — so that we are worthy to stand before God. However, before we can even come before God, we have to go through Christ's life by participating in that atonement, symbolized by the washing, and then the anointing which is symbolic of His resurrection. These are the two missions of Christ. He declared, "No man cometh unto the Father, but by me." We cannot come before the Father unless we have come through that resurrection, which every reference in our Book of Mormon teaches.

Once we come before God, whether or not we are worthy to remain there is dependent up on our character — if we were true and faithful in all things the Lord has required of us. Elder Neal A. Maxwell taught that we need to get the covenants out of the Temple and into the pulpits of our sacrament meetings. We need to be teaching the Law of Sacrifice; the Law of the Gospel. We teach the Law of Chastity but not much else. Elder Maxwell wanted the people to be prepared for when they came to the Temple. When we stand before God at the veil, we

are, in essence, saying, “I have developed the character necessary to enter into Thy presence.” That is why the covenants are there.

Question: *Might you elaborate further upon what Elder Maxwell talked about? I was under the impression we’re not supposed to talk about such things.*

He was referring to the principles. The Law of Obedience is a pre-requisite for anyone to participate in any aspect of the Gospel. Before you can participate in the “All Ya’ll Come Church” one has to be baptized, and baptism is a covenant of obedience. Before one can participate in the remaining covenants of the Temple, one must first agree to live the Law of Obedience. Next you have the Laws of Sacrifice and the Law of the Gospel which are under an Aaronic Order. Under the Melchizedek Order you have the Laws of Virtue (Chastity) and the Law of Consecration. These principles are eternal principles and Elder Maxwell taught they ought to be talked about in our sacrament meetings because they are in our scriptures. This is what Alma was teaching in Alma 12:9:

It is given unto many to know *the mysteries of God* (the ordinances / covenants found in the Temple); nevertheless they are laid under a strict command that they shall not impart only [except] according to the portion of his word (*what’s in the scriptures*) which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

There are only three things were are under strict command not to impart — names, signs, and tokens — period. Toward the end of the Sermon on the Mount, which is the restoration of the Higher Law the Children of Israel lost at Sinai, Jesus taught (See Matt 7:6):

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

He instructed that we are not to take that which is sacred and put in front of group of people who do not or cannot understand their sacredness. That’s the restriction about sharing sacred things. The Laws of Obedience, Sacrifice, the Gospel, Chastity and Consecration are all found in our scriptures, and they can be taught. You can teach your kids from the scriptures. The narrative of the endowment given first in Nauvoo came from Moses chapters two through chapter five. Chapter 5 of Moses is very instructive: We see Adam being obedient by offering sacrifice. An angel comes (True Messengers) to teach him the Gospel; He begins teaching the Gospel to his posterity; Satan comes among them and has great success teaching the philosophies of men mingled with scripture, except among Adam and Eve. This is all in Chapter 5 of Moses. There is a lot you can teach your children and grandchildren without ever bringing up names, signs, and tokens.

Anyway... this all comes back to Christ and the Atonement — I am the way, the truth, and the life: no man cometh unto the Father, but by me.

While we are on the earth, the mission of the Holy Ghost is to bring us unto Christ. Becoming converted to Christ prepares us for the Initiatory; that we may be washed and anointed to come forth in the first resurrection — all in preparation for the Endowment — to go to the Father and pass through the veil, becoming sons and daughters of God.

The preparation is the life of Christ. His mission was to provide the atonement — that cleansing of sin, i.e., the washing. Then comes the ordinance for the resurrection, the anointing, enabling us to come forth in that first resurrection. These two key ordinances prepare us to come unto the Father, but we cannot do that until we develop the character that loves God and loves our fellow man. What are the covenants that demonstrate our love for God and our fellowman? — The Law of Sacrifice and the Law of the Gospel. The Law of sacrifice is for the sustaining and defending the Kingdom of God. The Law of Gospel shows up in section 104 of our D&C:

18 Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

Comment: *I thought the Law of the Gospel meant consecration.*

The Law of Consecration is under a Melchizedek order. The Law of Sacrifice and the Law of the Gospel is under an Aaronic Order. Taking care of the poor and needy falls under the Law of Sacrifice. We can call that as our free will fast offerings. Our tithing is also for the sustaining and defending of the Church (See D&C 119:2-7). These two covenants are under the Aaronic Order, and the Laws of Virtue and Consecration are under the Higher or Melchizedek Order. We are to be virtuous in all our relationships, not just with our spouse. The Law of Consecration is so that Zion might be established, which is different than sustaining and defending the Kingdom. The establishment of Zion is for the ‘pure in heart’, and it is under that Melchizedek Order. Brigham Young stated:

“ . . . when we give the brethren their endowments, we are obliged to confer upon them the Melchizedek Priesthood; but I expect to see the day when we shall be so situated that we can say to a company of brethren you can go and receive the ordinances pertaining to the Aaronic order of Priesthood, and then you can go into the world and preach the Gospel, or do something that will prove whether you will honor that Priesthood before you receive more. Now we pass them through the ordinances of both Priesthoods in one day, but this is not as it should be . . . ” (JD 10:309)

Brigham is telling us that there are two different Priesthood Orders. He wanted the Elders to first prove they could be obedient to the Aaronic Order before they could return to receive the Higher or Melchizedek Order. If we internalize the covenants we enter into we can see that the Aaronic Covenants demonstrate our love for our fellowman and the Melchizedek Covenants show our love for God. By internalizing them, we are bringing them out of the Temple and into our personal lives. We can then come before God and declare we have been true and faithful in developing the character that loves God and loves our fellowman. All this because we come unto Christ, being washed and pronounced clean, receiving a hope of a celestial resurrection. In essence we are declaring to God that we are seeking further light and knowledge because we desire to become sons or daughters of God and thus receive the very powers that make God *God*.

These chapters in John are all about the Atonement and our coming unto Christ so that we can become ‘one’ with the Father. It’s a great plan!

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;**

We look at sin as a terrible word. Sin means to miss the mark. If you forsake your sins, you are trying again — you are taking aim again to hit the mark.

Question: *Does the ability to see the Lord's face mean one is passing through the veil?*

Basically. Anytime you see the phrases, “entering into the rest of the Lord”, “speaking with the Lord face to face”, all have reference to the veil parting. Moses spoke to the Lord on Mt. Sinai face to face (Exodus 33:11). He spoke with the Brother of Jared face to face (Ether 12:39). You remember the story. The Brother of Jared goes to the top of the mount with 16 stones; he prayed that the Lord might touch them with His finger. (See Ether 3:1-14)

The record says, “The Lord stretched forth his hand and touched the stones with his finger”. The Brother of Jared falls back, and the Lord asks, “What’s wrong with you?”
“I knew not the Lord had flesh and blood. I thought you might smack me”.
“Do you want to see more?”
“Yes, I do”.

Then the Lord showed himself unto the Brother of Jared, and declared unto him,
“Thou are redeemed from the fall; therefore, ye are brought back into my presence;”

The record says he could not be kept from within the veil. Once the Lord’s hand came from within the veil, he exercised his faith and was admitted into the presence of God. He was admitted into God’s environment. God did not come into the Brother of Jared’s environment; rather he went into God’s environment. Never before had man come before the Lord with such great faith; he went into an environment wherein there was no time — where the past, present and future are continually manifest. It was within this environment that the Brother of Jared saw the body that Jesus *shall* take upon himself, some 2500 years later. (See Ether 3:9) This was the first time man and entered the Lord’s presence from ‘this side’ of the veil. The record mentions this fact at least three times (v 6, 19, 20)

The steps mentioned in D&C 93:1 is our potential as well. Then Christ adds:

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— **(Notice the echoes of the things we read in John 17:21)**
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.

Christ manifested these things to the Apostles and to those who believe on His name. These things become a reality of the atonement taking place when we: forsake our sins, come unto Christ, call upon His name, obey His voice and keep His commandments.

Comment: *Please elaborate further on the oneness of the Father and the Son discussed in D&C 93:3. This verse, to me, is not very clear.*

D&C 93:3

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

Br. Nibley translated the oneness as the Greek word, *hen*, which means one in purpose. A phrase I use all the time is “submitting our will to God is not good enough, but our exaltation depends on our will becoming the same as God’s will.” This is what Christ says, “Not my will, but Thy will be done...” “The glory is not Mine, but the glory be Thine”...

The hard part is concerning our own kids. When we die, we think we are going to have this eternal family home evening, (which is really not heaven at all; it is only purgatory!) We talk about the eternal home evening, but...you will not be in the celestial kingdom if you love the children you had here on earth more than any child born in any part of the world at any time. Again, if you love your children more than anyone else, you are not worthy to be in the celestial kingdom. Remember, the very last commandment Christ gives before He is arrested, is, “A new commandment I give unto you, That ye love one another **as I have loved you**, that ye also love one another” (John 13:34). Our character must be such that we love everybody as much as we love anybody; including your children. Jesus means that we become one in purpose, one in mind, and one in will. It will be by our own agency that we choose to develop our character to become the same as God’s.

Comment: *It’s not that we love our children any less, but that we have increased love for everyone else.*

When we get to the other side, we will understand better the nature of agency. I want my children to be as happy as they possibly can. Because of agency they will be as happy as they possibly can be, even if they choose the telestial or terrestrial kingdoms. They will have chosen and prepared themselves for the kingdom in which they can be as happy as they have chosen to be.

We will continue...