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John 17:12-14

## Understanding the Joy of our Redemption

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

12. While I was with them I kept them in thy name, the name with which (dat.) you endowed me. KJV "I have kept them in thy name: those (vs. this is instr.sing.!) whom thou hast given to me I have kept."  
vs. "AND I have secured (Aor.!) and not one of them has been destroyed (lost) (ephylaxa= Aor. guarded, not given up--i.e. the NAME)  
except the SON OF PERDITION, THAT THE Scrs. might be fulfilled  
(terein has been exclusively used: to observe and ord. is the meaning.  
Phylaxa does NOT mean to "keep" in the same sense: it means to guard or keep ~~anything away~~ by a barrier, keep away from others, keep secret  
Who loses all

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

13. Now in going to thee, saying these things in the world that they might share my joy to the fullest among them themselves.

This is an interesting passage. Christ is praying unto the Father concerning the Apostles, saying, "that they might have my joy fulfilled in themselves". Nibley's Greek translation says, "that they might share my joy to the fullest among themselves". Lehi taught, "Men are that they might have joy" (2 Ne 2:25). Anytime the word, *joy*, shows up in scripture it is always connected to "the joy of our redemption". In Moses 5:11, Eve says,

Were it not for our transgression we never should have had seed, and never should have known good and evil, and *the joy of our redemption*, and the eternal life which God giveth unto all the obedient.

Men are that they might have joy in their redemption and their coming unto Christ by exercising their faith unto repentance. Fun is always temporary. Our understanding of the joy that is found in our redemption increases when we have His image engraven upon our countenance (Alma 5:14) or as we sing the song of redeeming love (Alma 5:26), all because of the atonement. Our character is changed — we have no more disposition to do evil (Mosiah 5:2) and we cannot look upon sin save it be with abhorrence (Alma 13:12). That's the joy that needs to be there, and often it is the most difficult to find. Remember, the fruit of the vine is the joy Jesus talked about in John 15:7-8:

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

How do we obtain that joy? It comes right back to that work we must do — the work we have been sent here to do and to accomplish — the work we agreed to do in our pre-earth life. And that work is to love one another as He has loved us (see John 13:34-35).

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

How did Christ love *us*? It wasn't "love your neighbor as yourself", rather it is **as He has loved us**. He was willing to give His life for someone else's salvation. How others are going to really know you are a "Christian" (a disciple of Christ), will be if we love one another **the same way** He has loved us. See Matt 10:39.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

The life you lose is the life of the world, and the life we shall find is the life we committed to do before we ever came here — to love God and to love our fellowman.

"As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. (John 15:9-10)

All commandments are given so that we might learn to love God and love our fellowman — "upon which hang all the law and the prophets" (Matt 22:40). If that is the case, then so will hang all judgment. The Celestial Kingdom is *not* filled with those who have received all the ordinances. The Celestial Kingdom *is* filled with those who have loved God and have loved their fellowman and also know the joy of their redemption.

This intercessory prayer is a synopsis of the things Jesus has been teaching the Apostles all along — "that ye love one another as I have loved you"; "greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). The life you lay down is not necessarily your mortal life, but it means are you willing to sacrifice, give your time, your talents — the things you have been blessed with — for the benefit of others.

**Comment:** *In other words, a consecrated life.*

Yes. Like King Benjamin taught:

34 I say unto you, that there are not any among you, ... but what knoweth that ye are eternally indebted to your heavenly Father, **to render to him all that you have and are;** (Mosiah 2:34)

This is what we committed to do in that pre-earth council. It wasn't the job we have, the friends we have or the money we make, or even the families we have — it is all connected to coming unto Christ. The gifts and talents we have been given can be shared, or given back to our communities — for free. As we discussed earlier, we need to figure out what those talents are pertaining to the three-fold mission of the church, and then go make a contribution of our time in helping others come unto Christ. Ask yourself if you are better suited for missionary work, redeeming the dead, or perfecting the saints?

**Comment:** *I have received a lot of direction and strength from my patriarchal blessing.*

Once you know and understand your role and responsibility things will come together in remarkable ways. Patriarchal blessings are suited for providing insight and direction in all phases of your lives. For me, personally, when I am not teaching things don't go well in my life. I don't ask to teach and I don't ask to quit, but I know that my responsibility is to teach the Gospel and invite others to come unto Christ. I am to consecrate my time and talents and the information He has blessed me with and teach the Gospel. I know this is what I am to do. My job is to help perfect the saints; to help provide further light and truth. Right now it is not missionary work nor temple work. Once you truly understand for what you are best suited, the windows and doors will just open up.

I have kept a Temple Journal of the insights received over the last 40 years or so. I'll come home and write in that journal the things I learned that day. When I look back over those 40 or more years I can readily see the progress made — line upon line and precept upon precept. It's the same when reading and studying the scriptures. I see connections and doctrine that maybe others haven't discovered yet, all because of keeping this Temple journal. The key is to keep searching and seeking for further light and truth. I have come to realize that the Temple and the Temple endowment lie at the foundation *of all scripture!* That is the work and glory of God. When reading the scriptures from this insight, His work and glory, we begin to see those additional connections.

## **A Fulness of Joy**

### **Psalms 16:11**

Thou wilt shew me the path of life: in thy presence is **fulness of joy**; at thy right hand there are pleasures for evermore. (Remember, we are to experience “the Joy of our redemption”. That's the whole concept — we receive Joy by our redemption.)

### **Hebrews 12:2**

Looking unto Jesus the author and finisher of our faith; **who for the joy that was set before him** endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Jesus endured the cross because of the joy of providing that redemption.)

### **Moses 5:11 — Eve states:**

Were it not for our transgression we never should have had seed and never should have known good and evil, **and the joy of our redemption**, and the eternal life which God giveth unto all the obedient.

### **Moses 5:10 — Adam says:**

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and **in this life I shall have joy**, and again in the flesh I shall see God. (This what it means in 2 Ne 2:25, “that men are that they might have joy”.)

## Moses 7:53 — Enoch is teaching

53 And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso cometh in at the gate and climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with **songs of everlasting joy.**

## 2 Nephi 2:24-26 — Lehi is teaching his sons

But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and **men are, that they might have joy.** [This joy is connected to our redemption from the fall.] And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon...

**Question:** *I liked how you connected all those scriptures concerning joy, but isn't it so that we do not receive a fullness of joy until we are resurrected?*

Yes...see D&C 93:33-34:

33 For man is spirit. The elements are eternal and spirit and element, inseparably connected, receive **a fulness of joy**; And **when separated man cannot receive a fulness of joy.**

## John 17

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.

John 17:14<sup>1</sup> I have given them my doctrine (logos)  
and the world has hated (sor.) them, because they don't belong to the world  
(partitive gne.) just as I am not of the world.

A case in point: The doctrines of the restored Gospel are hated among the Evangelical Communities. They hate us because of certain things we believe in. So much so they say we do not believe in the same Christ as they do.

Our time is about gone. We will finish up this very important chapter next time. Be thinking about what you would like to discuss in our future time together. Some have suggested particular doctrines or particular passages of scripture.

Know that I know the Gospel is true. Jesus is the Christ, and the Joy of that redemption is truly remarkable. Again, in connection to what Christ taught in these few verses, we ought to figure out who we are and what our responsibilities and talents are. Everyone has been given a gift for the benefit of others. Moroni writes to us saying, “Deny not the gifts of God” (Moroni 10:8). Don’t deny what God has given you. Use it for the salvation of mankind and you will be doing your work. At the intersection of your passion and your gifts you will find what you really ought to be doing. Just remember that your actions are to be connected to Christ — all things testify of Christ (Moses 6:63). We are of Abraham, and we knew that in the pre-earth life what it was we

were supposed to do when we got here...read again the Hymn of the Pearl. It is exciting for me to know that we are to assist in bringing life and salvation to the rest of mankind (Abr. 2:11).

You do not have to believe a word I say, but the Gospel is true, no matter what I say. You have the scriptures and you have the living prophets, and you can rely on those. This I say in the name of Jesus Christ, Amen.

### **Question asked during class:**

**Question:** *In speaking about understanding our gifts and talents, do you think Abraham understood his mission completely when he was told that he would bear the name of the Lord in a strange land?*

I don't know if he understood it completely at the beginning, but I believe he did when the Lord finished blessing him (see Abr 2:6-12). Abraham loved God more than anything else. We talk about Abraham having posterity, but he did not want posterity just for posterity's sake. He loved God *so much* that he wanted to take the blessings of the Gospel to the rest of mankind. He wanted his children to become the servants to all the families of the earth. Remember the Lord tells Abraham in 2:10:

“...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;”

This is why Christ becomes so upset with the Pharisees. They claimed to be children of Abraham, yet they were the ones who were making life difficult for the people.

Abraham's blessing continued as he was told that the right to bless the families of the earth would come through his descendants. See Abr 2:11

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.

In this context, that 'literal seed' of Abraham is Christ, and is also the one who has done more for the salvation of man than any other man that has lived in it, other than Christ, even Joseph Smith (D&C 135:3).