**Round Top Church Christian Fellowship**

**Sermon**

***Ekklesia Series***

***God Breathes Spirit of Peace***

***John 20:21-22***

***Forwarding His Church Through Believers***

**January 6th, In the Year of Our Lord 2019**

**Pastor Matthew Diehl**

**(Unless otherwise noted, CSB17 text is quoted)**

The driving commission of the Apostles passed to others who had been following Jesus created a growing community of Believers in and around Jerusalem. We can follow the effects of the Great Commission in the lives of the Apostles particularly Peter, John, James and then Paul. Included in this first group of witnesses are Stephen, Barnabus, Apollos, Aquilla and wife Priscilla, Lydia and others. It is easy to find lists of 1st century witnesses to the Gospel online. This information is not ‘tucked away’ anymore in hard-to-access libraries. We can see from these easily accessible lists that the spread of God’s Message as a result of His incarnation took-off. We have these preserved witnesses, because their work was kept by many communities and passed to others. These works were widely circulated and are a testimony to the rapid spread of God’s Word. We should not lose the understanding that God’s initiative through the incarnation is the same message that Adam and Eve received in the Garden. God calls people to humble themselves to Him, stay close to Him and follow His ways. This plan provides life and eternal life. This is called a life of faith. Salvation by faith never departed from the beginning. Always keep in mind that Abel (son of Adam and Eve) was justified, made righteous by faith (Hebrews 11:3, 4).

Various [Early Christian writers](https://en.wikipedia.org/wiki/Early_Christianity#Religious_writing) wrote [gospels](https://en.wikipedia.org/wiki/Gospel) and other books, some of which were canonized as the [New Testament canon developed](https://en.wikipedia.org/wiki/Development_of_the_New_Testament_canon). The [Apostolic Fathers](https://en.wikipedia.org/wiki/Apostolic_Fathers) were prominent writers who are traditionally understood to have met and learned from [Jesus](https://en.wikipedia.org/wiki/Jesus)' personal [disciples](https://en.wikipedia.org/wiki/Disciple_(Christianity)). The [Church Fathers](https://en.wikipedia.org/wiki/Church_Fathers) are later writers with no direct connection to the disciples (other than the claim to [apostolic succession](https://en.wikipedia.org/wiki/Apostolic_succession)). [Apologists defended Christianity](https://en.wikipedia.org/wiki/Christian_apologetics) against its critics, especially [Greek](https://en.wikipedia.org/wiki/Greek_philosophers) and Roman philosophers. Dates given, if not otherwise specified, are of their writings or [bishopric](https://en.wikipedia.org/wiki/Episcopal_see), not of their lives.

* [Paul of Tarsus](https://en.wikipedia.org/wiki/Paul_of_Tarsus), "Apostle to the Gentiles", earliest New Testament author 45~65
* [Four Evangelists](https://en.wikipedia.org/wiki/Four_Evangelists), traditionally identified as the authors of the [canonical gospels](https://en.wikipedia.org/wiki/Canonical_gospels) 60~125
* [Ignatius](https://en.wikipedia.org/wiki/Ignatius_of_Antioch), bishop of Antioch, apostolic father 68~107
* [Clement of Rome](https://en.wikipedia.org/wiki/Clement_of_Rome), bishop of Rome, apostolic father 88~101
* [Papias](https://en.wikipedia.org/wiki/Papias_of_Hierapolis), bishop of Hierapolis, apostolic father 110~130
* [Polycarp of Smyrna](https://en.wikipedia.org/wiki/Polycarp_of_Smyrna), bishop of Smyrna, apostolic father 110~160
* [Justin Martyr](https://en.wikipedia.org/wiki/Justin_Martyr), church father ~165
* [Melito of Sardis](https://en.wikipedia.org/wiki/Melito_of_Sardis), bishop of Sardis, ~180
* [Irenaeus](https://en.wikipedia.org/wiki/Irenaeus), [bishop of Lyon](https://en.wikipedia.org/wiki/Bishop_of_Lyon), disciple of Polycarp, apologist 180~202
* [Origen of Alexandria](https://en.wikipedia.org/wiki/Origen_of_Alexandria), 185~254, Platonist, controversial during his lifetime, posthumously condemned at the [Second Council of Constantinople](https://en.wikipedia.org/wiki/Second_Council_of_Constantinople) in 553
* [Tatian](https://en.wikipedia.org/wiki/Tatian), pupil of Justin Martyr, ascetic theologian ~185
* [Athenagoras of Athens](https://en.wikipedia.org/wiki/Athenagoras_of_Athens), philosopher, apologist ~190
* [Polycrates](https://en.wikipedia.org/wiki/Polycrates_of_Ephesus), bishop of Ephesus, excommunicated by Victor I of Rome over the [Easter controversy](https://en.wikipedia.org/wiki/Easter_controversy) ~196
* [Montanus](https://en.wikipedia.org/wiki/Montanus), self-proclaimed prophet and founder of [Montanism](https://en.wikipedia.org/wiki/Montanism), last quarter of 2nd century CE
* [Tertullian](https://en.wikipedia.org/wiki/Tertullian), church father, apologist, first Christian writer in Latin, later a Montanist 197~230

<https://en.wikipedia.org/wiki/List_of_early_Christian_writers>

"1st-century Christian martyrs"

https://en.wikipedia.org/wiki/Category:1st-century\_Christian\_martyrs

**A**

* [Agabus](https://en.wikipedia.org/wiki/Agabus)
* [Andrew the Apostle](https://en.wikipedia.org/wiki/Andrew_the_Apostle)
* [Andronicus of Pannonia](https://en.wikipedia.org/wiki/Andronicus_of_Pannonia)
* [Aphrodisius](https://en.wikipedia.org/wiki/Aphrodisius)
* [Apollinaris of Ravenna](https://en.wikipedia.org/wiki/Apollinaris_of_Ravenna)
* [Augusta of Treviso](https://en.wikipedia.org/wiki/Augusta_of_Treviso)
* [Auspice (bishop of Apt)](https://en.wikipedia.org/wiki/Auspice_(bishop_of_Apt))

**B**

* [Barnabas](https://en.wikipedia.org/wiki/Barnabas)
* [Bartholomew the Apostle](https://en.wikipedia.org/wiki/Bartholomew_the_Apostle)
* [Basilissa and Anastasia](https://en.wikipedia.org/wiki/Basilissa_and_Anastasia)

**C**

* [Caecilius of Elvira](https://en.wikipedia.org/wiki/Caecilius_of_Elvira)
* [Clateus](https://en.wikipedia.org/wiki/Clateus)
* [Pope Clement I](https://en.wikipedia.org/wiki/Pope_Clement_I)
* [Crispoldus](https://en.wikipedia.org/wiki/Crispoldus)
* [Crispus of Chalcedon](https://en.wikipedia.org/wiki/Crispus_of_Chalcedon)
* [Ctesiphon of Vergium](https://en.wikipedia.org/wiki/Ctesiphon_of_Vergium)
* [Cyllin](https://en.wikipedia.org/wiki/Cyllin)

**D**

* [Dionysius the Areopagite](https://en.wikipedia.org/wiki/Dionysius_the_Areopagite)
* [Flavia Domitilla (saint)](https://en.wikipedia.org/wiki/Flavia_Domitilla_(saint))

**E**

* [Edistus](https://en.wikipedia.org/wiki/Edistus)
* [Saint Eigen](https://en.wikipedia.org/wiki/Saint_Eigen)
* [Euphrasius of Illiturgis](https://en.wikipedia.org/wiki/Euphrasius_of_Illiturgis)
* [Evellius](https://en.wikipedia.org/wiki/Evellius)

**F**

* [Felicula](https://en.wikipedia.org/wiki/Felicula)
* [Felix and Constantia](https://en.wikipedia.org/wiki/Felix_and_Constantia)
* [First Martyrs of the Church of Rome](https://en.wikipedia.org/wiki/First_Martyrs_of_the_Church_of_Rome)
* [Flavius Clement](https://en.wikipedia.org/wiki/Flavius_Clement)

**H**

* [Abercius and Helena](https://en.wikipedia.org/wiki/Abercius_and_Helena)
* [Hermas of Dalmatia](https://en.wikipedia.org/wiki/Hermas_of_Dalmatia)
* [Hermes of Philippopolis](https://en.wikipedia.org/wiki/Hermes_of_Philippopolis)
* [Herodion of Patras](https://en.wikipedia.org/wiki/Herodion_of_Patras)
* [Hesychius of Cazorla](https://en.wikipedia.org/wiki/Hesychius_of_Cazorla)

**I**

* [Indaletius](https://en.wikipedia.org/wiki/Indaletius)

**J**

* [James, brother of Jesus](https://en.wikipedia.org/wiki/James,_brother_of_Jesus)
* [James, son of Alphaeus](https://en.wikipedia.org/wiki/James,_son_of_Alphaeus)
* [James, son of Zebedee](https://en.wikipedia.org/wiki/James,_son_of_Zebedee)
* [Jude the Apostle](https://en.wikipedia.org/wiki/Jude_the_Apostle)

**L**

* [Leontius, Hypatius and Theodulus](https://en.wikipedia.org/wiki/Leontius,_Hypatius_and_Theodulus)
* [Luke the Evangelist](https://en.wikipedia.org/wiki/Luke_the_Evangelist)

**M**

* [Mantius of Évora](https://en.wikipedia.org/wiki/Mantius_of_%C3%89vora)
* [Mark the Evangelist](https://en.wikipedia.org/wiki/Mark_the_Evangelist)
* [Martinian and Processus](https://en.wikipedia.org/wiki/Martinian_and_Processus)
* [Matthew the Apostle](https://en.wikipedia.org/wiki/Matthew_the_Apostle)
* [Saint Matthias](https://en.wikipedia.org/wiki/Saint_Matthias)

**N**

* [Nereus, Achilleus, Domitilla, and Pancras](https://en.wikipedia.org/wiki/Nereus,_Achilleus,_Domitilla,_and_Pancras)
* [Nicanor the Deacon](https://en.wikipedia.org/wiki/Nicanor_the_Deacon)

**O**

* [Onesimus](https://en.wikipedia.org/wiki/Onesimus)
* [Orontius of Lecce](https://en.wikipedia.org/wiki/Orontius_of_Lecce)

**P**

* [Parmenas](https://en.wikipedia.org/wiki/Parmenas)
* [Paul the Apostle](https://en.wikipedia.org/wiki/Paul_the_Apostle)
* [Paulinus of Antioch](https://en.wikipedia.org/wiki/Paulinus_of_Antioch)
* [Saint Peter](https://en.wikipedia.org/wiki/Saint_Peter)
* [Saint Petronilla](https://en.wikipedia.org/wiki/Saint_Petronilla)
* [Philip the Apostle](https://en.wikipedia.org/wiki/Philip_the_Apostle)
* [Plautilla](https://en.wikipedia.org/wiki/Plautilla)
* [Saint Prisca](https://en.wikipedia.org/wiki/Saint_Prisca)
* [Saint Pudens](https://en.wikipedia.org/wiki/Saint_Pudens)

**R**

* [Peter of Rates](https://en.wikipedia.org/wiki/Peter_of_Rates)
* [Romulus of Fiesole](https://en.wikipedia.org/wiki/Romulus_of_Fiesole)

**S**

* [Samaritan woman at the well](https://en.wikipedia.org/wiki/Samaritan_woman_at_the_well)
* [Secundus of Abula](https://en.wikipedia.org/wiki/Secundus_of_Abula)
* [Seven Apostolic Men](https://en.wikipedia.org/wiki/Seven_Apostolic_Men)
* [Seven Deacons](https://en.wikipedia.org/wiki/Seven_Deacons)
* [Simon the Zealot](https://en.wikipedia.org/wiki/Simon_the_Zealot)
* [Saint Stephen](https://en.wikipedia.org/wiki/Saint_Stephen)

**T**

* [Tertius of Iconium](https://en.wikipedia.org/wiki/Tertius_of_Iconium)
* [Thecla](https://en.wikipedia.org/wiki/Thecla)
* [Thomas the Apostle](https://en.wikipedia.org/wiki/Thomas_the_Apostle)
* [Torpes of Pisa](https://en.wikipedia.org/wiki/Torpes_of_Pisa)
* [Torquatus of Acci](https://en.wikipedia.org/wiki/Torquatus_of_Acci)

**U**

* [Ursicinus of Ravenna](https://en.wikipedia.org/wiki/Ursicinus_of_Ravenna)

**The Great Commission Passages of Scripture**

**Matthew 28:18-1:1** 18 Jesus came near and said to them, "All authority has been given to me in heaven and on earth. 19 Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age."

**Luke 24:46-50** 46 He also said to them, "This is what is written: The Messiah would suffer and rise from the dead the third day, 47 and repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning at Jerusalem. 48 You are witnesses of these things. 49 And look, I am sending you what my Father promised. As for you, stay in the city until you are empowered from on high." 50 Then he led them out to the vicinity of Bethany, and lifting up his hands he blessed them

**Mark 16:14-15** 14 Later he appeared to the Eleven themselves as they were reclining at the table. He rebuked their unbelief and hardness of heart, because they did not believe those who saw him after he had risen. 15 Then he said to them, "Go into all the world and preach the gospel to all creation.

**Act 1:8** But you will receive power when the Holy Spirit has come on you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the end of the earth."

**Romans 8:1** Therefore, there is now no condemnation for those in Christ Jesus,

2 because the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death.

3 What the law could not do since it was weakened by the flesh, God did. He condemned sin in the flesh by sending his own Son in the likeness of sinful flesh as a sin offering,

4 in order that the law's requirement would be fulfilled in us who do not walk according to the flesh but according to the Spirit.

5 For those who live according to the flesh have their minds set on the things of the flesh, but those who live according to the Spirit have their minds set on the things of the Spirit.

6 Now the mind-set of the flesh is death, but the mind-set of the Spirit is life and peace.

7 The mind-set of the flesh is hostile to God because it does not submit to God's law. Indeed, it is unable to do so.

8 Those who are in the flesh cannot please God.

9 You, however, are not in the flesh, but in the Spirit, if indeed the Spirit of God lives in you. If anyone does not have the Spirit of Christ, he does not belong to him.

10 Now if Christ is in you, the body is dead because of sin, but the Spirit gives life because of righteousness.

11 And if the Spirit of him who raised Jesus from the dead lives in you, then he who raised Christ from the dead will also bring your mortal bodies to life through his Spirit who lives in you.

(Romans 8:1-11)

**Polycarp** resided in Asia Minor as bishop of Smyrna and sent an epistle to the Philippians c. 120-140 CE. Polycarp was martyred c. 155 CE.

Jerome provides the following summary in *Illustrious Men* 17.

Polycarp disciple of the apostle John and by him ordained bishop of Smyrna was chief of all Asia, where he saw and had as teachers some of the apostles and of those who had seen the Lord. He, on account of certain questions concerning the day of the Passover, went to Rome in the time of the emperor Antoninus Pius while Anicetus ruled the church in that city. There he led back to the faith many of the believers who had been deceived through the persuasion of Marcion and Valentinus, and when Marcion met him by chance and said "Do you know us", he replied, "I know the firstborn of the devil." Afterwards during the reign of Marcus Antoninus and Lucius Aurelius Commodus in the fourth persecution after Nero, in the presence of the proconsul holding court at Smyrna and all the people crying out against him in the Amphitheater, he was burned. He wrote a very valuable Epistle to the Philippians which is read to the present day in the meetings in Asia.

<http://www.earlychristianwritings.com/polycarp.html>

**POLYCARP to the Philippians**

**Greeting**

1 Polycarp and the Elders with him to the Church of God sojourning in Philippi; mercy and peace from God Almighty and Jesus Christ our Saviour be multiplied to you.

**CHAPTER 1**

**The hospitality of the Philippians -- Their faith**

1 I rejoice greatly with you in our Lord Jesus Christ that you have followed the pattern of true love, and have helped on their way, as opportunity was given you, those who were bound in chains, which become the saints, and are the diadems of those who have been truly chosen by God and our Lord. 2 I rejoice also that your firmly rooted faith, which was famous in past years, still flourishes and bears fruit unto our Lord Jesus Christ, who endured for our sins, even to the suffering of death, "whom God raised up, having loosed the pangs of Hades, 3 in whom, though you did not see him, you believed in unspeakable and glorified joy," -- into which joy many desire to come, knowing that "by grace ye are saved, not by works" but by the will of God through Jesus Christ.

<http://www.earlychristianwritings.com/polycarp.html>

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**Information on Ignatius of Antioch**

http://www.earlychristianwritings.com/text/ignatius-polycarp-longer.html

William R. Schoedel comments on the recensions of Ignatius (*The Anchor Bible Dictionary*, v. 3, p. 384-385):

Eusebius (*Hist. Eccl.* 3.36) places Ignatius' martyrdom in the reign of Trajan (A.D. 98-117), and a date in the second half of Trajan's reign or somewhat later seems to fit the picture of the conditions reflected in the letters.

**The Epistle of Ignatius to Polycarp** 105 – 115 A.D.

*Ignatius, who is also called Theophorus, to Polycarp, Bishop of the Church of the Smyrnaeans, or rather, who has, as his own bishop, God the Father, and the Lord Jesus Christ: [wishes] abundance of happiness.*

Chapter I.-Commendation and Exhortation.

Having obtained good proof that thy mind is fixed in God as upon an immoveable rock, I loudly glorify [His name] that I have been thought worthy [to behold] thy blameless face, which may I ever enjoy in God! I entreat thee, by the grace with which thou art clothed, to press forward in thy course, and to exhort all that they may be saved. Maintain thy position with all care, both in the flesh and spirit. Have a regard to preserve unity, than which nothing is better. Bear with all, even as the Lord does with thee. Support all in love, as also thou doest. Give thyself to prayer without ceasing. Implore additional understanding to what thou already hast. Be watchful, possessing a sleepless spirit. Speak to every man separately, as God enables thee. Bear the infirmities of all, as being a perfect athlete [in the Christian life]: where the labour is great, the gain is all the more.

**IMPACT**

When we read the letters from Polycarp and Ignatius, who were men that received their mentoring from John or Paul, we see the passing of the same Gospel message. We see that they too will carry and move forward the teachings of the Apostles who received their teaching from God in the flesh, being Jesus Christ. It is evident from reading their letters that they are passing onto the generations “word for word” the content of the letters of the Apostles word-for-word. The website noted is worthy of review. We can immediately see that there are numerous letters written and circulated in the 1st and 2nd centuries. <http://www.earlychristianwritings.com/>

They relied upon letter writing extensively to communicate the Word of God and to substantiate its validity in the Christian community. The spiritual witness these writings represent gives a clear historical picture that the power of the Resurrection was moving forward through Believers all around the Mediterranean coast. This is a miracle considering that the Roman government, the Jewish religious system and all other pagan religions were against the spread of God’s Word through His incarnation voice, Jesus Christ, and in turn His disciples. The size of the members of The Way (Acts 19:23) were few. At the Ascension, there were the eleven, then Matthias to replace Judas. It is noted in Acts 1:15 that Peter made an address to one hundred and twenty people. Peter then preached on the Temple steps after Pentecost and 3000 souls were saved (Acts 2:41).

**Act 2:47** praising God and enjoying the favor of all the people. Every day the Lord added to their number those who were being saved.

Four thousand men (in Acts 4:4) were added according to the text. So, despite the brutal execution of Jesus and the constant threats of the religious leaders, the Church grew rapidly. There were many competing forces for the minds, hearts and souls of people. God’s message was the same from the Garden: the gift of life. Adam’s gift of life is detailed in Genesis 2:17; Adam just had to keep surrendering to God and not listen to the Devil. Abel’s righteousness through faith (Matthew 23:35; Hebrews 11:4) was demonstrated in his offering. From the Promise to Abraham (Genesis 12) to Jesus, God says, I will be your God, you will be my people, walk in My ways and follow My teachings. Surrender to Me your heart which will be circumcised (Deuteronomy 30:6ff; Ezekiel 36) by My Holy Spirit and then you will be able to walk in My ways.

Man surrenders to God, and God takes care of the rest in a willing heart. Pride is surrendered; eternal hope is implanted. Life beyond is secured. What a great message in a harsh world. This is received well in a punishing world where the physicality of life presses in daily.

People are spiritual beings. People of the Bible and today are all the same. Love conquers all things, because love transcends this life to the next. Government cannot legislate love. Love is from God for God is love (1 John 4).

So, God spreads His church by faith. Never forget:

15 So, for my part, I am eager to preach the gospel to you also who are in Rome. 16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it *the* righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH." (Romans 1:15-17)

I have been going through my sermons that I have preached here from the first year (December 1999). I can say that a few of those sermons were preached in the last century. Some of those sermons are a witness to those who have died and have gone to live with the Lord, thus they were delivered at funerals. Those that passed left a testimony. They may not have written their life-work, but we remembered their personality, what they did for a living, their relatives and their friends.

However, what was really passed to us? Many had children, grandchildren or great grandchildren, which is their genetic code passed to the world. Along with the biological are family and cultural teachings that go from one generation to the next.

In times past, we see that the family Bible is passed to the next generation with dates of births, dates of deaths and dates of weddings. I recently was going through a family Bible with my mother. This is a Bible that had been handed to our family from my father’s side. It had been purchased by my ancestors most likely in the late 1800’s or early 1900’s. There were locks of long-hair placed between the pages in several parts of the Bible. There were photographs of people that I had never met that had died long before I was born, a few women and men. But their hair and the fact that it was in a Bible stood-out to me. That was a deliberate act on their part. They desired for that part of them to be preserved as a witness to their life. There was a presence they had. I viewed the hair as belonging to a woman. Again, there were photographs also stuck between the pages. To some degree, even though they have died, they were present, in part. But then the more I look at the photographs and hold the hair, there is life present that was passed to our family. I have yet to research more about them. I know they were from my father’s side of the family tree. I think the hair belonged to my great-grandmother or perhaps my grandmother. I actually knew my father’s mother; Rebecca was her name. She died when I was a small boy. I remember when we went to her house; she always had peppermint candy on the coffee table and a big collie. I remember her calling the dog by the name of “Sheba”. I remember her voice as being weathered but caring. I felt love and warmth when I was there. So, she passed to me that she was a warm, loving person that cared about me and my brothers. To my knowledge, she did not leave a memoir or autobiography. But to me, I received her love for me. That is all I needed.

God came to us because He loves us, and He incarnated Himself as one of us. He chose to come in the form of a person called “Son.” This is the closest representation a person can have, the genetic clone to us and also God’s Spirit exactness in our presence. We can never be God. This is Adam and Eve’s failing (Genesis 3:5). However, God incarnated Himself as one of us to demonstrate that God’s spiritual genetics can be part of who we are. Due to our fallen state, we will never be God’s exactness. We can never have the power, authority and Omni-presence of God. God intentionally passes His Spirit to us through faith. This is what separates Believers from the world.

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John 20:21-22 NAU

21 So Jesus said to them again, "Peace *be* with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit.

John 10:26-31 NAU

26 "But you do not believe because you are not of My sheep.

27 "My sheep hear My voice, and I know them, and they follow Me; 28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.

29 "My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father's hand.

30 "I and the Father are one."

31 The Jews picked up stones again to stone Him.

John 17:11 NAU 11 "I am no longer in the world; and *yet* they themselves are in the world, and I come to You. Holy Father, keep them in Your name, *the name* which You have given Me, that they may be one even as We *are*.

John 17:21-26 NAU

21 that they may all be one; even as You,

Father, *are* in Me and I in You, that they also may be in Us,

so that the world may believe that You sent Me.

22 "The glory which You have given Me I have given to them,

that they may be one, just as We are one;

23 I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me,

and loved them, even as You have loved Me.

24 "Father, I desire that they also, whom You have given Me,

be with Me where I am,

so that they may see My glory which You have given Me,

for You loved Me before the foundation of the world.

25 "O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me;

26 and I have made Your name known to them,

and will make it known,

so that the love with which You loved Me may be in them,

and I in them."