

June 3-9, 2019

John 13–17

“Continue Ye in My Love”

Summary: *Jesus washes the feet of the Twelve—He identifies Judas as His betrayer—He commands them to love one another.*

Jesus speaks of many mansions—He says that He is the way, the truth, and the life and that to see Him is to see the Father—He promises the first and second Comforters.

Jesus is the vine; His disciples are the branches—He discourses on the perfect law of love—His servants have been chosen and ordained by Him—The world hates and fights true religion—He promises the Comforter, the Spirit of Truth.

Jesus discourses on the mission of the Holy Ghost—He tells of His death and resurrection, announces that He is the Son of God, and says that He has overcome the world.

Jesus offers the great Intercessory Prayer—He is glorified by gaining eternal life—He prays for His Apostles and all the Saints—He explains how the Father and Son are one.

Supplemental **How does Passover echo the ordinance of the sacrament?**

Jewish and Holy Land Insights

The central issue in this lesson was foreshadowed by the Children of Israel through the Passover meal, the Seder, for almost three and a half thousand years. In fact, the substantive elements of that Seder, “fruit of the vine” (wine) and “unleavened bread” preceded the deliverance of

Israel from Egypt. It is important to realize that what Latter-day Saints call the sacrament was, in fact, an ancient ordinance. The routine or performance of ordinances may be updated from time to time, yet the covenant basis is still the same. Even before the Exodus, Melchizedek king of Salem—a priest of God, brought forth bread and wine. **(Genesis 14:18)** “It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world . . . Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.” **(Teachings of the Prophet Joseph Smith, Section Six 1843-44, Pg.308)** “Actually, of course, the law of carnal commandments, the law of performances and ordinances revealed through Moses, was an old covenant as compared with the gospel restored by Jesus and his apostles. But this new testament or covenant, this restored gospel, was the same testament that had been in force between God and his people from Adam to Moses in both the old and the new worlds.” **(Mormon Doctrine, Bruce R. McConkie, Pg.543)**

How does the restoration guide help us discern the truth of ancient customs?

Religious Jews still practice many forms of ancient rites and rituals whose meanings may have become distorted or lost over many years without priesthood guidance. Now that the priesthood has been restored, we can learn about the old practices in order to better understand the “Old Covenant,” which was true and how the “New Covenant” restored the ancient practices with true doctrine. One of the most consistent rituals includes, at the Sabbath’s beginning, a weekly pouring of “kosher wine” by the eldest male in the family. He

will say a blessing, take a sip of the wine and then each family member partakes thereafter. Another part of the Sabbath's beginning is to bless a piece of broken bread. Again, the eldest male partakes first and the rest of the family partakes thereafter.

When can water be used instead of wine?

A rabbi once explained that if "kosher" wine was unavailable that "living water" should be used instead. In Judaic commentary, the term "bread and water" have been explained as "food and wine." This may be the possible context of using water instead of "unkosher" wine, that is, wine from an unknown source. ". . . And He will bless thy bread and thy water, as the 'bread' spoken of is a food that may be bought with the money of the Second Tithe so is the 'water' a liquid that may be bought with the money of the Second Tithe. Now such a liquid is, of course, wine, and yet it is called 'water'." (**Talmud, Eirubin 65a**) ". . . It mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory." (**DC 27:2**)

Who is the new wine?

There is a verse in the Book of Joel that bridges His day when the Lord was known to the end of days when He would not be known. The Lord has many names, one of them being "Wine" and "New Wine." "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth." (**Joel 1:5**) In the Meridian of Times, the Apostle Luke seems to amplify this metaphor of the Lord being "New Wine." "No man also having drunk old wine straightway desireth new: for he saith, The old is better." (**Luke 5:39**) It is generally deemed that aging makes wine better; hence, old wine is better than the new. At a festivity, the oldest, best wine is used first and then the more recent wine is used. When wine ran out at a marriage feast in Cana, Jesus was asked by his mother for assistance. Perhaps He referred to one of His names (New Wine) by indicating that His time (fulfillment of New Wine) had not yet come. "And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come." (**John 2:3-4**)

How can new wine be better than the old?

He graciously, turned water into wine (very new), and it was better than the old. It may be that the prophetic metaphor of New Wine was fulfilled when Jesus, at the Last Supper, instituted a new routine or performance for the old ordinance of wine and bread. Jews still have a memory of that ritual as they pour, bless, and sip wine followed by breaking, blessing, and eating a piece of bread at the beginning of every Sabbath (Kiddush). The prayers accompanying that custom anticipate a future redemption that would be greater than being redeemed from Egypt at the first Passover. The significance of the one time that bread is used before wine at a Passover meal (Seder) follows.

"What Makes This Night Different from All Other Nights?"

That is the title of the first song at a Passover Seder. In the following explanation of a Seder meal, let's identify some items that were "*different*" at Jesus' Passover meal than at any other. Passover is celebrated for seven-days beginning at the first full moon after the first day of spring. The beginning night and day and the ending night and day of Passover are extra Sabbaths, "High Days." In John's account the Passover was to happen in two days. Preparations for cleaning, removal of all leaven, yeast, or items that might sprout or rise were under way. A tradition still followed in modern Israel is that the leaven must be "sold." The chief rabbi arranges to sell the entire country's supply of grain, prepackaged breads, and leavened products to a non-Jew on the preparation day, before the Passover begins. In that way whatever leaven is still around does not really belong to the Jews. The deal usually includes that this Gentile will collect all the leaven (or what might rise) when his payment is complete. However, after only a token down payment the non-Jew, an "unbeliever," never

really gets around to making the final payment. So, by default ownership is “returned” to the Jews; meanwhile, the Passover is completed anyway. Probably with the Passover preparation in mind, the disciples asked, “Where wilt thou that we prepare for thee to eat the Passover?” (Matthew 26:17) He instructed them to find a man carrying a water pitcher; this is something women usually would do. They found the man who led them to an upper room. Most people just assume that the upper room was upstairs. Jerusalem had two city parts known as the upper city and the lower city. It is possible that the term “upper room” really refers to a room in the upper part of the city where many prominent priests lived. The disciples said, “The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples.” (Matthew 26:18) From what follows in the scriptural narrative, a “*difference*” is that the preparations were ready except for the sacrificial lamb. There are no sacrifices made or eaten during the preparation time, the night and day before Passover, until the ninth hour of the day (three hours before Passover begins in the evening after the preparation night and day). That is the precise hour the “Savior gave up the ghost.” (Mark 15:37)

What meaning does Judas’ betrayal have with selling the “livened bread?”

Sometime that evening, Judas excused himself and left. The other disciples may have thought he was going out to purchase the lamb for the Passover meal. Instead, he left to sell the Lamb of God. Looking at the event in another way, one can see that his departure was to make a sale; for thirty pieces of silver he was selling the “Bread of Life” to the corrupt priests. Metaphorically we can see it as an act of selling the “Leaven, the Bread of Life,” to unbelievers. As previously stated, on the preparation day, the “alive” bread substances are sold, however always returned. Judas selling the “Bread of Life” might parallel the ultimate return of the Savior to the Jews, and even carries the possibility that the great mercy of the Son of God will eventually “return” Judas.

What significance is the seating arrangement?

To better understand Jesus’ Last Supper, consideration of other highlights of the Passover will be helpful. In the past, the Seder table was set up in a U-shape with the participants sitting on the outside. So, looking inward, the master of the house, (usually the oldest male), would sit second from the right end. This kept available a place to his right. Nowadays, he will usually select a boy (probably the youngest), to sit at his right hand and assist him in the order (seder) of the meal and ritual customs. The boy sings that song; “What makes this night different from any other night?”

What is Elijah’s role at the Passover?

Continuing with the seating arrangement, the last seat on the other end remains empty. It is available for Elijah. His place is opposite of the youngest and the oldest. Incidentally, the imagery and symbolism are outstanding. The Passover turns the hearts of the youngest to the oldest tradition and deliverance of the past. Elijah’s mission is to announce the coming of the Deliverer. “. . . I will send you Elijah the prophet . . . he shall turn the heart of the fathers to the children, and the heart of the children to their fathers . . .” (Malachi 4:5-6) Elijah returned at Passover (April 3, 1836) fulfilling that prophecy! An event occurring before the Passover two thousand years ago was a discussion of who would sit at the right hand of Jesus, the Master. “Then came to him the mother of Zebedee’s children with her sons, worshipping him, and desiring a certain thing of him. . . . Grant that these my two sons may sit, the one on thy right hand, and the other on the left. Jesus answered: . . . to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.” Jesus further taught, “And whosoever will be chief among you, let him be your servant.” (Matthew 20:20-27) Thus, the ancient Passover seating arrangement became quite significant; could the question have been a practical one for that season?

After all, it is usually the youngest son that sits at the right hand of the master of the house. Which of the youngest would sit by the Master?

What foods are used for the Passover?

Considering the Jewish calendar and the scriptural narrative, Jesus then led a Passover meal with his disciples when they were led to an upper room. It still was only the beginning of the preparation evening/day. The Passover really began on the following evening. Modern-day preparations include bitter herbs that are symbolic of bondage. There is a mixture of chopped fruit, nuts, cinnamon, and honey that represent deliverance. Parsley or watercress is used as a token of gratitude for the earth's abundant goodness. Salted water or vinegar is set out for cleansing use. There are also preparations of a lamb's shank bone, a reminder of past sacrifices. There is an egg, also reminiscent of a sacrifice and new beginning.

What are other food symbolisms?

At Passover these and other certain foods are eaten, symbolizing the deliverance from Egypt. Wine is prepared, and it will be used four times. A prominent rabbi in Israel recently suggested that even the wine should be "unleavened" or unfermented. As stated above, this could be considered as "new wine." The ancient metaphor of new wine was also used to anticipate the Deliverer.

How can we better understand the symbolism of wine and bread?

The second item that makes the Last Supper *different* from any other night is the explanation of the bread taken before the wine. The only time Jews will break, bless, and eat a piece of bread - first, followed by pouring, blessing, and sipping wine - last is when children at the traditional Passover meal (Seder) find the "hidden piece of bread" (afikommen). Jesus used this meal to teach his Apostles that He was the Deliverer. He likely explained that the Passover practice of partaking of wine followed by bread (three times) was very a symbolic anticipation of a future atonement. It was henceforth changed to bread followed by wine—symbolic of the deliverance He was to carry out within the next four days. The Savior then, ". . . 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." (Luke 22:19) "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it . . ." (Matthew 26:27) He also said, "For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins." (Matthew 26:24 JST)

What can we learn from the change in the order or routine?

The Bread represents the "body," the wine represents the "blood." One can suggest that when wine is poured before the bread is broken (the Jewish custom), it is done in anticipation of a greater deliverance than the exodus from Egypt. The "hidden piece" is found later by the children, the later generation. It is broken and eaten first, then, the cup of wine is filled completely with the instruction to "drink all of it." There is no Jewish explanation as to the meaning of the reversed order. Could this be; wine and bread in anticipation, and bread and wine in remembrance? "And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God." (Amos 4:5) "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us." (1 Corinthians 5:7)

Door Left Open for Elijah: A complete meal is eaten with a door left open for Elijah who, by Jewish tradition, would announce the coming Messiah. As mentioned, after the meal, children search for the hidden piece of bread that is often wrapped in a red cloth. When found, the children receive a gift. A tradition to place the hidden piece above something may

also connote the second coming of the Messiah. The first time he came in lowly circumstances, a manger. The second time he comes dressed in red and in great glory from above. It is the later generation that finds Him and “great shall be their reward.”

What reason must there be three pieces of bread?

The messianic symbolism can be further visualized in the three pieces of unleavened bread that could represent God, His Son, and the Holy Ghost. The three pieces are usually layered top, center, and bottom. In due course of the meal, the first part of the center piece is initially broken, the broken piece is then put out of sight. The hidden part of the center piece is found later (often wrapped in a red cloth) at the end of the meal by the children (a later generation), and then they receive a reward. The Atonement is the center focus, yet only fully recognized when the second-coming is discovered.

How can the Master also be the servant?

The upper room Passover meal concluded with Jesus demonstrating His role as their servant. “After that he poureth water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded.” (**John 13:5**) Peter objected, and Jesus responded, “If I wash thee not, thou hast no part with me. Peter was being taught that this ordinance was necessary. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.” (**John 13:8-9**) Always teaching, the Savior continued, “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.” (**John 13:14**)

What is the new commandment?

The third item that makes this night *different* than any other Passover night is, “A new commandment I give unto you, That ye love one another; as I have loved you . . .” (**John 13:34**) The old commandment came from Sinai where the children of Israel compromised themselves to the lesser law of performance, the old concept was, “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” (**Matthew 7:12**) The old laws and ordinances anticipated Him who would redeem us; the new laws and ordinances look back with the remembrance that He redeemed us! The Savior instituted the old and the new meanings for these eternal rituals.

How can I understand the Holy Ghost better?

The concept of the “Holy Ghost” is unclear for Jews, yet the Hebrew term “Ruach Elohim” means the Spirit of God. The Hebrew word for breath and wind is closely related to spirit. There are several Biblical verses using these words. One of my favorites is in the vision of dry bones. “So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. . . . And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.” (**Ezekiel 37:7-14**) “Ruach ha-Kodesh (holy spirit) is often used as a synonym for prophecy. However, according to some rabbis, unlike prophecy, there are

some types of *ruah ha-kodesh* which also can be attained by doing good deeds.”
([Encyclopedia Judaica Jr.](#))

How is the spirit like the breath of life?

Ezekiel spoke of breath and of wind bringing life into a dead skeleton. As the sticks (ETZ-emot) of the body are clothed again with flesh and come alive again, so shall the stick (ETZ) of Judah, the dead skeleton of a once true and living religion come together with the stick of Joseph. This symbolizes the true religion and with the “breath” of the Lord (His spirit), a resurrection and a new life begins. “Flesh is the term used in the Bible to distinguish mortal man from God. The Hebrew word for flesh, *basar*, is contrasted with the Divine Spirit, *ru'ah*, with which man is temporarily endowed. Thus: "My spirit shall not abide in man forever, for that he is also flesh; therefore shall his days be a hundred and twenty years" (Genesis 6:3). The Talmud and Midrash refer to man as *basar va-dam* ("flesh and blood") to indicate his mortality as against the eternity of God.” ([Encyclopedia Judaica Jr.](#))

How has the term “Holy Spirit” also been used by Jews?

The expression of the “Holy Spirit” has been used to describe various righteous teachers and sages. “. . . Luria already had a reputation as a man of striking personality who possessed the holy spirit.” “. . . Nahman was the great-grandson of the Ba'al Shem Tov, the founder of Hasidism, and his mother was said to “possess the holy spirit.” “. . . Phinehas is known to have traveled to redeem captives, and on one journey a river in flood parted for him, so as not to delay his mission. He constructed the famous "ladder of saintliness" in which Caution (against evil) leads through Eagerness (for good), Cleanliness, Purity, Asceticism, Holiness, Humility, Fear of God, Attainment of the Holy Spirit (divine inspiration), ultimately to the Resurrection of the Dead.” ([Encyclopedia Judaica Jr.](#))

What is a tool of the spirit?

A tool or gift of spirit used by ancient and modern prophets is the Urim and Thummim. “The exact meaning of the words *Urim* and *Thummim* have puzzled scholars over the generations. Both in the Greek and Latin translations of the Bible they were rendered as "revelation and truth" or "teaching and truth" and this understanding gave rise to the incorporation of the Hebrew words *Urim ve- Thummim* on the official seal of Yale University in New Haven, Connecticut.” ([Encyclopedia Judaica Jr.](#))

How does the Urim and Thummim, a tool of revelation, work?

“The Urim and Thummim are implied, also, where-ever in the earlier history of Israel mention is made of asking counsel of the Lord by means of the ephod . . . the answer is either "Yes" or "No." Assyro-Babylonian conceptions suggest the correct explanation of the Hebrew Urim and Thummim. One of the functions ascribed to the Babylonian seer was to deliver oracles and to consult the god, whose answer was either "Yes" or "No." Quite often the god sends to his people an "urtu," a command to do, or not to do . . .” ([From the unedited full-text of the 1906 Jewish Encyclopedia](#)). According to a paper given at Hebrew University by the late John Tvedtnes, then Senior Researcher at FARMS (BYU), the words Urim and Thummim may come from Egyptian words similar to “RMMM” and “TMMM,” one meaning yes or act upon it (positive), the other a more negative meaning (leave it alone). Since the Urim and Thummim were revelatory tools, it is possible that they represent or operate on a simple principle of revelation. The answer is yes or no. “But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause

that your bosom shall burn within you; therefore, you shall feel that it is right." (**Doctrine & Covenants 9:8**)

How does the "Star of David relate to the Urim and Thummim?

There are symbols in modern Judaism that purportedly date back to David's and Solomon's times. One of the most popular is known by non-Jews as The Star of David. Those of the House of Israel call it the Magen David, the sign or shield of David. The Magen David is always shown as two triangles, interwoven. One possible explanation is that the two triangles represent a characterization of the Urim and Thummim. According to statements attributed to Joseph Smith, the Urim and Thummim were two triangular stones connected by a silver bow. One pointed up and the other pointed down. Superimposed they make a fascinating Magen David! The point to consider is that the Lord's gift of spirit reveals and teaches truth.

How does the law get written in your heart?

In an upcoming lesson there is a discussion of Pentecost when the comforter that Jesus promised His apostles was given as the gift of the spirit. This occurred on the Mount of Olives fifty days after the Passover when Jesus completed the great atonement. In the Biblical calendar, fifty days after Passover is Shavuot, a day to commemorate receiving the "Law of Moses at Mount Sinai," a Jewish Pentecost. On the day celebrating receiving the Law of Moses, the higher law of spirit was received, Pentecost! (**Acts 2**)

What does confirmation mean to you?

"In many modern synagogues, the ceremony of confirmation takes place on Shavuot. This is a group ceremony in which the boys and girls of the community who have reached the age of maturity (usually when they are 15 or 16 years old), take a sort of symbolic oath of allegiance to the Torah and Judaism. The custom began with the Reform Movement's efforts to deepen the significance of bar mitzvah and to emphasize the relationship between Shavuot and the study of Torah." (**Encyclopedia Judaica Jr.**) For Latter-day Saints, the procedure of confirmation includes giving the gift of the Holy Ghost. One of its blessings is helping us understand the scriptures. ". . . 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. (**John 14:26**) "In this last great gift through one of the Godhead, even the Holy Ghost, is to be found the way to the certain knowledge, after one's study of the scriptures . . ." (**Harold B. Lee, Stand Ye In Holy Places, Pg.317**) The companionship of the Holy Ghost is like a dear friend. A wise Orthodox Jew once told me, "It is easy to be friendly, but it is rare to be a friend." "A friend is defined as "one who is like your very self" (**Deuteronomy 13:7**) and as one "who sticks closer than a brother" (**Proverbs 18:24**). Of the few depictions of close friendship in the Bible, perhaps the most famous is that of David and Jonathan. (**Encyclopedia Judaica Jr.**) In Hebrew, a Latter-day Saint member is called Haver or in plural, Haverim. The word we use for members in Israel is friend!