

NT 24: Last Supper (Thursday)

Monte F. Shelley, 10 July 2011

Quotes

- There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us. (Edward Wallis Hoch)
- Hanging onto resentment is letting someone you despise live rent-free in your head. (Esther Lederer, a.k.a. Ann Landers)

Codes: { } = JST; < > = NIV translation; [] = alternate translation

1. Passover and the Last Supper

Jesus Died*	Wed	Thurs	Fri	Sat	Sun	
Friday-Matt	13-N	14-Nisan	15-Nisan	16-Sabb	17-Nisan	
Last Supper was a Passover meal		☪	Ⓟ		1 st p	1 st S
			Ⓛ	†	☪	☺
Friday-John	13-N	13-Nisan	14-Nisan	15-Sabb	16-Nisan	
Last Supper not a Passover meal			☪	Ⓟ		1 st PS
			Ⓛ	†	☪	☺
Thursday	13-N	14-Nisan	15-Nisan	16-Sabb	17-Nisan	
In tomb part of 3 days & 3 nights		☪	Ⓟ		1 st p	1 st S
		Ⓛ	†		☪	☺
Wednesday	14-N	15-Nisan	16-Nisan	17-Sabb	18-Nisan	
In tomb a full 3 days & 3 nights	☪	Ⓟ		1 st p		1 st S
	†				☪	☺

* Ⓛ = Last Supper, Ⓟ = Passover, † = crucifixion, ☪ = Sabbath worship, 1st = First Fruits (P= Pharisees, S= Sadducees), ☪ = lamb sacrificed between 3-5 p.m., ☺ = resurrection,

Some say: (a) the Last Supper was the day before Passover and Jesus was crucified when the Passover lambs were being killed, (b) the crucifixion was 1–2 days earlier to give more time in the grave, and (c) Thurs and some Friday events happened a day earlier to give more time between trials. (BBB 105–119)

2. Passover is a holy day to remember

Because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. ... Thou shalt therefore keep [my] commandments. (Deut 7:8, 11; Ex 12)

Passover is a holy day feast to remember that (a) Jehovah loves his people and keeps his covenants; (b) Jehovah delivered Israel from physical bondage in Egypt; (c) Jehovah gave them commandments to free them from spiritual bondage; and (d) Jehovah and his prophet Moses led them to the Promised Land.

3. Passover is a prophecy of Christ's atonement (Ex 12)

- Firstborn son would die.
- Male lamb without blemish selected on 10 Nisan
- The lamb was sacrificed after noon at Passover (14 Nisan)
- No bone of the lamb was to be broken
- Hyssop was associated with the sacrifice
- Israel ate bitter herbs. (Jesus drank bitter cup.)
- Israel ate the lamb's "flesh," ate bread, and drank wine.
- No *uncircumcised* stranger was to eat the Passover meal.
- Blood of the lamb protected believers from death.
- Jehovah delivered Israel from bondage.
- The priest waved the firstfruits the day after the Sabbath. (Ogden; S&S 66–67)

4. Different accounts of Last Supper (John and Matt order)

Events	Matthew	Mark	Luke	John
Preparation for Passover meal	26:17–19	14:12–16	22:7–13	
Eve of the Passover	26:20	14:17	22:14–16	13:1
Jesus washes feet of disciples'				13:2–20
Jesus identifies his betrayer	26:21–25	14:18–21	22:21–23	13:21–30
<i>Sacrament</i>	26:26–29	14:22–25	22:17–20	
A new commandment				13:31–35
Jesus predicts Peter's denial	26:33–35	14:27–31	22:31–38	13:36–38
Jesus comforts the disciples				14:1–15
Another comforter				14:16–31
The true vine and branches				15:1–8
Love one another				15:9–17
Hatred of the world				15:18–27
Warnings to the apostles				16:1–6
The Comforter				16:7–16
Opposition: Joy and sorrow				16:17–30
Prophecy: Flock scattered	26:31–32	14:27		16:31–33
Jesus prays for self, disciples				17:1–26

What was the purpose of sharing the Last Supper account?

- Matthew (Jews), Mark (Romans), and Luke (Greeks). Investigators and new members.
- John (Saints).

It is in the context of the Passover and its symbolism ... that John presents the purification and instructions that, through Jesus Christ, make possible our journey into eternal life with Jesus and God the Father of all. (Griggs)

5. Jesus washes the feet of his disciples (Jn 13:2–20)



² <The evening meal was being served, and> the devil having now put into the heart of Judas ... to betray him; ³ Jesus ... ⁴ <got up from the meal, took off his outer clothing, and wrapped a towel around his waist.> ⁵ ... <poured> water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel. ... [When Peter protested, Jesus said] ⁸ If I wash thee not, thou hast no part with me. ... ¹⁰ He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. ¹¹ For he knew who should betray him. ... ¹⁴ If I then, *your* Lord and <Teacher>, have washed your feet; ye also ought to wash one another's feet. ¹⁵ For I have given you an example, that ye should do as I have done to you. ¹⁶ ... The servant is not greater than his lord; neither he that is sent greater than he that sent him.

Baptism was the complete washing for personal purification, and there was only a further need for one's feet to be washed. ... Baptism symbolized death and burial of the sinful person and the coming forth in a new and spiritual life, the washing of feet symbolized the putting off of the world, much as removing the dust from one's feet symbolized the rejection of evil (Mt 10:14). ... Jesus washed the feet of the one who would soon betray Him. ... Jesus taught His disciples to love their enemies (Mt 5:44; Lk 6:27), but John gives a divine example of Jesus performing an act of love toward one whom He knew to be His betrayer. (Griggs)

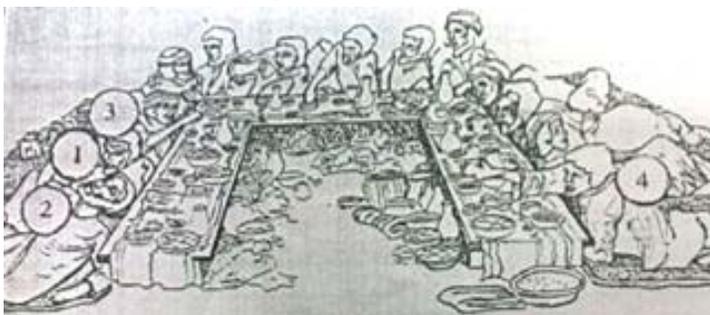
Joseph: On [Jan 23, 1833] ...after much speaking, singing, praying, and praising God, ... we proceeded to the washing of feet (according to ... [John 13]), as commanded of the Lord. ... I girded myself with a towel and washed the feet of all of them, wiping them with the towel with which I was girded. ... and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin willfully after they were thus cleansed, and sealed up unto eternal life, they should be given over unto the buffetings of Satan until the day of redemption. (HC 1:323-24)

Joseph: The house of the Lord must be prepared, ... and in it we must attend to the ordinance of washing of feet. ... It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us here. (TPJS 90-91)

6. Jesus identifies his betrayer (Jn 13:21-30)

¹⁸ That the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. ¹⁹ Now I tell you before it come, that, when it is come to pass, ye may believe that I am {the Christ.} ... ²¹ One of you shall betray me. ... ²³ <The disciple whom Jesus loved, was reclining next to him. ²⁴ Simon Peter motioned to this disciple and said, “Ask him which one he means.” ²⁵ Leaning back against Jesus, he asked him, “Lord, who is it?” ²⁶ Jesus answered, “It is the one to whom I will give this piece of bread when I have dipped it in the dish.” Then, dipping the piece of bread, he gave it to Judas. ... ²⁷ As soon as Judas took the bread,> Satan entered into him. Then said Jesus ..., <“What you are about to do, do quickly,” ²⁸ but no one ... understood why Jesus said this to him. ... ³⁰ As soon as Judas had taken the bread, he went out. And it was night.>

Mt 26²² [The disciples] were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?



Free men and women reclined while slaves sat or stood to eat. The disciples would have been reclining at a U shaped table (Triclinium). They leaned on their left arms and ate with their right hands. (2) John, (probably) the youngest, was to the right of (1) Jesus, the host who was probably at the end of the U. (Sense 210) (3) Judas was close enough that Jesus could give him the dipped bread. (4) Peter had to beckon to John to ask Jesus. Peter may have been the last apostle to have his feet washed.

If Jesus knew Judas would betray him, why was Judas an apostle? Why are people called to positions if they will fall?

7. Jesus institutes the Sacrament (Mt 26:26-29)

²⁶ As they were eating, Jesus took bread, and {*brake it, and blessed it,*} and gave to *his* disciples, and said, Take, eat; this is {*in remembrance of my body which I give a ransom for you.*}

JST Mk 14²¹ *Behold, this is for you to do in remembrance of my body; for as oft as ye do this ye will remember this hour that I was with you.*

²⁷ And he took the cup, and gave thanks, and gave *it* to them, saying, <“Drink from it, all of you.”> ²⁸ For this is {*in remembrance of*} my blood of the new <covenant>, which is shed for {*as many as shall believe on my name,* for the remission of their sins. ²⁵ *And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end.*}

²⁹ But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I {*shall come and*} drink it new with you in my Father’s kingdom.

3 Nephi 18³ When the disciples had come with bread and wine, he took of the bread and brake and blessed it; and he gave unto the disciples and commanded that they should eat. ⁴ And ... give unto the multitude ... ⁷ in remembrance of my body, which I have shown unto you. ...

What does “restored church or gospel” mean?

8. Jesus gives a new commandment (Jn 13:31-35)

³¹ When [Judas] was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. ³² If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. ³³ Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. 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.

9. Jesus predicts Peter’s denial (Lk 22:31-34)

Lk 22³¹ The Lord said, Simon ... Satan hath desired *to* have you, that he may sift *you* {*the children of the kingdom*} as wheat: ³² But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. ³³ And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. ³⁴ And he said, ... Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

10. Jesus comforts the disciples (Jn 14:1-15)

¹ Let not your heart be troubled: ye believe in God, believe also in me. ² In my Father’s house are many mansions. ... I go to prepare a place for you. ³ And ... I will come again, and receive you unto myself; that where I am, *there* ye may be also. ... ⁶ I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Joseph: “‘In my Father’s house are many mansions.’ It should be—’In my Father’s kingdom are many kingdoms,’ ... that ye may be heirs of God and joint-heirs with me. I do not believe the ... doctrine of sending honest men and noble-minded men to hell, along with the murderer and the adulterer. ... There are mansions for those who obey a celestial law, and there are other mansions for those who come short of the law.” (TPJS 366)

... ¹² He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. ¹³ And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. ¹⁴ If ye shall ask any thing in my name, I will do *it*.

11. Another comforter (Jn 14)

¹⁵ If ye love me, keep my commandments. ¹⁶ And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; ¹⁷ Even the Spirit of truth. ... ¹⁸ I will not leave you comfortless <or orphans>: I will come to you. ¹⁹ Yet a little while, and the world seeth me no more. ... ²¹ He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him,

and will manifest myself to him. ...²³ If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. ...²⁶ 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. ...

Joseph: After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, ... in [John 14:12–27]. ... Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; ... When any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn.” (TPJS, 150-151)

²⁷ My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.²⁸ I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.²⁹ And now I have told you before it come to pass, that, when it is come to pass, ye might believe.³⁰ Hereafter I will not talk much with you: for the prince {*of darkness, who is of this world, cometh, but hath no power over me, but he hath power over you.*}

12. The true vine and branches (Jn 15)

¹ I am the true vine, and my Father is the husbandman.² Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he <prunes> it, that it may bring forth more fruit. ...⁵ I am the vine, ye *are* the branches: He that abideth <or *remains*> in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.⁶ If a man abide not in me, he is cast forth as a branch, ... and they are burned.⁷ If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.⁸ Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

13. Love one another (Jn 15)

⁹ As the Father hath loved me, so have I loved you: continue ye in my love.¹⁰ 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.¹¹ These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.¹² This is my commandment, That ye love one another, as I have loved you.¹³ Greater love hath no man than this, that a man lay down his life for his friends.

¹⁴ Ye are my friends, if ye do whatsoever I command you.¹⁵ Henceforth I call you not servants; for the servant knoweth not

what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

14. Hatred of the world (Jn 15)

¹⁹ If ye were of the world, the world would love his own: but because ye are not of the world, ... the world hateth you.²⁰ ... The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours. ...²² If I had not ... spoken unto them, <they would not be guilty of sin. Now ... they have no excuse for their sin.> ...²⁴ If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. ...²⁶ When the Comforter is come, ... the Spirit of truth, ... he shall testify of me:²⁷ And ye also shall bear witness, because ye have been with me.

15. Warnings to the apostles (Jn 16)

¹ These things have I spoken unto you, that ye should not be offended.² They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. ...⁴ These things have I told you, that when the time shall come, ye may remember that I told you of them. ...

16. The Comforter (Jn 16)

⁷ It is <for your good> that I go away: for if I go not away, the Comforter will not come unto you. ...⁸ And when he is come, he will reprove [or *expose, convince, correct*] the world of sin, and of righteousness, and of judgment: ...¹² I have yet many things to say unto you, but ye cannot bear them now.¹³ <But> ... the Spirit of truth ... will guide you into all truth: ... and he will [show] you things to come.

17. Opposition: Joy and sorrow (Jn 16)

¹⁹ A little while, and ye shall not see me ...²⁰ Ye shall weep ... but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.²¹ A woman <giving birth to a child has pain>, because her hour is come: but as soon as <her baby is born she forgets the anguish because of her joy that a child> is born. ...²² Ye now ... have sorrow: but I will see you again, and your heart shall rejoice.

18. Prophecy: Flock scattered (Jn 16)

³² The hour ... is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.³³ These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

19. Jesus prays for self, disciples, believers (Jn 17)

¹ These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:² As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.³ And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

⁴ I have glorified thee on the earth: I have finished the work which thou gavest me to do.⁵ And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.⁶ I have manifested thy name unto the men which thou gavest me out of the world. ...⁹ I pray for them: I pray not for the world, but for them which thou hast given me. ...¹¹ that they may be one, as we are. ...¹⁵ I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil <or protect them from the evil one>. ...

²⁰ Neither pray I for these alone, but for them also which shall believe on me through their word; ²¹ That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. ... ²⁴ Father, I will that they also ... be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

³ Listen to him who is the advocate with the Father, who is pleading your cause before him—⁴ Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified;

⁵ Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life. (D&C 45:3–5)

20. Hymn (Mt 26:30)

³⁰ And when they had sung an hymn, they went out into the mount of Olives.

The Hallel (Ps 113–118) included many repetitions of “Hallelu Yah!” or “Praise Jehovah!” The Hallel focuses on the goodness of God and his delivering power from sin and trouble. (S&S 201)

Quotes

a. Howard W. Hunter: To the very end of his mortal life Jesus was demonstrating the grandeur of his spirit and the magnitude of his strength. He was not ... selfishly engrossed in his own sorrows or contemplating the impending pain. He was anxiously attending to the present and future needs of his beloved followers. He knew their own safety, individually and as a church lay only in their unconditional love one for another. His entire energies seem to have been directed toward their needs, thus teaching by example what he was teaching by precept. (*Ensign*, May 1974, p19)

b. Jeffrey R. Holland: Since that upper room experience on the eve of Gethsemane and Golgotha, [His disciples] have been under covenant to remember Christ’s sacrifice in this newer, higher, more holy and personal way. ... If remembering is the principal task before us, what might come to our memory when those plain and precious emblems are offered to us?” (*Ensign*, Nov. 1995, 67).

c. Marion G. Romney: “There are three phases of the light of Christ. ... The *first* one is the light which enlighteneth every man that cometh into the world; the *second* phase is the gift of the Holy Ghost; and the *third* is the more sure word of prophecy.” Every man receives the first, but ordinances are required for the last two. The third refers to the second Comforter and to making one’s calling and election sure. (*Ensign*, May 1977, 43)

d. M. Russell Ballard: “‘Be in the world but not of the world.’ ... First, ‘*Be in the world.*’ Be involved; be informed. Try to be understanding and tolerant and to appreciate diversity. Make meaningful contributions to society through service and involvement. Second, ‘*Be not of the world.*’ Do not follow wrong paths or bend to accommodate or accept what is not right. ... Strive to change the corrupt and immoral tendencies in television and in society by keeping things that offend and debase out of our homes. ... We should not try to take ourselves or our children *out* of the world. Jesus said, ‘The kingdom of heaven is like unto leaven,’ or yeast. We are to lift the world and help all to rise above the wickedness that surrounds us. The Savior prayed to the Father: ‘I pray not that thou shouldest take them out of the world, but ... keep them from the evil.’ (*Ensign*, May 1989, 80).

e. Dallin H. Oaks gave an excellent talk on what it means to “take upon us the name of Jesus Christ.” (*Ensign*, May 1985, 80–83)

f. Neal A. Maxwell: Granted, finite minds do not fully understand the infinite mind of God. We are not fully comprehending when our agency brushes against His divinity. Yet we should trust Him as our provincial petitions meet His universal omniscience. ... It is necessary for us thus to place our desires and needs genuinely and unselfishly before God in prayer. It is in this process of placing our desires before Him, to a greater extent than we usually do, that we can listen and learn concerning His will. Such could not be done if we were ritualistically submissive or only partially involved. Of course, after we place our petitions before Him we are to be submissive: ‘Thy will be done.’ But this is the last part of the process of petition, not the first. Learning to pray is, therefore, the work of a lifetime. If we keep on praying, we will keep on discovering. (*That Ye May Believe*, 179)

g. Neal A. Maxwell: God loves us all — saint and sinner alike— with a perfect and everlasting love. We have His love, if not His approval. It is our love for Him that remains to be developed. When we come to be genuinely concerned with pleasing God— more than with pleasing any in the world, even ourselves—then our behavior improves and His blessings can engulf us. This sublime feeling can be experienced only if we come to know enough about Him so that our awe melts into adoration, and our respect into utter reverence. ... To those who mean well but thoughtlessly speak of ‘building a better relationship’ with God (which sounds like a transaction between mortals desiring reciprocity), it needs to be said that our relationship with God is already established, in a genealogical sense. Perhaps what such individuals intend to say is that we must draw closer to God. But we are to worship, to adore, and to obey God, not build a better relationship with Him! (*All These Things Shall Give The Experience*, 3)

h. Neal A. Maxwell: Jesus is also our attitudinal Exemplar as to cheerfulness. When, just prior to the great intercessory prayer in Gethsemane, Jesus told Peter, James, and John to ‘be of good cheer,’ such an attitude was certainly not justified because of immediate circumstances. Instead, it was possible because Jesus had ‘overcome the world.’ Contemplate ... the grim experiences that then lay immediately ahead. ... Gethsemane was imminent. So were Judas’s betrayal; the capturing of Jesus ...; Peter’s disheartening disavowal; and Jesus’ unjust trial. The populace’s chilling preference for Barabbas rather than Jesus would soon echo in the air. The Shepherd would be smitten and the sheep scattered. Then there would be those awful, final moments on Calvary. Therefore, what ... was there to be cheerful about? Yet in the face of all of this, Jesus told them to ‘be of good cheer’! The glorious, irrevocable, and long-awaited Atonement was about to be accomplished. The adversary had failed to stop it. The resurrection was assured. Death was soon to be done away. Christ had overcome the world—not the reverse. These irrepressible realities, both then and now, give rise to gospel gladness, permitting us to be of good cheer even in the midst of tactical tribulation. (*Even As I Am* [1982], 99.)

i. Marion G. Romney: The way to unity is for us to learn the will of the Lord and then to do it. Until this basic principle is ... observed, there will be no unity and peace on the earth. The power of the Church for good in the world depends upon the extent to which we, the members ..., observe this principle. The major reason for the world’s troubles today is that men are not seeking to know the will of the Lord and then to do it. Rather do they seek to solve their problems in their own wisdom and in their own way. (“Unity,” *Ensign*, May 1983, 17–18)