

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
			Ⓛ	†	☺
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
		Ⓛ	†		☺
Wednesday	14-N	15-Nisan	16-Nisan	17-Sabb	18-Nisan
In tomb a full 3 days & 3 nights		Ⓟ		1 st p	
	†				☺

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

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.

Thanksgiving and Independence Day are related holidays.

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

- Firstborn son would die. **Jesus, the firstborn would die.**
- Male lamb without blemish selected on 10 Nisan **Triumphal Entry. Pilate found no fault.**
- The lamb was sacrificed after noon at Passover (14 Nisan) **Jesus, the Lamb of God, was crucified.**
- 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. **Sacrament**

- No *uncircumcised* stranger was to eat the Passover meal.
- Blood of the lamb protected believers from death.

When he seeth the blood ... the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. (Ex 12:23)

- Jehovah delivered Israel from bondage.

Jehovah started missionary work in the spirit world

- 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

John 5 chapters = 19–24% (24% of chapters, 19% of words) Matthew (1.8% words), Mark (3.1%), and Luke (2.6%) part of one chapter.

Apart from the emphasis on the fact that the Last Supper occurred at a Passover and that Jesus gave a morsel of food to Judas Iscariot, nothing in John's account of the Last Supper has to do with the eating of a meal. (Griggs)

Matthew and Mark put the sacrament after Judas leaves, but Luke puts it before. Since John says Jesus washed feet before Judas left but after supper (KJV), some assume John was wrong and put washing feet after Judas left and after the sacrament. However, since other translations say washing feet occurred during supper, others assume John is right. All agree Judas shared a meal with Jesus before betraying him. If John is right, Judas also let Jesus wash his feet before. Both were signs of hospitality and implied covenants of friendship and protection.

What was the purpose of sharing the Last Supper account?

- Matthew (Jews), Mark (Romans), and Luke (Greeks). Investigators and new members. **Enter the gate.**
- John (Saints). **Come to the tree of life. Become like Christ.** John discusses in earlier chapters emblems of sacrament.

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)

In John, the Word of God came into the world to give life and light to mankind (1:1–9). His examples include: (a) changing water to wine at a wedding, (b) healing a man at a healing pool, (c) feeding 5000, (d) healing a blind man so he could see the light, and (e) raising Lazarus from the tomb. (Griggs)

5. Jesus washes the feet of his disciples (Jn 13:2-20) L23



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.

Guests entering a home in antiquity usually had their feet washed prior to the meal, and a servant would have been assigned to the task. The disciples could not have anticipated having their feet washed by their Lord. (Griggs)

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 26 ²² [The disciples] were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

After Jesus cast out the one representing darkness and the evil one, His apostles who had been washed and pronounced clean were ready to be taught the way to God and eternal life. (Griggs)



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.

Anciently 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 provided a place at his right hand. Now, he usually selects a boy (probably the youngest), to sit at his right hand and assist him during the meal. Among other things, the boy sings a song, repeating the phrase four times, "What makes this night different from any other night?" ... The last seat on the other end remains empty, opposite of the oldest and the youngest. It is available for the expected Elijah's return. ... Elijah ... by Jewish tradition, would announce the coming Deliverer-Messiah. Latter-day Saints testify that Elijah came — April 3, 1836, Passover that year! (Rona #23)

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

Why are people called to positions in the Church when God knows they will "hurt" others physically or spiritually? Before Church Correlation, CCR asked Ezra Taft Benson why one was allowed to write a Church manual about the Savior without mentioning the atonement. ETB said the Lord gives a man enough rope to save or hang himself.

Although Judas was in the service of Jesus' archenemy and was trying to subvert or destroy the Savior's mission, Jesus was the one who was really in command. He knew the identity of His betrayer (even from the beginning, according to John 6:64), and He sent Judas out to perform the traitorous act after demonstrating His divine authority and love by washing his feet and serving him food. Even Judas' treachery fit into the eternal plan of the Father. His betrayal of Jesus did not subvert the plan but rather put in motion the circumstances and events associated with the suffering and death of Jesus, the necessary components of His great Atonement. (Griggs)

7. Jesus institutes the Sacrament (Mt 26:26–29) L#23

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.* [Same added after wine]

Matzah = bread of affliction (Lachs)

During a traditional meal, the head of household blesses the elements of the meal. Anciently covenants were sealed by sharing a meal and by blood sacrifice. The Old Covenant was sealed and renewed with both. This New Covenant was sealed and renewed by sharing a meal with emblems of sacrifice.

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.*}

Jesus took symbols of the old covenant (Passover) and gave them new meaning for the new covenant.

It is not His blood, but the shedding of His blood that brings about remission of sins.

Sacrament comes from Latin *sacare*, “to consecrate, to make holy,” signifying a sacred act or ceremony that involves symbols with deeper meaning. (Ogden 555)

Ancient sacrifices were done in ‘similitude of the sacrifice of the Only Begotten’. The sacrament is done in remembrance of that sacrifice. The offering is made by priesthood officiators acting in behalf of Christ. The officiators kneel and offer a prayer at a table that represents an altar of sacrifice. The broken bread reminds us of Christ’s broken flesh and the bread of life. The water reminds us of Christ’s blood that was shed and the living water that flows from Christ. The bread and water are covered by a white cloth, as Christ’s body was covered by a linen cloth and laid in the tomb. (S&S 16–17)

Partaking of a meal as a guest in one’s house symbolized friendship and brought the guest under the protection of the host. Sharing a meal was also part of covenant making. (Ex 24:9–11; Gen 18:1–8)

Every Sabbath temple priests set out 12 loaves of shewbread in the Holy Place before the veil. On the table was a drink offering, probably wine. The priests ate the shewbread in the Holy Place. (Lev 24:5–9; Ex 25:29)

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.

4 cups of wine at Passover meal → he just finished last cup.

Jesus knew this would be his last meal.

Messianic Banquet: “That day” refers to the millennial day; the setting is the millennial earth; and the partakers will be the first Twelve (less one) and all of the mighty prophets, seers, and revelators, together “with all those whom [the] Father hath given . . . out of the world” since time began. (D&C 27:5–14.) Thus, we partake of the sacramental emblems not only in remembrance of what Jesus has done, but also in testimony of

what he will yet do: return as earth’s only rightful King and Lawgiver. (D&C 45:59.) (*The Gospels- Studies in Scriptures*, ch 27)

⁵⁹ For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver. (D&C 45:59)

²³ The Lord Jesus the *same* night in which he was betrayed took bread: ²⁴ And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. ²⁵ After the same manner also *he* took the cup . . . saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. (1 Cor 11:23–25)

3 Ne 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. . .

Jesus broke the bread before blessing it. In the NT, he breaks it after blessing it. Any difference? (Welch)

You should partake of the bread in memory of the body which I have shown unto you. The Nephites didn’t see the breaking [of Christ’s body] as John and James and Peter did, and Mary and Martha and those who were there at the cross. For them it was a symbol of the resurrection—the life, the blood, the bread of life—a little different orientation. (Welch)

⁸ And . . . he commanded his disciples that they should take of the wine of the cup and drink of it, and . . . give unto the multitude that they might drink of it. . . ¹⁰ Jesus said . . . : this doth witness unto the Father that ye are willing to do that which I have commanded you. ¹¹ And . . . ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

What does “restored church or gospel” mean?

RESTORATION OF WHAT? New Testament Church or Book of Mormon Church? (JSR)

It is interesting to me that as Latter-day Saints we do not technically observe the sacrament of the Lord’s Supper. The prayers that we administer, the sacrament that we participate in, is really the sacrament of the Lord’s appearance, because it is from the Book of Mormon that we know those prayers. We don’t know those from the New Testament or from anything in early Christianity. The way in which the priests administer the sacrament is explained in the Book of Mormon and follows this prototype. What that says to me is that we generally spend our time during preparation for partaking of the sacrament thinking [of New Testament scenes], and this is certainly appropriate. . . . We usually think of the Last Supper, the Upper Room—the events that preceded the crucifixion and resurrection of Jesus. It seems to me that we should add to that an effort to try to spiritually place ourselves into the context of the Sermon at the Temple—that we should try to see ourselves as having experienced the same thing that these Nephites did. It is their prayer that we use. (Welch)

Jewish tradition: A consistent ritual at the start of the Sabbath is a weekly pouring, blessing and sip of “kosher wine” by the eldest male in the family. Then each family member partakes thereafter. Continuing, a piece of bread is blessed — the eldest male partakes, the family thereafter. A rabbi once explained that

if “kosher” wine was unavailable that “living water” should be used instead. ... There is only one time in Jewish ritual when bread precedes “sipping” the wine (or water). That is in the Passover meal when the children find a “lost piece of bread,” the afikomen. At the end of the meal, the “found” piece of bread is blessed and broken with the master of the house eating the first piece, and others follow. Then, the cup of “new” 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 (bread, then wine) or drinking “all of it” instead of just a sip. (Rona #23)

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. 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 does one know who are servants of Satan?

Just as the contrast between light and darkness in this Gospel delineates the realms of God and the devil, so the opposition of love and hate separates the disciples of Jesus from those who are under the influence of Satan. ... His followers would stand out because of their love for one another, just as the devil would try to accomplish his ends through hatred. ... It would be as obvious as the difference between day and night. (Griggs)

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

Lk 22 ³¹ 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.

All of us know what it is like to have a bad day. In this respect we can sympathize with Peter, for the Passover unequivocally becomes the worst day in Peter’s life. First, he impetuously demonstrates his misguided understanding when Christ washes his feet (v. 6-10). Second, he vows to lay down his life for Jesus’ sake and is told he will deny him thrice. Third, Peter comfortably sleeps while Christ suffers the pains of Gethsemane (Matt. 26:40-43). Fourth, he misguidedly tries to defend Christ by cutting off the ear of Malchus (Jn. 18:10-11). Finally, he fulfills Jesus’ prophecy by denying him three times (Mark 14:66-72). All of this occurred within a 24-hour time period—truly Peter had a bad day! (GDcom)

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

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

The last part of the verse is grammatically ambiguous and is so almost certainly on purpose. The word for “and” can be translated as “and” or “also.” The word for “believe” can be translated as “believe” or “have faith” in the following ways:

Believe [or *have faith*] in God, **believe also** in me.

You **believe** in God, **believe also** in me.

You **believe** in God, **and you believe** in me.

Believe in God, **and you believe** in me.

In every sense of the above translations, Jesus exhorts the disciples to let their faith and confidence in Him and in God overcome their fears and concerns. (Griggs)

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)

GR dwelling(-place), room, abode (Bauer)

The word mansions in verse 2 is a Latinism for the Greek original *μοναί* (*monai*), which means “stopping places” or “resting stations,” thus giving the impression of a long journey rather than a large estate. The word in the last part of the verse not only means “place” but can also refer to an “opportunity” or “occasion,” without specifying a particular site. Whether we wish to think of a permanent place or a more general heavenly journey, the emphasis Jesus gave was that the disciples would be with Him and with God. (Griggs)

SOED *mansion* 2. A place of abode. ... 2b. A separate dwelling place or apartment in a large house or enclosure. (Jn 14:2; Obs.)

OED Mansion, n.

Etymology: < Anglo-Norman *mansion* dwelling, abode, action of abiding, staying, ... At sense 5a, Tyndale translates ... the Vulgate version of John 14:2, ... the Greek text has *μοναί*, plural of ancient Greek *μονή* abiding, tarrying, stopping place < ancient Greek *μένειν* (see remain v.), which is not only close in meaning to classical Latin *mansiō*, but also cognate with it. I. A large house or other building; a dwelling place, a stopping place. ... 5. Chiefly in *pl.* 5a. Each of a number of separate dwelling places or apartments in a large house, group of buildings, etc. Also in extended use. Now usu. *arch.* as a translation of, or in allusion to, John 14:2 (see quot. 1526).

Jesus had earlier equated Himself with the truth that would set people free (8:32, 36), and He had also declared to Martha, a sister of Lazarus, that He was the Resurrection and the Life (11:25). The addition of “the Way” in this passage emphasizes the need to follow Jesus, for ... “No one goes to the Father except through me” (14:6). ... A major message of John’s Gospel is to teach people not only how to be with God but also how to be like God through Jesus Christ. (Griggs)

... 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*.

The word here translated “works” or “deeds” (*εργον* [*erga*]) is often equated with the miracles of Jesus. John does not use the word found in the other Gospels and usually translated “miracles,” suggesting that what is a miracle to mortals was to John simply the performance of an act for God and Jesus. The word used here (*erga*), moreover, is not limited to the miraculous but encompasses all that Jesus did. That helps explain the next verse, in which Jesus said that His disciples would not only do the same works He did but also do greater

deeds in the future. Nobody would perform greater miracles than Jesus, but after His departure, the disciples would expand upon the work of teaching the world and saving souls with God's power and under His direction. Their life would become their deeds, and the length of their life would make their deeds greater than those Jesus performed in His short ministry before returning to His Father. The disciples were reminded, however that they could not act on their own but that all they did must be in His name. Just as the Father would be glorified through His Son, so would He be glorified as Christ granted to His disciples the power to do the work of God (14:13–14). (Griggs)

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. ...

SPIRIT

Spirit = GR [pneuma] 1. *Blowing, breathing, wind*; 2. *Breath, spirit, soul*.

Promptings like WIND. **When do you feel the wind the most?**

Boyd K. Packer: The Holy Ghost speaks with a voice that you *feel* more than you *hear*. It is described as a 'still small voice.' And while we speak of 'listening' to the whisperings of the Spirit, most often one describes a spiritual prompting by saying, 'I had a *feeling* ...' ... Revelation comes as words we *feel* more than *hear*. (*Ensign*, Nov. 1994, 60).

COMFORTER

Comforter = GR [parakletos] Advocate, Counselor (NIV/RSV)

Comforter = GR *parakletos* one who appears in another's behalf, mediator, intercessor, helper (Bauer)

Parakletos literally means 'one called to one's side' as a **helper** and, in a legal context, it meant an **advocate or defender**.

If any man sin, we have an **advocate** [parakletos] with the Father, Jesus Christ the righteous: (1 Jn 2:1)

The difficulty of being obedient without divine assistance is suggested by Jesus' explaining that He would ask the Father to send another "paraclete" to be with them forever. *Parakletos* literally means "called to the side of" or "one called to assist." In 1 John 2:1, John identifies Jesus as our "Paraclete" in the presence of the Father, and many have noted the aura of legality sometimes associated with the term in that passage. It is true that a **paraclete can be seen as a friend in court (or in this verse as our advocate before the bar of God), but the more general meaning is one who strengthens or gives assistance**. Jesus had been the source of help and strength to His disciples, but He promised that after His departure, He would not leave them orphans. Their new "**strengtheners**," identified as the Holy Spirit in verse 25, would not merely help them keep His commandments; through the Spirit, they would also know and experience the unity with Him that He had with His Father (John 14:16–20). (Griggs)

OED Comfort, v. †1. a. *trans.* To strengthen (morally or spiritually); to encourage, hearten, inspire, incite. *Obs.* ...

7. a. To soothe in grief or trouble; to relieve of mental distress; to console, solace. (The ordinary current sense.)

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)

Verily, thus saith the Lord: it shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. (DC 93:1).

Jesus calls apostles "little children" (Jn 13:33)

In the future God and Christ would be manifest only to those who loved Christ and kept His commandments. ... In the prologue, John noted that God did not manifest Himself to mankind except through Jesus (who is seen throughout the Gospel as making God known to the world through His love, words, and deeds). As Jesus prepared to be glorified and return to His Father, neither the Father nor the Son would manifest Himself to mankind except through the disciples (who were being taught to make God and Christ known to the world through their love, words, and deeds). (Griggs)

'John 14:23—The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false.' (DC 130:3)

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. ...

M. Russell Ballard: Get the scriptures into missionaries so the Spirit can get them out. (talk to new Mission Presidents in 1990s)

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.}

Elie Wiesel, a Jew, said 'One thing we know. We know when Messiah comes there will be peace; Jesus came, and there is no peace.' (Ogden 566)

12. The true vine and branches (Jn 15) L#23

¹ I am the true vine, and my Father is the husbandman. ² Every branch in me that bearth not fruit he taketh away: and every branch that bearth 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.

Vines must be trimmed back each season, or they will produce mostly foliage instead of fruit. Not only are the branches in the metaphor dependent upon Jesus for life, but they must also submit to pruning by the Father to become fruitful. (Griggs)

^c GR purifies. Make clean (purify), prune
sap → Holy Ghost

Wine was a well-known symbol of life in antiquity, both because its color resembled that of blood and because it symbolized the source of divine power and wisdom. When Jesus miraculously produced a great amount of wine at the wedding feast of Cana (John 2), a feast that represented the celebration and continuation of life, He demonstrated to His disciples that He was the source of continuing and abundant life after the usual symbol of life failed. ... The miracles in John's Gospel display His ability to improve or restore life (Griggs)

Jesus had earlier stated that He could do nothing except through His Father (5:19, 30). Now He explained to His disciples that they could do nothing except through Him (15:5). (Griggs)

Jesus restored to life the dying son of a royal official, even though He was not in the town where the boy dwelt (John 4:46–53). He healed a man who was essentially immobilized from an illness of some thirty-eight years (5:1–9), at a pool where people went for cures and relief from various ailments. This man was singled out as one who, because of his immobility, did not have access to the pool's curative powers. Jesus provided what the pool could not. In addition, He miraculously provided life-sustaining nourishment to a crowd of thousands (the men in the crowd numbered about five thousand) in the Galilean hill country (6:5–14); to emphasize the abundance of His life-sustaining power, His disciples gathered twelve baskets of leftovers. A man whose life was limited from birth by blindness received sight from Jesus (9:1–11), and the culminating miracle of giving life occurred when Jesus restored Lazarus to life, even after he had been in the tomb four days (11:17–44). Just before restoring life to Lazarus, Jesus had told Martha, one of Lazarus' sisters, that He is the Resurrection and the Life (11:25), just as He repeatedly stated to His disciples during the conversation He had with them during the Last Supper. (Griggs)

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.

Friend = GR *philos* (dear, beloved) from *phileo* (to love)

Harold B. Lee: Great love is built on great sacrifice, and that home where the principle of sacrifice for the welfare of each other is daily expressed is that home where there abides a great love. (CR, Apr 1947, 49; Ogden 575)

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. ...

Offended = GR *skandalizo* to feel shock, to give up the faith

According to tradition, all of the apostles except John were martyrs.

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.

expedient = GR beneficial, profitable, advantageous.

Comforter = Paraclete

The disciples were promised that they would be strengthened against such difficulties by the arrival and companionship of the Paraclete (strengthened), the Holy Spirit. The Spirit would testify that they were with Jesus (John 15:26) and remind them of the things Jesus had told them (16:4). Through Jesus they would have love, peace, and life, but as long as they remained in the world, they would be subjected to the hatred, persecution, and death associated with the realm of darkness. (Griggs)

Reprove = GR expose; convince; reprove, correct; discipline (Bauer)

<When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment>

For men who had left homes, work, and all else to be with Jesus, His repeated assurances that He would not leave them without a divine helper and companion must have been gladly received. (Griggs)

Harold B. Lee: On what matters may you receive a revelation? Is it startling to you to hear that you—all members of the Church who have received the Holy Ghost—may receive revelation? Not for the president of the Church, not on how to look after the affairs pertaining to the ward, the stake, or the mission in which you live; but every individual within his own station has the right to receive revelation by the Holy Ghost.

“Listen to what **President Joseph F. Smith** said about that: ‘I believe that every individual in the Church has just as much right to enjoy the spirit of revelation and the understanding from God which that spirit of revelation gives him, for his own good, as the bishop has to enable him to preside over his ward.’ (CR, April 1912, 9-10.)

“Every man has the privilege to exercise these gifts and these privileges in the conduct of his own affairs; in bringing up his children in the way they should go; in the management of his business, or whatever he does. It is his right to enjoy the spirit of revelation and of inspiration to do the right thing, to be wise and prudent, just and good, in everything that he does.” (*Stand Ye in Holy Places* [1974], 141-142.)

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.

The pain the mother experiences in giving birth is a necessary prerequisite for bringing life into the world, and the suffering of Jesus was required to bring eternal life to the children of God. No one actually forgets the pain of childbirth or other similar traumas, but concentrating on the joy of having a newborn child or the recovery from an operation or illness is what is important. (Griggs)

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)

The Great Intercessory Prayer (High Priestly Prayer)

Like an apostolic blessing. Similar prayer offered in 3 Nephi 19.

Jesus concluded the discourse of the last Supper on a positive and triumphant note. He had washed the feet of His disciples, had dismissed the representative of darkness, had given instructions and counsel concerning their future service and ultimate journey to God, and had assured them that they need not fear, for He had overcome the world. It was in that optimistic and buoyant context that Jesus prayed to His Father in the presence of the disciples. A fifth-century bishop, Cyril of Alexandria, wrote that Jesus was functioning as a high priest on behalf of the people when He offered this prayer, and many since that time have referred to it as Jesus’ high-priestly prayer. The temple association, and particularly the daily prayers offered in the sanctuary for the redemption of Israel, make that a fitting designation. ... It is remarkable that so much of the prayer was devoted to Jesus’ concerns for His disciples, both those present on that occasion and those of all future

generations. When one thinks of all that Jesus would soon experience, from the mockery of trials, scourging, and being nailed to a cross, to say nothing of the suffering and agony He would take upon Himself for a sinful and wayward creation, His focus on the needs of others is nearly incomprehensible. (Griggs)

Jesus offers self to provide eternal life.

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.

When Jesus looked up and prayed with open eyes, He was following a custom common at that time. (Griggs)

The second part of verse 2 states “everything which you have given to Him,” using the neuter form in the place of the expected masculine *παν* (*pan*) (all men, or all people). The neuter is more encompassing, implying that Jesus was performing an atonement for the entire creation, not just for the human component of the universe. ... The phrase “eternal life” in John 17:3 is widely acknowledged to refer to the kind of life Jesus may grant, not the length of life. Jesus had prepared the disciples for eternal life by purifying them (symbolized by the washing of feet), nourishing them spiritually (symbolized by the miracles of the wine at the wedding at Cana and the feeding of thousands in the Galilee), and instructing them in the discourse of chapters 13–16, but He now defined eternal life as knowing God and Jesus Christ (17:3). The word for *know* (*γινωσκω*) here is often associated with knowledge gained by experience or through inspiration (as discernment or comprehension), rather than through the senses or by reasoning. The present tense indicates a growing knowledge based on repeated experience, rather than a one-time and final gaining of understanding. (Griggs)

Where the Lord is concerned, love and obedience are inseparable. Jesus stressed this point again and again: “If you love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me. . . . If a man love me, he will keep my words. . . . He that loveth me not keepeth not my sayings.” (John 14:15, 21, 23-24.) Clearly, one’s love for the Lord is directly proportionate to one’s obedience to his commandments. To love him is to obey him. To obey him is to know him. To know him is to be one with him and to possess eternal life. (John 17:3.) Such is the formula for exaltation. (Gospels- Studies in Scripture, Chap #27)

Jesus’ final report to the Father of his mission

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>. ...

From John 1:5, 10–11, one sees that the world is in darkness, not knowing or accepting God, whereas the disciples are described as those who have kept and are keeping God’s word (the perfect tense of the verb signifies precisely that). (Griggs)

no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father. (3 Ne 17:17)

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)

Jesus intercedes for apostles and all believers

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)

Conclusion

High Priestly Prayer:

Jesus focused on his disciples, not on himself

QUOTE A: Howard Hunter

Read last quote before #20

Prayed for Unity

QUOTE I: Romney

In other talks, Elder Romney said this was the key to magnifying our callings, and Ezra Taft Benson said it was the answer to the question, “What would Jesus do?”

“Be of good cheer” just before the High Priestly Prayer

Read QUOTE H: Maxwell

In the accounts of the Last Supper, Christ sets an example for all of how to “be of good cheer” even while knowing of coming betrayal, abandonment, suffering, and death. Joseph Smith also knew of his impending death and like Christ focused on preparing the apostles to continue after his death.

As we seek to know and do the will of the Lord, we will become more like Christ and become one with Christ and the Father. As we follow the promptings we feel, the Spirit will **help** and **strengthen** us in our efforts to fulfill our responsibilities and to “be of good cheer” even during difficult times.

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 shouldst 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)

Sources:

- S&S = Donald W. Parry and Jay A. Parry, *Symbols & Shadows*
- L&T = Holzapfel and Wayment, *The Life and Teachings of Jesus Christ*
- Griggs = C. Wilfred Griggs, "The Last Supper According to John," in L&T 3:108–137
- Welch = Hugh Nibley, *Teachings of the Book of Mormon: Lecture 100: 3 Nephi 13–18* (by John W. Welch)
- Seely = David Rolph Seely, "The Last Supper According to Matthew, Mark, and Luke," in L&T 359–107
- MEE = Kenneth E. Bailey, *Jesus Through Middle Eastern Eyes*
- Gower = Ralph Gower, *The New Manners and Customs of Bible Times*
- BBB = Monte F. Shelley, *When Was Jesus Born, Baptized, and Buried?*, www.sviewp.com
- FNT = *Footnotes to the New Testament for Latter-day Saints*, <http://feastupontheword.org/Site:NTFootnotes>
- NT-I = New Testament Institute manual, *The Life and Teachings of Jesus & his Apostles*, institute.lds.org
- Ogden = Ogden and Skinner, *Verse by Verse*
- Sense = Holzapfel and Wayment, *Making Sense of the New Testament*
- JWNT = Holzapfel, *Jehovah and the World of the New Testament*
- BTW = John Bytheway, *Of Pigs, Pearls & Prodigals*
- P-UP = Donald and Jay Parry, *Understanding the Parables of Jesus Christ*
- SEB = Susan Easton Black, *400 Questions and Answers About the Life and Times of Jesus Christ*
- BRM-MM = Bruce R. McConkie, *Mortal Messiah 2:400*
- Lachs = Samuel Tobias Lachs, *A Rabbinic Commentary on the New Testament: The Gospels of Matthew, Mark, and Luke* [online at books.google.com]
- Pinegar = Pinegar and Allen, *Teachings and Commentaries on the New Testament*
- DNTC = Bruce R. McConkie, *Doctrinal New Testament Commentary*
- KJV = King James Version of the Bible.
- NIV = New International Version of the Bible
- TPJS = *Teachings of the Prophet Joseph Smith*
- SOED = Shorter Oxford English Dictionary
- OED = Oxford English Dictionary
- BDB = *Brown, Driver, Briggs Hebrew and English Lexicon*
- Bauer = Walter Bauer, *Greek English Lexicon of the New Testament*
- SOSL = Trumbull, *Studies in Oriental Social Life*.
- EJ = *Encyclopedia Judaica*
- Rona = Daniel Rona, www.israelrevealed.com/comp-sup-r.htm,
- DBlog = Donna Nielsen Blog, donna-connections.blogspot.com
- DBI = *Dictionary of Biblical Imagery*
- MM = Meridian Magazine, Gospel Doctrine, www.ldsmag.com
- beardall2000.com/gospdoct.shtml; www.gospeldoctrine.com
<http://scriptures.byu.edu>