

Summary Handout

“Love One Another, As I Have Loved You”

Lesson
23
Summary

Luke 22:1-38; John 13-15

Scripture Summary:

Christ institutes (a new meaning for) the sacrament. 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; says He is the way, the truth, and the life; 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 perfect law of love—His servants have been chosen and ordained by Him—World hates and fights true religion—Promise of the Comforter, the Spirit of truth. He suffers in Gethsemane, and is betrayed and arrested—Peter denies knowing Him—Christ is smitten and mocked.

Supplemental Holy Land and Jewish insights:

All Ordinances Are Eternal: Apparently, the Passover Meal, later known as the Sacrament, 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 meanings (direction or orientation) of ordinances may be updated from time to time, yet the basis is still the same. “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*) “. . . the law of performances and ordinances . . . 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*)

Jews Begin Sabbath with Wine and Bread: Religious Jews still practice forms of ancient rites and rituals whose meanings may have become distorted or lost over many years without priesthood guidance. 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.

Only One Occasion Among the Jews When Bread Precedes Wine: Although “wine and bread” are partaken weekly and three times during the Passover meal (Seder), 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 afikommen. 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.

Ancient Prophets Called the Savior “Old Wine” and “New Wine:” “Awake . . . all ye drinkers of wine, because of the new wine . . .” (*Joel 1:5*) “No man also having drunk old wine straightway desireth new: for he saith, The old is better.” (*Luke 5:39*) It is generally considered that aging makes wine better; hence the idea that 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. (*John 2:3-4*) Yet, He graciously, turned water into wine (very new), and it was better than the old.

Old Ordinance (Old Wine) Gets a New Direction (New Wine): Consider, that the prophetic metaphor of “Old Wine,” looking forward to a greater deliverance than from Egypt, was replaced with “New Wine,” as Jesus, at the Last Supper, instituted a “new meaning” for the old ordinance of wine (1st) and bread (2nd). The “hidden afikommen” was what Jesus used as he blessed bread and wine giving a new meaning to an old ordinance . . . hence, the “New Wine.” “. . . this is my body, which is broken for you: this do in remembrance of me. After . . . he took the cup . . . saying, this cup is the new testament (covenant) in my blood: this do ye . . . in remembrance of me.” (*1 Corinthians 11:24-25*)

Passover Meal, “The Seder,” Seating, Singing, a Messianic Expectation: A more expanded explanation of the above is found in the book, ISRAEL REVEALED. An excerpt appears in the full supplement to this lesson. Look for the THREE items that were different at Jesus’ Passover meal than at any other Passover meal. 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. 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. Among other things, the boy sings a song, repeating the phrase four times, “What makes this night different from any other night?”

Elijah at the Passover: Continuing with the seating arrangement, 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. The Passover turns the hearts of the youngest to the traditions and deliverance of the past (Egypt) looking forward to an even greater deliverance. Elijah’s mission is to turn the hearts of the fathers to the children and children to the fathers, announcing the coming of the Deliverer. (*Malachi 4:5-6*)

At the Master’s Right Hand: At Capernaum, the mother of (twins) James and John, began a discussion of who would sit at the right hand of Jesus, the Master. The question was asked again at Jesus’ Passover meal. Jesus taught, “And whosoever will be chief among you, let him be your servant . . .” (*Matthew 20:20-27*) Thus, Jesus’ Passover seating arrangement became quite significant; after all, the youngest, John, sits at the right hand of the master (John 13:25)

Last Supper Precedes the Passover: Jesus led a Passover meal in an “upper” room (upper part of Jerusalem). It was different, in that it was on the beginning of the preparation evening/day. The Passover really began the following night. The beginning and ending days of Passover are always treated as Sabbath days – even though they may not be on the regular seventh day). This simply clarifies that Jesus was in the tomb three nights – Passover Sabbath, a Thursday night, the regular Sabbath, a Friday night and Saturday the third night. He said he would rise on the third day (Matthew 16:31; 17:23; 20:19; 27:64; Mark 9:31; 10:34; Luke 9:22; 13:32; 18:33; 24:7; 24:46). Jewish nights always precede day (like in the creation). Jesus precedes the Passover to explain that the meaning of Passover would change with His atonement.

Symbolism of Foods for the Passover: Modern-day preparations include bitter herbs are symbolic of bondage. A mixture of chopped fruit, nuts, cinnamon, and honey represent deliverance. Parsley or watercress is a token of gratitude for the earth’s abundant goodness. Salted water or vinegar is set out for cleansing use. A lamb’s shank bone reminds of past sacrifices and an egg is reminiscent of a new beginning. Wine is used four times. A prominent Israeli rabbi suggested that the wine should be “unleavened” or unfermented (new wine).

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 Deliverer – Messiah. Latter-day Saints testify that Elijah came – April 3, 1836, Passover that year!

Judas at the Last Supper: At the Last Supper (on the preparation day), Judas excused himself and left. The other disciples may have thought he was going out to buy the lamb for the Passover meal. Instead, he left to “sell” the Lamb of God – selling the “Bread of Life” to the unbelieving corrupt priests. Nowadays, Jews “sell” the leavened bread the day before Passover week to unbelievers! That leaven is never fully paid for and thus not collected, so, after Passover the Jews keep get to keep it anyway. (They may have “sold” the Messiah, but inevitably, they get Him back anyway!

Old Becomes New – Two More Differences: The old covenant anticipated Him who would deliver and redeem us; the new covenant looks back with the remembrance that He delivered and redeemed us! The bread taken before the wine is explained, “. . . this do in remembrance . . .” (*Luke 22:19*) In remembering His atonement we are able to understand the third thing explained as different, the hallmark of the New and (yet) Everlasting Covenant. It takes us beyond the old concept of “love one another as you love yourself.” He said, “A new commandment . . . love one another; as I have loved you . . .” (*John 13:34*)

Daniel Rona, born in Israel and living in Jerusalem has authored Old & New Testament and Book of Mormon Supplement Study Materials to be used in conjunction with the weekly LDS Gospel Doctrine Lesson study. NOTE: Three versions of the supplemental study materials are available *FREE* at www.HolyLandsRevealed.com. (Just click “LDS SUPPLEMENTS”)

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