

**LESSON 23**  
**“Love One Another, As I Have Loved You”**  
**Luke 22:1-38; John 13-15**

**OVERVIEW:**

The Last Supper. Jesus institutes the sacrament. He washes the feet of the apostles.

The last lesson concluded His final Tuesday. The Last Supper is on Thursday. There is no record of Wednesday. It is likely that He would have spent Wednesday with family and close friends since Thursday is spent with His apostles. The Gospel writers, out of respect for the Lord and His family, omitted the events of Wednesday.

**SCRIPTURES:**

THE GOSPEL ACCORDING TO  
ST LUKE  
CHAPTER 22

*Christ institutes the sacrament—He suffers in Gethsemane, and is betrayed and arrested—Peter denies knowing him—Christ is smitten and mocked.*

1 NOW the feast of unleavened bread drew nigh, which is called the <sup>a</sup>Passover. (The Savior’s thirty third birthday occurred just four days before he sat with the Twelve for the last time. According to John’s account, the week long feast of unleavened bread would begin with the Passover meal the following evening. However, Jesus would not live to partake of it, the Last Supper was to be his last Passover as well. The death of the Lamb of God at about the ninth hour (3pm) the following afternoon officially ended the practice of animal sacrifice that had been instituted in the days of Adam. It also rendered null and void the law of Moses together with all of its ritual aspects. The death of Jesus was the legal death of the old covenant, even as his resurrection symbolized the rebirth of the new covenant – the law of Christ. Consequently, Jehovah, the God of Israel who gave the feast of the Passover, was, with his apostles, the last to lawfully partake of that feast on this earth. Rodney Turner, Studies in Scripture, 5:406)

2 And the chief <sup>a</sup>priests and (the) <sup>b</sup>scribes sought how they might <sup>c</sup>kill him; ~~for~~ (but) they feared the people. (Their plan was to slay their Savior after the Passover; after the Galilean patriots had returned to their rugged homeland; after any sympathetic souls from outlying areas had departed for their dwelling places. MM, 4:13)

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. (Before Judas sold Christ to the Jews, he had sold himself to the devil; he had become Satan’s serf, and did his master’s bidding. Jesus the Christ, p. 592. John 13:27 is a second witness that Satan entered into Judas, so it must be a literal occurrence.)

4 And he went his way, and <sup>a</sup>communed (Gr talked, conferred) with the chief priests and captains, how he might betray him unto them. (Judas took the initiative to betray Jesus.)

5 And they were glad, and covenanted to give him <sup>a</sup>money. (Thirty pieces of silver as prophesied by Zechariah 11:12. 30 pieces of silver in our current modern day value would be about \$150. According to Edersheim as quoted by Elder McConkie, the Lord was, so to speak, paid for out of the temple money which was destined for the purchase of sacrifices, and that He, Who took on Him the form of a servant, was sold and bought at the legal price of a slave. MM 4:15)

6 And he promised (them), and sought opportunity to betray him unto them in the absence of the multitude. (Why did Judas become a traitor and seek to betray Jesus? Mark says, “He turned away from

him, and was offended because of his words.” He was a traitor because of personal wickedness, because he preferred to live after the manner of the world, because he loved Satan more than God. He truly had become carnal, sensual, and devilish by choice. MM 4:15)

(Thursday, the fifth day of the week. The disciples arrange for the Passover meal.)

7 ¶ Then came the day of <sup>a</sup>unleavened bread, when the <sup>b</sup>passover must be killed.

8 And he sent <sup>a</sup>Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye ~~are~~ (have) entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. (Women were the ones who carried the water. Some scholars suppose that this man may have been part of the semimonastic Essene community known to have resided in that part of the Upper City.)

11 And ye shall say unto the <sup>a</sup>goodman (Gr master, ie head of house or family) of the house, (Who was the homeowner? He is not named and we do not know. Jesus withheld his name for two reasons; so that Peter and John would learn anew of his seeric powers and also to keep the knowledge from Judas. Judas must not be able to lead the chief priests to him until after all things had been accomplished at the Passover meal and in the Garden of Gethsemane. Many have speculated that it was the father of John Mark. Acts 12:1-17 indicates that the home of John Mark was a large one where the saints often gathered. Mark alone tells of the young man who was accompanying Christ as he was led away captive, and who himself escaped arrest by fleeing naked, which led to the universal assumption that Mark was the young man. What then is more natural to conclude that Judas returned to the Passover-home with the arresting soldiers, only to find that Jesus and the other apostles had departed for Gethsemane; that in the commotion at the home young John Mark was aroused from sleep and hastily put on a loose tunic and followed the soldiers to the garden; that there he was a witness and an unwilling observer of the betrayal and arrest. MM, 4:23) The Master saith unto thee (you), Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room (The upper room may have meant a room in the upper part of the city where many prominent priests lived.) furnished: there make ready. (As part of the making things ready, Peter and John would have gone to the temple for the slaying of the Paschal lamb for the meal.)

13 And they went, and found as he had said unto them: and they made ready the passover. (The Hebrew word used here for hostelry or hall is *Katalyma*; and it is used only one other place in the whole New Testament. It is the word used to designate the inn or hostelry in Bethlehem where the Lord Jesus was born of Mary...Jesus was born in an open *Khan*, among the beasts, because there was no room in any of the inns or guestchambers that surrounded and opened upon the open courtyard. And this day in Jerusalem, the disciples did not ask for the upper chamber, but for a hostelry or hall that opened upon the *Khan* of the house. This *Khan* was the place in the house where, as in the open *Khan*, the beasts of burden were unloaded, and where shoes and staff, and dusty garments and burdens were put down. Apartments or guestchambers opened upon it. He who was born in a hostelry – *Katalyma* – was content to ask for His last meal in a *Katalyma*. But now at this Passover, he made one provision with reference to the guestchamber; it was to be my *Katalyma*. His purpose was to eat his last meal alone with his apostles. None of his other followers were to be present – not even his Blessed Mother, nor Mary Magdalene, nor Mary who worshipped at his feet in Bethany. He and they had sacred ordinances to perform before he went to Gethsemane to take upon himself the combined weight of all the sins of all men. MM, 4:23-23)

(The Last Supper)

14 And when the hour was come, he sat down (reclined), and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, <sup>a</sup>until it be fulfilled (which is written in the prophets concerning me. Then I will partake with you,) in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide ~~#~~ among yourselves:

18 For I say unto you, (that) I will not <sup>a</sup>drink of the fruit of the vine, until the kingdom of God shall come. (The next time he partakes of the Sacrament will be at Adam-ondi-Ahman at a Sacrament meeting prior to His Second Coming.)

(The Apostles strife over precedence.)

24 ¶ And there was also a <sup>a</sup>strife among them, ~~which~~ (who) of them should be accounted the <sup>b</sup>greatest. (Elder McConkie gives this insight into the cause of the strife: Judas's acts caused the contention in which he gladly participated. With whom would he contend? Obviously with Peter, who was in fact the chief apostle and who knew his place was at the Lord's side in the position of honor and precedence. When Jesus rebuked the contention, a very natural thing would happen; impetuous Peter would go and take the lowest seat, while spiritually hardened Judas, immune to feelings of conscience and decency, would maintain his claim and take the seat of honor at the side of Jesus. This would have allowed Jesus to hand Judas the sop during the meal because of his proximity to Jesus. MM, 4:32)

25 And he said unto them, The <sup>a</sup>kings of the Gentiles exercise lordship over them; and they ~~that~~ (who) exercise authority upon them are called benefactors.

26 But ~~ye shall not be so~~ (it ought not to be so with you): but he ~~that~~ (who) is greatest among you, let him be as the younger; and he ~~that~~ (who) is chief, as he ~~that~~ (who) doth <sup>a</sup>serve.

27 For whether ~~is~~ (he) greater, he ~~that~~ (who) sitteth at meat, or he ~~that~~ (who) serveth? ~~is not he that~~ (I am not as he who) sitteth at meat? but I am among you as he ~~that~~ (who) <sup>a</sup>serveth.

28 Ye are they ~~which~~ (who) have <sup>a</sup>continued with me in my <sup>b</sup>temptations.

29 And I appoint unto you a kingdom, as my Father hath <sup>a</sup>appointed unto me;

30 That ye (except for Judas) may <sup>a</sup>eat and drink at my table in my kingdom, and sit on (twelve) thrones <sup>b</sup>judging the twelve tribes of Israel.

## THE GOSPEL ACCORDING TO ST JOHN CHAPTER 13

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

(Jesus washes the apostles' feet.)

1 NOW before the feast of the <sup>a</sup>passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he <sup>b</sup>loved them unto the end.

2 And supper being ended, (or rather, during supper) the devil having now put into the <sup>a</sup>heart of Judas Iscariot, Simon's son, to betray him; (What thoughts besieged the young apostle as he looked down upon the quiet Galilean? What emotions swept through him when his eyes met the eyes of his knowing Lord? What could Jesus have done more calculated to move the alienated disciple with compassion and swerve him from his dark intent than the simple act of kneeling before him in humblest of services? But it was to no avail. The Judean apostle had surrendered his will to another master. His course was fixed. He was committed to betrayal. Rodney Turner, 5:407)

3 Jesus <sup>a</sup>knowing that the Father had given all <sup>b</sup>things into his hands, and that he was <sup>c</sup>come from God,

and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. (In modern times, any brother participating in the School of the Prophets in Kirtland, Ohio, in 1833 was to be clean from the blood of this generation, and he shall be received by the ordinance of the washing of the feet, for unto this end was the ordinance of the washing of feet instituted. D&C 88:138-39. Rodney Turner, 5:407)

5 After that he poureth water into a basin, and (he) began to <sup>a</sup>wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. (Washing of feet is a sacred ordinance. It has been commanded of the Lord in the present as well as in previous dispensations...Our Lord did two things in the performance of this ordinance. He fulfilled the old law given to Moses, and He instituted a sacred ordinance which should be performed by legal administrators among his true disciples from that day forward. As part of the restoration of all things, the ordinance of washing of feet has been restored in the dispensation of the fullness of times. In keeping with the standard pattern of revealing principles and practices line upon line and precept upon precept, the Lord revealed his will concerning the washing of feet little by little until the full knowledge of the endowment and all temple ordinances had been given. MD, p. 829-830)

6 Then cometh he to Simon Peter: (Peter was the first one to have his feet washed, as he should have been, he being the senior apostle. John's phrase, "then cometh he to Simon Peter," means not that he came to him after the others, but either that he came to him from across the table or from the place where the basin and water for purification had stood. It would have been quite inappropriate, a self serving assertion of excessive humility on his part, if Peter had first seen Jesus wash the feet of the others and had then objected to the performance of the same act on his behalf. MM, 4:37-38) and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 <sup>a</sup>Peter sai(d)th unto him, Thou shalt never (needest not to) wash my feet. Jesus answered him, If I <sup>b</sup>wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is (has) washed (his hands and his head,) needeth not save to wash *his* feet, but is <sup>a</sup>clean every whit: and ye are <sup>b</sup>clean, but not all. (The Greek pronoun is personal, not neuter, meaning "not all of you men.") (Now this was the custom of the Jews under their law; wherefore Jesus did this that the law might be fulfilled.) (Jesus did everything he could to reach Judas personally, warning him openly that he knew of the betrayal, and then offering a morsel or piece of bread, which was a mark of friendship. What law was fulfilled? Exodus 30:19. For Aaron and his sons shall wash their hands and their feet thereat:)

11 For he knew who should <sup>a</sup>betray him; therefore said he, Ye are not <sup>b</sup>all clean. (The full significance of this is not apparent to the casual reader, nor should it be, for the washing of feet is a sacred ordinance reserved to be done in holy places for those who make themselves worthy. No doubt, Jesus then said more to them than John chose to record, for many things relative to these holy things are too sacred to publish. MM 4:38)

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me <sup>a</sup>Master (Gr Teacher) and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and <sup>a</sup>Master, (Gr Teacher) have <sup>b</sup>washed your feet; ye also ought to <sup>c</sup>wash one another's <sup>d</sup>feet.

15 For I have given you an <sup>a</sup>example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, <sup>a</sup>happy are ye if ye do them.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send <sup>a</sup>receiveth me; and he that <sup>b</sup>receiveth me receiveth him that sent me. (This is very similar to the oath and covenant of the priesthood in D&C 84:33 For whoso is <sup>a</sup>faithful unto the obtaining these two <sup>b</sup>priesthoods of which I have spoken, and the <sup>c</sup>magnifying their calling, are <sup>d</sup>sanctified by the Spirit unto the <sup>e</sup>renewing of their bodies. 34 They become the <sup>a</sup>sons of Moses and of Aaron and the <sup>b</sup>seed of <sup>c</sup>Abraham, and the church and kingdom, and the <sup>d</sup>elect of God. 35 And also all they who receive this priesthood <sup>a</sup>receive me, saith the Lord; 36 For he that receiveth my servants <sup>a</sup>receiveth me; 37 And he that <sup>a</sup>receiveth me receiveth my Father; 38 And he that receiveth my Father receiveth my Father's <sup>a</sup>kingdom; therefore <sup>b</sup>all that my Father hath shall be given unto him. 39 And this is according to the <sup>a</sup>oath and covenant which belongeth to the priesthood.)

(Jesus announces his betrayal.)

21 When Jesus had thus said, he was troubled in spirit, (He was troubled, not because of events about to transpire, but because of the betrayal by his friend. MM, 4:43) and testified, and said, Verily, verily, I say unto you, that one of you shall <sup>a</sup>betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. (12 were called, 11 were chosen.)

Matthew 26:22 adds: And they were exceedingly sorrowful, and began every one of them to say unto him, Lord, is it I? (They did not judge one another, but rather looked inwardly and asked "Is it I?" Rather than judge others' weaknesses, we should also ask, Is it I?)

Luke 22: 23 And they began to enquire among themselves, which of them it was that should do this thing.

21 ¶ But, behold, the hand of him that betrayeth me *is* with me on the table.

Matthew 26:23 adds: And he answered and said, He that dipeth his hand with me in the dish, the same shall betray me.

Luke 22:22 And truly the Son of man goeth, as it was <sup>a</sup>determined: but woe unto that man by whom he is <sup>b</sup>betrayed!

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am (the Christ) <sup>a</sup>he. (It seems that their Master was trying to prepare the apostles for the devastating events of the next 18 hours. Consequently, he predicted his betrayal so that when it is come to pass, ye may believe that I am he. He foretold his ascension to the Father so that "when it is come to pass, ye might believe. He prophesied their own martyrdoms so that ye may remember that I told you of them. Rodney Turner, 5:412-413. King David had been betrayed by his counselor. Both Judas and Ahithopel, their conspiracies not unfolding as they had supposed, went and hanged themselves, that the ancient promise might be a perfect type of the evil deed to be done in the Messianic day. (2 Sam 14:10-12; 17 MM, 4:42) Matthew 26:26 – Then Judas who betrayed him, answered and said, Master, is it I?. He said unto him, Thou hast said.

(Judas leaves the room. John says that Judas leaves in the middle of the dinner.)

23 Now there was leaning on Jesus' bosom one of his <sup>a</sup>disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a <sup>a</sup>sop, (Gr morsel, mouthful) when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son* of Simon. (In areas of the world where table utensils are not used at mealtime, it is common practice to place both broth and meat in a dish in the center of the table. Thin pieces of bread, often shaped to make a spoon, are used to extract both meat and broth from their repository. The bread thus dipped becomes a sop. It is a mark of great honor for two friends to dip from the same sop dish and an even greater mark of respect for one to dip for a friend and present the sop to him. Thus it was that Judas attempted to feign his love and loyalty for Jesus at the Passover meal by dipping his hand in the same dish with him. John reports that it was Jesus who dipped the sop for Judas, and then handed it to him with the words, That thou doest, do quickly. Harper's Bible Dictionary, "sop")

27 And after the sop <sup>a</sup>Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

JST Mark 14:28 adds: And he said unto Judas Iscariot, What thou doest, do quickly; but beware of innocent blood. Nevertheless, Judas Iscariot, even one of the twelve, went unto the chief priests to betray Jesus unto them; for he turned away from him, and was offended because of his words.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the <sup>a</sup>bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor. (If the apostles knew Judas' true intent, they probably would not have allowed him to leave.)

30 He then having received the sop went immediately out: and it was night.

(A new commandment, to love one another.)

31 ¶ Therefore, when he was gone out, Jesus said, Now is the <sup>a</sup>Son of man glorified, and God is glorified in him. (No sooner had Judas left the room, then, as though they had been relieved of some ghastly incubus, the spirits of the little company revived. MM, 4:48)

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 <sup>a</sup>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 <sup>a</sup>love one another; as I have loved you, that ye also <sup>b</sup>love one another.

35 By this shall all *men* know that ye are my disciples, if ye have <sup>a</sup>love one to another. (He is talking about divine love. To love others as he loved. In order to experience God's love, we must be obedient to every commandment. 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. Jesus knew that if his disciples were to love as he loved, they would need to be filled with the Spirit as he was filled with the Spirit; they needed the justifying and sanctifying influence of the Holy Ghost. The new commandment was therefore accompanied by the promise of the means to obey it; the Comforter. Rodney Turner, 5:421)

(The Sacrament)

(The Synoptics stress the Sacrament at the Last Supper and only hint at the inevitable farewell teachings on that occasion. In this case John passes by Christ's blessing on the bread and wine as something well known from the other biographies and from oral apostolic testimony. This very night they shall perform the ordinance which looks forward to the sacrifice of God's Son, and also the ordinance performed in remembrance of his death. MM, 4:51)

Luke 22: 19 ¶ And he took <sup>a</sup>bread, and gave thanks, and brake it, and gave unto them, saying, This is my <sup>b</sup>body which is <sup>c</sup>given for you: this do in <sup>d</sup>remembrance of me.

JST Mark 14:22 adds: Take it and eat; 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.

JST Luke 22:20 Likewise also the <sup>a</sup>cup after supper, saying, This cup *is* the new <sup>b</sup>testament in my blood, which is shed for you.

JST Mark 14:24 – This is in remembrance of my blood which is shed for many, and the new testament which I give unto you;

JST Matthew 26:29 adds: For this is in remembrance of my blood of the new testament which is shed for as many as shall believe on my name, for the remission of sins. 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. (The prayers uttered by Jesus to bless the bread and wine are probably the same ones recorded in D&C 20 and in Moroni 4 & 5.)

JST Mark 14:24 – for of me ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you and drank with you of this cup. 25 – Verily I say unto you, Of this ye shall bear record; for I will no more drink of the fruit of the vine with you until that day that I drink it new in the kingdom of God. (The next time he partakes of the sacrament will be at Adam ondi-Ahman, when he is crowned as King of kings and Lord of lords.) And now they were grieved, and wept over him.

When the Savior appeared to the Nephites after His resurrection, he instituted the sacrament among them. The words of the Sacramental prayers were given by Jesus at that time, and were recorded by Moroni in the Book of Mormon. No doubt, these words, or at least their meaning, were also given by Jesus to his apostles when he instituted the sacrament among them at the Passover meal. MM, 4:59)

(Jesus foretells Peter's denial)

JST Mark 14:27-29: And Jesus said unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto Jesus, Although all men shall be offended with thee, yet I will never be offended.)

JST Luke 22:31-32: 31 ¶ And the Lord said, Simon, Simon, behold, <sup>a</sup>Satan hath desired ~~to~~ <sup>b</sup>have you, that he may sift ~~you~~ (the children of the kingdom) as wheat: 32 But I have <sup>a</sup>prayed for thee (you), that thy (your) faith fail not: and when thou art (you are) <sup>b</sup>converted, <sup>c</sup>strengthen thy (your) brethren.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

JST Luke 22:33 And he said unto him, (being aggrieved,) Lord, I am <sup>a</sup>ready to go with thee (you), both into prison, and (un)to death.

37 Peter said unto him, Lord, why cannot I <sup>a</sup>follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Luke 22:34 And he (the Lord) said, I tell thee (you), Peter, (that) the cock shall not crow this day, before that thou shalt (you will) <sup>a</sup>thrice deny that thou (you) knowest me.

JST Mark 14:31 adds: But he spoke the more vehemently, if I should die with thee, yet will I not deny thee in any wise. Likewise also said they all.

JST Luke 22:35 And he said unto them, When I sent you without <sup>a</sup>purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36 Then said he unto them, ~~But now,~~ (I say unto you again,) he that (who) hath a purse, let him take it, and likewise his scrip: and he that (who) hath no sword, let him sell his garment, and buy one. 37 For I say unto you, ~~that~~ this that is written must yet be accomplished in me, And he was reckoned among the <sup>a</sup>transgressors: for the things concerning me have an end. 38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough. (“Or as we might say, ‘Enough of this.’ He had not intimated any immediate need of weapons, and most assuredly not for His own defense. Again they had failed to fathom His meaning, but experience would later teach them. Jesus the Christ, p. 557)

## CHAPTER 14

*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.*

(Discourse on the Comforter)

1 LET not your heart be <sup>a</sup>troubled: ye believe in God, believe also in me. (Don't take counsel from fear.)

2 In my Father's <sup>a</sup>house (Joseph Smith said: “House” here named should have been translated “kingdom.” Joseph Smith's Commentary on the Bible, p. 134) are many <sup>b</sup>mansions: if *it were not so*, I would have told you. I go to prepare a place for you. (There are mansions for those who obey a celestial law, and there are other mansions for those who come short of the law, every man in his own order. TPJS, p. 366)

3 And if (when) I go and (I will) prepare a place for you, I will (and) <sup>a</sup>come again, and receive you unto myself; that <sup>b</sup>where <sup>c</sup>I am, ~~there~~ ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the <sup>a</sup>way, the <sup>b</sup>truth, and the life: no man <sup>c</sup>cometh unto the Father, but by me.

7 If ye had <sup>a</sup>known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the <sup>a</sup>Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the <sup>a</sup>Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* <sup>a</sup>in the <sup>b</sup>Father, and the Father in me: or else believe me for the very works' sake. (When Jesus ministered in this world, he looked like the Father would have looked; he said what the Father would have said, and he did what the Father would have done. As Elder Romney has taught: “Jesus in his mortal ministry, being, as Paul said, the express image of his Father's person, was a true and complete revelation of the person and nature of God. This he confirmed to Philip when he said: he that hath seen me hath seen the Father. CR Oct, 1967, p. 135)

12 Verily, verily, I say unto you, He that <sup>a</sup>believeth on me, the works that I do shall he do also; and



greater works than these shall he do; (What greater works will we do? Are the disciples to surpass the mighty miracles of their Lord? Yes – in eternity! No ministry shall ever equal his on earth, but that ministry was only a small foretaste of the miraculous powers to be wielded by all the faithful in the oncoming ages yet to be. MM, 4:73) because I<sup>b</sup> go unto my<sup>c</sup> Father. (These sayings, taken in connection, make it very plain that the greater works which those that believed on his name were to do were to be done in eternity, where he was going and where they should behold his glory.” Lectures on Faith, Seventh, v.12)

13 And whatsoever ye shall<sup>a</sup> ask in my<sup>b</sup> name, that will I do, that the Father may be glorified in the Son. (The Father and the Son dwell in each other in that they both think the same thoughts, say the same words, and do the same acts. MM 4:72)

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye<sup>a</sup> love me, <sup>b</sup>keep my<sup>c</sup> commandments.

16 And I will pray the Father, and he shall give you **another<sup>a</sup> Comforter**, that he may<sup>b</sup> abide with you for ever; (It is Jesus Christ.)

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you<sup>a</sup> comfortless: (Gr orphans) I will<sup>b</sup> come to you. (I will come to you, abide with you forever, and seal you up to eternal life. Joseph Smith Commentary on the Bible, p. 137)

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and<sup>a</sup> keepeth them, he it is that loveth me: and he that loveth me shall be<sup>b</sup> loved of my Father, and I will love him, and will<sup>c</sup> manifest myself to him.

22 Judas saith unto him, not Iscariot (Judas Thaddaeus, otherwise known as Lebbaeus), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will<sup>a</sup> love him, and we will come unto him, and make our<sup>b</sup> abode with him. (Based on love, born of obedience, Jesus promises the saints that they can have, here and now in this life, the following: (1) The gift and constant companionship of the Holy Ghost; the comfort and peace which it is the function of that Holy Spirit to bestow; the revelation and the sanctifying power which alone will prepare men for the companionship of gods and angels hereafter. (2) Personal visitations from the Second Comforter, the Lord Jesus Christ himself, the resurrected and perfected being who dwells with his Father in the mansions on high; and (3) God the Father shall visit man in person, take up his abode with him, as it were, and reveal to him all the hidden mysteries of his kingdom. DNTC, 1:735. Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that 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 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 First Born. TPJS, p. 150-151. 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. D&C 130:3)

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the<sup>a</sup> Comforter, *which is* the<sup>b</sup> Holy Ghost, whom the Father will send in my<sup>c</sup> name, he shall<sup>d</sup> teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27<sup>a</sup> Peace I leave with you, my<sup>b</sup> peace I give unto you: not as the world giveth, give I unto you. Let not

your heart be <sup>c</sup>troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I <sup>a</sup>go unto the Father: for my <sup>b</sup>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 <sup>a</sup>believe.*

30 Hereafter I will not talk much with you: <sup>a</sup>for the <sup>b</sup>prince of (darkness, who is of) this <sup>c</sup>world cometh, and hath nothing in me (but hath no power over me, but he hath power over you).

31 ~~But that the world~~ (And I tell you these things, that ye) may know that I love the Father; and as the Father gave me <sup>a</sup>commandment, even so I do. Arise, let us go hence.

(Jesus prepares to go to the Mount of Olives, but they are probably standing around him while he gives the discourse on the true vine. Or He may have given this next discussion on the way to the Garden.)

JST Luke 22:39 – And he came out, and went, as he was accustomed, to the mount of Olives; and his disciples followed him.

## CHAPTER 15

*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.*

### (The True Vine)

1 I AM the true <sup>a</sup>vine, and my Father is the husbandman.

2 Every <sup>a</sup>branch in me that beareth not <sup>b</sup>fruit he taketh away: and every *branch* that beareth fruit, he <sup>c</sup>purgeth (Gr purifies) it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 <sup>a</sup>Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine (stay attached to the vine to obtain its nourishing sustenance); no more can ye, except ye abide (stay forever) in me.

5 I am the <sup>a</sup>vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without <sup>b</sup>me ye can do nothing.

6 If a man <sup>a</sup>abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye <sup>a</sup>abide in me, and my words abide in you, ye shall <sup>b</sup>ask what ye will, and it shall be done unto you.

8 Herein is my Father <sup>a</sup>glorified, that ye bear much fruit; so shall ye be my disciples. (Those ordained servants of the Lord were as helpless and useless without him as is a bough severed from the tree. As the branch is made fruitful only by virtue of the nourishing sap it receives from the rooted trunk, and if cut away or broken off withers, dies, and becomes utterly worthless except as fuel for the burning, so those men though ordained to the Holy Apostleship would find themselves strong and fruitful in good works, only as they remained in steadfast communion with the Lord. Jesus the Christ, p. 561)

9 As the Father hath <sup>a</sup>loved me, so have I loved you: continue ye in my love.

10 If ye <sup>a</sup>keep my commandments, ye shall abide in my <sup>b</sup>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 <sup>a</sup>joy might be full. (exaltation.)

(Apostles again commanded to love one another.)

12 This is my commandment, That ye <sup>a</sup>love one another, as I have <sup>b</sup>loved you.

13 Greater <sup>a</sup>love hath no man than this, that a man lay down his <sup>b</sup>life for his <sup>c</sup>friends.

14 Ye are my <sup>a</sup>friends, if ye do whatsoever I <sup>b</sup>command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you <sup>a</sup>friends; for all things that I have <sup>b</sup>heard of my Father I have made <sup>c</sup>known unto you.

16 Ye have not chosen me, but I have <sup>a</sup>chosen you, and <sup>b</sup>ordained you, that ye should go and bring forth <sup>c</sup>fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my <sup>d</sup>name, he may give it you.

17 These things I command you, that ye love one another.

(The world will hate the apostles.)

18 If the world <sup>a</sup>hate you, ye know that it hated me before *it hated* you.

19 If ye were of the <sup>a</sup>world, the world would <sup>b</sup>love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The <sup>a</sup>servant is not greater than his lord. If they have <sup>b</sup>persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had <sup>a</sup>sin: but now they have no <sup>b</sup>cloke (pretext, excuse) for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had <sup>a</sup>sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They <sup>a</sup>hated me without a cause.

26 But when the <sup>a</sup>Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall <sup>b</sup>testify of me:

27 And ye also shall bear <sup>a</sup>witness, **because ye have been with me from the beginning.** (Whatever their initial limitations, we must not forget that the Father had given his Son the Twelve, whom Jesus thereafter chose and ordained. Indeed, Joseph Smith taught that they had been ordained to their holy callings in the Grand Council of heaven before this world was. This provides added meaning to the Lord's statement to them: Ye also shall bear witness, **because ye have been with me from the beginning (meaning pre-existence).** Rodney Turner, 5:411)