To give a better sense of the context, in a few places I have added notes for a few verses more than the lesson assigned. However, because most of John 13 covers the same material as Luke 22, I have provided notes only with verses 31–35. That is a dangerous thing to do because it may implicitly invite readers to assume that Luke and John are teaching the same things, and they may not be. If they both say the same thing, we really only need one; I assume they both testify of Christ, but that they say different things in those testimonies. So I assume that they teach different things. But I have risked the danger in order to keep this chapter of study materials approximately the same length as other chapters.

With this lesson we begin to read about the part of Christ’s life that is traditionally called the passion, the time between the last supper and his death on the cross. The word *passion* and the word *passive* are related terms. To have a passion is to be affected by something. Why is this part of Jesus’s life called the passion?

The longest part of each of the New Testament Gospels is the part describing the passion. As Latter-day Saints, our tendency is to focus on the resurrection rather than the passion. Why do you think the Gospels give so much attention to the passion and comparatively little to the resurrection? Does 1 Corinthians 1:17–2:16 explain that attention?
Why might the Book of Mormon focus its attention, instead, on the resurrection? What should our focus be?

The *Jerome Bible Commentary* says that in the passion stories of Matthew and John we are invited to worship Jesus as we see him completing his mission as the Son of God, that Mark’s way of telling the story invites us to sorrow at the events that conclude his earthly ministry, and that Luke’s Gospel asks us to accompany Jesus as he suffers and to see ourselves in people like Simon of Cyrene, Peter, and the “good thief.”¹ Do you think that characterization of these accounts is accurate? How might each way of reading the story be important to us? Are there other ways of reading it? If you had been a witness of these events, how would you have written about them? What would have been your focus? Why?

Luke 22

**Verses 1–6**: Why does Luke introduce the story of the last supper by telling us of the plot to kill Jesus? What does this contrast show us?

**Verses 7–13**: The Feast of Unleavened Bread and the Feast of the Passover are two different but back-to-back feasts. However, some writers, such as Josephus, conflate the two, presumably because they are writing for a non-Jewish audience to whom the difference is irrelevant. Luke seems to be doing this in verse 7.

Is it significant that Jesus provides a place in which to eat the Passover meal through a miracle? Why do you think he did it that way?
Verses 14–20: In verse 15 the phrase “with desire I have desired” is a Hebrew colloquialism. It means “I have greatly desired.” In the Gospels Jesus rarely says anything about what he desires, so the fact that he does so, and does so emphatically, is a way of underlining what follows. Why is his desire, rather than something else, the thing that creates emphasis on the story for the next several verses?

What does verse 16 mean? To what does the word it refer? When will Christ once again partake of the sacrament? What is the significance of that delay? How is our taking of the sacrament related to his?

In verses 16 and 19 Jesus says, “I will not,” using a verb form that in Greek means something like “I definitely will not.” How is that definitiveness important to what he is saying at this point?

Jesus tells those with him, “Take this, and divide it among yourselves.” One way of understanding that is straightforward: “Take this wine and each of you have some.” The fact that he does not say something similar with the bread (though, obviously, they share the bread) suggests that what he says here may have more than merely literal significance. What cup will Jesus’s followers have to share? Is sharing in the sacramental cup a symbol not only of the sacramental covenant, but also of sharing in Jesus’s and his followers’ cup?

In verses 17 and 19 Jesus gives thanks for the wine and the bread before he shares it with his disciples. What is the significance of those prayers? Is it significant that Luke says that he gave thanks rather than a blessing?
In verse 19 the Greek word for *remembrance* is a word for forgetfulness with a negative prefix (*an + amnēsis*). It implicitly suggests that to remember is to no longer forget. What are we to stop forgetting? How do we forget the body and blood of Christ? How do we stop forgetting them?

Try to imagine how shocking the sentences “This is my body which is given for you” and “This cup is the new testament in my blood, which is shed for you” would have been for those at this meal. A non-Christian reading this for the first time could not escape seeing something like cannibalistic symbolism in verses 19–20. Could the disciples have heard anything else? What does that shocking symbolism teach us? On the other hand, what does the symbol of nourishment, also very much part of the symbol, teach us?

The Old Testament often speaks of the Lord remembering his people. What does that have to do with the sacrament? How is our memory of him linked to his memory of us?

How are the various parts of the sacrament ordinance significant? For example, if we think about Jesus’s death, what might the cloth covering the bread and water represent? How is Christ’s body symbolically significant in the ordinance? His blood? Why are eating and drinking important to the ordinance? What kinds of symbolic significance does eating have?

We use the word *testament* when we speak of a “last will and testament.” What does the word mean in that case? How is that relevant to the use of the word in verse 20? The word translated *testament* could also have been translated *co-venant*. How is the ordinance of the sacrament a covenant? What specifically do we covenant?
Why is the sacrament of the Lord’s Supper a two-part ordinance? Why doesn’t Jesus give us an ordinance instead that focuses on his body as a whole, flesh and blood? Is the covenant we make in each of the prayers any different? If not, why is it necessary to repeat it, once in remembrance of Christ’s blood and once in remembrance of his body?

**Verses 21–23:** If it was necessary for Jesus to die on the cross, why does he condemn Judas for bringing that event to pass? Do we learn anything about our own lives from the fact that Judas was one of the Twelve?

**Verses 24–27:** If we assume that the disciples are people like ourselves, what do we learn about ourselves from verses 23–24? What do you make of the fact that the verses about Judas and about the argument over who will be greatest come immediately after the introduction of the sacrament of the Lord’s Supper? (Mark and Matthew put it before. How might that change the meaning they are trying to convey?) What might that juxtaposition suggest about the ordinance? About us?

Note that the word *benefactors* (verse 25) translates a title that the Syrian kings gave to themselves. What point is Jesus making?

What does it mean for the greatest to “be as the younger” (verse 26)?

The Greek word translated “he that doth serve” (*diakoneō*, from which we get the word *deacon*) indicates one who waits on another and provides his or her necessities, literally a “waiter.” What does it mean to say that Christ has come among us as one who serves? How does he wait on
us? How does he provide our necessities? In verse 27 Jesus specifically compares himself to a table waiter. Think about the analogy between Christ and the waiter as literally as you can. What does that comparison suggest? Does it show you anything about what Christlike service means?

In John 13:4–5, do we see Jesus demonstrate the kind of service he means? Did the disciples understand what he was talking about then? (See John 13:6–10.) Does their inability to understand suggest anything about us and our understanding? What safeguards against misunderstanding do we have?

Verses 28–30: The word translated temptations in verse 28 can also be translated trials or adversities. How is the fact that the disciples have stayed with him through his adversities relevant to what follows in verse 29?

The Greek word translated appoint has the same root as the word covenant, so we could translate the beginning of verse 29 as “And I covenant unto you a kingdom.” What would that mean? How has the Father covenanted a kingdom to the Son? How is our covenant with him like his covenant with the Father? What is the difference between being covenanted a kingdom and being promised one? Between being covenanted one and being contracted to receive one?

John 13

Verses 31–35: When Jesus says, “Now is the Son of man glorified, and God is glorified in him,” to what time does now refer? To that very moment immediately after the departure of Judas? To the events that are just beginning?
What does it mean to be glorified? What does it mean for God to be glorified in the Son?

Neither the Jews nor the disciples can follow Jesus, but what is the difference between them?

Why does Jesus give the new commandment in the context in which he gives it? Specifically, why does he give it immediately after telling them that he is going to leave them? How is this commandment new? New compared to what? Compare Leviticus 19:18. Is this new commandment different from that commandment?

How has Christ loved us? The parable of the good Samaritan (Luke 10:30–37) teaches about neighborly love. Is Christ’s love for us the same as the love for the neighbor that we see in that parable?

Compare verse 34 with John 15:12–13. Do those verses shed any light on the new commandment? How does verse 13 of John 15 add to the meaning of verse 12?

John 14

**Verses 1–3:** It is important to remember that these verses follow immediately after Jesus’s prophecy to Peter that he will deny him three times. The break we perceive when we read the scriptures is an artificial one. It wasn’t there when John wrote his Gospel. Read John 13:36–38 and John 14:1–3 without making a break between them. Does that make a difference in your understanding of the interaction between Christ and Peter?
Is Jesus teaching the doctrine of multiple heavenly kingdoms in verse 2, or is he saying something else?

What would it mean for the Lord to prepare a place for us? Obviously the language is metaphorical, but of what is this a metaphor?

**Verses 4–7:** Could the disciples have understood what Jesus said in verse 4 before the Lord’s death and resurrection? How might they have understood it when he said it?

In what sense is Jesus “the way,” or in other words, the road? The way toward what?

In Psalm 119:30 the way is the way of obedience, of righteous living in conformity with the Torah, the Law. Is what Jesus says here an imitation of that notion in some way?

How is Jesus the truth? How can a person be said to be the truth?

What does Jesus mean when he says that he is the life? Why *the* life rather than just life?

In verse 7 Jesus tells them “from henceforth ye know him [the Father], and have seen him.” Why have they known and seen the father “from henceforth”? What has happened that has made that knowing and seeing possible? In other words, does *henceforth* designate the precise moment when Jesus was speaking, or does it have a broader meaning: “the time of my ministry,” for example? Or “after the events that begin now and culminate in my resurrection”? Or something else?

**Verses 8–14:** What does it mean for one person to be *in* another (verses 10–11)? How is Jesus in the Father? How can we be in the Son?
**Verses 15–24:** Is verse 15 a commandment, or is it a statement of fact: those who love me keep my commandments? Could we love Christ and not keep his commandments?

There are many kinds of love. Some involve strong emotions—for example, the early stages of romance; others do not. Love of one’s neighbor doesn’t seem to require strong emotional feelings; love of country may not. Some kinds of love involve those emotions sometimes, but not at others, and nevertheless are still love. Marital love may be an example. There are also different kinds of love depending on the relation of those involved: love of a spouse, love of a child, love of a friend, and love for the neighbor are all different, and there are probably other kinds of love as well. What does the word *love* mean in verse 15?

How are verses 15 and 16 connected? Is verse 16 a consequence of verse 15?

The word translated *Comforter* could also be translated *advocate* or *defender*. How is the Holy Ghost a comforter? How is he an advocate or defender?

Note that though we usually use the word *comfort* to mean “solace,” it originally meant “assistance” or “aid.” (Its roots mean “strength with.”) The latter meaning is probably that intended by the King James translators. How does thinking in those terms change your understanding of what the Lord has promised?

Why doesn’t the world see or know the Spirit of Truth (verse 17)?
To what time period is Jesus referring in verse 19? To the time after his resurrection, to the second coming, or to some other time?

The other Judas (Jude or Judah) asks a natural question in verse 22: how will we be able to see you if the world cannot? What is Jesus’s answer in verse 23? When will the disciples see Jesus? What does that mean to us? When do we or will we see him?

**John 15**

**Verse 1:** Are there connections between the tree of life imagery of the Old Testament and the Book of Mormon (Jacob 5) and the analogy that Christ makes here? Are there connections with what we learn from the story of the Garden of Eden?

**Verses 2–3:** What literal fruit does Jesus have in mind when he gives this analogy? Does that suggest any connection to the sacrament of the Lord’s Supper? What else might the fruit of the vine stand for symbolically?

What does it mean for a branch of the vine to be taken away? What does it mean for a branch to be purged? The word we would use today is *prune*, but the word translated *purged* in verse 2 is the same word translated *clean* in verse 3. When you prune branches on a vine, what do you do to them? When were the disciples made clean or purged? Is this related to the foot washing of chapter 13? (See John 13:5.)

How has Christ’s word made them clean? What does the word *word* mean in this context?
Verse 4: The word translated *abide* means “to remain with” or “to wait for.” Which of those meanings do you think best fits here? Does the analogy of vines and branches suggest one of those over the other? What happens to a branch that is taken from the vine? How do vines and branches abide in each other, and what has that to do with producing fruit? What fruit does Jesus expect from those to whom he is speaking when he gives this analogy?

Verses 5–6: The Greek word translated *without* at the end of verse 5 means literally “separated from.” We could probably translate this clause as “severed from me, you can do nothing.” How is that true of the branch? How is it true of us?

Why do we burn the branches that have been cut from the tree? Is that symbolic of anything in our own lives?

Verses 7–8: What is the promise of verse 7? Is it a promise that can be fulfilled in this life? (See Helaman 10:5.)

How do we abide in Jesus’s words? What does John mean by the word *words* here? Is it the same thing meant by *word* in verse 3? How has he used that word in other places (e.g., John 1:1 and 5:24)?

Compare the promise of these verses to John 14:13. Are the promises the same or different?

How do the disciples’ fruits glorify the Father (verse 8)?

How does Christ glorify the Father by doing what we ask in his name?

Verses 9–10: The word *continue* in verse 9 represents the same Greek word that is translated *abide* in verses 4 and 10. So what?
How has the Father loved Christ? What information does scripture give us about how the Father loves the Son? What do passages like John 3:16, which tell how the Father loves us, suggest about how he loves the Son?

Does the Father’s love for Christ allow him to escape suffering? Why or why not? What does that mean about the Savior’s love for us?

Why do we remain in Christ’s love if we keep the commandments? Is it because he withdraws his love from us if we don’t keep them? Or is it because we withdraw ourselves from that love?

When Jesus says he has kept his Father’s commandments, is he speaking of anything in particular or of the commandments in general? Did he have commandments that we do not have?

**Verse 11:** Jesus says that he has spoken “these things” so that the disciples’ joy might be full. To what does “these things” refer?

How does this verse help us understand 2 Nephi 2:25: “Men are, that they might have joy”?

**Verses 12–14:** How is this commandment related to the commandments the Lord mentioned in verse 10? Is it an additional commandment or the summary of them?

How is the discussion that we see in verses 10–13 related to Jesus’s discussion with the lawyer in Luke 10:25–28?

How has Christ loved them? What does this have to do with the parable of the sheep and the goats in Matthew 25:31–46?
Does verse 14 mean that Christ has laid down his life *only* for those who keep his commandments? If not, what does it mean? If so, how can that be, since no one has kept all of the commandments except Christ?

**Verse 15:** How are we to understand what Jesus says here in light of what he said about servants in Luke 22:24–27? “I have called you friends” is a reasonable translation, but “I have called you beloved” might be more accurate.

Why does Christ tell them that he now will speak of them differently than he has? What explanation of that change does he give?

Why is important to them to know that he has made known to them everything that he has heard from the Father? If he has taught them everything that the Father has told him, what does that suggest about the things we learn in the New Testament?

**Verse 16:** As used here, the phrase “I have chosen you” means “I have chosen you for a purpose.” The primary meaning of the word translated *ordained* is “to place.” How is to be ordained to be placed or put somewhere?

For what purpose does this verse say that the disciples have been chosen? Where have they been placed?

Why is it important for Jesus to remind them that they have not chosen him but he has chosen them? What does that mean to us?

How does Jesus’s discussion of election (choice) here fit with the discussion of Doctrine and Covenants 121:34–40?
Here is one way of understanding what this verse says: “I have chosen you and given you authority so that you can bear fruit and so that your fruit can remain (this is the same Greek word translated abide and continue earlier). And I want your fruit to remain so that the Father can give you whatever you ask for.” Is that what it means? If not, what does it mean? In either case, explain what Jesus is teaching in this verse.

How does our election and ordination make it possible for us to bear fruit? How does it make it possible for that fruit to remain? Why do we have to have fruit that remains for the Father to give us what we ask?

**Verse 17:** Does this verse mean “I command you to love one another,” or does it mean “I command you these things so that you will love one another?” If the former, why is he repeating this one more time, seemingly out of context. If the latter, how does bearing fruit that lasts make it possible for us to love one another?

**Verses 18–25:** What does “the world” mean in these verses? (Compare, for example, John 8:12, 23; 4:42; 12:25; 17:6; and 1 John 2:15–16.)

How did the world show its hate for the disciples in the early Church? Does it hate Christians today? How so, if it does? How do we recognize the world’s hatred without making ourselves into victims?

What point is Jesus making in verse 20? Why do those who follow Jesus need to know what these verses teach?

**Verses 26–27:** How are these verses that promise the Comforter related to verses 18–25?