



**Come Follow Me 2023**

**Mt 26; Mk 14; Jn 13**

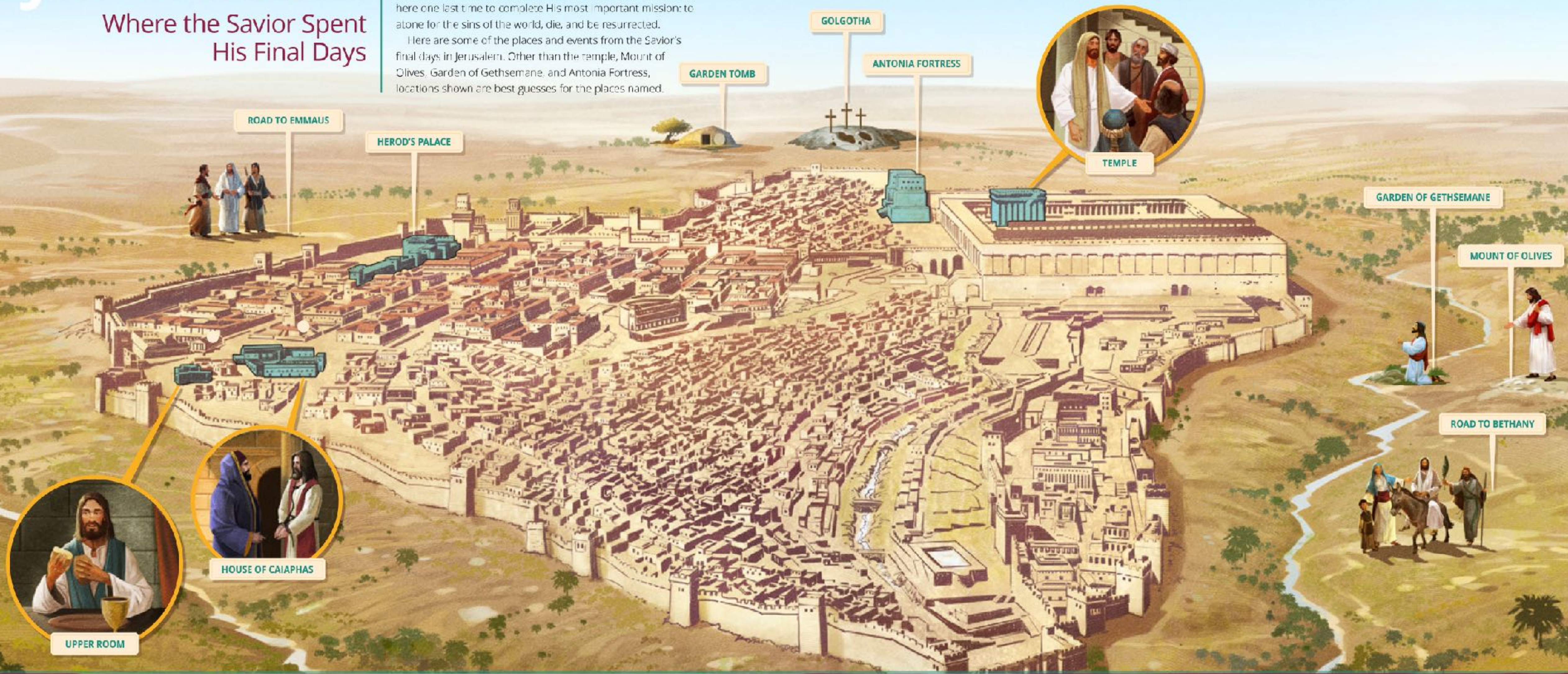


# Jerusalem

## Where the Savior Spent His Final Days

When Jesus Christ's mortal ministry was coming to a close, He returned to Jerusalem. He had visited here as an infant, as a young man, and at various times in His ministry. And He came here one last time to complete His most important mission: to atone for the sins of the world, die, and be resurrected.

Here are some of the places and events from the Savior's final days in Jerusalem. Other than the temple, Mount of Olives, Garden of Gethsemane, and Antonia Fortress, locations shown are best guesses for the places named.



### Road to Emmaus

The resurrected Jesus appeared to two of His disciples as they traveled (see Luke 24:13–35).



### Herod's Palace

After being arrested, Jesus was taken before Herod (see



### Upper Room

Jesus and the Twelve ate the Passover meal (the Last Supper). Jesus instituted the sacrament (see Luke 22:7–20).



### House of Caiaphas

Jesus was brought before



### Garden Tomb

Jesus's body was laid in a tomb (see John 19:38–42).

Angels opened the tomb (see Matthew 28:2–4).

Women found the tomb empty (see Mark 16:1–4; John 20:1–2); angels proclaimed, "He is risen" (see

Jesus appeared to Mary Magdalene in the garden outside the tomb (see John 20:1–17).



### Golgotha

Jesus was crucified (see Matthew 27:33–37).



### Antonia Fortress

Jesus was accused before Pilate, condemned, mocked, and scourged and Barabbas released (see John 18:28–19:16). This fortress was a likely location for these events.



### Temple

After entering Jerusalem, Jesus cast the moneychangers out of the temple (see Matthew 21:12–16).

During the week, Jesus taught at the temple, including teaching about the two great commandments (see Matthew 22:37–40 and

When Jesus died, there was an earthquake and the veil of the temple was rent (see Matthew 27:51).



### Garden of Gethsemane

Jesus Christ suffered for our sins, pains, and sicknesses (see Alma 7:11–13); then He



### Mount of Olives

Jesus foretold the destruction of Jerusalem and the temple, which Roman armies carried out in 70 A.D. and again in 130 A.D. He also spoke of His Second Coming (see Matthew 24; Joseph Smith—Matthew).

Each day after His

ascended into heaven (see Acts 1:9–12).

At His Second Coming, the Savior will return here, and the mount will split in two (see Zechariah 14:4; Doctrine and Covenants 45:48).



### Road to Bethany

Jesus rode a colt for His triumphal entry into Jerusalem, and people laid palm leaves before Him (see Matthew 21:1–11; John 12:12–18). He lodged in Bethany for much of that week (see Matthew 21:17).

A brown paper bag is positioned in the center of the image, partially obscured by the text. The bag is upright and has a slightly wrinkled texture.

*Matthew 26*

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CHAPTER 26

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## **New Testament Institute Manual**

**The chief priests covenanted to pay Judas Iscariot “thirty pieces of silver” to betray Jesus Christ into their hands (Matthew 26:15). This sum fulfilled the prophecy of Zechariah: “If ye think good, give me my price. . . . So they weighed for my price thirty pieces of silver” (Zechariah 11:12). According to the law of Moses, thirty shekels of silver would compensate an owner for the death of a slave (see Exodus 21:32). Thus, in addition to fulfilling prophecy, the betrayal price reflects the low regard Judas and the chief priests had for the Savior.**

**No one is foreordained to do evil—Judas chose to betray the Savior. The Joseph Smith Translation explains that one reason for Judas’s betrayal was the doctrine the Savior taught: “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” (Joseph Smith Translation, Mark 14:31; compare Mark 14:10, footnote a).**

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## President Dieter F. Uchtdorf

**“Often we try to avoid looking deeply into our souls and confronting our weaknesses, limitations, and fears. ...**

**“But being able to see ourselves clearly is essential to our spiritual growth and well-being. ...**

**“May I suggest that the holy scriptures and the talks given at general conference are an effective mirror we can hold up for self-examination.”**  
*(“Lord, Is It I?” Oct 2014 GC, Ensign or Liahona, Nov. 2014, 58).*

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Mark 14

15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be <sup>a</sup>affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the <sup>a</sup>elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For <sup>a</sup>false Christs and <sup>b</sup>false prophets shall rise, and shall shew <sup>c</sup>signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the <sup>a</sup>stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the <sup>a</sup>Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the <sup>a</sup>fig tree; When her branch is yet tender,

and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this <sup>a</sup>generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my <sup>a</sup>words shall not pass away.

32 ¶ But of that <sup>a</sup>day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, <sup>a</sup>watch and <sup>b</sup>pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave <sup>a</sup>authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you <sup>a</sup>sleeping.

37 And what I say unto you I say unto all, Watch.

## CHAPTER 14

*Jesus is anointed with oil—He eats the Passover, institutes the sacrament, suffers in Gethsemane, and is betrayed by Judas—Jesus is falsely accused, and Peter denies that he knows Him.*

AFTER two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the <sup>a</sup>scribes sought how they might take him by craft, and put *him* to <sup>b</sup>death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

## The Plot to Kill Jesus

### Judas to Betray Jesus

### Jesus Anointed at Bethany

3 ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spike-nard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this <sup>a</sup>waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the <sup>a</sup>poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: <sup>a</sup>she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that <sup>a</sup>she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, <sup>a</sup>to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the <sup>a</sup>passover?

13 And he sendeth forth two of his <sup>a</sup>disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go

in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another *said*, Is it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ <sup>a</sup>And as they did eat, Jesus took <sup>b</sup>bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my <sup>c</sup>body.

23 And he took the cup, and when he had given <sup>a</sup>thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will <sup>a</sup>drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

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

27 And Jesus saith unto them, All ye shall be offended because of me

19a TG Affliction.

28a D&C 45:37.

b TG Prayer.

4a D&C 117:4 (4–7).

7a TG Poor.

8a IST Mark 14:8... and

has come beforehand...

9a John 12:7 (7–8).

10a IST Mark 14:31... to

22a JST Mark 14:20–26

(Appendix).

b TG Bread, Unleavened:

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7a TC Poor

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22a JST Mark 14:20–26

(Appendix)

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6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the <sup>a</sup>poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: <sup>a</sup>she is come aforehand to anoint

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15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

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18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another *said*, Is it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.



John 13





spoken, the same shall judge him  
in the last day.

49 For I have not spoken of myself;  
but the Father which <sup>a</sup>sent me, he  
gave me a commandment, what I  
should say, and what I should speak.

50 And I know that his command-  
ment is life everlasting: whatsoever I  
<sup>a</sup>speak therefore, even as the <sup>b</sup>Father  
said unto me, so I <sup>c</sup>speak.

## CHAPTER 13

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

Now before the feast of the <sup>a</sup>pass-  
over, when Jesus knew that his hour  
was come that he should depart out

of this world unto the Father, hav-  
ing loved his own which were in the  
world, he <sup>b</sup>loved them unto the end.

2 And supper being ended, the  
devil having now put into the <sup>a</sup>heart  
of Judas Iscariot, Simon's son, to be-  
tray him;

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.

5 After that he poureth water into  
a basin, and began to <sup>a</sup>wash the dis-  
ciples' feet, and to wipe *them* with  
the towel wherewith he was girded.

6 Then cometh he to Simon Peter:  
and Peter saith unto him, Lord, dost  
thou wash my feet?

7 Jesus answered and said unto

53:1;

m. 10:16.

Spiritual Blindness.

Hardheartedness.

44 *a* TG Faith.

46 *a* John 1:9 (4, 9).

47 *a* Luke 4:19;

John 8:15.

## **Elder Jeffrey R. Holland**

**“In the midst of [the Last Supper], Christ quietly arose, girded himself as a slave or servant would, and knelt to wash the Apostles’ feet. (See John 13:3–17.) This small circle of believers in this scarcely founded kingdom were about to pass through their severest trial, so he would set aside his own increasing anguish in order that he might yet once more serve and strengthen them. It does not matter that no one washed his feet. In transcendent humility he would continue to teach and to cleanse them. He would to the final hour—and beyond—be their sustaining servant. As John wrote, who was there and watched the wonder of it all, ‘Having loved his own which were in the world, he loved them unto the end.’ (John 13:1.)**



## Elder Jeffrey R. Holland

“So it had been, and so it was to be—  
through the night, and through the pain,  
and forever. He would always be their  
strength, and no anguish in his own soul  
would ever keep him from that sustaining  
role.”

*(“He Loved Them unto the End,” Oct 1989 GC, Ensign,  
Nov. 1989, 25).*

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

8 <sup>a</sup>Peter saith unto him, Thou shalt never 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 washed 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.

11 For he knew who should <sup>a</sup>betray him; therefore said he, Ye are not <sup>b</sup>all clean.

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?

believe that I am <sup>a</sup>he.

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.

21 When Jesus had thus said, he was troubled in spirit, 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.

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?

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

14 If I then, *your* Lord and <sup>a</sup>Master, 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.

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.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am <sup>a</sup>he

## Elder M. Russell Ballard

**“In your morning prayer each new day, ask Heavenly Father to guide you to recognize an opportunity to serve one of His precious children. Then go throughout the day with your heart full of faith and love, looking for someone to help. If you do this, your spiritual sensitivities will be enlarged and you will discover opportunities to serve that you never before realized were possible.”**

*(“Be Anxiously Engaged,” Oct 2012 GC, Ensign or Liahona, Nov. 2012, 31).*

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

## Matthew 26:22

**And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?**



## **President Dieter F. Uchtdorf**

**“The disciples didn’t question the truth of what [Jesus] said. Nor did they look around, point to someone else, and ask, ‘Is it him?’**

**“Instead, ‘they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?’ [Matthew 26:22].**





## President Dieter F. Uchtdorf

**“I wonder what each of us would do. ... Would we look at those around us and say in our hearts, ‘He’s probably talking about Brother Johnson. I’ve always wondered about him,’ or ‘I’m glad Brother Brown is here. He really needs to hear this message’? Or would we, like those disciples of old, look inward and ask that penetrating question: ‘Is it I?’**

## **President Dieter F. Uchtdorf**

**“In these simple words, ‘Lord, is it I?’ lies the beginning of wisdom and the pathway to personal conversion and lasting change. ...**

**“We must put aside our pride, see beyond our vanity, and in humility ask, ‘Lord, is it I?’**

**“And if the Lord’s answer happens to be ‘Yes, my son [or daughter], there are things you must improve, things I can help you to overcome,’ I pray that we will accept this answer, humbly acknowledge our sins and shortcomings, and then change our ways by becoming better”**

*(“Lord, Is It I?” Oct 2014 GC, 56, 58).*

never 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 washed 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.

11 For he knew who should <sup>a</sup>betray him; therefore said he, Ye are not <sup>b</sup>all clean.

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?

<sup>b</sup>receiveth me receiveth him that sent me.

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

1 <sup>b</sup> TG God, Love of.

2 <sup>a</sup> D&C 10:15 (13, 15); 63:28.

3 <sup>a</sup> TG God, Omniscience of.

4 <sup>b</sup> TG Jesus Christ.

<sup>b</sup> D&C 38:10.

11 <sup>a</sup> John 6:64.

<sup>b</sup> D&C 66:3.

13 <sup>a</sup> GR Teacher.

14 <sup>a</sup> GR Teacher.

Jesus Christ, Exemplar; Leadership.

17 <sup>a</sup> TG Happiness.

19 <sup>a</sup> JST John 13:19 . . . *the*

*Christ*.

## **New Testament Institute Manual**

**In New Testament times, those dining at formal meals often reclined on low couches placed around tables, leaning on their left arms with their heads toward the table and their feet pointed away from the table. Therefore, the guest seated to the right of the host would have leaned toward the host. This appears to have been where the Apostle John sat, “leaning on Jesus’ bosom,” or reclining toward Jesus, during the meal (compare Luke 16:22). This position would have allowed John, the disciple “whom Jesus loved,” to have private conversations with the Savior that would not have been heard by everyone at the meal, such as the one concerning Judas’s betrayal (see John 13:23–28).**

## NT Institute Manual

The “sop” described in John 13:26 was a small piece of bread that those dining would use to scoop broth and meat from a bowl. Since it was a gesture of kindness and respect for a host to dip a sop and give it to a dinner guest, the Savior by this act presented Judas with an offer of friendship, perhaps one final opportunity for him to abandon his planned betrayal.

26 Jesus answered, He it is, to whom I shall give a <sup>a</sup>sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

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

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.

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

31 ¶ Therefore, when he was gone out, Jesus said, Now is the <sup>a</sup>Son of man glorified, and God is glorified

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

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.

32 If God be glorified in him, God shall also glorify him in him-

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.

## CHAPTER 14

*Jesus speaks of many mansions—He says that He is the way, the truth, and the life and that to see Him is to see the Father—He promises the first and second Comforters.*

LET not your heart be <sup>a</sup>troubled: ye believe in God, believe also in me.

2 In my Father's <sup>a</sup>house are many <sup>b</sup>mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

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

## **John 12:35–36, 46**

**35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.**

**36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.**

**46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.**

had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

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

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.

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

*the way and that to see him is to see the Father—He promises the first and second Comforters.*

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3 And if I go and prepare a place for you, I will <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



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 <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.

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.

for you, I will <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.

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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;

26a GR morsel, mouthful.

27a TC Devil

14 1a D&C 50:41 (41–42).

2a TC Heaven

Ps. 25:4;

John 10:7 (1–15)



## **Elder Joseph B. Wirthlin**

**“Love is the beginning, the middle, and the end of the pathway of discipleship... Without charity—or the pure love of Christ—whatever else we accomplish matters little. With it, all else becomes vibrant and alive.**

**“When we inspire and teach others to fill their hearts with love, obedience flows from the inside out in voluntary acts of self-sacrifice and service. ...**



## Elder Joseph B. Wirthlin

**“When Jesus gave His disciples a new commandment to ‘love one another; as I have loved you’ [John 13:34], He gave to them the grand key to happiness in this life and glory in the next.**

**“Love is the greatest of all the commandments—all others hang upon it. It is our focus as followers of the living Christ.”**

*(“The Great Commandment,” Oct. 2007 GC, Ensign or Liahona, Nov. 2007, 28–31).*

A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, textured appearance.

Matthew 26

# THE PASSOVER SUPPER

THE FIRST PASSOVER SYMBOLIZED JESUS CHRIST'S SACRIFICE AND SHOWED WHAT IT MEANS TO BE GOD'S COVENANT PEOPLE.

In Moses's day, thousands of years ago, the first-born in Egypt were dying in the final plague. But God provided a way for His people to be spared. If they performed a symbolic ritual, the destroying angel would pass over them. In this way, the children of Israel showed that they were God's people. And through the Passover, God saved them from destruction, delivered them from bondage, and sent them to inherit a promised land. (See Exodus 12.)

Here's a brief description of the different parts of the Passover. They represent various aspects of Jesus Christ's ultimate sacrifice for our sins, as well as our covenant with God.

## BITTER HERBS

Possibly endive, chicory, wild lettuce, horehound, sorrel, dandelions, horseradish, parsley, snakeroot, peppermint, or other herbs with a bitter taste.

**How it was used:** Eaten along with the lamb.

**Represents:** Bitterness of slavery and captivity in Egypt; bitterness of slavery to sin; bitterness of Christ's suffering for our sins.



## LAMB

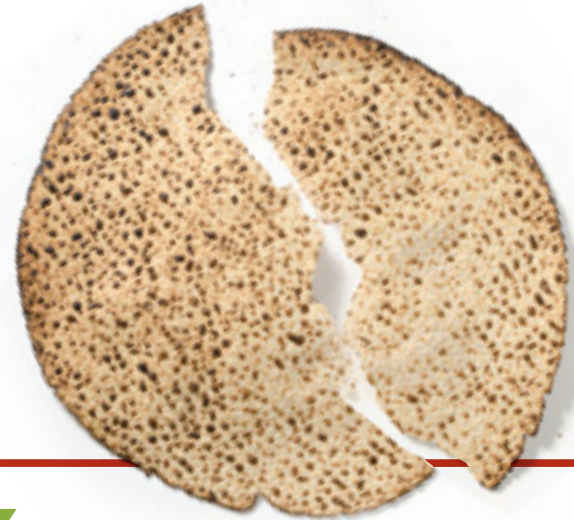
A year-old lamb without blemish.

**How it was used:** Killed and then roasted with fire, whole—no bones broken; head, legs, and edible inner parts attached. It was to be eaten during the Passover night, nothing remaining in the morning. If anything did remain, it was to be burned.

**Represents:** Jesus Christ as perfect and sinless sacrifice for sins; the sweet experience of coming unto Him, as opposed to the bitterness of sin; the complete dedication



required of those under covenant to God.



## UNLEAVENED BREAD

Bread most likely made from emmer wheat, barley, or sorghum without leaven, which makes bread softer but also more susceptible to mold and other decay. In addition, leavened bread takes much longer to make, since the dough needs time to rise.

**How it was used:** Eaten for seven days. Leaven (which was probably some kind of sourdough starter) was to be removed from each home during this time.

**Represents:** Purity; haste of flight from captivity; Christ as the Bread of Life.

## BLOOD ON LINTEL AND POSTS

**How it was used:** Hyssop (an herb later used in ritual purifications) was dipped in the bowl of blood from the lamb, and then the blood was placed on the lintel and posts of the door.

**Represents:** A sign identifying God's covenant people; purification through Christ's blood, which was shed to atone for our sins.

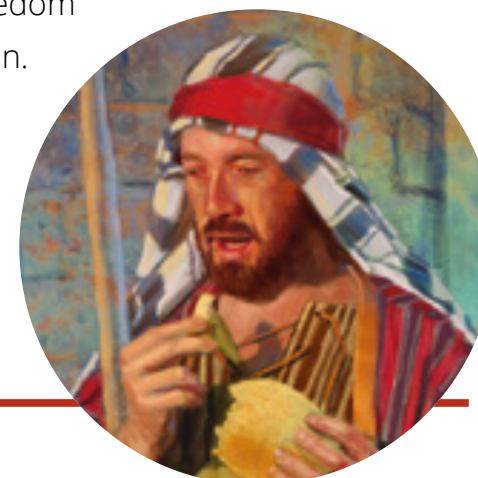


ILLUSTRATION BY BRIAN CALL; DETAIL FROM L'INNOCENCE, BY WILLIAM BOUGUEREAU, MAY NOT BE COPIED; PHOTOGRAPH OF UNLEAVENED BREAD BY NATTOLOGI/STOCK/THINKSTOCK; CHRIST CLEANSING THE TEMPLE, BY CARL HEINRICH BLOCH, COURTESY OF THE NATIONAL HISTORIC MUSEUM AT FREDERIKSBORG IN HILLERÖD, DENMARK, MAY NOT BE COPIED; THE LAST SUPPER, BY SIMON DEVEY, THE LORD APPEARS IN THE KIRTLAND TEMPLE, BY DEL PARSON



## LOINS GIRT, FEET SHOD, STAFF IN HAND, STANDING WHILE EATING

**Represents:** Readiness for hasty flight from captivity; desire for freedom from sin.



## OUR PASSOVER

"Do we see [our weekly sacramental service] as *our* passover, remembrance of *our* safety and deliverance and redemption?"

"With so very much at stake, this ordinance commemorating our escape from the angel of darkness should be taken more seriously than it sometimes is."

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, Oct. 1995 general conference.



## SIGNIFICANT PASSOVERS WITH THE SAVIOR



**1st Passover:** Purification of the temple ("Make not my Father's house an house of merchandise")—see John 2:13–17.



**2nd Passover:** Miracle of the loaves and fishes ("I am the bread of life")—see John 6.



**3rd Passover:** Last Supper, introducing the sacrament ("This do in remembrance of me")—see Luke 22:7–20.



**April 3, 1836:** On Easter Sunday 1836, the second day of Passover, the Savior appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple and then priesthood keys were restored.

as ye did *it* not to one of the <sup>a</sup>least of these, ye did *it* not to me.

46 And these shall go away into <sup>a</sup>everlasting <sup>b</sup>punishment: but the <sup>c</sup>righteous into <sup>a</sup>life <sup>e</sup>eternal.

CHAPTER 26

*Jesus is anointed—He keeps the Passover and institutes the sacrament—He suffers in Gethsemane, is betrayed by Judas, and is taken before Caiaphas—Peter denies that he knows Jesus.*

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast* of the <sup>a</sup>passover, and the Son of man is <sup>b</sup>betrayed to be <sup>c</sup>crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called <sup>a</sup>Caiaphas,

4 And <sup>a</sup>consulted that they might take Jesus by <sup>b</sup>subtilty, and <sup>c</sup>kill *him*.

5 But they said, Not on the feast *day*, lest there be an <sup>a</sup>uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious <sup>a</sup>ointment, and poured it on his head, as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose is this <sup>a</sup>waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he

said unto them, Why trouble ye the woman? for she hath <sup>a</sup>wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* <sup>a</sup>for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for <sup>a</sup>thirty pieces of silver.

16 And from that time he sought opportunity to <sup>a</sup>betray him.

17 ¶ Now the first *day* of the *feast* of <sup>a</sup>unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the <sup>b</sup>passover?

18 And he said, Go into the city <sup>a</sup>to such a man, and say unto him, The Master saith, My <sup>b</sup>time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the <sup>a</sup>passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He

The Passover with the Disciples Judas to Betray Jesus

Institution of the Lord's Supper

that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is <sup>a</sup>written of him: but woe unto that man by whom the <sup>b</sup>Son of man is betrayed! <sup>c</sup>it had been good for that man if he had not been <sup>a</sup>born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ <sup>a</sup>And as they were eating, Jesus took <sup>b</sup>bread, <sup>c</sup>and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my <sup>a</sup>body.

27 And he took the <sup>a</sup>cup, and gave thanks, and gave *it* to them, saying, <sup>b</sup>Drink ye all of it;

28 For this is my <sup>a</sup>blood of the new <sup>b</sup>testament, which is shed for many for the <sup>c</sup>remission of sins.

29 But I say unto you, I will not <sup>a</sup>drink henceforth of this fruit of the vine, until that day when I <sup>b</sup>drink *it* new with you in my Father's kingdom.

30 And when they had sung an <sup>a</sup>hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be <sup>a</sup>offended because of me this night: for it is written, I will <sup>b</sup>smite the <sup>c</sup>shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am <sup>a</sup>risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, yet will I never be <sup>a</sup>offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called <sup>a</sup>Gethsemane, and saith unto the disciples, Sit ye here, while I go and <sup>b</sup>pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and <sup>a</sup>began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is <sup>a</sup>exceeding sorrowful, even unto death: tarry ye here, and <sup>b</sup>watch with me.

39 And he went a little further, and fell on his face, and <sup>a</sup>prayed, saying, O my <sup>b</sup>Father, if it be possible, let this <sup>c</sup>cup pass from me: nevertheless not as I <sup>a</sup>will, but as <sup>e</sup>thou <sup>f</sup>wilt.

40 And he cometh unto the disciples, and findeth them <sup>a</sup>asleep, and

45a Prov. 14:31.

46a D&C 19:11 (6–12).

b TG Damnation;

3a John 11:49 (47–52).

4a GR plotted.

b GR treachery, cunning

12a GR to prepare me for

my burial.

15a Ex. 21:32 (28–32)

24a TG Jesus Christ, Prophecies about.

b TG Jesus Christ, Son of Man.

c GR it would have been good.

d Luke 22:22; Acts 2:23.

26a JST Matt. 26:22, 24–25 (Appendix).

b TG Bread; Bread of Life; Jesus Christ, Types of, in Memory.

from it. TG Sacrament.

28a Ex. 24:8 (3–8); Deut. 32:14; Heb. 9:16 (15–22).

TG Jesus Christ, Atonement through.

b GR covenant. TG Covenants.

c TG Jesus Christ, Redeemer; Remission of Sins.

29a Mark 14:25; Luke 22:18.

36a TG Jesus Christ, Atonement through.

b Matt. 14:23; Luke 6:12; 9:28.

37a GR began to be distressed and troubled.

38a GR deeply grieved. TG Pain; Sorrow.

b GR stay awake.

39a Heb. 5:7. TG Prayer.

b TG God the Father, Elohim.

## JST, Matthew 26:24–25 (Appendix)

24 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 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.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ <sup>a</sup>And as they were eating, Jesus took <sup>b</sup>bread, <sup>c</sup>and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my <sup>d</sup>body.

27 And he took the <sup>a</sup>cup, and gave thanks, and gave it to them, saying, <sup>b</sup>Drink ye all of it;

28 For this is my <sup>a</sup>blood of the new <sup>b</sup>testament, which is shed for many for the <sup>c</sup>remission of sins.

29 But I say unto you, I will not <sup>a</sup>drink henceforth of this fruit of the vine, until that day when I <sup>b</sup>drink it new with you in my Father's kingdom.

30 And when they had sung an <sup>a</sup>hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be <sup>a</sup>offended because

## Seminary Manual (2016)

Merely eating the bread and drinking the water during the sacrament does not automatically qualify us to receive a remission, or forgiveness, of our sins. We must exercise faith in Jesus Christ, repent, and partake of the sacrament with real intent by always remembering Him and striving to keep His commandments. By worthily partaking of the sacrament, we renew our baptismal covenants.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ <sup>a</sup>And as they were eating, Jesus took <sup>b</sup>bread, <sup>c</sup>and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my <sup>d</sup>body.

27 And he took the <sup>a</sup>cup, and gave thanks, and gave it to them, saying, <sup>b</sup>Drink ye all of it;

28 For this is my <sup>a</sup>blood of the new <sup>b</sup>testament, which is shed for many for the <sup>c</sup>remission of sins.

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## **New Testament Institute Manual**

**The Savior's statement, "This is my blood of the new testament" (Matthew 26:28), alluded to important terms in the Old Testament. The word that is translated testament can mean "covenant." When the Lord made His covenant with the children of Israel, the people covenanted to obey the words of the Lord. Moses offered a sacrifice to the Lord, and then he took blood from the sacrifice and sprinkled it on the people, saying, "Behold the blood of the covenant, which the Lord hath made with you" (Exodus 24:8; see also Exodus 24:3–8). When Jesus Christ alluded to this statement, as recorded in Matthew 26:28, He taught that the new "testament," or covenant, was about to be ratified with blood, just like the old covenant, and that the blood He would shed for us would cover our sins and blot them out, just as the sacrificial blood symbolically covered the people in Moses's day.**

## **New Testament Institute Manual**

**The prophet Jeremiah recorded, “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel” (Jeremiah 31:31), indicating that Israel’s old covenant with the Lord would be replaced. When Jesus presented the cup of wine to His Apostles, He was signaling the fulfillment of the old covenant and the establishment of the new covenant.**

## **President Dallin H. Oaks**

**“During sacrament meeting—and especially during the sacrament service—we should concentrate on worship and refrain from all other activities, especially from behavior that could interfere with the worship of others. Even a person who slips into quiet slumber does not interfere with others. Sacrament meeting is not a time for reading books or magazines. Young people, it is not a time for whispered conversations on cell phones or for texting persons at other locations. When we partake of the sacrament, we make a sacred covenant that we will always remember the Savior. How sad to see persons obviously violating that covenant in the very meeting where they are making it.”**

*(Dallin H. Oaks, “Sacrament Meeting and the Sacrament,” Oct 2008 GC, Ensign or Liahona, Nov. 2008, 18–19)*

is my <sup>a</sup>cup.

27 And he took the <sup>a</sup>cup, and gave thanks, and gave *it* to them, saying, <sup>b</sup>Drink ye all of it;

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24a TG Jesus Christ, Prophecies about.

b TG Jesus Christ

from it.

TG Sacrament.

28a Ex 24:8 (3-8).

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## **New Testament Institute Manual**

**In the latter days, the Lord revealed to the Prophet Joseph Smith details of a future occasion when He will drink the fruit of the vine on the earth. As recorded in Doctrine and Covenants 27, the Lord revealed that He will partake of the sacrament again on the earth with His followers, including many ancient prophets, such as Moroni, Elias, John the Baptist, Elijah, Abraham, Isaac, Jacob, Joseph who was sold into Egypt, Peter, James, and John, “and also with Michael, or Adam, the father of all” (see D&C 27:4–14). The Lord’s followers include “all those whom my Father hath given me out of the world” (D&C 27:14). This means that if we remain true and faithful to the covenants that we have made and endure to the end, we will be among those who partake of the emblems of the sacrament with the Savior at this future time.**

## NT Institute Manual

The “hymn” the Savior and His disciples sang at the conclusion of the Last Supper was probably the traditional Jewish recitation from Psalms 113–18, called the Hallel. Psalms 113–14 were traditionally sung at the beginning of the meal, and Psalms 115–18 were traditionally sung as part of the formal closing of a Passover meal.

28 For this is my <sup>a</sup>blood of the new <sup>b</sup>testament, which is shed for many for the <sup>c</sup>remission of sins.

29 But I say unto you, I will not <sup>a</sup>drink henceforth of this fruit of the vine, until that day when I <sup>b</sup>drink it new with you in my Father’s kingdom.

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24<sup>a</sup> TG Jesus Christ, Prophecies about.  
<sup>b</sup> TG Jesus Christ, Son of Man.  
<sup>c</sup> GR it would have been good.  
<sup>d</sup> Luke 22:22.

from it.  
TG Sacrament.  
28<sup>a</sup> Ex. 24:8 (3–8);  
Deut. 32:14;  
Heb. 9:16 (15–22);  
TG Jesus Christ,  
Atonement thro

27 And he took the <sup>a</sup>cup, and gave thanks, and gave *it* to them, saying, <sup>b</sup>Drink ye all of it;

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32 ¶ Then cometh Jesus with them unto a place called <sup>a</sup>Gethsemane, and saith unto the disciples, Sit ye here, while I go and <sup>b</sup>pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and <sup>a</sup>began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is <sup>a</sup>exceeding sorrowful, even unto death: tarry ye here, and <sup>b</sup>watch with me.

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28<sup>a</sup> Ex. 24:8 (3-8):

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<sup>b</sup> Matt. 14:23.

32 But after I am <sup>a</sup>risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, yet will I never be <sup>a</sup>offended.

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## Mark 14:30

**30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.**



## **New Testament Institute Manual**

**As the Savior and His disciples left the upper room and walked toward the Mount of Olives, the Savior told the disciples that all of them would be offended because of Him that night. He then referred to a prophecy found in Zechariah 13:7 by saying, “Smite the shepherd, and the sheep of the flock shall be scattered abroad” (Matthew 26:31). Peter responded by saying that he would never be offended because of the Master, but Jesus’s reply to him illustrates that He knew Peter better than Peter knew himself—and that He likewise knows each of us better than we know ourselves. Following the Savior’s arrest later that night, His disciples temporarily became scattered and Peter denied the Savior three times.**

## **New Testament Institute Manual**

**This prophecy that the Shepherd would be smitten is one of many uttered by the Savior during His mortal ministry to prepare His disciples for His coming death. Examples of such prophecies are found in Matthew 12:38; 16:21; 17:9, 22–23; 20:17–19; and 21:33–39.**