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John 13:18-38
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It's good to be with you again. As we move forward you may remember we left off in the Gospel of John, Chapter 13:17. Just as a reminder, these chapters, 13-17, are all one sermon; they're one lecture; it's Christ's "last lecture" before He is arrested in the Garden of Gethsemane, and it is all about the Atonement and our own contribution to that Atonement. He is teaching His Apostles about the Atonement, and "what He says to one, he says to all", (see D&C 61:36; 82:5; 92:1; 93:49; 112:14) and thus, He is teaching us also about the Atonement. This lecture begins in the "Upper Room" where they had the last supper and continues along the way down to the Garden of Gethsemane before He is arrested.

As the Book of Mormon and the Doctrine and Covenants testify, our contribution to that Atonement is our exercising our faith in Christ unto repentance. Amulek testifies that in order for the arms of mercy to be extended, we are to exercise our faith unto repentance.

Alma 34:15-16

15 And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, **to bring about the bowels of mercy**, which overpowereth justice, and bringeth about means unto men **that they may have faith unto repentance**.

16 And thus **mercy can satisfy the demands of justice**, and **encircles them in the arms of safety**, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; **therefore, only unto him that has faith unto repentance** is brought about the great and eternal plan of redemption.

Repentance is the process of changing our character — "having no more disposition to do evil, but to do good continually". (Mosiah 5:2)

The Blessings of Service

Just as a brief reminder, I have included Brother Hugh Nibley's personal word by word commentary he compiled as he read from the Greek translation of these chapters.

As a short review, Christ has just finished washing the Apostle's feet:

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 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, happy are ye if ye do them.

16. The servant is not greater than the master, or the missionary (Ap.) than the one who sends him out. If you understand that an act upon it you are blessed.

Here Christ is making a distinction: The servant is not greater than his lord, neither is the one sent greater than the one who sent him. He has shown them an example of service (v 15). He is teaching them that they will be blessed, they will be happy, if they serve other people, as He has served them.

There are multiple connections in these previous verses, and the distinction of service to others is just one of them. The Hebrew word for “Blessed” and “Happy” are the same. Christ told His Apostles they would be happy if they understood and acted upon this distinction, and Br. Nibley used the word “blessed” as he translated from the Greek.

Fulfillment of Scripture

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.”

18. I am not speaking about all of you; I know the ones I have chosen for myself. BUT I have in mind the Scripture (that it be here carried out, i.e. by way of illustration. What is the force of "fulfilling" the Scr.? To show the SORT of thing is it talking about, or to present a specific instance which the original writer had in mind or view?

"Who eats my bread has raised his heel against me."

[We are all eaters of God's bread--the Ld's prayer--and no one's else!]

Jesus was aware of David's prophecy of a treacherous act of one who was a friend to Christ and would betray Him as recorded in Psalms 41:9. Br. Nibley adds the thought that we are all eaters of the Lord's bread, as indicated by the Lord's Prayer. God provides everything to us, and he that eats the Lord's bread, “lifts up his heel against me”. Christ said in another way, “There is none good, but one, that is, God”. (Matt 19:17; Mark 10: 18; Luke 18:19)

King Benjamin puts it another way: (See Mosiah 2: 21, 25)

21 I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls yet ye would be **unprofitable servants**

25 And now I ask, can ye say aught of yourselves? I answer you, Nay. **Ye cannot say that ye are even as much as the dust of the earth;** yet ye were created of the dust of the earth; but behold, it belongeth to him who created you.

Benjamin taught his people that they could not take the atonement seriously until they realized just HOW MUCH they needed that atonement. We're all sinners. We all partake of the bread that God provides, and there is none that are good. We all lift up our heels against God.

Question: *Isn't there a reference in the D&C where it says something about lifting up one's heel against the Lord's anointed? I remember them being in bad trouble if they did that.*

Yes, they are in bad trouble for lifting up one's heel against the Lord's anointed. That reference is in D&C 121, verse 16.

16 Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

- 19 **Wo unto them;** because they have offended my little ones
they shall be severed from the ordinances of mine house.
20 **Their basket shall not be full,**
their houses and their barns shall perish, and
they themselves shall be despised by those that flattered them.
21 **They shall not have right to the priesthood, nor their posterity** after
them **from generation to generation.**

These are the consequences CAIN incurred. He was severed from the ordinances of "mine house". That's what he meant when he realized he would be "driven out from the face of the Lord". (Moses 5:39) He and his posterity lost the right to the Priesthood from generation to generation.

However, in this verse in John, Christ explains to His Apostles that the scripture will be fulfilled when one of them exits their company and betrays Jesus to the leaders of the Jews. (We will see this a little later when we get to v 21.) These verses in D&C 121 can be considered an expanded version of what Jesus is explaining to His apostles. People will lift their heels against them; they will be persecuted, and even slain.

The Lord's anointed are the First Presidency and the current Quorum of the Twelve, (all other leaders receive their assignments from either from the First Presidency or from the Quorum of the Twelve) — any assignment given by a General Authority is an assignment from one of these. We lift our heel against the Lord's anointed when we choose to place the scriptures on the bottom of the book case and no longer give place to that standard in our lives. We lift our heel when we decide our opinions, education, interpretations or traditions are more important than the scriptures. When this occurs, we become an anti-Christ. When we set the words of Christ away from us thus reasoning our own way is better, we become an anti-Christ. The Lord has said:

"... my word shall not pass away, but shall all be fulfilled, whether by mine own voice **or by the voice of my servants**, it is the same." (D&C 1:38)

If we reject or rebel against the Lord's words or those of His servants, we become an anti-Christ.

Question: *Regarding the washing of the feet, is this something still performed within the temples? Is it part of an ordinance we need?*

During Joseph Smith's day the 'washing of feet' was performed, and even in some of the early temples, but no longer. Jesus used the washing of His apostle's feet as an example of service. He is not explaining that this was an ordinance for salvation or for exaltation;

He explained it was an “example”. As we have talked about this before, all ordinances are nothing more than an outward act of a future reality. (Alma 13:16) There is no power in the ordinance, nor is there any power in the priesthood member who administers the ordinance. IF I do not change my character, then those ordinances have no power in my life, other than my own condemnation. The power of any priesthood ordinance is in my ability to use my agency to change my character, otherwise it means nothing.

Priesthood Keys

There are several offices within the priesthood, and each of those offices have different responsibilities — this is where the “keys” of administration come in. “Keys” are the right or authority to make decisions in the administration of the Gospel within the realm of one’s stewardship. The deacon’s quorum president or the teacher’s quorum president has keys to make decisions pertaining to their areas of stewardship. The Bishop is president of the priest’s quorum and has keys to administer the gospel for that quorum and also for the ward over which he presides. The Prophet holds all the keys and has the right to make decisions for the administration of the Gospel for the entire Church. He, in turn, can delegate such keys as are necessary to the Apostles or the Seventy, all for the administration of the Gospel.

Moving On:

As a further reminder — Br. Nibley provides his translation of these verses from the GREEK, and sometimes adds his own commentary about this translation. You’ll see this below.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that **I am he**. [**I am Jehovah** of the Old Testament]

19. I am telling you now ahead of time, that you may believe when it happens that ego eimi
[Here it is definitely the NAME. ^{Jehovah} Otherwise the conclusion makes no sense

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

20. VV...Who receives anyone I send out receives me, and hence the one who sent me.
[Exactly as with him and the Father

This why I said if we reject the prophets or those who the prophets send out, we are rejecting Christ — thus, we become an anti-Christ. IF we receive those whom have been sent, then we also receive the one who sent them, i.e., the Father. (see John 13:16) Conversely, if Christ is rejected, then the Father is being rejected also.

We’re getting into the concept of the atonement. See D&C 84:36-40:

- 36 For he that receiveth my servants → receiveth Me
- 37 And he that receiveth me → receiveth my Father;
- 38 And he that receiveth my Father → receiveth my Father’s kingdom;
therefore, **all that my Father hath** shall be given unto him.
- 39 And this is according to the **oath and covenant** which belongeth to the priesthood.
- 40 Therefore, all those who receive the priesthood, receive this **oath and covenant** of my Father, which he cannot break, neither can it be moved.

Now, think of this **oath and covenant** in a Temple context.

36 For he that receiveth **my servants** — receiveth **me**;
37 And he that receiveth **me** — receiveth **my Father**;

Before we go through what we call an endowment, we participate first in an **Initiatory**. This is where **we receive** that which Christ has done for us — a washing and an anointing. The washing can become a cleansing from sin, and the anointing is an ordinance of the resurrection. Different parts of the body will come forth and function properly in the resurrection. We receive the Lord's servants in order to bring us to Christ. In that initiatory, we receive Christ so that we are prepared to stand before the veil and receive the Father in order to be admitted into His presence; we then become an heir and a joint-heir to receive "all that the Father hath" in a celestial environment. "And this is according to the **oath and covenant** which belongeth to the priesthood." We could talk a long time about the oath and covenant, but that is not our context in this class.

The Betrayal

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 betray me.

21. Saying this he seemed disturbed and said: VV...one of you will betray me.

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

22. Speechless they exchange looks of amazement

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. [Since John is writing this record, here he is talking about himself — LOL.]

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?

23. One was leaning on the Lord's bosom; Peter leaned over & whispered—"ask him who it is! He resumed his position & asked the Lord: 'Lord, who is it?'

[Here we can see, via Nibley's translation from the Greek, a real personal touch. We see John leaning on the Lord's bosom, and Peter, leaning over to John, "ask Him who it is." And John, leaning back to Christ asks, "Can you tell us who it is?" The translation from the Greek turns this scriptural account into a movie as you imagine this scene being re-enacted in the Upper Room.]

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

Ans. IT is the one to whom I give a piece of bread dipped in sauce (Ar_style) (unleavened for the occasion; flat, dense pieces, He gave it to Judas. he took it that

27 And after the sop Satan entered into him.

27. and it was after the/~~sop~~ Satan entered into him?

Then said Jesus unto him, That thou doest, do quickly.

and Jesus said to him: Do what you are going to 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 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.

**though none of those present knew what he was referring to
Some speculated that Jesus was telling him to get groceries for the
coming feast, or else to get something to the poor.**

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

30. Well, he took the bread and left. BY then it was night.

31 ¶ Therefore, when [Judas] was gone out, Jesus said, Now is the Son of man glorified, and [in him] God is glorified.

**31. After he had gone Jesus said: (What a portentous statement!)
"Now the SON of Man is about to be glorified
And by (in) him, God is going to be glorified**

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. [God is to be glorified because Christ is also about to be glorified.]

**[The nature of Glory is that by being shared it is not diminished
of spread thin but increased himself
that means that God will glorify him/in himself, and that will directly
glorify him.**

Important Point — Relating these things directly back to the Temple. A mutual glorification is similar to the “mutual embrace” we can experience at the veil.

(What is the nature of this mutual glorification? It is the point of the whole thing: This is My work and MY glory to put that glory upon others.

(See Moses 1:39) Christ is telling the Apostles that the work and glory of God is to give them His glory! Shared Glory is not diminished but increased!

We receive the Father as we receive His servants. Keeping our Temple covenants is the means to further develop our character. Keeping these covenants indicates our promise to be obedient to eternal laws, which are contained in the endowment, i.e., the oath and covenant of the priesthood. These covenants are divided into the Aaronic and Melchizedek Orders.

Laws of the Aaronic Order	Laws of the Melchizedek Order
1. The Law of Sacrifice 2. The Law of the Gospel Loving our fellow man	1. The Law of Virtue / Chastity 2. The Law of Consecration Loving God

Remember—all commandments come down to keeping just two—loving God and loving our fellowman. The Aaronic Laws are of a temporal nature which has to do with loving our fellowman. The Melchizedek Laws are of a spiritual nature which has to do with loving God.

As we love God and love our fellowman, we develop the character that can truthfully say, when we stand at the veil, “I have been true and faithful in developing the character that these commandments have helped me develop.” We see in **D&C 132** concerning the promise that we might receive “all that the Father hath”.

31 This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and **by this law** is the continuation of the works of my Father, **wherein he glorifieth himself**.

As we receive the Lord’s servants — we receive Christ.
As we receive Christ — we receive the Father
As we receive the Father — we receive all that the Father hath
As we receive the Father’s glory — He is also glorified.

By our exaltation, the works of God continue, and God’s glory is increased.

32 Go ye, therefore, and do the works of Abraham; (Love God, Love your fellowman) enter ye into my law and ye shall be saved.
(If we don’t, then we cannot receive the promises God made with Abraham.)

Exercise your faith in Christ unto repentance — faith in the initiatory — faith and hope in the washing and the anointing — faith in being cleansed from sin — hope in rising in that first resurrection — all of which our faith in Christ signifies, we then can develop the character that makes God *God*. Joseph taught:

“If you wish to go where God is, you must be like God, or possess the principles which God possesses...” (TPJS, p 216)

This is the process to receive the glory that God wants to give those who receive His servants and His Son.

John 13:

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

33. My children, I am only going to be with you for a short time, you will seek me, but as I said to the Jews so I say to you now: Where I am going you cannot come.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

34. Now I am going to give you a new commandment: that you love each other as I have loved you, that is how I want you to love each other.

[Note the Johannine repetition]

Nibley continues:

(The first meaning of love in Greek is *agapao* which is to give overt signs of love, and the root meaning of the word is ‘to embrace’. What can Jesus possibly

be talking about? Don't the apostles love one another already? There is more to it than that.)

35 By this shall all *men* know that ye are my disciples, if ye have love one to another. By this sign [a handclasp?] everybody will know that you are my disciples. Why exclude others? Why not love everybody? This is a special arrangement made on a special occasion.

Shouldn't they love Judas and he them?

Br. Nibley is talking about this concept of a 'ritual embrace' as shown in these ancient Egyptian vignettes below:



This type of ritual embrace lies at the foundation of the Egyptian religion. The feet have to be together, the knees have to be together, and the hands have to be on the shoulders. In this 'ritual embrace' God is giving the pharaoh the right to Priesthood, Posterity, and Inheritance.

Jesus is teaching His apostles about the atonement. On this special occasion, He is teaching them how God desires to bestow His glory upon all those who receive His servants and the Son. Our contribution to the atonement is our keeping this new commandment: "A new commandment I give unto you, 'That ye love one another; **as I have loved you**, that ye also love one another". (John 13:34) All this enables us to develop the character that makes God *God*. This new commandment supersedes the old commandment of loving your neighbor as yourself (Matt 22:36-39).

The New Ministering Program

This new ministering program is one in which we are given an assignment to report on at least two families, but we, according to this new commandment by Christ, are to minister to

everybody! We are given an assignment to report on those two families, yet Christ gives this last commandment of His physical life — to love others *as He loved us!* We are to love people more than we have before — more than we even love ourselves! We are to love others the same way He has loved us.

Br. Nibley adds:

John 13:35. Everyone can tell that you are my disciples by the love you have for each other.

“By this [sign] of your love will people know that you are my disciples, that ye are my followers, that ye are a Christian.

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.

37 Peter said unto him, Lord, why cannot I 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.

36. Peter: "Lord, where ARE you going?"

37. TO a place where you can't follow me just now, but later you may.

Peter: La!, Why can't I follow you there NOW? I am not afraid of dying for you.

38. You will lay down your life for me? Be assured, that the cock will not crow before you shall deny me three times!



Jesus let Peter know that he was not ready to follow him; in a subtle way Jesus told Peter he did not know himself as well as Jesus knew him.



On the grounds of the traditional site of Caiaphas' house is a statue depicting Peter denying Christ 3x in one night. This is looking towards the east and the Mt of Olives and the Temple Mount is in the far back-ground.