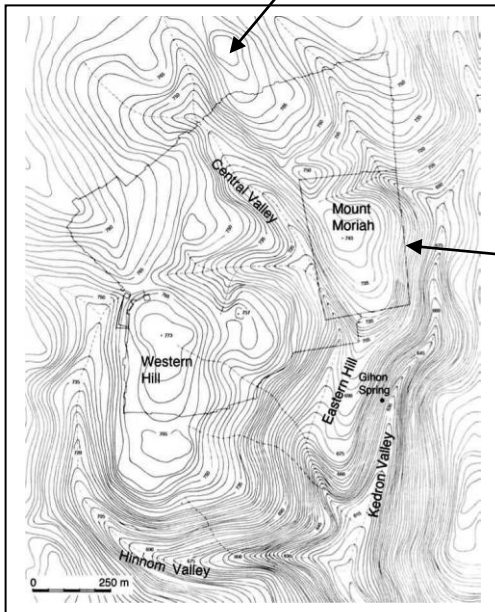


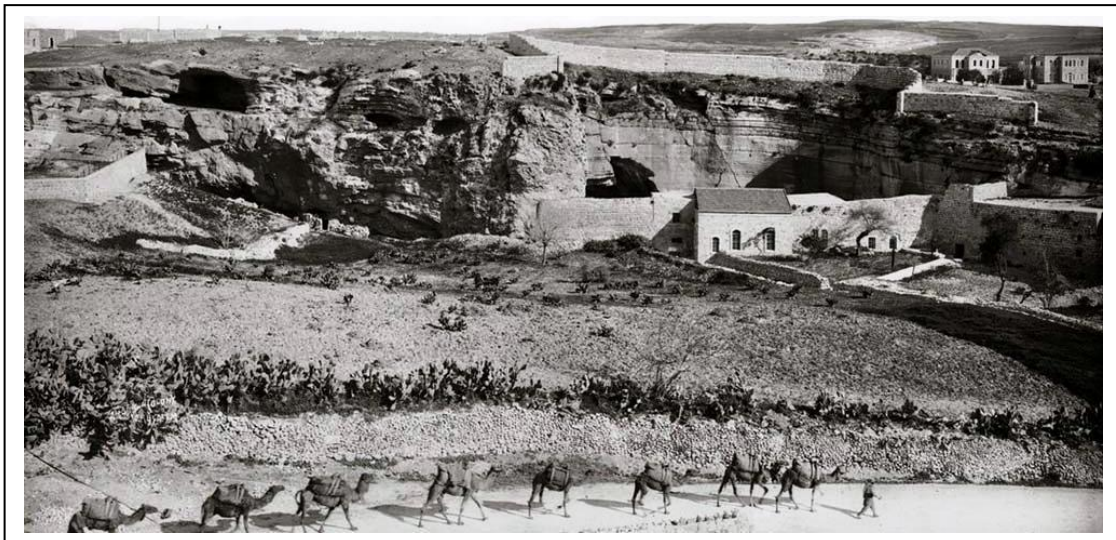
BH Porter
15 Sept 2018
John 13:1-17

Here's one last topographical map pointing north. The Temple Mount is labeled Mt Moriah. However, the highest point of Moriah was where Abraham brought Isaac to offer as a sacrifice as commanded by the Lord. (Gen 22: 1-19)



During Solomon's day, the highest point of Moriah was used as a quarry. It was from this area where the bedrock was exposed and massive stones were carved to build the Temple. The Temple was not built on the highest point of Moriah; rather it was built on the eastern side of Moriah.

The highest point of Mt Moriah, which became the quarry used to build the Temple, was where Christ was crucified — in the quarry. He was crucified at the crossroads of Damascus and Joppa and to Jericho. The Romans crucified Jesus on these crossroads, so that anyone coming into town would see and read what was written on His cross. He was not crucified on the mount, but in the quarry.



Looking North into the Quarry and Golgotha in the 1920's

The Jews would frequently administer capital punishment by stoning. Thus, they would usually stone people in the quarry. Christ was crucified in the quarry from which the stones were obtained to build the Temple. As Paul and Peter testified, He became the chief cornerstone (see Ephesians 2:20-22; 1 Peter 2:4-8) unto all who believe.

Comment: When we sing the sacrament hymn, “A Green Hill Far Away”, it is apparent to me that the person who wrote that song had never been to Jerusalem.

At the Jerusalem Center, they sing the words, “There is a Green Hill *Near at Hand*”. The Primary over in Israel sing different words to the tune, “Popcorn Popping on an Apricot Tree”. It is titled, “Date Palms Swimming in the Sea of Galilee”. It goes something like this:

I looked out the window and what did I see? — Date Palms swimming in the Sea of Galilee. It wasn't really so, but it seemed to me, Date Palms swimming in the Sea of Galilee.

I took an armful and threw them in the sea, and a great big wave brought them back to me.

I sat through many Primary meetings while I was going to school there in the 1970's. We had a daughter born in Jerusalem, and I also had a young son over there with me.

As an aside before we begin discussing John 13, one evening while I was at BYU, I was supposed to attend a talk given by Elder Maxwell. As I was walking through the bookstore, Br Nibley stopped me and asked if I might stop by his house that same night. I weighed in my mind whether to go hear Elder Maxwell or visit with Br Nibley. I reasoned Elder Maxwell's talk would be published later (which it was), and instead opted to visit Br Nibley. (We were close neighbors. His back fence bordered my side fence.) When I arrived at his home that night, he hands me a large file, wherein were his personal commentary on the scriptures. He said, “I thought you might like to have a copy of these.” He had a very old Underwood typewriter, and he typed out a word by word commentary on the scriptures using that typewriter. When going through the Old Testament he would read from Hebrew, and in the New Testament he would read from the Greek. This file contained his word by word commentary on all the Standard Works, not just the Old or New Testaments. I spent nearly the whole night down at Kinko's photo copying those pages in that file!

What we're going to see is Br Nibley's commentary of John Chapters 13-17 along side the King James Version. I think you will find this comparison very interesting. It is Christ's discussion on the atonement.

Someone came up to me before class today saying they were at Education Week, and in a class they attended, the teacher said this meal in the upper room was the Passover meal, and that all their families would have been there with Christ and the Apostles.

During Passover week, there were usually two main meals. If it was a true Passover meal, you will remember there were restrictions on Passover night: 1) They had to place blood from a first-born lamb or goat on the lintel of their door, and 2) they could not go outside. (See Exodus 12:21-28) No one was to leave their homes on the night of the Passover. This night with supper in the Upper Room, and their walking to the Garden of Gethsemane was NOT the Passover night. Also, the High Priests and members of the Sanhedrin are meeting that night and plotting to kill Jesus. The guards were sent to find Jesus and arrest Him. And...if you look at the first words in Chapter 13, you will see very plainly, "Now *before the feast of the Passover...*" This night was NOT Passover. The scriptures are very plain on this fact. This was the meal *before* the Passover.

When the Passover lamb is slain on the Temple Mount, Christ is put on the cross in the quarry from which the stones were hewn to construct the Temple. As the Pascal Lamb is being slain by the High Priest of the Aaronic Priesthood on the Temple Mount, Christ is being slain at the place called Golgotha (Matthew 27:33) as the Jew's substitute king. Remember, they said, "We have no king but Caesar". (John 19:15) Christ becomes, at that very same time, the infinite and eternal sacrifice (See Alma 34:10-14) thus, fulfilling the Law of Moses.

John 13 with Brother Hugh Nibley's Commentary

1 Now before the feast of the 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 loved them unto the end.

John 13:1 This time as the Passover approached Jesus knew it would be the last: the time had come for him to leave the earth, for his Father. BUT he loved those he was leaving behind, right to the last.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

2. and knowing at dinner that the devil has already put it into Judas's heart to betray him (or turn him in...in Mt. it is hardly betrayal)

(He knew that everything was in order and going according to plan: "He knew that the Father had given all things into his hands

[It was up to him--he treads the winepress alone and he knew perfectly well that he had come from God and would return to him

Nibley is putting into words to help us understand the text a little better. Jesus knew that death was an event He was going to live through, and He knew where He was going.

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 bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

4. He rose from that table, laid aside his robe and girded himself with a cloth-an ~~apron~~ apron
[or, he arranged his clothing and put on an apron
then he put water into a bowl and began to wash the feet of the Disciples and wipe them with the cloth. (lention=LINEN cloth

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

6. Peter: You will not wash MY feet!

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

7. Ans.: You don't understand just now what I am doing, but you will later. (It was an ORDINANCE, not just a gesture, which would be obvious to all)

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

8. Peter (hot-head) You will NEVER wash my feet!

Ans.: If I do not, you will not have part in me.

(He meant it seriously

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

9. Peter (3rd assertion, Cf. 3 denials) Hands and face, perhaps, ~~but~~ only NOT my feet!

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

Ans. A person who washes is not thinking of his feet (the prescribed washing bef. meals, etc.) but is considered clean enough (entirely)

Just so, you are not as clean as you think you are--there is more to be done.

At this point Judas is still in their company.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

11 (the usu. aside or gloss) This referred to Judas (did it?)

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?

12. After completing the ord. Jesus asked them: DO YOU KNOW WHAT I HAVE JUST DONE?

13 Ye call me Master and Lord: and ye say well; for so I am.
**13. you rightly call me your teacher & your master (lord); I am that,
So if I your leader and teacher have washed your feet, I have given you a
demonstration (hypodegma—stronger than example, an instructive demonstr.)
I want you to administer to each other hereafter exactly as I have shown you here.**

Br Nibley is explaining that Jesus has just demonstrated and instructed the Apostles in an ordinance.

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.

Remember, the Church is true no matter what I say. The scriptures are your source and your standard—not me! Know that I know that these scriptures are true. Every spiritual revival in the history of the world has been centered on the scriptures; every single one of them. Every single revival we will experience in the future will have to be centered on the same things. Our own spiritual revival, as Paul counseled in his letter to Timothy, needs to be centered in, and on the scriptures. If we don't have a standard, then we don't have a standard. Jesus is the Christ, and these chapters in John are exciting. These are things Jesus wanted His apostles to know and understand, and we can know and understand them, too. This I say in the name of Jesus Christ, Amen.