

June 10-16
Matthew 26; Mark 14; Luke 22; John 18
“Not as I Will, But as Thou Wilt”

OVERVIEW:

As you read about the events described in Matthew 26; Mark 14; Luke 22; and John 18, pay attention to any impressions you receive, especially promptings to make changes in your life.

Record your impressions:

SCRIPTURES:

Matthew 26

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

MATTHEW 26	MARK 14	LUKE 22
JESUS FORETELLS HIS BETRAYAL AND CRUCIFIXION		
	<p>1 AFTER two days was <i>the feast</i> of the passover, and (the feast) of unleavened bread:</p>	<p>1 NOW the feast of unleavened bread drew nigh, which is called the ^aPassover. (The Savior’s thirty third birthday occurred just four days before he sat with the Twelve for the last time. According to John’s account, the week long feast of unleavened bread would begin with the Passover meal the following evening. However, Jesus would not live to partake of it, the Last Supper was to be his last Passover as well. The death of the Lamb of God at about the ninth hour (3pm) the following afternoon officially ended the practice of animal sacrifice that had been instituted in the days of Adam. It also rendered null and void the law of Moses together with all of its ritual aspects. The death of Jesus was the legal death of the old covenant, even as his resurrection symbolized the</p>

		rebirth of the new covenant – the law of Christ. Consequently, Jehovah, the God of Israel who gave the feast of the Passover, was, with his apostles, the last to lawfully partake of that feast on this earth. Rodney Turner, Studies in Scripture, 5:406)
1 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 <i>the feast of the</i> ^a passover, and (then) the Son of man is ^b betrayed to be ^c crucified.		
THE PLOT TO KILL JESUS		
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 ^a Caiaphas,		
4 And ^a consulted (plotted) that they might take Jesus by ^b subtilty, (treachery, cunning) and ^c kill <i>him</i> .	and the chief priests and the ^a scribes sought how they might take him (Jesus) by craft, and put <i>him</i> to ^b death.	2 And the chief ^a priests and (the) ^b scribes sought how they might ^c kill him; for (but) they feared the people. (Their plan was to slay their Savior after the Passover; after the Galilean patriots had returned to their rugged homeland; after any sympathetic souls from outlying areas had departed for their dwelling places. MM, 4:13)
5 But they said, Not on the feast <i>day</i> , lest there be an ^a uproar among the people.	2 But they said (among themselves) , Not (Let us not take him) on the feast <i>day</i> , lest there be an uproar of the people.	
JUDAS ISCARIOT ARRANGES BETRAYAL		
14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,	10 ¶ And (Nevertheless,) Judas Iscariot, one of the twelve,	3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. (Before Judas sold Christ to the Jews, he had sold himself to the devil; he had become Satan's serf, and did his master's bidding. Jesus the Christ, p. 592. John 13:27 is a second witness that Satan entered into

		<p>Judas, so it must be a literal occurrence. Bruce R. McConkie: Satan can have no power over human souls unless it is given to him by them. People are subject to him only when they hearken to his enticements. In other words, Judas was an evil traitor because of personal wickedness, because he preferred to live after the manner of the world, because he loved Satan more than God. He truly had become carnal, sensual, and devilish. MM 4:15)</p>
	went unto the chief priests, to betray him (Jesus) unto them (for he turned away from him, and was offended because of his words).	4 And he went his way, and ^a communed (Gr talked, conferred) with the chief priests and captains, how he might betray him unto them. (Judas took the initiative to betray Jesus.)
15 And said <i>unto them</i> , What will ye give me, and I will deliver him unto you?		
And they covenanted with him for ^a thirty pieces of silver.	11 And when they (the chief priests) heard # (of him), they were glad, and promised to give him money.	5 And they were glad, and covenanted to give him ^a money. (Thirty pieces of silver as prophesied by Zechariah 11:12. 30 pieces of silver in our current modern day value would be about \$150. According to Edersheim as quoted by Elder McConkie, the Lord was, so to speak, paid for out of the temple money which was destined for the purchase of sacrifices, and that He, Who took on Him the form of a servant, was sold and bought at the legal price of a slave. MM 4:15)
16 And from that time he sought opportunity to ^a betray him (Jesus). (Is there anything that we do that might be a form of betraying Jesus?)	And he sought how he might conveniently betray him (Jesus). (Soon after the Prophet's arrival in Commerce from Missouri prison, Brother Isaac Behunnin and myself [Daniel Tyler] made him a visit at his residence. His	6 And he promised (them), and sought opportunity to betray him unto them in the absence of the multitude. (Why did Judas become a traitor and seek to betray Jesus? Mark says, "He turned away from him, and was

	<p>persecutions was the topic of conversation. He repeated many false, inconsistent and contradictory statements made [against him] by apostates, frightened members of the Church and outsiders... When the Prophet had ended telling how he had been treated, Brother Behunnin remarked: "If I should this Church I would not do as those men have done: I would go to some remote place where Mormonism had never been heard of, settle down, and no one would ever learn that I knew anything about it." The great Seer immediately replied: "Brother Behunnin, you don't know what you would do. No doubt these men once thought as you do. Before you joined this Church you stood on neutral ground. When the gospel was preached good and evil were set before you. You could choose either or neither. There were two opposite masters inviting you to serve them. When you joined this Church you enlisted to serve God. When you did that you left the neutral ground, and you never can get back on to it. Juvenile Instructor, 15 Aug 1892, 491-92. Isaac Behunnin (Behunin) died true to the faith in Utah in 1881.)</p>	<p>offended because of his words." He was a traitor because of personal wickedness, because he preferred to live after the manner of the world, because he loved Satan more than God. He truly had become carnal, sensual, and devilish by choice. MM 4:15)</p>
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MARY ANNOINTS JESUS

MATTHEW 26	MARK 14	JOHN 12
<p>6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,</p>	<p>3 ¶ And (Jesus) being in Bethany in the house of Simon the leper,</p>	<p>1 THEN Jesus six days before the passover came to Bethany, (in the home of Simon the leper according to Matthew and Mark) where Lazarus was which had been dead, whom he raised from the dead. (This is Jesus' last Sabbath on earth.)</p>
<p>7(b) as he sat <i>at meat</i> (in the house).</p>	<p>as he sat at meat,</p>	<p>2 There they made him a supper; and ^aMartha served: but</p>

		Lazarus was one of them that sat at the table with him.
7(a) 7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head,	there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it (the ointment) on his head.	3 Then took Mary a pound of ointment of spikenard, very costly, and anointed (his head according to Matthew and Mark) the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

(The following statements have not been verified by current LDS General Authorities or BYU professors, but is here included as a possible explanation for these events. The Church has not taken an official position on the marriage of Jesus Christ and it is not accepted as official Church doctrine. For these reasons, these concepts should not be taught in the Gospel Doctrine class. It is here presented only to inform you of thoughts and ideas that may be true so you will be informed when you teach this lesson. One Bible scholar, Sir Laurence Gardner, has said: "Many have suggested that the wedding at Cana was the marriage of Jesus and Mary Magdalene. This was not the wedding ceremony as such, although the marriage is detailed in the Gospels. The marriage is the quite separate anointings at Bethany. In Luke we have a first anointing by Mary of Jesus, two-and-a-half years before the second anointing. It doesn't occur to many people that they are different stories, but they are two-and-a-half years apart. **Readers of the first century would have been fully conversant with the two-part ritual of the sacred marriage of a dynastic heir.** Jesus, as we know, was a "Messiah", which means quite simply an "Anointed One". In fact, all anointed senior priests and Davidic kings were Messiahs. Jesus was not unique. Although not an ordained priest, he gained his right to Messiah status by way of descent from King David and the kingly line, but he did not achieve that Messiah status until he was actually physically anointed by Mary Magdalene, in her capacity as a high priestess, shortly before the Crucifixion. In the Old Testament's Song of Solomon we hear again of the bridal anointing of the king. It is defined that the oil used in Judah was the fragrant ointment spikenard, an expensive root oil from the Himalayas, and we learn that **this anointing ritual was performed always while the husband/king sat at the table. In the New Testament, the anointing of Jesus by Mary Magdalene was indeed performed while he sat at the table, and with the bridal anointment of spikenard. Afterwards, Mary wiped his feet with her hair, and on the first occasion of the two-part marriage she wept. All of these things signify the marital anointing of a dynastic heir.** Other anointings of Messiahs, whether on coronation or admission to the senior priesthood, were always conducted by men, by the High Zadok or the High Priest. The oil used was olive oil, mixed with cinnamon and other spices; never, ever spikenard. Spikenard was the express prerogative of a Messianic bride who had to be a Mary, a sister of a sacred order. Jesus' mother was a Mary; so, too, would his wife have been a Mary, by title at least if not by baptismal name. Some conventual orders still maintain the tradition by adding the title "Mary" to the baptismal names of their nuns: Sister Mary Theresa, Sister Mary Louise. Messianic marriages were always conducted in two stages. **The first stage, the anointing in Luke, was the legal commitment to wedlock. The second stage, the anointing in Matthew, Mark and John, was the cementing of the contract.** And in Jesus and Mary's case, the second anointing at Bethany was of express significance. Here the Grail story begins, because, as explained in books of Jewish law at the time and by Flavius Josephus in The Antiquities of the Jews, the second part of this marriage ceremony was never conducted until the wife was three months pregnant. Dynastic heirs such as Jesus were expressly required to perpetuate their lines. Marriage was essential, but the law had to protect them against marriage to women who proved barren or kept miscarrying, and this protection was provided by the three-month-pregnancy rule. Miscarriages would not often happen after that term, and once they got through that period it was

considered safe enough to complete the marriage contract. **When anointing her husband at this stage, the Messianic bride, in accordance with custom, was said to be anointing him for burial. This is confirmed in the Gospels. The bride would from that day carry a vial of spikenard around her neck, for the rest of her husband's life; she would use it again on his entombment. It was for this very purpose that Mary Magdalene would have gone to the tomb, as she did on the Sabbath after the Crucifixion.** Subsequent to the second Bethany anointing, the Gospels relate that Jesus said: "Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." **Whoever the woman in Luke was, she was married to Jesus Christ, for the ordinance of anointing and washing the feet was one that a wife does for her husband. Likewise, LDS Apostle Orson Hyde suggested that it was Jesus' wife who washed his feet and wiped them with her hair. Mary of Bethany's anointing of Christ with the pungent ointment at the feast of Bethany may have been, in a sense, an ordinance similar to the washing of the feet in the second anointing ceremony. The washing also has to do with one's calling and election made sure, a ceremony within Mormon temples. Here the husband's wife washes and anoints her spouse's feet after they have received the fulness of the priesthood. Heber C. Kimball wrote about this ordinance that he and his wife received in February 1844: Myself and wife Vilate [were] anointed Priest and Priestess unto our God under the hands of Brigham Young and by the voice of the Holy Order. Later Heber wrote: I Heber C. Kimball received the washing of my feet, and was anointed by my wife Vilate for my burial, that is my feet, head, stomach. Even as Mary did Jesus, that she might have a claim on Him in the Resurrection. In 1845 I received the washing of my feet by [the rest in Vilate's handwriting] I Vilate Kimball do hereby certify that on the first day of April 1844, I attended to washing and anointed the head,/stomach/and feet of my dear companion Heber C. Kimball, that I may have claim upon him in the morning of the first Resurrection. Vilate Kimball. (Kimball, On the Potter's Wheel, p. 56-57) This ordinance is reserved specifically for spouses and was based on Mary's anointing of Christ. It suggests that all the above scriptural accounts refer to those women who have claim on Christ in the resurrection. Thus we can see how Jesus' wife(s) anoints Him as a sacrifice (Mount of Olives), observes the Crucifixion, notes where He was buried, and witnesses his resurrection. The essential elements of the Atonement are all observed as a memorial to her. This is but one of the proofs that Jesus was married, for this is a wife's ordinance on her husband as a token of his burial. Dynasty of the Holy Grail, p. 123. In Dan Brown's book *The Da Vinci Code*, he correctly points out: "Because Jesus was a Jew... and the social decorum during that time virtually forbade a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned, and the obligation for a Jewish father was to find a suitable wife for his son. If Jesus were not married, at least one of the Bible's gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood." Page 245. Other events at the tomb establish the Savior's relationship with Mary Magdalene. Weeping, she stoops to see angels, who inquire as to the cause of her tears – "Because they have taken away my Lord, and I do not know where they have laid him," she cries. The phrase "my Lord" in this case would not be a doctrinal enunciation but rather a first-century Jewish woman painfully inquiring after her husband. Orson Hyde paraphrases it thus: She said unto them, "Because they have taken away my Lord," or husband, "and I know not where they have laid him." JD, 2:81. Dynasty of the Holy Grail, Mormonism's Sacred Bloodline, Vern Grosvenor Swanson, p. 77. Orson Hyde: Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. Thus it becometh us to fulfil all righteousness, said he. Was it God's commandment to man, in the beginning, "to multiply and replenish the earth?" None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the prophets, or to fulfill them? He came to fulfill. Did he multiply, and did he see his seed? Did he honor**

his father's law by complying with it, or did he not? Others may do as they like but I will not charge our Savior with neglect or transgression in this or any other duty. JD 4:260. It will be borne in mind that once upon a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. JD 4:259. Gentlemen, that is as plain as the translators, or different councils over this scripture, dare allow it to go to the world, but the thing is there; it is told, Jesus was the bridegroom at the marriage of Cana of Galilee, and he told them what to do. Now there was actually a marriage [of Cana]; and if Jesus was not the bridegroom on that occasion, please tell who was. If any man can show this, and prove that it was not the Savoir of the world, then I will acknowledge I am in error. (Orson Hyde, JD 2:81-82) Bruce R. McConkie: Considering the customs of the day, it is a virtual certainty that one of Mary's children was being married. Doctrinal New Testament Commentary, 1:135. Orson Hyde: I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on marriage, at our last Conference [October 1854], that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives and that He beget children...if Jesus begat children he only "did that which he had seen his father do." JD 2:82-83; 4:260. If Jesus had children, what became of them? Legends indicate that his family went to Britain to live. See the book Dynasty of the Holy Grail, Mormonism's Sacred Bloodline, Swanson.)

<p>8 But when his disciples (some) saw it (this), they had indignation, saying, To what purpose is this ^awaste?</p>	<p>4 And there were some that (among the disciples who) had indignation within themselves, and said, Why was this ^awaste of the ointment made?</p>	<p>4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,</p>
<p>9 For this ointment might have been sold for much, and given to the poor.</p>	<p>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.</p>	<p>5 Why was not this ointment sold for three hundred pence, and given to the poor? (300 pence was worth 300 days' wages. Today, a year's salary.)</p>
		<p>6 This he said, not that he cared for the poor; but because he was a ^athief, and had the ^bbag, (purse, money bag) and bare what was put therein.</p>
<p>10 When Jesus understood it, (they had said thus, Jesus understood them, and) he said unto them, Why trouble ye the woman? for she hath ^awrought a good work upon me.</p>	<p>6 And Jesus said (unto them), Let her alone; why trouble ye her? (for) she hath wrought a good work on me.</p>	<p>7 Then said Jesus, Let her alone: ^aagainst the day of my burying hath ^bshe kept this (for she hath preserved this ointment until now, that she might anoint me in token of my burial). (The anointing of the Savior's feet by Mary with this expensive ointment was for her the highest possible expression of her love. There could not have been a more extraordinary way for her to communicate her feelings of reverence and gratitude for what he had done for her and her family. "To anoint the head of a guest with ordinary oil was to</p>

		do him honor; to anoint his feet also was to show unusual and signal regard; but the anointing of head and feet with spikenard, and in such abundance, was an act of reverential homage rarely rendered even to kings. Mary's act was an expression of adoration; it was the fragrant outwelling of a heart overflowing with worship and affection." Jesus the Christ, p. 512)
11 For ye have the poor always with you; but me ye have not always.	7 For ye have the ^a poor with you always, and whensoever ye will ye may do them good: but me ye have not always.	8 For the poor always ye have with you; but me ye have not always. (Elder McConkie recounts this story from Matthew 26 and then adds: "He that hath ears to hear, let him hear!" MM 3:337. Is he intimating there is more to this story than what we have in the scriptures? Is this truly the marriage anointing of Jesus by Mary of the Messiah? At the end of the lesson are several quotes indicating the possibility that Jesus was married and had children.)
12 For in that she hath poured this ointment on my body, she did it ^a for my burial. (to prepare me for my burial)	8(b) (for verily) ^a she is (has) come a (be)forehand to anoint my body to the burying.	
13 (And in this thing that she hath done, she shall be blessed;)		
	8(a) She hath (has) done what she could: (and this which she has done unto me, shall be had in remembrance in generations to come, wheresoever my gospel shall be preached;)	
(for) Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, (this thing) that this woman hath done, (shall also) be told for a memorial of her.	9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that (what) ^a she hath done shall be spoken of for a memorial of her.	
MATTHEW 26	MARK 14	LUKE 22

THE DISCIPLES ARRANGE FOR THE PASSOVER MEAL

<p>17 ¶ Now (on) the first <i>day</i> of the <i>feast of</i>^aunleavened bread</p>	<p>12 ¶ And (now) the first day of unleavened bread, when they killed the passover,</p>	<p>7 ¶ Then came the day of ^aunleavened bread, when the ^bpassover must be killed.</p>
		<p>8 And he sent ^aPeter and John, saying, Go and prepare us the passover, that we may eat.</p>
<p>the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the ^bpassover?</p>	<p>his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the ^apassover?</p>	<p>9 And they said unto him, Where wilt thou that we prepare? (The Apostles did not know before hand the location of the meal, so that Judas could not betray Jesus before He completed the Atonement in Gethsemane.)</p>
<p>18 And he said, Go into the city ^ato such a man,</p>	<p>13 And he sendeth forth two of his ^adisciples, and sai(d)th unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.</p>	<p>10 And he said unto them, Behold, when ye are (have) entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. (Women were the ones who carried the water. Some scholars suppose that this man may have been part of the semimonastic Essene community known to have resided in that part of the Upper City.)</p>
<p>and say unto him, The Master saith, (The homeowner must have been a disciples since mere mention of the word “Master” impels him to action.)</p>	<p>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?</p>	<p>11 And ye shall say unto the ^agoodman (Gr master, ie head of house or family) of the house, (Who was the homeowner? He is not named and we do not know. Jesus withheld his name for two reasons; so that Peter and John would learn anew of his seeric powers and also to keep the knowledge from Judas. Judas must not be able to lead the chief priests to him until after all things had been accomplished at the Passover meal and in the Garden of Gethsemane. Many have speculated that it was the father of John Mark. Acts 12:1-17 indicates that the home of John</p>

		<p>Mark was a large one where the saints often gathered. Mark alone tells of the young man who was accompanying Christ as he was led away captive, and who himself escaped arrest by fleeing naked, which led to the universal assumption that Mark was the young man. What then is more natural to conclude that Judas returned to the Passover-home with the arresting soldiers, only to find that Jesus and the other apostles had departed for Gethsemane; that in the commotion at the home young John Mark was aroused from sleep and hastily put on a loose tunic and followed the soldiers to the garden; that there he was a witness and an unwilling observer of the betrayal and arrest. MM, 4:23) The Master saith unto thee (you), Where is the guestchamber, where I shall eat the passover with my disciples?</p>
<p>My ^btime is at hand; I will keep the passover at thy house with my disciples.</p>		
	<p>15 And he will shew^(o) you a large upper room furnished <i>and</i> prepared: there make ready for us.</p>	<p>12 And he shall shew you a large upper room (The upper room may have meant a room in the upper part of the city where many prominent priests lived.) furnished: there make ready. (As part of the making things ready, Peter and John would have gone to the temple for the slaying of the Paschal lamb for the meal.)</p>
<p>19 And the disciples did as Jesus had appointed them; and they made ready the ^apassover.</p>	<p>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.</p>	<p>13 And they went, and found as he had said unto them: and they made ready the passover. (The Hebrew word used here for hostelry or hall is <i>Katalyma</i>; and it is used only one other place in the whole New Testament. It is the word used</p>

		<p>to designate the inn or hostelry in Bethlehem where the Lord Jesus was born of Mary...Jesus was born in an open <i>Khan</i>, among the beasts, because there was no room in any of the inns or guestchambers that surrounded and opened upon the open courtyard. And this day in Jerusalem, the disciples did not ask for the upper chamber, but for a hostelry or hall that opened upon the <i>Khan</i> of the house. This <i>Khan</i> was the place in the house where, as in the open <i>Khan</i>, the beasts of burden were unloaded, and where shoes and staff, and dusty garments and burdens were put down. Apartments or guestchambers opened upon it. He who was born in a hostelry – <i>Katalyma</i> – was content to ask for His last meal in a <i>Katalyma</i>. But now at this Passover, he made one provision with reference to the guestchamber; it was to be my <i>Katalyma</i>. His purpose was to eat his last meal alone with his apostles. None of his other followers were to be present – not even his Blessed Mother, nor Mary Magdalene, nor Mary who worshipped at his feet in Bethany. He and they had sacred ordinances to perform before he went to Gethsemane to take upon himself the combined weight of all the sins of all men. MM, 4:23-23)</p>
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THE LAST SUPPER			
20 Now when the even(ing) was come, he sat down with the twelve.	17 And in the evening he cometh with the twelve.	14 And when the hour was come, he sat down (reclined), and the twelve apostles with him.	
MATTHEW 26	MARK 14	LUKE 22	JOHN 13
JESUS ANNOUNCES HIS BETRAYAL			

<p>21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.</p>	<p>18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which (who) eateth with me shall betray me.</p>		<p>21 When Jesus had thus said, he was troubled in spirit, (He was troubled, not because of events about to transpire, but because of the betrayal by his friend. MM, 4:43) and testified, and said, Verily, verily, I say unto you, that one of you shall ^abetray me.</p>
<p>(Joseph Smith: From apostates the faithful have received the severest persecutions. Judas, was rebuked and immediately betrayed his Lord into the hands of his enemies, because Satan entered into him. There is a superior intelligence bestowed upon such as obey the gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their power should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors. What nearer friend on earth, or in heaven, had Judas than the Savior? And his first object was to destroy him. Who, among all the saints in these last days, can consider himself as good as our Lord? Who is as perfect? Who is as pure? Who is as holy as he was? Are they to be found? He never transgressed or broke a commandment or law of heaven—no deceit was in his mouth, neither was guile found in his heart. And yet one that ate with him, who had often drunk of the same cup, was the first to lift up his heel against him. Where is one like Christ? He cannot be found on earth. Then why should his followers complain, if from those whom they once called brethren, and considered as standing in the nearest relation in the everlasting covenant they should receive persecution? "From what source emanated the principle which has ever been manifested by apostates from the true Church to persecute with double diligence, and seek with double perseverance, to destroy those whom they once professed to love, with whom they once communed, and with whom they once covenanted to strive with every power in righteousness to obtain the rest of God? Perhaps our brethren will say the same that caused Satan to seek to overthrow the kingdom of God, because he himself was evil, and God's kingdom is holy." TPJS, 67)</p>			<p>22 Then the disciples looked one on another, doubting of whom he spake.</p>
			<p>18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. (12 were</p>

			called, 11 were chosen.)
22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? (They did not judge one another, but rather looked inwardly and asked "Is it I?" Rather than judge others' weaknesses, we should also ask, Is it I?)	19 And they (all) began to be (very) sorrowful, and (began) to say unto him one by one, <i>Is it I?</i> and another <i>said, Is it I?</i>	23 And they began to enquire among themselves, which (who) of them it was that (who) should do this thing.	
23 And he answered and said, He that dippeth <i>his</i> hand with me in the dish, the same shall betray me.	20 And he answered and said unto them, <i>It is</i> one of the twelve, that (who) dippeth with me in the dish.	21 ¶ But, behold, the hand of him that (who) betrayeth me <i>is</i> with me on the table.	
24 (But) The Son of Man goeth as it is ^a written of him: but woe unto that man by whom the ^b Son of man is betrayed! ^c it had been good for that man if he had not been ^d born.	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 And truly the Son of man goeth, as it was ^a determined: but woe unto that man by whom he is ^b betrayed!	
(Is Judas a son of perdition? Bruce R. McConkie: What of Judas? Is he more than a traitor? Is he, perchance, the king of traitors? Surely there are degrees of depravity, varying depths to which even traitors will descend. And Judas fell lower than all his fellows, for he betrayed the Son of God. During three and a half years he had eaten at the Master's table, witnessed his miracles, listened to his teachings; and now he was choosing to turn his back on the Light and go out into the night. But evil as was the deed, sad as is his fallen state, was he destined to be a son of perdition, to die eternally the second death? To this it would seem, the answer is, No. President Joseph F. Smith analyzed the problem in this way: "If Judas really had known God's power, and had partaken thereof, and did actually 'deny the truth' and 'defy' that power, 'having denied the Holy Spirit after he had received it,' and also 'denied the Only Begotten,' after God had 'revealed him' unto him, then there can be no doubt that he 'will die the second death.' (D. & C. 76:30-49.) "That Judas did partake of all this knowledge—that these great truths had been revealed to him—that he had received the Holy Spirit by the gift of God, and was therefore qualified to commit the unpardonable sin, is not at all clear to me. To my mind it strongly appears that not one of the disciples possessed sufficient light, knowledge nor wisdom, at the time of the crucifixion, for either exaltation or condemnation; for it was afterward that their minds were opened to			19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am (the Christ) ^a he . (It seems that their Master was trying to prepare the apostles for the devastating events of the next 18 hours. Consequently, he predicted his betrayal so that when it is come to pass, ye may believe that I am he. He foretold his ascension to the Father so that "when it is come to pass, ye might believe. He prophesied their own martyrdoms so

<p>understand the scriptures, and that they were endowed with power from on high; without which they were only children in knowledge, in comparison to what they afterwards became under the influence of the Spirit. . . . "No man can sin against light until he has it; nor against the Holy Ghost, until after he has received it by the gift of God through the appointed channel or way. To sin against the Holy Ghost, the Spirit of Truth, the Comforter, the Witness of the Father and the Son, wilfully denying him and defying him, after having received him, constitutes this sin. Did Judas possess this light, this witness, this Comforter, this baptism of fire and the Holy Ghost, this endowment from on high? If he did, he received it before the betrayal, and therefore before the other eleven apostles. And if this be so, you may say, 'he is a son of perdition without hope.' But if he was destitute of this glorious gift and outpouring of the Spirit, by which the witness came to the eleven, and their minds were opened to see and know the truth, and they were able to testify of him, then what constituted the unpardonable sin of this poor, erring creature, who rose no higher in the scale of intelligence, honor or ambition than to betray the Lord of glory for thirty pieces of silver? "But not knowing that Judas did commit the unpardonable sin; nor that he was a 'son of perdition without hope' who will die the second death, nor what knowledge he possessed by which he was able to commit so great a sin, I prefer, until I know better, to take the merciful view that he may be numbered among those for whom the blessed Master prayed, 'Father, forgive them; for they know not what they do.'" (Joseph F. Smith, Gospel Doctrine, 5th ed., pp. 433-435.) DNTC, 1:713-14)</p>	<p>that ye may remember that I told you of them. Rodney Turner, 5:412-413. King David had been betrayed by his counselor. Both Judas and Ahithopel, their conspiracies not unfolding as they had supposed, went and hanged themselves, that the ancient promise might be a perfect type of the evil deed to be done in the Messianic day. (2 Sam 14:10-12; 17 MM, 4:42)</p>		
<p>25 Then Judas, which (who) betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.</p>			
<p>MATTHEW 26</p>	<p>MARK 14</p>	<p>LUKE 22</p>	<p>JOHN 13</p>
<p>THE SACRAMENT</p>			
<p>26 ¶ And as they were eating, Jesus took ^abread (and brake it), ^band blessed it, and brake it, and gave it to the (his) disciples, and said, Take, eat; this is (in remembrance of) my ^cbody (which I give a ransom for you).</p>	<p>22 ¶ ^aAnd as they did eat, Jesus took ^bbread, and blessed (it), and brake it, and gave to them, and said, Take (it, and), eat: this is my body (Behold, this is for you to do in remembrance of my body; for as oft as ye do this ye will remember this hour that I was with you).</p>	<p>19 ¶ And he took ^abread, and gave thanks, and brake it, and gave unto them, saying, This is my ^bbody which is ^cgiven for you: this do in ^dremembrance of me. (The bread is symbolic of Jesus' body. When we partake of the sacrament bread we are symbolically internalizing the gospel and making it a part of us. David Ridges, The</p>	<p>(Bruce R. McConkie: In the Passover proceedings blessings were said over the broken bread and again over the cup of wine, blessings which perhaps foreshadowed the highly spiritual ones destined to be offered in administering the sacrament of the Lord's Supper. These blessings are not recorded in the New Testament, nor for that</p>

		New Testament Made Easier.)	matter in that part of the Nephite record where the new ordinance is being introduced. They were, however, given to the Nephites and were inserted in the Book of Mormon account centuries later by Moroni. (Moro. 4 and 5.) Obviously they were given also to the disciples in Jerusalem and to the old world saints. These blessings—more commonly called prayers by us—as revealed in modern times are as follows: [Quotes our Sacrament prayers found in D&C 20:77 & 79]
27 And he took the ^a cup, and gave thanks, and gave <i>it</i> to them, saying, ^b Drink ye all of it;	23 And he took the cup, and when he had given ^a thanks, he gave <i>it</i> to them: and they all drank of it.	20 Likewise also the ^a cup after supper, saying, This cup <i>is</i> the new ^b testament (covenant) in my blood, which is shed for you.	
28 ^a For this is (in remembrance of) my ^b blood of the new ^c testament, which is shed for (as) many (as shall believe on my name,) for the ^d remission of sins.	24 And he said unto them, This is my blood of the new testament, which is shed for many. (This is in remembrance of my blood which is shed for many, and the new testament which I give unto you; for of me ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you and drank with you of this cup, even the	(Jesus' mortal ministry was framed between two essential ordinances. He began His ministry with the ordinance of baptism by water, by which His followers enter into a covenant with God. He ended His ministry with the ordinance of the sacrament, the bread and the wine, by which members of the covenant can renew their baptismal covenant. David R. Seely, From the Last	(The purpose of the sacrament is to renew our covenants and to remember the sacrifice of the Savior.)

	last time in my ministry.)	Supper Through the Resurrection, 94. Verse by Verse, 554)	
29 (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.) But I say unto you, I will not ^a drink henceforth of this fruit of the vine, until that day when I (shall come and) ^b drink it new with you in my Father's kingdom. (This is the last time He will partake of the sacrament in mortality. The next time he partakes of the Sacrament will be at Adam-ondi-Ahman at a Sacrament meeting prior to His Second Coming.)	25 Verily I say unto you, (Of this ye shall bear record; for) I will ^a drink no more (drink) of the fruit of the vine (with you), until that day that I drink it new in the kingdom of God. (And now they were grieved, and wept over him.)	(Bruce R. McConkie: The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman MM, 587, the sacrament meeting of all sacrament meetings with the Savior of the world, Adam the first man, all the prophets, and all righteous Saints – and an invitation is already extended for each of us to be present (D&C 27:14). Some five thousand years ago Adam's righteous posterity gathered in the valley of Adam-ondi-Ahman, and just before the second coming of the Savior, another great gathering will occur at the same place to make final preparations for his coming in glory. At the grand council all priesthood keys will be accounted for and then returned to Christ, whose right it is to rule and reign over the sanctified earth. Verse by Verse, 555-56)	
JESUS FORETELLS PETER'S DENIAL			
31 Then said ^(d) th Jesus unto them, All ye shall be ^a offended because of	27 And Jesus said ^(d) th unto them, All ye shall be offended because of	(He is quoting Zechariah 13:7)	Zechariah 13:7 ¶ Awake, O sword, against my shepherd,

me this night: for it is written, I will ^b smite the ^c shepherd, and the sheep of the flock shall be scattered abroad.	me this night: for it is written, I will smite the ^a shepherd, and the sheep shall be scattered.		and against the man ^a that is my fellow, saith the LORD of hosts: smite the ^b shepherd, and the ^c sheep shall be ^d scattered: and I will turn mine hand upon the little ones.
32 But after I am ^a risen again, I will go before you into Galilee.	28 But after that I am risen, I will go before you into Galilee. (Jesus is making an appointment with the Twelve to meet them after His resurrection in Galilee. There He will appear to over 500 men.)		
33 Peter answered and said unto him, Though all <i>men</i> shall be offended because of thee, yet will I (will) never be ^a offended.	29 But Peter said unto him (Jesus), Although all (men) shall be offended (with thee), yet will not I (will) never be offended).		
		31 ¶ And the Lord said, Simon, Simon, behold, ^a Satan hath desired to ^b have you, that he may sift you (the children of the kingdom) as wheat:	
		32 But I have ^a prayed for thee (you), that thy (your) faith fail not: and when thou art (you are) ^b converted, ^c strengthen thy (your) brethren.	
			36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
		33 And he said unto him, (being aggrieved) Lord, I am ^a ready to go with thee (you), both	37 Peter said unto him,

		into prison, and to (unto) death.	
			Lord, why cannot I follow thee now? I will lay down my life for thy sake.
34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.	30 And Jesus said unto him, Verily I say unto thee, That this day, <i>even</i> in this night, before the cock crow twice, thou shalt deny me thrice.	34 And he (the Lord) said, I tell thee (you), Peter, (that) the cock shall not crow this day, before that thou shalt (you will) thrice deny that thou (you) knowest me.	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.
<p>(Bruce Hafen, in his book <i>Believing Heart Nourishing the Seed of Faith</i>, he said: Consider also the case of Peter on the night he denied any knowledge of his Master three times in succession. We typically regard Peter as something of a weakling whose commitment was not strong enough to make him rise to the Savior's defense. But I once heard President Spencer W. Kimball offer an alternative interpretation of Peter's behavior. In a talk to a BYU audience in 1971, President Kimball, then a member of the Council of the Twelve, said the Savior's statement that Peter would deny him three times before the cock crowed just might have been a request to Peter, not a prediction. Jesus might have been instructing his chief Apostle to deny any association with him in order to ensure strong leadership for the Church after the Crucifixion. As President Kimball asked in his talk, who could doubt Peter's willingness to stand up and be counted? Think of his boldness in striking off the guard's ear with his sword when the Savior was arrested in Gethsemane. President Kimball did not offer this view as the only interpretation, but he did suggest there is enough justification for it that it should be considered. So what is the answer—was Peter a coward, or was he so crucial to the survival of the Church that he was prohibited from risking his life? We are not sure. The scriptures don't give us enough information about Peter's motivation to clarify the ambiguity. This refers to the talk entitled, <i>Peter, My Brother</i>. David Ridges: Perhaps the Savior was prophetically commanding Peter to deny knowing Him on the three upcoming occasions during the night when it will be claimed that he is an associate of Jesus, in order to prevent Peter's death at this time. Perhaps it is to remind Peter that he is not as strong and committed as he thinks he is. The New Testament Made Easier, 92-93)</p>			
35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.	31 But he spake the more vehemently, If I should die with thee, I will (yet will I) not deny thee in any wise. Likewise also said they all.		
		35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.	
		36 Then said he unto them, But now I say	

		unto you again), he that (who) hath a purse, let him take <i>it</i> , and likewise <i>his</i> scrip: and he that (who) hath no sword, let him sell his garment, and buy one.	
		37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the ^a transgressors: for the things concerning me have an end.	
		38 And they said, Lord, behold, here <i>are</i> two swords. And he said unto them, It is enough. (“Or as we might say, ‘Enough of this.’ He had not intimated any immediate need of weapons, and most assuredly not for His own defense. Again they had failed to fathom His meaning, but experience would later teach them. Jesus the Christ, p. 557)	
30 And when they had sung an ^a hymn, they went out into the mount of Olives.	26 ¶ And when they had sung an hymn, they went out into the mount of Olives.	39 ¶ And he came out, and went, as he was ^a went (accustomed), to the mount of Olives; and his disciples also followed him.	

GETHSEMANE

Matthew 26	Mark 14	Luke 22	John 18
		39 ¶ And he came out, and went, as he was ^a went (accustomed), to the mount of Olives; and his disciples also followed him.	1 WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

<p>36 ¶ Then cometh Jesus with them unto a place called ^aGethsemane,</p>	<p>32 ^aAnd they came to a place which was named Gethsemane: and he saith (which was a garden; and the disciples began to be sore amazed, and to be very heavy, and to complain in their hearts, wondering if this be the Messiah.</p>		
<p>and sai(d)th unto the disciples, Sit ye here, while I go (yonder) and ^bpray yonder.</p>	<p>And Jesus knowing their hearts, said) to his disciples, Sit ye here, while I shall pray.</p>	<p>40 And when he was at the place, he said unto them, Pray that ye enter not into ^atemptation.</p>	<p>(He did not fit the popular pattern for the Jewish Messiah, and the disciples had not yet received the gift of the Holy Ghost. MM, 4:123) Their temptation would be that they would not believe that Jesus was the Christ.</p>
<p>37 And he took with him Peter and the two sons of Zebedee, and ^abegan to be sorrowful and very heavy. (began to be distressed and troubled.)</p>	<p>33 And he taketh with him Peter and James and John, and began to be ^asore amazed, and to be ^bvery ^cheavy; (rebuked them,)</p>		
<p>38 Then sai(d)th he unto them, My soul is ^aexceeding sorrowful, (deeply grieved) even unto death: tarry ye here, and ^bwatch with me. (Gr. Stay awake with me.)</p>	<p>34 And sai(d)th unto them, My soul is exceeding sorrowful, (even) unto death: tarry ye here, and watch.</p>		
<p>39 And he went a little further, and fell on his face, and ^aprayed,</p>	<p>35 And he went forward a little, and fell on the ground, and prayed</p>	<p>41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,</p>	<p>(The statement that he kneeled is Luke's; Mark says he 'fell on the ground, [that is prostrated himself], and Matthew says he 'fell on his face. No doubt he did all of these things, over a long period and in the course of repeated prayers. MM, 4:123-4)</p>

<p>saying, O my ^bFather, if it be possible, let this ^ccup pass from me:</p>	<p>that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things <i>are</i> possible unto thee; ^atake away this ^bcup from me:</p>	<p>42 Saying, Father, if thou be willing, ^aremove this cup from me: (How difficult was the atonement for Jesus to accomplish?)</p>	<p>(The word “Abba” is an Aramaic word meaning “Papa” or “Daddy.” Gethsemane, Skinner, p. 60) (The translated word for cup means “a person’s lot.”)</p>
<p>nevertheless not as I ^dwill, but as ^cthou ^fwilt.</p>	<p>nevertheless not what I will, but what thou wilt. (my will, but thine be done.)</p>	<p>nevertheless not my ^bwill, but thine, be done.</p>	
		<p>43 And there appeared an ^aangel unto him from heaven, strengthening him.</p>	<p>Elder McConkie said: “If we might indulge in speculation, we would suggest that the angel who came into this second Eden was the same person who dwelt in the first Eden. At least Adam, who is Michael, the archangel – the head of the whole heavenly hierarchy of angelic ministrants – seems the logical one to give aid and comfort to his Lord on such a solemn occasion. Adam fell and Christ redeemed men from the fall; theirs was a joint enterprise, both parts of which were essential for the salvation of the Father’s children.” MM 4:125)</p>
		<p>44 And being in an ^aagony he prayed more earnestly: ^band his (he) sweat was as it were great drops of ^cblood falling down to the ground.</p>	<p>D&C 19:18 Which ^asuffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might ^bnot drink the bitter cup, and shrink—</p>

<p>40 And he cometh unto the disciples, and findeth them ^aasleep,</p>	<p>37 And he cometh, and findeth them sleeping,</p>	<p>45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, (for they were filled with sorrow;)</p>	
<p>and saith unto Peter, What, ^bcould ye not watch with me one hour? (Are you so powerless that you could not stay awake with me...)</p>	<p>and said^(d)th unto Peter, Simon, sleepest thou? couldest not thou watch one ^ahour? (Jesus was asking them to pray for him.)</p>	<p>46 And (he) said unto them, Why sleep ye?</p>	<p>(Perhaps the very reason Peter, James and John slept was to enable a divine providence to withhold from their ears, and seal up from their eyes, those things which only Gods can comprehend. MM, 4:124)</p>
<p>41 ^aWatch and ^bpray, that ye enter not into ^ctemptation: the spirit indeed <i>is</i> willing, but the flesh <i>is</i> weak.</p>	<p>38 ^aWatch ye and pray, lest ye enter into ^btemptation. (And they said unto him,) The spirit truly <i>is</i> ready, but the flesh <i>is</i> weak.</p>	<p>rise and pray, lest ye enter into temptation.</p>	<p>(Could you not resist temptation one hour?) (Temptation to disbelieve in Jesus.)</p>
<p>42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy ^awill be done.</p>	<p>39 And again he went away, and prayed, and spake the same words. (Being perfect, Jesus did not and could not know what sin felt like. He did not have the experience of feeling the effects of sin – neither physically, spiritually, mentally, nor emotionally. Not until Gethsemane, that is. Now, in an instant, he began to feel all the sensations and effects of sin, all the guilt, anguish, darkness, turmoil, depression, anger, and physical sickness that sin brings. All of this the Savior felt and much, much more. Verse by Verse, the Four Gospels, p. 598)</p>	<p>(The shock to the Savior at this moment must have been overwhelming. Because he was perfect, he was also perfectly sensitive to all the effects and ramifications of sin on our mental, emotional, and physical makeup. His makeup was such that it could not tolerate poison, disease, extreme heat, cold, dehydration, or a hundred other harmful substances and conditions. More significantly, as Mark describes for us, the experience Jesus had of finally comprehending sin as well as the feelings that issue from sin were absolutely surprising to him. He</p>	<p>(That prayer in all its infinite reverence and awe was heard; that strong crying and those tears were not rejected. We may not intrude too closely into this scene. It is shrouded in a halo and a mystery into which no footstep may penetrate. We, as we contemplate it, are like those disciples – our senses are confused, our perceptions are not clear. We can but enter into their amazement and sore distress. Half waking, half oppressed with an irresistible weight of troubled slumber, they only felt that deeper than anything which they could fathom, as it far transcended all that,</p>

		<p>had never before experienced these sensations. Not only did it surprise him but it terrified him. For the first time in his eternal existence, the God of heaven and earth was experiencing the terrifying feelings associated with sin. Jesus felt something in Gethsemane he had never known before. Perhaps that is the full meaning of Alma's words that the Son of God, the Messiah, would be born as a mortal so that "he may know according to the flesh how to succor his people." (Alma 7:12) Elder Neal A. Maxwell wrote: "Imagine, Jehovah, the Creator of this and other worlds, astonished! Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined." Ensign, May 1985, p. 72-3. Verse by Verse, the Four Gospels, p. 598-99)</p>	<p>even in our purest moments, we can pretend to understand. The place seems haunted by presences of good and evil, struggling in mighty but silent contest for the eternal victory. They see Him, before whom the demons had fled in howling terror, lying on His face upon the ground. They hear that voice wailing in murmurs of broken agony, which had commanded the wind and the sea, and they obeyed Him. The great drops of anguish which fall from Him in the dreadful struggle, look to them like heavy goutts of blood. Farrar, p. 624. And so they were. MM, 4:127)</p>
43 And he came and found them asleep	40 And when he returned, he found them asleep again, (for		

again: for their eyes were heavy.	their eyes were heavy,) neither wist (knew) they what to answer him.		
44 And he left them, and went away again, and prayed the third time, saying the same words.			
45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is ^a betrayed into the hands of sinners.	41 And he cometh (to them) the third time, and sai(d) th unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.		
46 (And after they had slept, he said unto them, A)Rise, (and) let us be going: behold, he is at hand that doth betray me.	42 (And after they had finished their sleep, he said,) Rise up, let us go; lo, he that (who) betrayeth me is at hand.	(Jesus has done all he can for now. He will suffer again on the cross, where He again will experience all of the horrors of Gethsemane, until the Spirit tells Him, It is finished, You've done all that is necessary for the Atonement to be infinite.)	(It looks like they patiently waited for Judas.)
MATTHEW 26	MARK 14	LUKE 22	JOHN 18
THE BETRAYAL			
			1 WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
(Judas first led the guard to John Mark's home where the supper occurred. Then he led them to the Garden.)			2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.
47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and	43 ¶ And immediately, while he yet spake, cometh Judas, one of	(There may have been as many as 600 men. Pilate authorized the	3 Judas then, having received a band of men and officers from the

with him a great multitude with swords and staves, from the chief priests and elders of the people.	the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.	arrest.) 47 ¶ And while he yet spake, behold a multitude, and he that (who) was called Judas, one of the twelve, went before them,	chief priests and Pharisees, cometh thither with lanterns and torches and weapons.
48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.	44 And he that (who) ^a betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead <i>him</i> away safely.		
49 And ^a forthwith (immediately) he came to Jesus, and said, Hail, master; and kissed him.	45 And as soon as he was come, he goeth straightway to him, and sai(d)th, Master, master; and kissed him.	and drew near unto Jesus to kiss him.	
50a And Jesus said unto him, Friend (Judas), wherefore art thou come (to betray me with a kiss)?		48 But Jesus said unto him, ^a Judas, ^b betrayest thou the Son of man with a ^c kiss?	
			4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
			5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am <i>he</i> . And Judas also, which betrayed him, stood with them.
		(No more could Jesus be arrested without his consent than could his life be taken unless he willed it. MM, 4:131)	6 As soon then as he had said unto them, I am <i>he</i> , they went backward, and fell to the ground.
			7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
		(Jesus was trying to protect his apostles.)	8 Jesus answered, I have told you that I am <i>he</i> : if therefore ye seek me, let these go their way:

			9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost ^a none.
PETER TRIES TO STOP THE ARREST			
		49 When they which (who) were about him saw what would follow, they said unto him, Lord, shall we smite with the (a) sword?	
51 And, behold, one of them which were with Jesus stretched out <i>his</i> hand, and drew his sword, and struck a ^a servant of the high priest's, and smote off his ear.	47 And one of them that (who) stood by drew a a -(his) sword, and smote a servant of the high priest, and cut off his ear.	50 ¶ And one of them smote the servant of the high priest, and cut off his right ear. (Peter certainly was not a coward to try and defend Jesus against this band of 600.)	10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and ^a cut off his right ear. The servant's name was ^b Malchus.
52 Then said Jesus unto him, Put up again thy sword into his (its) place: for all they that take the sword shall ^a perish with the sword.	(But Jesus commanded him to return his sword, saying, He who taketh the sword shall perish with the sword.		11 Then said Jesus unto Peter, Put up thy sword into the sheath:
	And he put forth his finger and healed the servant of the high priest.)	51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and ^a healed him.	
53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?	(A legion was 6,000. This would have been 72,000 angels.)		the ^a cup which my Father hath given me, shall I not drink it?
55 In that same hour said Jesus (un)to the multitudes, Are ye come out as against a thief with swords and staves for to take me?	48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with -staves to take me?	52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which (who) were come to him, Be (Are) ye come out, as against a thief, with swords and staves?	
I sat daily with you ^a teaching in the temple (teaching), and ye laid no hold on me.	49 I was daily with you in the temple teaching, and ye took me not:	53 When I was daily with you in the temple, ye stretched forth no hands against me:	

54 But how then shall the ^a scriptures be fulfilled, that thus it must be?	but the Scriptures must be fulfilled.	but this is your hour, and the power of ^a darkness.	
THE ARREST			
50 (b) Then came they, and laid hands on Jesus, and took him.	46 ¶ And they laid their hands on him, and took him.		12 Then the band and the captain and officers of the Jews took Jesus, and bound him,
56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.	50 And they (the disciples, when they heard this saying,) all forsook him, and fled.	(Not all fled, for John and Peter were near by to witness the trial.)	
	51 And there followed him a certain young man, (a disciple) ^a having a linen cloth cast about <i>his</i> naked <i>body</i> ; and the young men (man) laid hold on him:	(This young man is most likely John Mark, or Little Mark, in who's home the Last Supper may have been held.)	
	52 And he left the linen cloth, and fled from them naked(, and saved himself out of their hands).		(There was real danger to the apostles.)
JESUS TAKEN TO THE PALACE OF ANNAS AND CAIAPHAS			
57 ¶ And they that had laid hold on Jesus led <i>him</i> away to ^a Caiaphas the high priest, where the scribes and the elders were assembled.	53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.	54 ¶ Then took they him, and led <i>him</i> , and brought him into the high priest's house. (It was against the law to hold the trial in the high priest's house. They were supposed to use the Hall of Hewn Stones.)	13 And led him away to ^a Annas first; for he was father in law to Caiaphas, which was the high priest that same year.
			14 Now ^a Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.
58 But Peter followed him afar off unto the high priest's palace,	54 And Peter followed him afar off, even into the palace of the high priest:	And Peter followed afar off. (Both John and Peter followed Jesus to witness the trial.	15 ¶ And Simon Peter followed Jesus, and <i>so did</i> another disciple: that disciple was

		Apparently, John knew someone of high position to allow him and Peter to be there.)	known unto the high priest, and went in with Jesus into the palace of the high priest.
			16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.
and went in, and sat with the servants, to see the end.	and he sat with the servants, and warmed himself at the fire.	55 And when they had kindled a fire in the midst of the ^a hall, and were set down together, Peter sat down among them.	18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.
JESUS BEFORE ANNAS			
			19 ¶ The high ^a priest then asked Jesus of his disciples, and of his doctrine.
			20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.
	Jesus insists on witnesses. Deut 17:6)		21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.
		(How easy it would have been for the one who cast out devils to banish the arrogant high priest. How elementary for one who loosed the tongues of the dumb to stop the tongues of false witnesses. Yet he who	22 And when he had thus spoken, one of the officers which stood by ^a struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

		brought worlds and galaxies into being stood mute before his mortal accusers. He who stilled the rushing winds and pounding waves of the Sea of Galilee stilled not the stormy cries of Crucify Him! Crucify Him! He who had escaped unharmed from the angry mob at Nazareth faced the small band of arresting soldiers with a simple I am he. The awesome, infinite power at his command was not unleashed to spare himself the least pain, the smallest discomfort. Gerald N. Lund, Ensign, July 1975, p. 31)	
			23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
	(This should be “sent him” not “had sent him.”)		24 Now Annas had sent him bound unto Caiaphas the high priest. (Nicodemus and Joseph of Arimathea were not present at the trial.)
JESUS BEFORE CAIAPHAS AND THE COUNCIL			
59 Now the chief priests, and elders, and all the council, sought false ^a witness against Jesus, ^b to put him to death;	55 And the chief priests and all the council sought for witness against Jesus to put him to ^a death; and	(At least 23 members of the Sanhedrin were present. That constituted a quorum.)	
60 But found none: yea, though many false witnesses came, yet found they none (they found none that could accuse him). At the last	(but) found none. 56 For (Though) many bare ^a false witness against him, but (yet) their witness agreed not together.	(These were men of the Sanhedrin who testified against Jesus.)	

came two false ^a witnesses,	57 And there arose certain (men), and bare false witness against him, saying,		
61 And said, This fellow (man) said, I am able to destroy the ^a temple of God, and to build it in three days.	58 We heard him say, I will destroy this ^a temple that is made with hands, and within three days I will build another made without hands.		
	59 But neither s̅o did their witness agree together.		
62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which (Knowest thou what) these witness against thee?	60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which (knowest thou not what) these witness against thee?		
63 But Jesus ^a held his ^b peace. And the high priest answered and said unto him,	61 But he held his peace, and ^a answered nothing. Again the high priest asked him, and said unto him,		
I ^c adjure thee by the ^d living God, that thou tell us whether thou be the Christ, the Son of God.	Art thou the ^b Christ, the Son of the Blessed?		
64 Jesus sai(d)th̅ unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the ^a Son of man sitting on the right hand of ^b power, and ^c coming in the clouds of heaven.	62 And Jesus said, I am: and ye shall see the ^a Son of Man sitting on the right hand of power, and coming in the clouds of heaven.		(When Jesus was asked this question while teaching in the temple He did not give a direct answer. Now He does, and indicates He will come in glory again. He quotes Daniel 7:13-14)
65 Then the high priest rent his clothes, saying, He hath spoken ^a blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.	63 Then the high priest rent his clothes, and sai(d)th̅, What need we any further witnesses? 64 Ye have heard the blasphemy:		

66 What think ye? They answered and said, He is ^a guilty (and worthy) ^b of ^c death.	what think ye? And they all ^a condemned him to be ^b guilty of death.	(A unanimous vote of guilty on the first day of a capital trial was automatically an acquittal. The reason was the belief that the accused could not get a fair trial.)	(Those guilty of blasphemy were killed only if they spoke the name YAHWEH. Death was by strangulation, stoning, but not crucifixion. Otherwise, they were only flogged.)
JESUS IS MOCKED			
67 Then did they ^a spit in his face, and buffeted him; and others smote <i>him</i> with the palms of their hands, 68 Saying, Prophecy unto us, thou Christ, Who is he (it) that ^a smote thee?	65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.	63 ¶ And the men that (who) held Jesus ^a mocked him, and smote <i>him</i> . 64 And when they had ^a blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that (who) smote thee? 65 And many other things blasphemously spake they against him.	(And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of his loving kindness and his long-suffering towards the children of men. 1 Ne 19:9)
MATTHEW 26	MARK 14	LUKE 22	JOHN 18
69 ¶ Now Peter sat without in the palace: and a ^a damsel (servant girl) came unto him, saying, Thou also wast with Jesus of Galilee.	66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.	56 But a certain maid beheld him as he sat by the fire, (It was cold at night.)and earnestly looked upon him, and said, This man was also with him.	17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples?
70 But he denied before them all, saying, I know not what thou sayest.	68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.	57 And he denied him, saying, Woman, I know him not.	He saith, I am not.
71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow	69 And a maid saw him again, and began to say to them that (who) stood by, This is one of them.	58 And after a little while another saw him, and said, Thou art also of them.	25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples?

(man) was also with Jesus of Nazareth.			
72 And again he denied with an oath, I do not know the man.	70 And he denied it again.	And Peter said, Man, I am not.	He denied it, and said, I am not.
73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech ^a bewrayeth (betrayeth) thee.	And a little after, they that (who) stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.	59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was (man was also) with him: for he is a Galilaean.	26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
74 Then began he to curse and to swear, saying, I know not the man. And immediately the ^a cock crew.	71 But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew.	60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.	27 Peter then denied again: and immediately the cock crew.
75 And Peter remembered the word of Jesus, which (he) said unto him, Before the cock crow, thou shalt ^a deny me thrice. And he went out, and wept bitterly.	And Peter called to mind the word(s) that (which) Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. (and he went out, and fell upon his face, and wept bitterly.)	61 And the ^a Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.	(Peter may have been commanded to deny his association with Jesus. We don't know his motive and certainly should not judge him wrongly. Is it possible that there might have been some other reason for Peter's triple denial? Could he have felt that circumstances justified expediency? When he bore a strong testimony in Caesarea Philippi, he had been told that they should tell no man that he was Jesus the Christ. Spencer W. Kimball. Verse by Verse, Acts to Revelation, p. 39)
MATTHEW 27	MARK 15	LUKE 22	JOHN 18
<u>1</u> WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:	<u>1</u> AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council (condemned him),	<u>66</u> ¶ And as soon as it was day, <u>athe</u> elders of the people and the chief priests and the scribes came together, and led him into their council, saying,	(Probably around 6am) (According to Elder Talmage quoting Chandler, there were at least 12 violations of Jewish law in the trials

			of Jesus. Jesus the Christ, p. 599-601)
		<p><u>67</u> Art thou the <u>aChrist</u>? tell us. And he said unto them, If I tell you, ye will not believe:</p> <p><u>68</u> And if I also ask you, ye will not answer me, nor let me go.</p> <p><u>69</u> <u>aHereafter</u> shall the <u>bSon</u> of man sit on the right hand of the power of God.</p> <p><u>70</u> Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.</p> <p><u>71</u> And they said, What need we (of) any further <u>awitness</u>? for we ourselves have heard of his own mouth.</p>	

JUDAS COMMITS SUICIDE

<p>3 ¶ Then Judas, <u>which (who)</u> had betrayed him, when he saw that he was condemned, <u>repented himself</u>, and brought again the thirty pieces of silver to the chief priests and elders,</p> <p>4 Saying, I have sinned in that I have ^abetrayed the innocent ^bblood. And they said (<u>unto him</u>), What <i>is that</i> to us? ^csee thou <i>to that</i> (it; thy sins be upon thee).</p> <p>5 And he cast down the pieces of silver in the temple, and departed, and went ^aand ^bhanged himself (on a tree. And straightway he fell down, and his bowels gushed out, and he</p>	<p>(Judas is not a son of perdition. SOP's would not repent.)</p>		
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<p>died.) 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the ^apotter's field, to bury ^bstrangers in. 8 Wherefore that field was called, The field of blood, unto this day.</p>			
<p>9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the ^athirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 (And therefore they took the pieces of silver,) And gave them for the potter's field, as the Lord appointed me (by the mouth of Jeremy).</p>	<p>(Our scriptures don't have a verse in Jeremiah about 30 pieces of silver. Only Zechariah 11:12)</p>	<p>12 And I said unto them, If ye think good, give <i>me</i> my price; and if not, forbear. So they weighed for my price ^athirty <i>pieces</i> of ^bsilver.</p>	
JESUS BEFORE PILATE			
MATTHEW 27	MARK 15	LUKE 23	JOHN 18
<p>2 And when they had bound him, they led <i>him</i> away, and delivered him to ^aPontius Pilate the governor.</p>	<p>and bound Jesus (him), and carried <i>him</i> away, and delivered <i>him</i> to Pilate.</p>	<p>1 AND the whole multitude of them arose, and led him unto Pilate.</p>	<p>28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the ^apassover. 29 ^aPilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he</p>

			were not a malefactor, we would not have delivered him up unto thee.
			31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.
		2 And they began to accuse him, saying, We found this <i>fellow</i> -(man) perverting the nation, and forbidding to give tribute to ^a Caesar, saying that he himself is Christ a ^b King. (If the Jews had put Jesus to death they would have stoned him, but the Romans would crucify him, which would shed his blood. His blood had already been shed for sin in the garden, but his blood would also be shed for sin on the cross. Verse by Verse, the Four Gospels, p. 627)	
11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?	2 And ^a Pilate asked him, Art thou the King of the Jews?	3 And Pilate asked him, saying, Art thou the King of the Jews?	33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
			34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own

			nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My ^a kingdom is not of this ^b world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
And Jesus said unto him, Thou sayest (truly; for thus it is written of me).	And he (Jesus) answering said unto him, ^b Thou sayest <i>it</i> . (I am, even as though sayest.)	And he answered him and said, (Yea,) Thou sayest <i>it</i> .	37 ^a Pilate therefore said unto him, Art thou a ^b king then? Jesus answered, Thou sayest that I am a ^c king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the ^d truth. Every one that is of the truth heareth my voice.
		(Truth is knowledge of things as they are, and as they were, and as they are to come. D&C 93:24) ⁴ Then said Pilate to the chief priests and to the people, I find no ^a fault in this man.	38 Pilate saith unto him, What is truth? And when he had ^a said this, he went out again unto the Jews, and saith unto them, I find in him no ^b fault at all .
12 And when he was accused of the chief priests and elders, he answered ^a nothing.	3 And the chief priests accused him of many things: but he ^a answered nothing.		
13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?	4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.		
14 And he answered him to (not to his questions; yea) never a word; insomuch that the	5 But Jesus yet answered nothing; so that Pilate marvelled.	5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from	

governor marvelled greatly.		Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were a Galilaean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.	
JESUS BEFORE HEROD			
		8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long <i>season</i> (time), because he had heard many things of him; and he hoped to have seen some ^a miracle done by him. 9 Then he questioned with him in many words; but he ^a answered him nothing. 10 And the chief priests and ^a scribes stood and vehemently accused him.	(Herod is the only character in history to whom Jesus is known to have applied a personal epithet of contempt. Jesus called Herod a fox. He is further distinguished as the only being who saw Christ face and to face and spoke to Him, yet never heard His voice.)
	(The gorgeous robe was most probably white, the usual color of dress among Jewish nobility.)	11 And Herod with his men of war set him at nought, and ^a mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. 12 ¶ And the same day Pilate and Herod were made friends together: for before (this) they were at enmity between themselves.	
SECOND APPEARANCE BEFORE PILATE			
		13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people, 14 Said unto them, ¶e	

		(You) have brought this man unto me, as one that (who) perverteth the people: and, behold, I, having examined <i>him</i> before you, have found no fault in this man touching those things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done ^a unto him.	
		16 I will therefore chastise him, and release <i>him</i> .	
15 Now at <i>that</i> feast the governor was ^a wont to ^b release unto the people a prisoner, whom they ^c would.	6 Now (it was common) at <i>that</i> feast he ^a released (for Pilate to release) unto them one prisoner, whomsoever they desired.	17 (For of necessity he must ^a release one unto them at the feast.)	39 But ye have a custom, that I should release unto you one at the passover:
			will ye therefore that I release unto you the King of the Jews?
16 And they had then a notable prisoner, called Barabbas.	7 And there was one (a man) named Barabbas, which lay bound with them that (who) had made insurrection with him, who had committed murder in the insurrection. (The two thieves who were also crucified with Jesus were most likely those who had been in prison with Barabbas.)	(His full name was Jesus Barabbas. Barabbas means "son of the Father. Some important manuscripts of Matthew compare Barabbas and Jesus in a unique way, for they phrase Pilate's question in 27:17 thus: "Whom do you want me to release to you, Jesus Barabbas or Jesus called Christ?" Since "Barabbas" probably means "Son of the Father," it would be a fascinating irony for Pilate to have faced two accused men named Jesus, one "Son of the Father," the other "Son of God." Lord of the	

		Gospels: The 1990 Sperry Symposium on the New Testament Brent L. Top, Bruce A. Van Orden, The Passion of Jesus Christ, Richard Neitzel Holzappel, Director, Irvine Institute of Religion)	
	8 And the multitude crying aloud began to desire <i>him to do as he had ever done</i> (deliver Jesus) unto them.	18 And (But) they cried out all at once, saying, Away with this <i>man</i> , and release unto us Barabbas: 19 (Who for a certain sedition made in the city, and for ^a murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them.	(Some in the crowd wanted Jesus released.)
17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for ^a envy they had ^b delivered him.	9 But Pilate answered (unto) them, saying, Will ye that I release unto you the ^a King of the Jews? 10 For he knew that the chief priests had delivered him for ^a envy.		
19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a ^a dream (vision) because of him.			
20 But the chief ^a priests and elders ^b persuaded the multitude that they should ^c ask Barabbas, and destroy Jesus.	11 But the chief priests moved the people, that he should rather release Barabbas unto them (, as he had done unto them).	21 But they cried, saying, ^a Crucify <i>him</i> , crucify him.	40 Then cried they all again, saying, Not this man, but Barabbas. Now ^a Barabbas was a robber. (like the two thieves)

<p>21 (And) The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.</p>			
<p>22 Pilate said th unto them, What shall I do then with Jesus which is called Christ? They all say (And all said) unto him, Let him be ^acrucified.</p>	<p>12 And Pilate answered and said (spake) again unto them, What will ye then that I shall do <i>unto him</i> whom ye call the King of the Jews? 13 And they cried out again, (Deliver him unto us to be crucified. Away with him.) Crucify him.</p>		
<p>23 And the governor said, Why, what evil hath he done?</p>	<p>14 Then Pilate said unto them, Why, what evil hath he done? (Pilate, knowing Jesus to be innocent, caved in to the pressure for his own popularity's sake.)</p>	<p>22 And he said unto them the third time, Why, what evil hath he done? I have found ^ano cause of death in him: I will therefore chastise him, and let <i>him</i> go.</p>	

Was Jesus married? Consider these items: Because a Jewish man being unmarried at the age of Jesus would have been so unusual during the time in which Jesus lived, and because the New Testament does not explicitly say that he had no wife, some have suggested that this itself may be evidence that he was indeed married, otherwise the scriptures would have mentioned that he wasn't and why. If Jesus had been a bachelor ... the Bible would surely contain some record of his being criticized for it. To the Jews, their human Savior, would be an embodiment of the laws of God, he would typify them rather than being exempt from them. Just as Jesus was baptized "to fulfill all righteousness", and said that he had not "come to destroy," the law, "but to fulfill" it (*Matt. 3:15, 5:17*). They also expected a married Messiah, because the prophets of their Tanach (the Hebrew Bible) predicted his marital state as a feature of his life: In speaking of Israel's expectant deliverer in a passage Paul identifies as referring to Jesus, David wrote, "Kings daughters were among thy honorable women", or *wives* as the 1599 version of the Geneva Bible, and a 1636 Church of England Bible puts it (*Ps. 45:6, see Heb. 1:8*) Of him having children, Isaiah predicts, "he shall see his seed", and asks, "Who shall declare his generation?" Isaiah 53:8, see Luke 23:27-28 & Isaiah 53:10, Acts 8:33, Heb 2:16.

Whether Jesus was married: In addition to all the indications already given, it is interesting to note that Jesus was referred to by a title only given to married teachers, that of Rabbi. Even his detractors had no qualms about referring to him as such, and allowed him to preach in the synagogue, a practice also limited to married men (*John 1:38,49, 3:2, 6:25, 20:16*).

When Jesus was married: John in the second chapter of his book speaks of a wedding at which not only Jesus was present, but also his mother, who would have had to have traveled all the way from Nazareth especially to be there. At this event Jesus was in charge of the wine, a duty usually set aside for the

groom, and if this does not make it obvious enough that it was his own wedding he was present at, we have in the sacred record that he was referred to as the bridegroom on this occasion (*John 2:1-10*).

Who Jesus married: The association Jesus had with certain women would have been wholly inappropriate for a single man, but perfectly normal and accepted for a husband (*Matt. 27:55, Mark 15:40-41, Luke 23:27-28*). In the Greek language there is little distinction between the word woman and wife, and so therefore any (if not all) of those females who accompanied him quite possibly could have been married to him. Martha called him "Master", a title a wife would use to address her husband, and when Mary her sister was in mourning over the death of their brother, Lazarus, she sat in her home until Jesus called her out, just as was the custom that only a husband could call a woman out of her home at such a time (*John 11:28*). Not only did Christ fulfill the traditions and duties of a typical Jewish husband, but so did his wives, when they anointed him prior to his burial (*Luke 24:1,10*).

Jesus Christ never omitted the fulfillment of a single law that God had made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected or rejected another. He could not do that and then say to mankind, 'Follow me!' (*Joseph F. Smith, Millennial Star 62:97*)

Joseph Smith in fact stated that "Mary and Martha manifested a much closer relationship [with Jesus] than merely a believer" (*Journal of Wilford Woodruff, July 22, 1883*), later explicitly naming Mary Magdalene as his wife. The Prophet did not surmise that Jesus 'must have been married,' but through the unique insight and inspiration that came with his calling could proclaim Jesus was indeed wed.

It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even married, he would be mobbed, tarred, and feathered, and rode not on an ass, but on a rail. (*Orson Hyde, J.D. 4:259*)

One thing is certain, that there were several holy women that greatly loved Jesus - such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when He arose from the dead, instead of first showing Himself to His chosen witnesses, the Apostles, He appeared first to these women, or at least to one of them - namely, Mary Magdalene. Now, it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we no doubt should learn that these beloved women were his wives. (*Orson Pratt, The Seer, p. 159*)

He being married, we would expect him to have lived up to all of the God-given responsibilities that come with such a union, chief among these being the commandment to bring spirit children into the world through the means of procreation. Once again God's apostles and prophets proclaimed that this was not just a possibility that he might do so, but a necessity:

Did the Savior of the world consider it to be his duty to fulfill all righteousness? You answer, yes. Even the simple ordinance of baptism he would not pass by, for the Lord commanded it, and therefore it was righteousness to obey what the Lord had commanded, and he would fulfill all righteousness. Upon this hypothesis I will go back to the beginning, and notice the commandment that was given to our first parents in the Garden of Eden. The Lord said unto them, "Multiply and replenish the earth. ..." Our first parents, then, were commanded to multiply and replenish the earth; and if the Savior found it his duty to be baptized to fulfill all righteousness, a command of far less importance than that of multiplying his race, (if indeed there is any difference in the commandments of Jehovah, for they are all important, and all essential,) would he not find it his duty to join in with the rest of the faithful ones in replenishing the earth? ...
(Orson Hyde, *J.D. 2:79, 80, 82 - check refs*)

The offspring from such a union, being the children of a perfect being, would almost certainly be uniquely endowed with an inclination towards righteousness, and a rare degree of spiritual strength, not often seen amongst other mortals. What a loss it would be to the world if they were to go unrecognized, but this is not a danger us Latter-day Saints need fear of, for the early prophets and apostles of this dispensation declared - through use of their revelatory skills - that indeed, the sons of the Messiah did walk amongst the Saints. Joseph Smith being the first to reveal this truth, when he informed the plural wife of Elder Judge Adams, that the Apostle "was a literal descendant of Jesus Christ." (*Oliver B. Huntington Journal, p. 259*) Lorenzo Snow, and his counselor George Q. Cannon, would also declare this truth more publicly:

President George Q. Cannon also spoke ... Among the other things, he said, "There are those in this audience who are descendants of the old Twelve Apostles - and shall I say it, yes, descendants of the Savior Himself. His seed is represented in this body of men.

Following Pres. Cannon, President Snow arose and said that what Bro. Cannon had stated respecting the literal descendants among this company of the old apostles and the Savior himself is true - the Savior's seed is represented in this body of men. (*Journal of Pres. Rudger Clawson, pp. 374-375*)

Other arguments for Jesus being married.

D&C 131:1-4 states: 1 IN the ^acelestial glory there are three ^bheavens or degrees; 2 And in order to obtain the ^ahighest, a man must enter into this ^border of the ^cpriesthood [meaning the new and ^deverlasting covenant of ^emarriage]; 3 And if he does not, he cannot obtain it. 4 He may enter into the other, but that is the end of his kingdom; he cannot have an ^aincrease.

This, however, does not mean that Jesus was married during mortality, but that He would need to be sealed to a spouse in order to be exalted.

In his answer to the Sadducees who questioned him about marriage in the afterlife, Jesus responded in Matthew 22:30 – For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. The interpretation of this verse is that sealings to spouses are to be done prior to the resurrection. Therefore, Jesus having been resurrected three days after his death, would have had to have been sealed either prior to his death, or during the time his body rested in the sepulcher prior to his resurrection. It seems most logical to assume that Jesus, being our ultimate Exemplar, would set us the pattern by being sealed Himself to a spouse while in mortality instead of waiting to be sealed to a

spouse by proxy on His behalf. Although, Elder Bruce R. McConkie stated: “There is no revelation, either ancient or modern, which says there is neither marrying nor giving in marriage in heaven itself for righteous people.” DNTC 1:607.

Also, as mentioned previously, the Jewish custom was for men to be married and have children and since there are no recorded objections by the Jewish rulers who questioned Him about everything else, to have not criticized him for this omission had He not been married.