

June 17-23
Matthew 27; Mark 15; Luke 23; John 19
“It Is Finished”

OVERVIEW:

Matthew 27; Mark 15; Luke 23; and John 19 include descriptions of the final hours of the Savior’s mortal life. Seek to feel His love for you as you study about His sacrifice and death.

Record your impressions:

SCRIPTURES:

Matthew 27

Jesus is accused and condemned before Pilate – Barabbas is released – Jesus is mocked, crucified, and buried in the tomb of Joseph of Arimathæa.

(Friday the 6th day of the week)

THE TRIAL AND CONDEMNATION			
MATTHEW 27	MARK 15	LUKE 22	JOHN 18
1 WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:	1 AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council (condemned him),	66 ¶ And as soon as it was day, ^a the 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)
		67 Art thou the ^a Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68 And if I also ask you, ye will not answer me, nor let me go. 69 ^a Hereafter shall the ^b Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.	

		71 And they said, What need we (of) any further ^a witness? for we ourselves have heard of his own mouth.	
JUDAS COMMITS SUICIDE			
<p>3 ¶ Then Judas, which (who) had betrayed him, when he saw that he was condemned, repented himself, 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 (unto him), What is that to us? ^csee thou to that (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 died.)</p> <p>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.</p> <p>7 And they took counsel, and bought with them the ^apotter's field, to bury ^bstrangers in.</p> <p>8 Wherefore that field was called, The field of blood, unto this day.</p>	(Judas is not a son of perdition. SOP's would not repent.)		
9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took	(Our scriptures don't have a verse in Jeremiah about 30	12 And I said unto them, If ye think good, give <i>me</i> my price; and if not, forbear. So they	

<p>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>pieces of silver. Only Zechariah 11:12)</p>	<p>weighed for my price ^athirty pieces of ^bsilver.</p>	
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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 (<i>him</i>), 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 were not a malefactor, we would not have delivered him up unto thee.</p>
			<p>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.</p>

		<p>2 And they began to accuse him, saying, We found this <i>fellow</i> (man) perverting the nation, and forbidding to give tribute to ^aCaesar, saying that he himself is Christ a ^bKing.</p> <p>(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)</p>	
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?
			<p>34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?</p> <p>35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?</p> <p>36 Jesus answered, My ^akingdom is not of this ^bworld: 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.</p>

<p>And Jesus said unto him, Thou sayest (truly; for thus it is written of me).</p>	<p>And he (Jesus) answering said unto him, ^bThou sayest <i>it</i>. (I am, even as though sayest.)</p>	<p>And he answered him and said, (Yea,) Thou sayest <i>it</i>.</p>	<p>37 ^aPilate therefore said unto him, Art thou a ^bking then? Jesus answered, Thou sayest that I am a ^cking. To this end was I born, and for this cause came I into the world, that I should bear witness unto the ^dtruth. Every one that is of the truth heareth my voice.</p>
		<p>(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 ^afault in this man.</p>	<p>38 Pilate saith unto him, What is truth? And when he had ^asaid this, he went out again unto the Jews, and saith unto them, I find in him no ^bfault <i>at all</i>.</p>
<p>12 And when he was accused of the chief priests and elders, he answered ^anothing.</p>	<p>3 And the chief priests accused him of many things: but he ^aanswered nothing.</p>		
<p>13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?</p>	<p>4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.</p>		
<p>14 And he answered him to (not to his questions; yea) never a word; insomuch that the governor marvelled greatly.</p>	<p>5 But Jesus yet answered nothing; so that Pilate marvelled.</p>	<p>5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from 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.</p>	

JESUS BEFORE HEROD

		<p>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 ^amiracle done by him.</p> <p>9 Then he questioned with him in many words; but he ^aanswered him nothing.</p> <p>10 And the chief priests and ^ascribes stood and vehemently accused him.</p>	<p>(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.)</p>
	<p>(The gorgeous robe was most probably white, the usual color of dress among Jewish nobility.)</p>	<p>11 And Herod with his men of war set him at nought, and ^amocked <i>him</i>, and arrayed him in a gorgeous robe, and sent him again to Pilate.</p> <p>12 ¶ And the same day Pilate and Herod were made friends together: for before (this) they were at enmity between themselves.</p>	
SECOND APPEARANCE BEFORE PILATE			
		<p>13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,</p> <p>14 Said unto them, Ye (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:</p> <p>15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy</p>	

		of death is done ^a unto him.	
		16 I will therefore chastise him, and release him.	
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 Holzapfel, Director, Irvine Institute of Religion)	

	<p>8 And the multitude crying aloud began to desire <i>him to do as he had ever done</i> (deliver Jesus) unto them.</p>	<p>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 ^amurder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them.</p>	<p>(Some in the crowd wanted Jesus released.)</p>
<p>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?</p> <p>18 For he knew that for ^aenvy they had ^bdelivered him.</p>	<p>9 But Pilate answered (unto) them, saying, Will ye that I release unto you the ^aKing of the Jews? 10 For he knew that the chief priests had delivered him for ^aenvy.</p>		
<p>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 ^adream (vision) because of him.</p>			
<p>20 But the chief ^apriests and elders ^bpersuaded the multitude that they should ^cask Barabbas, and destroy Jesus.</p>	<p>11 But the chief priests moved the people, that he should rather release Barabbas unto them, (as he had done unto them).</p>	<p>21 But they cried, saying, ^aCrucify <i>him</i>, crucify him.</p>	<p>40 Then cried they all again, saying, Not this man, but Barabbas. Now ^aBarabbas was a robber. (like the two thieves)</p>
<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 (d)th unto them, What shall I do then with Jesus which is called Christ? <i>They</i></p>	<p>12 And Pilate answered and said (spake) again unto them, What will ye then that I shall do</p>		

<p>all say (And all said) unto him, Let him be ^acrucified.</p>	<p>unto him 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 him go.</p>	
SOLDIERS SCOURGE AND MOCK JESUS			
MATTHEW 27	MARK 15	LUKE 23	JOHN 19
<p>27 Then the soldiers of the governor took Jesus into the ^acommon hall, and gathered unto him the whole band <i>of soldiers</i>.</p>	<p>16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.</p>	<p>(The unhappy sufferer was publicly stripped, was tied by the hands in a bent position to a pillar, and then, on the tense quivering nerves of the naked back, the blows were inflicted with leathern thongs, weighted with jagged edges of bone and lead; sometimes even the blows fell by accident – sometimes, with terrible barbarity, were purposely struck – on the face and eyes. It was a punishment so hideous that, under its lacerating agony, the victim generally fainted, often died; MM, 4:191.)</p>	<p>1 THEN Pilate therefore took Jesus, and ^ascourged him.</p>
<p>28 And they stripped him, and put on him a ^ascarlet (purple) robe.</p>	<p>17 And they clothed him with purple, and platted a crown of ^athorns, and put it about (upon) his head,</p>	<p>(Scourging included being stripped naked. Also, those who suffered death by crucifixion, were also naked.)</p>	<p>2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,</p>
<p>29 ¶ And when they had ^aplatted a crown of thorns, they put it upon his head, and a ^breed in</p>	<p>18 And began to salute him, (saying,) Hail, King of the Jews!</p>		<p>3 And said, Hail, ^aKing of the Jews! and they smote him with their hands.</p>

his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!			
30 And they ^a spit upon him, and took the reed, and smote him on the head.	19 And they ^a smote him on the head with a reed, and did spit upon him, and bowing <i>their</i> knees worshipped him.		
PILATE PLEADS FOR JESUS, THEN DELIVERS HIM			
		(Here Pilate was trying to arouse sympathy by showing him after the scourging. Pilate wanted to spare Him.)	4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no ^a fault in him.
			5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And <i>Pilate</i> saith unto them, Behold the man!
			6 When the chief priests therefore and officers saw him, they ^a cried out, saying, Crucify <i>him</i> , crucify <i>him</i> . <i>Pilate</i> saith unto them, Take ye him, and crucify <i>him</i> : for I find no ^b fault in him.
		(The Jews knew that Jesus preached that He was God's Son.)	7 The Jews answered him, We have a ^a law, and by our law he ought to die, because he made himself the ^b Son of God.
			8 ¶ When Pilate therefore heard that saying, he was the more afraid;
			9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no ^a answer.

			10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
		(...but Caiaphas who delivered me to thee has the greater sin for as a Jew he knows of my divine origin. DNTC, 1: 809)	11 Jesus answered, Thou couldest have no ^a power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ^b sin.
			12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a ^a king speaketh against Caesar.
			13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.
			14 And it was the preparation of the ^a passover, and about the sixth hour: and he saith unto the Jews, Behold your ^b King!
23b But they cried out ^a the more, saying, Let him be crucified.	14b And (But) they cried out the more exceedingly, Crucify him.	23 And they were ^a instant with (in) loud voices, ^b requiring that he might be ^c crucified. And the voices of them and of the chief priests prevailed.	15 But they cried out, Away with <i>him</i> , away with <i>him</i> , ^a crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no ^b king but Caesar.

<p>24 ¶ When Pilate saw that he ^acould prevail nothing, but that rather (that) a ^btumult was made, he took water, and washed <i>his</i> hands before the multitude, saying, I am innocent of the blood of this ^cjust person: see ye to it (that ye do nothing unto him).</p>	<p>(Pilate sought to refuse responsibility for deciding about Christ, but Pilate's hands were never dirtier than just after he had washed them. Neal A. Maxwell, Ensign, November 1974, p. 13)</p>	<p>24 And Pilate gave sentence that it should be as they ^arequired.</p>	
<p>25 Then answered all the people, and said, His ^ablood be on (come upon) us, and on our children.</p>			
<p>26 ¶ Then released he Barabbas unto them: and when he had ^ascourged Jesus, he delivered <i>him</i> to be crucified.</p>	<p>15 ¶ And <i>so</i> (now) Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged <i>him</i>, to be crucified.</p>	<p>25 And he released unto them him that (who) for sedition and ^amurder was cast into prison, whom they had desired; but he (and) delivered Jesus to their will.</p>	<p>16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led <i>him</i> away.</p>
JESUS IS MOCKED AND CRUCIFIED			
<p>31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify <i>him</i>.</p>	<p>20 And when they had ^amocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.</p>		
<p>32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.</p>	<p>21 And they compel(led) one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.</p>	<p>26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear <i>it</i> after Jesus.</p>	<p>(The cross borne was most likely the cross piece, not the entire cross. Usually made from olive wood, very dense and heavy. Elder Talmage said: "From Mark's statement that Simon was the father of Alexander and Rufus we infer that the two sons were known to the evangelist's readers as members of the early Church, and there is some indication that</p>

			the household of Simon the Cyrenian came to be numbered with the believers. Jesus the Christ, p. 652-3.)
		27 ¶ And there followed him a great company of people, and of women, which (who) also bewailed and lamented him.	
		28 But Jesus turn(ed)ing unto them said, Daughters of ^a Jerusalem, weep not for me, but weep for yourselves, and for your children.	
		29 For, behold, the days are coming, in the which they shall say, Blessed <i>are</i> the ^a barren, and the wombs that (which) never bare, and the paps which never gave suck.	
		30 Then shall they begin to say to the ^a mountains, Fall on us; and to the hills, Cover us.	
		31 For if they do these things (are done) in a (the) ^a green tree, what shall be done in the ^b dry (tree)? (This he spake, signifying the scattering of Israel, and the desolation of the heathen, or in other words, the Gentiles.)	(The 1 st destruction of Jerusalem and the Second Coming.)
		(Just as Jesus was fastened in the “sure place” so when we make solemn covenants, make sure we are also fastened in the “sure place” so that	17 And he ^a bearing his ^b cross went forth into a place called <i>the place</i> of a ^c skull (burial), which is called in the Hebrew Golgotha: (The soldiers drove spikes into His hands,

		our covenants do not come undone.)	and then fearing that the weight of His body would tear through the flesh of the hands, they placed spikes through His wrists, also. This is what Isaiah meant when he said: Isaiah 22:23 And I will fasten him as a ^a nail in a sure place ; and he shall be for a glorious throne to his father's house.)
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THE CRUCIFIXION

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
		32 And there were also two other, ^a malefactors, led with him to be put to death.	18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.
33 And when they were come unto a place called Golgotha, that is to say, a place of ^a a skull (burial),	22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull (burial).	33 And when they were come to the place, which is called Calvary,	(Jesus was not crucified on a hill, but most likely on a well traveled road where many people would see it.)
34 ¶ They gave him ^a vinegar to drink mingled with gall: and when he had tasted thereof (the vinegar), he would not drink.	23 And they gave him to drink wine mingled with myrrh: but he received it not. (vinegar mingled with gall; and when he had tasted the vinegar, he would not drink.)	(Jesus refused to drink the wine because of the deadening agent in it. He wanted His full faculties during the ordeal on the cross.)	
38 Then were there two thieves crucified with him, one on the right hand, and another on the left.	25 And it was the third hour, and (when) they crucified him. 27 And with him they crucify(ied) two ^a thieves; the one on his right hand, and the other on his left. 28 And the scripture was ^a fulfilled, which sai(d)th, And he was numbered with the transgressors.	There they crucified him, and the malefactors, one on the right hand, and the other on the left.	(9 am)

THIS IS JESUS THE KING OF THE JEWS

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. (And Pilate wrote a title, and put it on the cross, and the writing was,	26 And the superscription of his accusation was written over, (And Pilate wrote his accusation and put it upon the cross,)	38 And a superscription also was written over him	19 ¶ And Pilate wrote a title, and put <i>it</i> on the cross.
JESUS OF NAZARETH, THE KING OF THE JEWS, in letters of Greek, and Latin, and Hebrew.	THE KING OF THE JEWS.	in letters of Greek, and Latin, and Hebrew, THIS IS THE ^a KING OF THE ^b JEWS.	And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
			20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, <i>and</i> Greek, <i>and</i> Latin.
And the chief priests said unto Pilate. It should be written and set up over his head, his accusation, This is he that said he was Jesus, the King of the Jews.	(There were certain of the chief priests who stood by, that said unto Pilate, write, that he said, I am King of the Jews.		21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.
But Pilate answered and said, What I have written, I have written, let it alone.)	But Pilate said unto them, What I have written, I have written.)		22 Pilate answered, What I have written I have written.
FIRST WORDS FROM THE CROSS: FATHER, FORGIVE THEM			
		34 ¶ Then ^a said Jesus, 34 Father, ^b forgive them; for they know not what ^c they do. ((Meaning the soldiers who crucified him,))	
SOLDIERS CAST LOTS FOR JESUS' GARMENTS			
			23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also <i>his</i> coat: now the coat was without seam,

			woven from the top throughout.
35 And they ^a crucified him, and ^b parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my ^c garments among them, and upon ^(for) my vesture did they ^(did) cast lots.	24 And when they had crucified him, they parted his ^a garments, casting lots upon them, what every man should take.	34 And they parted his ^d raiment, and cast lots. (The person crucified was stripped naked of his clothing, which then became the property of the four guards accompanying the body.) (Jewish men wore five articles of clothing. A headdress, shoes, an inner garment, an outer garment, and a girdle. DNTC, 1:820) (Psalm 22:18 – They part my garments among them, and cast lots upon my vesture.)	24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my ^a raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.
36 And sitting down they watched him there;		35 And the people stood beholding.	
FURTHER MOCKING BY THE RULERS AND THE PEOPLE			
39 ¶ And they that passed by ^a reviled him, wagging their heads,	29 And they that ^(who) passed by railed on him, wagging their heads,		
40 And saying, Thou that destroyest the ^a temple, and buildest <i>it</i> ^(again) in three days, save thyself. If thou be the ^b Son of God, come down from the cross.	and saying, Ah, thou that ^(who) destroyest the temple, and buildest <i>it</i> in three days, 30 Save thyself, and come down from the cross.		
41 Likewise also the chief priests mocking <i>him</i> , with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will	31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe.	And the rulers also with them ^a derided <i>him</i> , saying, He saved others; let him save himself, if he be ^(the) Christ, the ^b chosen of God. 36 And the soldiers also ^a mocked him, coming to him, and	

believe him. 43 He ^a trusted in God; let him ^b deliver him now, if he will have (save) him: for he said, I am the ^c Son of God.		offering him ^b vinegar, 37 And saying, If thou be the king of the Jews, save thyself.	
SECOND WORDS FROM THE CROSS: TO THE THIEF			
44 (One of) The thieves also, which were crucified with him, ^a cast the same in his teeth.	And they that were crucified with him ^a reviled him. (of them who was crucified with him, reviled him also, saying, If thou are the Christ, save thyself and us.)	39 ¶ And one of the malefactors which were hanged (who was crucified with him,) ^a railed on him, saying, If thou be (the) Christ, save thyself and us.	
(But the other rebuked him, saying, Dost thou not fear God, seeing thou are under the same condemnation; and this man is just, and hath not sinned; and he cried unto the Lord that he would save him.		40 But the other answering rebuked him, saying, Dost not thou (thou not) fear God, seeing thou art in the same condemnation?	
		41 And we indeed justly; for we receive the due ^a reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.	
And the Lord said unto him, This day thou shalt be with me in paradise.)		43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in ^a paradise.	(Or, “This day shalt thou be with me in the world of spirits. There you can learn of me and my gospel; there you can begin to work out your salvation with fear and trembling before me. MM, 4:222.)
THIRD WORDS FROM THE CROSS: TO HIS MOTHER			
		(The women present were Mary, his mother, Salome her sister and wife of Zebedee and	25 ¶ Now there stood by the cross of Jesus his ^a mother, and his mother’s sister, Mary

		the mother of James and John (cousins of Jesus), Mary the wife of Cleophas and Mary Magdalene. MM, 4:223)	the <i>wife</i> of ^b Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the ^a disciple standing by, whom he loved, he saith unto his mother, ^b Woman, behold thy son! 27 Then saith he to the disciple, Behold thy ^a mother! And from that hour that disciple took her unto his own <i>home</i> .
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DARKNESS FROM THE SIXTH TO THE NIGHT HOUR (NOON TO 3PM)

45 Now from the sixth hour there was ^a darkness over all the land unto the ninth hour. (From noon to 3pm)	33 And when the sixth hour was come, there was ^a darkness over the whole land until the ninth hour.	44 And it was about the ^a sixth hour, and there was a ^b darkness over all the ^c earth until the ninth hour. 45 And the sun was darkened,	(There were earthquakes and tempests for 3 hours in America. See 1 Ne 19:10-12. "Could it be that this was the period of his greatest trial, or that during it the agonies of Gethsemane recurred and even intensified?" MM, 4:225) (It seems, that in addition to the fearful suffering incident to crucifixion, the agony of Gethsemane had recurred, intensified beyond human power to endure. Jesus the Christ, p. 613. All of the suffering in Gethsemane recurred during the final three hours on the cross, the hours when darkness covered the land. MM, 4: 232)
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FINAL WORDS FROM THE CROSS

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli,	34 And at the ninth hour Jesus cried with a loud voice, saying,	(How utterly devastating the withdrawal of that	Psalms 22:1 ^a MY God, my God, why hast thou ^b forsaken me?
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<p>Eli, lama sabachthani? that is to say, ^aMy God, my God, why hast thou ^bforsaken me?</p>	<p>^aEloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou ^bforsaken me?</p>	<p>influence must have been to one so accustomed to it! Now the Savior was alone. The agonies of Gethsemane had returned. McConkie, CR, Apr 1985.)</p>	
<p>47 Some of them that stood there, when they heard that (him), said, This <i>man</i> calleth for ^aElias.</p>	<p>35 And some of them that (who) stood by, when they heard # (him), said, Behold, he calleth Elias.</p>		
<p>48 And straightway one of them ran, and took a sponge, and filled <i>it</i> with ^avinegar, and put <i>it</i> on a reed, and gave him to drink.</p>	<p>36 And one ran and filled a sponge full of ^avinegar, and put <i>it</i> on a reed, and gave him to drink,</p>		<p>28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar (mingled with gall): and they filled a sponge with ^avinegar (it), and put # upon hyssop, and put # to his mouth. 30 When Jesus therefore had received the vinegar,</p>
<p>49 The rest said, Let (him) be, let us see whether Elias will come to save him.</p>	<p>(others spake) saying, Let (him) alone; let us see whether Elias will come to take him down.</p>		
IT IS FINISHED			
<p>50 ¶ Jesus, when he had cried again with ^aa loud voice (saying, Father it is finished, thy will is done), yielded up the ghost.</p>	<p>37 And Jesus cried with a loud voice, and gave up the ^aghost. (These mortals were sad at Jesus' death. But there was much rejoicing and gladness to those spirits of the just who had been faithful in the testimony of Jesus because the day of their deliverance was at hand. D&C 138:12-15.</p>	<p>46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I ^acommend my ^bspirit: and having said thus, he ^cgave up the ^dghost.</p>	<p>he said, It is ^afinished: and he bowed his head, and gave up the ghost. (The Spirit returned to Him and bore witness that he had completed the atonement.) (Lucifer, since his banishment from heaven, had never heard words to cause such terror.)</p>

	<p>Were we also witnesses of his death? “I believe that we did not hold our peace. Every righteous eye in the universe must have been on Gethsemane and Golgotha. Every voice in Heaven must have been raised:” (Ted L. Gibbons, Lesson 26. Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak anthems of eternal praise to the King Immanuel. D&C 128:22)</p>		
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VEIL OF TEMPLE RENT

<p>51 And, behold, the ^aveil of the temple was ^brent in twain from the top to the bottom; and the earth did ^cquake, and the rocks rent;</p>	<p>38 And the veil of the temple was rent in twain from the top to the bottom.</p>	<p>45b and the veil of the temple was rent in the ^amidst.</p> <p>(All of us are now able to return back to God through Jesus.)</p>	<p>(The veil was 60 feet long, 30 feet wide of the thickness of the palm of the hand and wrought in 72 squares. It was so heavy it took hundreds of priests to manipulate it. It was the hand of God that rent it. MM, 4:229)</p>
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TESTIMONY OF CENTURION AND OTHER WITNESSES

<p>54 Now when the centurion, and they that were with him, watching Jesus, saw (heard) the earthquake, and (saw) those things that (which) were done, they feared greatly, saying, Truly this was the Son of God.</p>	<p>39 ¶ And when the centurion, which (who) stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was (is) the Son of God.</p>	<p>47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a ^arighteous man.</p>	
<p>55 And many ^awomen were there beholding afar off, which followed Jesus from Galilee, ministering unto him (for his burial):</p>	<p>40 There were also women looking on afar off. Among whom was Mary Magdalene, and Mary the mother of James the less</p>	<p>48 And all the people that (who) came together to that sight, beholding the things which were done, smote their breasts, and returned.</p>	

<p>56 Among which (whom) was Mary Magdalene, and Mary the mother of James and ^aJoses, and the mother of Zebedee's children.</p>	<p>(younger) and of Joses, and Salome; 41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which (who) came up with him unto Jerusalem.</p>	<p>49 And all his acquaintance, and the women that (who) followed him from Galilee, stood afar off, beholding these things.</p> <p>(The Eleven would also have been there.)</p>	
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SOLDIER PIERCES HIS SIDE

			<p>31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the ^across on the sabbath day, (for that ^bsabbath day was an ^chigh ^dday,) besought Pilate that their legs might be ^ebroken, and <i>that</i> they might be taken away.</p> <p>32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.</p> <p>33 But when they came to Jesus, and saw that he was dead already, they ^abrake not his legs:</p>
		<p>(The physical cause of death was a ruptured heart. He died of a broken heart. Jesus the Christ, p. 620-1)</p>	<p>34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.</p> <p>35 And he that ^asaw <i>it</i> bare ^brecord, and his record is true: and he knoweth that he saith true, that ye might believe.</p> <p>36 For these things were done, that the scripture should be fulfilled, A ^abone of him shall not be broken.</p>

			37 And again another scripture saith, They shall look on him whom they ^a pierced.
THE BURIAL OF JESUS			
57 When the even(ing) was come, there came a rich man of Arimathaea, named ^a Joseph, who also himself was Jesus' ^b disciple:	42 ¶ And now when the even was come, because it was the ^a preparation (day), that is, the day before the Sabbath, 43 Joseph of Arimathaea, an honourable ^a counsellor, which (who) also waited for the kingdom of God, came,	50 ¶ And, behold, there was a man named Joseph, a ^a counsellor; and he was a good man, and a just (one): 51 (The same (day) had not consented to the counsel and deed of them;) he was (a man) of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.	38 ¶ And after this ^a Joseph of Arimathaea, (Joseph was a member of the Sanhedrin. Joseph may have been Jesus' great uncle. Only next of kin were allowed to take the deceased body.) being a disciple of Jesus, but secretly for ^b fear of the Jews,
58 He went to Pilate, and ^a begged the body of Jesus.	and went in boldly unto Pilate, and ^b craved the body of Jesus.	52 This man (He) went unto Pilate, and ^a begged the body of Jesus.	besought Pilate that he might take away the body of Jesus:
Then Pilate commanded the body to be delivered.	44 And Pilate marveled(, and asked him) if he were already dead: and calling unto him the centurion, he asked him whether (if) he had been any while dead. 45 And when he knew <i>it</i> of the centurion, he gave the body to Joseph.		and Pilate gave <i>him</i> leave.
59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,	46 And he (Joseph) bought fine linen, and took him down, and wrapped him in the linen,	(All they had time to do was wash the body, lay it amid the spices, wrap the head in a white napkin, and roll the linen round and round the wounded limbs and lay the body in the tomb. MM 4:239) 53 And he took it down, and wrapped it in linen,	He came therefore, and took the body of Jesus. 39 And there came also ^a Nicodemus, which at the first came to Jesus by night, and brought a mixture of ^b myrrh and aloes, about an hundred pound <i>weight</i> . 40 Then took they the body of Jesus, and wound it in linen clothes with the spices,

			as the manner of the Jews is to bury.
			41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.
60 And laid it in his own new tomb, which he had hewn out in the rock:	and laid him in a sepulchre which was hewn out of a rock,	and laid it in a sepulchre that (which) was hew(ed) in (a) stone, wherein never man before was laid. 54 And that day was the preparation, and the Sabbath drew on.	42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.
and he rolled a great stone to the door of the sepulchre, and departed.	and rolled a stone unto the door of the sepulchre.		
61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.	47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.	55 And the women also, which (who) came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.	(The women came so that after the Sabbath they would know where his body was so they could come and properly treat the body for burial.)
		56 And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.	
Saturday – the Seventh Day of the Week			
GUARDS AT THE TOMB			
62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be			

<p>made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall (imposture will) be worse than the first.</p> <p>65 Pilate said unto them, Ye have a watch: go your way, make <i>it</i> as sure as ye can.</p> <p>66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.</p> <p>(The word “imposture” is defined as The act or instance of engaging in deception under an assumed name or identity.)</p>			
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