

LESSON 26
“To This End Was I Born”

Matthew 26:47-27:66; Mark 14:43-15:39; Luke 22:47-23:56; John 18-19

OVERVIEW:

The betrayal, the trial, Peter denies knowing Jesus, the crucifixion.

SCRIPTURES:

(Friday the 6th day of the week)

Matthew	Mark	Luke	John
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 with him a great multitude with swords and staves, from the chief priests and elders of the people.	43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.	(There may have been as many as 600 men. Pilate authorized the arrest.) 47 ¶ And while he yet spake, behold a multitude, and he that (who) was called Judas, one of the twelve, went before them,	3 Judas then, having received a band of men and officers from the 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		48 But Jesus said unto	

him, Friend (Judas), wherefore art thou come (to betray me with a kiss)?		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	47 And one of them that (who) stood by drew 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	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

priest's, and smote off his ear.		defend Jesus against this band of 600.)	^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?			the ^a cup which my Father hath given me, shall I not drink it? (A legion was 6,000. This would have been 72,000 angels.)
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	(This young man is most likely John Mark, or Little Mark, in who's home the Last Supper	

	cast about <i>his</i> naked <i>body</i> ; and the young men (man) laid hold on him:	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. Apparently, John knew someone of high position to allow him and Peter to be there.)	15 ¶ And Simon Peter followed Jesus, and <i>so did</i> another disciple: that disciple was 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	18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed

		them.	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 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	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?

		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)			
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 came two false ^a witnesses,	(but) found none. 56 For (Though) many bare ^a false witness against him, but (yet) their witness agreed not together. 57 And there arose certain (men), and bare false witness against him, saying,	(These were men of the Sanhedrin who testified against Jesus.)	
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 so 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)th 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)th, 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	(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

		spake they against him.	towards the children of men. 1 Ne 19:9)
(Peter denies Jesus.)			
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 <i>one</i> of this man's disciples?
70 But he denied before <i>them</i> 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 <i>maid</i> saw him, and said unto them that were there, This <i>fellow</i> (man) was also with Jesus of Nazareth.	69 And a maid saw him again, and began to say to them that (who) stood by, This is <i>one</i> 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 <i>one</i> of his disciples?
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 <i>it</i> , 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 <i>one</i> 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 <i>one</i> of them: for thou art a Galilaean, and thy speech agreeth <i>thereto</i> .	59 And about the space of one hour after another confidently affirmed, saying, Of a truth this <i>fellow</i> also was (man was also) with him: for he is a Galilaean.	26 One of the servants of the high priest, being <i>his</i> 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	And Peter called to mind the word(s) that (which) Jesus said unto him, Before the cock crow twice, thou shalt	61 And the ^a Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had	(Peter may have been commanded to deny his association with Jesus. We don't know his motive and certainly

<p>shalt ^adeny me thrice. And he went out, and wept bitterly.</p>	<p>deny me thrice. And when he thought thereon, he wept. (and he went out, and fell upon his face, and wept bitterly.)</p>	<p>said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.</p>	<p>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)</p>
<p>(The trial and condemnation.)</p>			
<p>Matthew 27</p>	<p>Mark 15</p>		
<p>1 WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:</p>	<p>1 AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council (condemned him),</p>	<p>66 ¶ And as soon as it was day, ^athe elders of the people and the chief priests and the scribes came together, and led him into their council, saying,</p>	<p>(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>
		<p>67 Art thou the ^aChrist? tell us. And he said unto them, If I tell you, ye will not believe: 68 And if I also ask <i>you</i>, ye will not answer me, nor let <i>me</i> go. 69 ^aHereafter shall the ^bSon 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 ^awitness? for we ourselves have heard of his own mouth.</p>	
<p>(Judas commits suicide.)</p>			

<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, 4 Saying, I have sinned in that I have ^abetrayed the innocent ^bblood. And they said (unto him), What <i>is that</i> to us? ^csee thou <i>to that</i> (it; thy sins be upon thee). 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.) 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>(Judas is not a son of perdition. SOP's would not repent.)</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</p>	<p>(Our scriptures don't have a verse in Jeremiah about 30 pieces of silver. Only Zechariah 11:12)</p>		

<p>silver,) And gave them for the potter's field, as the Lord appointed me (by the mouth of Jeremy).</p>			
<p>(Jesus before Pilate.)</p>			
<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 style="text-align: center;">LUKE 23</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. (If the Jews had put Jesus to death they would have stoned him,</p>	

		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 it . (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	38 Pilate saith unto him,

		<p>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>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, Hearst 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>	
<p>(Jesus before Herod.)</p>			
		<p>8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season (time), because he had heard many things of him; and he hoped to have seen some ^amiracle done by him. 9 Then he questioned with him in many words; but he ^aanswered him nothing.</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</p>

		10 And the chief priests and ^a scribes stood and vehemently accused him.	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 <i>him</i> , 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.	
(Jesus back 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?

<p>16 And they had then a notable prisoner, called Barabbas.</p>	<p>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.</p>	<p>(His full name was Jesus Barabbas. Barabbas means “son of the Father.)</p>	
	<p>8 And the multitude crying aloud began to desire him to do as he had ever done (deliver Jesus) unto them.</p>	<p>18 And (But) they cried out all at once, saying, Away with this man, 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 him, crucify him.</p>	<p>40 Then cried they all again, saying, Not this man, but Barabbas. Now ^aBarabbas was a robber.</p>
<p>21 (And) The governor answered and said unto them, Whether of the twain will ye that I</p>			

release unto you? They said, Barabbas.			
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 ^a crucified.	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.		
23 And the governor said, Why, what evil hath he done?	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.)	22 And he said unto them the third time, Why, what evil hath he done? I have found ^a no cause of death in him: I will therefore chastise him, and let <i>him</i> go.	
(Soldiers scourge and mock Jesus)			John 19
27 Then the soldiers of the governor took Jesus into the ^a common hall, and gathered unto him the whole band <i>of soldiers</i> .	16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.	(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.)	1 THEN Pilate therefore took Jesus, and ^a scourged <i>him</i> .
28 And they stripped him, and put on him a ^a scarlet (purple) robe.	17 And they clothed him with purple, and platted a crown of ^a thorns, and put it about (upon) his <i>head</i> ,	(Scourging included being stripped naked. Also, those who suffered death by crucifixion, were also	2 And the soldiers platted a crown of thorns, and put <i>it</i> on his head, and they put on him a purple robe,

		naked.)	
29 ¶ And when they had ^a platted a crown of thorns, they put <i>it</i> upon his head, and a ^b reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!	18 And began to salute him, (saying,) Hail, King of the Jews!		3 And said, Hail, ^a King of the Jews! and they smote him with their hands.
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> . Pilate 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	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

		and of the chief priests prevailed.	King? The chief priests answered, We have no ^b king but Caesar.
24 ¶ When Pilate saw that he ^a could prevail nothing, but that rather (that) a ^b tumult was made, he took water, and washed <i>his</i> hands before the multitude, saying, I am innocent of the blood of this ^c just person: see ye to it (that ye do nothing unto him).	(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)	24 And Pilate gave sentence that it should be as they ^a required.	
25 Then answered all the people, and said, His ^a blood be on (come upon) us, and on our children.			
26 ¶ Then released he Barabbas unto them: and when he had ^a scourged Jesus, he delivered <i>him</i> to be crucified.	15 ¶ And <i>so</i> Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged <i>him</i> , to be crucified.	25 And he released unto them him that (who) for sedition and ^a murder was cast into prison, whom they had desired; but he (and) delivered Jesus to their will.	16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led <i>him</i> away.
(Jesus is mocked and crucified.)			
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> .	20 And when they had ^a mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.		
32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.	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.	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.	(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 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	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

		fastened in the “sure place” so that our covenants do not come undone.)	Golgotha: (The soldiers drove spikes into His hands, 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.)
		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 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	26 And the	38 And a superscription	19 ¶ And Pilate wrote a

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,	superscription of his accusation was written over, (And Pilate wrote his accusation and put it upon the cross,)	also was written over him	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.
(Father forgive them.)			
		34 ¶ Then ^a said Jesus, 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.

<p>35 And they ^acrucified him, and ^bparted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my ^cgarments among them, and upon (for) my vesture did they (did) cast lots.</p>	<p>24 And when they had crucified him, they parted his ^agarments, casting lots upon them, what every man should take.</p>	<p>And they parted his ^draiment, and cast lots.</p> <p>(The person crucified was stripped naked of his clothing, which then became the property of the four guards accompanying the body.)</p> <p>(Jewish men wore five articles of clothing. A headdress, shoes, an inner garment, an outer garment, and a girdle. DNTC, 1:820)</p> <p>(Psalm 22:18 – They part my garments among them, and cast lots upon my vesture.)</p>	<p>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 ^araiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.</p>
<p>36 And sitting down they watched him there;</p>		<p>35 And the people stood beholding.</p>	
<p>(Further mocking by the rulers and the people.)</p>			
<p>39 ¶ And they that passed by ^areviled him, wagging their heads,</p>	<p>29 And they that (who) passed by railed on him, wagging their heads,</p>		
<p>40 And saying, Thou that destroyest the ^atemple, and buildest <i>it</i> (again) in three days, save thyself. If thou be the ^bSon of God, come down from the cross.</p>	<p>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.</p>		
<p>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 believe him. 43 He ^atrusted in God; let him ^bdeliver him</p>	<p>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.</p>	<p>And the rulers also with them ^aderided <i>him</i>, saying, He saved others; let him save himself, if he be (the) Christ, the ^bchosen of God. 36 And the soldiers also ^amocked him, coming to him, and offering him ^bvinegar, 37 And saying, If thou be the king of the Jews, save thyself.</p>	

now, if he will have (save) him: for he said, I am the ^c Son of God.			
(Jesus speaks 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 the mother of James and John (cousins of Jesus), Mary the wife of	25 ¶ Now there stood by the cross of Jesus his ^a mother, and his mother's sister, Mary the <i>wife</i> of ^b Cleophas, and Mary Magdalene. 26 When Jesus

		Cleophas and Mary Magdalene. MM, 4:223)	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> .
(Darkness from the 6 th hour to the 9 th hour)			
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)
(Final words from the cross.)		(3pm. 6 hours.)	
46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani?	34 And at the ninth hour Jesus cried with a loud voice, saying, ^a Eloi, Eloi, lama sabachthani?	(How utterly devastating the withdrawal of that influence must have	Psalms 22:1 ^a MY God, my God, why hast thou ^b forsaken me?

<p>that is to say, ^aMy God, my God, why hast thou ^bforsaken me?</p>	<p>which is, being interpreted, My God, my God, why hast thou ^bforsaken me?</p>	<p>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>		
<p>(It is finished)</p>			
<p>50 ¶ Jesus, when he had cried again with ^aa loud voice (saying, Father <i>it is finished</i>, 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. Were we also witnesses of his death? "I believe that we did not hold our peace.</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.)</p> <p>(Lucifer, since his banishment from heaven, had never heard words to cause such terror.)</p>

	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)		
(Veil of the temple rent.)			
51 And, behold, the ^a veil of the temple was ^b rent in twain from the top to the bottom; and the earth did ^c quake, and the rocks rent;	38 And the veil of the temple was rent in twain from the top to the bottom.	45b and the veil of the temple was rent in the ^a midst. (All of us are now able to return back to God through Jesus.)	(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)
(Testimony of centurion and other witnesses.)			
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.	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.	47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a ^a righteous man.	
55 And many ^a women were there beholding afar off, which followed Jesus from Galilee, ministering unto him (for his burial): 56 Among which (whom) was Mary Magdalene, and Mary the mother of James and	40 There were also women looking on afar off. Among whom was Mary Magdalene, and Mary the mother of James the less (younger) and of Joses, and Salome; 41 (Who also, when he was in Galilee, followed	48 And all the people that (who) came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that (who)	

<p>^aJoses, and the mother of Zebedee's children.</p>	<p>him, and ministered unto him;) and many other women which (who) came up with him unto Jerusalem.</p>	<p>followed him from Galilee, stood afar off, beholding these things.</p> <p>(The Eleven would also have been there.)</p>	
<p>(Soldiers pierce his side.)</p>			
			<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> <p>37 And again another scripture saith, They shall look on him whom they ^apierced.</p>

<p>(The burial of Jesus)</p> <p>57 When the even(ing) was come, there came a rich man of Arimathaea, named ^aJoseph, who also himself was Jesus' ^bdisciple:</p>	<p>42 ¶ And now when the even was come, because it was the ^apreparation (day), that is, the day before the Sabbath,</p> <p>43 Joseph of Arimathaea, an honourable ^acounsellor, which (who) also waited for the kingdom of God, came,</p>	<p>50 ¶ And, behold, there was a man named Joseph, a ^acounsellor; and he was a good man, and a just (one):</p> <p>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.</p>	<p>38 ¶ And after this ^aJoseph 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.)</p> <p>being a disciple of Jesus, but secretly for ^bfear of the Jews,</p>
<p>58 He went to Pilate, and ^abegged the body of Jesus.</p>	<p>and went in boldly unto Pilate, and ^bcraved the body of Jesus.</p>	<p>52 This man (He) went unto Pilate, and ^abegged the body of Jesus.</p>	<p>besought Pilate that he might take away the body of Jesus:</p>
<p>Then Pilate commanded the body to be delivered.</p>	<p>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.</p> <p>45 And when he knew <i>it</i> of the centurion, he gave the body to Joseph.</p>		<p>and Pilate gave <i>him</i> leave.</p>
<p>59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,</p>	<p>46 And he (Joseph) bought fine linen, and took him down, and wrapped him in the linen,</p>	<p>(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)</p> <p>53 And he took it down, and wrapped it in linen,</p>	<p>He came therefore, and took the body of Jesus.</p> <p>39 And there came also ^aNicodemus, which at the first came to Jesus by night, and brought a mixture of ^bmyrrh and aloes, about an hundred pound <i>weight</i>.</p> <p>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.</p>
			<p>41 Now in the place where he was crucified there was a garden; and in the garden a new</p>

			^a 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 ^a sepulchre which was hewn out of a rock,	and laid it in a ^a sepulchre that (which) was hew(ed) in (a) stone, wherein never man before was laid. 54 And that day was the ^a preparation, and the Sabbath drew on.	42 There laid they Jesus therefore because of the Jews' ^a preparation <i>day</i> ; for the sepulchre was nigh at hand.
and he rolled a great ^a stone to the door of the ^b sepulchre, and departed.	and rolled a stone unto the door of the sepulchre.		
61 And there was Mary Magdalene, and the other Mary, sitting ^a over against the sepulchre.	47 And Mary Magdalene and Mary <i>the mother</i> of Joses beheld where he was laid.	55 And the women also, which (who) came with him from Galilee, followed after, and beheld the ^a 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 ^a rested the Sabbath day according to the commandment.	
(Guards at the tomb.)			
62 ¶ Now the next day, that followed the day of the ^a preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that ^a deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be 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 ^a error shall			

<p>(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>			
--	--	--	--

While Jesus’ body lay in the tomb, His spirit goes into the Spirit World to organize missionary work so that those in Spirit Prison could be taught the Gospel and bridge the gulf between the righteous and the wicked in the Spirit World. While Jesus’ disciples on earth are saddened by His death, the Spirits in paradise rejoice at His visit to them. See D&C 138.