



Come Follow Me 2023
Luke 22; John 18

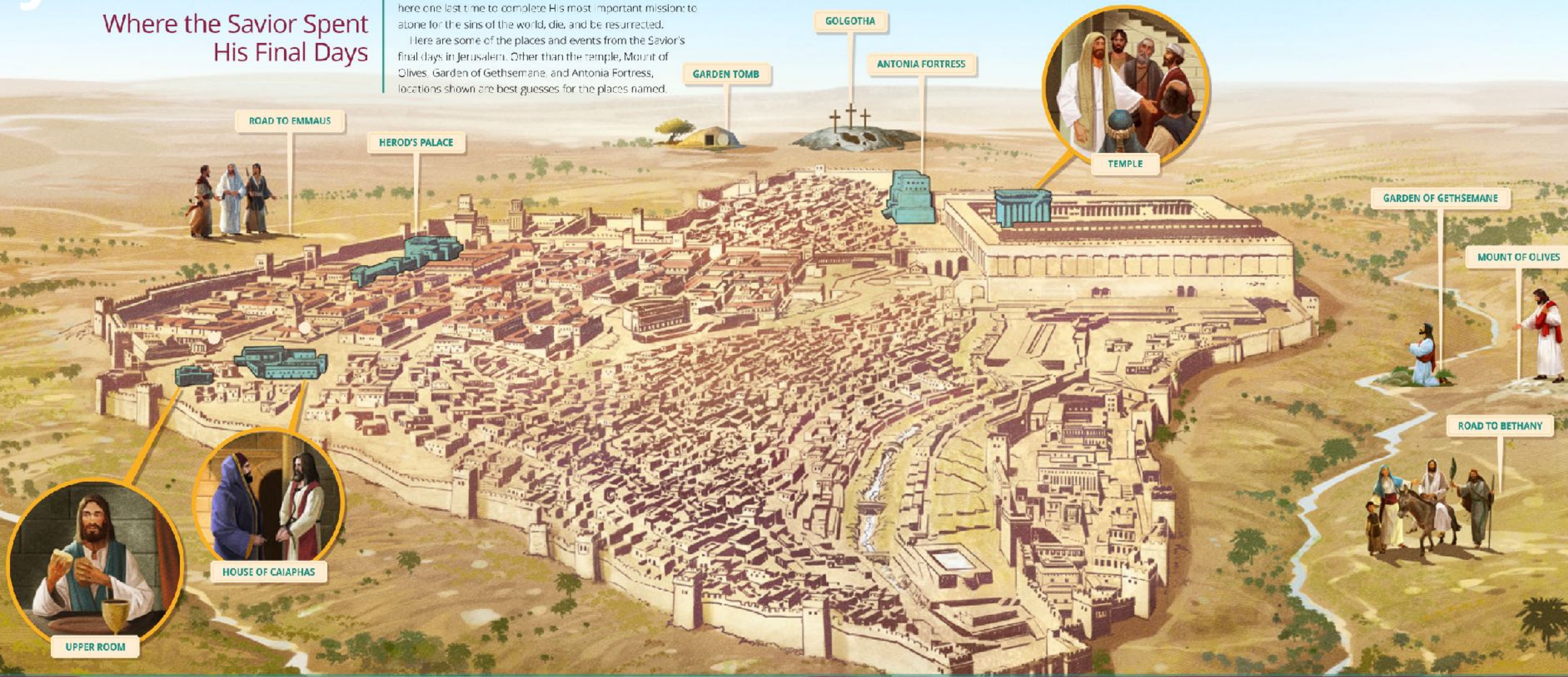


Jerusalem

Where the Savior Spent His Final Days

When Jesus Christ's mortal ministry was coming to a close, He returned to Jerusalem. He had visited here as an infant, as a young man, and at various times in His ministry. And He came here one last time to complete His most important mission: to atone for the sins of the world, die, and be resurrected.

Here are some of the places and events from the Savior's final days in Jerusalem. Other than the temple, Mount of Olives, Garden of Gethsemane, and Antonia Fortress, locations shown are best guesses for the places named.



Road to Emmaus
The resurrected Jesus appeared to two of His disciples as they traveled (see Luke 24:13–35).



Herod's Palace
After being arrested, Jesus was taken before Herod (see



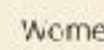
Upper Room
Jesus and the Twelve ate the Passover meal (the Last Supper). Jesus instituted the sacrament (see Luke 22:7–20).



House of Caiaphas
Jesus was brought before



Garden Tomb
Jesus's body was laid in a tomb (see John 19:38–42). Angels opened the tomb (see Matthew 28:2–4).



Women found the tomb empty (see Mark 16:1–4; John 20:1–2); angels proclaimed, "He is risen" (see

Jesus appeared to Mary Magdalene in the garden outside the tomb (see John 20:1–17).



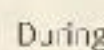
Golgotha
Jesus was crucified (see Matthew 27:33–37).



Antonia Fortress
Jesus was accused before Pilate, condemned, mocked, and scourged and Barabbas released (see John 18:28–19:16). This fortress was a likely location for these events.



Temple
After entering Jerusalem, Jesus cast the moneychangers out of the temple (see Matthew 21:12–16).



During the week, Jesus taught at the temple, including teaching about the two great commandments (see Matthew 22:37–40 and

When Jesus died, there was an earthquake and the veil of the temple was rent (see Matthew 27:51).



Garden of Gethsemane
Jesus Christ suffered for our sins, pains, and sicknesses (see Alma 7:11–13); then He



Mount of Olives
Jesus foretold the destruction of Jerusalem and the temple, which Roman armies carried out in 70 A.D. and again in 130 A.D. He also spoke of His Second Coming (see Matthew 24; Joseph Smith—Matthew).

Each day after His

ascended into heaven (see Acts 1:9–12).

At His Second Coming, the Savior will return here, and the mount will split in two (see Zechariah 14:4; Doctrine and Covenants 45:48).



Road to Bethany
Jesus rode a colt for His triumphal entry into Jerusalem, and people laid palm leaves before Him (see Matthew 21:1–11; John 12:12–18). He lodged in Bethany for much of that week (see Matthew 21:17).



Luke 22

CHAPTER 22

Jesus institutes the sacrament—He suffers in Gethsemane and is betrayed and arrested—Peter denies knowing Him—Jesus is smitten and mocked.

Now the feast of unleavened bread drew nigh, which is called the ^aPassover.

2 And the chief ^apriests and ^bscribes sought how they might ^ckill him; for they feared the people.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and ^acom-muned with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and cov-enanted to give him ^amoney.

6 And he promised, and sought op-portunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of ^aunleav-ened bread, when the ^bpassover must be killed.

8 And he sent ^aPeter and John, say-ing, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bear-ing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the ^agood-man of the house, The Master saith unto thee, Where is the guestcham-ber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apos-tles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, ^auntil it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and di-vide *it* among yourselves:

18 For I say unto you, I will not ^adrink of the fruit of the vine, un-til the kingdom of God shall come.

19 ¶ And he took ^abread, and gave thanks, and brake *it*, and gave unto them, saying, This is my ^bbody which is ^cgiven for you: this do in ^aremem-brance of me.

20 Likewise also the ^acup after supper, saying, This cup is the new ^btestament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was ^adetermined: but woe unto that man by whom he is ^bbetrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a ^astrife among them, which of them should be accounted the ^bgreatest.

25 And he said unto them, The

Institution of the Lord's Supper

Jesus Foretells Peter's Denial

Who Is the Greatest?

^akings of the Gentiles exercise lord-ship over them; and they that exer-cise authority upon them are called benefactors.

26 But ye *shall not be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth ^aserve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is not* he that sitteth at meat? but I am among you as he that ^aserveth.

28 Ye are they which have ^acon-tinued with me in my ^btemptations.

29 And I appoint unto you a king-dom, as my Father hath ^aappointed unto me;

30 That ye may ^aeat and drink at my table in my kingdom, and sit on thrones ^bjudging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, ^aSatan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have ^aprayed for thee, that thy faith fail not: and when thou art ^bconverted, ^cstrengthen thy brethren.

33 And he said unto him, Lord, I am ^aready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt ^athrice deny that thou knowest me.

35 And he said unto them, When I sent you without ^apurse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But

now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the ^atransgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was ^awont, to the mount of Olives; and his disciples also fol-lowed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into ^atemptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be will-ing, ^aremove this cup from me: nev-ertheless not my ^bwill, but thine, be done.

43 And there appeared an ^aangel unto him from heaven, strength-ening him.

44 And being in an ^aagony he prayed more earnestly: ^band his sweat was as it were great drops of ^cblood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, be-hold a multitude, and he that was

Jesus Prays on the Mount of Olives

Scripture Must Be Fulfilled in Jesus

Peter Denies Jesus

Betrayal and Arrest of Jesus

22 1a TG Passover.
2a 2 Ne. 10:5.
TG Priestcraft.
b TG Scribe.
c Matt. 26:4 (2-5);
Mark 14:1 (1-2);
2 Ne. 10:3 (3-6)

16a JST Luke 22:16 . . . until it be fulfilled *which is written in the prophets concerning me. Then I will partake with you, in the . . .*
18a Matt 26:29.

Atonement through.
c TG Jesus Christ, Redeemer.
d TG Jesus Christ, Types of, in Memory.
20a D&C 20:78.
b GR covenant

25a TG Kings, Earthly.
26a Mosiah 2:18 (14, 18-19).
27a TG Meek; Self-Sacrifice.
28a TG Perseverance.
b TG Jesus Christ, Temptation of; Test.
29a TG Authority.
30a Luke 14:15;
Rev. 19:9.

of the kingdom as wheat.
TG Devil.
b TG Test.
32a TG Prayer.
b Mosiah 3:19.
TG Conversion.
c D&C 108:7.
TG Fellowshiping;
Missionary Work;

37a Isa. 53:12.
39a GR accustomed.
40a TG Temptation.
42a D&C 19:18.
b Moses 4:2 (1-4).
TG God, Will of.
43a TG Angels.
44a TG Pain.
b JST Luke 22:44 . . . and

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30 That ye may ^aeat and drink at my table in my kingdom, and sit on thrones ^bjudging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, ^aSatan hath desired to ^bhave you, that he may sift you as wheat:

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33 And he said unto him, Lord, I am ^aready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt ^athrice deny that thou knowest me.

35 And he said unto them, When I sent you without ^apurse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But

he said unto them, Pray that ye enter not into ^atemptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

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43 And there appeared an ^aangel unto him from heaven, strengthening him.

44 And being in an ^aagony he prayed more earnestly: ^band his sweat was as it were great drops of ^cblood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was

President Dallin H. Oaks

...Explained that the Savior's words to Simon Peter at the Last Supper, recorded in Luke 22:32, "confirmed the importance of being converted, even for those with a testimony of the truth":

"In order to strengthen his brethren—to nourish and lead the flock of God—this man who had followed Jesus for three years, who had been given the authority of the holy apostleship, who had been a valiant teacher and testifier of the Christian gospel, and whose testimony had caused the Master to declare him blessed still had to be 'converted.'"

President Dallin H. Oaks

Jesus' challenge shows that the conversion He required for those who would enter the kingdom of heaven (see Matt. 18:3) was far more than just being converted to testify to the truthfulness of the gospel. To testify is to know and to declare. The gospel challenges us to be 'converted,' which requires us to do and to become. If any of us relies solely upon our knowledge and testimony of the gospel, we are in the same position as the blessed but still unfinished Apostles whom Jesus challenged to be 'converted.' We all know someone who has a strong testimony but does not act upon it so as to be converted. ...

"Now is the time for each of us to work toward our personal conversion, toward becoming what our Heavenly Father desires us to become."

("The Challenge to Become," Oct 2000 GC, Ensign, Nov. 2000, 33).

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44 And being in an ^aagony he

prayed, saying, Father, if thou wilt, remove this cup from me: nevertheless not my will, but thine, be done.

45 And he said unto him, Son, thy will be not done, but the Father's.

46 And he said unto them, Whoso will love his life shall lose it: and whoso will deny himself, and take up his cross, and follow me, shall save his life.

47 ¶ And while he yet spake, behold a multitude, and he that was

with him, he said unto them, Behold, the Father's will is done.

48 And he said unto them, Whoso will be first shall be last: and whoso will be last shall be first.

49 And he said unto them, Whoso will be my disciple, let him take up his cross, and follow me.

50 For whoso will save his life shall lose it: and whoso will lose his life for my sake, shall save it.

51 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall it profit a man, if he shall gain the whole world, and forfeit his life? or what shall it profit a man, if he shall give up his body, and be cast into hell?

52 Whosoever therefore will be my disciple, let him deny himself, and take up his cross, and follow me.

53 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall save it.

54 For whosoever will be my disciple, let him take up his cross, and follow me.

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Matthew 26:35

Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

25a TG Kings, Earthly.

26a Mosiah 2:18 (14, 18–19).

27a TG Meek; Self-Sacrifice.

28a TG Perseverance.

29a TG Jesus, Christ.

of the kingdom as wheat.

TG Devil.

b TG Test.

32a TG Prayer.

33a Mosiah 2:10.

37a Isa. 53:12.

39a GR accustomed.

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42a D&C 19:18.

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44 And being in an ^aagony he prayed more earnestly: ^band his sweat was as it were great drops of ^cblood falling down to the ground.

45 And when he was up from



Mark 14:33-36

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

New Testament Institute Manual

Mark is the only Gospel writer who recorded that Jesus Christ addressed His Father in prayer using the Aramaic term Abba, meaning “Father” or “my Father.” There is no scriptural record of anyone before Jesus Christ addressing God in this manner. Typical Old Testament ways of addressing God in prayer included “O Lord God,” “O Lord God of hosts,” “O Lord God of Abraham, Isaac, and of Israel,” and “O God of our salvation.” In later years, some people developed a tendency to address God with a litany of titles that paid homage to His sovereignty, glory, graciousness, and other divine attributes. The Savior’s use of “Abba, Father” was a striking contrast to this practice. It was both simple and profound; it indicated a close, personal relationship with a personal Being. The Savior taught His followers to address God in prayer as their Father: “Our Father which art in heaven” (Matthew 6:9).

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the kingdom as wheat.

the Devil

37 ^a Isa. 53:12.

39 ^a GB accustomed



New Testament Institute Manual

Some modern Bibles do not include verses 43–44 of Luke 22 because they do not appear in all ancient Greek manuscripts of Luke. Historical evidence suggests that some scribes in the centuries following the Apostles’ deaths may have removed these verses. The scribes felt embarrassed at the description of Christ’s agony, which contradicted popular Hellenistic ideals of emotionless suffering. Such tampering with the biblical text verifies the testimony of the Book of Mormon prophet Nephi: “They have taken away from the gospel of the Lamb many parts which are plain and most precious” (1 Nephi 13:26). Latter-day scriptures and prophets affirm the authenticity of what is recorded in Luke 22:43–44 (see Mosiah 3:7; D&C 19:18).

Mosiah 3:7

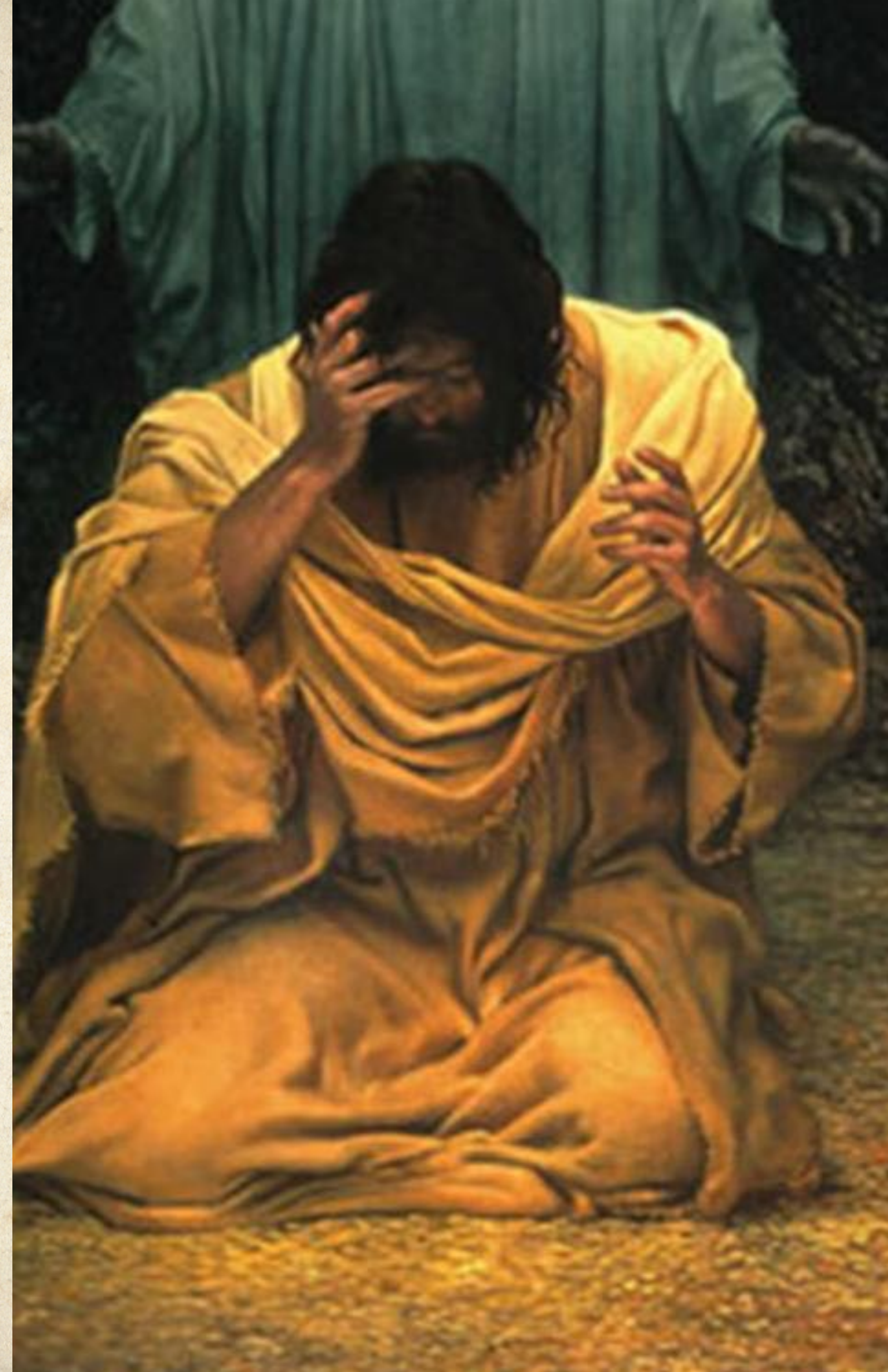
And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.

Doctrine and Covenants 19:18

18 Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

New Testament Institute Manual

The Savior's unparalleled suffering—the extreme pressure caused by taking upon Himself the infinite sin, sorrow, and guilt of all mankind—caused a physical condition in his body known as hematidrosis. This condition leads to the rupture of capillaries just under the surface of the skin, causing the skin to exude a bloody sweat. Any other person would have died before this condition reached the point of bleeding from every pore, but the Savior was the Son of God and so was able to endure this great agony for us.





Elder Jeffrey R. Holland

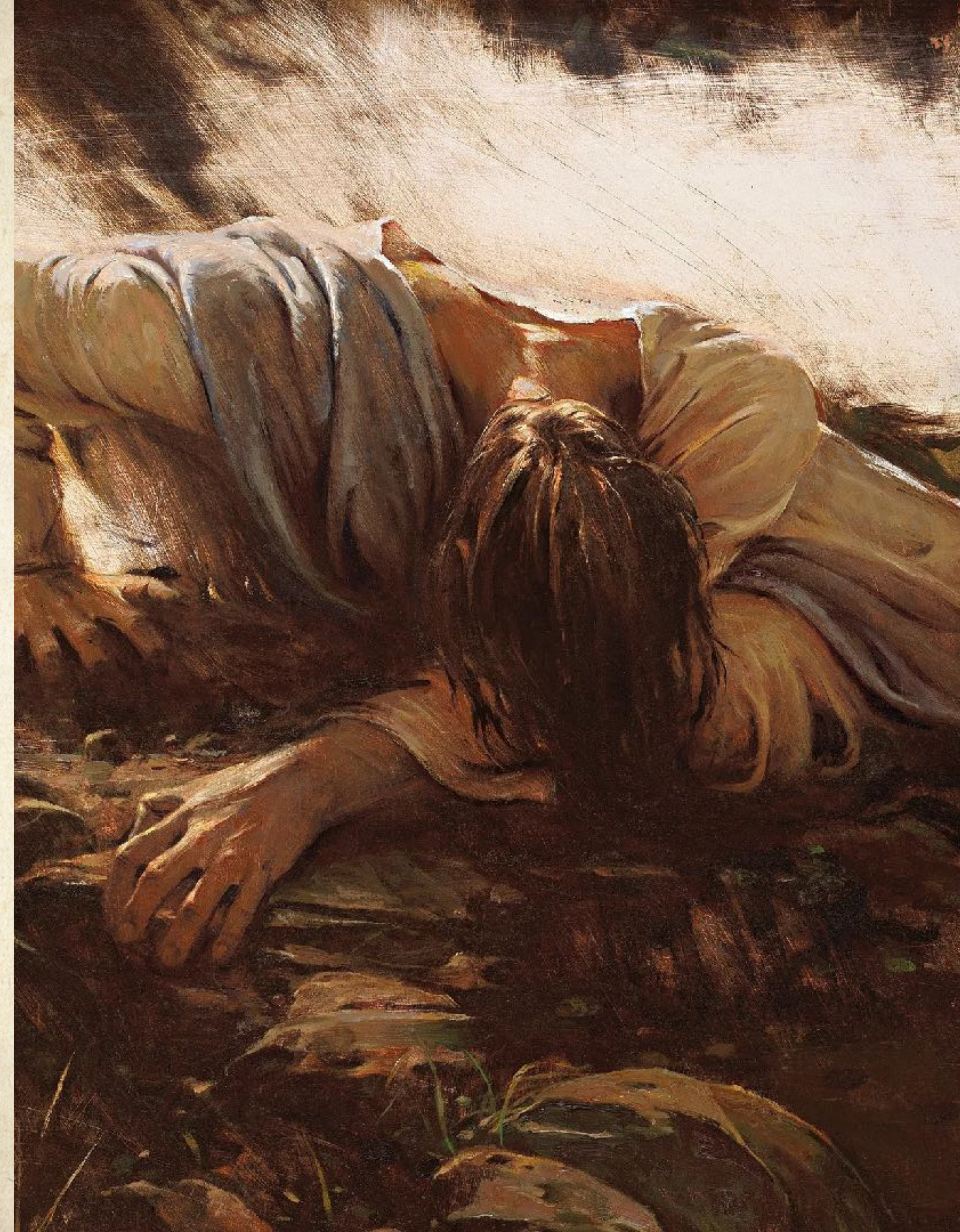
“In that most burdensome moment of all human history, with blood appearing at every pore and an anguished cry upon His lips, Christ sought Him whom He had always sought—His Father ... [Mark 14:36]. This is such a personal moment it almost seems a sacrilege to cite it. A Son in unrelieved pain, a Father His only true source of strength, both of them staying the course, making it through the night—together.”

(“The Hands of the Fathers,” Apr. 1999 GC, Ensign, May 1999, 16).

Elder Jeffrey R. Holland

“Mark says [Jesus] fell and cried, ‘Abba, Father.’ This is not abstract theology now. This is a Son pleading with His Father, ‘All things are possible unto thee; take away this cup from me’ (Mark 14:36).

“Who could resist that from any child, especially the perfect Child? ‘You can do anything. I know You can do anything. Please take this cup from me.’





Elder Jeffrey R. Holland

“That whole prayer, Mark noted, was asking that if it were possible, this hour would be stricken from the plan. The Lord said, in effect, ‘If there is another path, I would rather walk it. If there is any other way—any other way—I will gladly embrace it.’ ... But in the end, the cup did not pass.

“In the end, He yielded His will to the will of His Father and said, ‘Not my will, but thine, be done’ (Luke 22:42).”

(“Teaching, Preaching, Healing,” Ensign, Jan. 2003, 41).



Mark 14:37-41

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.



John 18

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known thee, and these have known that thou hast sent me.

26 And I have ^adeclared unto them thy ^bname, and will declare *it*: that the ^clove wherewith thou hast ^dloved me may be in them, and I in them.

CHAPTER 18

Jesus is betrayed and arrested—He is examined and maltreated first before Annas, then before Caiaphas—Peter denies knowing Jesus—Jesus is arraigned before Pilate.

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.

2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

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.

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 *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

Betrayal and Arrest of Jesus

Jesus Faces Annas and Caiaphas

Peter Denies Jesus

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost ^anone.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and ^acut off his right ear. The servant's name was ^bMalchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the ^acup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to ^aAnnas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now ^aCaiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and so *did* 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.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high ^apriest 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.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by ^astruck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

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.

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.

33 Then Pilate entered into the judgment hall again, and called

The High Priest Questions Jesus

Peter Denies Jesus

Jesus Before Pilate

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 ^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.

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.

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 *at all*.

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?

40 Then cried they all again, saying, Not this man, but Barabbas. Now ^aBarabbas was a robber.

CHAPTER 19

Jesus is scourged and crucified—He places His mother in John's care—He dies and His side is pierced with a spear—He is buried in the tomb of Joseph of Arimathæa.

THEN Pilate therefore took Jesus, and ^ascourged *him*.

2 And the soldiers plaited a crown

36a John 6:15.
b TG World.
37a 1 Tim. 6:13.
b Isa. 55:4.
c John 19:12 (11–13).
d 3 Ne. 11:31 (31–41).

John 19:4.
40a Luke 23:19.
19 1a Mosiah 15:5.
3a D&C 45:53.
4a GR cause, crime, case.
John 18:38;

Authority of.
19a TG Jesus Christ,
Atonement through.
20a TG Prayer.
b D&C 45:5.
21a 4 Ne. 1:17 (15–17);
D&C 38:27.

b D&C 93:3.
23a TG Perfection.
b TG God, Love of.
25a TG God, Knowledge
about.
26a TG Preaching.
b TG Name.

18 9a John 6:39; 17:12.

Luke 3:2.

Trials of.

den, into the which he entered, and his disciples

2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

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.

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 he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of



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Jesus was not a passive participant in His own arrest. When the men asked for Jesus of Nazareth, Jesus answered, “I am he” (John 18:4–8). These words are translated from the Greek phrase egō eimi, used in many other places in John in reference to the divinity of Jesus Christ. After the Savior said these words, the men and officers “went backward, and fell to the ground” (John 18:6), “apparently unable to exercise power over Jesus unless permitted to do so” (Bruce R. McConkie, Doctrinal New Testament Commentary, 1:780)... This detail shows that the Savior had the ability to overpower his captors but voluntarily submitted to arrest and crucifixion.

Matthew 26:53

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Jacob in the Book of Mormon describes Jesus' power when he declares "He can pierce you, and with one glance of his eye he can smite you to the dust!" (Jacob 2:15).



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7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: 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 ^anone.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and ^acut off his right ear. The servant's name was ^bMalchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the ^acup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now ^aCaiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and so *did* another disciple:

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Luke 22:51

“And he touched his ear, and healed him.”

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Mark 14:50

“they all forsook him, and fled.”

Mark 14:51-52

51 And there followed him a certain young man, [*footnote a - JST: a disciple,*] having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

BYU New Testament Commentary Series

“While this theory was popular in older scholarship, it has little to recommend it. It doesn’t fit well with the idea of the Gospel as an oral text (since the story would not have first been told by the author), and it is difficult to imagine how audiences were supposed to figure out that it was a reference to the author.”

[The Gospel According to Mark. BYU New Testament Commentary Series, Julie M. Smith, pub. January 28, 2019]

New Testament Institute Manual

According to early Christian sources, Mark was not among the original disciples of Jesus Christ, but he later converted, became an assistant to the Apostle Peter, and wrote his Gospel based on what he learned from Peter (see Eusebius, Ecclesiastical History, trans. Kirsopp Lake, Loeb Classical Library, no. 153 [1926], 297).



14 Now ^aCaiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and so *did* 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.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high ^apriest then asked

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18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high 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,

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18 ^{9a} John 6:39; 17:12.

10 ^a TG Rashness.

^b Matt. 26:51.

Luke 3:2.

TG Jesus Christ,
Trials of.

22 And when he had thus spoken, one of the officers which stood by ^astruck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

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,



spoken evil, bear witness of the evil:
but if well, why smitest thou me?

24 Now Annas had sent him bound
unto Caiaphas the high priest.

25 And Simon Peter stood and
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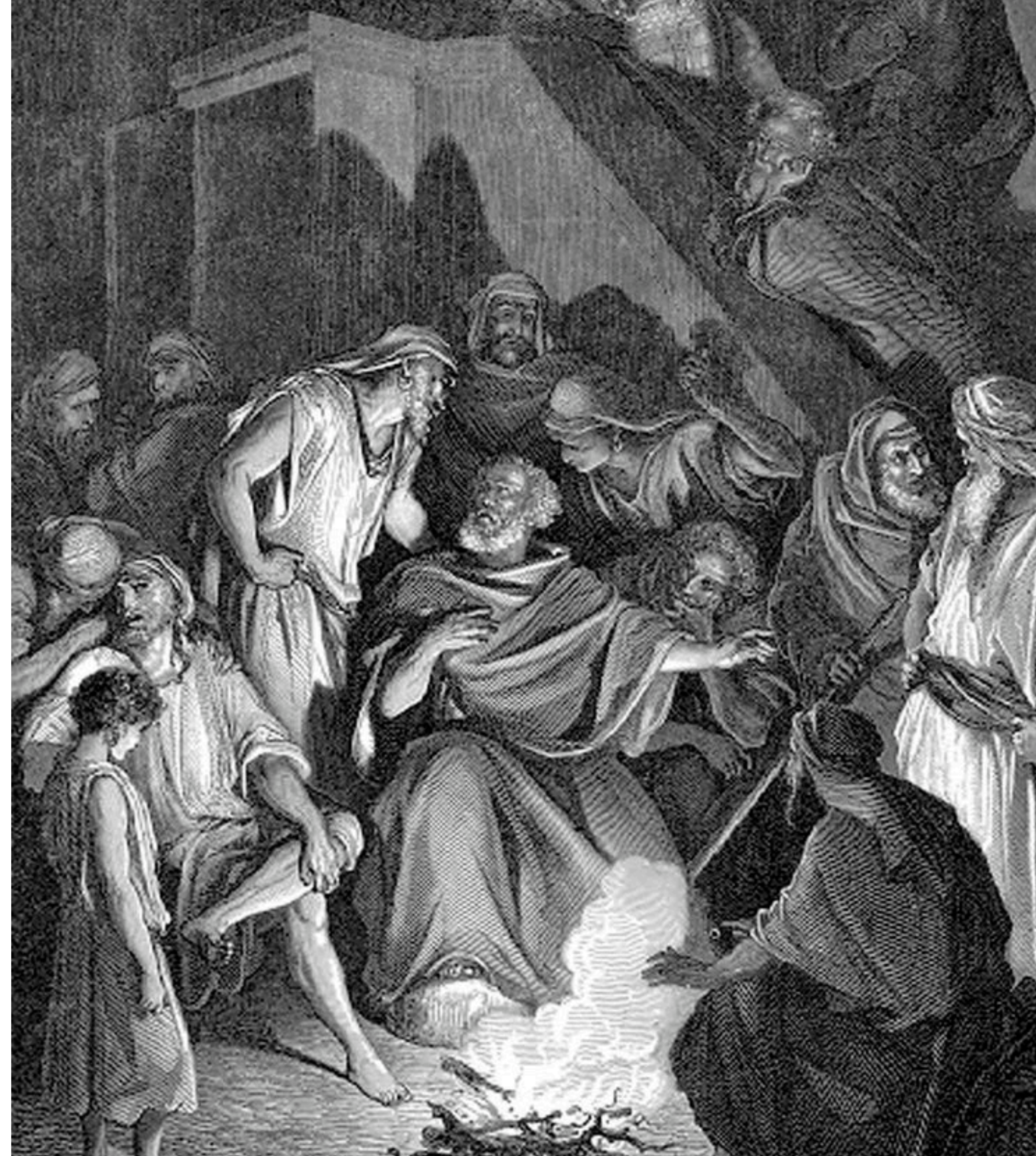
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they might eat the ^apassover.

29 ^aPilate then went out unto them,
and said, What accusation bring ye
against this man?

30 They answered and said unto
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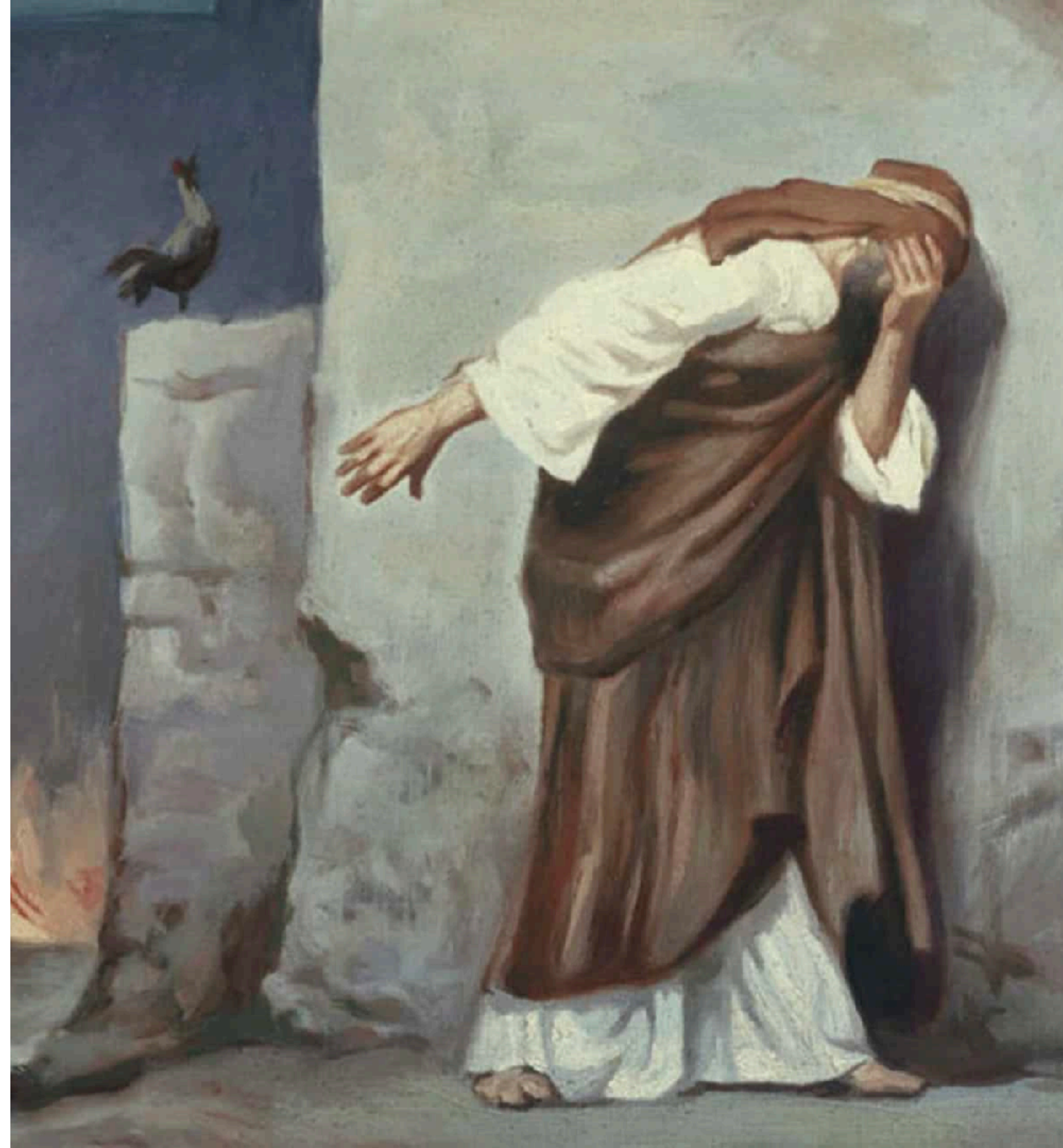
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President Gordon B. Hinckley

“My heart goes out to Peter. So many of us are so much like him. We pledge our loyalty; we affirm our determination to be of good courage; we declare, sometimes even publicly, that come what may we will do the right thing, that we will stand for the right cause, that we will be true to ourselves and to others.

“Then the pressures begin to build. Sometimes these are social pressures. Sometimes they are personal appetites. Sometimes they are false ambitions. There is a weakening of the will. There is a softening of discipline. There is capitulation. And then there is remorse, followed by self-accusation and bitter tears of regret. ...

President Gordon B. Hinckley

“Now, if there be those throughout the Church who by word or act have denied the faith, I pray that you may draw comfort and resolution from the example of Peter, who, though he had walked daily with Jesus, in an hour of extremity momentarily denied the Lord and also the testimony which he carried in his own heart. But he rose above this and became a mighty defender and a powerful advocate. So, too, there is a way for any person to turn about and add his or her strength and faith to the strength and faith of others in building the kingdom of God.”

(“And Peter Went Out and Wept Bitterly,” Ensign, Mar. 1995, 2, 4, 6).

Bible Dictionary - "Annas"

Appointed high priest in A.D. 7 by the Roman legate Quirinius and deposed in A.D. 15 by Valerius Gratus. From A.D. 18–36 his son-in-law (John 18:13) Joseph Caiaphas was high priest, and during this time Annas was a person of great influence in the Sanhedrin. Jesus, when arrested, was first brought to him (John 18:13); he also took a leading part in the trial of the Apostles (Acts 4:6). In accordance with Jewish custom he kept the title "high priest" after he was deposed from office.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and ^acut off his right ear. The servant's name was ^bMalchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the ^acup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

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15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

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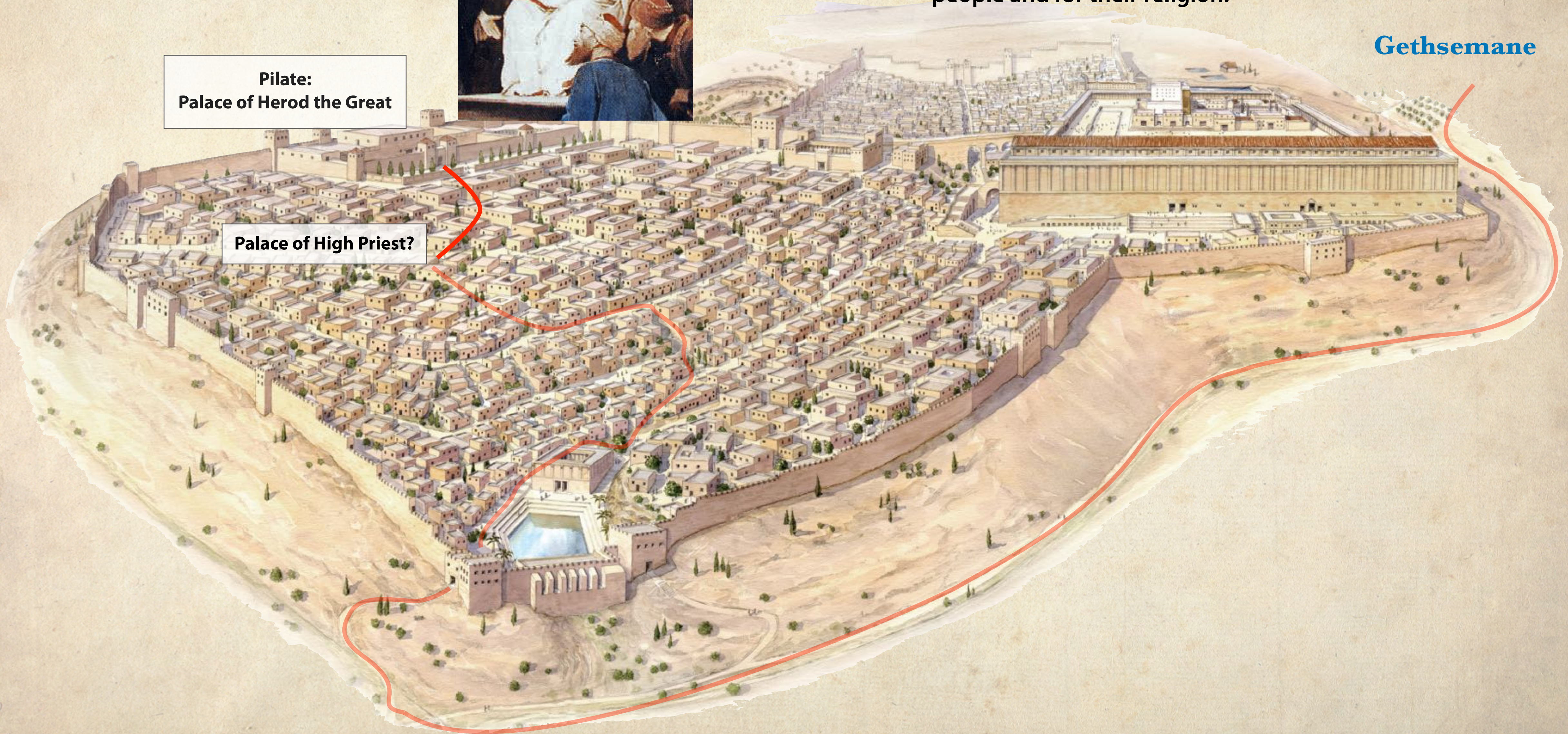
Pilate - Roman procurator in Judaea, A.D. 26-36. His headquarters were at Caesarea, but he was generally present in Jerusalem at feast time. He had a great contempt for the Jewish people and for their religion.



**Pilate:
Palace of Herod the Great**

Palace of High Priest?

Gethsemane

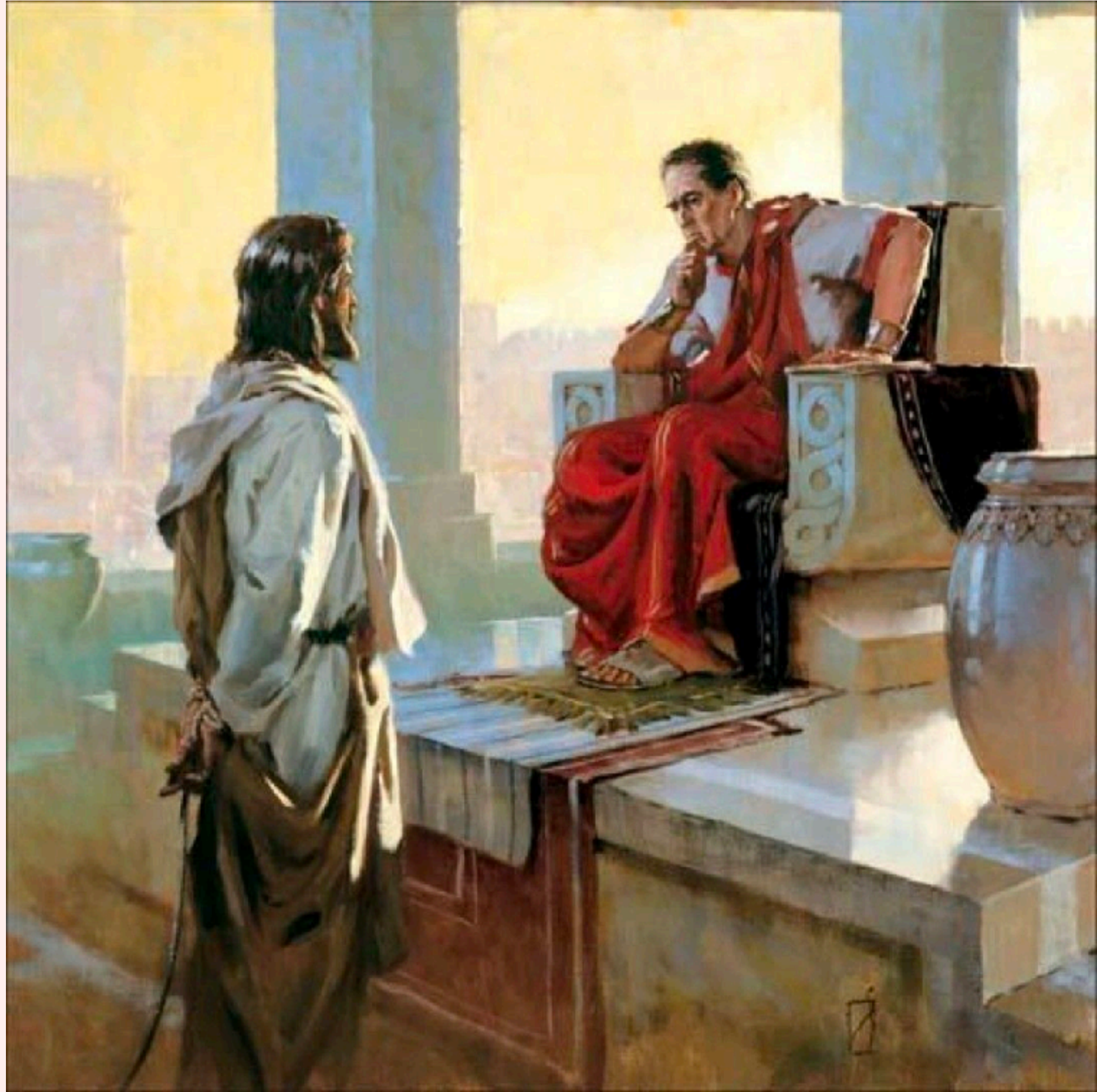




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The hypocrisy of the Jewish leaders was put on display when they led Jesus to Pilate to be judged. They would not enter into the hall of judgment, which was a Gentile structure, because doing so would make them ritually unclean and they desired to eat the Passover meal the next day (see John 18:28). Yet at the same time, they were willing to falsely accuse Jesus before Pilate and seek His death.

26 ¶ Then led they Jesus from Calaphas unto the hall of judgment: and it was early; and they themselves



nifying what death he should die.

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Jesus, and said unto him, Art thou the King of the Jews?

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Elder Dennis B. Neuenschwander

“In answer to Pilate’s question ‘Art thou the King of the Jews?’ the Savior answered, ‘My kingdom is not of this world’ (John 18:33, 36). With these few words, Jesus declares His kingdom independent and distinct from this world. The Savior’s teachings, doctrine, and personal example lift all who truly believe in Him to a divine standard that requires both eye and mind be single to the glory of God (see D&C 4:5; 88:68). The glory of God encompasses all that is holy and sacred. Our ability to seek, recognize, and reverence the holy above the profane, and the sacred above the secular, defines our spirituality. Indeed, without the holy and sacred, we are left with only the profane and secular.”

(“Holy Place, Sacred Space,” Apr 2003 GC, Ensign or Liahona, May 2003, 71).

Elder Alexander B. Morrison

“For this cause came I into the world.’ What was that cause? Why did Jesus, the Lord God Omnipotent who sits at the right hand of the Father, creator of worlds without number, lawgiver and judge, condescend to come to earth to be born in a manger, live out most of His mortal existence in obscurity, trudge the dusty roads of Judea proclaiming a message which was violently opposed by many, and finally, betrayed by one of His closest associates, die between two malefactors on Golgotha’s somber hill? ... It was love for all of God’s children that led Jesus, unique in His sinless perfection, to offer Himself as ransom for the sins of others. In the words of the beloved hymn, ‘Jesus died on Calvary! That all thru him might ransomed be’ (‘Tis Sweet to Sing the Matchless Love,’ Hymns, no. 176). This, then, was the consummate cause which brought Jesus to earth to ‘suffer, bleed, and die for man.’ He came as ‘a lamb without blemish and without spot’ (1 Pet. 1:19) to atone for our sins, that He, being raised on the cross, might draw all men unto Him (see 3 Ne. 27:14).”

(“For This Cause Came I into the World,” Oct 1999 GC, Ensign, Nov. 1999, 25–26).



Elder Neil L. Andersen

“Pilate cynically asked, “What is truth?”

In today’s world, the question “What is truth?” can be painfully complex to the secular mind.

A Google search for “What is truth?” brings more than a million responses. We have more available information on our cell phones than in all the books of a brick and mortar library. We live with information and opinion overload. Enticing and alluring voices pursue us at every turn.

Elder Neil L. Andersen

Caught in today's confusion, it is no wonder that so many consign themselves to the words spoken 2,500 years ago by Protagoras to the young Socrates: "What is true for you," he said, "is true for you, and what is true for me, is true for me."

...Jesus said, "I am the way, the truth, and the life." Truth shows us the way to eternal life, and it comes only through our Savior, Jesus Christ. There is no other way.

Jesus Christ teaches us how to live, and, through His Atonement and Resurrection, He offers us forgiveness from our sins and immortality beyond the veil. This is absolutely true."

("The Eye of Faith," April 2019 GC)

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