



Come Follow Me 2023

Mt 27; Mk 15; Lk 23; Jn 19

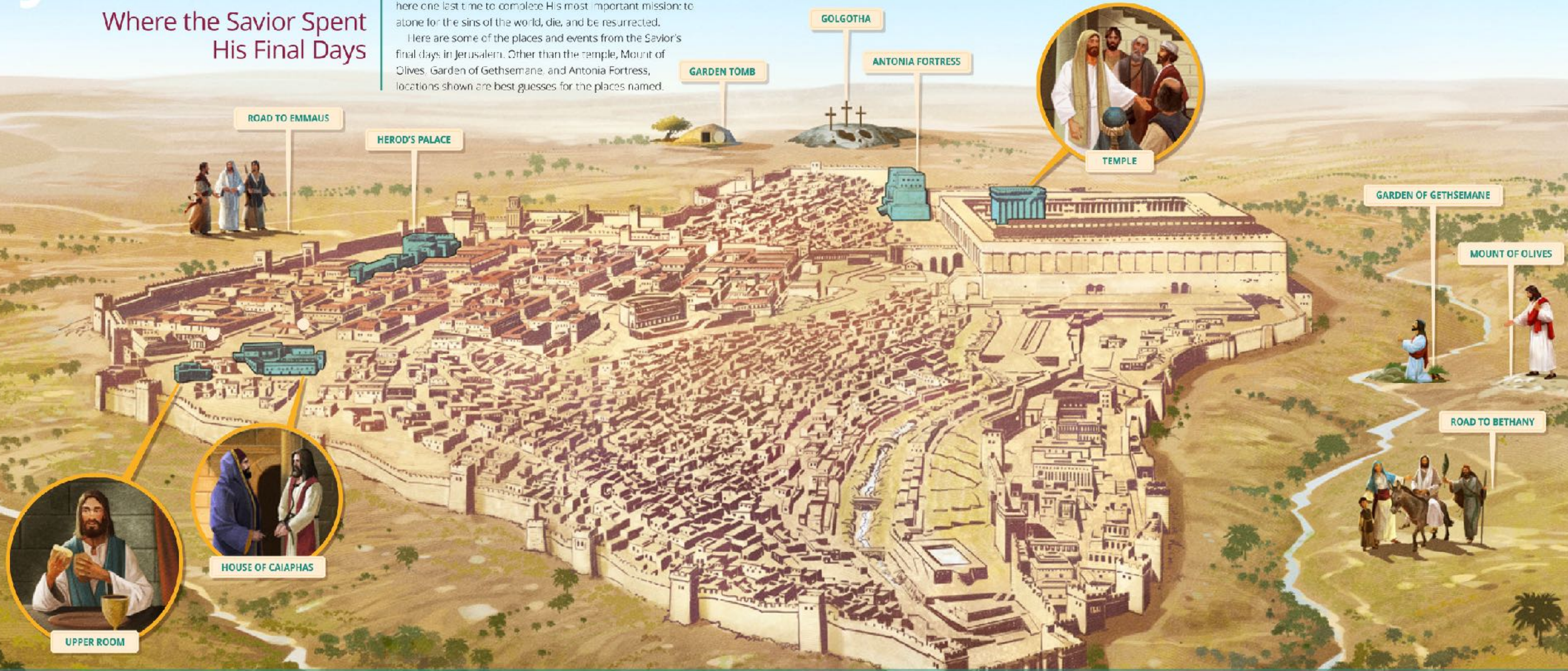


Jerusalem

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.



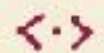
Road to Emmaus
The resurrected Jesus appeared to two of His disciples as they traveled (see Luke 24:13–35).



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



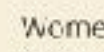
Upper Room
Jesus and the Twelve ate the Passover meal (the Last Supper). Jesus instituted the sacrament (see Luke 22:7–20).



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).



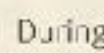
Golgotha
Jesus was crucified (see Matthew 27:33–37).



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).



TEMPLE

GARDEN OF GETHSEMANE

MOUNT OF OLIVES

ROAD TO BETHANY

A brown paper bag is positioned in the center of the image, partially obscured by the text. The bag is a simple, rectangular shape with a slightly textured surface.

Matthew 27

said unto him, I ^cadjure thee by the ^aliving God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the ^aSon of man sitting on the right hand of ^bpower, and ^ccoming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken ^ablasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is ^aguilty ^bof ^cdeath.

67 Then did they ^aspit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that ^asmote thee?

69 ¶ Now Peter sat without in the palace: and a ^adamsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech ^abewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the ^acock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt ^adeny me thrice. And he went out, and wept bitterly.

CHAPTER 27

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

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to ^aPontius Pilate the governor.

3 ¶ Then Judas, which 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, What is *that* to us? ^csee thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went ^aand ^bhanged himself.

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.

9 Then was fulfilled that which was spoken by Jeremy the prophet,

Jesus Delivered to Pilate

Judas Hangs Himself

Jesus Before Pilate

The Crowd Chooses Barabbas

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 gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, ^aThou sayest.

12 And when he was accused of the chief priests and elders, he answered ^anothing.

13 Then said Pilate unto him, Hearst thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was ^awont to ^brelease unto the people a prisoner, whom they ^cwould.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for ^aenvy they had ^bdelivered him.

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 because of him.

20 But the chief ^apriests and elders ^bpersuaded the multitude that they should ^cask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain

will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be ^acrucified.

23 And the governor said, Why, what evil hath he done? But they cried out ^athe more, saying, Let him be crucified.

24 ¶ When Pilate saw that he ^acould prevail nothing, but *that* rather a ^btumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this ^cjust person: see ye *to it*.

25 Then answered all the people, and said, His ^ablood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had ^ascourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the ^acommon hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a ^ascarlet robe.

29 ¶ And when they had ^aplaited a crown of thorns, they put *it* upon his head, and a ^breed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they ^aspit upon him, and took the reed, and smote him on the head.

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 *him*.

32 And as they came out, they

Pilate Delivers Jesus to Be Crucified

Jesus Is Mocked

63c GR charge (you) under oath (“cause you to swear”).

d TG Oath; Swearing.

c TG Jesus Christ, Death of.

67a Isa. 50:6.

68a Luke 22:64.

c GR that is your affair.

JST Matt. 27:5 . . . See thou to it; thy sins be upon thee.

9a TG Jesus Christ, Betrayal of.

11a IST Matt. 27:12 . . . Thou

19a TG Dream.

20a TG Priestcraft.

b Matt. 26:4 (3–4):

25a Ps. 69:27;

Acts 5:28;

2 Ne. 6:10 (8–11).

to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to ^aPontius Pilate the governor

3 ¶ Then Judas, which 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, What is *that* to us? ^csee thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went ^aand ^bhanged himself.

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.

Acts 1:16-19

16...which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*.

to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to ^aPontius Pilate the governor

3 ¶ Then Judas, which 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, What *is that* to us? ^csee thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went ^aand ^bhanged himself.

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.

JST Matt. 27:6

... and hanged himself on a tree. And straightway he fell down, and his bowels gushed out, and he died.

have ^abetrayed the innocent ^bblood.
And they said, What *is that* to us?
^csee thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went ^aand ^bhanged himself

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.

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 gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, ^aThou sayest.

12 And when he was accused of the chief priests and elders, he answered ^anothing.

13 Then said Pilate unto him, Hearst thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was ^awont to ^brelease unto the peo-

G Jesus Christ,
death of.
a. 50:6.
uke 22:64.
R servant-girl.
R reveals you.

c GR that is your affair.
JST Matt. 27:5 . . . See
thou to *it*; *thy sins be*
upon thee.

5a JST Matt. 27:6 . . . and
hanged himself *on a*

will
said
22
sha
call
Let
23
wha
crie
be o
24
pre
^btur
and
mu
of t
see
25
and
on o
26
bas

Institute Manual

The Old Testament quotation Matthew cited (Matthew 27:9–10) may be a combination of words from Zechariah 11:12–13 and words from the prophet Jeremiah (perhaps Jeremiah 18:2; 19:1–2), even though Matthew cited Jeremiah as the writer. Early Christian writers knew the Old Testament prophecies so well that sometimes they combined the information from various sources.

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 gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, ^aThou sayest.

12 And when he was accused of the chief priests and elders, he answered ^anothing.

13 Then said Pilate unto him, Hearst thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was ^awont to ^brelease unto the peo-

will
said

22
sha

call
Let

23
wha

crie
be c

24
pre

^btur
and

mu
of t

see

25
and

on c
26
bas

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 gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, ^aThou sayest.

12 And when he was accused of the chief priests and elders, he answered ^anothing.

13 Then said Pilate unto him, Hearst thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was ^awont to ^brelease unto the peo-

will
said

22
sha

call
Let

23
wha

crie
be o

24
pre

^btur
and

mu
of t

see

25
and

on o

26
bas

New Testament Institute Manual

Pontius Pilate served as a very unpopular Roman prefect (governor) over Judea from A.D. 26 to 36. Shortly after assuming office, he angered many of the Jews by marching troops into Jerusalem bearing standards with a representation of the Roman emperor on them. The Jews viewed these standards as idolatry. He later appropriated temple treasures to build an aqueduct, which led to a public riot. Pilate also ordered the slaughter of certain Galileans (see Luke 13:1–2). When the chief priests took Jesus to Pilate, they apparently had changed their charges against Him from blasphemy—a religious charge that the Romans did not consider a crime—to sedition, a political charge recognized by the Romans (see Luke 23:2, 5; John 18:30).

Luke 23:9

“Then he [Herod] questioned with him [Jesus] in many words; but he answered him nothing.”

Elder James E. Talmage

“As far as we know, Herod is ... the only being who saw Christ face to face and spoke to Him, yet never heard His voice.”

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, ^aThou sayest

12 And when he was accused of the chief priests and elders, he answered ^anothing.

13 Then said Pilate unto him, Hearst thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* least the governor was ^awont to ^brelease unto the people a prisoner, whom they ^cwould.

16 And they had then a notable prisoner, called Barabbas.

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?

23
wha
crie
be o
24
pre
^btur
and
mu
of t
see
25
and
on o
26
bas
^asc
to b
27
tool
and
ban
28
on l

Mark 15:7

And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

13 Then said Pilate unto him, Hearst thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was ^awont to ^brelease unto the people a prisoner, whom they ^cwould.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for ^aenvy they had ^bdelivered him.

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

mu
of t
see

25
and
on c

26
bas
^asc

to b

27
tool
and
ban

28
on l

29
a cr
his
han

fore
Hai
30

New Testament Institute Manual

The name Barabbas ironically means “son of the father.” The crowd, most of whom were stirred up by the chief priests and elders [as it mentions in Mark 15:11], called for the release of Barabbas while rejecting the true Son of the Father. In one sense, we are all like Barabbas—we are the sinful sons set free because the true Son of the Father was condemned to death. According to the Greek text of Matthew 27:26, Barabbas’s first name was Jesus. Jesus Barabbas was a thief, murderer, and traitor, while Jesus the Christ was perfect. Those who condemned the Savior to death were presented with a clear choice, and they chose evil.

New Testament Institute Manual

The law of Moses provided a foreshadowing of Barabbas's release centuries before it happened. The law of Moses taught that once a year, on the Day of Atonement, the high priest selected two goats. One goat became the scapegoat and was released alive into the wilderness, while the other was "for the Lord" and was killed as an offering for the sins of the people (see Leviticus 16:8–10). The high priest then took blood from the slain goat into the Holy of Holies of the tabernacle. He sprinkled it on the lid of the ark of the covenant (called the mercy seat), symbolically making atonement for the sins of Israel.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for ^aenvy they had ^bdelivered him.

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 because of him.

20 But the chief ^apriests and elders ^bpersuaded the multitude that they should ^cask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain

to be crucified.

27 Then the soldiers of the governor took Jesus into the ^acommon hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a ^ascarlet robe.

29 ¶ And when they had ^aplaited a crown of thorns, they put *it* upon his head, and a ^breed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they ^aspit upon him, and took the reed, and smote him on the head.

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 *him*.

32 And as they came out, they

9a TG Jesus Christ,

19a TG Dream.

25a Ps. 69:27;

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 gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, ^aThou sayest.

12 And when he was accused of the chief priests and elders, he answered ^anothing.

13 Then said Pilate unto him, Hearst thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was ^awont to ^brelease unto the peo-

will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be ^acrucified.

23 And the governor said, Why, what evil hath he done? But they cried out ^athe more, saying, Let him be crucified.

24 ¶ When Pilate saw that he ^acould prevail nothing, but *that* rather a ^btumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this ^cjust person: see ye *to it*.

25 Then answered all the people, and said, His ^ablood be on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had

New Testament Institute Manual

Pilate recognized that Jesus was innocent of the accusations made against Him; even his wife had warned him of Jesus Christ's innocence (see Matthew 27:19–24). One provision of the Mosaic law stated that if a person was found to have been killed, the elders of the city could wash their hands to signify that they were not responsible (see Deuteronomy 21:6–7). There are also examples in Greek and Roman literature of washing oneself as a symbolic gesture of absolving oneself of responsibility for shedding another's blood. Thus, when Pilate washed his hands, he may have been claiming innocence in a way the Jewish leaders would have understood. Washing his hands, however, did not allow Pilate to evade responsibility. **Elder Jeffrey R. Holland** of the Quorum of the Twelve Apostles noted that "Pilate's freshly washed hands could not have been more stained or more unclean" (*"None Were with Him," Ensign or Liahona, May 2009, 86*).

governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, ^aThou sayest.

12 And when he was accused of the chief priests and elders, he answered ^anothing.

13 Then said Pilate unto him, Hearst thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was ^awont to ^brelease unto the people a prisoner, whom they ^cwould.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for ^aenvy they

what evil hath he done? But they cried out ^athe more, saying, Let him be crucified.

24 ¶ When Pilate saw that he ^acould prevail nothing, but *that* rather a ^btumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this ^cjust person: see ye *to it*.

25 Then answered all the people, and said, His ^ablood be on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had ^ascourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the ^acommon hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a ^ascarlet robe.

29 ¶ And when they had ^aplaited

New Testament Institute Manual

Over the past 2,000 years, people have sometimes used the statement “His blood be on us, and on our children” (Matthew 27:25) to blame all the Jews of Jesus’s time, or even Jews of later generations, for the death of Jesus Christ. Such accusations ignore scriptural accounts stating that a great many Jews of Jesus’s time believed in Him and that His Crucifixion was brought about by Roman authorities in cooperation with a relatively small group of Jewish leaders (see Matthew 26:3–5; 27:20; Luke 21:38; 23:27; John 12:42). Any anti-Semitism based on Matthew 27:25 also ignores scriptural testimony that the Lord loves the people of Israel and has a plan for their salvation (see Matthew 23:39; Romans 11:1, 26; 1 Nephi 19:13–17).

the chief priests and elders, he answered ^anothing.

13 Then said Pilate unto him, Hearst thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was ^awont to ^brelease unto the people a prisoner, whom they ^cwould.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for ^aenvy they had ^bdelivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to

^btumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this ^cjust person: see ye *to it*.

25 Then answered all the people, and said, His ^ablood *be* on us, and on our children

26 ¶ Then released he Barabbas unto them: and when he had ^ascourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the ^acommon hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a ^ascarlet robe.

29 ¶ And when they had ^aplaited a crown of thorns, they put *it* upon his head, and a ^breed in his right hand: and they bowed the knee before him, and mocked him, saying,



New Testament Institute Manual

Generally, a scourging consisted of being beaten with a whip 39 times (see Deuteronomy 25:3). **Elder Bruce R. McConkie** explained what it meant to be scourged: “This brutal practice, a preliminary to crucifixion, consisted of stripping the victim of clothes, strapping him to a pillar or frame, and beating him with a scourge made of leather straps weighted with sharp pieces of lead and bone. It left the tortured sufferer bleeding, weak, and sometimes dead” (Doctrinal New Testament Commentary, 1:807).

see ye to it.

25 Then answered all the people, and said, His ^ablood be on us, and on our children.

26 ¶ Then released he Barab-
bas unto them: and when he had
^ascourged Jesus, he delivered *him*
to be crucified.

27 Then the soldiers of the governor
took Jesus into the ^acommon hall,
and gathered unto him the whole
band of soldiers.

28 And they stripped him, and put
on him a ^ascarlet robe.

29 ¶ And when they had ^aplaited
a crown of thorns, they put *it* upon
his head, and a ^breed in his right
hand: and they bowed the knee be-
fore him, and mocked him, saying,
Hail, King of the Jews!

30 And they ^aspit upon him, and
took the reed, and smote him on
the head.

Seminary Manual

This kind of punishment was typically reserved for those who were servants, while persons of noble blood or freemen of Rome were beaten with rods. Many people did not survive being scourged because of the severe physical trauma it caused.

see ye to it.

25 Then answered all the people, and said, His ^ablood be on us, and on our children.

26 ¶ Then released he Barab-
bas unto them: and when he had
^ascourged Jesus, he delivered *him*
to be crucified.

27 Then the soldiers of the governor
took Jesus into the ^acommon hall,
and gathered unto him the whole
band of soldiers.

28 And they stripped him, and put
on him a ^ascarlet robe.

29 ¶ And when they had ^aplaited
a crown of thorns, they put *it* upon
his head, and a ^breed in his right
hand: and they bowed the knee be-
fore him, and mocked him, saying,
Hail, King of the Jews!

30 And they ^aspit upon him, and
took the reed, and smote him on
the head.

Institute Manual

The torture and mistreatment the Savior received at the hands of the Romans (see Matthew 27:26–31) were part of the Atonement, along with His suffering in Gethsemane and His death on the cross. As Isaiah testified: “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isaiah 53:5).

27 Then the soldiers of the governor took Jesus into the ^acommon hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a ^ascarlet robe.

29 ¶ And when they had ^aplaited a crown of thorns, they put *it* upon his head, and a ^breed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they ^aspit upon him, and took the reed, and smote him on the head.

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 *him*.

32 And as they came out, they

Isaiah 50:6

“I hid not my face from shame and spitting.”

1 Nephi 19:9

“They spit upon him, and he suffereth it.”

scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the ^acommon hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a ^ascarlet robe.

29 ¶ And when they had ^aplaited a crown of thorns, they put it upon his head, and a ^breed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they ^aspit upon him, and took the reed, and smote him on the head.

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 him.

32 And as they came out, they

found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of ^aa skull,

34 ¶ They gave him ^avinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

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 my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves

44 crucified in between him

45

46 was the

47 crie

48 Eli,

49 ^aMy

50 ^bfor

51 47 whe

52 48 calle

53 49 ran,

54 with

55 and

New Testament Institute Manual

A theme in Matthew is that Jesus Christ is the rightful King of Israel. After the Savior was scourged, the Roman soldiers put a robe on Him, made a crown of thorns (plaited means “woven”) and put it on his head, and put a reed in His right hand. Then they mockingly bowed before Him and called Him King of the Jews. The robe was purple, a color known to be used by royalty (see Joseph Smith Translation, Matthew 27:30 [in Matthew 27:28, footnote a]; see also Mark 15:17; John 19:2).

Mark 15:21





Luke 23:27-31

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of 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 are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

New Testament Institute Manual

Elder James E. Talmage explained that the Lord's warning to these women, whom He called "daughters of Jerusalem" (see Luke 23:28–31), referred to the future destruction of Jerusalem in A.D. 70: "It was the Lord's last testimony of the impending ... destruction that was to follow the nation's rejection of her King. Although motherhood was the glory of every Jewish woman's life, yet in the terrible scenes which many of those there weeping would live to witness, barrenness would be accounted a blessing; for the childless would have fewer to weep over, and at least would be spared the horror of seeing their offspring die of starvation or by violence" (Jesus the Christ, 654).

Institute Manual

The scriptures say that the Crucifixion took place at Golgotha (Aramaic) or Calvary (Latin). The traditional and oldest proposed site of the Crucifixion, burial, and Resurrection of Jesus Christ is the current site of the Church of the Holy Sepulchre.

found a man of Cyrene, Simon by name: him they compelled to bear his cross

33 And when they were come unto a place called Golgotha, that is to say, a place of ^aa skull,

34 ¶ They gave him ^avinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

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 my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves

44 cruc

in h

45 was the

46 crie

Eli,

^aMy

^bfor

47 whe

callo

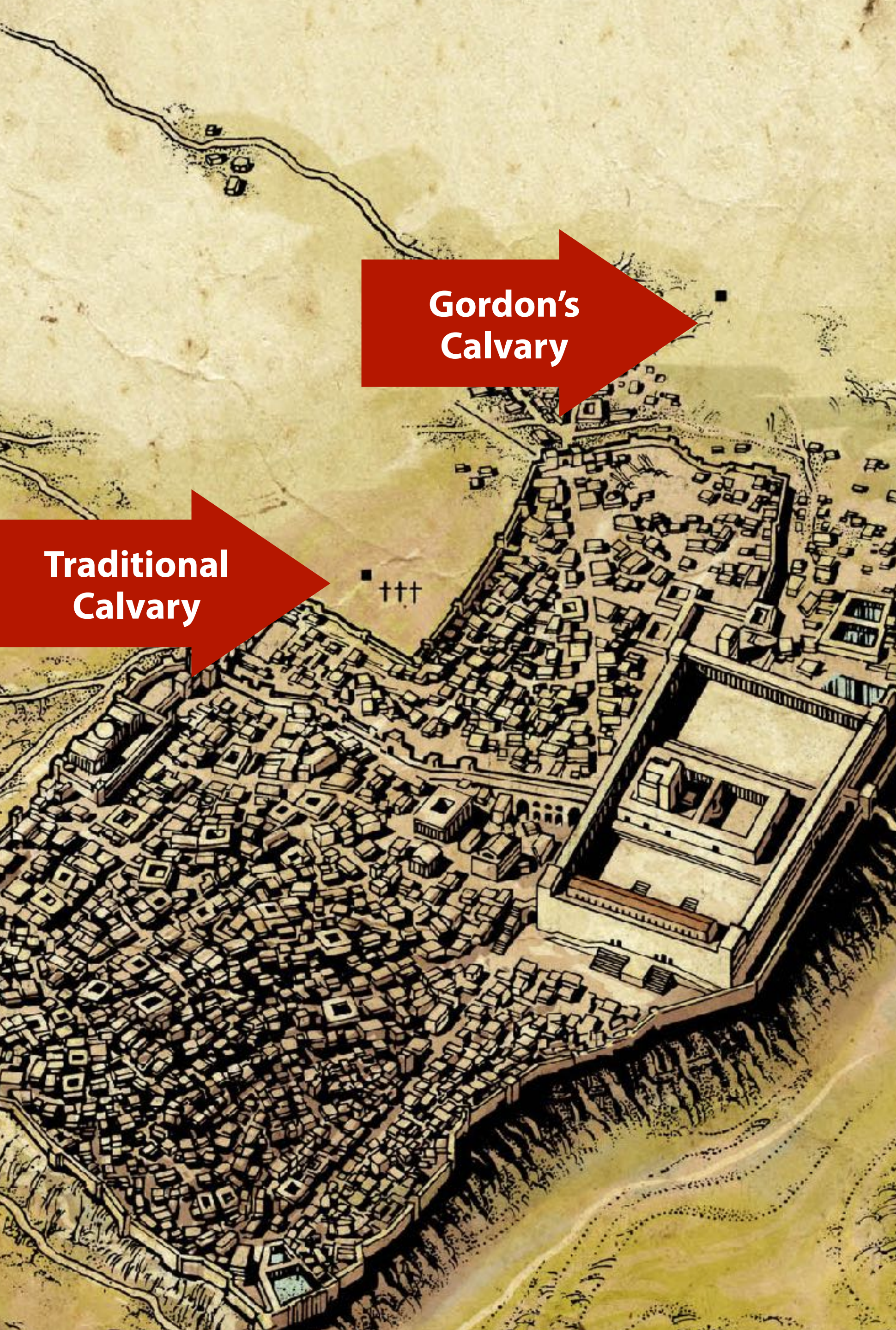
48 ran,

with

and

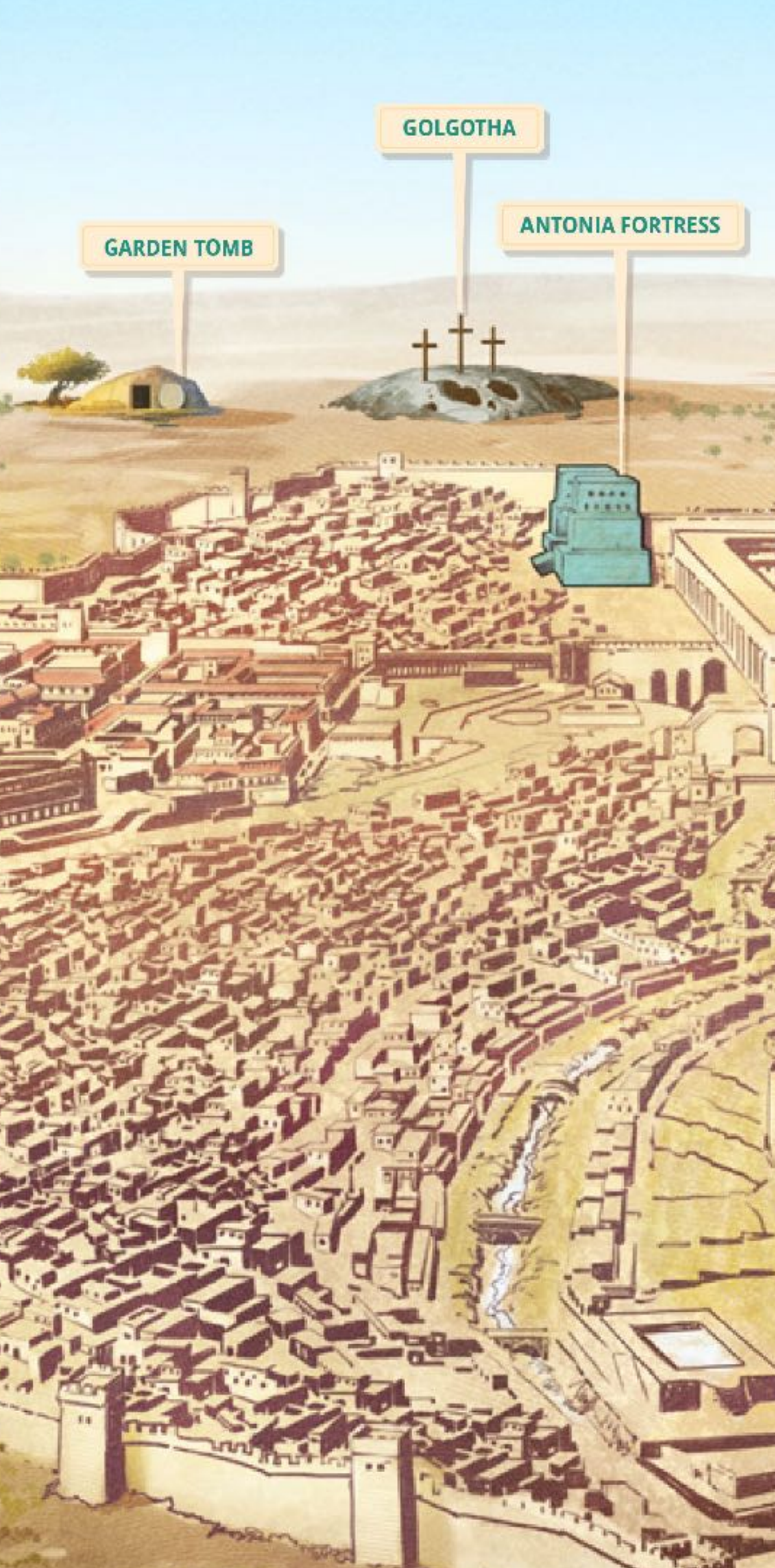
49 whe

50 agai



New Testament Institute Manual

Gordon's Calvary, sometimes referred to as the Garden Tomb, is adjacent to Golgotha, and in the 19th century it was proposed as an alternate site for the Savior's burial and Resurrection. Many Latter-day Saints think that Gordon's Calvary is the actual site of these events because of statements made by Church leaders. If Gordon's Calvary is the site, then its location is symbolically significant.



New Testament Institute Manual

Gordon's Calvary is on the mount called Moriah in the Old Testament. It was on this mount that Abraham was commanded to offer up his son Isaac as a sacrifice (see Genesis 22:3, 14), a sacrifice that was a similitude of the atoning sacrifice of the Savior. It is also noteworthy that this traditional site is north of the Jerusalem temple and outside the city walls. In Old Testament times, the law of Moses required that the sin offering, which was offered for an atonement or expiation, be offered at a location north of the altar and outside the camp of Israel (see *Bible Dictionary, "Sacrifices"; Exodus 29:14; Leviticus 4:11–12; Hebrews 13:12*).

Institute Manual

The Old Testament alludes to a Jewish custom of using wine as an anesthetic to ease the suffering of a person who was dying (see Proverbs 31:6–7). Mark recorded that just before the Savior was nailed to the cross, He was offered “wine mingled with myrrh” (Mark 15:23). Jesus refused it, deliberately choosing not to dull His senses or decrease the pain of the Crucifixion; He was determined to remain conscious and experience all that would be involved in the remainder of His atoning sufferings (see Mark 14:25; Alma 7:11–13).

found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of ^aa skull.

34 ¶ They gave him ^avinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

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 my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves

44
cruc
in h

45
was
the

46
crie
Eli,
^aMy

^bfor
47

whe
callo

48
ran,

with
and

49
whe

50
agai

“In thought and speech the Oriental...

“The Occidental, on the other hand...



...may be thought of as an **architect**” ... **is an artist.**”

(“Hebrew Manners and Customs,” Sidney B. Sperry, Ensign May 1972)

“...the Oriental [Eastern culture] paints a scene whose total effect is true...”



(“Hebrew Manners and Customs,” Sidney B. Sperry, Ensign May 1972)

...the Occidental [Western culture] tends to draw diagrams accurate in detail.



("Hebrew Manners and Customs," Sidney B. Sperry, Ensign May 1972)



ROAD TO EMMAUS



HEROD'S PALACE



HOUSE OF CAIAPHAS



UPPER ROOM







Psalm 22:16

“They pierced my hands and my feet.”

Psalm 22:18

“They part my garments among them, and cast lots upon my vesture.”

1 Nephi 19:10

He “yieldeth himself ... to be lifted up, ... and to be crucified.”

a place called Golgotha, that is to say, a place of ^aa skull,

34 ¶ They gave him ^avinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink

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 my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by ^areviled him, wagging their heads,

40 And saying, Thou that destroy-

was
the
46
crie
Eli,
^aMy
^bfor
47
whe
callo
48
ran,
with
and
49
whe
50
agai
up t
51
tem
top
^cqua
52

Luke 23:34

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

President Henry B. Eyring

“We must forgive and bear no malice toward those who offend us. The Savior set the example from the cross. ... We do not know the hearts of those who offend us”

(“That We May Be One,” Apr 1998 GC, Ensign, May 1998, 68).

a place called Golgotha, that is to say, a place of ^aa skull,

34 ¶ They gave him ^avinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink

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 my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by ^areviled him, wagging their heads,

40 And saying, Thou that destroy-

was
the
46
crie
Eli,
^aMy
^bfor
47
whe
call
48
ran,
with
and
49
whe
50
agai
up t
51
tem
top
^cqua
52

President Russell M. Nelson

“A second gift the Savior offers you is the ability to forgive. Through His infinite Atonement, you can forgive those who have hurt you and who may never accept responsibility for their cruelty to you.

“It is usually easy to forgive one who sincerely and humbly seeks your forgiveness. But the Savior will grant you the ability to forgive anyone who has mistreated you in any way. Then their hurtful acts can no longer canker your soul.”

(First Presidency Christmas devotional, Dec. 2, 2018)

Isaiah 53:9, 12

“He made his grave with the wicked (v. 9). ... He was numbered with the transgressors.” (v. 12)

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

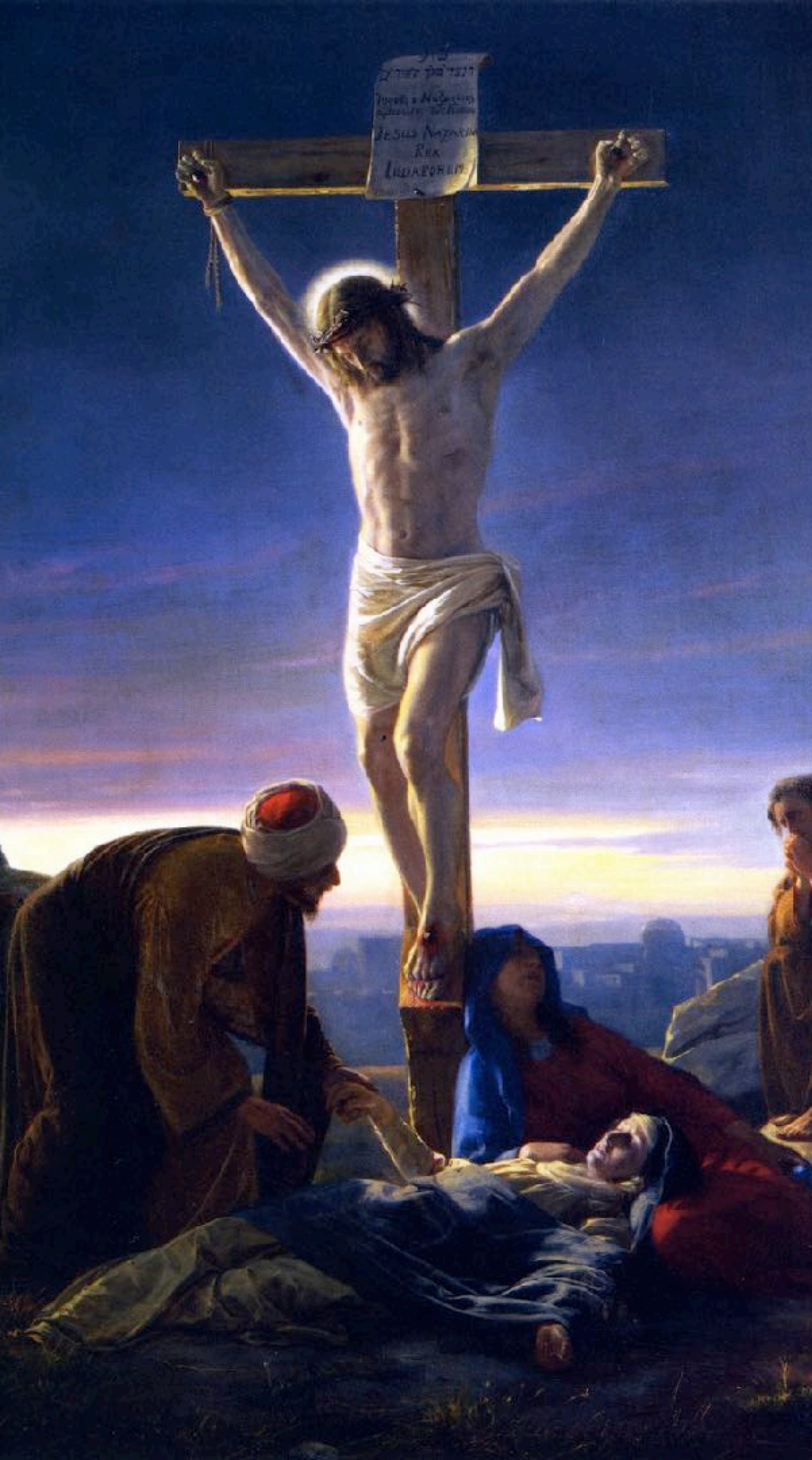
38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the ^atemple, and buildest *it* in three days, save thyself. If thou be the ^bSon of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel,



John 19:19-22

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

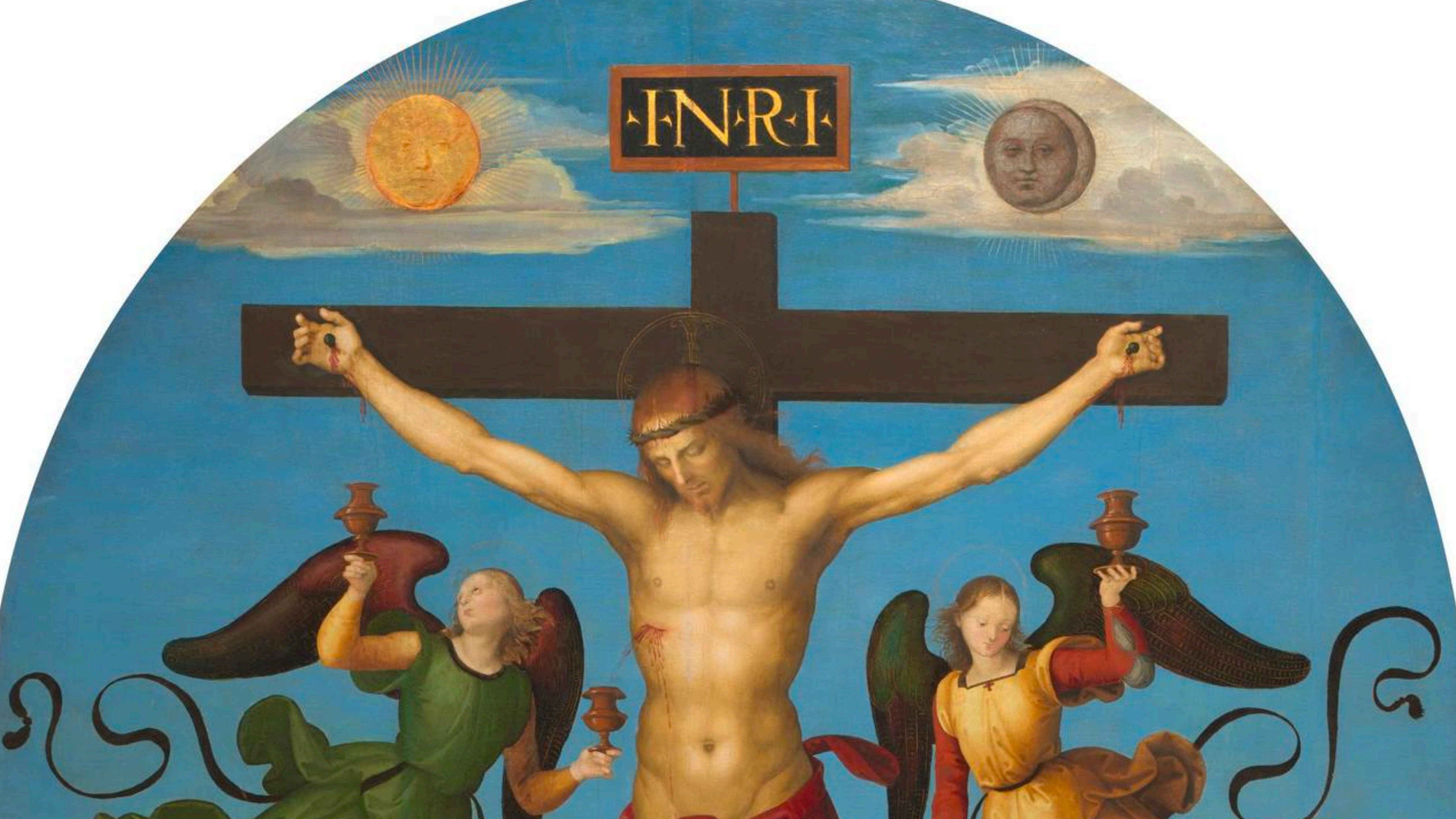
20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

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.

22 Pilate answered, What I have written I have written.



יהושע בן נצרתי
Ἰησοῦς ὁ Ναζαρενὸς
JESUS NAZARENUS
REX
IUDAEORUM

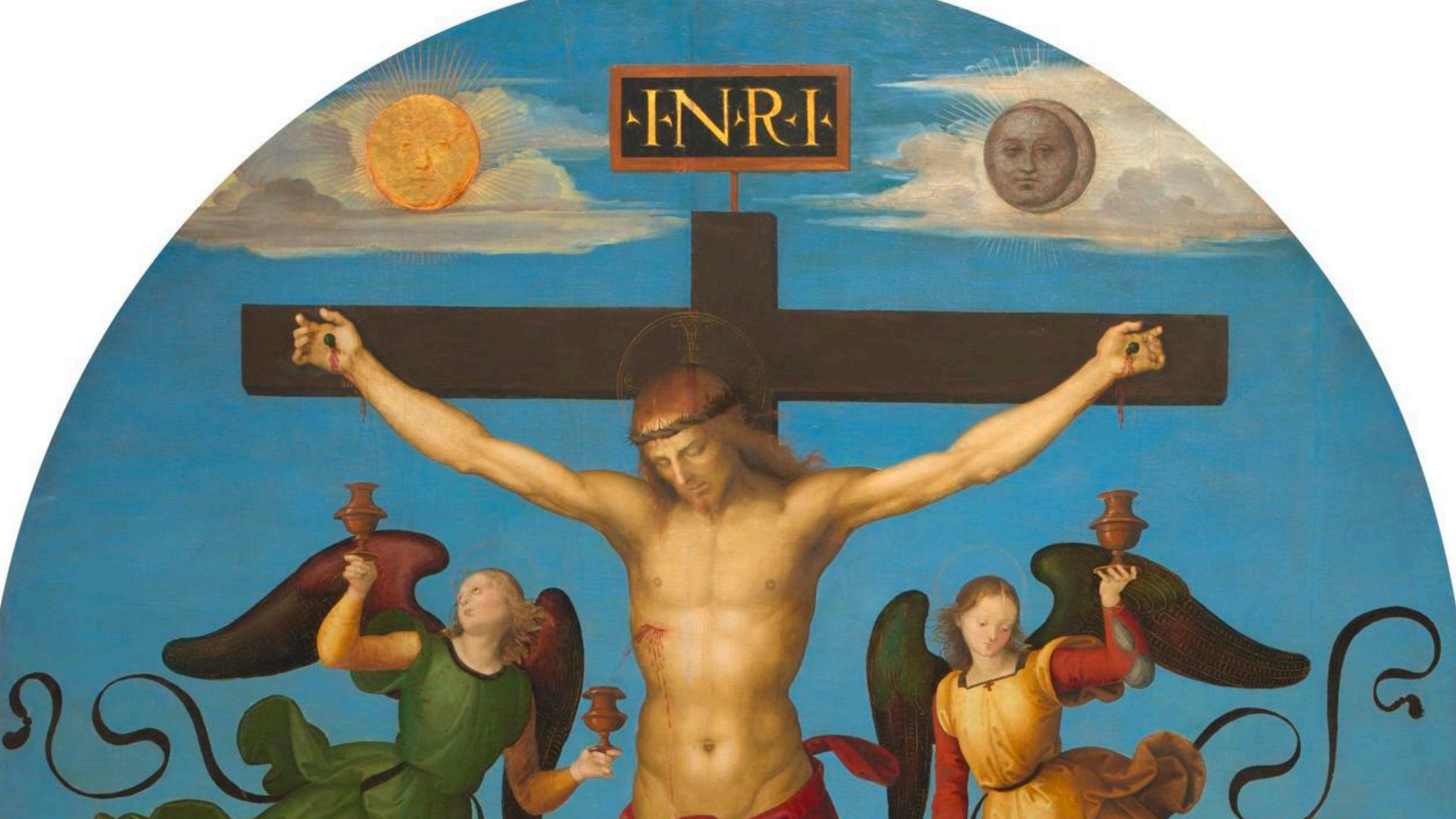


INRI

ישוע בן דָּבִי סֶרְגֵּי סַרְגֵּיִם
ΙΗΣΟΥΣ ΝΑΖΟΪΟΣ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑΙΩΝ
IHSVS NAZARÆNVS REX IYDAEORVM



IHSVS NAZARÆNVS REX IYDAEORVM



INRI

found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of ^aa skull,

34 ¶ They gave him ^avinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

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 my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by ^areviled him, wagging their heads,

40 And saying, Thou that destroyest the ^atemple, and buildest *it* in three days, save thyself. If thou be the ^bSon of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, 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 now, if he will have him: for he said, I am the ^cSon of God.

44 The thieves also, which were crucified with him, ^acast the same in his teeth.

45 Now from the sixth hour there was ^adarkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, ^aMy God, my God, why hast thou ^bforsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for ^aElias.

48 And straightway one of them ran, and took a sponge, and filled *it* with ^avinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with ^aa loud voice, yielded up the ghost.

51 And, behold, the ^aveil of the temple was ^brent in twain from the top to the bottom; and the earth did ^cquake, and the rocks rent;

52 And the ^agraves were opened; and many ^bbodies of the ^csaints ^awhich slept ^earose,

53 And came out of the graves after his resurrection, and went into the ^aholy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many ^awomen were there beholding afar off, which followed

Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and ^aJoses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathæa, named ^aJoseph, who also himself was Jesus' ^bdisciple:

58 He went to Pilate, and ^abegged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great ^astone to the door of the ^bsepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting ^aover against the sepulchre.

62 ¶ Now the next day, that followed the day of the ^apreparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that ^adeceiver 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 ^aerror shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Christ the Lord is risen—He appears to many—He has all power in heaven and earth—He sends the Apostles to teach and baptize all nations.

^aIN the end of the ^bsabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for ^athe ^bangel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 ^aHis ^bcountenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 ^aAnd the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is ^arisen, as he said. Come, see the place where the ^bLord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, ^aJesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

33a JST Matt. 27:35 . . .

burial . . .

34a Ps. 69:21.

35a TG Jesus Christ, Crucifixion of.

b IE they divided

43a Ps. 22:8.

b TG Deliver.

c TG Jesus Christ, Divine Sonship.

44a GR insulted, reproached Him.

51a yielded up the ghost.

TG Jesus Christ, Types of, in Anticipation; Veil.

b GR torn into two pieces.

c 3 Ne. 8:6 (5–12);

56a GR Joseph.

57a John 19:38.

b John 8:31

b TG Sabbath.

2a JST Matt. 28:2 . . . two

angels

angels answered and said unto the women, Fear not ye: for *we*

THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left

39 ¶ And they that passed by ^areviled him, wagging their heads,

40 And saying, Thou that destroyest the ^atemple, and buildest *it* in three days, save thyself. If thou be the ^bSon of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, 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 now, if he will have him: for he said, I am the ^cSon of God.

50 ¶ Jesus, when he had cried again with ^aa loud voice, yielded up the ghost.

51 And, behold, the ^aveil of the temple was ^brent in twain from the top to the bottom; and the earth did ^cquake, and the rocks rent;

52 And the ^agraves were opened; and many ^bbodies of the ^csaints ^dwhich slept ^earose,

53 And came out of the graves after his resurrection, and went into the ^aholy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many ^awomen were there beholding afar off, which followed

33 *a* JST Matt. 27:35 . . .
burial . . .

34 *a* Ps. 69:21

43 *a* Ps. 22:8.

b TG Deliver.

c TG Jesus Christ Divine

yielded up the ghost.

51 *a* TG Jesus Christ, Types
of in Anticipation:

44 The thieves also, which were crucified with him, ^acast the same in his teeth.

45 NOW from the sixth hour there was ^adarkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, ^aMy God, my God, why hast thou ^bforsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for ^aElias.

48 And straightway one of them ran, and took a sponge, and filled *it* with ^avinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with ^aa loud voice, yielded up the ghost.

Luke 23:39-43

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due 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.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

True to the Faith, “Paradise”

“In the scriptures, the word paradise is used in different ways. First, it designates a place of peace and happiness in the postmortal spirit world, reserved for those who have been baptized and who have remained faithful (see Alma 40:12; Moroni 10:34). Those in spirit prison have the opportunity to learn the gospel of Jesus Christ, repent of their sins, and receive the ordinances of baptism and confirmation through the work we do in temples (see D&C 138:30–35). When they do, they may enter paradise.

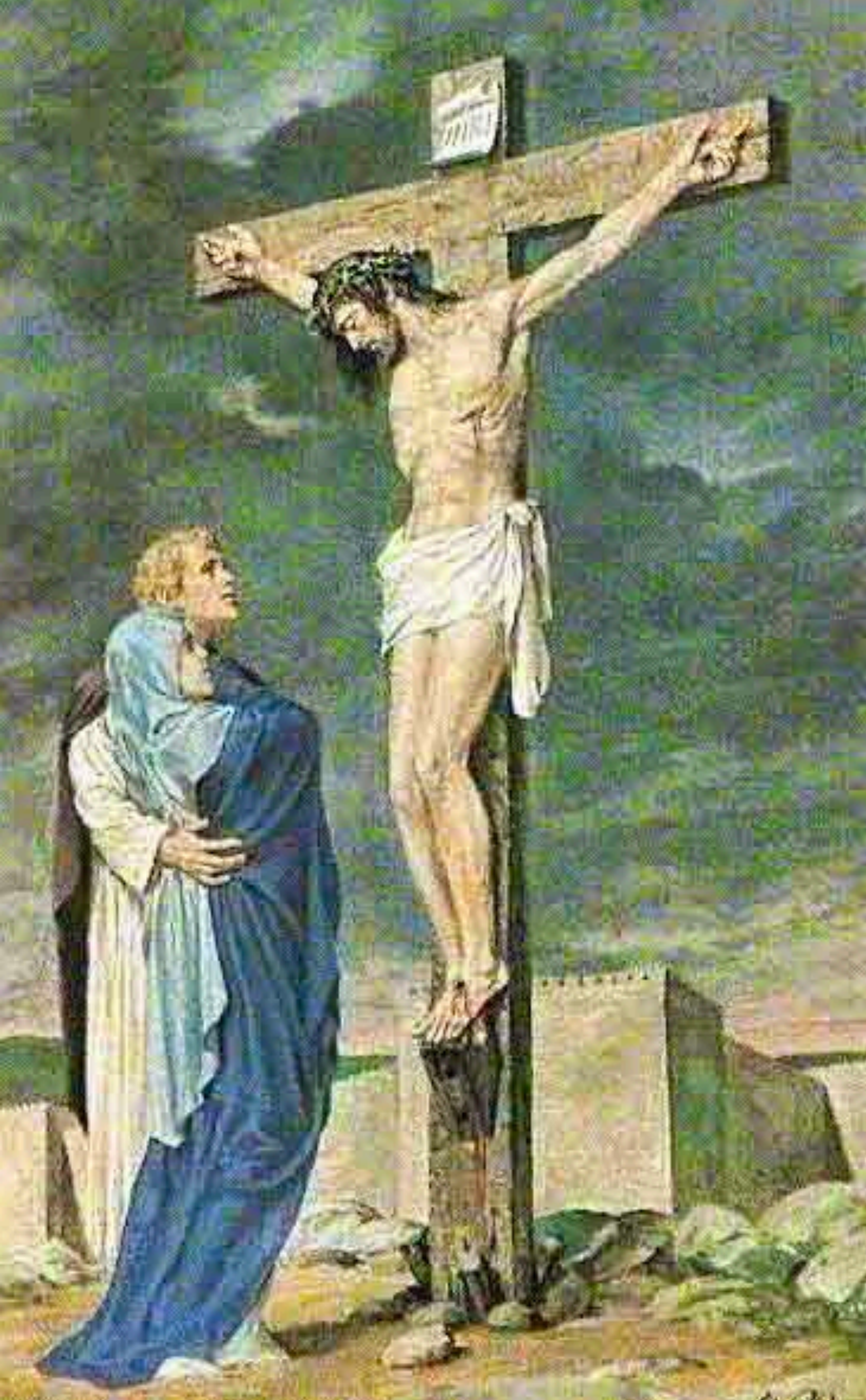
True to the Faith, “Paradise”

“A second use of the word paradise is found in Luke’s account of the Savior’s Crucifixion. When Jesus was on the cross, a thief who also was being crucified said, ‘Lord, remember me when thou comest into thy kingdom’ (Luke 23:42). According to Luke 23:43, the Lord replied, ‘Verily I say unto thee, To day shalt thou be with me in paradise.’ The Prophet Joseph Smith explained that ... the Lord actually said that the thief would be with Him in the world of spirits [see History of the Church, 5:424–25]” (True to the Faith: A Gospel Reference [2004], 111).

Elder Alain A. Petion

“The Savior graciously answered and gave him hope. This criminal likely did not understand that the gospel would be preached to him in the spirit world or that he would be given an opportunity to live according to God in the spirit (see 1 Pet. 4:6; D&C 138:18–34). Truly the Savior cared for the thief who hung beside Him; surely He cares greatly for those who love Him and strive to keep His commandments!”

(“Words of Jesus: On the Cross,” Ensign, June 2003, 34).

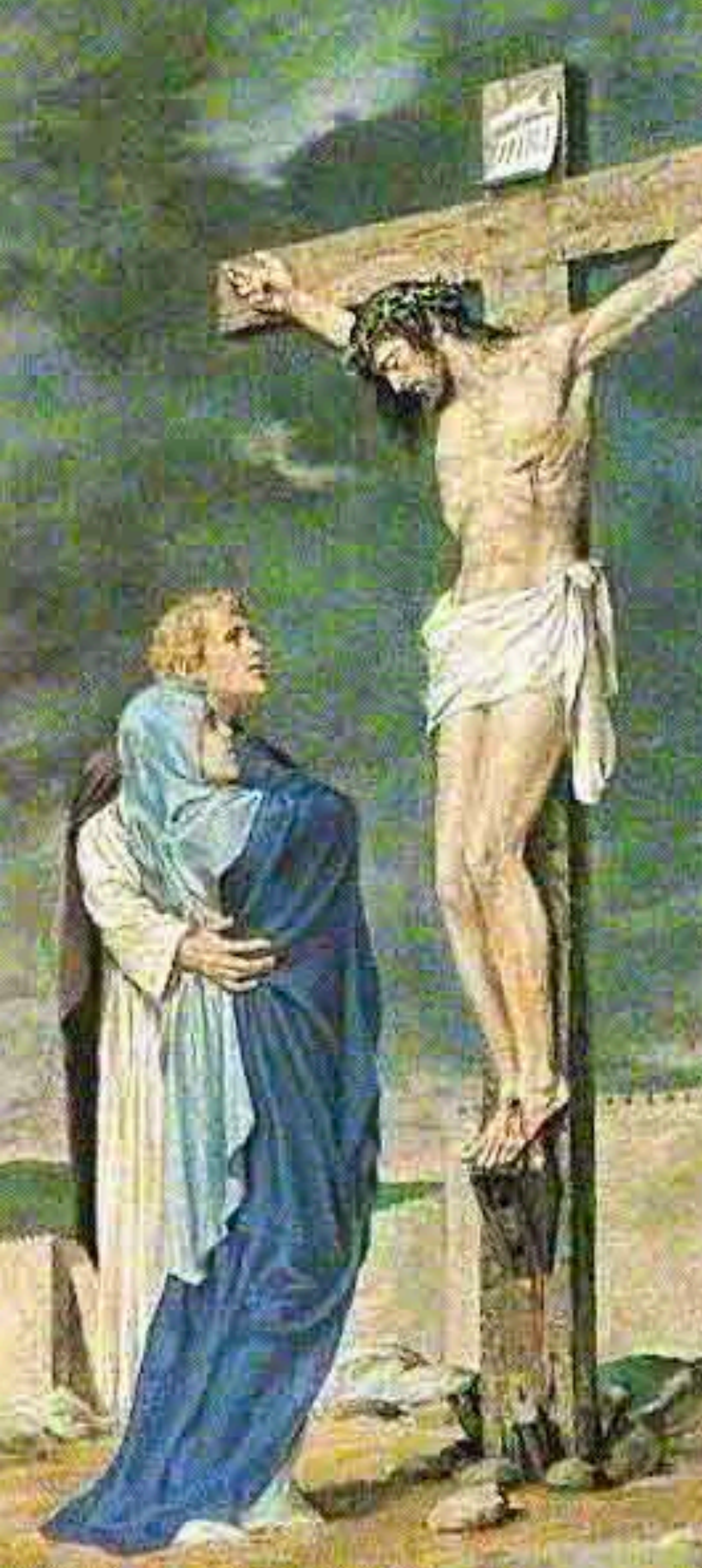


John 19:25-27

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

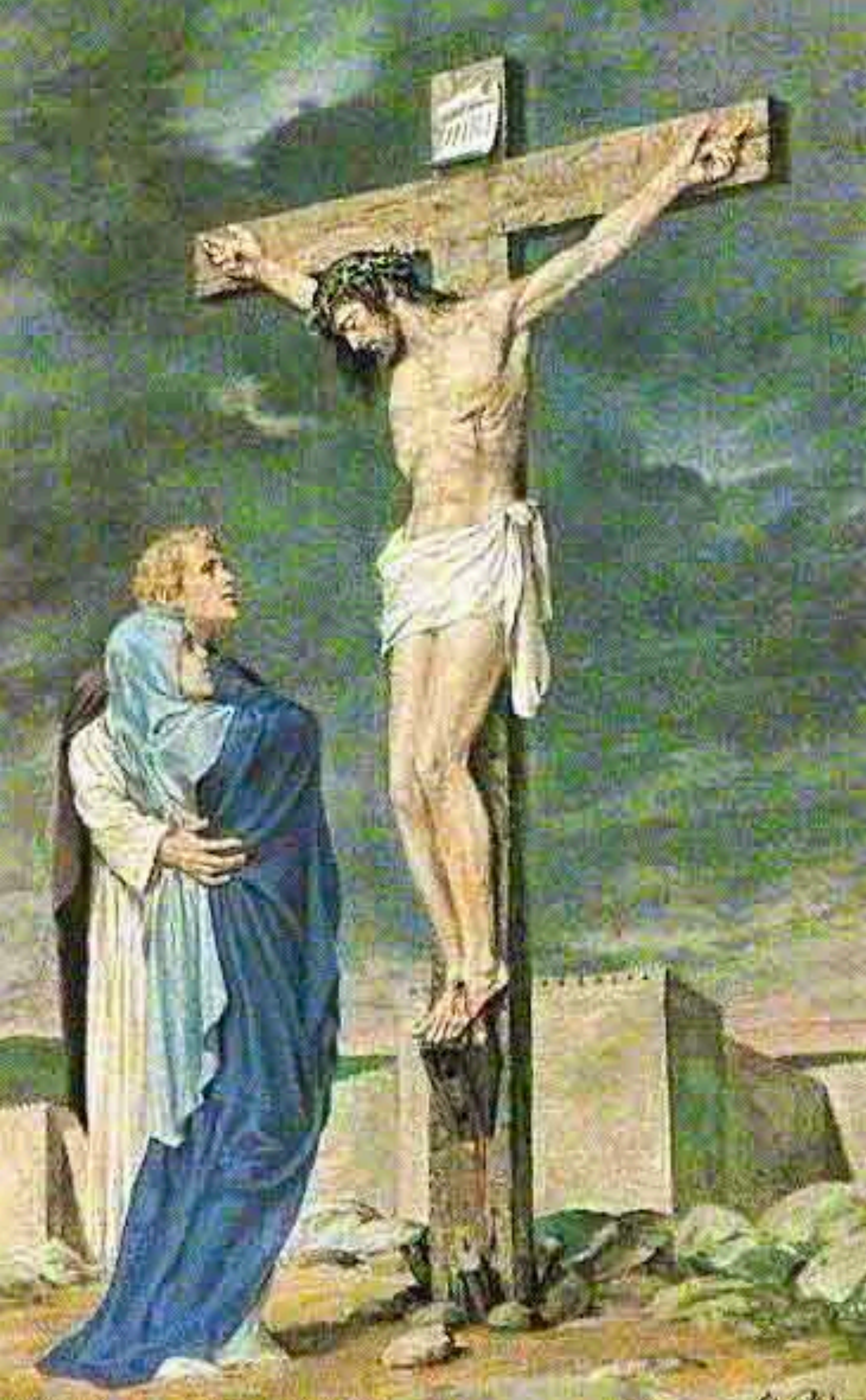
26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.



Sister Elaine L. Jack

“We read in John, ‘There stood by the cross of Jesus his mother, and his mother’s sister’ (John 19:25). They were there as they had been throughout his life. My mind darts back to the early years as Mary and Joseph raised this most remarkable child. I can hear Mary comforting the baby Jesus with soothing words that come so naturally to us: ‘I’m right here.’ And then at this most dramatic moment of all time, there was the mother, Mary. She couldn’t soothe his pain this time, but she could stand by his side. Jesus, in tribute, offered those grand words, ‘Woman, behold thy son! Then saith he to the disciple, Behold thy mother!’ [John 19:26–27]” (“Relief Society: A Balm in Gilead,” Oct 1995 GC, Ensign, Nov. 1995, 93).

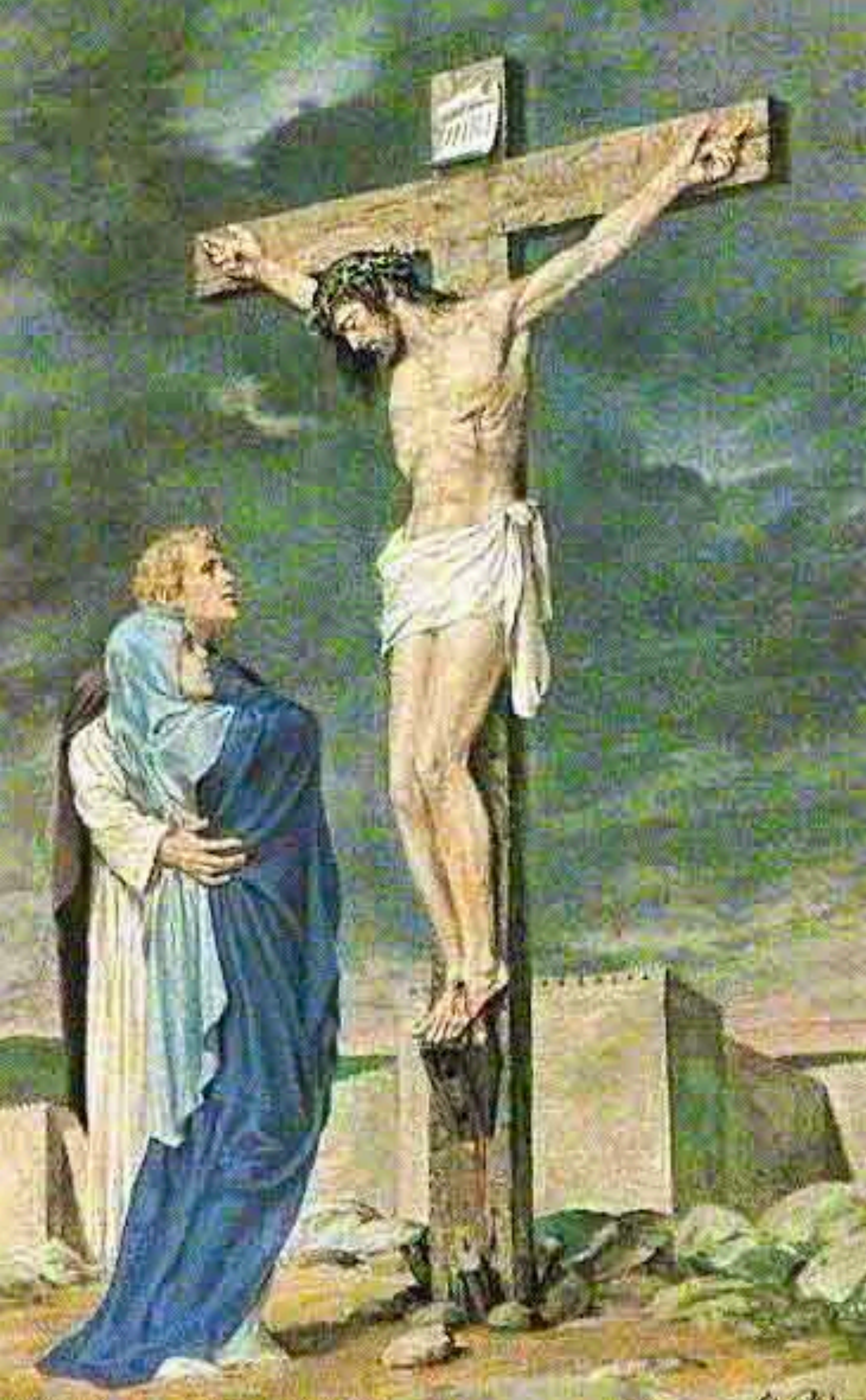


John 19:25-27

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.



John 19:28

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Referring to Psalm 69:21: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

44 The thieves also, which were crucified with him, ^acast the same in his teeth.

45 Now from the sixth hour there was ^adarkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, ^aMy God, my God, why hast thou ^bforsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for ^aElias.

48 And straightway one of them ran, and took a sponge, and filled *it* with ^avinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with ^aa loud voice, yielded up the ghost.

NT Institute Manual

“It was the third hour” of the day, or about 9:00 a.m., when Jesus Christ was nailed to the cross (Mark 15:25). Matthew recorded that “there was darkness over all the land” (Matthew 27:45) from the sixth hour (about 12:00 noon) until the ninth hour (about 3:00 p.m.), which was when the Savior died. When the Light of the World died, darkness prevailed upon the land for three hours in Jerusalem and for three days in the ancient Americas (see 3 Nephi 8:20–23).

44 The thieves also, which were crucified with him, ^acast the same in his teeth.

45 Now from the sixth hour there was ^adarkness over all the land unto the ninth hour.

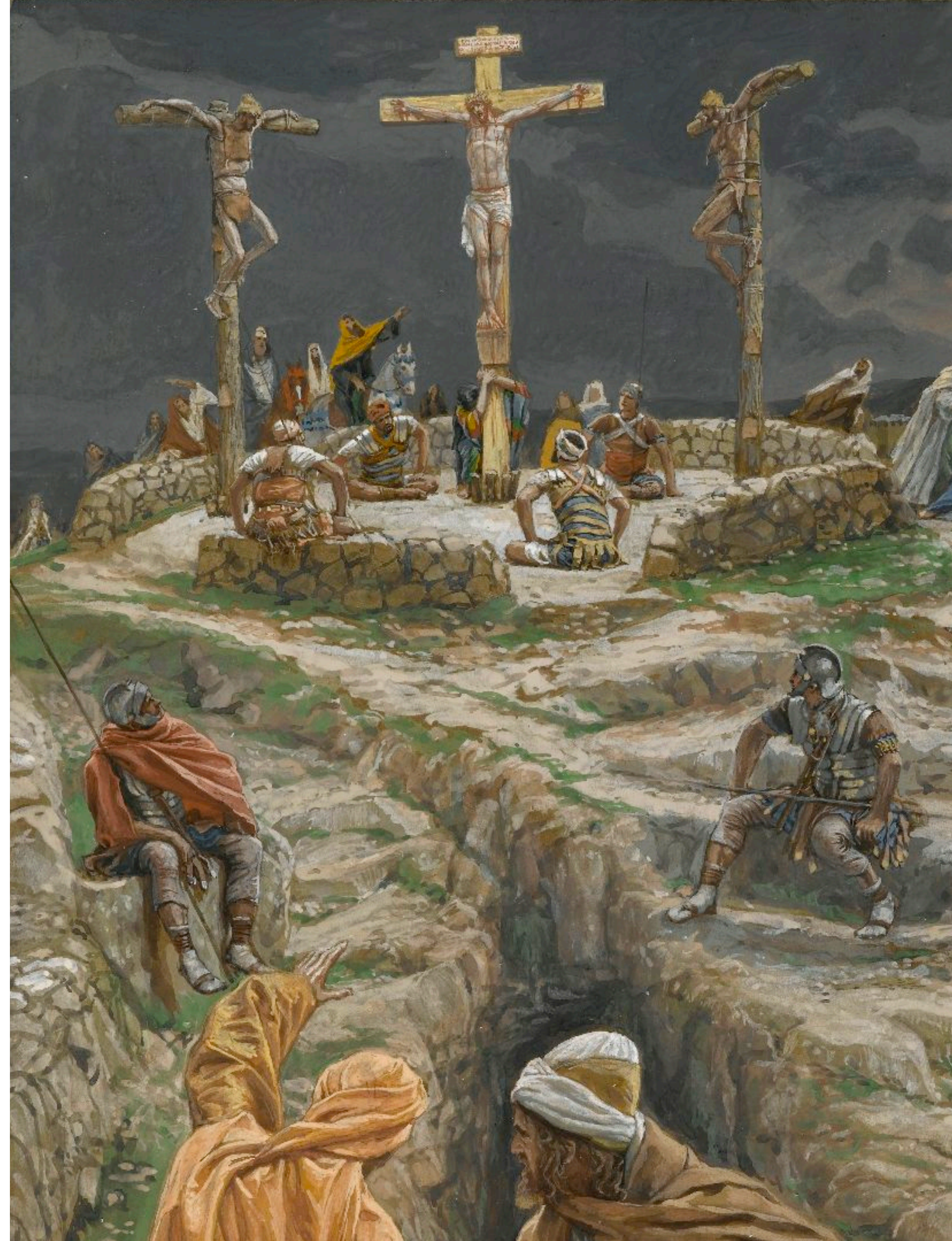
46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, ^aMy God, my God, why hast thou ^bforsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for ^aElias.

48 And straightway one of them ran, and took a sponge, and filled *it* with ^avinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with ^aa loud voice, yielded up the ghost.



New Testament Institute Manual

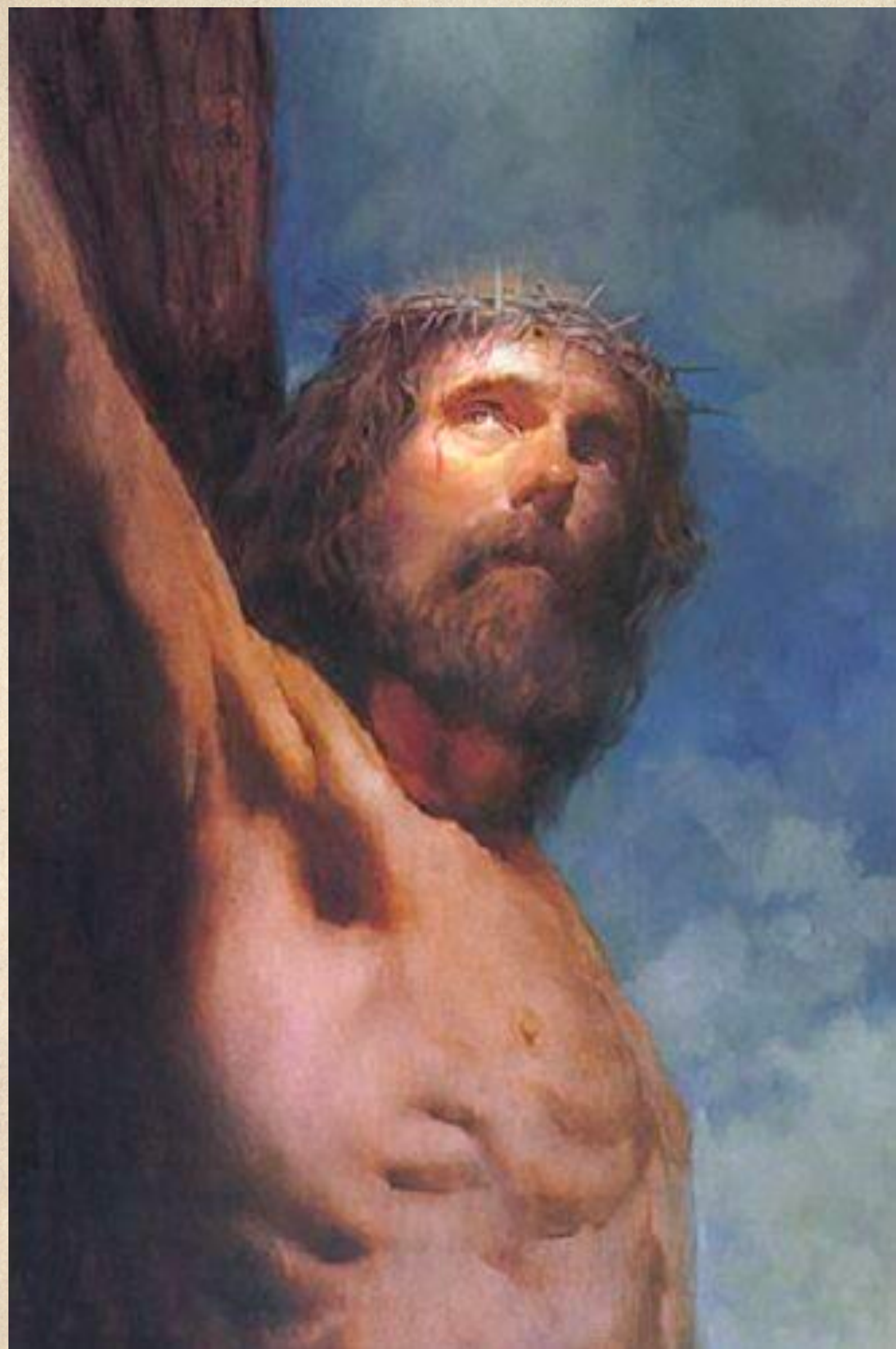
In recording the Savior's words just before His death, Mark recorded both the original Aramaic words and their translation: "My God, my God, why hast thou forsaken me?" (Mark 15:34). He had done this several times earlier in his Gospel (see Mark 5:41; 7:34; 14:36), probably for the benefit of his Roman audience, who did not understand Aramaic. The Savior's cry of forsakenness echoed David's words of anguish because of his sins, recorded in Psalm 22:1. Though Jesus Christ had never sinned and therefore had never been separated spiritually from the Father, He did experience that awful separation when His suffering for our sins continued on the cross (see Isaiah 53:5–6; 2 Corinthians 5:21).

New Testament Institute Manual

Jesus Christ had been blessed with a full measure of His Father's Spirit throughout His life (see Joseph Smith Translation, John 3:34 [in John 3:34, footnote b]), and when this Spirit was withdrawn, the Savior felt the greatest pain, sorrow, and suffering. Yet this withdrawal of the sustaining influence of the Father was necessary so that Christ's victory would be complete.

Elder Jeffrey R. Holland

“With all the conviction of my soul I testify that He did please His Father perfectly and that a perfect Father did not forsake His Son in that hour. Indeed, it is my personal belief that in all of Christ’s mortal ministry the Father may never have been closer to His Son than in these agonizing final moments of suffering. Nevertheless, that the supreme sacrifice of His Son might be as complete as it was voluntary and solitary, the Father briefly withdrew from Jesus the comfort of His Spirit, the support of His personal presence. It was required, indeed it was central to the significance of the Atonement, that this perfect Son who had never spoken ill nor done wrong nor touched an unclean thing had to know how the rest of humankind—us, all of us—would feel when we did commit such sins. For His Atonement to be infinite and eternal, He had to feel what it was like to die not only physically but spiritually, to sense what it was like to have the divine Spirit withdraw, leaving one feeling totally, abjectly, hopelessly alone.



Elder Jeffrey R. Holland

“But Jesus held on. He pressed on. The goodness in Him allowed faith to triumph even in a state of complete anguish. ... Because Jesus walked such a long, lonely path utterly alone, we do not have to do so”

(“None Were with Him,” Apr 2009 GC, Ensign or Liahona, May 2009, 87–88).

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).

When they heard *that*, said, This *man* calleth for ^aElias.

48 And straightway one of them ran, and took a sponge, and filled *it* with ^avinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

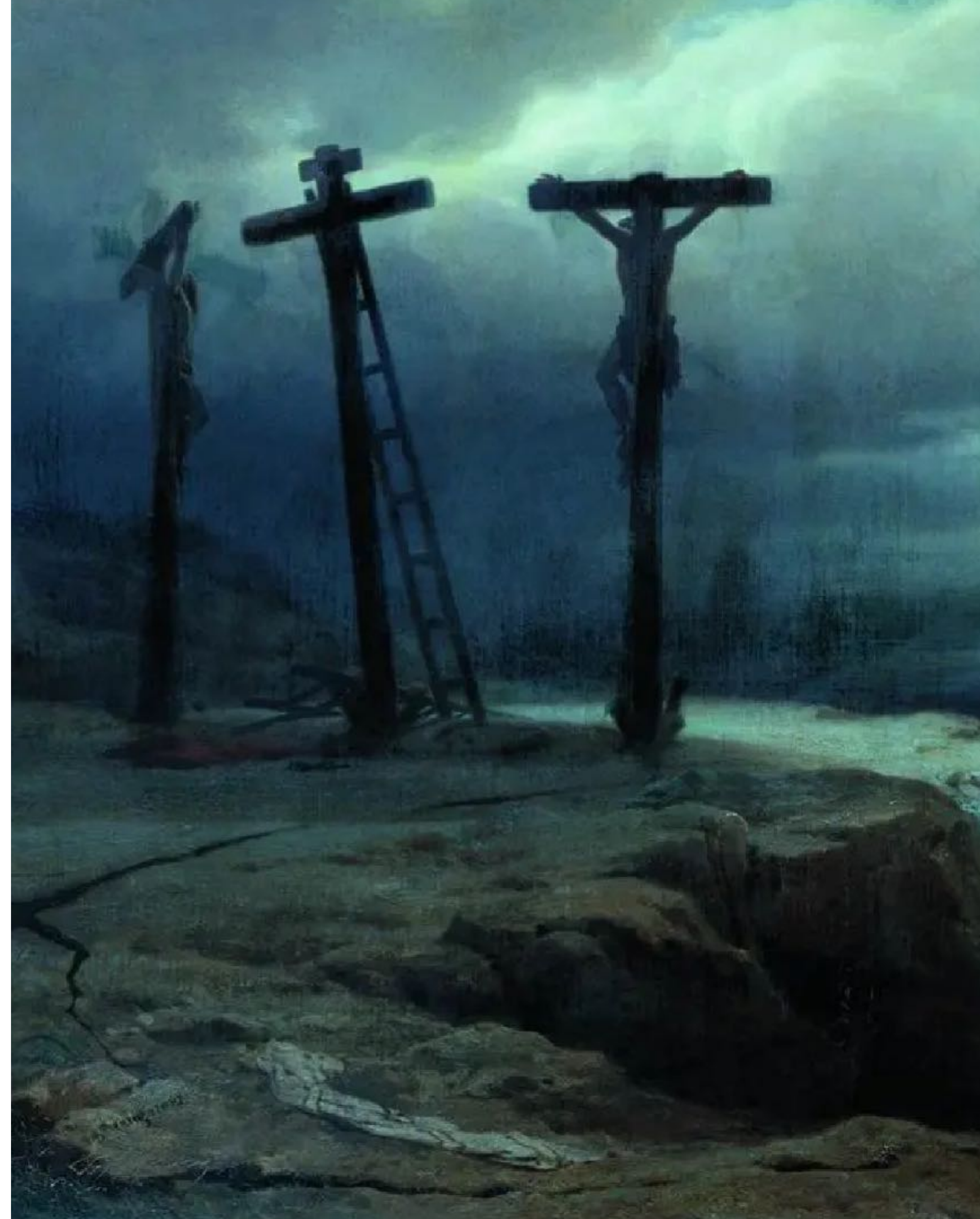
50 ¶ Jesus, when he had cried again with ^aa loud voice, yielded up the ghost.

51 And, behold, the ^aveil of the temple was ^brent in twain from the top to the bottom; and the earth did ^cquake, and the rocks rent;

52 And the ^agraves were opened; and many ^bbodies of the ^csaints ^dwhich slept ^earose,

53 And came out of the graves after his resurrection, and went into the ^aholy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared





Sayings from the Cross

- **Father, forgive them; for they know not what they do.** (Luke 23:34)
- **Verily I say unto thee, To day shalt thou be with me in paradise.** (Luke 23:43)
- **Father, into thy hands I commend my spirit.** (Luke 23:46)
- **Woman, behold thy son!... Behold thy mother!** (John 19:26-27)
- **I thirst.** (John 19:28)
- **It is finished.** (John 19:30)
- **My God, My God, why hast thou forsaken me?** (Matthew 27:46; Mark 15:34)

Luke

John

Mt/Mk



Sayings from the Cross

**“Words of Jesus: On the Cross,” by Elder Alain A. Petion
(Ensign, June 2003)**

**“Teachings of Church Leaders on Christ's Final Seven
Statements,” by John Hilton III, Megan Cutler, and Emily K.
Hyde (Religious Educator, Vol. 22 No. 1 • 2021)**

When they heard *that*, said, This *man* calleth for ^aElias.

48 And straightway one of them ran, and took a sponge, and filled *it* with ^avinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

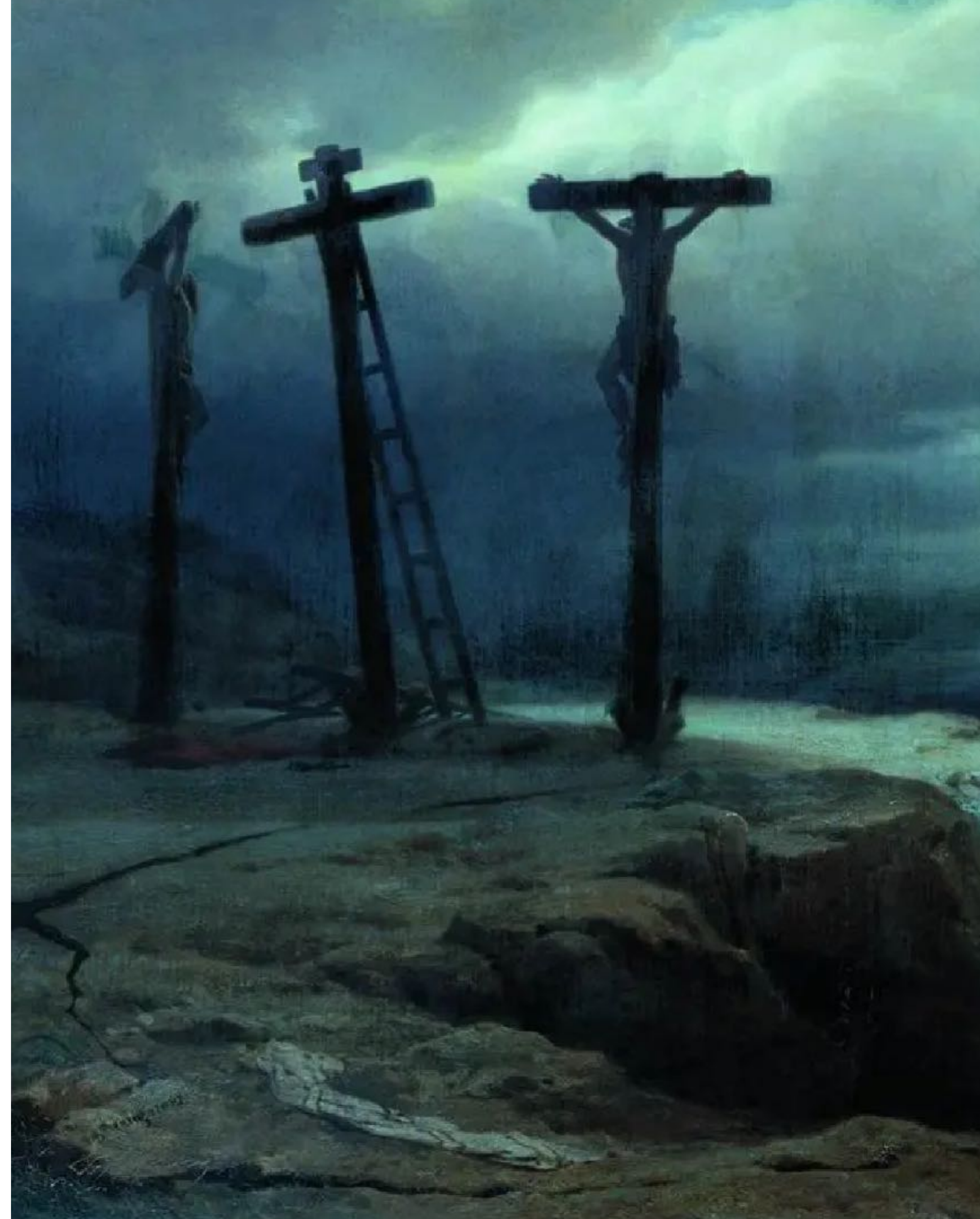
50 ¶ Jesus, when he had cried again with ^aa loud voice, yielded up the ghost.

51 And, behold, the ^aveil of the temple was ^brent in twain from the top to the bottom; and the earth did ^cquake, and the rocks rent;

52 And the ^agraves were opened, and many ^bbodies of the ^csaints ^dwhich slept ^earose,

53 And came out of the graves after his resurrection, and went into the ^aholy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared





Seminary Manual 2016

The temple had two rooms: the Holy Place and the Holy of Holies. The Holy of Holies represented the presence of God. These two rooms were separated by a veil, or curtain. Once a year, on the Day of Atonement, the high priest passed from the Holy Place through the veil of the temple and entered into the Holy of Holies, where he sprinkled the blood of a sin offering to atone for the sins of all the congregation of Israel (see Leviticus 16). When the veil of the temple was torn in two at the death of Jesus Christ, it was a dramatic symbol that Jesus Christ, the Great High Priest, had passed through the veil of death and would shortly enter into the presence of God the Father.



Elder Jeffrey R. Holland

“Can he bear all of our sins and our fear and loneliness too? He did and he does and he will. We do not know how such great sorrow can be borne, but it is no wonder the sun hid its face in shame. No wonder the veil of the temple was rent. No wonder the very earth convulsed at the plight of this perfect child. And at least one Roman centurion who saw all of this sensed something of what it had meant. In awe, he uttered the declaration for all eternity, ‘Truly this was the Son of God.’”

(Jeffrey R. Holland, “He Loved Them unto the End,” Oct 1989 GC, Ensign, November 1989, 26.)

John 19:31-37

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

Seminary Manual

Victims of crucifixion sometimes lived in torment for several days before dying. After crucified persons had died, Romans customarily left the bodies on crosses to deter other would-be criminals. The law of Moses, however, prohibited leaving the bodies of criminals to hang on a tree overnight (see Deuteronomy 21:22–23). Also, in the case of Jesus's crucifixion, the next day was the Sabbath. Therefore the Jewish leaders, wanting to have the bodies removed from the crosses before the Sabbath began at sundown, sought to hasten the deaths of the three men on the crosses by asking that their legs be broken. This would cause the victims to suffer cramping in the chest and restricted breathing because they could no longer use their legs to support their weight. After breaking the legs of the other two crucified men, the Roman soldiers found Jesus already dead and so had no need to break His legs.

Seminary Manual

This important moment on the cross fulfilled an Old Testament prophecy: “He keepeth all his bones: not one of them is broken” (Psalm 34:20). Additionally, the Lord had instructed Israel that Passover lambs, which foreshadowed Jesus’s sacrifice as the Lamb of God, were not to have their bones broken (see Exodus 12:46).

John 19:37

“They shall look on him whom they pierced” is referencing Zechariah 12:10.

eves
right

re-
s,
roy-
it in
u be
from

iests
and

can-
rael,
the
.
de-
him:
od.

again with ^aa loud voice, yielded up the ghost.

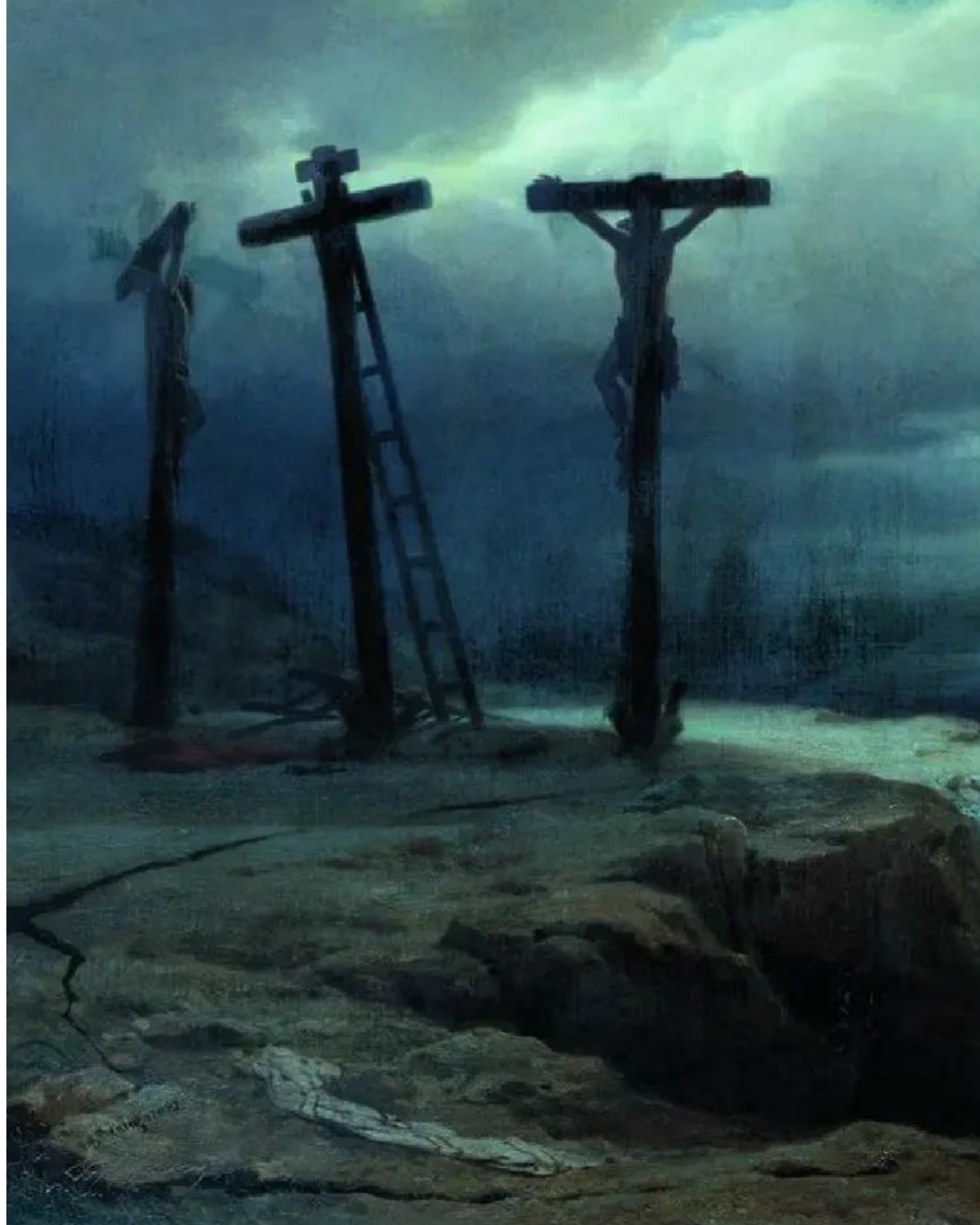
51 And, behold, the ^aveil of the temple was ^brent in twain from the top to the bottom; and the earth did ^cquake, and the rocks rent;

52 And the ^agraves were opened; and many ^bbodies of the ^csaints ^dwhich slept ^earose,

53 And came out of the graves after his resurrection, and went into the ^aholy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many ^awomen were there beholding afar off, which followed



s. 22:8.
G Deliver.
G Jesus Christ, Divine
onship.

yielded up the ghost.
51 a TG Jesus Christ, Types
of, in Anticipation;
Veil.

Institute Manual

It is not known why the verses in Matthew 27 about the Resurrection are placed where they are in the text, but it is clear that the appearances of these resurrected beings in Jerusalem occurred “after [Christ’s] resurrection” (Matthew 27:53; italics added), not immediately following His death. Scriptures confirm that Jesus Christ was the first person resurrected (see Acts 26:23; 1 Corinthians 15:20; Revelation 1:5). The Book of Mormon prophet Abinadi taught that those who were resurrected at the time of the Savior’s Resurrection were all the prophets and those who had kept God’s commandments (see Mosiah 15:21–22; D&C 138:38–51).

again with ^aa loud voice, yielded up the ghost.

51 And, behold, the ^aveil of the temple was ^brent in twain from the top to the bottom; and the earth did ^cquake, and the rocks rent;

52 And the ^agraves were opened; and many ^bbodies of the ^csaints ^dwhich slept ^earose,

53 And came out of the graves after his resurrection, and went into the ^aholy city, and appeared unto many

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many ^awomen were there beholding afar off, which followed

Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and ^aJoses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathæa, named ^aJoseph, who also himself was Jesus' ^bdisciple:

58 He went to Pilate, and ^abegged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great ^astone to the door of the ^bsepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting ^aover against the sepulchre.

Christ
to man
and ea
teach

^aIN th
gan to
the we
the ot

2 An
earth
Lord
came
the do

3 ^aHi
ning, a

4 An
did sh
5 ^aAn
said u
for I k
was c

s. 22:8.
G Deliver.
G Jesus Christ, Divine
onship.

yielded up the ghost.
51 a TG Jesus Christ, Types
of, in Anticipation;
Veil.



56 Among which was Mary Magdalene, and Mary the mother of James and ^aJoseph, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathæa, named ^aJoseph, who also himself was Jesus' ^bdisciple:

58 He went to Pilate, and ^abegged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great ^astone to the door of the ^bsepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting ^aover against the sepulchre.

62 ¶ Now the next day, that followed the day of the ^apreparation, the chief priests and Pharisees came together unto Pilate,

to man
and ea
teach

^aIn the
gan to
the we
the ot

2 An
earth
Lord
came
the do

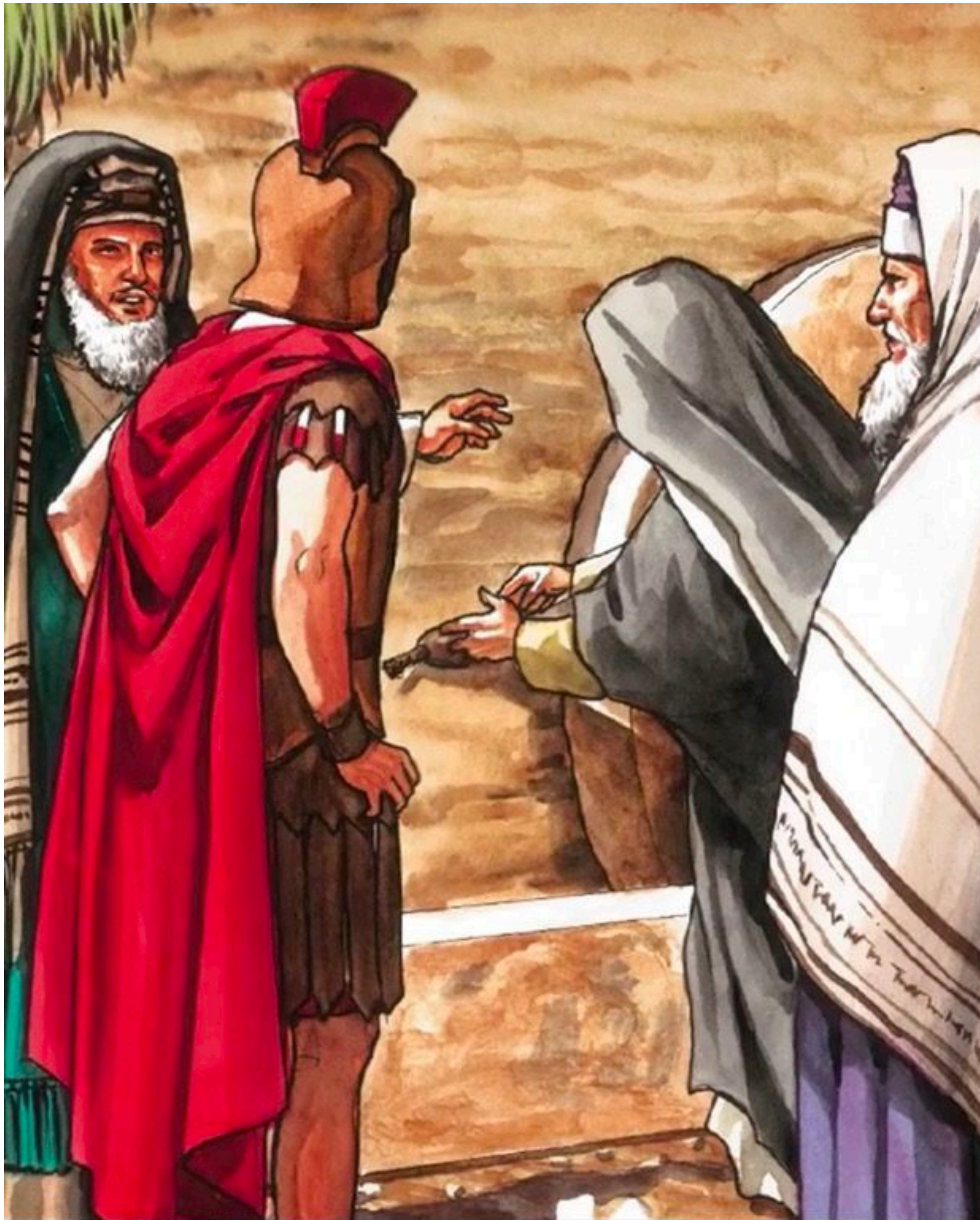
3 ^aHi
ning, a

4 An
did sh

5 ^aAn
said u
for I k
was c

6 He
he sai
the ^bL

7 An



and the other Mary, sitting ^aover against the sepulchre.

62 ¶ Now the next day, that followed the day of the ^apreparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that ^adeceiver 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 ^aerror shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

for I know
was c

6 He
he sai
the ^bL

7 An
discip
dead;
you in
him: I

8 An
the se
joy; an
ples w

9 ¶ A
discip
sayin
and h
shipp

10 T
not af
they g
they s