

June 19–25. Matthew 27; Mark 15; Luke 23; John 19: “It Is Finished”

The Interrogation of Jesus

After Caiaphas accused Him of blasphemy the high priests took him to Pilate

John 18:28-33

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 passover.

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

Claiming to be king of the Jews would have been an act of treason

What did Caiaphas, the Jewish High Priest, accuse Jesus of?

Matt 26:65

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

Why did the high priests change the charge from blasphemy to treason?

(It is not lawful for us to put any man to death)

James E. Talmage

"It is important to note that no accusation of blasphemy was made to Pilate; had such been presented, the governor would probably have dismissed the charge as utterly unworthy of a hearing.... The accusing Sanhedrists hesitated not to substitute for blasphemy the charge of high treason, which was the gravest offense listed in the Roman category of crimes." (Jesus the Christ, pg. 587)

John 18:35-38

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 kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but

now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

Who did Jesus say He was king over?

(My kingdom is not of this world
Every one that is of the truth heareth my voice)

James E. Talmage

"It was clear to the Roman governor that this wonderful Man, with His exalted views of a kingdom not of this world, and an empire of truth in which He was to reign, was no political insurrectionist; and that to consider Him a menace to Roman institutions would be absurd." (Jesus the Christ, pg. 587)

Why do you think Pilate didn't give Jesus the opportunity to answer his question about truth?

John H. Vandenberg

"With the question 'What is truth?' Pilate left Jesus standing alone, without granting Him the courtesy of reply. One wonders why. Such action leads one to believe that Pilate feared the truth, perhaps as others might fear it—not being willing to face up to it, not wishing to take upon themselves the discipline and responsibility demanded by truth.

"Jesus said, 'Every one that is of the truth heareth my voice.'" (CR, April 1978)

J. Richard Clarke

"Pilate turned away, asking the question of the ages, 'What is truth?' He did not wait for an answer. I doubt he expected one. Pilate was aware that 'truth' had been a favorite subject for debate by Roman and Greek philosophers for centuries, and remained the quest of philosophy." (CR, April 1984)

But we have given an expatiation of what truth is

D&C 93:24-28

24 And truth is knowledge of things as they are, and as they were, and as they are to come;

25 And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

26 The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;
27 And no man receiveth a fulness unless he keepeth his commandments.
28 He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

Jesus is taken to Herod. Recall that it was Herod who killed the baby boys at the time of Jesus' birth and had ordered the beheading of John the Baptist

Luke 23:5-11

[5] And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.
[6] When Pilate heard of Galilee, he asked whether the man were a Galilaean.
[7] And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.
[8] And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.
[9] Then he questioned with him in many words; but he answered him nothing.
[10] And the chief priests and scribes stood and vehemently accused him.
[11] And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

What was Herod hoping for when Jesus was brought before him?

(He hoped to have seen some miracle done by him)

Neal A. Maxwell

“Jesus had access to immense power but never used it improperly. He refused to put on a show for sign-seeking Herod.” (CR, Oct. 1988)

James E. Talmage

“For Pilate the pagan, Christ had words-of comfort or instruction, of warning or rebuke, of protest or denunciation-yet for Herod the fox He had but disdainful and kingly silence.” (Jesus the Christ, pg. 590)

Why do you think Jesus remained silent during this integration and mockery?

Neil L. Andersen

“Some of the attacks upon the Savior were so malicious that He said nothing. ‘And the chief priests and scribes... vehemently accused him... and mocked him,’ but Jesus ‘answered [them] nothing.’ There are times when being a peacemaker means that we resist the impulse to respond and instead, with dignity, remain quiet.” (CR, April 2022)

Jesus is taken again to Pontius Pilate

Luke 23:13-17

[13] And Pilate, when he had called together the chief priests and the rulers and the people,

[14] Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

[15] No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

[16] I will therefore chastise him, and release him.

[17] (For of necessity he must release one unto them at the feast.)

Pilate states that neither he nor Herod could find anything to accuse Jesus of that was worth of death.

James E. Talmage

“Pilate thought to pacify the priests and people by releasing Jesus as the subject of Passover leniency; this would be a tacit recognition of Christ's conviction before the ecclesiastical court, and practically an endorsement of the death sentence, superseded by official pardon.” (Jesus the Christ, pg. 591)

Pilate thought he had a compromise – He could officially convict Jesus, chastise Him, but then release Him. But the chief priests didn't want a conviction, they wanted Jesus put to death

Matt 27:15-20

[15] Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

[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 envy they had delivered 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 dream because of him.

[20] But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

Pilate recognized the reason that the Jewish leaders delivered up Jesus. What was it?

(For he knew that for envy they had delivered him)

Who persuaded the multitude to free Barabbas and crucify Jesus?

(the chief priests and elders)

John Taylor

“Barabbas, a noted thief, and a murderer, was released in preference to Jesus. This was the kind of feeling manifested toward the Savior. Were they an ignorant people that thus treated Him? No. They were what were called the elite of the day, the educated; men of position, the High Priests, the scribes, the Pharisees, the doctors, the lawyers, the leading men of the nation; all of them engaged in this thing, and all of them partook of the same spirit. What was the cause of this? It was because He was not of the world.... The world loveth its own. And the world is today, was then.” (JD, 25:84)

Matt 27:21-25

[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 crucified.

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

[24] When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

[25] Then answered all the people, and said, His blood be on us, and on our children.

Why did Pilate turn over Jesus to be killed?

(but that rather a tumult was made)

Robert D. Hales

“In the trial where Pilate knew very well that the man before him was not guilty, he, for political reasons, had to bring in a verdict of guilty. And in this, Jesus was silent. We learn a good deal from this in our lives when enemies contend against us and when we are falsely accused. There are times when it is best to follow the Lord’s example and not attempt to answer every accusation made against us.” (CR, Oct. 1985)

It seems to have been common practice to scourge someone before they were crucified.

John 19:1-8

[1] Then Pilate therefore took Jesus, and scourged him.

[2] And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

[3] And said, Hail, King of the Jews! and they smote him with their hands.

[4] Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

[5] Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

[6] When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

[7] The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

[8] When Pilate therefore heard that saying, he was the more afraid;

Why do you think that Pilate would condemn a man to death that he knew to be innocence?

(heard that saying, he was the more afraid)

Spencer W. Kimball

“I believe that there was a considerable conviction in the heart of Pilate, who was constrained by his conscience to let the Savior go free, but because of political ambitions and other reasons, in spite of his wife's importuning he delivered him to be crucified. But even after that, he wrote on the cross in three languages, Hebrew, Greek, and Latin, this famous statement: ‘Jesus of Nazareth the King of the Jews.’ The Jews offended came and said, ‘Write not, The King of the Jews but that he said I am King of the Jews. Pilate answered, What I have written, I have written.’” (CR, April 1959)

The Crucifixion

Luke 23:26-34

[26] And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

[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?

[32] And there were also two other, malefactors, led with him to be put to death.

[33] And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

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

Why do you think Jesus told the “daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children”?

Thorpe B. Isaacson

“As the daughters of Jerusalem were weeping, Jesus told them, ‘... weep not for me, but weep for ourselves, and for your children.’ That remark was not a rebuke, but was a warning which was prompted by his great love for mankind. He knew of the later destruction of Jerusalem. A terrible disaster awaited a city steeped in iniquity.” (CR, Oct. 1954)

JST Luke 23:35

Then said Jesus, Father, forgive them, for they know not what they do (meaning the soldiers who crucified him). And they parted his raiment and cast lots.

Spencer W. Kimball

"When the Lord, in his dying moments, turned to the Father and requested, 'Father, forgive them; for they know not what they do,' he was referring to the soldiers who crucified him. They acted under the mandate of a sovereign nation. It was the Jews who were guilty of the Lord's death. Again how could he forgive them, or how could his Father forgive them, when they were not repentant. These vicious people who cried, 'His blood be on us, and on our children' had not repented. Those who 'reviled him' on Calvary had not repented." (The Miracle of Forgiveness, pg. 167)

John 19:19-24

[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.

[23] Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

[24] They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Joseph L. Wirthlin

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

“Little did Pontius Pilate realize when that name was nailed to the cross at his command, whereon the Son of God hung, that name would become the best known among the children of men, the only name under the heavens whereby we might enjoy a place in his kingdom....

“It is a far cry from the days of Pontius Pilate when he ordered the name of the Savior nailed to the cross... to the day when John the Revelator saw in a

vision and declared: 'And he hath on his vesture and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS' (Rev. 19:16).

"In his name the Lord promised that he would appear as the Lord of lords and King of kings to all those who live the gospel of Jesus Christ, meriting the title of Latter-day Saints." (CR, April 1946)

President Oaks make this observation about the soldiers

Dallin H. Oaks

"The Roman soldiers of Pilate provided an unforgettable illustration of the different perspectives of the carnal mind and the spiritual mind. During a tragic but glorious afternoon on Calvary, a handful of soldiers waited at the foot of a cross. One of the supreme events in all eternity was taking place on the cross above their heads. Oblivious to that fact, they occupied themselves by casting lots to divide the earthly property of the dying Son of God. Their example reminds each of us that we should not be casting our lots for the things of the world while the things of eternity, including our families and the work of the Lord, suffer for our lack of attention." (CR, Oct.1985)

Matt 27:38-43

[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 temple, and buildest it in three days, save thyself. If thou be the Son 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 trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

Why do you think that the chief priests continued mock and torment Jesus even while he was on the cross?

(Let him now come down from the cross, and we will believe him save thyself. If thou be the Son of God, come down from the cross)

Spencer W. Kimball

"Were not the twelve legions of angels still at his command? Did they not still have their swords unsheathed? Were they not still agonizing, yet restrained from coming to the rescue?..."

"Here, with mortal life fast ebbing—here he restrained himself, controlling the temptation to 'show them' his power. As he had been tempted in the wilderness to satisfy his hunger by causing stones to become bread, as he had stood on the mountaintop and was tempted to show his adversary what

he could do, so now he was again approached. Surely Lucifer, who had tempted him in the wilderness, on the mountain, and on the pinnacle of the temple—surely he had done an efficient work in prompting his underlings. They now used the same tactics, the same words: 'If thou be the King of the Jews, save thyself.'" ("Jesus of Nazareth," Ensign, Dec. 1984)

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.

What does this tell us about where Jesus' spirit went before His resurrection?

(To day shalt thou be with me in paradise)

John H. Taylor

“When He was upon the cross, and was about to give up His life that men and women might live again in the presence of God, He said unto the thief who hung at His side: ‘Today shalt thou be with me in paradise.’ Seemingly, as soon as His spirit left His body, He then commenced a great missionary work among the spirits in prison. He went to open the doors not only to the people who had not lived according to the laws of the Lord, but to all good men and women who had lived the laws of the Lord, according to their best information and ability.

“He made it possible for those on the earth to have comfort in the thought of salvation and forgiveness for their loved ones who had gone to the other side without a knowledge of the Gospel. He brought the message to those in the spirit world that they should also have the opportunity of repenting of their sins and finding happiness, in the presence of our Heavenly Father.”
(CR, April 1944)

John 19:25-29

[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.

Mark E. Petersen

“Devoted women stood with His mother at the foot of the cross on Calvary during His agony. She was His great concern in the midst of His suffering, which suffering, He said, ‘caused myself, even God, the greatest of all, to tremble because of pain’ (D&C 19:18). In the midst of all that, His concern was for His mother.” (CR, April 1982)

Jesus dies on the cross

Mark 15:33-39

[33] And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

[34] And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

[35] And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

[36] And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

[37] And Jesus cried with a loud voice, and gave up the ghost.

[38] And the veil of the temple was rent in twain from the top to the bottom.

[39] And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Jeffrey R. Holland

“Now I speak of what may have been the most difficult moment in all of this solitary journey to Atonement. He may not have fully anticipated that concluding descent into the paralyzing despair of divine withdrawal when He cries in ultimate loneliness, ‘My God, my God, why hast thou forsaken me?’

“The loss of mortal support He had anticipated, but apparently He had not comprehended this. Had He not said to His disciples, ‘The Father hath not left me alone; for I do always those things that please him’?...

“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.” (CR, April 2009)

Richard G. Scott

“I try to imagine what an intensely poignant moment it must have been for our Father in Heaven when the Savior cried out from the cross, ‘My God, my God, why hast thou forsaken me?’ I don’t believe Father in Heaven forsook His Son on the cross. I do believe the cry was motivated when that Son felt removed the sustaining support He had always enjoyed from His Father. His Father recognized that the Savior needed to accomplish the

Atonement totally and completely on His own, without external support. The Father did not abandon His Son. He made it possible for His perfect Son to win the eternal fruits of the Atonement.” (CR, April 2010)

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.

James E. Talmage

"The crucified sometimes lived for days upon the cross... Jesus, though weakened by long torture during the preceding night and early morning, by the shock of the crucifixion itself, as also by intense mental agony, and particularly through spiritual suffering such as no other man has ever endured, manifested surprising vigor, both of mind and body, to the last."
(Jesus the Christ, footnote 8, pg. 620)