

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



The Interrogation of Jesus

John 18:28-33

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

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

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)

The Interrogation of Jesus

John 18:35-38

Who did Jesus say He was king over?

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

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)

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)

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.

The Interrogation of Jesus

Luke 23:5-11

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

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

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)

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)

The Interrogation of Jesus

Luke 23:13-17

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)

The Interrogation of Jesus

Matt 27:15-20

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

Who persuaded the multitude to free Barabbas and crucify Jesus?

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)

The Interrogation of Jesus

Matt 27:21-25

Why did Pilate turn over Jesus to be killed?

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)

The Interrogation of Jesus

John 19:1-8

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

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

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.

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)

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)

The Crucifixion

John 19:19-24

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)

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)

The Crucifixion

Matt 27:38-43

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

The Crucifixion

Luke 23:39-43

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

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)

The Crucifixion

John 19:25-29

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)

The Crucifixion

Mark 15:33-39

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)

The Crucifixion

John 19:31-37

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)

Next Week:

June 26–July 2

Matthew 28; Mark 16; Luke 24; John 20–21

“He Is Risen”

