**The Atonement of Jesus Christ**

**Week Eight – November 1, 2023**

**Vía Dolorosa**

**Notes and Quotes**

**Living the Gospel along the Via Dolorosa**

Matthew 26:47-50 Friend

John 18:4-8 Whom Seek ye?

John 18:4-8 I AM he

Luke 22:49-51Heals with a touch

Mark 14:53-65 Tried, mocked, spit upon, and despised

Matthew 26:59-63 Held his peace

Matthew 26:67-75 Denied

John 18:28-37 To this end was I born

John 19:1-5 Scourged and crowned with thorns

Luke 23:20-31 Weep not for me, but weep for yourselves and

your children

Luke 23:33-34 Father, forgive them; for they know not what

they do

Luke 23:39-43 Today shalt thou be with me in paradise

John 19:26-27 Behold thy son, behold thy mother

Matthew 27:46 My God, My God, Why hast thou forsaken

me?

John 19:28 I Thirst

JST Matthew 27:54 Father, it is finished, thy will is done

Luke 23:46 Into thy hands I commend my spirit

**To Us:** Friend, whom seek ye? I am he. I heal with a touch. I was tried, mocked, spit upon, ridiculed, despised, and even thrice denied, yet I held my peace; to this end was I born. Though I am scourged and crowned with thorns, weep not for me, but weep for yourselves and for your children. Father, forgive them; for they know not what they do. Today shalt thou be with me in paradise. Behold thy son, behold thy mother.

**To His Father:** My God, my God, why hast thou forsaken me? I thirst! Father, it is finished, thy will is done; into thy hands I commend my spirit.

*Matthew 27:11-26*

**John Adams quoted by David McCullough, in *John Adams,* New York: Simon & Schuster, 2001, p 38.**

Upon common theaters, indeed, the applause of the audience is of more importance to the actors than their own approbation. But upon the stage of life, while conscience claps, let the world hiss! On the contrary, if conscience disapproves, the loudest applauses of the world are of little value.

(*Cf*. Mosiah 17:11-13; D&C 3:6-8)

**The Prince of Peace**

In a nearby field a cock is crowing.

Foul spittle runs down his face.

Someone steps forward to slap his cheek.

He has no form nor comeliness that any should desire him.

He is despised, rejected, and most miserable of all men.

A man of sorrows — smitten and afflicted.

Accused, ridiculed, mocked, betrayed, and denied.

Stripes of scourging await.

A thorny crown yet to disgrace his head.

Knowing all that is to come, he utters not a word of complaint.

Coins are cast upon the floor,

Declaring his worth to all the world —

Thirty pieces of silver.

Yet there he stands.

Firm, steadfast, immovable, and determined.

Resolute yet meek; humble yet strong.

Amid the darkness of devilish deeds done against him,

He is Light.

His tranquility and calm belie the turmoil all about him.

A sheep before the sheers, a Lamb for the slaughter,

While anger, bitterness, and hatred fill the room,

Love fills his heart.

With chaos and commotion all about him,

He holds his peace.

As he once spoke to turbulent seas on a stormy night

He seems to whisper to his soul – and to mine –

Peace, Be Still.

*Matthew 27:27-30*

**James E. Faust, “A Crown of Thorns, a Crown of Glory,” *General Conference*, April 1991.**

The scourging of Jesus took place partly with thorns: “And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head.” (see Matthew 27:27–30.) Perhaps this cruel act was a perverse attempt to mimic the placing of an emperor’s laurel upon His head. Thus, there was pressed down upon Him a crown of thorns. He accepted the pain as part of the great gift He had promised to make. How poignant this was, considering that thorns signified God’s displeasure as He cursed the ground for Adam’s sake that henceforth it would bring forth thorns. But by wearing the crown, Jesus transformed thorns into a symbol of His glory…. By removing the slivers of sin and the thorns of worldly temptation in our lives, and by denying ourselves and taking up our own cross and following the Savior, we can change a crown of thorns to a crown of glory.

(*Cf*. Isaiah 27:3-5; 2 Corinthians 12:6-10; 2 Timothy 4:7-8;

1 Peter 4:12-13; 5:1-10; D&C 25:14-15; D&C 29:12-13)

A crown of thorns, molded and crafted from the barbs, trials, and temptations of life, will become a crown of glory to all who overcome life’s trials through faith in He who wore the ultimate crown of victory over cruelty, sorrow, sin, and death.

**Pilate’s Pleadings**

Why is it that no person can understand?

After all the brutality of Rome has long faded into the annals of history and become as mere whispers of war and conquest necessary to shape an empire, my name alone lives on as the Infamous One.

’Tis my name that hath become a hiss and byword among every nation, kindred, tongue, and people who call themselves Christian.

Yet was I to know of the man who was brought before me? Nothing more than a Carpenter.

Out of spite did the Sanhedrin bring this man of no means unto me. Their acrimonious accusations interested me not. The squabbling of these religious zealots meant nothing to me or to Rome.

No thought gave I to hearken to the warnings of my wife; a woman who, though passionate, was given to dreams and fanciful notions that no military leader like myself should give notice.

These religious rulers had sworn allegiance to Caesar and threatened to appeal to him if I would not crucify this man who pretended to be a King.

I washed my hands but could not wash the stains from my soul. Every fiber of my being seemed saturated with his blood which I allowed to fall from the flesh of this Innocent One.

In the end, it was I who stood condemned

*Luke 23:34-43*

**Message from the Savior from the Cross:**

*Forgive* – Luke 23:34

*Live* – Luke 23:43

*Love* – John 19:26-27

*Alone* – Mark 15:34. If you ever feel alone in your trials, struggles, and difficulties, it is because you have forgotten the Cross. By crossing the “l” in alone, the word becomes “Atone” or “At one.” There is nothing that we can experience which he has not already suffered and comprehended. He went below all things that he might comprehend all things according to the flesh and become our light over darkness.

D&C 88:6; Alma 7:11-13

*Mark 15:34*

**Jeffrey R. Holland, “None Were With Him,” *General Conference*, April 2009**

Now I speak very carefully, even reverently, of what may have been the most difficult moment in all of this solitary journey to Atonement. I speak of those final moments for which Jesus must have been prepared intellectually and physically but which He may not have fully anticipated emotionally and spiritually—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, “Behold, the hour … is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me” and “The Father hath not left me alone; for I do always those things that please him”? 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…. Brothers and sisters, one of the great consolations of this Easter season is that because Jesus walked such a long, lonely path utterly alone, we do not have to do so. His solitary journey brought great company for our little version of that path—the merciful care of our Father in Heaven, the unfailing companionship of this Beloved Son, the consummate gift of the Holy Ghost, angels in heaven, family members on both sides of the veil, prophets and apostles, teachers, leaders, friends. All of these and more have been given as companions for our mortal journey because of the Atonement of Jesus Christ and the Restoration of His gospel. Trumpeted from the summit of Calvary is the truth that we will never be left alone nor unaided, even if sometimes we may feel that we are. Truly the Redeemer of us all said: “I will not leave you comfortless: [My Father and] I will come to you [and abide with you].”

*Matthew 26:66–68*.

**Bruce D. Porter, *The King of Kings*, 2000, pp 106-107**

The cruelties and indignities suffered by Jesus during the various trials represented a last-ditch effort by Lucifer to cause Christ to stumble. A single misstep﻿—a cross word, an angry outburst, even a moment’s indulgence in self-pity or pride﻿—and all was lost. Hence, every possible indignity was heaped upon the Savior: false accusations; blasphemous outbursts; a crown of thorns; the horrible scourging by bone-embedded whips; the mock robe of royalty; the spitting, taunting, and physical blows of the soldiers. The whole pitiable drama was masterminded by Lucifer in the hope that he might yet find a way to nullify the Redeemer’s triumph at Gethsemane.

*Deuteronomy 33:13-17*

**Brigham Young, *Discourses of Brigham Young*, 437-438.**

We are now gathering the children of Abraham who have come through the loins of Joseph and his sons, more especially through Ephraim, whose children are mixed among all the nations of the earth. The sons of Ephraim are wild and uncultivated, unruly, ungovernable. The spirit in them is turbulent and resolute; they are the Anglo-Saxon race, and they are upon the face of the whole earth bearing the spirit of rule and dictation, to go forth from conquering to conquer. They search wide creation and scan every nook and corner of this earth to find out what is upon and within it. I see a congregation of them before me today. No hardship will discourage these men; they will penetrate the deepest wilds and overcome almost insurmountable difficulties to develop the treasures of the earth, to further their indomitable spirit for adventure.