

# Gospel Doctrine Lesson 26: "To This End Was I Born"

(Matthew 26-27, Mark 14-15, Luke 22-23, John 18-19)

**LESSON GOAL: To feel the Savior's love, increase our love for Him and our gratitude for His atoning sacrifice.**

**C. S. Lewis:** "Only those who try to resist temptation know how strong it is. . . After all, you find out the strength of the German Army after fighting against it, not by giving in. You find out the strength of a wind by walking against it, not by lying down. A man who gives in to temptation after five minutes simply does not know what it would've been like an hour later. . . **And Christ, because he was the only man who never yielded to temptation, is also the only man who knows to the full what temptation really means**" (*Mere Christianity*, 142).

## Outline of Matthew 26:47-27:66

- The Betrayal and Arrest of Jesus (26:47-56)
- Jesus Before the Sanhedrin (26:57-68)
- Peter's Denial of Jesus (26:69-75)
- Jesus Brought Before Pilate (27:1-2)
- The Death of Judas (27:3-10)
- Jesus Questioned by Pilate (27:11-14)
- Jesus Sentenced to Die (27:15-26)
- The Soldiers Mock Jesus (27:27-31)
- The Crucifixion of Jesus (27:32-44)
- The Death of Jesus (27:45-56)
- The Burial of Jesus (27:57-61)
- The Guard at the Tomb (27:62-66)

## CAST OF CHARACTERS TO REMEMBER:

**SANHEDRIN:** The Jewish senate and the highest native court in both civil and ecclesiastic matters. Under the presidency of the high priest, it regulated the internal affairs of the Jewish nation.

**ANNAS:** High priest before Caiaphas, his son-in-law; wicked and powerful. Of great influence in Sanhedrin.

**CAIAPHAS:** Current high priest. A Saducee. Appointed by the Romans. President of the Sanhedrin.

**HEROD ANTIPAS:** Son of Herod the Great. Governor of Galilee.

**BARABBAS:** His name means "Son of the Father." Insurrectionist, murderer, and robber.

**PILATE:** Roman governor in Judea. Headquartered at Caesarea. Comes to Jerusalem for Passover. Had contempt for Jesus. Was a vicious ruler and often weak.

## THIS LESSON DISCUSSES THE BETRAYAL, TRIAL AND CRUCIFIXION OF JESUS CHRIST.

- First, as Jesus prayed in Gethsemane, he asked his disciples to pray with him. Yet they slept.
- Judas betrayed Jesus with a kiss, which is a key symbol of love, devotion and trust.
- Trial by the Sanhedrin, the Jewish high court, was supposed to be done in the day time, as a public event. The accused was not to be mocked nor hit, nor was the high priest to rent or rip his clothing. False witnesses were supposed to be rigorously questioned to ensure their charges were not drummed up.
- Jesus, the literal Son of God, was found guilty of blasphemy. Since the Jews were not allowed by the Romans to pass the death sentence, they sent him to Pontius Pilate changing the charge from blasphemy to treason.
- When perhaps a million or more people were in Jerusalem, Pilate's troops were overwhelmed. In questioning Jesus, he finds that Jesus is not seeking to topple Caesar, but calls himself the king of an other worldly realm: not a treasonous offense. He chooses to send Jesus to Herod Antipas who reigned over Galilee, where Jesus was from. Herod found Jesus quiet, timid; Herod mocked him and returned him back to Pilate for trial.
- Pilate tried to convince the mobs to release Jesus. Traditionally, the Roman governor would release one prisoner to the people on Passover. He offered a choice between Jesus and Barabbas, on trial for treason and murder while Jesus, the Prince of Peace, healed the sick and preached love. The Jewish mobs chose Barabbas.
- Jesus was led away to be brutally whipped, mocked and tortured by the Roman soldiers who placed a crown of skin-piercing thorns on his head, placed a royal purple robe upon him, bowed before him, and slapped him repeatedly.
- The harmless, innocent Son of God was crucified, the most severe and public form of death given by the Romans.

Finally, after hours of pain, thirst and suffering, Jesus would meet his most difficult moment. Throughout his ministry, Jesus had God's strength and power with him. Even while praying in agony at Gethsemane, God sent Jesus an angel to strengthen him. While Jesus was always there for his apostles, he would not be given the same in return. His apostles deserted him and his mother sent away, only the disbelieving Romans and the apostate Jews remained to watch him on the cross. Still, God remained with him up to the last moments.

But now, he would be absolutely alone. "*Father, why hast thou forsaken me?*" A necessary step in bringing to pass the atonement was for Jesus to face the pains and sins of this world all alone, and without the spiritual guidance or strength of Heavenly Father. God fully withdrew his presence.

No longer protected by his Father's love and strength, the utter most depths of hell roared up to meet Jesus. But for a few moments he needed to endure this. To rise above all, he first had to descend below all things. In order to save any of us from the blackest of eternal nights, he first had to go there. Alone.

Moments of agony passed. He endured and triumphed. Reaching the climax of his mission, he simply said, "*Father, it is finished. Thy will be done.*" And he died.

## 1. Jesus is betrayed, arrested, and accused of blasphemy; Peter denies Jesus three times.

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

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

"... If there be those throughout the Church who by word or act have denied the faith, I pray that you may draw comfort and resolution from the example of Peter, who, though he had walked daily with Jesus, in an hour of extremity momentarily denied the Lord and also the testimony which he carried in his own heart. **But he rose above this** and became a mighty defender and a powerful advocate. So, too, there is a way for any person to turn about and add his or her strength and faith to the strength and faith of others in building the kingdom of God" (Ensign, Mar. 1995, 2–4, 6).

**President Spencer W. Kimball:** "I do not pretend to know what Peter's mental reactions were nor what compelled him to say what he did that terrible night. But in light of his proven bravery, courage, great devotion, and limitless love for the Master, could we not give him the benefit of the doubt and at least forgive him as his Savior seems to have done so fully. Almost immediately Christ elevated him to the highest position in his church and endowed him with the complete keys of that kingdom. . . Were Peter's tears for personal repentance only, or were they mingled with sorrowful tears in realization of the fate of his Lord and Master and his own great loss?" (Speeches of the Year, 1971).

**Theodore M. Burton:** "**I personally believe this was the beginning of the conversion of Peter.** Up to this time Peter had never questioned his own ability to cleave to truth. He was an honest man and felt the strength that honesty gives a man. **Perhaps, as so many of us, he lacked humility.** As a result of this experience, however, he *learned* humility. There is no question of his remorse, for he wept bitterly at his own weakness. I feel, however, that **a great change** began to work in Peter, beginning with this **knowledge of his own weakness**" (*BYU Speeches of the Year*, 1964, 4).

**James E. Faust:** "**I believe this incident strengthened Peter's commitment.** He was never to be weak again. The resolve borne of that disappointment in his own temporary weakness tempered his metal into the hardest steel. He proved his devotion every day of his life thereafter, and in his death. **So it can be with all of us.** When we have been less than we ought to be and have fallen below our own standards, **we can have newfound resolve and strength by forsaking our weakness.**" (*Reach Up for the Light* [Salt Lake City: Deseret Book Co., 1990], 62.)

## 2. Jesus is sentenced to be crucified.

**Spencer W. Kimball:** "When false witnesses were paid to lie about Him, **He condemned them not.** They twisted His words and misinterpreted His meanings, yet **he was calm and unflustered.** Neither did he say anything to the people who called, 'Release unto us Barabbas.' (Luke 23:18.) Even when they cried for his blood, saying, 'Crucify him, crucify him' (Luke 23:21)—yet **he showed no bitterness nor condemnation. Only tranquility. This is divine dignity, power, control, restraint.**

"**Yet no revenge, no name-calling, no condemnation came from Him** whom they condemned. No lightning struck them, though it could have done. No earthquake came to save him, though a severe one could have come. No angels sped to him with protective weapons, though legions were ready. **No escape was asked for, though he could have been translated. He stood and suffered in mind and body. Yet in calmness, He suffered**" ("Jesus of Nazareth," *Ensign*, Dec. 1984, 6).

**Marvin J. Ashton:** "For many years I have had a very vivid picture in my mind of Jesus Christ standing before Pilate. While Jesus stood in front of an angry mob, Pilate tried to get Him to respond and retaliate. He tried to get Him to declare Himself a king. **Jesus was silent. His life was His sermon.** He was perfect in character, a worthy son, the Only Begotten of the Father. His [spiritual] maturity, if you please, would speak for itself" (*Be of Good Cheer*, 72).

## 3. Jesus is scourged and crucified.

**Bruce R. McConkie:** "This **scourging** was the ordinary preliminary to crucifixion and other forms of capital punishment. It was a punishment so truly fearful, that the mind revolts at it; and it has long been abolished. The unhappy sufferer was **publicly stripped, was tied by the hands in a bent position to a pillar,** and then, on the tense quivering nerves of the naked back, **the blows were inflicted with leathern thongs, weighted with jagged edges of bone and lead;** sometimes even the blows fell by accident—sometimes, with terrible barbarity, were purposely struck—on the **face and eyes.** It was a punishment so hideous that, under its lacerating agony, the victim generally fainted, often died; still more frequently a man was sent away to perish under the mortification and nervous exhaustion which ensued. After the scourging came the derision from the coarse and brutal warriors whose mission it was to wound and kill, and whose **chief delight was to gloat** over the agonies and pains of their foes" (*The Mortal Messiah*, 4:191-192).

**On the cross Jesus made seven statements that focus on THREE aspects of the Lord's character and divinity:**

a. **HIS FORGIVING NATURE** – **Bruce R. McConkie**: “The Lord is asking for forgiveness for the soldiers who are carrying out their orders. He is not forgiving the Jewish conspirators, Judas, Pilate, or Herod. Here on the cross, Jesus is simply complying with his own command to forgive your enemies and to bless those who curse you” (DNTC, 1:818-19)

b. **HIS CONCERN FOR OTHERS** -- To the thief on the cross who asked to be remembered after death, the Savior responded “Today shalt thou be with me in paradise.” That is to say, today you shall be with me in the world of spirits, where you will be taught the gospel and your inquiries will be answered. (Smith, *Teachings*, p. 309.)  
**His concern and love for his mother, Mary**, is revealed by the third recorded utterance.

c. **HIS RESIGNATION BY HIS OWN WILL TO DIE A PHYSICAL DEATH** -- “His was to be the choice. His was to be the opportunity. His was to be the challenge to give his life voluntarily. With all of the Father's support withdrawn, with the pains of Gethsemane recurring, our **Savior was left unto himself** in order that he alone might complete the atoning sacrifice and have “the glory of complete victory over the forces of sin and death.” (Talmage, *Jesus the Christ*, 661.)

**CHRIST'S LAST SEVEN STATEMENTS:**

1. “**Father, forgive them, for they know not what they do.**” Luke 23:34
2. To the repentant thief: “**Verily I say unto thee, Today shalt thou be with me in paradise.**” Luke 23:43
3. To His mother, Mary: “**Woman, behold thy son!**” To John: “**Behold thy mother!**” John 19:46-47
4. “**My God, my God, why hast thou forsaken me?**” Matthew 27:46, Mark 15:34

**Jeffrey R. Holland**: “Because He must ultimately tread this winepress of redemption unaided, can he endure the darkest moment of them all, the shock of the greatest pain? **This comes not with thorns and with nails, but with the terror of feeling utterly alone. . . Can he bear all of our sins and our fears, and loneliness too? He did and He does and He will!**” (Conference Report, Oct. 1989, 32).

5. “**I thirst.**” John 19:28      Despite all that Jesus suffered, this was His only mention of physical discomfort.
6. “**It is finished.**” John 19:30

**Daniel H. Ludlow**: “The expression was not one of despair and discouragement; it was a triumphant exclamation of accomplishment: ‘It is finished! I have completed the work thou sent me forth to do! I have overcome the devil and the world! I have finished my preparations unto the children of men!’” (*Selected Writings of Daniel H. Ludlow: G S Series*, 255).

7. “**Father, into thy hands I commend my spirit.**” Luke 23:46

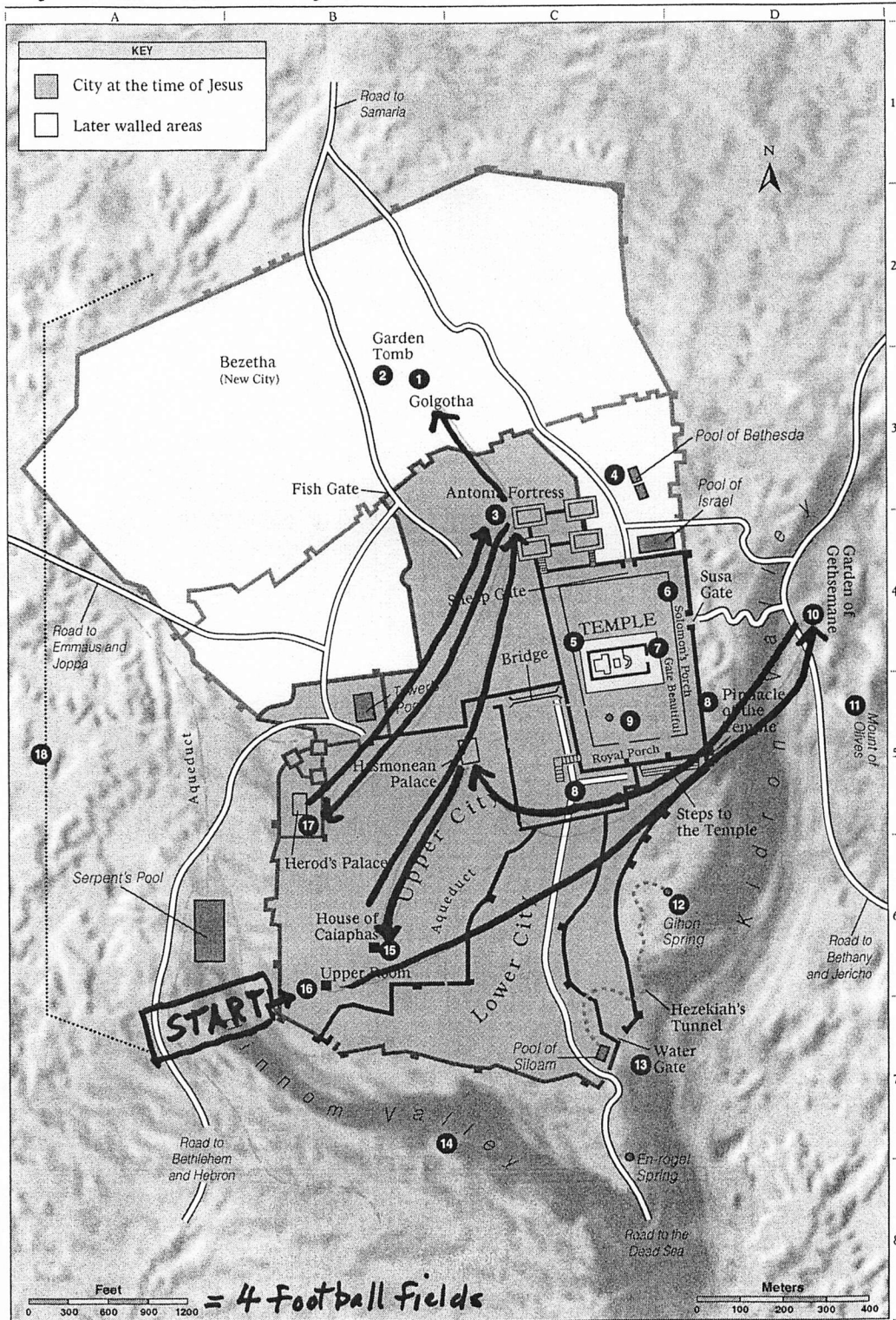
**Bruce R. McConkie**: “A death by crucifixion seems to include all that pain and death can have of the horrible and the ghastly—**dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds**—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the **lacerated veins and crushed tendons** throbbed with incessant anguish; **the wounds**, inflamed by exposure, gradually gangrened; **the arteries**—especially of the head—became **swollen and oppressed** with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a **burning and raging thirst**; and all these physical complications made the prospect of death itself—of death, the awful unknown enemy, at whose approach man usually shudders most—bear the aspect of a delicious and exquisite release” (*The Mortal Messiah*, 4:213).

**Gerald N. Lund**: “One cannot help but be struck with the tremendous difference between Christ's behavior during those terrible hours and the actions of those around him. Throughout, it becomes clear that **Jesus was the only one who was not thrown off balance by the passions of that night and the following day**. Judas betrayed him, then committed suicide, apparently in a great overflowing feeling of guilty remorse. The **armed party** sent out to arrest him **fell back in fright** when he told them he was Jesus. **Peter vowed perfect support and then failed** miserably as fear washed out his determination. **The high priest was thrown into a rage** by the calm demeanor of the accused. **Pilate**, symbol and wielder of Roman might, **became a frightened vacillating man** when faced with the King of the Jews. Even the hardened **Roman soldier was awed** by Christ's manner of dying. **Throughout, it becomes clear that Jesus was not the victim but the Master**” (*Selected Writings of Gerald N. Lund: Gospel Scholars Series*, 308).

**S. Dilworth Young**: “Many of us know what it is to suffer physically for ourselves; we suffer mentally and emotionally for our friends and loved ones in their sorrows and afflictions. I am not capable of fully understanding the suffering of this great firstborn Son of God for the sins of the world. . . I read that he was hung on a cross. I look at my own hands and feet and try to imagine the pain of such torture—to hang there in the heat of the day, the weight of his body on those tearing nails, every muscle and nerve drawn tight in agony. No stopping, no escape until he, having said, ‘It is finished’, gave up the ghost. I realize that **this was endured for me and for you**; I bow my head; it is hard to hold back the tears. Even now, 1900 years later, it is as poignant as though it occurred yesterday.” (*Ensign*, July 1973, 114).

**Bruce R. McConkie:** "As to the rending of the veil of the temple, it was the one thing that would symbolize, in power, the end of the old Jewish dispensation and the beginning of the new Christian day. The veil itself—shielding the Holy of Holies from the gaze of any but the high priest—the veil is said to have been sixty feet long, thirty feet wide, of the thickness of the palm of the hand, and wrought in 72 squares which were joined together. It was so heavy that it took hundreds of priests to manipulate it" (*The Mortal Messiah*, 4:229).

## 12. Jerusalem at the Time of Jesus



### CHRIST'S LAST DAY

**START:**

- 16—The Passover meal at the Last Supper
- 10—The Garden of Gethsemane
- Hasmonean Palace: Annas' residence
- 15—House of Caiaphas

- 3—Pilate's residence
- 17—Herod Antipas' palace
- 3—Pilate's residence
- 1—Golgotha: Site of the crucifixion

## THE SAVIOR'S FINAL DAY--Friday

6:00 pm	9-10:00 pm	Midnight	1:00 am	2-2:30 am	3-5:00 am	6-8:00 am	9 am-Noon	12-3:00 pm
Disciples prepare upper room for Passover meal	Jesus washed the feet of the Apostles	Jesus and His disciples arrived at the Garden of Gethsemane	Judas betrayed Christ with a kiss	Jesus was arrested.	Jesus sent to Caiaphas.	At sunrise Jesus questioned by entire ruling council.	Jesus taken to Golgotha.	Darkness covered the land for three hours.
The Last Supper	Apostles pledge loyalty to Jesus	Jesus took Peter James, and John into the garden.	Peter tried to stop Jesus' arrest. Cuts off high priest's servant's ear.	His disciples fled.	Caiaphas asked questions of Jesus.	Jesus declared He was the son of God.	Jesus carries His cross.	Jesus offered vinegar to drink.
The Sacrament instituted	Jesus testified of His divinity and taught of the Comforter	Jesus prayed.	Jesus heals the ear.	the Palace of Annas.	An officer struck Jesus in the face.	Jesus condemned to death.	Simon helps Jesus carry His cross.	Jesus spoke His last words and died.
Judas will betray the Savior	the Comforter	Angel comforted Him.			Members of the ruling council questioned, spat on, mocked, and beat Jesus.	Judas hanged himself.	Jesus nailed to the cross.	An earthquake.
	Jesus and His disciples left for the Mount of Olives	Jesus found three asleep.				Jesus taken to Roman hall of Judgment.	Soldiers cast lots for His clothes.	The veil of the temple was torn in half.
	Jesus taught of His imminent death	He prayed a second time.			Peter denied knowing Jesus three times.			A soldier pierced Jesus' side with a spear.
		Jesus bled from every pore.				Pilate questioned Jesus. Sent Him to Herod Antipas		
		Three continued to sleep.						<b>6:00 pm</b> <b>Jewish Sabbath</b>
						Jesus sent back to Pilate.		Before sundown, Jesus' body laid in His tomb.
		Jesus prayed a third time.				Pilate released Barabbas.		
		Jesus woke His disciples.				Jesus scourged, beaten. Condemned to be Crucified.		

**THE SAVIOR'S LAST WEEK, THE ATONEMENT, HIS DEATH, AND RESURRECTION**

<b>THE WEEK OF THE ATONING SACRIFICE</b>	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>	<b>SIXTH DAY (CONTINUED)</b>	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
<b>FIRST DAY</b>					Examined Before Caiaphas	26:57-68	14:53-65		18:14-16, 18
Triumphal Entry into Jerusalem	21:1-11	11:1-10	19:29-44	12:12-19	Peter Denies Knowing Jesus	26:69-75	14:66-72	22:55-62	18:17, 25-27
Certain Greeks Visit Christ—a Voice from Heaven				12:20-36	Formal Trial and Condemnation	27:1, 2	15:1	22:66-71;23:1	
Return to Bethany		11:11			Judas Iscariot's Death	27:3-10			
<b>SECOND DAY</b>					Before Pilate	27:11-14	15:2-5	23:2-5	18:28-38
Cursing of the Barren Fig Tree	21:18-19	11:12-14			Before Herod			23:6-12	
Second Cleansing of the Temple	21:12-16	11:15-18	19:45-48		Again Before Pilate	27:15-23	15:6-14	23:13-23	18:39, 40
Return to Bethany	21:17	11:19	21:37		Barabbas Released	27:26-30	15:15-19	23:25	19:1-3
<b>THIRD DAY</b>					Pilate Sentences Jesus	27:24, 25	15:20-23	23:24	19:4-16
Discourse on Faith	21:19-22	11:20-26	21:38		The Way to Calvary	27:31-34, 38		23:26-33	19:16-18
Question of Authority	21:23-27	11:27-33	20:1-8		Superscription on the Cross	27:37	15:26	23:38	19:19-22
Parable of the Two Sons	21:28-32				His First Utterance on the Cross			23:34	
Parable of the Wicked Husbandmen	21:33-46	12:1-12	20:9-18		Soldiers Divide His Clothing	27:35, 36	15:24	23:34	19:23, 24
Parable of the Royal Marriage Feast	22:1-14				Mocking and Scoffing	27:39-44	15:29-32	23:35-37	
A Question About Tribute to Caesar	22:15-22	12:13-17	20:19-26		Second Utterance from the Cross			23:39-43	
Marriage After the Resurrection	22:23-33	12:18-27	20:27-40		Third Utterance by the Savior				19:25-27
The Great Commandment	22:34-40	12:28-34			Darkness Covers the Earth	27:45	15:33	23:44, 45	
"Who Is Christ's Father?"	22:41-46	12:35-37	20:41-44		Fourth Statement	27:46, 47	15:34, 35		
Scribes and Pharisees Are Condemned	23:1-36	12:38-40	20:45-47		Fifth Statement	27:48, 49	15:36		19:28, 29
Jesus Laments over Jerusalem	23:37-39				Sixth Utterance				19:30
The Widow's Mite		12:41-44	21:1-4		Final Utterance; Jesus Dies	27:50	15:37	23:46	19:30
Christ Declares the Purpose of His Mission				12:37-50	Centurion's Testimony	27:51-56	15:38-41	23:45, 47-49	
Olivet Discourse	24:1-51	13:1-37	21:5-36		His Side Pierced	27:57-61	15:42-47	23:50-56	19:31-37
Parable of the Ten Virgins	25:1-13				His Burial				19:38-42
Parable of the Entrusted Talents	25:14-30				<b>SEVENTH DAY</b>				
The Inevitable and Final Judgment	25:31-46				Guards Are Placed at the Tomb	27:62-66			
Jesus' Betrayal Foretold	26:1, 2				<b>THE RESURRECTED CHRIST APPEARS TO MEN</b>				
The Plot Against Jesus	26:3-5	14:1, 2	22:1, 2		<b>THE FIRST DAY OF THE WEEK</b>				
Judas Arranges Betrayal	26:14-16	14:10, 11	22:3-6		The Tomb Is Opened	28:2-4			
<b>FOURTH DAY</b>					Mary Magdalene and Other Women Visit the Tomb	28:1, 5-7	16:1-8	24:1-8	20:1
Gospel Writers are Silent on Proceedings of this Day					Mary Tells Peter and John			24:9-11	20:2
<b>FIFTH DAY</b>					Peter, Mary, and John Visit the Tomb			24:12	20:3-10
Arrangements for the Passover Meal	26:17-19	14:12-16	22:7-13		The Savior Appears to Mary		16:9		20:11-17
Strife over Precedence in the Passover Chamber	26:20	14:17	22:14; 24:30		Mary Tells the Apostles		16:10, 11		20:18
Jesus Washes the Apostles' Feet				13:1-20	Christ Appears to the Other Women	28:9, 10			
Passover Meal—Introduction of the Sacrament	26:26-29	14:22-25	22:15-20		Chief Priests Told of Resurrection by Guards	28:11-15			
Jesus Indicates the Betrayer	26:21-25	14:18-21	22:21-23	13:21-26	Two Disciples See Savior While En Route to Emmaus		16:12, 13	24:13-32	
Judas Leaves the Chamber				13:27-30	Appears unto Peter			24:34	
Jesus Foretells His Own Death				13:31-35	Appears to all Apostles Except Thomas		16:14	24:33-49	20:19-23
Apostles Express Loyalty	26:31-35	14:27-31	22:31-38	13:36-38	<b>SUBSEQUENT APPEARANCES</b>				
Discourse About the Comforter				14:1-31	Appears to the Eleven Apostles (in Jerusalem)				20:24-29
They Sing a Hymn—Proceed to the Mount of Olives	26:30	14:26	22:39		An Appearance to the Disciples (at Sea of Galilee)				21:1-14
Their Relationship to Christ and World				15:1-27	"Feed My Sheep"				21:15-19
His Death Explained				16:1-33	John Is to Be Translated				21:20-23
High Priestly Prayer				17:1-26	Appearance to a Great Multitude (in Jerusalem)	(1 Corinthians 15:6)			
Agony in Gethsemane	26:36-46	14:32-42	22:40-46	18:1, 2	Appears to James (in Jerusalem)	(1 Corinthians 15:7)			
<b>SIXTH DAY</b>					Appearance to the Disciples (in Galilee)	28:16-20	16:15-18	(See Acts 1:1-8)	
The Betrayal by Judas	26:47-50	14:43-45	22:47, 48	18:2-9	The Ascension (in Bethany, Judea)		16:19	24:50, 51	
The Arrest	26:51-56	14:46-52	22:49-53	18:10-12	Disciples Return to Jerusalem		16:20	24:52, 53	
Jesus Questioned by Annas			22:54, 55, 63-65	18:13, 19-24	John's Concluding Words				20:30, 31; 21:24-25