

# Pt. 4: The Last Week of the Savior's Life

## The *Anderson Tours* Holy Land Scripture Series;

Understanding God, Scripture, & Self

### Episode 1: *The Crucifixion*

“Knowledge of ‘the only true God, and Jesus Christ’ (John 17:3)  
is the most important knowledge in the Universe...”

President Marion G. Romney of the First Presidency (“Except a Man Be Born Again,” *Ensign*, Nov. 1981, 14)

- **BACKGROUND / SUMMARY...Jesus is Crucified by brutal Roman Execution**  
Jesus is nailed to the cross and gives up the Ghost after suffering for hours on the cross!  
Many signs and wonders occur at the time of Jesus death.
- **LOCATION OF CALVARY (GOLGOTHA):**

#### Two Prominent Theories:

1. **The Church of the Holy Sepulcher.** This is the spot Queen Helen identified during her pilgrimage in 326-328ad. A church was erected shortly after her visit and there continues to be a popular destination for many Christian pilgrims. It is the 2<sup>nd</sup> oldest Christian Church in the world.
2. **“The Garden Tomb”:** The second theory developed later and is located north of the city walls just outside Damascus Gate. The hill has a face that resembles a skull and has evidence of a garden next to a 1<sup>st</sup> Century tomb located very close to the hill. All of that matches the biblical descriptions. The site now bears the name “The Garden Tomb” is a popular destination for Christian visitors to the Holy Land. Today an Arab bus station is directly at the foot of the hill.

#### Quotes by Prophets on the Garden Tomb:

- **President Harold B. Lee:** “It was easy to believe that this was indeed the place, and that it was here that the tomb was emptied that first Easter morning, and the stone was rolled away. We felt that we were standing where the risen Lord had talked with Mary. Here, where occurred the greatest event in human history, we sang hymns of praise, and bore testimony to one another and organized the Jerusalem branch of The Church of Jesus Christ of Latter-day Saints with Elder Galbraith as president. (*Church News*, Dec. 16, 1972, “*Holy Land Tour Thrills*,” **President Harold B. Lee, Elder Gordon B. Hinckley**,” p. 12.)
- **President Harold B. Lee:** “My wife and I were in the Holy Land. We have spent some glorious days visiting those places. ... But a strange thing happened after we had gone to the Garden Tomb. ... There we felt it was definitely the place. It was in the hill, it was a garden, and there was the tomb. ... But the strange thing was ... it seemed as though we had seen all this before. We had seen it before somewhere” (“Qualities of Leadership,” page 7).
- **President Spencer W. Kimball:** “We accept this as the burial place of the Savior. We realize people have different ideas about these places, but this seems to be the logical place. I feel quite sure that this is

the place where his body was laid. It gives me such a sacred feeling just to be here” (Deseret News, November 1979).

## ➤ **DEATH BY CRUCIFIXION:**

**\*Death by Crucifixion is death by asphyxiation (according to the JAMA)**

“Death by crucifixion seems to include all that pain and death can have of horrible and 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 and stomach—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 caused an internal excitement and anxiety, which 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. Such was the death to which Christ was doomed” (Frederic W. Farrar, *The Life of Christ* [1964], 641).

**“While [Christ] was hanging on the cross for another three hours, . . . all the infinite agonies and merciless pains of Gethsemane recurred.”**

(Bruce R. McConkie, “*The Seven Christs*,” Ensign 12, no. 11 (November 1982): pg. 33; Also, Bruce R. McConkie, “[\*The Purifying Power of Gethsemane\*](#),” Ensign 15, no. 5 (May 1985)

## ➤ **7 STATEMENTS WHILE ON THE CROSS:**

**\*Jesus Christ uttered seven statements while on the cross.**

1. [Luke 23:34](#) **“Father, forgive them; for they know not what they do.”**

\*This was referencing the Roman Soldiers and not necessarily the Jewish leaders

2. [Luke 23:43](#) **“Verily I say unto thee, To day shalt thou be with me in paradise.”**

JST “Today shalt thou be with me in the world of spirits”

3. [John 19:26–27](#) **“Woman, behold thy son! ... Behold thy mother!”**

Neal A. Maxwell; “So often our sisters comfort others when their own needs are greater than those being comforted. That quality is like the generosity of Jesus on the cross. **Empathy during agony is a portion of divinity!**” Elder Neal A. Maxwell, “[The Women of God](#)”, April 1978)

4. [John 19:28](#) **“I thirst.”**

Elder Russell M. Nelson: “Later He said, “I thirst.”<sup>37</sup> To a doctor of medicine, this is a very meaningful expression. Doctors know that when a patient goes into shock because of blood loss, invariably that patient—if still conscious—with parched and shriveled lips cries for water.” ([“The Atonement”](#) By Elder Russell M. Nelson, October 1996)

5. [Matthew 27:46](#) **“My God, my God, why hast thou forsaken me?”**

He had to do it alone!

6. [John 19:30](#) “It is finished.”

When Jesus proclaimed, “*It is finished*”? (He had completed the infinite suffering required by the Atonement). Joseph Smith Translation, Matthew 27:54, reads: “Jesus when he had cried again with a loud voice, saying, Father, it is finished, thy will is done, yielded up the ghost” [see also [Matthew 27:50, footnote a](#)].

7. [Luke 23:46](#) “Father, into thy hands I commend my spirit.”

**\*Jesus died (gave up the Ghost) ONLY AFTER He knew He had accomplished all the Father wanted Him to do.**

**Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:**

“When the uttermost farthing had then been paid, when Christ’s determination to be faithful was as obvious as it was utterly invincible, finally and mercifully, it was ‘finished’ [see [John 19:30](#)]. Against all odds and with none to help or uphold Him, Jesus of Nazareth, the living Son of the living God, restored physical life where death had held sway and brought joyful, spiritual redemption out of sin, hellish darkness, and despair. With faith in the God He *knew* was there, He could say in triumph, ‘Father, into thy hands I commend my spirit’ [[Luke 23:46](#)]” (“[None Were with Him.](#)” *Ensign* or *Liahona*, May 2009, 88).

**Elder Robert D. Hales of the Quorum of the Twelve Apostles:**

“Jesus chose not to be released from this world until He had endured to the end and completed the mission He had been sent to accomplish for mankind. Upon the cross of Calvary, Jesus commended His spirit to His Father with a simple statement, ‘It is finished’ ([John 19:30](#)). Having endured to the end, He was released from mortality. “We too must endure to the end” (“[The Covenant of Baptism: To Be in the Kingdom and of the Kingdom.](#)” *Ensign*, Nov. 2000, 6).

**Elder James E. Talmage of the Quorum of the Twelve Apostles:**

“A natural effect of [Jesus’s] immortal origin, as the earth-born Son of an immortal Sire, was that He was immune to death except as He surrendered thereto. The life of Jesus the Christ could not be taken save as He willed and allowed. The power to lay down His life was inherent in Himself, as was the power to take up His slain body in an immortalized state” (*Jesus the Christ*, 3rd ed. [1916], [418](#)).

➤ **AT THE TIME OF DEATH:**

➤ **Temple Veil Rent (Luke 23:45 / Matthew 27:51)**

“And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;...” (Matt 27:51 / Mark 23:45)

\*Awesome Symbolism of Christ opening the way for all to enter the KOG now that the Atonement was made & complete.

➤ **The Earth Groaned & Mourned the Death of their Creator!**

**Moses 7:55-56** “And the Lord said unto Enoch: Look, and he looked and beheld the Son of Man lifted up on the cross, after the manner of men; 56 And he heard a loud voice; and the heavens were veiled; and ***all the creations of God mourned***; and ***the earth groaned***; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory;...” (Moses 7:55-56)

➤ **Earthquake & Destruction in the America’s:**

**3 Nephi 8 Chapter Summary: Tempests, earthquakes, fires, whirlwinds, and physical upheavals attest the crucifixion of Christ—Many people are destroyed—Darkness covers the land for three days—Those who remain bemoan their fate. About A.D. 33–34.3**

➤ **Jesus Message to the RIGHTEOUS who survived...**

“And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land. 6 And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder. 7 And there were exceedingly sharp lightnings, such as never had been known in all the land. 8 And the city of Zarahemla did take fire...” (3 Nephi 8:5-8)

“9 And the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned. 10 And the earth was carried up upon the city of Moronihah, that in the place of the city there became a great mountain. 11 And there was a great and terrible destruction in the land southward. 12 But behold, there was a more great and terrible destruction in the land northward; for behold, the whole face of the land was changed, because of the tempest and the whirlwinds, and the thunderings and the lightnings, and the exceedingly great quaking of the whole earth; 13 And the highways were broken up, and the level roads were spoiled, and many smooth places became rough...” (3 Nephi 8:9-13)

“14 And many great and notable cities were sunk, and many were burned, and many were shaken till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate. 15 And there were some cities which remained; but the damage thereof was exceedingly great, and there were many in them who were slain. 16 And there were some who were carried away in the whirlwind; and whither they went no man knoweth, save they know that they were carried away. 17 And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth...” (3 Nephi 8:14-17)

“And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams and in cracks, upon all the face of the land. 19 And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours—and then behold, there was darkness upon the face of the land. 20 And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapor of darkness;...” (vs.18-20)

“21 And there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceedingly dry wood, so that there could not be any light at all; 22 And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. 23 And it came to pass that it did last for the space of three days that there was no light seen; and there was great mourning and howling and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them...” (3 Nephi 8:21-23)

“24 And in one place they were heard to cry, saying: O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla. 25 And in another place they were heard to cry and mourn, saying: O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters,

and our children have been spared, and not have been buried up in that great city Moronihah. And thus were the howlings of the people great and terrible..."

(3 Nephi 8:24-25)

"1 And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying: 2 Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen!..." (3 Nephi 9:1-2)

"...10 And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations. 11 And because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them might not cry unto me from the ground against them. 12 And many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations..." (3 Nephi 9:10-12)

**"O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?"**

**14 Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me..." (3 Nephi 9:13-14)**

**"15 Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name..."**

**17 And as many as have received me, to them have I given to become the sons of God;...18 I am the alight and the life of the world. I am Alpha and Omega, the beginning and the end..." (3 Nephi 9:15-18)**

### ➤ **ALL FOR LOVE:**

"And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of **his loving kindness** and his long-suffering towards the children of men." (1 Nephi 19:9)

**Alexander B. Morrison** of the Seventy and ask a student to read it aloud:

"**It was love** for all of God's children that led Jesus, unique in His sinless perfection, to offer Himself as ransom for the sins of others. ... This, then, was the consummate cause which brought Jesus to earth to 'suffer, bleed, and die for man' ["'Tis Sweet to Sing the Matchless Love," *Hymns*, no. 176]. He came ... to atone for our sins, that He, being raised on the cross, might draw all men unto Him (see [3 Ne. 27:14](#))" ("[For This Cause Came I into the World](#)," *Ensign*, Nov. 1999, 26).

### ➤ **The GOSPEL ACOUNTS of the CRUCIFIXION:** **Matthew 27:26-54**

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. 27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe. 29 ¶ And when they had plaited 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! 30 And they spit 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 a skull, 34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments 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 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. 44 The thieves also, which were crucified with him, cast the same in his teeth. 45 Now from the sixth hour there was darkness 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, My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This man calleth for Elias. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, 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 a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy 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.

### **Luke 23:34–46**

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. 35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 And saying, If thou be the king of the Jews, save thyself. 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. 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. 44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the veil of the temple was rent in the midst. 46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.



## **John 19:19–37**

**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. **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*. **28 ¶** After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. **29** Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. **30** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. **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.

### ➤ **INTERESTING FACTS AND DETAILS:**

- Jesus foretold his crucifixion, [Matt. 20:18–19](#).
- Christ's crucifixion is described, [Matt. 27:22–50](#) ([Mark 15:22–37](#); [Luke 23:26–46](#); [John 19:17–30](#)).
- Nephi saw in vision the crucifixion of the Lamb of God, [1 Ne. 11:33](#).
- Nephi told of Christ's sufferings and crucifixion, [1 Ne. 19:9–14](#).
- Jacob told of the ministry and crucifixion of the Holy One of Israel, [2 Ne. 6:9](#).
- Tempests, earthquakes, fires, and whirlwinds in America attested the crucifixion of Christ in Jerusalem, [3 Ne. 8](#).
- I am Jesus who was crucified, [D&C 45:51–52](#).
- The ministry of Christ among the spirits in prison was limited to the time between his death and resurrection, [D&C 138:27](#).

\*This is where we will end and pick up the story next time and discuss the burial of Christ as well as His ministry in the Spirit World!

### ➤ **“Conclusion...”**

Jesus died on the cross on Calvary (Golgotha) and the earth and all His creations groaned and moaned at the death of their Creator. There was an earthquake and many

things happened when Jesus died. His Spirit is now in the Spirit World and His body will be laid in the Tomb.

## **Links to the Scriptures:**

### **Old Testament:**

<https://www.churchofjesuschrist.org/study/scriptures/ot/gen/1?lang=eng>

### **New Testament:**

<https://www.churchofjesuschrist.org/study/scriptures/nt?lang=eng>

### **Book of Mormon:**

<https://www.churchofjesuschrist.org/study/scriptures/bofm?lang=eng>

### **Doctrine & Covenants:**

<https://www.churchofjesuschrist.org/study/scriptures/dc-testament?lang=eng>

### **Pearl of Great Price:**

<https://www.churchofjesuschrist.org/study/scriptures/pgp?lang=eng>

## **Quotes & Resources:**

[Holy Land Scripture Series](#) pt. 1 FOUNDATION Series; pt. 2 PROPHECIES OF THE LAST DAYS; pt.3 LIFE & MINISTRY OF CHRIST

[“Crucifixion”](#) Guide to the Scriptures

[“On the Physical Death of Jesus Christ”](#) Article March 21, 1986 by William D. Edwards, MD; Wesley J. Gabel, MDiv; Floyd E. Hosmer, MS, AMI Author Affiliations. JAMA. 1986;255(11):1455-1463. doi:10.1001/jama.1986.03370110077025 [*The Journal of the American Medical Association*]

[“The Purifying Power of Gethsemane”](#) by Bruce R. McConkie, (April, 1985)

[“The Atonement”](#) By Elder Russell M. Nelson (October 1996)

[“Walking where Jesus walked”](#) By Deseret News Mar 19, 2011, Jack Marshall, For Mormon Times



[“My Moment in the Garden Tomb”](#) By Claudia Waite Richards (Ensign, March 2018)

[“The Garden Tomb, By Andrew C. Skinner”](#) Book Review By Catherine K. Arveseth (*Meridian Magazine* · May 21, 2012)

[Gordon B. Hinckley, in Special Witnesses of Christ,](#) (Intellectual Reserve, Inc., 2000)

[“Jesus Is Scourged and Crucified”](#) Video

[“Chapter 42: The Signs of Christ’s Crucifixion”](#) Video of Signs in the America’s

[“Lifted Up upon the Cross”](#) by Elder Jeffrey R. Holland (Oct 2022)

[“Jesus Christ Appears in the Ancient Americas | 3 Nephi 8–11”](#) VIDEO (The first 5:40 min of the video cover this week’s material)

[New Testament Institute Student Manual](#); Chapter 10: Matthew 27-28

[New Testament Institute Student Manual](#); Chapter 14: Mark 11-16 (begin with Mark 15:23 “They gave Him to Drink Wine Mingled with Myrrh: But He Received it Not”)

[New Testament Student Manual](#); Chapter 20: Luke 23-24

[New Testament Institute Student Manual](#); Chapter 27: John 17-19 (begin with John 19:19-24 “At the Cross”)

[Jesus Christ and the Everlasting Gospel Teacher Manual; Lesson 17](#) “The Savior Suffered and Died on Calvary’s Cross”

[NEW TESTAMENT SEMINARY STUDENT STUDY GUIDE](#) MATTHEW 27: THE CRUCIFIXION OF JESUS CHRIST

[“Jesus the Christ”](#), Chapter 35: Death & Burial

[“Revisiting Golgotha and the Garden Tomb”](#) Jeffrey R. Chadwick (Religious Educator Vol. 4 No. 1 · 2003)

[“None Were with Him”](#) by Elder Holland (April 2009)

[“Christlike Poise”](#) by Mark A. Bragg (April 2023)

[“The Paths Jesus Walked”](#) by Thomas S. Monson (April, 1974)

[“The Women of God”](#) By Elder Neal A. Maxwell Of the Presidency of the First Quorum of the Seventy (April 1978)

### [New Testament Study Guide for Home-Study Seminary Students](#)

[“The Use of Gethsemane by Church Leaders, 1859–2018”](#) (BYU Studies) By John Hilton III, Joshua P. Barringer

“In 1982, Elder Bruce R. McConkie taught, “In the garden and on the cross [Christ] paid the ransom and finished his atoning work.”<sup>69</sup> He made similar statements in 1984<sup>70</sup> and 1985.<sup>71</sup>

In the 1982 and 1985 talks just cited, Elder McConkie introduced a unique principle related to Gethsemane and Christ’s Crucifixion that, so far as we can ascertain, had not explicitly been stated before in general conference. In 1982, Elder McConkie stated that “the sufferings of Gethsemane returned [on the cross].”<sup>72</sup> In 1985, he said, “While [Christ] was hanging on the cross for another three hours, . . . all the infinite agonies and merciless pains of Gethsemane recurred.”<sup>73</sup> These statements echo a cautious suggestion from Elder James E. Talmadge in *Jesus the Christ*: “It seems, that in addition to the fearful suffering incident to crucifixion, the agony of Gethsemane had recurred, intensified beyond human power to endure.”<sup>74</sup> Where Elder Talmadge was tentative, Elder McConkie was direct.<sup>75</sup>

So far as we can determine, nobody since Elder McConkie has unambiguously stated in general conference that the specific agonies of Gethsemane returned on the cross. However, statements have been made that support this idea. For example, Elder Joseph B. Wirthlin taught, “Jesus Christ suffered in the Garden of Gethsemane more than you can comprehend. Willingly and lovingly, He took upon Himself not only our sins but the pains, sicknesses, and sufferings of all mankind. *He suffered similarly on the cross.*”<sup>76</sup> President Russell M. Nelson declared, “In the Garden of Gethsemane, our Savior took upon Himself . . . all of the anguish and suffering ever experienced. . . . Under the weight of that excruciating burden, He bled from every pore. *All of this suffering was intensified as He was cruelly crucified on Calvary’s cross.*”<sup>77</sup>

It is possible that Elder McConkie’s statements regarding Gethsemane’s suffering reoccurring on the cross were part of the reason for the dramatic increase, beginning in

the 1980s, in the number of general conference addresses that connect Christ’s Crucifixion to Gethsemane. As illustrated in figure 3, instances in which Gethsemane and the Savior’s Crucifixion are jointly linked as elements of the Atonement of Jesus Christ has dramatically increased in the past forty years, with a notable increase in the 2010s.”

## **Institute Manual Gems:**

### **Luke 23:33–56. They Crucified the Lord**

Luke’s record of the Crucifixion of Jesus Christ shares many common features with the other Gospel writers. The following chart identifies where you can find student manual commentary on these shared features:

Location of Topic in Luke	Commentary in This Manual
<a href="#">Luke 23:33</a> . Jesus Christ was crucified at Calvary.	<a href="#">Matthew 27:33</a> and <a href="#">Matthew 27:35–50</a>
<a href="#">Luke 23:35–39</a> . “If thou be the king of the Jews, save thyself.”	<a href="#">Matthew 27:40–43</a>
<a href="#">Luke 23:43</a> . Jesus Christ spoke while on the cross.	<a href="#">John 19:25–27</a> and <a href="#">John 19:28–29</a>
<a href="#">Luke 23:45</a> . The veil of the temple was rent.	<a href="#">Matthew 27:51</a>
<a href="#">Luke 23:50–56</a> . Joseph of Arimathea and others buried the Savior.	<a href="#">Matthew 27:57–60</a>

### **Luke 23:34. “Father, Forgive Them”**

The Joseph Smith Translation clarifies that the Savior spoke of the soldiers who crucified Him when He prayed, “Father, forgive them”: “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” (Joseph Smith Translation, Luke 23:35 [in [Luke 23:34, footnote c](#)]). Luke recorded that after the Roman soldiers nailed Jesus to the cross, they mocked Him and offered Him vinegar (sour wine) when He cried out in thirst near the end of His ordeal (see [Luke 23:36](#); [John 19:28–30](#)).

**President Henry B. Eyring** of the First Presidency explained one reason why we too should forgive those who offend us: “We must forgive and bear no malice toward those who offend us. The Savior set the example from the cross: ‘Father, forgive them; for they know not what they do’ ([Luke 23:34](#)). We do not know the hearts of those who offend us” (“[That We May Be One](#),” *Ensign*, May 1998, 68). For additional prophetic statements on forgiving others, see the [commentaries for Matthew 18:21–22](#) and [for Matthew 18:33](#).

### **Luke 23:34. “They Parted His Raiment, and Cast Lots” (see also [Matthew 27:35](#))**

The soldiers’ actions at the foot of the cross fulfilled a prophecy found in Psalms: “They part my garments among them, and cast lots upon my vesture” ([Psalm 22:18](#)). The Savior’s clothing was divided among the soldiers, but they decided to cast lots for His “vesture,” which was His robe (see [Matthew 27:35](#); [Luke 23:34](#)).

**Elder Bruce R. McConkie** (1915–85) of the Quorum of the Twelve Apostles taught: “How marvelous it is to view the fulfillment of prophecy. More than a thousand years before, David, by the power of the Holy Ghost,

had foretold in minute detail what these Gentile soldiers would do on this dread occasion as they acted without help or guidance from either the friends or enemies of Jesus” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:820–21).

### **Luke 23:42–43. “To Day Shalt Thou Be with Me in Paradise”**

*True to the Faith* describes how the word *paradise* is generally used in the scriptures and then explains how it is used differently in [Luke 23:43](#):

“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.

“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).

The thief’s words imply that he was guilty of some crime but also that he had some knowledge of Jesus Christ and faith in Him. Beyond this, we know little about the thief.

While serving as an Area Seventy, **Elder Alain A. Petion** explained that the Savior’s words to the thief appear as a reassurance: “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).

### **Luke 23:46. “Father, into Thy Hands I Commend My Spirit” (see also [Matthew 27:50](#); [Mark 15:37](#))**

From [Luke 23:46](#) and other references, we learn that Jesus was in control of His life; He could determine when physical death would come to Him (see [John 10:17–18](#); [19:11](#)). **Elder Jeffrey R. Holland** of the Quorum of the Twelve Apostles pointed out that only after Jesus Christ had endured all that the Atonement required of Him did He commend His spirit unto the Father: “When the uttermost farthing had then been paid, when Christ’s determination to be faithful was as obvious as it was utterly invincible, finally and mercifully, it was ‘finished’ [see [John 19:30](#)]. Against all odds and with none to help or uphold Him, Jesus of Nazareth, the living Son of the living God, restored physical life where death had held sway and brought joyful, spiritual redemption out of sin, hellish darkness, and despair. With faith in the God He *knew* was there, He could say in triumph, ‘Father, into thy hands I commend my spirit’ [[Luke 23:46](#)]” ([“None Were with Him,”](#) *Ensign* or *Liahona*, May 2009, 88).

### **Luke 23:56–24:5. The Burial of Jesus Christ**

The women had prepared spices and ointments to finish preparation of the body of Jesus because his burial had been done in haste. Yet, the women strictly observed the Sabbath (on Saturday) “according to the commandment” before they went back to the tomb on Sunday to finish their task ([Luke 24:1](#)). This information was important to Luke. Even in the midst of their great tragedy, they kept the Sabbath commandment. The Greek word for “spice” is *aroma*. Spices and ointments were usually scented and were used for funerary, cosmetic, and medicinal purposes. To read more about Joseph of Arimathea’s role in the burial, see the [commentary for Matthew 27:57–60](#).

### **Matthew 27:34. “Vinegar to Drink”**

To read about Jesus Christ refusing to drink the vinegar and gall, see the [commentary for Mark 15:23](#).

## Matthew 27:35–50. Death by Crucifixion (see also Mark 15:15–37; Luke 23:24–46; John 19:16–30)

Bible scholar Frederic W. Farrar described the particularly cruel nature of death by crucifixion:

“The feet were but a little raised above the earth. The victim was in full reach of every hand that might choose to strike, in close proximity to every gesture of insult and hatred. He might hang for hours to be abused, outraged, even tortured by the ever-moving multitude. ...

“For indeed a death by crucifixion seems to include all that pain and death *can* have of horrible and 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 and stomach—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 caused an internal excitement and anxiety, which 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. Such was the death to which Christ was doomed” (*The Life of Christ* [1874], 640–41).

## Matthew 27:35. “That It Might Be Fulfilled”

The following chart identifies some prophecies fulfilled by events of the trial and death of Jesus Christ:

### Ancient Prophecies Fulfilled

<a href="#">Isaiah 53:7</a> . “He was oppressed, and he was afflicted, yet he opened not his mouth.”	<a href="#">Matthew 27:14</a> . “He answered him to never a word.”
<a href="#">Isaiah 53:5</a> . “The chastisement of our peace was upon him; and with his stripes we are healed.” <a href="#">1 Nephi 19:9</a> . “Wherefore they scourge him, and he suffereth it.”	<a href="#">Matthew 27:26</a> . Roman soldiers “scourged Jesus.”
<a href="#">Isaiah 50:6</a> . “I hid not my face from shame and spitting.” <a href="#">1 Nephi 19:9</a> . “They spit upon him, and he suffereth it.”	<a href="#">Matthew 27:30</a> . “They spit upon him.”
<a href="#">Psalm 69:21</a> . “They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.”	<a href="#">Matthew 27:34</a> . “They gave him vinegar to drink mingled with gall.”
<a href="#">Psalm 22:16</a> . “They pierced my hands and my feet.” <a href="#">1 Nephi 19:10</a> . He “yieldeth himself ... to be lifted up, ... and to be crucified.”	<a href="#">Matthew 27:35</a> . “They crucified him.”

## Ancient Prophecies Fulfilled

<a href="#">Psalm 22:18</a> . “They part my garments among them, and cast lots upon my vesture.”	<a href="#">Matthew 27:35</a> . The Roman soldiers “parted his garments, casting lots.”
<a href="#">Isaiah 53:9, 12</a> . “He made his grave with the wicked. ... He was numbered with the transgressors.”	<a href="#">Matthew 27:38, 44</a> . “Then were there two thieves crucified with him.”
<a href="#">Psalm 22:7–8</a> . “All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, he trusted on the Lord that he would deliver him: let him deliver him.”	<a href="#">Matthew 27:41–43</a> . “The chief priests mocking him, with the scribes and elders, said, 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. He trusted in God; let him deliver him now.”
<a href="#">Psalm 22:1</a> . “My God, my God, why hast thou forsaken me?”	<a href="#">Matthew 27:46</a> . “About the ninth hour Jesus cried with a loud voice, saying, ... My God, my God, why hast thou forsaken me?”
<a href="#">Isaiah 53:9</a> . “He made his grave with ... the rich in his death.”	<a href="#">Matthew 27:57–60</a> . “A rich man of Arimathea, named Joseph, who also himself was Jesus’ disciple ... wrapped [the body of Jesus] in a clean linen cloth, and laid it in his own new tomb.”

## Matthew 27:37. Pilate’s Inscription

Joseph Smith Translation, Matthew 27:39–40, reads: “*And Pilate wrote a title, and put it on the cross, and the writing was, Jesus of Nazareth, the King of the Jews, in letters of Greek, and Latin, and Hebrew*” (compare [Matthew 27:37](#)). Pilate, who knew Jesus was an innocent man and who had the power to set Him free, had the truth printed and placed on the cross over Jesus’s head for all to see.

## Matthew 27:39–44

Which individuals reviled Jesus Christ while He hung on the cross? What in their words and actions indicates that they probably would not have believed in Jesus even if He had come down from the cross?

## Matthew 27:40–43. “If Thou Be the Son of God, Come Down from the Cross”

**President Howard W. Hunter** (1907–95) explained that the taunt to “come down from the cross” was similar to many temptations the Savior had earlier withstood:

“There is, of course, running through all of these temptations, Satan’s insidious suggestion that Jesus was not the Son of God, the doubt implied in the tempter’s repeated use of the word if. ‘If thou be the Son of God, command that these stones be made bread.’ ([Matt. 4:3](#).) ‘If thou be the Son of God, cast thyself down.’ ([Matt. 4:6](#).) These, of course, were foreshadows of that final, desperate temptation which would come three years later: ‘If thou be the Son of God, come down from the cross.’ ([Matt. 27:40](#).) But Jesus patiently withstood that ploy also, knowing in due time every knee would bow and every tongue confess.

“It was not necessary then, or ever, for Jesus to satisfy the curiosity of men, least of all unholy men. ...

“It is important to remember that Jesus was capable of sinning, that he could have succumbed, that the plan of life and salvation could have been foiled, but that he remained true. ... He was perfect and sinless, not because he had to be, but rather because he clearly and determinedly wanted to be” (“[The Temptations of Christ](#),” *Ensign*, Nov. 1976, 18–19).



### **Matthew 27:45. Darkness “from the Sixth Hour ... unto the Ninth Hour”**

“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](#)).

### **Matthew 27:46. “My God, My God, Why Hast Thou Forsaken Me?” (see also [Mark 15:34](#))**

The Savior’s cry of forsakenness was prefigured centuries earlier in the 22nd Psalm (see [verse 1](#)). Though the Savior had never sinned and had never been separated from the Father because of His own actions, He experienced that separation on our behalf during the Atonement. For more information on the withdrawal of the Father’s comforting Spirit while Jesus was on the cross, see the [commentary for Mark 15:34](#). To read about each of the seven statements Jesus Christ uttered from the cross, see the [commentaries for John 19:26–30](#).

### **Matthew 27:50. Jesus Cried with a Loud Voice**

The Joseph Smith Translation reads: “Jesus when he had cried again with a loud voice, *saying, Father, it is finished, thy will is done*, yielded up the ghost” (Joseph Smith Translation, Matthew 27:54 [in [Matthew 27:50](#), [footnote a](#)]). In the premortal world, Jesus Christ had selflessly offered to do the will of the Father for the redemption of all mankind (see [Moses 4:1–4](#)). With His mortal death, Jesus had now fulfilled that promise.

### **Matthew 27:51. “The Veil of the Temple Was Rent” (see also [Mark 15:38](#); [Luke 23:45](#))**

The Holy of Holies was the most sacred room in the ancient temple; it symbolized the presence of God. Once a year, on the Day of Atonement, the high priest passed 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 “rent in twain” (torn in two) at the death of Jesus Christ ([Matthew 27:51](#)), it was a dramatic symbol that the Savior, the Great High Priest, had passed through the veil of death and would shortly enter into the presence of God. For more information on Jesus as High Priest, see the [commentary for Hebrews 9:11–15, 23–28; 10:1](#).

**Elder Bruce R. McConkie** wrote that in addition to the Savior entering the presence of the Father, “the Holy of Holies is now open to all, and all, through the atoning blood of the Lamb, can now enter into the highest and holiest of all places, that kingdom where eternal life is found. Paul, in expressive language ([Heb. 9](#) and [10](#)), shows how the ordinances performed through the veil of the ancient temple were in similitude of what Christ was to do, which he now having done, all men become eligible to pass through the veil into the presence of the Lord to inherit full exaltation” (*Doctrinal New Testament Commentary*, 1:830). The Apostle Paul taught that just as the torn veil of the temple allowed symbolic entrance into the Holy of Holies, it is the torn flesh of Jesus Christ that opens the way for us into the presence of the Father (see [Hebrews 10:12, 19–20](#)).

### **Matthew 27:51, 54. An Earthquake Accompanied the Death of Jesus Christ**

Prophets before the time of Jesus Christ had prophesied of the geologic upheavals that would signal the death of the Creator of the universe (see [1 Nephi 19:10–12](#); [Helaman 14:21–22](#); [Moses 7:55–56](#)).

### **John 19:19–24. At the Cross**

**Elder Bruce R. McConkie** wrote the following about the sign that Pilate hung on the cross (see [John 19:19](#)): “In Hebrew, Greek, and Latin—as though to symbolize the fact that here was a message for all nations and tongues—Pilate bore a written testimony of the divine Sonship of our Lord, a testimony which he obdurately refused to change, a testimony which is true and so stands everlastingly” (*Doctrinal New Testament Commentary*, 1:817).

The sign was read by many people because the Crucifixion took place “nigh to the city” ([John 19:20](#)). Crucifixion in the Roman Empire was for punishment and also for deterrence of crime. The Roman writer,



Marcus Quintilian, explained why crucifixions took place where many people could see them: “Whenever we crucify the guilty, the most crowded roads are chosen, where the most people can see and be moved by this fear. For penalties relate not so much to retribution as to their exemplary effect” (cited in *The Anchor Bible Dictionary* [1992], “Crucifixion”).

The Savior’s clothing was divided among the soldiers (see [John 19:23–24](#)). Jewish men usually wore five articles of clothing—headdress, shoes, inner garment, outer cloak, and girdle or belt—which, according to Roman custom, became the property of the soldiers who performed crucifixions. In Jesus’s case, all of His clothing besides His coat was divided between the four soldiers at the cross. But His coat was seamless and too valuable to be cut up, so the soldiers cast lots to see who would get it. This episode fulfilled prophecy: “They part my garments among them, and cast lots upon my vesture” ([Psalm 22:18](#)).

### **John 19:25–27. “Woman, Behold Thy Son! ... Behold Thy Mother!”**

John’s Gospel preserves the moving account of Jesus Christ speaking to His mother while He hung on the cross (see [John 19:25–27](#)). His statement to the Apostle John, “Behold thy mother!” placed Mary in John’s care. **Sister Elaine L. Jack**, former Relief Society general president, taught about the love between the Savior and His mother:

“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](#),” *Ensign*, Nov. 1995, 93).

### **John 19:28–29. “I Thirst”**

John recorded that on several occasions, Jesus taught that He offers “living water” to quench forever the spiritual thirst of all who follow Him ([John 4:10–14](#); [7:37–39](#)). But now, on the cross, Jesus declared His own thirst and was offered only vinegar, fulfilling ancient prophecy (see [John 19:28–29](#); [Psalm 69:21](#)). **Elder James E. Talmage** (1862–1933) of the Quorum of the Twelve Apostles said of this passage, “John affirms that Christ uttered the exclamation, ‘I thirst,’ only when He knew ‘that all things were now accomplished’; and the apostle saw in the incident a fulfillment of prophecy” (*Jesus the Christ*, 661).

### **John 19:30. Jesus Christ Fulfilled His Divine Mission**

Two of the statements the Savior made from the cross may be understood in light of what **Elder Robert D. Hales** (1932–2017) of the Quorum of the Twelve Apostles taught about the Savior’s unwavering determination to accomplish His Father’s will: “From before the foundation of the world to the final moments on the cross, the Savior had been about His Father’s business. He completed the work He had been sent to do. Therefore, we do not wonder to whom He was talking when, upon the cross, ‘he said, It is finished,’ [[John 19:30](#)] and ‘cried with a loud voice, ... Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost’ [[Luke 23:46](#)]. We know He was praying to His Heavenly Father” (“[Gaining a Testimony of God the Father; His Son, Jesus Christ; and the Holy Ghost](#),” *Ensign* or *Liahona*, May 2008, 31).

**Elder Hales** also spoke about how the Savior’s example can show us the way to endure to the end: “Jesus chose not to be released from this world until He had endured to the end and completed the mission He had been sent to accomplish for mankind. Upon the cross of Calvary, Jesus commended His spirit to His Father with a simple statement, ‘It is finished’ ([John 19:30](#)). Having endured to the end, He was released from mortality.

“We, too, must endure to the end. The Book of Mormon teaches, ‘Unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved’ ([2 Ne. 31:16](#))” (“[The Covenant of Baptism: To Be in the Kingdom and of the Kingdom](#),” *Ensign*, Nov. 2000, 6).

The Joseph Smith Translation provides additional insight: “Jesus when he had cried again with a loud voice, saying, *Father, it is finished, thy will is done*, yielded up the ghost” (Joseph Smith Translation, Matthew 27:54 [in [Matthew 27:50](#), footnote a]).

## John 19:26–30. The Seven Statements from the Cross (see also [Matthew 27:46](#); [Mark 15:34](#); [Luke 23:34, 43, 46](#))

Jesus Christ made seven statements from the cross that are recorded in the Gospels. The following chart identifies each of these statements, their scriptural location, and where you can find commentary for these statements:

Scripture Reference	Commentary in This Manual
<a href="#">Luke 23:34</a> . “Father, forgive them; for they know not what they do.”	<a href="#">Luke 23:34. “Father, Forgive Them”</a>
<a href="#">Luke 23:43</a> . “To day shalt thou be with me in paradise.”	<a href="#">Luke 23:42–43</a>
<a href="#">John 19:26–27</a> . “Woman, behold thy son! ... Behold thy mother!”	<a href="#">John 19:25–27</a>
<a href="#">Matthew 27:46</a> ; <a href="#">Mark 15:34</a> . “My God, my God, why hast thou forsaken me?”	<a href="#">Matthew 27:46</a> and <a href="#">Mark 15:34</a>
<a href="#">John 19:28</a> . “I thirst.”	<a href="#">John 19:28–29</a>
<a href="#">John 19:30</a> . “It is finished.”	<a href="#">John 19:30</a>
<a href="#">Luke 23:46</a> . “Father, into thy hands I commend my spirit.”	<a href="#">Luke 23:46</a>

## John 19:31–37. Two Messianic Prophecies Fulfilled

While Matthew and Mark pointed out that the Savior’s death fulfilled certain prophecies (see [Matthew 27:35](#); [Mark 15:28](#)), John mentioned two details that other Gospel writers did not:

First, not one of Jesus’s bones was broken. Soldiers sometimes broke the leg bones of crucifixion victims to hasten death, but they did not do this with Jesus. Without realizing it, they fulfilled an important part of the symbolism of Passover, for the Lord had instructed that the Passover lamb—which symbolized the Savior—was not to have any broken bones (see [Exodus 12:46](#); [Numbers 9:12](#)). This also fulfilled the messianic prophecy found in [Psalm 34:20](#): “He keepeth all his bones: not one of them is broken.”

Second, Jesus Christ’s side was pierced with a spear. This fulfilled the prophecy of Zechariah: “They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” ([Zechariah 12:10](#)).

## Mark 15:23. “They Gave Him to Drink Wine Mingled with Myrrh: But He Received It Not”

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](#)).

### **Mark 15:34. “Eloi, Eloi, Lama Sabachthani? ... My God, My God, Why Hast Thou Forsaken Me?” (see also [Matthew 27:46](#))**

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](#)).

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** discussed why the Father withdrew His Spirit from His Son:

“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.

“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](#),” *Ensign* or *Liahona*, May 2009, 87–88).

### **Mark 15:39. “Truly This Man Was the Son of God”**

The centurion said, “Truly this man was the Son of God” ([Mark 15:39](#)), by James Tissot.

In Mark’s account, the first person to speak after the Savior died was the Roman centurion who said, “Truly this man was the Son of God” ([Mark 15:39](#)). This statement echoes the one made by Mark at the outset of his Gospel: “The beginning of the gospel of Jesus Christ, the Son of God” ([Mark 1:1](#)). Together, these statements frame Mark’s account of the Savior’s mortal ministry and accentuate Mark’s testimony that Jesus Christ is the Son of God.

### **Mark 15:39. The Atonement Shows the Love of Both the Father and the Son**

**Elder Jeffrey R. Holland** expressed his gratitude for the love of the Father in allowing the Atonement of Jesus Christ to be accomplished for all mankind:

“I wish to thank not only the resurrected Lord Jesus Christ but also His true Father, our spiritual Father and God, who, by accepting the sacrifice of His firstborn, perfect Son, blessed all of His children in those hours of atonement and redemption. ... ‘For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life’ [[John 3:16](#)].

“I am a father, inadequate to be sure, but I cannot comprehend the burden it must have been for God in His heaven to witness the deep suffering and Crucifixion of His Beloved Son in such a manner. His every impulse and instinct *must* have been to stop it, to send angels to intervene—but He did not intervene. He endured what He saw because it was the only way that a saving, vicarious payment could be made for the sins of all His other children from Adam and Eve to the end of the world. I am eternally grateful for a perfect Father and His perfect

Son, neither of whom shrank from the bitter cup nor forsook the rest of us who are imperfect, who fall short and stumble, who too often miss the mark” ([“The Hands of the Fathers,”](#) *Ensign*, May 1999, 14).

***Elder James E. Talmage***

“It seems, that in addition to the fearful suffering incident to crucifixion, the agony of Gethsemane had recurred, intensified beyond human power to endure. In that bitterest hour the dying Christ was alone, alone in most terrible reality. That the supreme sacrifice of the Son might be consummated in all its fulness, the Father seems to have withdrawn the support of His immediate Presence, leaving to the Savior of men the glory of complete victory over the forces of sin and death. ...

“The period of faintness, the conception of utter forsakenness soon passed, and the natural cravings of the body reasserted themselves. The maddening thirst, which constituted one of the worst of the crucifixion agonies, wrung from the Savior’s lips His one recorded utterance expressive of physical suffering. ‘I thirst’ [[John 19:28](#)], He said. One of those who stood by, whether Roman or Jew, disciple or skeptic, we are not told, hastily saturated a sponge with vinegar, a vessel of which was at hand, and having fastened the sponge to the end of a reed, or stalk of hyssop, pressed it to the Lord’s fevered lips. ...

“Fully realizing that He was no longer forsaken, but that His atoning sacrifice had been accepted by the Father, and that His mission in the flesh had been carried to glorious consummation, He exclaimed in a loud voice of holy triumph: ‘It is finished’ [[John 19:30](#)]. In reverence, resignation, and relief, He addressed the Father saying: ‘Father, into thy hands I commend my spirit’ [[Luke 23:46](#)]. He bowed His head, and voluntarily gave up His life.

“Jesus the Christ was dead. His life had not been taken from Him except as He had willed to permit. Sweet and welcome as would have been the relief of death in any of the earlier stages of His suffering from Gethsemane to the cross, He lived until all things were accomplished as had been appointed” (*Jesus the Christ*, 661–62).