

## NT 26: Gethsemane and Crucifixion (Friday)

Monte F. Shelley, 24 July 2011

### Quotes

- I used to be an atheist, but there are not enough holidays.
- Atheism is a non-prophet organization.
- Jesus partook of the most bitter cup without becoming the least bitter. (Neal A. Maxwell, *Ensign*, May 19s89)
- Never give up on anyone. And that includes not giving up on yourself. (Dieter F. Uchtdorf)

Codes: { } = JST; <> = NIV translation; [] = alternate translation

### 1. Why Jesus went to Jerusalem

<sup>31</sup> [Jesus said to the apostles] we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be <fulfilled>. (Lk 18)

### 2. I tell you this beforehand, that ye may believe

<sup>18</sup> He that eateth bread with me hath lifted up his heel against me.

<sup>19</sup> I tell you before it come, that, when it is come... ye may believe that I am {the Christ}. ... One of you shall betray me. (Jn 13:18+)

### 3. Gethsemane

<sup>36</sup> And they came to a place which was named Gethsemane, {which was a garden; and the disciples began to be sore amazed, and to be very heavy, and to complain in their hearts, wondering if this be the Messiah. <sup>37</sup> And Jesus knowing their hearts, said} to his disciples, Sit ye here, while I shall pray. <sup>38</sup> And he taketh with him, Peter, and James, and John, and began to be [astonished], and to be [depressed]; (Mk 14:32–33)

<sup>39</sup> [Jesus] ... <fell with his face to the ground>, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I [desire], but as thou wilt. (Mt 26)

He threw himself face down, prostrate, to pray. This Jewish attitude of supplication is one of utter and complete submission to God, emphasizing Jesus' sincere and earnest desire to be heard. (Sense 227)

<sup>43</sup> There appeared an angel ... strengthening him. <sup>44</sup> And being in an agony he prayed more earnestly: <sup>b</sup> and {he sweat as it were} great drops of blood falling down to the ground. (Lk 22:43–44)

<sup>7</sup> He shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for ... blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people. (Mos 3:7)

One semester Andrew Skinner supervised BYU students at the Jerusalem Center as they participated in an olive harvest and pressing activity. The olives were placed in a rock basin and the crushing stone was pushed around the basin until the olives began to ooze their oil. When the oil began to run down the lip of the limestone basin, it had the distinctive red color characteristic of the first moments of the new pressing each year. ... It was a stunning ... minute until the oil turned back to its usual golden color. ... In Gethsemane Jesus became, as it were, the olive—bruised, broken, and crushed for each one of them. (Ogden 592–593)

SOED *Contrite* [con+ trite = rub, grind] = bruised, crushed

HEB dakkā' [h1793] *crushed* (literally *powder*, or figuratively *contrite*)

→ Gethsemane and willing to do God's will and drink the bitter cup

Scapegoat: hands laid on head and sins transferred to it so it could bear or carry them away.

Christ took on our sins in the garden and experienced the full effects of sin → spiritual death.

**Boyd K. Packer:** Before the Crucifixion and afterward, many men have willingly given their lives in selfless acts of heroism. But none faced what the Christ endured. Upon Him was the burden of all human transgression, all human guilt. And hanging in the balance was the Atonement. Through His willing act, mercy and justice could be reconciled, eternal law sustained, and that mediation achieved without which mortal man could not be redeemed. He, by choice, accepted the penalty for all mankind for the sum total of all wickedness and depravity; for brutality, immorality, perversion, and corruption; for addiction; for the killings and torture and terror—for all of it that ever had been or all that ever would be enacted upon this earth. (Packer, *Ensign*, May 1988)

<sup>16</sup> I, God, have suffered these things for all, that they might not suffer if they would repent; <sup>17</sup> But if... [not,] they must suffer even as I; <sup>18</sup> Which suffering caused myself, even God, ... to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—<sup>19</sup> Nevertheless, ... I partook and finished my preparations unto the children of men. <sup>20</sup> Wherefore, ... repent ... lest you suffer these punishments ... of which ... in the least degree you have tasted at the time I withdrew my Spirit. (D&C 19)

When Martin Harris lost the 116 pages, he cried “I have lost my soul.” Joseph said “I well remember that day of darkness. ... If a continual punishment, as severe as that which we experienced on that occasion, were to be inflicted upon the most wicked characters ... I should feel to pity their condition.” (I-NT #25)

This revelation came to Martin Harris who had been responsible for losing the 116 pages. At the time Martin cried “I have lost my soul.” Joseph said “I well remember that day of darkness. ... To us ... the heavens seemed clothed with blackness, and the earth shrouded with gloom. I have often said within myself, that if a continual punishment, as severe as that which we experienced on that occasion, were to be inflicted upon the most wicked characters ... I should feel to pity their condition.” (I-NT #25)

### 4. Judas' betrayal and Christ's Arrest (Mt 26:47–56)

<sup>47</sup> Judas ..., came, and with him a great multitude with swords and staves, from the chief priests and elders. ... <sup>48</sup> He ... gave them a sign, saying, Whomsoever I shall kiss, that same is he. ... <sup>49</sup> He came to Jesus, and said, Hail, master; and kissed him. ... <sup>51</sup> [Peter] drew his sword, and struck a servant of the high priest's, and smote off his ear. <sup>52</sup> Then said Jesus ..., Put ... thy sword into his place: for all they that take the sword shall perish with the sword. <sup>53</sup> Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? <sup>54</sup> But how then shall the scriptures be fulfilled ...? <sup>55</sup> ... [Then] said Jesus to the multitudes, <Am I leading a rebellion, that you have come out> with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. <sup>56</sup> But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

KJV *Thief* [lēstēn] = robber, insurrectionist, revolutionary

Some scholars have seen this as an attempt merely to maim the high priest's servant, making him ineligible for temple service. (Sense 232–233)

## 5. First "Trial" (Mt 26)

<sup>59</sup> The chief priests, and elders, and all the council, sought false witness against Jesus, <so that they could> put him to death;

The chief priests wore "the cloak of respectability and public trust, and the mantle of high official office. And .. they were exceptionally well educated. ... They were ... respectable and irreproachable citizens. ... In a few days [Jesus] would be dead, legally and lawfully executed. He would be the victim, not of hoods and con men, but of professional conspirators, and the skirts would be 'clean,' for they were only irate citizens, campaigning in the name of justice and civic virtue and insisting upon the protection of their rights!" (H. Curtis Wright, quoted in Ogden, 616–617)

<sup>60</sup> But found none. ... <sup>63</sup> The high priest ... said ... I <charge you under oath> by the living God, that thou tell us whether thou be the Christ, the Son of God. <sup>64</sup> Jesus saith ... Thou hast said: ... Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. <sup>65</sup> Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? ... <sup>66</sup> They ... said, He is guilty of death. <sup>67</sup> Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

## 6. Peter denied association with Jesus (Mt 26:69–73)

Peter said "I know not the man. And immediately the [rooster crowed]. <sup>75</sup> And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

<sup>31</sup> The Lord said, Simon ... Satan hath desired *to have you*, that he may sift {*the children of the kingdom*} as wheat: <sup>32</sup> But I have prayed for thee, that thy faith fail not: and when thou art converted <or have turned back>, strengthen thy brethren. <sup>33</sup> And he said ... Lord, I am ready to go with thee, both into prison, and to death. <sup>34</sup> And he said ... Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. (Lk 22:31–34)

The Greek verb translated as 'converted' means literally 'to turn around' or 'to turn back.' Jesus encouraged Peter to 'turn back' and strengthen the brethren after Peter had denied him. (Sense 224)

**Instruction?** "The Savior's statement that Peter would deny him three times before the cock crowed just might have been a request to Peter, not a prediction. Jesus might have been instructing his chief apostle to deny any association with him ... to ensure strong leadership for the Church after the Crucifixion. (Bruce C. Hafen, *Believing Heart*, 57–58; Ogden 620)

## 7. Jesus before Pilate (Mt 27)

<sup>1</sup> When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: <sup>2</sup> And when they had bound him, they ... delivered him to Pontius Pilate the governor. ... <sup>15</sup> At *that* feast the governor was [accustomed] to release ... a prisoner. ... <sup>17</sup> Therefore ... Pilate said ... Whom will ye that I release ... Barabbas, or Jesus which is called Christ? ...

Evidence → the full name of Barabbas was Jesus Barabbas. (a) Which Jesus [=Savior] do you want? {Jesus} Barabbas [=son of the father] or Jesus Christ [=Messiah], son of the Father. (b) Barabbas was guilty of sedition but freed; Jesus was falsely accused of sedition but sentenced to death. (c) Barabbas fulfilled the scapegoat ritual and was released while Jesus was the sacrificial goat whose blood was taken into the Holy of Holies or God's presence.

<sup>20</sup> But the chief priests and elders persuaded the multitude ... [to] ask <for> Barabbas. ... <sup>24</sup> When Pilate saw that he <was getting nowhere> ... he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person. ... <sup>25</sup> Then answered all the people, ... His blood *be* on us, and on our children. <sup>26</sup> Then released he Barabbas ... and when he had scourged Jesus, he delivered *him* to be crucified.

All the people who were present. Leaders probably stacked the deck with their supporters.

This verse has led many Christians to treat Jews in a very unchristian ways. During the Crusades tens of thousands of peasants swept across Europe, and massacred large colonies of Jews, crying, 'These are the people who killed our Lord!' (Ogden 636)

The Jewish *leaders* not the *people* killed Jesus. Many Jews were disciples.

There is "no stronger case of judicial murder than the trial and crucifixion of Jesus ... for the simple reason that all forms of law were outraged and trampled under foot in the proceedings instituted against Him." (Ogden 635)

## 8. Roman soldiers mock Jesus (Mt 27)

<sup>27</sup> Then the soldiers of the governor took Jesus into the [governor's house], and gathered unto him the whole band of *soldiers*. <sup>28</sup> And they stripped him, and put on him a {purple} robe. <sup>29</sup> And when they had [woven] a crown of thorns, they put *it* upon his head, and a <staff> in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! <sup>30</sup> And they spit upon him, and took the reed, and smote him on the head. <sup>31</sup> And ... they took the robe off from him, and put his own <clothes> on him, and led him away to crucify *him*. <sup>32</sup> And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

Many Christians use the cross as a symbol of their faith.

The criminal carried his own cross, or at any rate a part of it. Hence, figuratively *to take, to take up or bear one's cross is to endure suffering, affliction, or shame*, like a criminal on his way to the place of crucifixion (Mt. 10:38; Lk 14:27). (I-NT 26)

## 9. "They crucified him" between two robbers (Mt 27)

<sup>35</sup> And they crucified him, ... <sup>38</sup> Then were there two <robbers> crucified with him, one on the right hand, and another on the left.

KJV *Thieves* [GR *lēstai*] = robber, insurrectionist, revolutionary

<sup>7</sup> Barabbas ... *lay* bound with them that had made insurrection with him, who had committed murder. (Mk 15)

The difference between 'thief' and 'robber' ... provides a clue that explains why Pilate executed the two men with Jesus. Generally, someone who acts alone, steals secretly, and does so without violence is identified as a thief — they are tried and punished with some monetary fine. ... A robber is someone who may act in groups and who uses deadly violence—such criminals were generally captured and executed by the military without a formal trial. (Sense 249)

Mel Gibson's 2004 movie, *The Passion of the Christ*, covers the final 12 hours of Christ's life. It grossed over \$600 million.

Roger Ebert, who rated the movie four-out-of-four stars, said in his review: "The movie is 126 minutes long, and I would guess that at least 100 of those minutes, maybe more, are concerned specifically and graphically with the details of the torture and death of Jesus. This is the most violent film I have ever seen." ([http://en.wikipedia.org/wiki/The\\_Passion\\_of\\_the\\_Christ](http://en.wikipedia.org/wiki/The_Passion_of_the_Christ))

SOED *passion* = [L. *passio* suffering] I. Suffering of pain I. The sufferings of Jesus Christ on the Cross (also often including the Agony in Gethsemane). ... III An affection off the mind [L. *passio* = Gr. *Pathos*] 1. Any vehement, commanding or overpowering emotion. ...

#### 10. Soldiers divided his clothes (Mt 27; Ps 22:18)

<sup>35</sup> <They divided up his clothes by> 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.

<sup>18</sup> They part my garments among them, and cast lots upon my vesture. (Ps 22:18)

#### 11. Three Temptations (Lk 23)

<sup>35</sup> The people stood <watching>. And the rulers also with them <sneered at> *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. <sup>36</sup> And the soldiers also mocked him, coming ... and offering him <wine> vinegar,

"If thou be the Son of God, command this stone that it be made bread" (Lk 4:3). This would have relieved his physical distress just as making bread would have relieved his physical hunger after fasting 40 days.

<sup>37</sup> And saying, If thou be the king of the Jews, save thyself. ...

<sup>5</sup> The devil ... [showed] him all the kingdoms of the world ... <sup>6</sup> And ... said ... All this power will I give thee ... <sup>7</sup> If thou therefore wilt worship me, all shall be thine. (Lk 4:5-7)

<sup>39</sup> And one of the <criminals> which were hanged <hurled insults at> him, saying, If thou be Christ, save thyself and us.

If thou be the Son of God, cast thyself down from [this pinnacle of the temple] (Lk 4:9)

The three temptations at the beginning and end of Christ's ministry offered Him relief of physical needs, the power of a king, and a crowd of followers.

#### 12. Father, forgive them (Lk 23:34)

<sup>34</sup> Then said Jesus, Father, forgive them; for they know not what they do {(Meaning the soldiers who crucified him,)}

#### 13. To day shalt thou be with me in paradise (Lk 23:43)

<sup>42</sup> [One robber] said ... Lord, remember me when thou comest into thy kingdom. <sup>43</sup> And Jesus said ..., To day shalt thou be with me in paradise.

**Joseph:** This statement "is incorrect. The statement would more accurately read, 'Today shalt thou be with me in the world of spirits' since the thief was not ready for paradise. (HC 5:424-425; BD Paradise). "Hades, Sheol, paradise, spirits in prison are all one: it is a world of spirits. The righteous and the wicked all go to the same world of spirits." (TPJS 310)

Intended to comfort

#### 14. Woman, behold thy son! (Jn 19:26-27)

<sup>26</sup> When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! <sup>27</sup> Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

The Greek word for *woman* was a term of endearment in Christ's time. (S&S 240)

#### 15. My God, my God; why ...? (Mt 27:46-47; Ps 22:1)

<sup>46</sup> About the ninth hour [3:00 PM] Jesus cried with a loud voice, saying ... My God, my God, why hast thou forsaken me?

My God, my God, why hast thou forsaken me? (Ps 22:1)

About the 9<sup>th</sup> hour (3:00 PM) Jesus again suffered spiritual death as he had in Gethsemane.

**Bruce R. McConkie:** All of the anguish, all of the sorrow, and all of the suffering of Gethsemane recurred during the final three hours on the cross, the hours when darkness covered the land. Truly there was no sorrow like unto his sorrow, and no anguish and pain like unto that which bore in with such intensity upon him. (*Mortal Messiah*, 4:232)

The consequences of sin → spiritual death or separation from God and Godliness. Outer darkness is the complete absence of light and complete separation from the Godhead reserved for sons of perdition.

In Gethsemane, Jesus experienced this spiritual death for the first time and now the agony returned. Jesus descended below all things and experienced the greatest pain and anguish possible.

#### 16. I thirst (Jn 19:28-29; Ps 69:21)

<sup>28</sup> Jesus knowing that all things were now <completed>, that the scripture might be fulfilled, saith, I thirst. <sup>29</sup> <A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips.>

<sup>21</sup> They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. (Ps 69:21)

Hyssop is a woody plant with leaves and branches that held liquids well. "A bunch of hyssop" was used to put lamb's blood on the doorposts in Egypt at the first Passover (Ex 12:21-22). It was also by a priest as a sprinkling device in the purification ritual for one healed of leprosy (Lev 14) and in other purification rituals (Heb 9:19). It was also used in the sacrifice of a rare red heifer (Num 19). "<Cleanse> me with hyssop, and I shall be clean" (Ps 51:7)

#### 17. It is finished

<sup>30</sup> When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. (Jn 19:30)

<sup>50</sup> Jesus, when he had cried ... with a loud voice, {saying, Father, it is finished, thy will is done,} yielded up the ghost. (Mk 27:50)

The Greek word for *finished* suggests completeness or fulfillment. The prophecies were now fulfilled or completed.

<sup>31</sup> [Jesus said to the apostles] we go up to Jerusalem, and all things that are written by the prophets ... shall be <fulfilled>. (Lk 18:31)

Fulfilled is the same Greek word as *finished* here and *completed* in verse John 19:28 above.

In the pre-existence Jesus had said thy will be done. Now he says thy will is done to report that has finished the race.

#### 18. Father ... I commit my spirit (Lk 23:46; Ps 31:5)

<sup>46</sup> When Jesus had cried with a loud voice, he said, Father, into thy hands I <commit> my spirit: and ... he gave up the ghost.

<sup>18</sup> No man taketh it from me, but I lay it down of myself. (Jn 10)

<sup>5</sup> Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth. (Ps 31:5)

<sup>17</sup> Therefore doth my Father love me, because I lay down my life, that I might take it again. <sup>18</sup> No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. (Jn 10:17-18)

Jesus died in the ninth hour or about 3:00 PM when, according to John, the Jews were killing lambs for their Passover feast.



## 19. No bone broken (Jn 19:31–37; Ps 34:20; Ex 12:46; Ps 22:16)

<sup>31</sup> That the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) [the Jews] <asked> Pilate that their legs might be broken, and <the bodies taken down>. <sup>32</sup> Then came the soldiers, and brake the legs of the ... [two robbers]. <sup>33</sup> But when they ... saw that [Jesus] was dead already, they brake not his legs: <sup>34</sup> But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. ... <sup>36</sup> These things were done, that the scripture should be fulfilled, A bone of him shall not be broken. <sup>37</sup> And ... another scripture saith, They shall look on him whom they pierced.

**High day:** Cp. Lev. 23:7; Ex. 12:16; Mark 15:42. Jesus arose on the first day of the week. The previous day was the weekly Sabbath. The day before the Sabbath, being also the day after the Passover meal, could be the “high” day.

### 7 wounds: hands (2), wrists (2), feet (2), side (1)

they pierced my hands and my feet. (Ps 22:16)

he was <pierced> for our transgressions (Isa 53:5)

<sup>34</sup> Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; ... <sup>35</sup> (Yea, a {*spear*} shall pierce through {*him to the wounding of thine*} thy own soul also,) that the thoughts of many hearts may be revealed. (Lk 22:34–35)

Only John mentions water and thus connects blood and water, two of his prevalent symbols, to the Atonement.

<sup>20</sup> He keepeth all his bones: not one of them is broken. (Ps 34:20)

No bone broken with Passover lamb (Ex 12:46; Num 9:12)

## 20. Testimony of nature: darkness for 3 hours

<sup>45</sup> From the sixth hour [noon] there was darkness over all the land unto the ninth hour [3:00]. ... <sup>51</sup> and the earth did quake, and the rocks rent; (Mt 27:45, 51) And the sun was darkened, (Lk 23:45)

<sup>55</sup> Enoch: ... beheld the Son of Man lifted up on the cross ...; <sup>56</sup> 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; <sup>57</sup> And as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. (Moses 7:55–57)

## 21. The veil of the temple was rent or torn

<sup>51</sup> the veil of the temple was <torn in two> from the top to the bottom (Mt 27:51; Lk 23:45)

The veil was the entrance to the Holy of Holies which represented the presence of God. Only the high priest could pass through the veil once a year on the Day of Atonement. God tore the veil on the actual day of Christ’s atonement as Christ, the Great High Priest, passed the veil. Thus, Christ became the “mediator of the new covenant” that would make it possible for all to enter God’s presence.

Christ, the Great High Priest, went through the veil into the presence of God and opened the way for us to enter also.

## 22. Jesus was buried before the Sabbath

<sup>50</sup> Joseph, a <member of the> [Sanhedrin]... *was a good man, and a just:* (Lk 23)

<sup>38</sup> Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, <asked> Pilate that he might take away the body of Jesus: and Pilate gave *him* <permission>. He came ... and took the body of Jesus. <sup>39</sup> And there came also Nicodemus. ... <sup>40</sup> Then took they the body of Jesus, and wound it in linen clothes with the spices. ... <sup>41</sup> In the garden [was] a new sepulchre <or *tomb*>. ... <sup>42</sup> There laid they Jesus therefore because of the Jews’ preparation *day*; for the sepulchre was nigh at hand. (Jn 19:38–42)

### Myrrh – a gift from wisemen

<sup>55</sup> And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. <sup>56</sup> And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. (Lk 23)

## 23. This is my Gospel

<sup>13</sup> This is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me. <sup>14</sup> And my Father sent me that I might be lifted up upon the cross; ... that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil— ... <sup>19</sup> And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. <sup>20</sup> Now this is the commandment: Repent ... come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. <sup>21</sup> Verily, verily, I say unto you, this is my gospel. (3 Ne 27:13–21)

## 24. Signs of Christ’s offering

<sup>25</sup> [Thomas] said ... Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. (Jn 20:25)

Feel the prints of the nails in my hands and in my feet (3 Ne 11:14)

Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet (D&C 6:37)

<sup>51</sup> Then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet? <sup>52</sup> Then shall they know that I am the Lord; for I will say ... These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. <sup>53</sup> And then shall they weep because of their iniquities; then shall they lament because they persecuted their king. (D&C 45:51+)

<sup>15</sup> Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. <sup>16</sup> Behold, I have graven thee upon the palms of my hands. (Isa 49:15–16)

Medical authorities attest that it ‘has been shown that the ligaments and bones of the wrist can support the weight of a body hanging from them, but the palms cannot.’ (Ogden 647)

Although scriptural references are made to nails in the hands, these are not at odds with the archaeological evidence of wrist wounds, since the ancients customarily considered the wrist to be a part of the hand. (Edwards, “On the Physical Death of Jesus Christ”, JAMA)

Wrist only appears in 1 Nephi and JS-H

## 25. Psalm 22

### What comes after

#### "I stand all amazed at the love Jesus offers me"?

<sup>1</sup> My God, my God, why hast thou forsaken me? ... <sup>2</sup> I cry <out by day, but you do not answer, by night,> and am not silent. ... <sup>4</sup> Our fathers trusted in thee: ... and thou didst deliver them. ... <sup>6</sup> But I am ... <scorned by> men, and despised. ... <sup>7</sup> All they that see me <mock me>: they <hurl insults>, they shake the head,

<sup>30</sup> And they spit upon him ... and smote him on the head. <sup>31</sup> And ... they had mocked him (Mt 27:30–31)

<sup>39</sup> And they that passed by reviled him, wagging their heads, (Mt 27:39; Mk 15:29)

saying, <sup>8</sup> He trusted on the LORD that he would deliver him: let him deliver him. ...

<sup>35</sup> And the people stood <watching>. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ. (Lk 23:35)

<sup>43</sup> He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. (Mt 27:43)

<sup>11</sup> Be not far from me; for trouble is near; for there is none to help. ... <sup>14</sup> I am poured out like water, and all my bones are out of joint.

...

<sup>34</sup> One of the soldiers with a spear pierced his side, and forthwith came there out blood and water. (Jn 19:34)

<sup>15</sup> My strength is dried up like [broken pottery]; and my tongue <sticks to the roof of my mouth>. ...

<sup>28</sup> Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. (Jn 19:28)

<sup>16</sup> <A band of evil men has encircled me,>: they pierced my hands and my feet.

Dogs/band of evil men → chief priests, elders, multitudes, soldiers, scribes, thieves (Mt 27:20–44)

They crucified him (Mt 27:35) They shall look upon him whom they pierced (Jn 19:37)

<sup>17</sup> <I can count all my bones; people stare and gloat over me.>

<sup>33</sup> When they came to Jesus, and saw that he was dead already, they brake not his legs: (Jn 19:33)

<sup>18</sup> They <divide> my garments among them, and cast lots <for my clothing>.

<sup>35</sup> And they crucified him, and parted his garments, casting lots: (Mt 27:35)

<When they had crucified him, they divided up his clothes by casting lots>

## 26. Isaiah 53 (I) = P-HIIsa)

<sup>3</sup> He is despised and rejected of men; a man of sorrows, and acquainted with [sickness]; <Like one from whom men hide their faces>; he was despised, and we esteemed him not.

"Hid face" as with lepers → shunned him

<sup>4</sup> ... He has borne our <infirmities> and carried our [pains];

"he cast out the spirits with his word, and healed all that were sick: <sup>17</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." (Mt 8:16–17)

and spiritual sickness/infirmity

yet we did esteem him [plagued], smitten of (Elohim), and afflicted.

Stricken/plagued in Lev 13-14 → emotional pain of having leprosy

<sup>5</sup> But he was <pierced> for our transgressions, he was <crushed> for our iniquities;

After the Last Supper, Jesus went to the Garden of Gethsemane on the slope of the Mount of Olives. In Aramaic, Gethsemane means "olive press" which was used to crush the oil out of olives. Here Jesus prayed, was strengthened by an angel, sweat blood from every pore as if being crushed like olives in a press, trembled because of pain, and fell to the ground "so great [was] his anguish for the wickedness and the abominations of his people." (Lk. 22:42–44; Mos. 3:7)

The olive tree represented the tree of life. The menorah represented "the tree of life in the tabernacle and temple of God.... Even the lamps of the menorah filled with olive oil represent the presence and life of God. Anointing with olive oil symbolized partaking of the tree of life, whether in anointing ancient prophets and kings, or in anointing the sick with a blessing of renewed and restored life. Moreover, the divine titles Messiah and Christ mean "anointed one" in Hebrew and Greek, respectively, indicating that the Savior is immortal and can grant eternal life." (RCC 11)



the chastisement upon him [made us whole]; and with his <wounds> we are healed.

He suffered the chastisement that brings us peace. (Parry-Isa)

<sup>6</sup> All we, like sheep, ... have turned every one to his own way; and the LORD hath laid on him the iniquities of us all.

High Priest laid sins on scapegoat. "The goat shall bear... all their iniquities unto... the wilderness" (Lev 16:21–22)

<sup>7</sup> He was oppressed, and he was afflicted, ... he is brought as a lamb to the slaughter, and as a sheep before her shearers is [silent] ... <sup>9</sup> because he had done no evil <or violence>, neither was any deceit in his mouth. <sup>10</sup> Yet it [was the will of] the LORD to <crush> him; he [made him suffer]; ... <sup>11</sup> my righteous servant [will make many righteous]; for he shall bear their iniquities. ...

High Priest bore sins of Israel (Lev 10:17)

<sup>12</sup> he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors.

## 27. Nail in a sure place (Isa 22:21–23)

### Read following in a temple context

<sup>21</sup> I will clothe him with thy robe, and strengthen him with thy girdle <or sash>, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. <sup>22</sup> And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. <sup>23</sup> And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.



A merchant of Cairo with keys on his shoulder. [www.bible-history.com/ibh/Egyptian+Daily+Life/Locks+and+Keys/Merchant+With+Keys](http://www.bible-history.com/ibh/Egyptian+Daily+Life/Locks+and+Keys/Merchant+With+Keys)

Could something hanging from a shoulder also represent keys?

## 28. Remembering Christ's sacrifice

Each week we are invited to the Lord's house to partake of the sacrament "in remembrance" Christ's body and blood which he "shed for them." Some people silently change "them" to "me" as they listen to the prayer. We also covenant "to always remember him that we may have his spirit to be with" us. (D&C 20:77, 79)

**Broken heart or Hard heart.** The heart is like soil that must be broken up for seeds (God's word) to be received and grow. Like Christ, we must seek to know God's will and receive the promptings of His spirit. As I eat the broken bread representing His body, I can remember the broken heart He expects of me.

**Contrite (crushed) or unyielding spirit:** Like Christ, we must be willing to *do* God's will even if it requires us to suffer for others or experience pain. As I drink of the water representing the blood He shed for me as He was crushed in Gethsemane, I can remember the contrite heart He expects of me.

My son, be faithful in Christ; ... may Christ lift thee up, and may his sufferings and death, and the showing his body unto our fathers, and his mercy and long-suffering, and the hope of his glory and of eternal life, rest in your mind forever. (Moro 9:25)

## 29. Purpose of the atonement

<sup>23</sup> The Lord ... <sup>24</sup> doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him. ... He commandeth none that they shall not partake of his salvation. (2 Ne 26:23-24)

<sup>13</sup> Greater love hath no man than this, that a man lay down his life for his friends. (Jn 15:13)

<sup>11</sup> He shall ... [suffer] pains and afflictions and temptations of every kind. ... <sup>12</sup> He will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy ... that he may know according to the flesh how to succor his people according to their infirmities. (Al 7:11-12)

**Christ to Joseph in Liberty Jail:** <sup>7</sup> If thou shouldst be cast ... into the hands of murderers, and the sentence of death passed upon thee; ... if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good. <sup>8</sup> The Son of Man hath descended below them all. Art thou greater than he? (D&C 122:7+)

<sup>9</sup> The world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, ... smite him, and ... spit upon him, and he suffereth it, because of his loving kindness and his long-suffering towards the children of men. <sup>10</sup> ... The God of Abraham, ... Isaac, and ... Jacob, yieldeth himself, ... as a man, into the hands of wicked men, to be lifted up, ... and to be crucified, ... and to be buried. ... Three days of darkness ... [will] be a sign given of his death unto those who should inhabit the isles of the sea. (1 Ne 19:9-10)

## 30. Death and hell

<sup>7</sup> Our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus ... became subjects to follow after their own will. ... <sup>9</sup> Therefore, ... the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord. (Alma 42:7-9)

<sup>10</sup> Our God ... prepareth a way for our escape from the grasp of this awful monster; ... death and hell, which I call the death of the body, and also the death of the spirit. <sup>11</sup> And because of ... the Holy One of Israel, this death ... which is the temporal, shall deliver up its dead; which death is the grave. <sup>12</sup> And this ... spiritual death, shall deliver up its dead; which spiritual death is

hell; wherefore, ... hell must deliver up its captive spirits, and the grave must deliver up its captive bodies. (2 Ne 9:10-12)

# Conclusion

Read underlined parts of HOLLAND quote

Read 1<sup>st</sup> three WILCOX hilited excerpts

Tomorrow is Pioneer Day when we remember when the pioneers entered the valley in 1847.

Read last highlighted part of Wilcox (highlighted only in my notes)

I stand all amazed (Hymn 193)

1. I stand all amazed at the love Jesus offers me,  
Confused at the grace that so fully he proffers me.  
I tremble to know that for me he was crucified,  
That for me, a sinner, he suffered, he bled and died.

[Chorus]

Oh, it is wonderful that he should care for me  
Enough to die for me!  
Oh, it is wonderful, wonderful to me!

2. I marvel that he would descend from his throne divine  
To rescue a soul so rebellious and proud as mine,  
That he should extend his great love unto such as I,  
Sufficient to own, to redeem, and to justify.

3. I think of his hands pierced and bleeding to pay the debt!  
Such mercy, such love and devotion can I forget?  
No, no, I will praise and adore at the mercy seat,  
Until at the glorified throne I kneel at his feet.



## Quotes

**Jeffrey R. Holland:** In spite of life's tribulations, there is help for all of us on this journey. When Christ bids us to yield, to submit, to obey the Father, He knows how to help us do that. He has walked that way, asking us to do what He has done, but He has made it very much easier for our travel. He knows where the sharp stones and the stumbling blocks lie and where the thorns and the thistles are the most severe. He knows where the path is perilous, and He knows which way to go when the road forks and nightfall comes. He knows that because He has suffered "pains and afflictions and temptations of every kind ... that he may know ... how to succor his people according to their infirmities" (Alma 7:11–12). To succor means "to run to." ... Christ will run to us, and is running even now, if we will but receive the extended arm of His mercy.

When we stagger or stumble, He is there to steady and strengthen us. In the end He is there to save us, and for all this He gave His life. However dim our days may seem, they have been a lot darker for the Savior of the world. As a reminder of those days, Jesus has chosen, even in a resurrected, otherwise perfected body, to retain for the benefit of His disciples the wounds in His hands and in His feet and in His side—signs ... that painful things happen even to the pure and the perfect; signs ... that pain in this world is not evidence that God doesn't love you; signs ... that problems pass and happiness can be ours. ... It is the wounded Christ who is the Captain of our souls, He who yet bears the scars of our forgiveness, the lesions of His love and humility, the torn flesh of obedience and sacrifice. These wounds are the principal way we are to recognize Him when He comes. He may invite us forward, as He has invited others, to see and to feel those marks. ... It was for us that a God was "despised and rejected ...; a man of sorrows, and acquainted with grief," that "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:3, 5). (*Ensign*, Jan 2003, 33)

**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 ... personal appetites ... [or] 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. ... 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).

**Brad Wilcox:** A BYU student once ... said, "I just don't get grace. ... I know I need to do my best and then Jesus does the rest, but I can't even do my best. ... I said, "Jesus doesn't make up the difference. Jesus makes all the difference. ... Jesus ... paid our debt in full." ... She said, "Right! Like I don't have to do anything?" ... I said, "You have plenty to do. ... We will all be resurrected ... [and] go back to God's presence. What is left to be determined ... is what kind of body we plan on being resurrected

with and how comfortable we plan to be in God's presence and how long we plan to stay." ...

Christ's arrangement with us is similar to a mom providing music lessons for her child. Mom pays the piano teacher. ... Because Mom pays the debt in full, she can turn to her child and ask for something. ... Practice! Does the child's practice pay the piano teacher? No. Does the child's practice repay Mom for paying the piano teacher? No. Practicing is how the child shows appreciation for Mom's incredible gift. It is how he takes advantage of the amazing opportunity Mom is giving him to live his life at a higher level. Mom's joy is found not in getting repaid but in seeing her gift used—seeing her child improve. And so she continues to call for practice, practice, practice.

If the child sees Mom's requirement of practice as being too overbearing ("...None of the other kids have to practice! ..."), perhaps it is because he ... doesn't see how much better his life could be. ... In the same way, because Jesus has paid justice, He can now ... say, "Follow me", "Keep my commandments". If we see His requirements as being way too much to ask ("... None of the other Christians have to pay tithing ... go on missions, serve in callings, and do temple work!"), maybe it is because we ... have not yet comprehended what He is trying to make of us. ...

I know a young man who just got out of prison—again. Each time two roads diverge ..., he takes the wrong one. ... When he was a teenager dealing with every bad habit a teenage boy can have, I said to his father, "We need to get him to EFY." ... How long do you think he lasted? ... By the end of the first day he called his mother and said, "Get me out of here!" Heaven will not be heaven for those who have not chosen to be heavenly.

In the past I ... [imagined] the final judgment would be ... something like this: Jesus standing there with a clipboard and Brad standing ... nervously looking at Jesus. Jesus ... says, "... You missed it by two points." Brad begs Jesus, "Please. ... There have to be two points you can squeeze out of that essay." ... But ... the more I understand this wonderful *plan of redemption*, the more I realize that in the final judgment it will *not* be the unrepentant sinner begging Jesus, "Let me stay." No, he will probably be saying, "Get me out of here!" Knowing Christ's character, I believe that if anyone is going to be begging ..., it would probably be Jesus begging the unrepentant sinner, "Please, choose to stay. Please, use my Atonement—not just to be cleansed but to be changed so that you *want* to stay."

The miracle of the Atonement is not just that we can go home but that—miraculously—we can feel at home there. ... Think of your friends and family members who have chosen to live without faith and without repentance. They don't want to change. They are not trying to abandon sin and become comfortable with God. Rather, they are trying to abandon God and become comfortable with sin. If Jesus did not require covenants and bestow the gift of the Holy Ghost, then there would be no way to change. We would be left forever with only willpower, with no access to His power. If Jesus did not require endurance to the end, then there would be no internalization of those changes. ... They would forever be surface and cosmetic rather than sinking inside us and becoming ... part of who we are. Put simply, if Jesus didn't require practice, then we would never become pianists. ... When a young pianist hits a wrong note, we don't say he is not worthy to keep practicing. We don't expect him to be flawless. We just expect him to keep trying. Perfection may be his ultimate goal, but for now we can be content with progress in the right direction. ...

Too many are giving up on the Church because they are tired of constantly feeling like they are falling short. They have tried in

the past, but they always feel like they are just not good enough. ... They say, "I can't do this Mormon thing. I've tried, and the expectations are just way too high." So they quit. ... [They] don't understand grace. ... There should never be just two options: perfection or giving up. When learning the piano, are the only options performing at Carnegie Hall or quitting? No. Growth and development take time. Learning takes time. When we understand grace, we understand that God is long-suffering, that change is a process. ... When we understand grace, we can ... "continue in patience until [we] are perfected" (D&C 67:13). ... Christ is not waiting at the finish line once we have done "all we can do". He is with us every step of the way. ... "The Savior's gift of grace to us is not necessarily limited in time to 'after' all we can do. We may receive his grace before, during and after the time when we expend our own efforts." So grace is not a booster engine that kicks in once our fuel supply is exhausted. Rather, it is our constant energy source. It is not the light at the end of the tunnel but the light that moves us through the tunnel. Grace is not achieved somewhere down the road. It is received right here and right now. ... [The pioneers] sang: *Come, come, ye Saints, no toil nor labor fear; But with joy wend your way. Though hard to you this journey may appear, Grace shall be as your day.* ... As sure as each brand-new day, grace—the enabling power of Jesus Christ—is constant. Faithful pioneers knew they were not alone. The task ahead of them was never as great as the power behind them. (BYU Devotional, 12 July 2011; <http://speeches.byu.edu>)

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- RCC = Monte F. Shelley, *Remembering Christ at Christmas*, [www.sviewp.com](http://www.sviewp.com)
- FNT = *Footnotes to the New Testament for Latter-day Saints*, <http://feastupontheword.org/Site:NTFootnotes>
- I-NT = New Testament Institute manual, *The Life and Teachings of Jesus & his Apostles*, [institute.lds.org](http://institute.lds.org)
- Ogden= Ogden and Skinner, *Verse by Verse*
- Sense = Holzapfel and Wayment, *Making Sense of the New Testament*
- JWNT=Holzapfel, *Jehovah and the World of the New Testament*
- P-Hlsa = Donald Parry, *Harmonizing Isaian*
- BRM-MM = Bruce R. McConkie, *Mortal Messiah 2:400*
- Pinegar= Pinegar and Allen, *Teachings and Commentaries on the New Testament*
- DNTC = Bruce R. McConkie, *Doctrinal New Testament Commentary*
- KJV King James Version of the Bible.
- NIV = New International Version of the Bible
- TPJS = *Teachings of the Prophet Joseph Smith*
- SOED = Shorter Oxford English Dictionary
- OED = Oxford English Dictionary
- BDB = *Brown, Driver, Briggs Hebrew and English Lexicon*
- Bauer = Walter Bauer, *Greek English Lexicon of the New Testament*
- SOSL = Trumbull, *Studies in Oriental Social Life*.
- EJ = *Encyclopedia Judaica*
- Rona= Daniel Rona, [www.israelrevealed.com/comp-sup-r.htm](http://www.israelrevealed.com/comp-sup-r.htm).
- DBlog= Donna Nielsen Blog, [donna-connections.blogspot.com](http://donna-connections.blogspot.com)
- DBI = *Dictionary of Biblical Imagery*
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