

The Final Hours of the Life of Jesus Christ

A Compilation of the Four Gospels

Part 1: The Last Supper and Betrayal

Comprising Matthew 26, Mark 14, Luke 22, & John 13-18



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THE FINAL HOURS OF THE LIFE OF JESUS CHRIST

INTRODUCTION

Seeing as four different authors wrote the Four Gospels of the New Testament, each to a different audience, it makes sense why each book contains overlapping passages as well as unique verses and stories. This varying insight is wonderful when reading about the life and ministry of Jesus Christ as it gives us more light and knowledge than we might have had with only one or two accounts. However, at times, seemingly contradictory passages between the Gospels can cause confusion.

With that in mind, I sought to bring the Four Gospels together to tell one complete story. The following compilation is of the final hours of the life of Jesus Christ: Part 1, the last supper and betrayal; Part 2, the trial and condemnation, and His crucifixion and burial; and Part 3, the events surrounding His resurrection, as recorded in Matthew 26-28, Mark 14-16, Luke 22-24, and John 13-21. I am not a scholar by any means; though I did consult a few outside sources for consideration on timing of events, this is mostly done for my own enjoyment and in hopes that others might learn something new about the Savior as they study His final hours in mortality and subsequent triumph over the grave.

All passages are from the King James Version of the Holy Bible. Except in cases of grammar or punctuation, the text remains unchanged. When a word or phrase was needed to connect two verses from separate accounts, the word or phrase was placed in brackets. Because passages are mixed and moved around, original verse numbers were removed. The text is also highlighted into four colors to help the reader denote which author's words are being used.

WHY THIS COMPILATION?

I recognize that one could certainly read the New Testament carefully and piece together a full picture of events by studying each of the Four Gospels--that's what I've done my whole life. But I wanted to make that task easier by combining each of the unique parts, along with the common pieces, into one document.

I was initially prompted to do this project when I was pondering the words Jesus taught His disciples the night before His suffering and crucifixion. The thought came to me: "Of all the things Jesus could have taught the Apostles before His death, why did He choose this?" Ultimately, I do not know the answer to that question, but whatever the reason, I assume there is some significance in the words He shared when He knew he had just a few hours left in mortality.

CONSIDERATIONS

In creating this compilation I, of necessity, had to make a few judgment calls in terms of certain events. This relates to things like whether or not Judas was present for the washing of the feet performed by Jesus, or whether or not Judas partook of the bread and wine when Jesus instituted the Sacrament. The Four Gospels do not agree or are otherwise unclear about some of these events. In the case of these examples, this compilation shows Judas being present for both events. In the end, only the Lord knows what really happened, and the reader is free to come to his or her own conclusion.

Matthew =  Mark =  Luke =  John = 

Now the feast of unleavened bread drew nigh, which is called the Passover. [And] Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And it came to pass [that] Jesus said unto his disciples, Ye know that after two days is the feast of the Passover, and of unleavened bread, and the Son of man is betrayed to be crucified.

And the chief priests, and the scribes, and the elders of the people sought how they might take him by craft, and put him to death. [And they] assembled together unto the palace of the high priest, who was called Caiaphas. But they said, Not on the feast day, lest there be an uproar among the people; for they feared the people.

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious spikenard ointment; and she brake the box and poured it on his head, as he sat at meat.

But when his disciples saw it, they had indignation, saying, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

When Jesus understood it, he said unto them, Why trouble ye the woman? Let her alone; for she hath wrought a good work upon me.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

She hath done what she could: she is come aforehand to anoint my body to the burying.

Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve.

And he went his way, and communed with the chief priests and captains, how he might betray [Jesus] unto them; and [he] said unto them, What will ye give me, and I will deliver him unto you? And when they heard it, they were glad, and promised to give him money. And they covenanted with him for thirty pieces of silver. And he promised, and from that time he sought opportunity how he might conveniently betray [Jesus] unto them in the absence of the multitude.

Now [on] the first day of the feast of unleavened bread, when they killed the Passover, [Peter and John] came to Jesus, saying unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?

And he said, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, My time is at hand; Where is the guestchamber, where I shall eat the passover with my disciples?

And he will shew you a large upper room furnished and prepared: there make ready for us.

And the disciples did as Jesus had appointed

them, and came into the city, and found as he had said unto them; and they made ready the Passover.

And when the hour was come, he sat down, and the twelve apostles with him.

And he said unto them, With desire I have desired to eat this Passover with you before I suffer; For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: Verily I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; This is my body which is given for you: this do in remembrance of me.

And after supper he took the cup, and when he had given thanks, he gave it to them, and they all drank of it.

And he said unto them, this is my blood of the new testament, which is shed for many for the remission of sins.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them

with the towel wherewith he was girded.

Then cometh he to Simon Peter, and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

And there was a strife among them, which of them should be accounted the greatest.

And he said unto them, The kings of the Gen-

tiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth.

Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

But, behold, I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

And truly, the Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! Good were it for that man if he had never been born.

Then the disciples looked one on another, doubting of whom he spake. And they began to be exceeding sorrowful, and to say unto him

one by one, Lord, is it I? And another said, Is it I? And they began to inquire among themselves, which of them it was that should do this thing.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it?

Jesus answered, It is one of the twelve, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

And after the sop Satan entered into [Judas, and he] answered and said, Master, is it I? [Jesus] said unto him, Thou hast said. That thou doest, do quickly.

Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

He then having received the sop went immediately out; and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake?

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

And [Peter] said unto him, Lord, I am ready to go with thee, both into prison, and to death.

Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.

But Peter said unto him, Though all men shall be offended because of thee, yet will I never be offended.

And Jesus saith unto him, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

But Peter spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said all the disciples.

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end.

And they said, Lord, behold, here are two swords. And he said unto them, It is enough.



Let not your heart be troubled; ye believe in God, believe also in me.

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth,

and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in my name, I will do it.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you.

Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father, for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me.

But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

And when they had sung an hymn, he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

[And Jesus continued his sayings unto them, saying,] I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.

I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my name's sake, because they know not him that sent me.

If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

He that hateth me hateth my Father also.

If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.

And these things will they do unto you, because they have not known the Father, nor me.

But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sor-

row hath filled your heart.

Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.

He shall glorify me, for he shall receive of mine, and shall shew it unto you.

All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you.

A little while, and ye shall not see me. And again, a little while, and ye shall see me, because I go to the Father.

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me; and, Because I go to the Father?

They said therefore, What is this that he saith, A little while? We cannot tell what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me?

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

I came forth from the Father, and am come into the world; again, I leave the world,

and go to the Father.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God.

Jesus answered them, Do ye now believe?

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth; I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

I have manifested thy name unto the men

which thou gavest me out of the world. Thine they were, and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee.

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee; and they have believed that thou didst send me.

I pray for them. I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world; but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world. Sanctify them through thy truth. Thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.



When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, And they came to a place which was named Gethsemane, into the which he entered, and his disciples. And [he] saith unto the disciples, Sit ye here, while I go and pray yonder.

And he took with him Peter and James and John, and began to be sorrowful and sore amazed, and to be very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. Pray, that ye enter not into temptation.

And he went a little further, about a stone's cast, and kneeled down and fell on his face, and prayed, saying, Abba, Father, all things are possible unto thee, if thou be willing, if it be possible, let this cup pass from me; nevertheless not my will, but thine, be done.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, Simon, sleepest thou? What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

And He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

And he left them, and went away again, and

prayed the third time, saying the same words.

And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

And he cometh to his disciples the third time, and saith unto them, Sleep on now, and take your rest: it is enough. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Behold, he that betrayeth me is at hand.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and Pharisees, and the scribes [and] elders of the people.

Now he that was called Judas, one of the twelve, gave them a sign, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

And forthwith he came to Jesus, and said, Hail, master; and kissed him.

And Jesus said unto him, Friend, wherefore art thou come? Betrayest thou the Son of man with a kiss?

When they which were about [Jesus] saw what would follow, they said unto him, Lord, shall we smite with the sword?

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

They answered him, Jesus of Nazareth. Jesus

saith unto them, I am he.

As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

Jesus answered, I have told you that I am he; if therefore ye seek me, let these go their way, that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Then came they, and laid their hands on Jesus, and took him.

Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Then said Jesus unto Peter, Suffer ye thus far. Put up thy sword into the sheath; for all they that take the sword shall perish with the sword. The cup which my Father hath given me, shall I not drink it?

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?

And [Jesus] touched [the servant's] ear, and healed him.

Then in that same hour Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye stretched forth no hands

against me; but this is your hour, and the power of darkness.

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Then the band and the captain and officers of the Jews took Jesus, and bound him, [and] led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him; And he left the linen cloth, and fled from them naked.

And [they] led [Jesus] away to Annas first, for he was father in law to Caiaphas, which was the high priest that same year. And Peter followed afar off.

