

The Final Hours of the Life of Jesus Christ

A Compilation of the Four Gospels

Part 2: The Trial and Crucifixion

Comprising Matthew 26-27, Mark 14-15, Luke 22-23, & John 18-19



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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 Annas had sent him bound unto Caiaphas the high priest. Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus afar off, unto the high priest's palace, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without.

Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. And Peter went in, and sat with the servants, to see the end.

And the servants and officers stood there, who had made a fire of coals in the midst of the hall; for it was cold: and they warmed themselves. And Peter stood with them, and warmed himself.

And as Peter was beneath in the palace, there cometh the damsel that kept the door, one of the maids of the high priest: And when she saw Peter warming himself, she earnestly looked upon him, and said, Thou wast with Jesus of Galilee. Art not thou also one of this man's disciples?

But he denied before them all, saying, Woman, I know him not, neither understand I what thou sayest. And he went out into the porch; and the cock crew [the first time].

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death.

The high priest then asked Jesus of his disciples, and of his doctrine.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said.

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

And the chief priests and all the council sought for witness against Jesus to put him to death, but found none: yea, though many false witnesses came, their witness agreed not together. At the last came two false witnesses and bare false witness against him, saying,

We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee?

But Jesus held his peace, and answered nothing. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye?

And they all condemned him and said, He is guilty of death.

And the men that held Jesus mocked him. And some began to spit in his face, and to buffet him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy unto us, thou Christ, who is it that smote thee? And many other things blasphemously spake they against him.

And Simon Peter was gone out into the porch, [and] another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again, [the second time], he denied with an oath, I do not know the man.

And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, for thy speech bewrayeth thee.

[And] one of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

But [Peter] began to curse and to swear [and] denied again, saying, I know not this man of whom ye speak. And immediately, while he yet spake, the cock crew the second time.

And the Lord turned, and looked upon Peter.

And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow twice, thou shalt deny me thrice. And Peter went out, and wept bitterly.



When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death, and led him into their council, saying, Art thou the Christ? Tell us.

And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God.

Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

And they said, What need we any further witness? For we ourselves have heard of his own mouth.

And the whole multitude of them arose, and when they had bound him, they led Jesus from Caiaphas unto the hall of judgment and delivered him to Pontius Pilate the governor.

And it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a

malefactor, we would not have delivered him up unto thee.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

And the chief priests and elders accused him of many things: but he answered nothing.

Then said Pilate unto him, Answerest thou nothing? Hearest thou not how many things they witness against thee?

But Jesus yet answered nothing; insomuch that Pilate marvelled greatly.

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then?

Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the chief priests and to the people, and saith unto them, I find in this man no fault at all.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

When Pilate heard of Galilee, he asked whether the man were a Galilaean.

And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

Then he questioned with him in many words; but he answered him nothing.

And the chief priests and scribes stood and vehemently accused him.

And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

But ye have a custom, that I should release unto you one at the Passover: I will therefore chastise him, and release him.

Now at that feast the governor was wont to release unto the people a prisoner, whomsoever they desired.

And there was one named Barabbas, a robber [and] a notable prisoner, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

And the multitude crying aloud began to desire him to do as he had ever done unto them.

But Pilate answered them, saying, will ye therefore that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. And they cried out all at once, saying, Away with this man, and release unto us Barabbas.

When [Pilate] was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Pilate therefore, willing to release Jesus, spake again to them [saying], Whether of the twain will ye that I release unto you? They said, Barabbas.

And Pilate saith unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

And They all cried out unto him saying, Crucify him, crucify him.

And the governor said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

But they cried out the more and were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person.

And Pilate, willing to content the people, gave sentence that it should be as they required [saying], See ye to it.

Then answered all the people, and said, His blood be on us, and on our children.

Then released he unto them Barabbas, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And when he had scourged Jesus, he delivered him to be crucified.

And the soldiers of the governor led him away into the common hall, called Praetorium; and they gathered unto him the whole band.

And they stripped him, and put on him a purple robe. And the soldiers plaited a crown of thorns, and put it on his head, and a reed in his right hand: and they bowed the knee before him and began to salute him, Hail, King of the Jews!

And they smote him with their hands, and they spit upon him, and took the reed, and smote him on the head.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe.

And Pilate saith unto them, Behold the man!

When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid and went again into the judgment hall, and saith unto Jesus, Whence

art thou? But Jesus gave him no answer.

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: who-soever maketh himself a king speaketh against Caesar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Then [Pilate] delivered him therefore unto them to be crucified. And they took Jesus, [and] took the purple robe off from him, and put his own raiment on him, and led him away.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent

blood. And they said, What is that to us? see thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day.

Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

And [Jesus] bearing his cross went forth. And as they led him away, they laid hold upon one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus: him they compelled to bear his cross.

And there followed him a great company of people, and of women, which also bewailed and lamented him.

But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

And they went forth unto the place which is called Calvary, which is called in the Hebrew Golgotha: being interpreted, The place of a skull.

And they gave him to drink wine mingled with myrrh: and when he had tasted thereof, he received it not.

And there were also two other, malefactors, led with him to be put to death. There they crucified him, and the malefactors, one on the right hand, and the other on the left, and Jesus in the midst.

And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

Then said Jesus, Father, forgive them; for they know not what they do.

And the people stood beholding. And it was the third hour [when] they crucified him.

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.

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: 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.

And they that passed by reviled him, wagging their heads, And saying, Ah 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.

Likewise also 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, the chosen of God, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

And one of the malefactors which were hanged cast the same in his teeth saying, If thou be Christ, save thyself and us.

But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself.

And the superscription of his accusation was written over his head, written in letters of Greek, and Latin, and Hebrew. And the writing was, THIS IS JESUS OF NAZARETH THE KING OF THE JEWS.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city.

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.

Pilate answered, What I have written I have written.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

And when the sixth hour was come, there was a darkness over all the earth until the ninth hour.

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

And some of them that stood by, when they heard it, said, Behold, he calleth for Elias.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

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. The rest said, Let

be, let us see whether Elias will come to save him.

When Jesus therefore had received the vinegar, he cried with a loud voice, It is finished; Father, into thy hands I commend my spirit.

And having said thus, he bowed his head, and gave up the ghost.

And, behold, the veil of the temple was rent in twain from the top to the bottom; And the sun was darkened, and the earth did quake, and the rocks rent;

And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion saw the earthquake, and those things that were done, he glorified God, saying, Certainly this was a righteous man.

And they that were with him, watching Jesus, they feared greatly, saying, Truly this was the Son of God.

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

The Jews therefore, because it was the preparation, that is, the day before the sabbath, 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.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

When the even was come, there came a rich man of Arimathaea, an honourable counselor named Joseph, and, behold, he was a good man, and a just: (The same had not consented to the counsel and deed of them) who also himself waited for the kingdom of God. This man went unto Pilate, and begged [him] that he might take away the body of Jesus.

And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, Pilate gave him leave [and] commanded the body to be delivered.

And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, which was hewn out of a rock, wherein was never man yet laid.

And [they] rolled a great stone to the door of the sepulchre, and departed.

And that day was the preparation, and the sabbath drew on.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

And they returned, and prepared spices

and ointments; and rested the sabbath day according to the commandment.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

