

# Come Follow Me April 11-17

## Easter

### “He Will Swallow Up Death in Victory”

*As you read about and ponder the Savior’s Atonement this week, consider recording your thoughts and feelings about His sacrifice in your journal or in the space provided in this outline.*

Record Your Impressions

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The life of Jesus Christ “is central to all human history” (“[The Living Christ: The Testimony of the Apostles](#),” ChurchofJesusChrist.org). What does that mean? In part, it surely means that the Savior’s life influences the eternal destiny of every human being who has ever lived or will ever live. You might also say that the life and mission of Jesus Christ, culminating in His Resurrection on that first Easter Sunday, connects all of God’s people throughout history: Those who were born before Christ looked forward to Him with faith (see [Jacob 4:4](#)), and those born after look back on Him with faith. As we read Old Testament accounts and prophecies, we don’t ever see the name Jesus Christ, but we do see the evidence of the ancient believers’ faith in and longing for their Messiah and Redeemer. So we who are invited to *remember* Him can feel a connection with those who *looked forward* to Him. For truly Jesus Christ has borne “the iniquity of us *all*” ([Isaiah 53:6](#); italics added), and “in Christ shall *all* be made alive” ([1 Corinthians 15:22](#); italics added).

## Ideas for Personal Scripture Study

**The Old Testament testifies of the Savior’s atoning sacrifice.**

Many passages in the Old Testament point to the Savior's ministry and atoning sacrifice. The table below lists some of these passages. As you read these verses, what impressions come to you about the Savior?

### **Zechariah 9:9**

9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

### **(33-31) Zechariah 9:9. What Special Relevance Did This Verse Have to the Life of Jesus?**

After issuing a threat of judgment on the wicked nations surrounding Judah, Zechariah recorded a passage that both Matthew and John saw as having been fulfilled by Jesus' triumphal entry into Jerusalem riding on a donkey's back (compare Zechariah 9:9; Matthew 21:1-11; and John 12:12-15).

### **Matthew 21:1-11**

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

### **Matthew 21:1-11. Entering Jerusalem on a Donkey (see also Mark 11:1-10; Luke 19:29-44; John 12:12-19)**

The Savior's triumphal entry into Jerusalem, during the observance of the Passover, directly fulfilled the prophecy recorded in Zechariah 9:9-10 and publicly declared that Jesus was the Messiah. In ancient times, the ass was a symbol of Jewish royalty. During the time of the monarchy in ancient Israel, following the enthronement of King Saul, the Jews held annual reenthronement rituals that featured a king riding into Jerusalem upon a

donkey. The rider approached Jerusalem from east of the city, through the Mount of Olives and the Kidron Valley, and then came to the temple. These rituals looked forward to the time when the Messiah would come to His people in this same way. Thus, at a time when Jerusalem was flooded with Jews, Jesus entered Jerusalem in a manner that demonstrated He was the Messiah, the King of Israel. Riding on a donkey also showed that Jesus came as a peaceful and “lowly” Savior, not as a conqueror upon a warhorse (see Zechariah 9:9–10).

At the Second Coming, Jesus will return to earth in great power and glory. As a symbol of His glory, the book of Revelation describes Him coming to earth on a “white horse,” rather than on the ass that He rode into Jerusalem (see Revelation 19:11–16).

### **Matthew 21:8. The Multitude “Spread Their Garments in the Way” (see also Mark 11:8; Luke 19:36)**

Elder Bruce R. McConkie explained the significance of the multitude spreading garments and branches before the Lord as He entered Jerusalem: “Only kings and conquerors received such an extraordinary token of respect as this. (2 Kings 9:13.) ... Amid shouts of praise and pleas for salvation and deliverance, we see the disciples strewing our Lord’s course with palm branches in token of victory and triumph. This whole dramatic scene prefigures that yet future assembly when ‘a great multitude,’ ... shall stand ‘before the throne, and before the Lamb, clothed with white robes, and palms in their hands,’ crying with a loud voice, ‘Salvation to our God which sitteth upon the throne, and unto the Lamb.’ (Rev. 7:9–10.)” (Doctrinal New Testament Commentary, 1:578).

### **Matthew 21:9–11. “Hosanna” (see also Mark 11:9–10; Luke 19:38; John 12:13)**

Hosanna is a Hebrew word that “means ‘please save us’ and is used in praise and supplication. ... At the Lord’s triumphal entry into Jerusalem, the multitudes cried ‘Hosanna’ and spread palm branches for Jesus to ride upon, thus demonstrating their understanding that Jesus was the same Lord who had delivered Israel anciently (Ps. 118:25–26; Matt. 21:9, 15; Mark 11:9–10; John 12:13). These people recognized Christ as the long-awaited Messiah” (Guide to the Scriptures, “Hosanna”; scriptures.lds.org). The phrase “all the city was moved” (Matthew 21:10) suggests that Jesus’s triumphal entry was noised throughout the city and was known by many people.

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### **Zechariah 11:12–13**

12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

### **(33-40) Zechariah 11:11–13. Thirty Pieces of Silver**

The true Shepherd, the only one who could save Israel from the impending judgments, would be sold for thirty pieces of silver by His own people.

### **Matthew 26:14–16**

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,  
15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.  
16 And from that time he sought opportunity to betray him.

### **Matthew 26:14–16. “Thirty Pieces of Silver”**

The chief priests covenanted to pay Judas Iscariot “thirty pieces of silver” to betray Jesus Christ into their hands (Matthew 26:15). This sum fulfilled the prophecy of Zechariah: “If ye think good, give me my price. ... So they weighed for my price thirty pieces of silver” (Zechariah 11:12). According to the law of Moses, thirty shekels of silver would compensate an owner for the death of a slave (see Exodus 21:32). Thus, in addition to fulfilling prophecy, the betrayal price reflects the low regard Judas and the chief priests had for the Savior.

No one is foreordained to do evil—Judas chose to betray the Savior. The Joseph Smith Translation explains that one reason for Judas’s betrayal was the doctrine the Savior taught: “Nevertheless, Judas Iscariot, even one of the twelve, went unto the chief priests to betray Jesus unto them; for he turned away from him, and was offended because of his words” (Joseph Smith Translation, Mark 14:31; compare Mark 14:10, footnote a).

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### **Isaiah 53:4**

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

### **(17-23) Isaiah 53:4–9. “He Was Wounded for Our Transgressions”**

Jesus suffered and was crucified for men’s transgressions. “But few details of the actual crucifixion are given us. We know however that our Lord was nailed to the cross by spikes driven through the hands and feet, as was the Roman method, and not bound only by cords as was the custom in inflicting this form of punishment among some other nations. Death by crucifixion was at once the most lingering and most painful of all forms of execution. The victim lived in ever increasing torture, generally for many hours, sometimes for days. The spikes so cruelly driven through hands and feet penetrated and crushed sensitive nerves and quivering tendons, yet inflicted no mortal wound. The welcome relief of death came through the exhaustion caused by intense and unremitting pain, through localized inflammation and congestion of organs incident to the strained and unnatural posture of the body.” (James E. Talmage, *Jesus the Christ*, p. 655.)

But it was not just on the cross Christ suffered. In the Garden of Gethsemane He began the suffering that allowed Him to take the sins of the world upon Himself, or as Isaiah says, to bear our griefs and carry our sorrows (see Isaiah 53:4). Speaking of this suffering and pain, Elder Talmage wrote:

“Christ’s agony in the garden is unfathomable by the finite mind, both as to intensity and cause. The thought that He suffered through fear of death is untenable. Death to Him was preliminary to resurrection and triumphal return to the Father from whom He had come, and to a state of glory even beyond what He had before possessed; and, moreover, it was within His power to lay down His life voluntarily. He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible. It was not physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore; but a spiritual agony of soul such as only God was capable of experiencing. No other man, however great his powers of physical or mental endurance, could have suffered so; for his human organism would have succumbed, and syncope would have produced unconsciousness and welcome oblivion. In that hour of anguish Christ met and overcame all the horrors that Satan, ‘the prince of this world’ could inflict. The frightful struggle incident to the temptations immediately following the Lord’s baptism was surpassed and overshadowed by this supreme contest with the powers of evil.

“In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world. Modern revelation assists us to a partial understanding of the awful experience. In March 1830, the glorified Lord, Jesus Christ, thus spake: ‘For behold, I, God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, 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—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.’” (Jesus the Christ, pp. 613–14.)

The Savior’s suffering was a vicarious act of one totally innocent assuming responsibility for myriads of guilty ones. Thus, Isaiah said, “He hath borne our griefs, and carried our sorrows” and “was wounded for our transgressions, [and] bruised for our iniquities” (Isaiah 53:4–5).

### **Matthew 8:16–17; 26:36–39**

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

### **Matthew 26:36. “A Place Called Gethsemane”**

Found on or near the Mount of Olives just outside Jerusalem’s walls, Gethsemane was a garden of olive trees the Savior often visited (see Luke 22:39; John 18:1–2). On this night, the Savior had come to Gethsemane to suffer for the sins of all mankind and work out the infinite Atonement. The garden lay to the east of the temple in Jerusalem. As outlined in the law of Moses, when someone desired to make a burnt offering, he selected a “male [animal] without blemish” and presented it to the priest at the east door of the tabernacle (Leviticus 1:3). During New Testament times, the offering was presented to the priest at the eastern gate of the temple in Jerusalem. These acts can be seen as a similitude of the Savior presenting Himself to His Father in the Garden of Gethsemane.

President Russell M. Nelson explained: “There in the garden bearing the Hebrew name of Gethsemane—meaning ‘oil press’—olives had been beaten and pressed to provide oil and food. There at Gethsemane, the Lord ‘suffered the pain of all men, that all ... might repent and come unto him’ [D&C 18:11]. He took upon Himself the weight of the sins of all mankind, bearing its massive load that caused Him to bleed from every pore [see Luke 22:44; D&C 19:18]” (“The Atonement,” *Ensign*, Nov. 1996, 35).

The following account illustrates one way in which the oil exuded from pressed olives can graphically represent the blood Jesus Christ shed in Gethsemane:

“One fall semester I supervised the students at the BYU Jerusalem Center as they participated in their own olive harvest and pressing activity. The olives were placed in the yam, or rock basin, and the crushing stone was pushed around and 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.

“At that instant an audible gasp came from the 170 students who surrounded the olive press to witness our re-creation of the ancient pressing process. It was a stunning, even chilling, minute until the oil turned back to its usual golden color. I believe everyone in that group had the same thought as we watched this happen. It was more than just an amazing confirmation of the symbolism we had discussed. This was, right before our very eyes, a real-life reflection of Gethsemane. ... In the place called the ‘oil press,’ Gethsemane, the Savior was pressed in our behalf as he wrought for all mankind the infinite and eternal atonement” (Andrew C. Skinner, *Gethsemane* [2002], 89–90).

### **Matthew 26:37–39. The Savior’s Sufferings in Gethsemane**

While Matthew’s account tells us about some events of Gethsemane, we learn from additional scriptural and prophetic sources more about the meaning of what transpired there. King Benjamin taught that Jesus Christ felt “pain of body, hunger, thirst, and fatigue,” and “anguish for the wickedness and the abominations of his people” (Mosiah 3:7). Alma recorded that Jesus experienced the pains, afflictions, temptations, sicknesses, and infirmities of His people “that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities” (see Alma 7:11–12). Alma also stated that “the Son of God suffereth according to the flesh that he might take upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance” (Alma 7:13).

Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles stated that in carrying out the Atonement, the Savior faced great challenges:

“First, an enormous sense of responsibility, for He realized that except it be done perfectly, not one of His Father’s children could return to Him. They would be forever banished from His presence since there would be no way to repent for broken laws and no unclean thing can exist in the presence of God. His Father’s plan would have failed, and each spirit child would have been under the eternal control and torment of Satan.

“Second, in His absolutely pure mind and heart, He had to personally feel the consequences of all that mankind would ever encounter, even the most depraved, despicable sins.

“Third, He had to endure the vicious attack of Satan’s hordes while physically and emotionally pressed to the limit. Then, for reasons we do not fully know, while at the extremity of His capacity, at the time the Savior most needed succor, His Father allowed Him to shoulder the onerous responsibility with only His own strength and capacity” (“He Lives! All Glory to His Name!” Ensign or Liahona, May 2010, 76–77).

Elder Tad R. Callister of the Presidency of the Seventy described some of what Jesus endured in Gethsemane and later on the cross in order to free all mankind from the evil one: “With merciless fury Satan’s forces must have attacked the Savior on all fronts. ... The Savior pressed forward in bold assault until every prisoner was freed from the tenacious tentacles of the Evil One. This was a rescue mission of infinite implications. Every muscle of the Savior, every virtue, every spiritual reservoir that could be called upon would be summoned in the struggle. No doubt there was an exhaustion of all energies, a straining of all faculties, an exercise of all powers. Only then, when seemingly all had been spent, would the forces of evil abandon their posts and retreat in horrible defeat. ... The Great Deliverer has rescued us—saved the day, saved eternity. But, oh, what a battle! What wounds! What love! What cost!” (The Infinite Atonement [2000], 130–31).

### **Matthew 26:39. “Nevertheless Not as I Will, but as Thou Wilt”**

The Savior’s words, “Nevertheless not as I will, but as thou wilt,” indicate His submission to His Father in Heaven (Matthew 26:39). What sustained Him and strengthened Him so that

He could drink the bitter cup of the Atonement? Certainly, there were many factors. Scriptural and prophetic teachings give us some answers to this question.

He was motivated by complete and perfect love for His Father in Heaven and devotion to Him (see John 8:29; 17:1–26). He revealed that He “so loved the world that he gave his own life” (D&C 34:3; see also 1 Nephi 19:9). He “endured the cross” “for the joy that was set before him” (Hebrews 12:2). President Lorenzo Snow (1814–1901) taught that the Atonement “required all the power that [Jesus] had and all the faith that He could summon for Him to accomplish that which the Father required of Him” (The Teachings of Lorenzo Snow, comp. Clyde J. Williams [1984], 98).

The Savior’s submission to the will of the Father in the Garden of Gethsemane set an example for us, inviting us to submit to God’s will in our life. Elder Robert D. Hales (1932–2017) of the Quorum of the Twelve Apostles explained: “It takes great faith and courage to pray to our Heavenly Father, ‘Not as I will, but as thou wilt’ [Matt. 26:39]. The faith to believe in the Lord and endure brings great strength. Some may say if we have enough faith, we can sometimes change the circumstances that are causing our trials and tribulations. Is our faith to change circumstances, or is it to endure them? Faithful prayers may be offered to change or moderate events in our life, but we must always remember that when concluding each prayer, there is an understanding: ‘Thy will be done’ (Matt. 26:42). Faith in the Lord includes trust in the Lord” (“Behold, We Count Them Happy Which Endure,” Ensign, May 1998, 77).

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### **Isaiah 53:7**

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

When Jesus stood before Pilate, the governor of Judea, “he was accused by the chief priests and elders” of many evil things, but “he answered nothing” in return (Matthew 27:12). “Then said Pilate unto him, Hearest thou not how many things they witness against thee?” But Jesus held His peace and “answered him ... never a word; insomuch that the governor marvelled greatly.” (Matthew 27:13–14.) In fulfillment of Isaiah’s prophecy, “as a sheep before her shearers is dumb,” so Jesus “openeth not his mouth” (Isaiah 53:7).

### **Mark 14:60–61**

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

**Mark 14:53–65. The Hearing before the Council (see also Matthew 26:57–68; Luke 22:63–71; John 18:19–24)**



Mark's account of Jesus's hearing before the Jewish council is the longest found in the four Gospels. One important detail that Mark alone preserved is that the witnesses who testified against the Savior bore conflicting testimonies (see Mark 14:56–59). Since the law of Moses required at least two corroborating witnesses to convict anyone of a capital offense, the charges against Jesus were invalid (see Numbers 35:30; Deuteronomy 17:6; 19:15). The Savior remained silent, refusing to dignify the falsehoods with any response. Finally Caiaphas, the high priest, asked Jesus outright, "Art thou the Christ, the Son of the Blessed?" (Mark 14:61). The Savior's affirmation in Mark is the most forthright preserved in the four Gospels: "I am."

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### **Psalm 22:16**

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

### **John 19:17–18; 20:25–27**

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, 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.

26 ¶ And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

### **John 19:14–18. "It Was the Preparation of the Passover"**

The first chapter of John's Gospel contains the testimony that Jesus Christ is "the Lamb of God, which taketh away the sin of the world" (John 1:29). Now, at the end of the Savior's life, John recorded that Jesus Christ was led away to be crucified at the sixth hour on the day of the preparation for the Passover (see John 19:14–18). Concerning this, President Russell M. Nelson said, "Pilate delivered the Lamb of God to be crucified at the same time Paschal lambs nearby were being prepared for sacrifice" ("Why This Holy Land?" Ensign, Dec. 1989, 18). At the very hour when the Passover lambs were being sacrificed, the "Lamb of God" began His journey to the cross to make the ultimate sacrifice for all mankind.

### **John 20:24–29. The Resurrected Lord Appeared to the Eleven Apostles, Including Thomas**

President Howard W. Hunter (1907–95) discussed Thomas's reluctance to believe that Jesus had been resurrected unless he first received physical evidence:

“We think of Thomas as one who had traveled and talked with the Master, and who had been chosen by him. Inwardly we wish that Thomas could have turned toward the future with confidence in the things which were not then visible, instead of saying in effect, ‘To see is to believe.’ ...

“A week later, the disciples were again together in the same house in Jerusalem. This time Thomas was with them. The door was closed, but Jesus came and stood in the midst of them and said, ‘... Peace be unto you.

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### **Psalm 22:18**

18 They part my garments among them, and cast lots upon my vesture.

### **Matthew 27:35**

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

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

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

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

...

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

delicious and exquisite release. Such was the death to which Christ was doomed” (The Life of Christ [1874], 640–41).

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### **Psalm 69:21**

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

### **Matthew 27:34, 48**

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

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### **Psalm 118:22**

22 The stone which the builders refused is become the head stone of the corner.

### **Matthew 21:42**

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?

### **Matthew 21:33–46. The Parable of the Wicked Husbandmen**

Then, by referring to prophecies about a stone that would be rejected but would become “the head of the corner” (Matthew 21:42), the Lord announced to the Jewish leaders that He was the Messiah and that there would be terrible consequences for rejecting Him.

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### **Isaiah 53:9, 12**

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

**(17-27) Isaiah 53:12. How Will Jesus Receive a “Portion with the Great” and “Divide the Spoil with the Strong”?**

As the literal and faithful Son of God, Jesus inherits all that the Father has to give (see John 16:15). If we accept the Atonement of Christ and live worthy lives, we may become “joint-heirs” with Christ (Romans 8:17). Elder McConkie defined the term joint heir as follows:

“A joint-heir is one who inherits equally with all other heirs including the Chief Heir who is the Son. Each joint-heir has an equal and an undivided portion of the whole of everything. If one knows all things, so do all others. If one has all power, so do all those who inherit jointly with him. If the universe belongs to one, so it does equally to the total of all upon whom the joint inheritances are bestowed.

“Joint-heirs are possessors of all things. (D. & C. 50:26–28.) All things are theirs for they have exaltation. (D. & C. 76:50–60.) They are made ‘equal’ with their Lord. (D. & C. 88:107.) They gain all power both in heaven and on earth and receive the fulness of the Father, and all knowledge and truth are theirs. (D. & C. 93:15–30.) They are gods. (D. & C. 132:20.)” (Mormon Doctrine, p. 395.)

### **Matthew 27:57–60; Mark 15:27–28**

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus’ disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

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

### **Matthew 27:57–60. Joseph of Arimathea (see also Mark 15:43–46; Luke 23:50–53; John 19:38–40)**

Joseph of Arimathea was a wealthy member of the Sanhedrin, the Jewish governing council (see Matthew 27:57; Mark 15:43). He was a disciple of Jesus Christ, “but secretly for fear of the Jews” (John 19:38). After the Crucifixion, Joseph put his position at risk as he “went in boldly unto Pilate” (Mark 15:43) and obtained permission to bury the Savior’s body prior to the Sabbath. Joseph used his own tomb for the burial of Jesus (see Matthew 27:60).

Nicodemus, another member of the Sanhedrin, brought a costly “mixture of myrrh and aloes, about an hundred pound weight” (John 19:39) to anoint the body. Together, Joseph and Nicodemus fulfilled the Old Testament prophecy that the Savior would be “with the rich in his death” (Isaiah 53:9). The amount of myrrh and aloes purchased by Nicodemus was similar to that used in royal burials, indicating that the Savior’s followers acknowledged His status as a king (see 2 Chronicles 16:14).

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## Isaiah 25:8

8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

### **(15-7) Isaiah 25:1–11. The Second Coming Will Be a Time of Great Rejoicing for the Righteous**

Though he spoke of great destruction and judgments, Isaiah was filled not with despair but with joy. Here he burst into a hymn of exultation because the Lord would finally come and reign in Zion and Jerusalem (see Isaiah 24:23).

The Second Coming will be a time of great rejoicing that follows “much tribulation” (D&C 58:3–4). A great “feast of fat things” (Isaiah 25:6) will also attend the Lord’s return, meaning that men will feast upon the fruits of the gospel until they are full (compare D&C 58:8). The Lord’s coming will help to dispel “the veil that is spread over all nations” (Isaiah 25:7). This veil may be the “dark veil of unbelief” (Alma 19:6; see also Ether 4:15) which characterizes those of the latter days who reject the gospel. Or, it could be a more literal “veil of darkness,” such as that described in Moses 7:61 when the heavens shall be darkened and “shall shake, and also the earth.” But great joy will also follow, for the time will come when “the Lord God will wipe away tears from off all faces” (Isaiah 25:8). This figure is used twice in the book of Revelation (Revelation 7:17; 21:4) and obviously represents a millennial condition.

### **Mark 16:1–6; Luke 24:6**

- 1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.
- 2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.
- 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
- 4 And when they looked, they saw that the stone was rolled away: for it was very great.
- 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.
- 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

### **Mark 16:1–7. “He Is Risen” (see also Matthew 28:1–7; Luke 24:1–8; John 20:1–3)**

Mark began his Gospel by calling it “the beginning of the gospel of Jesus Christ”—in other words, the good news about Jesus Christ (Mark 1:1). Ultimately, it is Mark’s testimony of

Jesus Christ's atoning sacrifice and Resurrection that makes his account "good news." President Howard W. Hunter (1907–95) explained why the Resurrection of Jesus Christ is so important:

"Without the Resurrection, the gospel of Jesus Christ becomes a litany of wise sayings and seemingly unexplainable miracles—but sayings and miracles with no ultimate triumph. No, the ultimate triumph is in the ultimate miracle: for the first time in the history of mankind, one who was dead raised himself into living immortality. He was the Son of God, the Son of our immortal Father in Heaven, and his triumph over physical and spiritual death is the good news every Christian tongue should speak. ...

"'He is risen; he is not here.' (Mark 16:6.) These words, eloquent in their simplicity, announced the most significant event of recorded history, the resurrection of the Lord Jesus. ... On the third day, he did arise to live again—the Savior of all mankind and the firstfruits of the Resurrection. Through this atoning sacrifice, all men shall be saved from the grave and shall live again" ("An Apostle's Witness of the Resurrection," *Ensign*, May 1986, 16–17). See the commentaries for Matthew 28:6 and for John 20:11–18.

#### **Luke 24:1–10. "He Is Not Here, but Is Risen" (see also Matthew 28:6; Mark 16:6)**

When Mary Magdalene and other women came to the Savior's tomb on Sunday morning, they found the body of Jesus gone. Two heavenly messengers reminded them that Jesus had spoken to them about his death and Resurrection while they were in Galilee. At that time He had testified, "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:7; see also Matthew 17:22–23). It was only after being reminded of this declaration that the women remembered Jesus's words (see Luke 24:8).

The women then found the eleven Apostles and told them about the words of the angels. Even though Jesus had foretold His death and Resurrection on several occasions (see Luke 9:22, 43–45; 18:31–34), the Apostles found it difficult to believe the news of the Lord's Resurrection when they heard it. Commenting on this, President Joseph F. Smith (1838–1918) asked, "Why were they thus forgetful and seemingly ignorant of all they had been taught by the Savior respecting the objects of his mission to the earth? Because they lacked one important qualification, they had not yet been 'endowed with power from on high.' [Luke 24:49.] They had not yet obtained the gift of the Holy Ghost" (*Gospel Doctrine*, 5th ed. [1939], 20).

For help understanding the initial disbelief of the disciples, see the commentary for Mark 16:11–14.

Luke's account makes clear that the Savior's own prophecy about His Resurrection—the central event of Christendom—was fulfilled (see Luke 24:6–7), and it was affirmed by the two angelic witnesses, thus fulfilling the ancient law of witnesses (see Deuteronomy 17:6; Matthew 18:16; 2 Corinthians 13:1). Additional prophetic insights on the Resurrection of

Jesus Christ can be found in the commentaries for Matthew 28:1, for Matthew 28:6, for Mark 16:1–7, for John 20:1–10, for John 20:11–18, and for John 20:19–23.

Among the women who approached the tomb that glorious Sunday morning were Mary Magdalene; Mary, the mother of James; and Joanna, wife of Chuza (see Luke 8:3; 24:10). Among the women disciples who followed Jesus, Mary Magdalene seems to have served in a leadership capacity and had a prominent role in serving the Savior and a close association with Him. She is mentioned first in several listings of female followers (see Matthew 27:56; Luke 24:10), and she was the first to see the resurrected Lord (see John 20:1–18).

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### **Daniel 12:2**

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

### **Matthew 27:52–53**

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

### **Matthew 27:52–53. The Resurrection of Jesus Christ Began the Resurrection of All God's Children**

It is not known why the verses in Matthew 27 about the Resurrection are placed where they are in the text, but it is clear that the appearances of these resurrected beings in Jerusalem occurred “after [Christ’s] resurrection” (Matthew 27:53; italics added), not immediately following His death. Scriptures confirm that Jesus Christ was the first person resurrected (see Acts 26:23; 1 Corinthians 15:20; Revelation 1:5). The Book of Mormon prophet Abinadi taught that those who were resurrected at the time of the Savior’s Resurrection were all the prophets and those who had kept God’s commandments (see Mosiah 15:21–22; D&C 138:38–51).

Other scriptures teach that because of Jesus Christ’s Resurrection, everyone will be resurrected (see John 5:28–29; 1 Corinthians 15:22; Alma 11:43–44). President Thomas S. Monson (1927–2018) boldly testified that because Christ rose from the dead, all shall live again:

“The empty tomb that first Easter morning brought comforting assurance, an affirmative answer to Job’s question, ‘If a man die, shall he live again?’ [Job 14:14].

“To all who have lost loved ones, we would turn Job’s question to an answer: If a man die, he shall live again. ...

“Through tears and trials, through fears and sorrows, through the heartache and loneliness of losing loved ones, there is assurance that life is everlasting. Our Lord and Savior is the living witness that such is so.

“With all my heart and the fervency of my soul, I lift up my voice in testimony as a special witness and declare that God does live. Jesus is His Son, the Only Begotten of the Father in the flesh. ... He became the firstfruits of the Resurrection. Because He died, all shall live again” (“I Know That My Redeemer Lives!” *Ensign* or *Liahona*, May 2007, 25).

Prophecies and teachings about the Savior are even more abundant and clear in the Book of Mormon. Consider how your faith is strengthened by passages like these: [1 Nephi 11:31–33](#); [2 Nephi 25:13](#); [Mosiah 3:2–11](#).

### **I can find peace and joy through the Savior’s Atonement.**

Throughout time, Jesus Christ, through His atoning sacrifice, has offered peace and joy to all who come unto Him (see [Moses 5:9–12](#)). Consider studying the following scriptures that testify of the peace and joy He offers, and as you do, think about how you can receive the peace and joy He brings: [Psalms 16:8–11](#); [30:2–5](#); [Isaiah 12](#); [25:8–9](#); [40:28–31](#); [John 14:27](#); [16:33](#); [Alma 26:11–22](#).

See also Dallin H. Oaks, “[Strengthened by the Atonement of Jesus](#)

[Christ](#),” *Ensign* or *Liahona*, Nov. 2015, 61–64; Sharon Eubank, “[Christ: The Light That Shines in Darkness](#),” *Ensign* or *Liahona*, May 2019, 73–76; “[I Stand All Amazed](#),” *Hymns*, no. 193.



*Grey Day Golgotha*, by J. Kirk Richards



## **Through His Atonement, Jesus Christ has power to help me overcome sin, death, trials, and weaknesses.**

Throughout the scriptures, prophets have testified of Jesus Christ's power to deliver us from sin and death and to help us overcome our trials and weaknesses. How has Christ made a difference in your life? Why is He important to you? Ponder these questions as you read these verses, and record your thoughts and feelings about the Savior:

- [Isaiah 61:1-3](#)
- [Ezekiel 36:26-28](#)
- [Matthew 11:28-30](#)
- [Luke 1:46-55](#)
- [Romans 8:35-39](#)
- [Alma 7:10-13](#)
- [Alma 11:42-45](#)
- [Alma 58:11](#)
- [Moroni 10:32-33](#)
- [Doctrine and Covenants 19:15-19](#)
- [Moses 5:9-12](#)

See also Walter F. González, "[The Savior's Touch](#)," *Ensign or Liahona*, Nov. 2019, 90-92.

## **Ideas for Family Scripture Study and Home Evening**

### **[Exodus 12:1-28.](#)**

As you celebrate Easter, your family could review what you learned about the Passover earlier this month. Why is it significant that the Savior's sacrifice occurred at the same time as Passover?

For a summary of what happened during the last week of the Savior's life, see "[Holy Week](#)" at [ComeuntoChrist.org/2016/easter/easter-week](http://ComeuntoChrist.org/2016/easter/easter-week). For scriptures about the events of the Savior's final week, see "[The Last Week: Atonement and Resurrection](#)" in *Harmony of the Gospels* (in the Bible appendix).

### **[Isaiah 53.](#)**

Reading the prophecies about Jesus Christ in [Isaiah 53](#) could help family members understand the Savior's atoning sacrifice. Which verses or phrases does your family find especially powerful? Consider having a family testimony meeting in which you share your personal testimonies of the Savior's Atonement.

### **“Special Witnesses of Christ.”**

The Gospel Library app and [ChurchofJesusChrist.org](http://ChurchofJesusChrist.org) have a collection of videos called “[Special Witnesses of Christ](#),” in which each member of the First Presidency and Quorum of the Twelve Apostles shares his witness of Jesus Christ. Perhaps your family could watch some of these videos and talk about what you learn about Jesus Christ from His chosen servants. As a family, talk about ways you can share your witness of Christ. For example, you might invite someone to worship with you at church this Easter Sunday.

### **Hymns and songs.**

Music is a powerful way to remember the Savior and invite the Spirit into our homes. Family members could share and sing together hymns or songs about Easter or about Jesus Christ, such as “[Christ the Lord Is Risen Today](#)” (*Hymns*, no. 200) or “[Did Jesus Really Live Again?](#)” (*Children’s Songbook*, 64). To find other hymns or children’s songs, look in the topical index of [Hymns](#) and [Children’s Songbook](#).

For more ideas for teaching children, see [this week’s outline](#) in *Come, Follow Me—For Primary*.

Suggested song: “[Did Jesus Really Live Again?](#)” *Children’s Songbook*, 64.



*For This Purpose I Have Come*, by Yongsung Kim