

Passion Week—Jesus' Formal Condemnation (Friday [~4:30 am], April 3, 33)

Matthew 27:1	Mark 15:1a	Luke 22:66–71
<p>1 Now <i>when it</i> was early morning, all the chief priests and the elders of the people took counsel against Jesus in order to put him to death.</p>	<p>1a And as soon as morning <i>came</i>, <i>after</i> formulating a plan, the chief priests, with the elders and scribes and the whole Sanhedrin,</p>	<p>66 And when day came, the council of elders of the people gathered, both chief priests and scribes, and they led him away to their Sanhedrin, 67 saying, "If you are the Christ, tell us!" But he said to them, "If I tell you, you will never believe, 68 and if I ask <i>you</i>, you will never answer! 69 But from now on the Son of Man will be seated at the right hand of the power of God." [Ps 110:1] 70 So they all said, "Are you then the Son of God?" And he said to them, "You say that I am." 71 And they said, "Why do we have need of further testimony? For we ourselves have heard <i>it</i> from his mouth!"</p>

Passion Week—Judas' Remorse and Suicide (Friday, April 3, 33)

Matthew 27:3–10

<p>3 Then <i>when</i> Judas, the one who had betrayed him, saw that he had been condemned, he regretted <i>what he had done and</i> returned the thirty silver coins to the chief priests and elders, 4 saying, "I have sinned <i>by</i> betraying innocent blood!" But they said, "What <i>is that</i> to us? You see to it!" 5 And throwing the silver coins into the temple he departed. And he went away <i>and</i> hanged himself. 6 But the chief priests took the silver coins <i>and</i> said, "It is not permitted to put them into the temple treasury, because it is blood money." 7 And <i>after</i> taking counsel, they purchased with them the Potter's Field, for a burial place for strangers. 8 (For this reason that field has been called the Field of Blood until today.) 9 Then what was spoken by the prophet Jeremiah was fulfilled, who said, "And they took the thirty silver coins, the price of the one who had been priced, <i>on</i> whom a price had been set by the sons of Israel, 10 and they gave them for the potter's field, just as the Lord directed me." [Zech 11:12–13; Jer 18:2; 19:2, 11; 32:6–9]</p>
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Passion Week—The Jews Take Jesus to Pilate (Friday, April 3, 33)

Matthew 27:2, 11–14	Mark 15:1b–5	Luke 23:1–5	John 18:28–38
<p>2 And <i>after</i> tying him up, they led <i>him</i> away and handed <i>him</i> over to Pilate the governor.</p> <p>11 So Jesus stood before the governor,</p>	<p>1b tied up Jesus, led <i>him</i> away, and handed <i>him</i> over to Pilate.</p>	<p>1 And the whole assembly of them rose up <i>and</i> brought him before Pilate.</p> <p>2 And they began to accuse him, saying, "We have found</p>	<p>28 Then they brought Jesus from Caiaphas to the governor's residence. Now it was early, and they did not enter into the governor's residence so that they would not be defiled, but could eat the Passover. 29 So Pilate came outside to them and said, "What accusation do you bring against this man?" 30 They answered and said to him, "If this man were not doing evil, we would not have handed him over to you!"</p>

<p>and the governor asked him, saying, "Are you the king of the Jews?" And Jesus said, "You say so."</p> <p>12 And when he was being accused by the chief priests and elders he answered nothing.</p> <p>13 Then Pilate said to him,</p> <p>"Do you not hear how many <i>things</i> they are testifying against you?"</p> <p>14 And he did not reply to him, not even with reference to one statement, so that the governor was very astonished.</p>	<p>2 And Pilate asked him, "Are you the king of the Jews?" And he answered him <i>and</i> said, "You say so."</p> <p>3 And the chief priests began to accuse him <i>of</i> many <i>things</i>.</p> <p>4 So Pilate asked him again, saying,</p> <p>"Do you not answer anything? See how many <i>charges</i> they are bringing against you!"</p> <p>5 But Jesus did not answer anything further,</p> <p>so that Pilate was astonished.</p>	<p>this man misleading our nation and forbidding <i>us</i> to pay taxes to Caesar, and saying <i>he</i> himself is Christ, a king!"</p> <p>3 And Pilate asked him, saying, "Are you the king of the Jews?" And he answered him <i>and</i> said, "You say so."</p>	<p>31 So Pilate said to them, "You take him and judge him according to your law!" The Jews said to him, "It is not permitted for us to kill anyone,"</p> <p>32 in order that the word of Jesus would be fulfilled that he had spoken, indicating by what sort of death he was going to die.</p> <p>33 Then Pilate entered again into the governor's residence and summoned Jesus and said to him, "Are you the king of the Jews?"</p> <p>34 Jesus replied, "Do you say this from yourself, or have others said <i>this</i> to you about me?"</p> <p>35 Pilate replied, "I am not a Jew, <i>am I</i>? Your people and the chief priests handed you over to me! What have you done?"</p> <p>36 Jesus replied, "My kingdom is not of this world. If my kingdom were of this world, my servants would be fighting so that I would not be handed over to the Jews. But now my kingdom is not from here."</p> <p>37 Then Pilate said to him, "So then you are a king!" Jesus</p>
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		<p>4 So Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." 5 But they insisted, saying, "He incites the people, teaching throughout the whole of Judea and beginning from Galilee as far as here."</p>	<p>replied, "You say that I am a king. For this <i>reason</i> I was born, and for this reason I have come into the world: in order that I can testify to the truth. Everyone who is of the truth hears my voice." 38 Pilate said to him, "What is truth?" And <i>when he</i> had said this, he went out again to the Jews and said to them, "I find no basis for an accusation against him."</p>
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Passion Week—Pilate Sends Jesus to Herod Antipas (Friday, April 3, 33)			
Luke 23:6–12			
<p>6 Now <i>when</i> Pilate heard <i>this</i>, he asked if the man was a Galilean. 7 And <i>when he</i> found out that he was from the jurisdiction of Herod, he sent him over to Herod, who was also in Jerusalem in those days. 8 And <i>when</i> Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see some miracle performed by him. 9 So he questioned him at considerable length, but he answered nothing to him. 10 And the chief priests and the scribes were standing there vehemently accusing him. 11 And Herod with his soldiers also treated him with contempt, and <i>after</i> mocking <i>him</i> and dressing <i>him</i> in glistening clothing, he sent him back to Pilate. 12 And both Herod and Pilate became friends with one another on <i>that</i> same day, for they had previously been enemies of one another.</p>			

Passion Week—The Jews Compel Pilate to Crucify Jesus (Friday [~6:00 am], April 3, 33)			
Matthew 27:15–26	Mark 15:6–15	Luke 23:13–25	John 18:39–19:16a
<p>15 Now at each feast, the governor was accustomed to release one prisoner to the crowd—the one whom they wanted. 16 And at that time they had a notorious prisoner named Jesus Barabbas. 17 So <i>after</i> they had assembled,</p>	<p>6 Now at each feast he customarily released for them one prisoner whom they requested. 7 And the one named Barabbas was imprisoned with the rebels who had committed murder in the rebellion. 8 And the crowd came up <i>and</i> began to ask him to do as he customarily did for them. 9 So Pilate</p>	<p>19 (who had been thrown in prison because of a certain insurrection that had taken place in the city, and <i>for</i> murder). 13 So Pilate called together the chief priests and the rulers and the people</p>	<p>18:40b (Now Barabbas was a revolutionary.)</p>

<p>Pilate said to them,</p> <p>“Whom do you want me to release for you— Jesus Barabbas or Jesus who is called Christ?”</p> <p>18 (For he knew that they had handed him over because of envy.</p> <p>19 And <i>while</i> he was sitting on the judgment seat, his wife sent <i>a message</i> to him, saying, “Have nothing to do with that righteous man, for I have suffered much as a result of a dream today because of him.”)</p> <p>20 But the chief priests and the elders persuaded the crowds that they should ask for Barabbas and put Jesus to death.</p> <p>21 So the governor</p>	<p>answered them, saying,</p> <p>“Do you want me to release for you the king of the Jews?”</p> <p>10 (For he realized that the chief priests had handed him over because of envy.)</p> <p>11 But the chief priests incited the crowd so that he would release for them Barabbas instead.</p> <p>12 So Pilate</p>	<p>14 <i>and</i> said to them, “You brought me this man as one who was misleading the people, and behold, <i>when I</i> examined <i>him</i> before you, I found nothing in this man as basis for the accusation which you are making against him.</p> <p>15 But neither <i>did</i> Herod, because he sent him back to us. And behold, nothing deserving death has been done by him.</p> <p>16 Therefore I will punish him <i>and</i> release <i>him</i>.”</p> <p>17 [<i>not in the best MSS</i>]</p> <p>18 But they all cried out in unison, saying, “Take this man away, and release for us Barabbas!”</p> <p>20 And Pilate, wanting to release Jesus,</p>	<p>39 But it is your custom that I release for you one <i>prisoner</i> at the Passover. So do you want <i>me</i> to release for you the king of the Jews?”</p> <p>40a Then they shouted again, saying, “Not this man, but Barabbas!”</p> <p>19:1 So then Pilate took Jesus and had him flogged.</p> <p>2 And the soldiers wove a crown of thorns and placed <i>it</i> on his head, and put a purple robe on him,</p> <p>3 and were coming up to him and saying, “Hail, king of the Jews!” and were giving him slaps in the face.</p> <p>4 And Pilate came outside again and said to them, “Behold, I am bringing him outside to you, so that you will know that I find no basis for an accusation against him.”</p> <p>5 Then Jesus came outside wearing the crown of thorns and the purple robe, and he</p>
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<p>answered <i>and</i> said to them,</p> <p>“Which of the two do you want me to release for you?” And they said, “Barabbas!” 22 Pilate said to them, “What then should I do <i>with</i> Jesus, the one who is called Christ?” They all</p> <p>said, “Let him be crucified!” 23 And he said,</p> <p>“Why? What wrong has he done?”</p> <p>But they began to shout even louder, saying, “Let him be crucified!”</p>	<p>answered <i>and</i> said to them again,</p> <p>“Then what do you want me to do with <i>the one</i> whom you call the king of the Jews?” 13 And they</p> <p>shouted again, “Crucify him!” 14 And Pilate said to them,</p> <p>“Why? What evil has he done?”</p> <p>But they shouted even louder, “Crucify him!”</p>	<p>addressed <i>them</i> again,</p> <p>21 but they</p> <p>kept crying out, saying, “Crucify! Crucify him!” 22 So he said to them a third <i>time</i>, “Why? What wrong has this man done? I found no basis for an accusation deserving death in him. Therefore I will punish him <i>and</i> release <i>him</i>.” 23 But they were urgent, demanding with loud cries <i>that</i> he be crucified.</p>	<p>said to them, “Behold the man!”</p> <p>6 So when they saw him, the chief priests and the officers shouted, saying, “Crucify! Crucify!”</p> <p>Pilate said to them, “You take him and crucify <i>him</i>! For I do not find a basis for an accusation against him.” 7 The Jews replied to him, “We have a law, and according to the law he ought to die, because he made himself out to be the Son of God!” 8 So when Pilate heard this statement, he was even more afraid, 9 and he entered into the governor’s residence again and said to Jesus, “Where are you from?” But Jesus did not give him an answer. 10 So Pilate said to him, “Will you not speak to me? Do you not know that I have authority to release you, and I have authority to crucify you?” 11 Jesus replied to him, “You would not have any authority over me unless it was given to you from above. For this <i>reason</i> the one who handed me over to you has greater sin.” 12 From this <i>point on</i> Pilate was seeking to release him, but the Jews shouted, saying, “If you release this man, you</p>
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<p>24 So Pilate, <i>when he</i> saw that he was accomplishing nothing, but instead an uproar was developing, took water <i>and</i> washed his hands before the crowd, saying, “I am innocent of the blood of this man. You see to <i>it!</i>”</p> <p>25 And all the people answered <i>and</i> said, “His blood <i>be</i> on us and on our children!”</p> <p>26 Then he released Barabbas for them,</p> <p>but <i>after</i> he had Jesus flogged, he handed <i>him</i> over so that he could be crucified.</p>	<p>15 So Pilate, <i>because he</i> wanted to satisfy the crowd,</p> <p>released for them Barabbas.</p> <p>And <i>after</i> he had Jesus flogged, he handed <i>him</i> over so that he could be crucified.</p>	<p>And their cries prevailed.</p> <p>24 And Pilate decided <i>that</i> their demand should be granted.</p> <p>25 And he released the one who had been thrown into prison because of insurrection and murder, whom they were asking for, but Jesus he handed over to their will.</p>	<p>are not a friend of Caesar! Everyone who makes himself out to be a king opposes Caesar!”</p> <p>13 So Pilate, <i>when he</i> heard these words, brought Jesus outside and sat down on the judgment seat, in the place called The Stone Pavement (but Gabbatha in Aramaic).</p> <p>14 (Now it was the day of preparation of the Passover; it was about the sixth hour.) And he said to the Jews, “Behold your king!”</p> <p>15 Then those shouted, “Away <i>with him!</i> Away <i>with him!</i> Crucify him!” Pilate said to them, “Shall I crucify your king?” The chief priests replied, “We do not have a king except Caesar!”</p> <p>16a So then</p> <p>he handed him over to them in order that he could be crucified.</p>
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Chronological Notes

- 1) John’s mention of the “sixth hour” (John 19:14) has led to a discussion of whether John is at odds with the Synoptic Gospels which state that Jesus was on the cross at the sixth hour (Matt 27:45; Mark 15:33; Luke 23:44).¹ The key to understanding the

¹ Jack Finegan, *Handbook of Biblical Chronology*, Rev. Ed., (Hendrickson Publishers, 1998), 358–59.

Gospels' time indications is to understand notations of time in the ancient world.² John used Roman reckoning, starting at midnight, whereas the Synoptic Gospels used Jewish reckoning, starting at dawn (about 6:00 am). Thus it was most likely about 6:00 am—not noon—that Jesus was handed over to be crucified. Between then and noon (the sixth hour of the Synoptic Gospels) Jesus was led away, nailed to the cross (Mark's "third hour"; i.e., 9:00 am) and crucified.

² Andrew E. Steinmann, *From Abraham to Paul*, 293–97. See also Henry J. Cadbury, "Some Lukan Expressions of Time: (Lexical Notes on Luke-Acts VII)," *Journal of Biblical Literature* 82/3 (Sep 1963): 272–78 and Johnny V. Miller, "The Time of the Crucifixion," *JETS* 26/2 (June 1983): 157–166. Note that Steinmann disagrees with Miller's conclusion; see p. 295 of *From Abraham to Paul*.