

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

Matthew 27:1	Mark 15:1a	Luke 22:66–71
1 When it was early in the morning, all the chief priests and the elders of the people plotted against Jesus to execute him.	1a Early in the morning, after forming a plan, the chief priests with the elders and the experts in the law and the whole Sanhedrin	66 When day came, the council of the elders of the people gathered together, both the chief priests and the experts in the law. Then they led Jesus away to their council 67 and said, "If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe, 68 and if I ask you, you will not answer. 69 But from now on <i>the Son of Man will be seated at the right hand of the power of God.</i> " [ <a href="#">Ps 110:1</a> ] 70 So they all said, "Are you the Son of God, then?" He answered them, "You say that I am." 71 Then they said, "Why do we need further testimony? We have heard it ourselves from his own lips!"

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

Matthew 27:3–10

3 Now when Judas, who had betrayed him, saw that Jesus had been condemned, he regretted what he had done and returned the thirty silver coins to the chief priests and the elders,  
 4 saying, "I have sinned by betraying innocent blood!" But they said, "What is that to us? You take care of it yourself!"  
 5 So Judas threw the silver coins into the temple and left. Then he went out and hanged himself.  
 6 The chief priests took the silver and said, "It is not lawful to put this into the temple treasury, since it is blood money."  
 7 After consulting together they bought the Potter's Field with it, as a burial place for foreigners.  
 8 For this reason that field has been called the "Field of Blood" to this day.  
 9 Then what was spoken by Jeremiah the prophet was fulfilled: "*They took the thirty silver coins, the price of the one whose price had been set by the people of Israel,*  
 10 *and they gave them for the potter's field, as the Lord commanded me.*" [[Zech 11:12–13](#); [Jer 18:2](#); [19:2](#), [11](#); [32:6–9](#)]

### 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
2 They tied him up, led him away, and handed him over to Pilate the governor.  11 Then Jesus stood before the governor,	1b tied Jesus up, led him away, and handed him over to Pilate.	1 Then the whole group of them rose up and brought Jesus before Pilate.  2 They began to accuse him, saying, "We found this man	28 Then they brought Jesus from Caiaphas to the Roman governor's residence. (Now it was very early morning.) They did not go into the governor's residence so they would not be ceremonially defiled, but could eat the Passover meal. 29 So Pilate came outside to them and said, "What accusation do you bring against this man?" 30 They replied, "If this man were not a criminal, we would not have handed him over to you."

<p>and the governor asked him, “Are you the king of the Jews?” Jesus said, “You say so.”</p> <p>12 But when he was accused by the chief priests and the elders, he did not respond.</p> <p>13 Then Pilate said to him,</p> <p>“Don’t you hear how many charges they are bringing against you?”</p> <p>14 But he did not answer even one accusation, so that the governor was quite amazed.</p>	<p>2 So Pilate asked him, “Are you the king of the Jews?” He replied, “You say so.”</p> <p>3 Then the chief priests began to accuse him repeatedly.</p> <p>4 So Pilate asked him again, “Have you nothing to say? See how many charges they are bringing against you!”</p> <p>5 But Jesus made no further reply, so that Pilate was amazed.</p>	<p>subverting our nation, forbidding us to pay the tribute tax to Caesar and claiming that he himself is Christ, a king.”</p> <p>3 So Pilate asked Jesus, “Are you the king of the Jews?” He replied, “You say so.”</p>	<p>31 Pilate told them, “Take him yourselves and pass judgment on him according to your own law!” The Jewish leaders replied, “We cannot legally put anyone to death.”</p> <p>32 (This happened to fulfill the word Jesus had spoken when he indicated what kind of death he was going to die.)</p> <p>33 So Pilate went back into the governor’s residence, summoned Jesus, and asked him, “Are you the king of the Jews?”</p> <p>34 Jesus replied, “Are you saying this on your own initiative, or have others told you about me?”</p> <p>35 Pilate answered, “I am not a Jew, am I? Your own people and your chief priests handed you over to me. What have you done?”</p> <p>36 Jesus replied, “My kingdom is not from this world. If my kingdom were from this world, my servants would be fighting to keep me from being handed over to the Jewish authorities. But as it is, my kingdom is not from here.”</p> <p>37 Then Pilate said, “So you are a king!” Jesus replied, “You say that I am a king. For this reason I was born, and for this reason I came into the world—to testify to the truth.</p>
--	---	---	---

		<p>4 Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man."                  5 But they persisted in saying, "He incites the people by teaching throughout all Judea. It started in Galilee and ended up here!"</p>	<p>Everyone who belongs to the truth listens to my voice."                  38 Pilate asked, "What is truth?"                  When he had said this he went back outside to the Jewish leaders and announced, "I find no basis for an accusation against him."</p>
--	--	--	---

**Passion Week—Pilate Sends Jesus to Herod Antipas (Friday, April 3, 33)**

Luke 23:6–12

6 Now when Pilate heard this, he asked whether the man was a Galilean.  
 7 When he learned that he was from Herod’s jurisdiction, he sent him over to Herod, who also happened to be in Jerusalem at that time.  
 8 When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him and was hoping to see him perform some miraculous sign.  
 9 So Herod questioned him at considerable length; Jesus gave him no answer.  
 10 The chief priests and the experts in the law were there, vehemently accusing him.  
 11 Even Herod with his soldiers treated him with contempt and mocked him. Then, dressing him in elegant clothes, Herod sent him back to Pilate.  
 12 That very day Herod and Pilate became friends with each other, for prior to this they had been enemies.

**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 During the feast the governor was accustomed to release one prisoner to the crowd, whomever they wanted.                  16 At that time they had in custody a notorious prisoner named Jesus Barabbas.                   17 So after they had assembled, Pilate said to them,</p>	<p>6 During the feast it was customary to release one prisoner to the people, whomever they requested.                  7 A man named Barabbas was imprisoned with rebels who had committed murder during an insurrection.                  8 Then the crowd came up and began to ask Pilate to release a prisoner for them, as was his custom.                   9 So Pilate asked them,</p>	<p>19 (This was a man who had been thrown into prison for an insurrection started in the city, and for murder.)                   13 Then Pilate called together the chief priests, the rulers, and the people,                   14 and said to them, "You brought me this man as one who was misleading the people. When I examined him before you, I did not find this man guilty of anything you accused him of doing.                  15 Neither did Herod, for he sent him back to us. Look, he</p>	<p>40b (Now Barabbas was a revolutionary.)</p>

<p>“Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Christ?”</p> <p>18 (For he knew that they had handed him over because of envy.)</p> <p>19 As he was sitting on the judgment seat, his wife sent a message to him: “Have nothing to do with that innocent man; I have suffered greatly as a result of a dream about him today.”</p> <p>20 But the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed.</p> <p>21 The governor asked them,</p> <p>“Which of the two do you want me to release for you?”</p> <p>And they said, “Barabbas!”</p> <p>22 Pilate said to them, “Then what should I do with Jesus who is called the Christ?”</p>	<p>“Do you want me to release the king of the Jews for you?”</p> <p>10 (For he knew that the chief priests had handed him over because of envy.)</p> <p>11 But the chief priests stirred up the crowd to have him release Barabbas instead.</p> <p>12 So Pilate spoke to them again,</p> <p>“Then what do you want me to do with the one you call king of the Jews?”</p>	<p>has done nothing deserving death.</p> <p>16 I will therefore have him flogged and release him.”</p> <p>17 [<i>not in the best mss</i>]</p> <p>18 But they all shouted out together, “Take this man away! Release Barabbas for us!”</p> <p>20 Pilate addressed them once again because he wanted to release Jesus.</p>	<p>18:39 But it is your custom that I release one prisoner for you at the Passover. So do you want me to release for you the king of the Jews?”</p> <p>40a Then they shouted back, “Not this man, but Barabbas!”</p> <p>19:1 Then Pilate took Jesus and had him flogged severely.</p> <p>2 The soldiers braided a crown of thorns and put it on his head, and they clothed him in a purple robe.</p> <p>3 They came up to him again and again and said, “Hail, king of the Jews!” And they struck him repeatedly in the face.</p> <p>4 Again Pilate went out and said to the Jewish leaders, “Look, I am bringing him out to you, so that you may know that I find no reason for an accusation against him.”</p> <p>5 So Jesus came outside, wearing the crown of thorns and the purple robe. Pilate said to them,</p> <p>“Look, here is the man!”</p> <p>6 When the chief priests and their officers saw him,</p>
--	--	--	--

<p>They all said, “Crucify him!” 23 He asked, “Why? What wrong has he done?”</p> <p>But they shouted more insistently, “Crucify him!”</p>	<p>13 They shouted back, “Crucify him!” 14 Pilate asked them, “Why? What has he done wrong?”</p> <p>But they shouted more insistently, “Crucify him!”</p>	<p>21 But they kept on shouting, “Crucify, crucify him!” 22 A third time he said to them, “Why? What wrong has he done? I have found him guilty of no crime deserving death. I will therefore flog him and release him.” 23 But they were insistent, demanding with loud shouts that he be crucified.</p>	<p>they shouted out, “Crucify him! Crucify him!”</p> <p>Pilate said, “You take him and crucify him! Certainly I find no reason for an accusation against him!” 7 The Jewish leaders replied, “We have a law, and according to our law he ought to die, because he claimed to be the Son of God!” 8 When Pilate heard what they said, he was more afraid than ever, 9 and he went back into the governor’s residence and said to Jesus, “Where do you come from?” But Jesus gave him no answer. 10 So Pilate said, “Do you refuse to speak to me? Don’t you know I have the authority to release you, and to crucify you?” 11 Jesus replied, “You would have no authority over me at all, unless it was given to you from above. Therefore the one who handed me over to you is guilty of greater sin.” 12 From this point on, Pilate tried to release him. But the Jewish leaders shouted out, “If you release this man, you are no friend of Caesar! Everyone who claims to be a king opposes Caesar!” 13 When Pilate heard these words he brought Jesus outside and sat down on the judgment seat in the place called “The Stone Pavement” (Gabbatha in Aramaic). 14 (Now it was the day of preparation for the Passover, about [the sixth hour].) Pilate said to the Jewish leaders, “Look, here is your king!”</p>
---	---	---	--

<p>24 When Pilate saw that he could do nothing, but that instead a riot was starting, he took some water, washed his hands before the crowd and said, "I am innocent of this man's blood. You take care of it yourselves!"</p> <p>25 In reply all the people said, "Let his blood be on us and on our children!"</p> <p>26 Then he released Barabbas for them.</p> <p>But after he had Jesus flogged, he handed him over to be crucified.</p>	<p>15 Because he wanted to satisfy the crowd,</p> <p>Pilate released Barabbas for them.</p> <p>Then, after he had Jesus flogged, he handed him over to be crucified.</p>	<p>And their shouts prevailed.</p> <p>24 So Pilate decided that their demand should be granted.</p> <p>25 He released the man they asked for, who had been thrown in prison for insurrection and murder.</p> <p>But he handed Jesus over to their will.</p>	<p>15 Then they shouted out, "Away with him! Away with him! Crucify him!" Pilate asked, "Shall I crucify your king?" The high priests replied, "We have no king except Caesar!"</p> <p>16a Then Pilate handed him over to them to be crucified.</p>
---	--	---	---

Scripture quoted by permission. All scripture quotations, unless otherwise indicated, are taken from the NET Bible® copyright ©1996–2006 by Biblical Studies Press, L.L.C. <http://bible.org> All rights reserved. This material is available in its entirety as a free download or online web use at <http://netbible.org/>.

### 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).<sup>1</sup> The key to understanding the Gospels' time indications is to understand notations of time in the ancient world.<sup>2</sup> 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.

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

<sup>2</sup> 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*).