



# HOLY WEEK THURSDAY

CONTINUED



# THE ARREST OF JESUS

## Mount of Olives





# Mount of Olives





# The Rock - Luke 22:44





# Grotto of the Betrayal



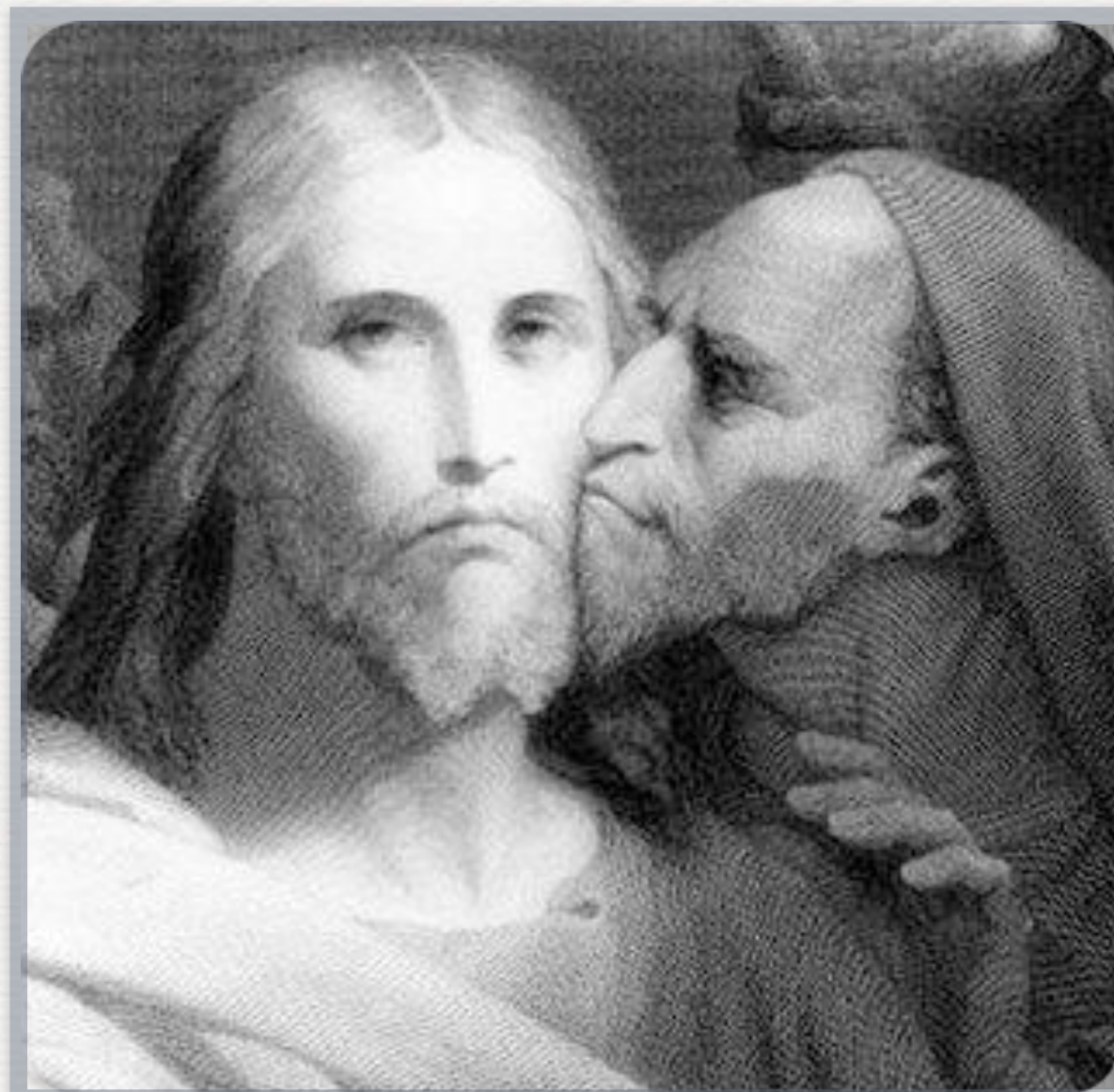


# Grotto of the Betrayal





# THE GARDEN





# THE ARREST OF JESUS

- **Mark 14: 43-51\***
- Judas arrives
- Signal of a kiss
- One of the bystanders cut off the High Priest servant's ear
- *All left Him*
- Mystery of the loin cloth young man





# THE ARREST OF JESUS

- **Signal of a Kiss**
  - “A kiss on the cheek (or hand) was a common gesture of affection and reverence given to a Rabbi by his disciples.
    - But Judas used it as a token of betrayal.”
  - *Judas shows that he was a false disciple.*
  - Grassmick, J. D. (1985). Mark. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 181). Wheaton, IL: Victor Books.





# THE ARREST OF JESUS

- The bystander who cut off the ear of the High priest's servant
- Here, we see varied detail in the Gospels as to who and whose ear was cut off.
  - Mark - a bystander
  - Matthew - one who accompanied Jesus
  - Luke - one of His disciples
  - John - Peter and Malchus (Jn 18:10)



There is additional information with each later Gospel!  
Why, do you think the revelation progresses with time?



# THE ARREST OF JESUS

- **All left Him**
  - When Jesus' response made it clear that He would not resist His arrest, the disciples' loyalty and their confidence collapsed.
  - Their faith failed as Jesus had foretold. Lk 22:31-32. Satan was sifting them as one would sift wheat.
  - Peter's faith did not fail as he wielded a sword. Yet, his courage soon would.





# THE ARREST OF JESUS

- **Loin cloth young man**

- **Guesses as to identity?**



- This detail about the young man in the linen cloth is found only in St Mark. Most interpreters see in it a discreet allusion to Mark himself.

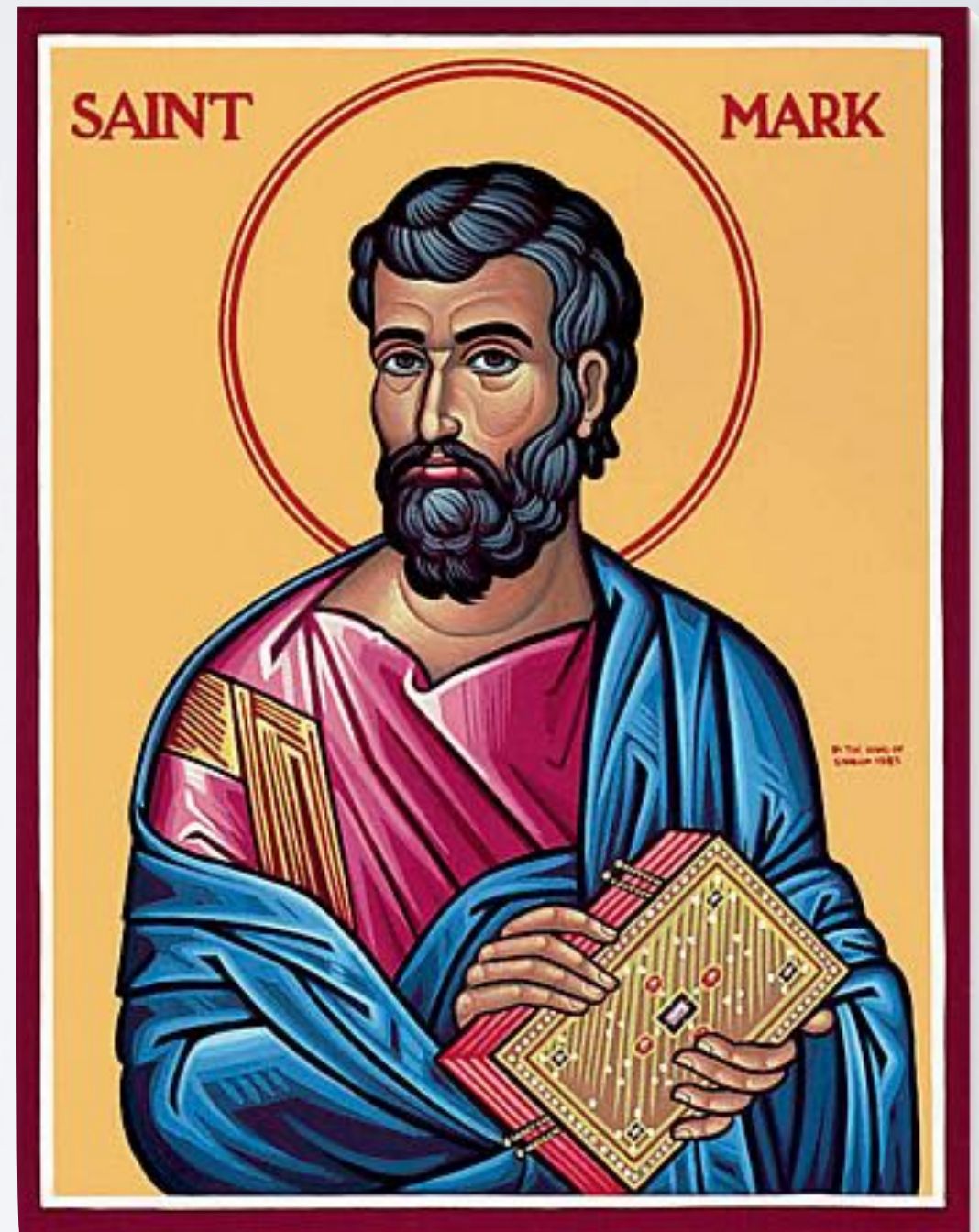
- It is understood that this area of the Garden of Olives necessarily belonged to a family, which would explain the presence at night-time of the young man, who might have been awakened suddenly by the noise of the crowd.

- A linen cloth was a sleeping garment for a man



# HOUSE OF ST MARK

- **Loin cloth young man**
- The House of Saint Mark - the true Upper Room?
  - In Syriac Orthodox hands traceable to around 70 AD
- Where the Apostles gathered for fear of the Jews. Jn 20:19
- Where Peter went after his release from prison.  
**Acts 12:11-19\***





# House of St Mark



With George Kurz



# HOUSE OF ST MARK





# HOUSE OF ST MARK

REAL UPPER ROOM?





# THE ARREST OF JESUS

- **Matthew 26: 52-54\***
- This was **not to condemn the use of the sword, when employed on a just cause, or by lawful authority.**
- **A legion was computed about 6,000.** These would amount to 72,000; but our Lord means no more than a great number.
  - Haydock, G. L. (1859). Haydock's Catholic Bible Commentary (Mt 26:53). New York: Edward Dunigan and Brother.





# THE ARREST OF JESUS

- **John 18: 4-8\***
- **St Augustine** comments on this passage:
  - “The persecutors, who came with the traitor to lay hold of Jesus, found him whom they sought and heard him say, ‘**I AM**’.
  - **Why did they not lay hold of him but fell back to the ground? — *Because that was what He wished, who could do whatever He wished.*”**





# THE ARREST OF JESUS

- Had He not allowed himself to be taken by them, *they would have been unable to effect their plan, but neither would He have done what he came to do.*
- They in their rage sought *Him* to put Him to death; but *He also sought us by dying for us.* Therefore, *after He displayed his power to those who had no power to hold Him, they did lay hands on Him* and by means of them, *all unwitting, He did what He wanted to do.”*  
(Augustine -In Ioann. Evang., 112, 3).





# THE ARREST OF JESUS

- **John 18:10 and Luke 22:51**
- **His Goodness to Malchus.** Jesus exercised His Omnipotence and healed Malchus, who, like his master, Caiphas, was one of our Lord's bitterest enemies.
- Jesus has taught us by His example, that **we are to return good for evil, and to love even our enemies.** (cf Mt 5:44-45\*).
- Knecht, F.J. (1910). A Practical Commentary on Holy Scripture (p. 659). London; St. Louis, MO: B. Herder.





# JESUS BEFORE ANNAS



- **John 18:12-14**
- Here, in his Gospel, St John adds the next event - **Jesus is brought to Annas**
- **Annas is the Father-in-Law of Caiaphas the High Priest.**
- Caiaphas was the one who articulated that it was better that one man (Jesus) die than a whole nation perish (cf. John 11:50)



# JESUS BEFORE ANNAS



- Only John records that it is Jesus was brought to **Annas**.
- Quirinius appointed **Annas as High Priest in 6AD**. Caiaphas, succeeded his father-in-law in 18AD and was the High Priest through 36 AD.
- **Annas** - in Hebrew his name was Hananiah - “The grace of Yahweh.”



# JESUS BEFORE ANNAS



- Born around 22 BC - Annas' beliefs matched the Sadducees.
- As a descendent of Aaron the first High Priest under Moses, Annas was considered a legitimate High Priest *but was deposed by Valerius Gratus for executing religious law breakers.*
- No doubt as an ex-High Priest **Annas was still very influential.** Were it not so, he would not have received the prisoner Jesus.



# JESUS BEFORE ANNAS



- **Read Jn 18: 19-24\***
- Jesus stresses the fact that He has always **acted openly**:
  - **Everyone** has had an **opportunity** to **listen** to him and to **witness** his miracles—
  - *so much so* that at times, He has been **acclaimed as the Messiah** - evidenced by His entry into Jerusalem



# JESUS BEFORE ANNAS



- All scripture commentators note that the **chief priests** and *pharisees* themselves had seen Him in the Temple and in the synagogues;
  - *but not wishing to see (Jn 9:39–41\*), or believe (cf. Jn 10:37–39\*), they pretend otherwise by suggesting his objectives were hidden and sinister.*



# JESUS BEFORE ANNAS



- After being struck, Jesus remains serene. He is master of the situation, and remains so throughout His passion.
- To the unjust accusation made by this servant, our Lord replies meekly, but He does defend His conduct and *points to the injustice with which He is being treated.*  
*Blessed are the meek. Mt 5:5*



# JESUS BEFORE ANNAS



- John records that - “Then Annas sent Jesus bound to Caiaphas the High Priest.” John 18:24
- Now Jesus will be interrogated by the **Great Sanhedrin** - the group of 70 + a High priest.
- The Great Sanhedrin *functioned much like the **US Supreme Court** - a court of Last Appeal on matters of faith.*



# JESUS BEFORE SANHEDRIN



- **Mt 26: 57-68\***
  - *Seeking false testimony*
  - **Destruction of the Temple**
  - **Adjured by the High Priest**
  - **Blasphemy!**



# JESUS BEFORE SANHEDRIN



- ☑ **Seeking False Testimony**
  - The Sanhedrin was **not** interested in fact finding.
  - Instead it wished to **procure evidence to condemn Jesus.**
  - The Sanhedrin sought His **+ death.**



# JESUS BEFORE SANHEDRIN



## Temple Destruction

- Recall Jesus had just spoken about the Destruction of the Temple. (cf. Mt 24).
- Some recalled a prior comment about destroying the Temple  
(continued next page)



# JESUS BEFORE SANHEDRIN



- (Jn 2:19-20)  
Jesus had previously said, “**Destroy this temple, and in three days I will raise it up**” referring to the *destruction of His own body*, that is, **His death and resurrection**.
- They thought He was referring to the Temple of Jerusalem.



# JESUS BEFORE SANHEDRIN



## ☑ Adjuring by the High Priest

- There were two things that a Chief High Priest could do:
  - Prophecy - Jn 11:51
  - Place a witness under oath and obligate an answer Mt 26:63



# JESUS BEFORE SANHEDRIN



- From now on, **you** will see the **Son of Man** *seated at the right hand of Power* and coming on the clouds of heaven
- **Psalm 110: 1-4\*** Jesus is a Davidic King, who is also a priest in the order of Melchizedek.
- **Dan 7: 13-14\*** - A Son of Man who receives dominion



# JESUS BEFORE SANHEDRIN



- Recall that they were all expecting a Messiah - precisely because of the prophecy in **Dan 9:24-25\***
- Jesus perhaps would have been OK, saying only that He was the Messiah - but by acknowledging his **coming on clouds** - He was bringing a divine judgment.



# JESUS BEFORE SANHEDRIN



- See **Mark 14:61-64\***
- Jesus -He is not simply a son of David - but **“I AM”** and **would transcend the earthly realm to return in the clouds - made Jesus a man who came down from heaven.**
- He had previously said as much, as recorded in **John 6:38.**



# JESUS BEFORE SANHEDRIN



## ☑ Blasphemy

- Defined:
- **a** : the act of insulting or showing contempt or lack of reverence for God
- **b** : the act of claiming the attributes of a deity
  - *on line Merriam-Webster Dictionary*



# JESUS BEFORE SANHEDRIN



## ☑ Ripping garments

- The act of ripping one's garments was interpreted as an **extreme gesture of sorrow or slander** or the **insolence** of another.
- Here, Caiaphas' action represents a mortification
- **Sincere or not, it called for action** by the Sanhedrin



# JESUS BEFORE SANHEDRIN



## ☑ *Condemnation*

- The act of Blasphemy called for the death of a blasphemer.  
**Lev 24: 13-16\***
- It was a capital offense to simply take the Lord's name in vain.
- The Mosaic law provided for + death by stoning.



# JESUS BEFORE SANHEDRIN



- Obtaining the agreement of the **Roman Procurator** would have to **wait until morning**.
- **Mark 15:1** - as soon as morning came, ... they led Jesus away and handed him over to **Pontius Pilate**.
- *but before that He would have to be bound overnight.*



# CAIAPHAS & THE PIT



- Catholic Church built over remains of Caiaphas' house



# GALLICANTU



- The Church is actually more commonly known as **St Peter in Gallicantu.**
- It was here in the courtyard that Peter denied Jesus



# THE PRISON

## Underground caves (Prison)

When these underground caves were rediscovered in 1889, their physical characteristics, their proximity to Caiaphas palace, and their contiguity with the Sacred Pit (dungeon), all suggested the public jail where, according to a 4th-century Jerusalem tradition not recorded in the gospels, Jesus would have been scourged not only by Pilate but also by Caiaphas, and where the apostles Peter and John would have been held and scourged for preaching the name of Jesus in the temple area after the resurrection (Acts 5:19-42).

Aided by the context, Christians traditionally recall here some of the painful sufferings endured by Jesus during his Passion, regardless of where they took place, as well as by the apostles, the first believers in his name.



# THE PIT



- A. Sacred pit.
- B. Original access to the cavity when its floor was undoubtedly at a higher level.
- C. Orifice in the vault, with 3 engraved Byzantine crosses, probably pierced when the cavity's floor was dug to a deeper level.
- D. Opening between Sacred Pit and adjacent underground caves.
- E. Present entrance to Sacred Pit, possibly pierced by the Byzantines.
- F. Inner courtyard around which are 7 pillars, all paired symmetrically except one.
- G H. Underground caves to whose walls were once attached numerous iron rings.
- I. Stepping stone.
- J. Access steps to inner courtyard.
- P. Stone columns, some of which have been reinforced and covered with cement.

The PIT location had been lost to history along with the House of the High Priest.

A tradition held that Jesus had been held overnight in a PIT in Caiaphas house.

With time, many wondered if the Pit story was true



# THE PIT



When Caiaphas house was found, confirmation of the existence of the PIT was validated through Byzantine engravings from the 7th century



# THE PIT



Byzantine  
cross  
engravings  
seen from  
inside the PIT



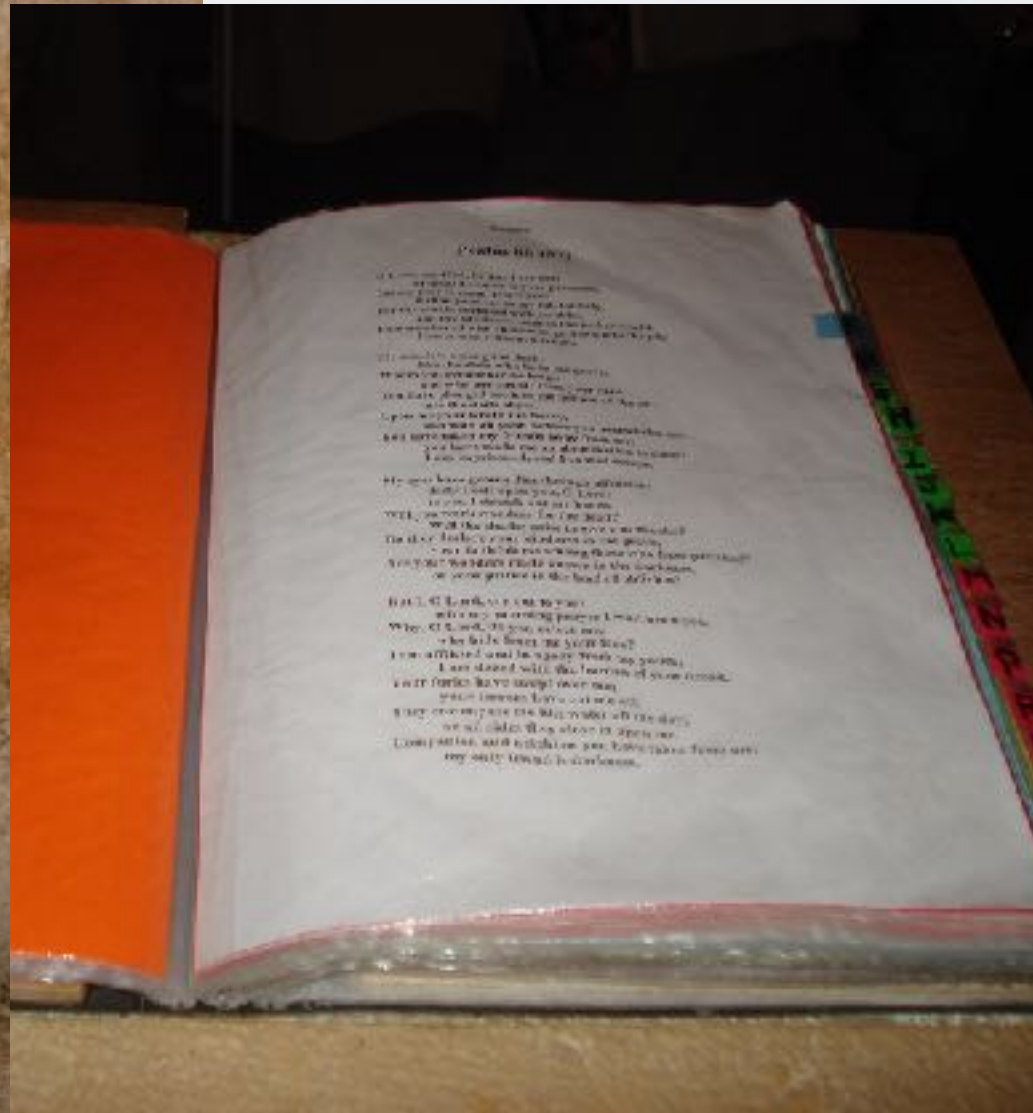
# THE PIT



A modern  
view of the  
PIT from  
above



# THE PIT

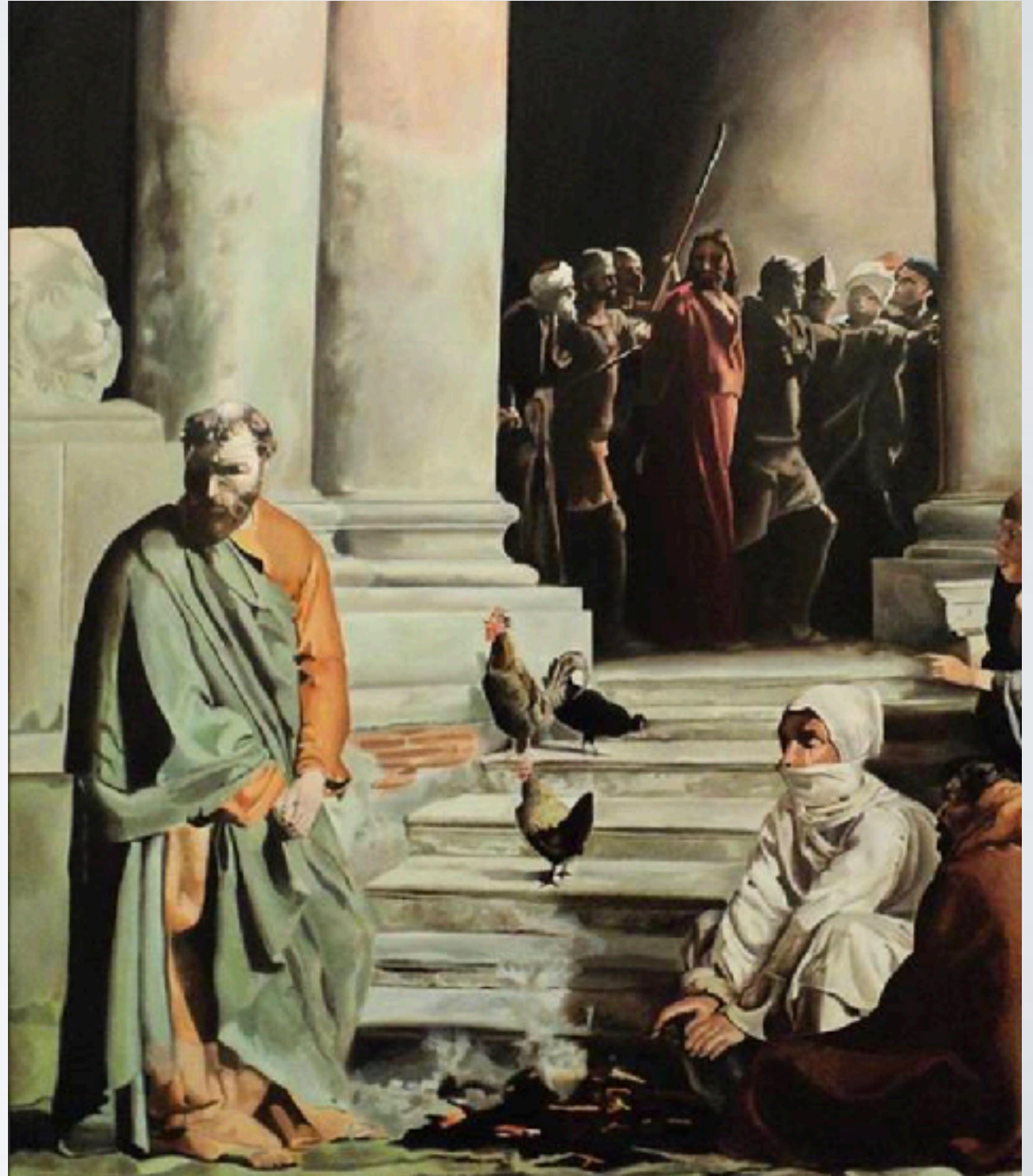


Let us Pray  
Psalm 88



# PETER DENIES JESUS

- **John 18: 15-18, 25-27\***
  - Three time denial by the King's vizier
  - The vizier was there at Annas/Caiaphas house.
  - *Unlike nearly all the others, he had not abandoned Jesus after His arrest.*





# PETER DENIES JESUS

- A three time denial of the King by the King's vizier.



- What might be the significance that Simon Peter denied knowing Jesus three times?
- The Number Three is a number of completion. Peter completely denied Jesus (A thrice denial).
- As we will see, the denial was not only of being a follower, but he would say he did not even “know” Jesus.



# PETER DENIES JESUS



- The houses of well-to-do , like the house of Annas, would have had a **lobby** and then the **porter's gated office**. This **gatekeeper maid** controlled further admittance.
- Once through the **gate** one came into a **patio** through which one could enter the **courtyard** where guests met the occupants of the home, and business might be conducted.



# PETER DENIES JESUS



This night, Jesus would have been brought into the courtyard to be questioned.



# PETER DENIES JESUS

- John's Gospel is careful to note that **Simon Peter and another disciple**, followed Jesus after the arrest.
- The other disciple, which tradition remembers as **St John** the Gospel writer, recorded with detail that **he followed the arresting party into the courtyard**.
- **Simon Peter** also goes through the lobby but is either **afraid to follow** or **unknown to the gatekeeper** so **Peter stays** in the patio at the gate, with the servants, **near a charcoal fire**.





# PETER DENIES JESUS

- The Gospel of John will record two times, the presence of a **charcoal fire** related to Jesus and Simon Peter.
- Both events are related to the **fall and subsequent rehabilitation** of Simon Peter, as the King's Vizier.
- *Only John's Gospel records this specific detail, thus **bolstering the tradition** that John was the disciple known to the high priest.*





# PETER DENIES JESUS

- Thereafter, having noticed Simon Peter's absence from the courtyard, John goes back to the maid gatekeeper, and brings Simon Peter into the courtyard.
- Then the **first denial** occurs at the hands of the **maid gatekeeper**, as **Simon Peter** was warming himself at the *charcoal fire*.
  - “You are not one of this man's disciples, are you?”
  - “I am not.”





# PETER DENIES JESUS

- Annas sends Jesus to Caiaphas, and it is probably in this sequence that Simon is going to ultimately see Jesus pass by.
- **Peter** was again warming himself when the **second denial** occurs at the *charcoal fire*. Same question and answer!
  - “You are not one of this man’s disciples, are you?”
  - “I am not.”





# PETER DENIES JESUS

- The final and **third denial** comes after inquiry of **another slave**, who was a **relative of Malchus, the servant of the high priest.**
- **Jn 18: 26-27** —The accusation, now from the **eye witness** of the arrest:
- “Didn’t I **see** you in the garden with Him?”
  - **Again he denied** and **the cock crowed.**







**HOLY WEEK FRIDAY**



# THE DEATH OF JUDAS



- There are **two different** accounts regarding the events related to the **death of Judas Iscariot**.
  - One in the **Gospel of Matthew** (Mt. 27: 3-10)
  - The Other penned by St Luke in the **Acts of the Apostles** (Acts 1:18-19).
  - Though different, they are in fundamental agreement.



# THE DEATH OF JUDAS



- Let's read both accounts:
  - **Mt. 27: 3-10\***
  - **Acts 1:18-19\***
- **Matthew** says Judas hung himself, **Luke** says Judas fell headlong and his bowels gushed out.
- **Matthew** says the priests bought the field of blood, while **Luke** say Judas bought the field.

# THE DEATH OF JUDAS



- **Matthew** attributes the purchase of a **Field of Blood prophecy** to **Jeremiah**.
  - *This is puzzling to many theologians for there is no such prophecy there.*
- **Only Zechariah articulates this prophecy.** (cf. **Zech 11:12-13**).
  - “I told them, “If you think it best, give me my pay; but if not, keep it.” So they paid me thirty pieces of silver. And the Lord said to me, “Throw it to the potter”—the handsome price at which they valued me! So I took the thirty pieces of silver and threw them to the potter at the house of the Lord.” **Ze 11:12-13**



# POTTER'S FIELD

- By recalling the prophecy of Jeremiah
  - (cf. Jer 18:2; 19:1; 32:6–15) in that Jeremiah bought a field and
  - completing it with that of Zechariah
    - (Zech 11:12–13),
- Matthew's Gospel by **conflating two prophets** demonstrates that this incident was foreseen by God.
  - Saint Matthew's Gospel. (2005). (p. 174). Dublin; New York: Four Courts Press; Scepter Publishers.

# POTTER'S FIELD

- *Some* judge *it* to have been in some writing of Jeremias, now lost; *St. Jerome* says he found it in a writing of Jeremiah, but the version had a suspect *transmission* line.
  - *Others* conjecture, the unlikely possibility that Zachary was also known by the name of Jeremiah.
- Yet some *Others*, that St. Matthew neither put Jeremiah nor Zachary, but only of “the prophet,” and that the name of Jeremiah had crept into the text. (cf Mt 1:22\* and Mt 2:5) Jeremiah is *not* in the Syriac; and *St. Augustine* says it was *not* in divers copies.
  - Haydock, G. . (1859). Haydock's Catholic Bible Commentary (Mt 27:9). New York:



# POTTER'S FIELD

MY OPINION ONLY

- **In any case** *there seems to be no resolving the discrepancy as to who bought the field: the priests or Judas.*
- I speculate - **my opinion** - that if the money belonged to Judas and he returned it, yet it was used to buy the Field - some could rightfully say that **all Judas obtained by betraying Jesus to death on the cross, was the purchase of a field with that blood money.**
- *Who actually tendered the purchase price thereby becomes somewhat inconsequential.*



# FIELD OF BLOOD



*Hakeldama*  
(Aramaic: חקל דמא "*field of blood*") is the Aramaic name for a place in Jerusalem associated with Judas Iscariot.

★ *St. Onuphrius Monastery* is an Orthodox monastery for women located in the *potter's field*

*View from Caiaphas' house*



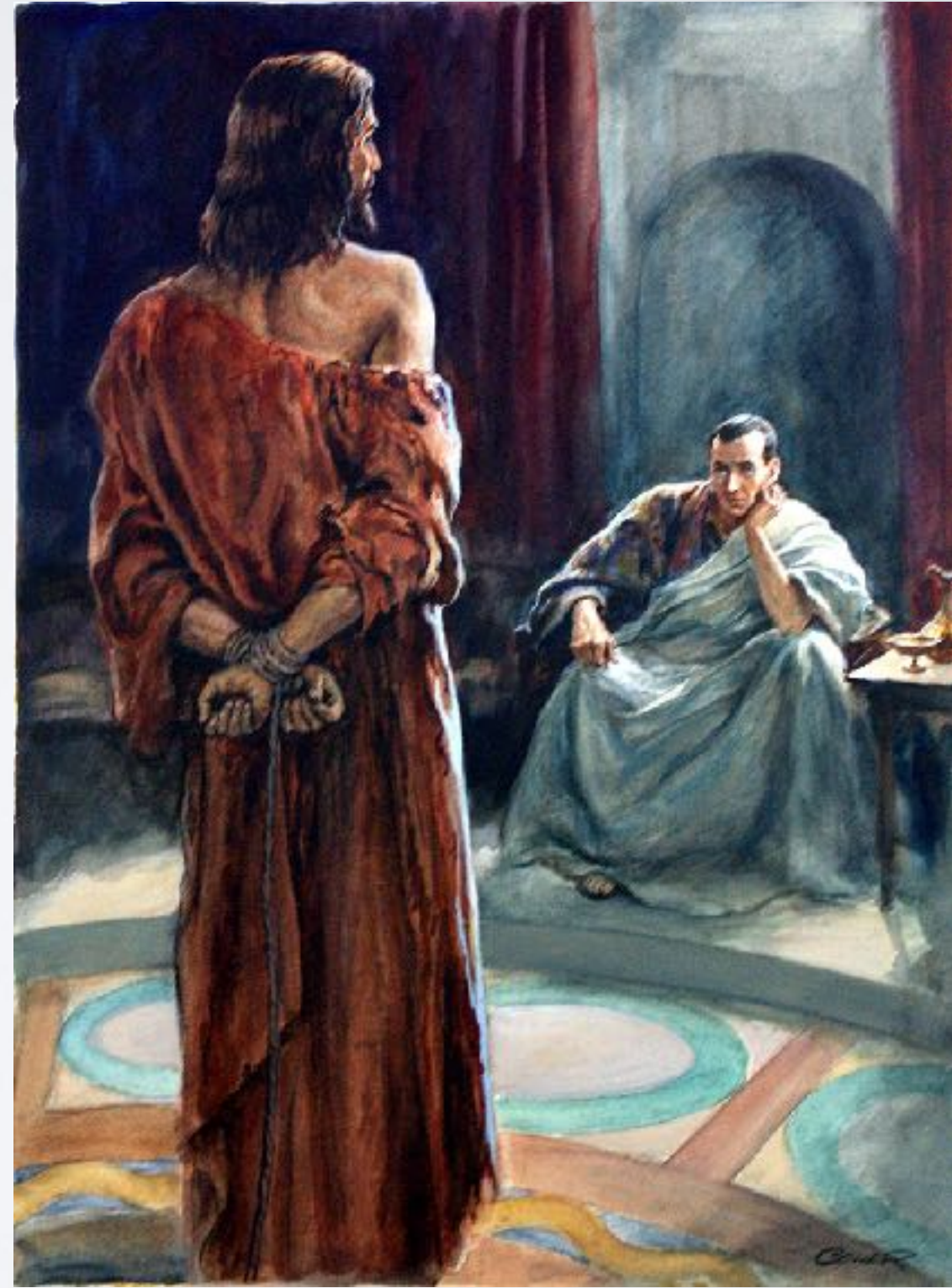
# THE DEATH OF JUDAS



- Hung or insides bursting out?
- **Most movies** depict **Matthew's Gospel** showing that Judas hanging himself on a tree, but **Luke the physician** might have noted what was found perhaps days later.
- If the rope broke or the body decayed in the hot Jerusalem sun, Judas' body might have been found burst in the middle with its insides spilled.
- If one separates how he died and how he was found there is no contradiction.

# PILATE AND HEROD

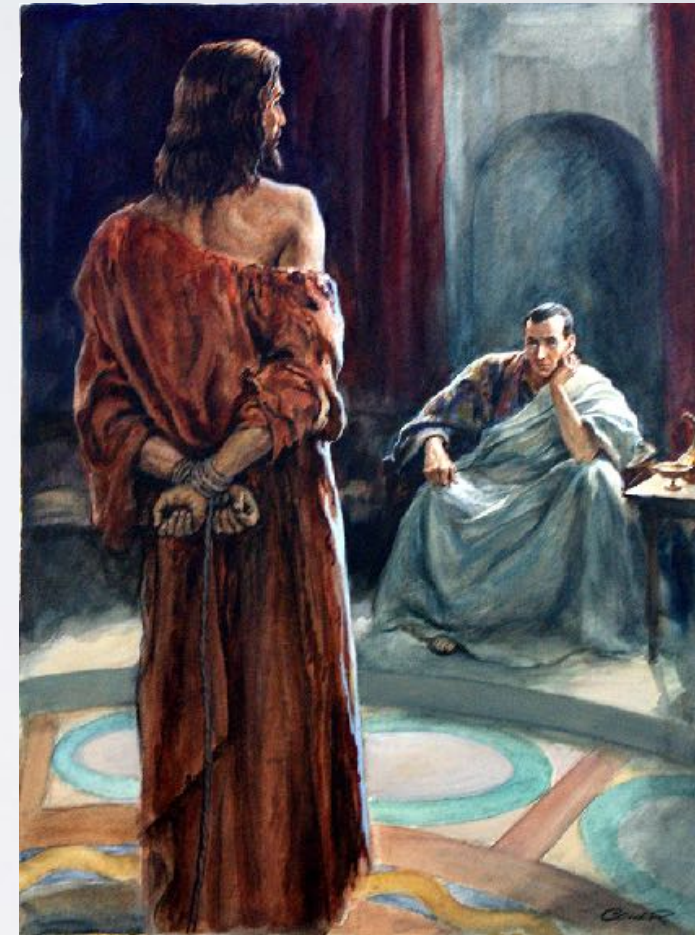
- **All four Gospels** document the trial before Pilate, **but only Luke** tells us about the encounter of **Jesus** appearing before Herod
  - The trial accounts are found in:
    - **Luke 23: 1-22**
    - **John 18: 28-40**
      - We will begin with **Luke**





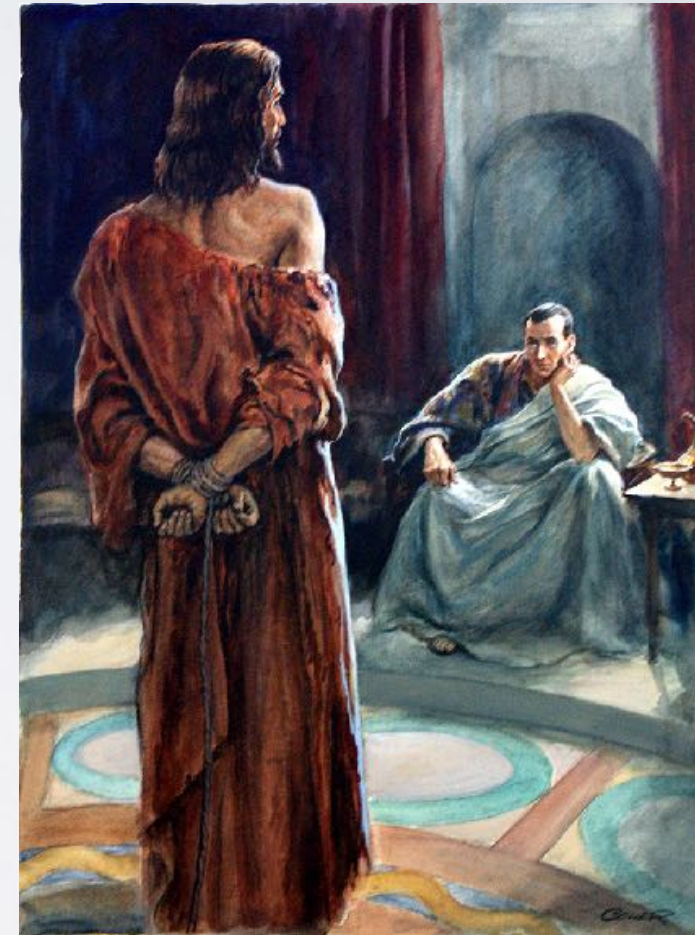
# JESUS BEFORE PILATE

- Jesus underwent two trials - a **religious** one, following the **Jewish system**, and a **civil** one, following **Roman law**.
- In the first trial, the **Jewish authorities** condemned Jesus to death on religious grounds for claiming to be the Son of God;
- **But** they could not carry out the sentence because the **Romans reserved to themselves the exercise of the death penalty.** (Jn 18:31)



# JESUS BEFORE PILATE

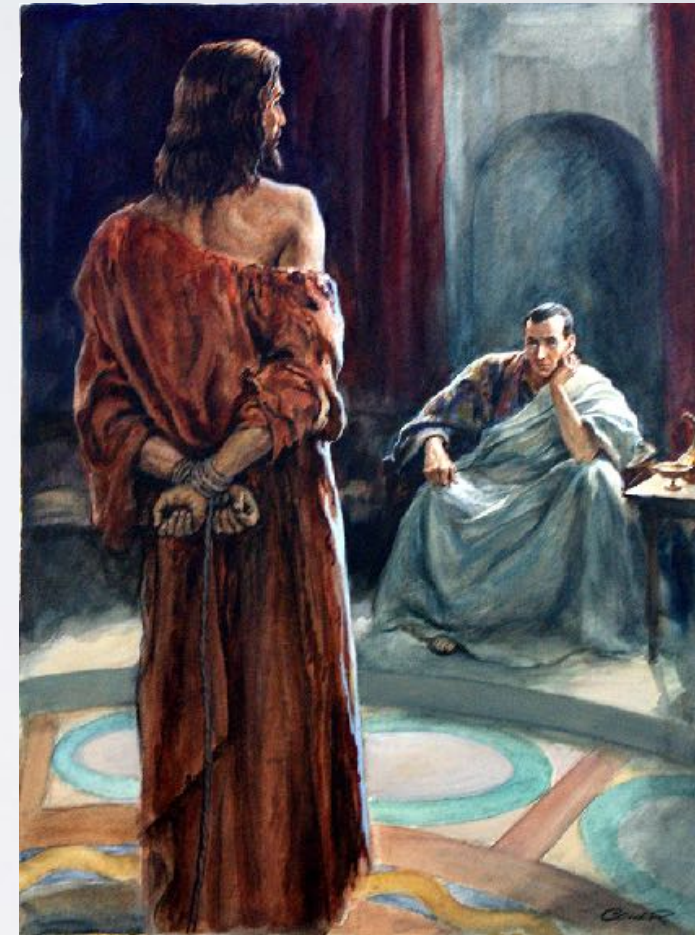
- Read Luke 23: 1-8\*
- Pilate declares that he “finds no fault” v.4
- The civil charge or insurrection is then leveled: *He stirs up the people to rebel against Caesar, teaching throughout all Judea, beginning from Galilee to this place.* v.5
- Jesus **did stir up** the people, but it was not to any thing seditious, but to everything that was virtuous and praiseworthy. He **did teach**, but not any doctrine that tended to disturb the peace.





# JESUS BEFORE PILATE

- Luke records that Pontius Pilate on hearing about **Jesus teaching in Galilee** - **Pilate asks if Jesus was a Galilean?**
  - **Herod Antipas was the tetrarch of Galilee**, and he was **in Jerusalem for the Feast of the Passover**. *Herod had jurisdiction over a Galileean citizen.*
- Pilate might have figured that **Herod could get Pilate off the hook** of having to condemn an innocent man, especially since Jesus had many followers.



# JESUS BEFORE HEROD



- Luke 23: 6-12\*
- Recall, only Luke documents the account of Pilate sending Jesus to King Herod



# JESUS BEFORE HEROD



- Our Lord adopts a very different attitude to **Herod Antipas** compared with his attitude to Pilate.
- Herod Antipas was **superstitious, sensual and adulterous**.
- In spite of his regard for John the Baptist, he had him **beheaded** to keep his oath to Salome (**cf. Mk 6:14–29**).
- Saint Luke's Gospel. (2005). (p. 188). Dublin; New York: Four Courts Press; Scepter Publishers.

# JESUS BEFORE HEROD



- Here having been sent Jesus by Pilate, Herod tries to get Jesus to perform a miracle, (some sign to indicate His divinity, or at least prophetic status).
- Herod's was fascinated with what he had previously heard about Jesus. (Lk 9:9).
  - *Jesus apparently was not inclined to act as a magician or putting on a show for Herod's entertainment.*
- When questioned, Jesus does not reply.



# JESUS BEFORE HEROD

- Our Lord's attitude is simple, stately and also severe.
  - Some commentators have noted that the eloquent silence of Jesus was a perfect example of the way to deal with Herod type behavior.
- Herod reacts by **dressing Jesus in a rich robe**, to make fun of Him.
  - Jesus is sent back to Pilate.



# JESUS BEFORE HEROD



- “Herod and Pilate **became friends** *that very day* even though **they had been enemies** formerly.” Luke 23:12.
- Psalm 2:2 says of the Messiah: “**The Kings of the earth rise up, and princes plot together, against the Lord and his anointed.**”
  - **These words were now fulfilled:**  
“Indeed **Herod and Pontius Pilate** met together with the Gentiles and the people of Israel in this city to conspire **against your holy servant Jesus, whom you anointed.** They did what your power and will had decided beforehand should happen.” (Acts 4:27f)



# JESUS RETURNS TO PILATE

- The Sanhedrin now arranges a new trial before Pilate in order to get the Romans to execute the sentence they themselves have already passed.
- Events are moving to fulfill Jesus' prophecy that He will die at the hands of the Gentiles (cf. Lk 18:32).
  - ★ This fulfills Yom Kippur imagery where Jesus is the goat for Azazel who carries the sins of the community to its death escorted outside the walls by a Gentile.



# JESUS RETURNS TO PILATE

- Read John 18: 32-40\*
  - Pilate goes into the Praetorium and summons Jesus.
  - *There is no benefit for Pilate to interfere in religious questions, but because the accusation leveled against Jesus has to do with politics and public order, Pilate begins his interrogation by examining Jesus on the main charge:*
    - “Are you the King of the Jews?”





# JESUS RETURNS TO PILATE

- By replying with another question, Jesus is not refusing to answer: He wishes to make it quite clear, *as He has always done*, that **His mission is a spiritual one.** (Jn 18:33–38).
- Jesus openly confesses that He is King, but His kingdom is not of this world.
- “If it were, his attendants would be fighting to keep Him from being handed over.” (Jn 18:36).



# JESUS RETURNS TO PILATE

- Pilate's questions were not easy to answer:
  - To a **Roman Gentile**, a King of the Jews meant simply a **subverter of the Empire**;
  - Whereas, to a **Jewish nationalist**, the King-Messiah was a **politico-religious liberator** who would *obtain for the Jews their freedom from Rome*.
    - Saint John's Gospel. (2005). (p. 180). Dublin; New York: Four Courts Press; Scepter Publishers.





# JESUS RETURNS TO PILATE

- Recall that after the miracle of the multiplication of the loaves and the fish, Jesus refused to be proclaimed king because the people were thinking in terms of an earthly kingdom. (cf. Jn 6:15).
- Yet, Jesus did enter Jerusalem in triumph, and He did accept acclamation as King-Messiah.



# JESUS RETURNS TO PILATE

- Then the statement that intrigued Pontius Pilate:
  - “I came into the world to testify to the truth.” (Jn 18:37).
- Pilate *follows up with his famous question*, one that has intrigued generations of people and even Christians alike:
  - “Quid est Veritas?”
  - Jesus answer is not recorded at the trial.





# JESUS RETURNS TO PILATE

- *Those of us familiar with the Gospel of John, know that Jesus had previously answered the question during his Last Supper discourse:*
  - **“I am the Way, the Truth and the Life.”**
  - As such, when Jesus came to testify to the Truth, **He came to testify as to who He was:** — the Way to the Father for those who have Life by believing His testimony. **(Jn 14:6).**



# THE SENTENCE OF DEATH



- *Matthew 27:15-25*
  - The Passover custom to release a prisoner
  - Claudia's dream
  - *The invocation of a curse.*
- *John 18:38b-19:16*
  - Scourging & crowning
  - The final sentence



# PASSOVER CUSTOM



- All four Gospels refer to the Passover custom of releasing a prisoner.
- **Passover** was remembered as a time of freedom from bondage in Egypt.
- But, it was a time when the **Jews** also remembered they were under **Roman control**.

# PASSOVER CUSTOM



- *The custom of letting the people choose one person to be set free, was apparently well received*
  - *It was seen as an act of Roman mercy*
- *That year, Pilate proposed a choice between Jesus and a man named Barabbas*
  - *Surely, Pilate must have thought, the people would choose Jesus.*



# PASSOVER CUSTOM



- Mt 27:19\*
- “While he (Pontius Pilate) was still seated on the bench, his **wife** sent him a message,
- “Have nothing to do with that righteous [dikaios] man. I suffered much in a **dream** today because of him.”

# PASSOVER CUSTOM

- Who was Pilate's wife?
- Both Church Fathers and Christian apocrypha began very early to identify Pilate's wife as both noble and saintly. *The Greek Orthodox, Ethiopian and Coptic churches consider her a martyred saint.*
  - In an appendix to the Acts of the Pilate she is identified as **Claudia Procla** the youngest daughter of Julia, the daughter of Emperor Augustus.
- Brown, R. E. (1994). The death of the Messiah and 2: from Gethsemane to the grave, a commentary on the Passion narratives in the four Gospels (Vol. I, pp. 803–804). New York; London: Yale University Press.





# BARABBAS



Barabbas  
What do we know  
about him

- Lets read a little between the lines ...
  - Barabbas is a man tried, convicted, officially declared guilty and yet set free.
  - Barabbas is mentioned in all four Gospels.



# BARABBAS

- Some things we know from the Gospels.
  - First, the **Gospel of John** tells us that Barabbas is a “robber.” *The word can mean revolutionary but its the same word Luke uses to describe the **good and bad thief**.*
    - Barabbas is a **bandit**, the Greek word used is **léstés** and as such he is the worst kind of criminal.
    - That’s the word that Jesus used in his **Parable of the Good Samaritan**, who going down from Jerusalem to Jericho is ambushed by “robbers”, beaten, stripped naked, robbed, and left for dead.





# BARABBAS

- The Gospels of Luke and Mark tell us that Barabbas was part of an insurrection, a riot, a rebellion in Jerusalem at which people were murdered. Mk 15:7, Lk 23:19.
  - Barabbas is a multiple-counts murderer.
- The Gospel of Matthew tells us that Barabbas was a “notorious prisoner.” Mt 27:16
- Barabbas was apparently known from Galilee in the north, to Beersheba in the south. *Everyone should have been relieved when they heard that Barabbas was locked away.*  
He was guilty under both Jewish and Roman Law.



# BARABBAS

- But then, there is his name!
  - **Barabbas** is a patronym, that is, a name derived from one's father.
  - In the Israeli culture of the time, where ancestry and descent from one's father connection was important, there were two different ways of saying, "son of".
    - In Aramaic - Bar
    - In Hebrew - Ben





# BARABBAS

- So **Bar Abbas** is son of **Abbas**.
  - Abbas while used as the name of a person then, is still *used even now in the Palestinian Arabic community.*
  - At the trial of Jesus - that **name** is **charged with meaning** related to the Passover custom to release a person **that** year.
    - **Abba** - means father.
      - **Barabbas** therefore means **‘Son of the Father.’**

# BARABBAS



- So we reflect on the question posed to the Jewish leaders:
  - Jesus is the true son of God, who called God: Abba Father.
  - Barabbas - is also the Son of the father, as we see from - Abba.
    - Theologically, *Barabbas* represents a counterfeit son of God the Father.

- The Question: **Which one will they choose - the True son of the Father or the counterfeit son of the Father?**



# BARABBAS

- **Another possible coincidence ...**
  - According to the *early biblical scholar Origen* and other commentators, the full name of Barabbas may have been **Yeshua Barabbas**, since *Jesus* was a common first name. **cf Mt 27:16\***
  - **“If so**, the crowd was presented with a choice between **two persons with essentially the same name.**”
    - quoted from: Encyclopaedia Britannica



The name of **Jesus Barabbas** appears in some ancient manuscripts

# THE SENTENCE OF DEATH



- The custom to release one prisoner might be the perfect plan
  - **Pontius Pilate** would heed the warning of his wife **Claudia** - granddaughter of former Emperor Augustus Caesar.
- *A great plan indeed - The Jews would pick who to release, and that would keep the peace!*



# THE SENTENCE OF DEATH



- Read Mt 27:15-25\*
- Note that it was clergy (the chief priests and elders) who persuaded the crowd to ask for Barabbas' release.
- “Why what evil has he done?”
- Pilate washed his hands  
“I am innocent of this man's blood.”



# THE SENTENCE OF DEATH



- The Curse
- “HIS Blood be upon US and upon OUR children!” Mt 27: 25



# THE SENTENCE OF DEATH



- **Origen.**—Behold the insanity of the Jews! Their passion and obstinacy will not suffer them to see and understand: They **draw down curses upon themselves** in these terrible imprecations:  
—“His blood be upon us and upon our children.”
  - Haydock’s Catholic Bible

# THE SENTENCE OF DEATH



- S. John Chrysostom - Still the **God of all mercies** did not literally comply with their impious prayer. For, of these children he selected some for Himself; amongst the rest **even Paul, and many thousands** who were converted at Jerusalem.
  - Haydock's Catholic Bible



# THE SENTENCE OF DEATH



- **Read John 19: 1-16\***
- **Pilate's second appeal on behalf of Jesus**
- **The greater sin**
- **The authority to crucify**
- **The Polemic of guilt**

# THE SENTENCE OF DEATH

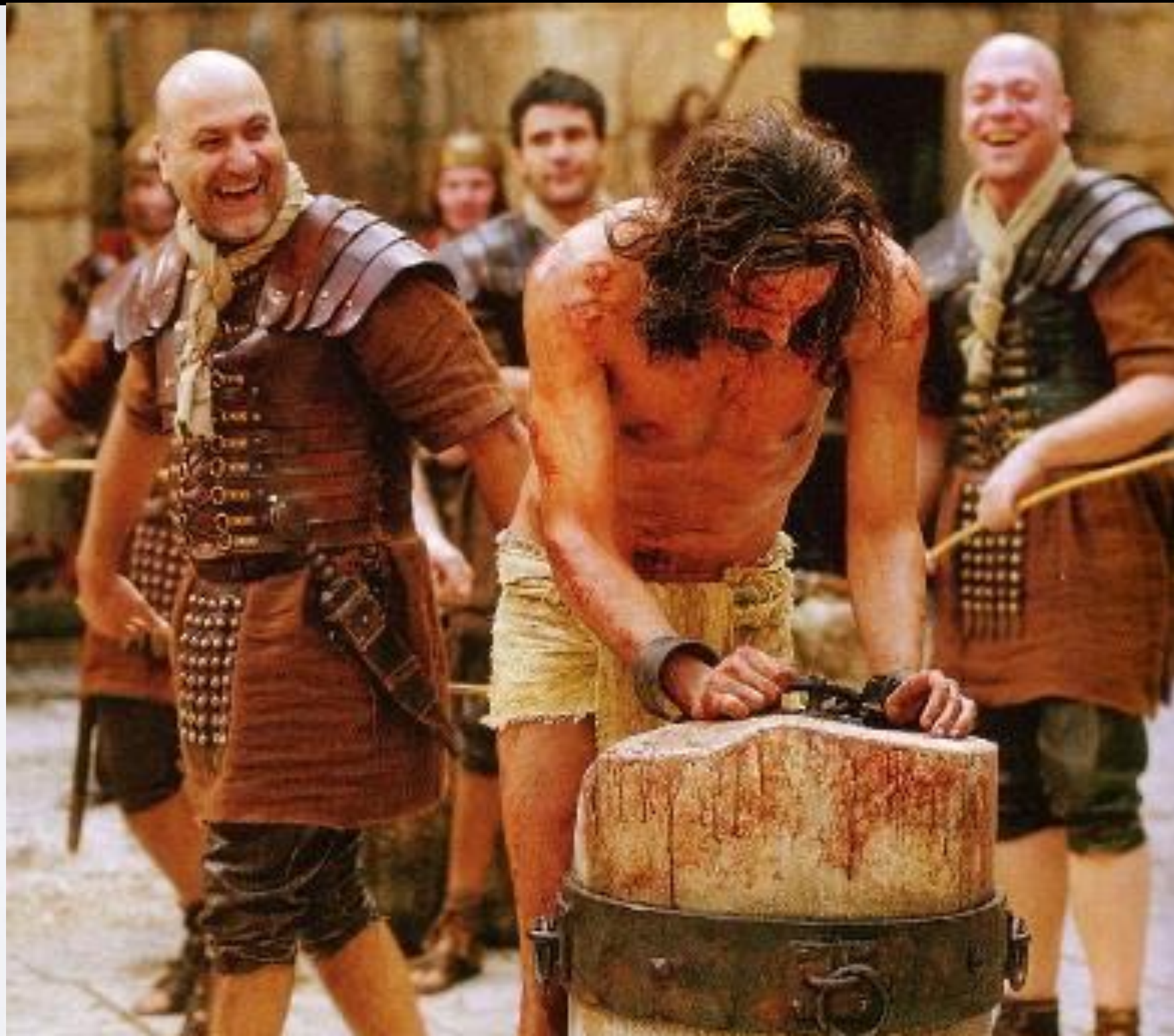
- **Matthew & Mark** describe the sentence by Pilate to have Jesus scourged and handed over for crucifixion.  
*-Thereafter Jesus is crowned with thorns, as the mockery of a criminal ordered to be crucified. cf Mt 27: 26-31*
- **John, who presumably was present, remembers the sequence in two discreet steps.**
  - **First, scourging and mockery with the crown of thorns,**
  - ***Then, after Pilate's 2nd and final appeal - crucifixion***



# ABUSE BY ROMAN SOLDIERS

• John 19: 1-3\*

- Scourging
- Crowning
- Mockery



# ABUSE BY ROMAN SOLDIERS



- The Shroud of Turin records two kinds of flagellation tools:
- One had three cords with two balls in each chord. Each swing would inflict 6 injuries.
- The other with parts of bone was designed to rip flesh.



# ABUSE BY ROMAN SOLDIERS



- The Crown of Thorns would likely have been a Helmet shaped Cap.
- The shroud is silent on the exact shape because it does not capture the wounds to the top of Jesus' scalp.
- **NOTE:** Pilate did not order the crowning with thorns. The soldiers did so to mock.



# ABUSE BY ROMAN SOLDIERS



Bush that produces thorns - as used on Jesus' crown

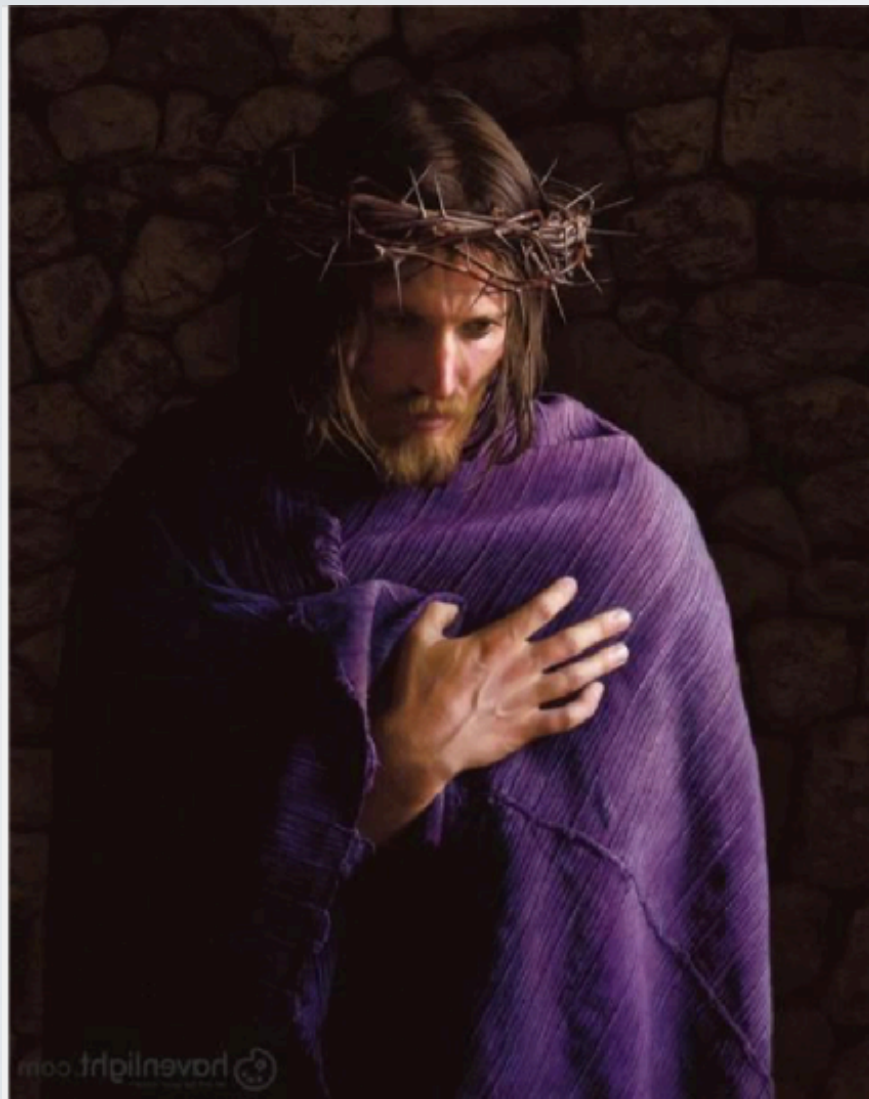


# ABUSE BY ROMAN SOLDIERS



- John 18:39 - Pilate describes Jesus as the King of the Jews.
  - The license to mock this so called King appears to be thereby granted to the soldiers.
  - A Purple garment (Jn 19:2) for a man (blue if a woman) is the color of Royalty.
    - *yet He is more than a King.*

# ABUSE BY ROMAN SOLDIERS



- After Jesus is scourged,
  - It is then that the Soldiers **weave a crown of thorns**, place it on His head and **strike Him repeatedly**, saying:
    - **“HAIL, King of the Jews.”**



# THE SENTENCE OF DEATH

- The second Appeal on behalf of Jesus now follows:
  - NOTE: Barabbas has already been released.
  - Pilate is offering to also release Jesus.
    - The Jews do not need to pick between the two. They can have both released - especially now that Jesus has been scourged and crowned.
    - Pilate declares: “I find no fault in Him.”
- The insanity of the stirred crowd is hard to understand
  - Pilate declares: “Take Him yourselves and crucify Him”

# THE SENTENCE OF DEATH

- The **articulated** reason is that **Jesus has made Himself the Son of God**
  - The **additional** and perhaps **more significant reason** is that after Jesus' preaching and turning over the tables in the Temple - **Jesus is a threat to the Sadducees and Pharisees as to their status and the control they exert over the people.**
- The **control** is obvious as they exert their influence over the crowd to demand the **Crucifixion** of Jesus - **while like Pilate, - the crowd knows Jesus has done *nothing* wrong.**



# THE GREATER SIN

13 - Mk 7 - 8-10 Mt ch 14-16

- John 19: 7-16 Pilate is disturbed by the declaration that **Jesus has made Himself the Son of God**
- Recall - Julius Caesar was seen as divine, a god (Dei)
  - Julius Caesar adopted Octavius who took the throne of his adopted father as Emperor **Augustus Caesar**.
  - Augustus Caesar during his jubilee year 2 AD, (25th year of his reign) - was pronounced with the titles of **Filius Dei (son of god)** and **Princeps Pacis (Prince of Peace)** - because the empire was at peace during what became known as the Pax Romana

# THE GREATER SIN

- This connection was no doubt personal to Pilate who is married to Augustus Caesar's granddaughter Claudia
  - In this context — Pilate remembers Claudia's admonishment.
- **Jesus** affirms that Pilate's power over Him comes from above. "The one who handed me over to you has the greater sin."
  - The difference here, is the **intent** of **Pilate** versus the intent of the **Jews**. **Crucifixion will occur, but those who seek it from malice have the greater guilt.**



# THE GREATER SIN

According to Jesus, some had a greater sin.

- Reviewing **1 John 5: 16-17\***  
who do you think might be  
guilty of deadly sin?
  - Judas
  - Pontius Pilate
  - The Priests
  - The crowd
  - The Roman soldiers



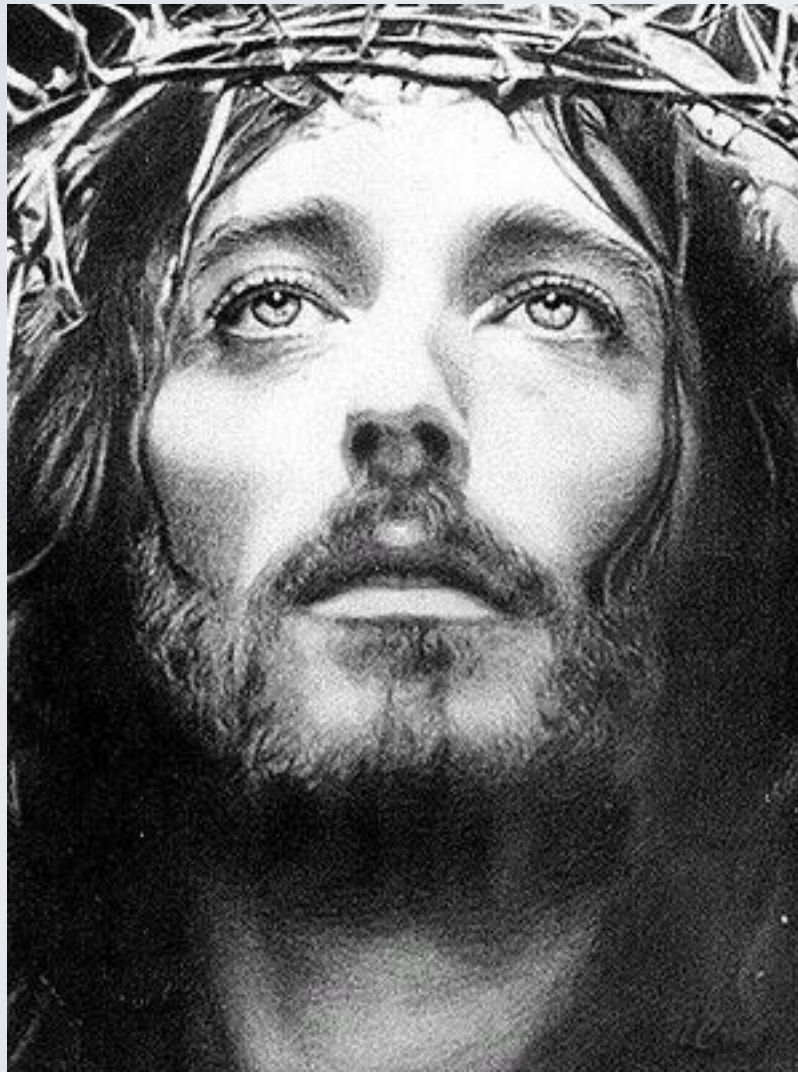
# THE SENTENCE OF DEATH

- But who really had the ability to make the crucifixion happen?
  - See Jn 18:31
  - See also Jn 19:6
  - See again Jn 19:16
- Thoughts? *Same answer as before?*
  - Who actually did it? Jn 19:33
- What might be St John's message regarding ultimate culpability?



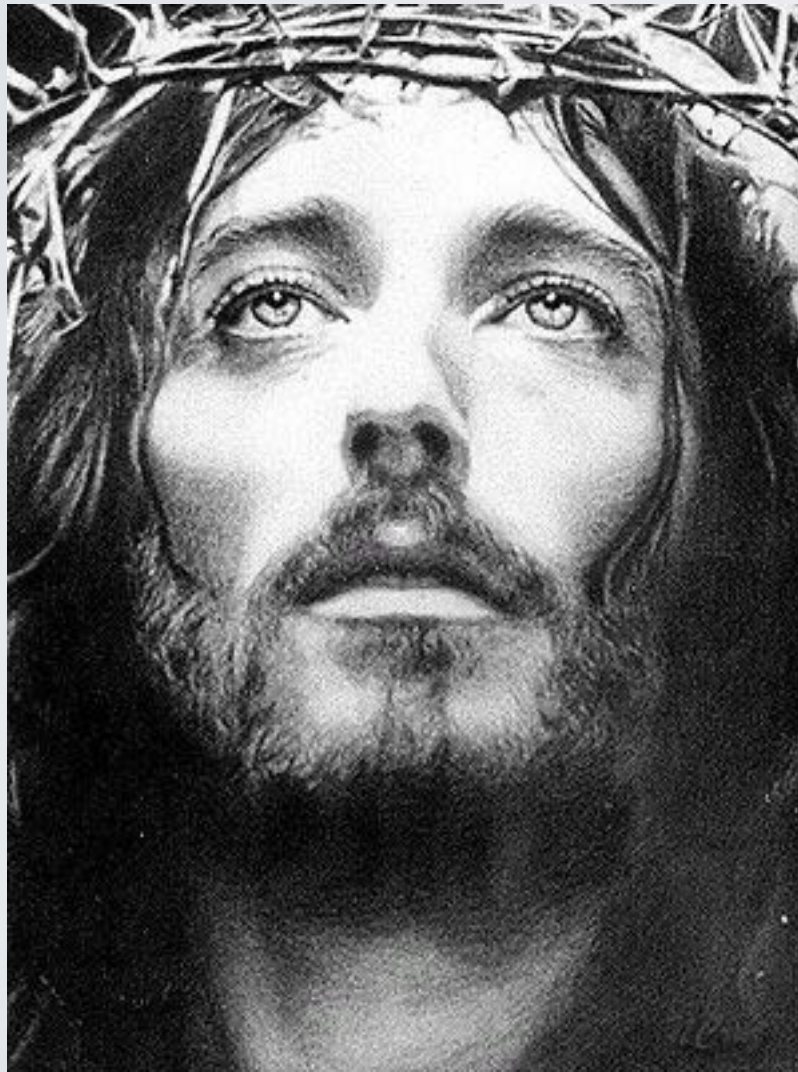


# THE SENTENCE OF DEATH



- **The Polemic of Jewish Guilt**
  - The concept that the Romans are exculpated from the killing of Jesus since it was the Jews that killed Jesus
    - ... and therefore, the Jews are uniquely responsible for killing the Messiah.
- The Catholic Church does not follow this Polemic idea, but rather we are all responsible due to our sin.

# THE SENTENCE OF DEATH



- This Polemic of Jewish Guilt idea has resulted in frequent discrimination and resentment of Jews.
- *Some suggest that this Polemic might be fueled by a certain envy of the remarkable success of Jewish merchants and business people throughout the world, that seems to exceed any correlation to their small percentage of any population.*



