

Chapter 14

NLET

THE JEWS PLOTTED TO KILL JESUS

1 Now, it was the Passover and the Feast of the Unleavened Bread after two days. And, the Chief Priests and the Scribes were seeking how, having seized Him by deceit, they might kill HIM. 2 Now,¹ they were saying, "Not during the Feast, lest there shall be a tumult of the People."

JESUS WAS ANOINTED FOR BURIAL BEFORE HE DIED

3 And, while He was in Bethany in the house of Simon the leper, as He was reclining at a table, a woman, having an alabaster flask of very costly oil of genuine spikenard, came. And,² having broken the³ alabaster⁴, she was pouring it out on the Head.

4 Now, there were some who were irritated within themselves and were saying⁵, "For what purpose did the waste – namely, this waste – of the costly oil happen? 5 For, this⁶ alabaster flask was able to have been sold for more than three hundred denarii and the proceeds be given to the poor." And, they were rebuking her sharply.

6 Now, the Jesus said, "Leave her alone! Why do you cause her trouble? She has lastingly worked⁷ an excellent work with respect to Me. 7 For, you ALWAYS have the poor among yourselves. And, whenever you might wish, you are able to do them good. Now, ME you do not always have. 8 What she had to do, this woman⁸ did: she has come beforehand to anoint the Body that is MINE for the Burial. 9⁹ Assuredly, I say to you: where, if ever the

Excellent Announcement – namely, this one¹⁰ – might be heralded in the whole Created Order, even what this woman has done shall be spoken as a memorial to her."

JUDAS ARRANGED TO BETRAY JESUS

10 And, Judas, the¹¹ Iscariotes¹², one of the Twelve, departed to the Chief Priests in order that he might hand Him over¹³ to them. 11 Now, the Chief Priests, having heard it, rejoiced. And, they were promising to give him pieces of silver¹⁴.

And, he was seeking how he might, opportunely, hand him over¹⁵.

JESUS SENT TWO DISCIPLES TO PREPARE THE PASSOVER

Thursday, April 4, 30 A.D.

12 And, on the first day of the Feast of the Unleavened Bread, when they are slaughtering the Passover lambs, the Disciples that were His say to Him, "Where do You want that, having gone, we shall prepare¹⁶, in order that You might eat the Passover?"

13 And, He dispatches two of the Disciples that were His. And, He says to them, "Be going into the city. And, a man will meet you, carrying an earthenware vessel of water. Follow him. 14 And, wherever he might enter, say to the master of the house, 'The Teacher says, "Where is the guest room¹⁷ in which I might eat the Passover with the Disciples that are Mine?"' 15 And, this one shall show you a great big upper room, having lastingly been furnished with coverings for the dining couches

here.

¹⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as 'namely, this one' here.

¹¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here. On the basis of 0.5% the NU omits it.

¹² 'the Iscariotes' – This is the transliteration of the word and most likely means 'the one from the city of Kerioth'.

¹³ 97% of the Greek manuscripts, including the best line of transmission (f35), have the expected subjunctive verb translated 'might hand Him over' here.

¹⁴ 40% of the Greek manuscripts, including the best line of transmission (f35), have a plural noun translated as 'pieces of silver' here instead of a singular noun 'silver' or 'money'.

¹⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the expected subjunctive verb translated 'might ... hand Him over' here.

¹⁶ 65% of the Greek manuscripts, including the best line of transmission (f35), have 'shall prepare' here instead of 'might prepare'.

¹⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun translated as 'that is Mine' here.

¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'For,'.

² 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'And,' at the beginning of this verse.

³ 75% of the Greek manuscripts, including the best line of transmission (f35), have a neuter definite article here instead of a feminine definite article, as the NU has.

⁴ According to the Liddell-Scott "Greek-English Lexicon" the Greek word for 'alabaster' is neuter.

⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the words 'and were saying' here.

⁶ 93% of the Greek manuscripts, including the best line of transmission (f35), have 'this' (neuter, as is 'alabaster') here instead of 'the precious oil'.

⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'has lastingly worked' (perfect tense) here instead of 'has worked' (aorist tense).

⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include 'this woman' here.

⁹ 70% of the Greek manuscripts, including the best line of transmission (f35), omit the conjunction translated 'Now,' or 'But,'

and prepared. ¹⁸ There prepare for us.”

16 And, the Disciples *that were His*¹⁹ went out. And, they came into the city. And, they found *it* just as He *had* said to them.

And, they prepared the Passover.

JESUS FORETOLD

THAT ONE OF THE APOSTLES WOULD BETRAY HIM

the beginning of Friday (by Jewish reckoning), April 5, 30 A.D.

17 And, when evening came, He comes with the Twelve.

18 And, while they were reclining *at the table* and eating, the Jesus said, “Assuredly I say to you, one from among you shall hand Me over – one who is eating with Me.”

19 Now, the *Twelve*²⁰ began to be grieved and to say to Him one after one, “*It isn’t I, for my part, is it?*” And, another *would say*, “*It isn’t I, for my part, is it?*”²¹

20 Now, the *Jesus*, responding²², said to them, “*It is one from among*²³ the Twelve, the one who is dipping for himself with Me in the bowl.

21 ²⁴ On the one hand, the Son of the Man goes away just as it has been lastingly written concerning Him. On the other hand, woe to that man by whom the Son of the Man is being handed over! *It was being*²⁵ excellent for that man if he had not been born!”

JESUS GAVE THE APOSTLES HIS BODY

AND HIS BLOOD OF THE NEW TESTAMENT

22 And, while they were eating, the *Jesus*²⁶, having taken a loaf of flatbread²⁷ and²⁸ having blessed

¹⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), do not begin this sentence with ‘And’.

¹⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

²⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘Now, the Twelve’ here.

²¹ 88.1% of the Greek manuscripts, including the best line of transmission (f35), include this entire sentence.

²² 99% of the Greek manuscripts, including the best line of transmission (f35), include the word, ‘And,’ here.

²³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated as ‘from among’ here.

²⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), do not do not begin this sentence with ‘that’.

²⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the imperfect verb translated as ‘It was being’ here.

²⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘the Jesus’ here. On the basis of 0.5% the NU omits these words.

²⁷ ‘bread’ – in Greek this word is masculine.

YaHWeH, broke it.

And, He gave *it* to them. And, He said, “Take *it*. Eat *it*”²⁹. This *that you are eating*³⁰ is

➤ the Body³¹ *that is Mine*.”

23 And, having taken the³² Cup *and* having given thanks, He gave *it* to them. And, they all drank from it.

24 And, He said to them, “This *that you are drinking*³³ is –

➤ the Blood³⁴ *that is Mine*,

➤ the *Blood* of the New Testament^{35 36},

➤ the *Blood* which FOR MANY is being poured out!³⁷

25 Assuredly, I say to you, that I will by no means any longer drink from the fruit of the *grapevine* until the Day – *namely*, that Day – whenever I might drink it newly-made in the Kingdom of the God.”

26 And, having sung a hymn, they went out to the Mount of the Olive Trees.

JESUS FORETOLD THE SCATTERING OF THE APOSTLES

27 And, the Jesus says to them, “All of you shall be caught in a death trap because of Me in the night - *namely* – this *night*³⁸. Because, it has been lastingly written: ‘I shall strike the Shepherd. And, the sheep shall be thoroughly scattered.’³⁹

28 Now⁴⁰, after I have been raised, I shall go before

²⁸ 25% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘and’ here.

²⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), include ‘Eat it’ here.

³⁰ ‘This that you are eating’ – This is a translation of the neuter Greek demonstrative pronoun here. Please recall that the Greek word for bread is masculine.

³¹ ‘Body’ – in Greek this word is neuter.

³² 93% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

³³ ‘This that you are drinking’ – This is a translation of the neuter Greek demonstrative pronoun here.’

³⁴ ‘Blood’ – in Greek this word is neuter.

³⁵ ‘Testament’ – the Greek word is defined in the Liddell-Scott “Greek-English Lexicon” first of all as “disposition of property by will, testament”. Cf. Galatians 3:15.

³⁶ 85.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Blood of the New Testament’ here. On the basis of 0.4% the NU has ‘of the Testament’.

³⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘FOR MANY is being poured out’ here. On the basis of 1% the NU has ‘is being poured out in behalf of many’.

³⁸ 70% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘because of Me in the night - namely – this night’ here. The NU omits all of these words.

³⁹ A reference to Zechariah 13:7

⁴⁰ 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now’ instead of ‘But,’.

you into the *region of Galilee*.”

29 Now, the Peter was saying to Him, “Even if⁴¹ all shall be caught in a deathtrap, at least I, for my part, *shall not be*.”

30 And, the Jesus says to him, “Assuredly, I say to you that you, for your part,

- today,
 - in the night – *namely, this night*⁴²,
 - before the rooster crows twice,
 - three times
- shall deny Me!”

31 Now, the *Peter* much more superfluously was saying⁴³ more and more⁴⁴, “If ever it might be necessary *that* I die for You, I shall by no means deny⁴⁵ You!”

Now, in the same way also they were all speaking.

JESUS PRAYED IN THE GARDEN OF GETHSEMANE

32 And, they come to a place which *had* the name Gethsemane⁴⁶.

And, He says to the Disciples *that were* His, “Sit here, so long as I shall pray⁴⁷.”

33 And, He takes along the Peter, and⁴⁸ Jacob⁴⁹, and⁵⁰ John with Himself⁵¹.

And, He began to be completely upset and deeply distressed.

34 And, He says to them, “The psyche *that is* Mine is exceedingly sorrowful, *even* to death. Stay here,

⁴¹ 94% of the Greek manuscripts, including the best line of transmission (f35), ‘Even if’ here instead of ‘If even’.

⁴² 97% of the Greek manuscripts, including the best line of transmission (f35), ‘in the night – *namely, this night*’ here instead of ‘this, the night’.

⁴³ 99% of the Greek manuscripts, including the best line of transmission (f35), ‘was saying’ here instead of ‘was speaking’.

⁴⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘more and more’ here.

⁴⁵ 80% of the Greek manuscripts, including the best line of transmission (f35), have an aorist subjunctive verb here instead of a future tense verb.

⁴⁶ 88% of the Greek manuscripts, including the best line of transmission (f35), have the spelling of ‘Gethsemane’ here. On the basis of 2% the NU has ‘Gethsemani’.

⁴⁷ 35% of the Greek manuscripts, including the best line of transmission (f35), have ‘I shall pray’ here instead of ‘I might pray’.

⁴⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

⁴⁹ ‘Jacob’ – Clearly, this is a better transliteration of the Greek name Ἰάκωβον than ‘James’.

⁵⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

⁵¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘with Himself (a reflexive pronoun)’ here instead of ‘with him (a personal pronoun)’.

and stay awake.”

35 And, having gone ahead a little, He fell⁵² upon the ground. And, He was praying that, if it were possible, the Hour might pass away from Him.

36 And, He was saying, “Abba⁵³, the Father, all things *are* possible for You. Cause the Cup – *namely, this Cup* – to be taken away⁵⁴ from Me. Yet, not what I, for My part, want. Rather, what You, for Your part, *want*.”

37 And, He comes. And, He finds them sleeping. And, He says to the Peter, “Simon, are you sleeping? Are you not strong enough to stay awake one hour?”

38 *You men*,⁵⁵ keep on staying awake and keep on praying, in order that you might not enter⁵⁶ into temptation. On the one hand, the spirit *is* willing. On the other hand, the flesh *is* weak.”

39 And again, having departed, He was praying, saying the same words.

40 And, having returned, He found them again⁵⁷ sleeping. For, the eyes *that were* theirs⁵⁸ were ones being weighed down. And, they did not know what to Him they might answer⁵⁹.

41 And, He comes the third *time*. And, He says to them, “Keep on sleeping *the* remaining *time*; and, be resting. It does not matter!

The Hour has come! Look! The Son of the Man is being handed over into the hands of moral failures!

42 Raise yourselves. Let us go.

Look! The one who is handing Me over has lastingly approached!”

⁵² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘He fell’ instead here of ‘He was falling’.

⁵³ ‘Abba’ – a transliteration of the intimate but also respectful Hebrew (or Aramaic) word for ‘father’.

⁵⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘Cause the Cup ... to be taken away’ (middle voice) here instead of ‘take the Cup ... away’ (active voice).

⁵⁵ ‘You men’ – The imperative verbs which follow are plural, indicating that Jesus was now speaking to the other apostles in addition to Peter.

⁵⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘enter’ here instead of ‘go’.

⁵⁷ 94.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘having returned, He found them again’ here instead of ‘again, having come, He found them’.

⁵⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the eyes *that were* theirs’ here instead of ‘theirs the eyes’.

⁵⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘to Him they might answer’ here instead of ‘they might answer Him’.

JESUS WAS BETRAYED AND ARRESTED

43 And, immediately, while He was still speaking, Judas, one being⁶⁰ of the Twelve, came near.

And, with him was a great⁶¹ throng with short swords and clubs from the Chief Priests, and the Scribes, and the Elders.

44 Now, the one who was handing him over had lastingly given a signal to them, saying, "Whomever I shall kiss, this *One* is *the one*. Gain mastery over Him; and, lead *Him* away⁶² without fail."

45 And, having come, immediately approaching him, he says to Him, "Rabbi⁶³, Rabbi!" And, he kissed Him amorously.

46 Now, the *throng* laid the hands *that* were theirs upon Him⁶⁴. And, they gained mastery over Him.

PETER ATTEMPTS TO DEFEND JESUS

47 Now, someone of those who had lastingly stood by, having drawn the short sword, struck the slave of the High Priest. And, he cut off the ear⁶⁵ *that* was his.

JESUS POINTS OUT

THE DEVIUS CHARACTER OF THEIR BEHAVIOR TO THE THRONG

48 And, responding, the Jesus said to them, "As upon a robber you have come out with short swords and clubs to take Me away! 49 Every day I was before you in the Temple, teaching; and you did not gain mastery over Me.

JESUS EXPLAINS WHY THIS IS HAPPENING

Yet, *this is happening* in order that the Scriptures might be fulfilled."

ALL OF JESUS' APOSTLES DESERT HIM

50 And, leaving Him, they were all fleeing.

SOME YOUNG MAN ESCAPES NAKED

51 And, one⁶⁶ – some young man⁶⁷ – followed⁶⁸

⁶⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), include the participle 'being' here.

⁶¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the word 'great' here.

⁶² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'lead Him away' (aorist imperative) here instead of 'keep on leading Him away' (present imperative).

⁶³ 84% of the Greek manuscripts, including the best line of transmission (f35), include 'to Him, "Rabbi," here. In the basis of 1% the NU excludes these words.

⁶⁴ 91% of the Greek manuscripts, including the best line of transmission (f35), have 'the hands *that* were theirs upon Him' here instead of 'the hands to Him'.

⁶⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'ear' instead of 'little ear'.

⁶⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the word 'one' here.

Him, a linen cloth having lastingly been thrown around *his* naked *body*. And, the young men⁶⁹ gained mastery over him. 52 Now, the *young man*, leaving behind the linen cloth, naked was fleeing from them⁷⁰.

JESUS IS TRIED BEFORE THE SANHEDRIN

53 And, they led the Jesus away to the Chief Priest. And, with him⁷¹ all the Chief Priests, and the Elders, and the Scribes were assembled.

54 And, the Peter, at a distance, followed Him right into the courtyard of the Chief Priest. And, he was one who was sitting together with the assistants and one who was warming himself before the fire.

55 Now, the Chief Priests and the whole Sanhedrin were seeking testimony against the Jesus to put Him to death. And, they are not finding⁷² *any*. 56 For, many were bearing false witness against Him, and the testimonies did not agree.

57 And, some, having arisen, were bearing false witness against Him, being those who are saying, 58 "We ourselves heard from Him, as one who was saying, 'I, for My part, shall destroy the Temple – *namely*. this *one*, the one made with hands; and during three days I shall build another made without hands.'" 59 And, not even then did the testimony *that* was theirs agree.

60 And, having arisen in *the* midst, the Chief Priest asked the Jesus, saying, "Do You respond *with* nothing? What *is it that* these *men* are testifying against You?"

61 Now, the *Jesus* kept silent. And, *with* nothing He was responding⁷³.

⁶⁷ 'some young man' – a pious guess as to who this was is Mark, the one who penned this Excellent Announcement. Perhaps it is his humble signature.

⁶⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'followed' here instead of 'was following'.

⁶⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'the young men' here instead of 'they'.

⁷⁰ 98.9% of the Greek manuscripts, including the best line of transmission (f35), include the words 'from them' here. On the basis of 0.5% the NU excludes these words.

⁷¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words 'with him' here.

⁷² 98% of the Greek manuscripts, including the best line of transmission (f35), have 'are not finding' here instead of 'were not finding'.

⁷³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'with nothing He was responding' here instead of 'He did not respond, nothing'.

JESUS IS QUESTIONED ABOUT HIS IDENTITY

Again, the Chief Priest asks Him and says to Him, "You, for Your part, are You the Anointed One, the Son of the Blessed *One*?"

62 Now, the Jesus said, "I Am"⁷⁴

And, you *men*⁷⁵ shall see

- the Son of the Man,
- One Who is sitting at the right hand of the Power, and
- One Who is coming with the clouds of the Heaven."

JESUS IS CONDEMNED BY THE SANHEDRIN

63 Now, the Chief Priest, having torn the tunic *that* was his, says, "What further need do we have of witnesses? 64 You have heard the blasphemy! What has come to light for you?"

Now, the *men of the Sanhedrin* all condemned Him to be deserving of death.

JESUS BEGINS TO BE HUMILIATED,

PHYSICALLY ABUSED, AND MOCKED

65 And, some were beginning

- to spit on Him, and
- to cover the face *that is* His, and
- to beat Him, and
- to say to Him, "Prophecy!"

And, the assistants were striking⁷⁶ Him with the palms of their hands.

JESUS IS DENIED BY PETER

66 And, while the Peter was in the courtyard below⁷⁷, one of the servant girls of the High Priest comes.

67 And, having seen the Peter warming himself, she, having looked at him in the face, says, "Also you, for your part, were being with the Natzarene⁷⁸, Jesus⁷⁹."

68 Now, the *Peter* denied *it*, saying, "I do NOT know,

⁷⁴ 'I Am' – the two words here are an a straightforward emphatic answer. At the same time these two words are the Greek equivalent of the Hebrew name by which the Son of the God identified Himself at the Burning Bush in Exodus 3:14.

⁷⁵ 'you men' – The following verb is plural. Jesus was not only talking to the Chief Priest.

⁷⁶ 54.8% of the Greek manuscripts, including the best line of transmission (f35), have 'were striking'. On the basis of 5.8% the NU has 'received'.

⁷⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'in the courtyard below' here instead of 'below in the courtyard'.

⁷⁸ 'Natzarene' comes from the Hebrew word 'netzer' which means 'Branch,' one of many titles for the savior of mankind that had God promised to send in the Old Testament.

⁷⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'Jesus' here instead of 'the Jesus'.

nor⁸⁰ do I understand, what you, for your part,⁸¹ are saying." And, he went out on the porch.

And, a rooster crowed.

69 And, the servant girl, having seen him again, began⁸² to say to those who stood by⁸³, "This *guy* is *one* from among them."

70 Now, the *Peter* again was denying *it*.

And, a little later again the ones who had lastingly stood by were saying to the Peter, "Surely, you are from among them. For, you are also a Galilean. Even the speech *that is* yours is like a *Galilean's*⁸⁴."

71 Now, he began to be cursing, and to swear⁸⁵, "I do NOT know the man – this *one of* whom you are speaking!"

72 And, ⁸⁶ for a second time a rooster crowed.

And, the Peter remembered the utterance which⁸⁷ the Jesus *had* said to him: "Before the rooster crows two times, you shall deny Me three times⁸⁸."

And, having apprehended *it*, he was weeping.

⁸⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'I do NOT know, nor' here instead of 'Neither do I know nor'.

⁸¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'what you, for your part,' here instead of 'you, for your part, what'.

⁸² 98% of the Greek manuscripts, including the best line of transmission (f35), have 'again, began' here instead of 'began again'.

⁸³ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'stood by' here instead of 'had lastingly stood by'.

⁸⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words 'Even the speech that is yours is like a Galilean's' here. The NU omits them.

⁸⁵ 75% of the Greek manuscripts, including the best line of transmission (f35), have 'to swear' here instead of 'to be swearing'.

⁸⁶ 96.6% of the Greek manuscripts, including the best line of transmission (f35), do not include the word 'immediately' here.

⁸⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'which' here instead of 'as'.

⁸⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'you shall deny Me three times' here instead of 'three times Me you shall deny'.