

Chapter 15

JESUS WAS TRIED BY PILATE

1 And, immediately, in the¹ early morning, having passed a resolution, the Chief Priests with the Elders and Scribes and the whole Sanhedrin, having bound the Jesus, led *Him* away. And, they handed *Him* over to the² Pilate.

2 And, the Pilate asked Him, "Are You, for your part, the King of the Jews?"

Now, the *Jesus*, responding, said to him³, "*It is as you, for your part, are saying.*"

3 And, the Chief Priests were accusing Him of many things.

4 Now, the Pilate asked⁴ Him again, saying, "Do You respond *with* nothing? Look! See how many things they are testifying against You⁵!"

5 Now, the *Jesus* no longer responded *with* anything, with the result that the Pilate was marvelling.

JESUS TOOK THE PLACE OF BARABBAS

6 Now, during each feast he was accustomed to releasing one prisoner for them, the very man *whom* they were requesting⁶.

7 Now, there was one named Barabbas, one having been lastingly bound with fellow insurrectionists⁷, such as had lastingly committed murder in the rebellion.

8 And, having shouted loudly⁸, the throng began to

¹ 80% of the Greek manuscripts, including the best line of transmission (f35), include the words 'in the' here.

² 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' before 'Pilate' here.

³ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'said to him' here instead of 'to him says'.

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'asked' (aorist verb) here instead of 'was asking' (imperfect verb).

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'they are testifying against You' here instead of 'they are accusing You'.

⁶ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'the very man whom they were requesting' here instead of 'for whom they were asking a favor'.

⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'fellow insurrectionists' here instead of 'insurrectionists'.

⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'having shouted loudly' here. On the basis of 0.5% the NU has 'having come up'.

ask for themselves *that he do* just as he was always⁹ doing for them.

9 Now, the Pilate responded to them, saying, "Do you want *that* I might release for you the King of the Jews?" 10 For, he knew that because of envy the Chief Priests had lastingly handed Him over.

11 Now, the Chief Priests stirred up the throng, in order that he might, rather, release the Barabbas for them.

12 Now, the Pilate, responding, again said¹⁰ to them, "So then, what do you want *that* I might do *with Him* Whom you are calling '¹¹ King of the Jews'?"

13 Now, again the *People* cried out, "Crucify Him!"

14 Now, the Pilate was saying to them, "Really, what bad *thing* did He do?"

Now, the *People* all the more cried out, "Crucify Him!"

15 Now, the Pilate, wanting to do the expedient *thing* for the throng, released the Barabbas for them.

And, he handed the *Jesus* over, having scourged *Him*, in order that He might be crucified.

JESUS WAS PUNISHED BY THE GENTILES

16 Now, the soldiers were leading Him away into the courtyard which is *called* 'Praetorium.'

And, they are calling together the whole garrison.

17 And, they are putting purple *clothing* on Him.

And, having woven a crown of thorns, they are putting it around His *head*.

18 And, they began to be saluting Him and to be saying¹², "Hail! The King¹³ of the Jews!"

19 And, they were striking the head *that* is His with a reed.

And, they were spitting at Him.

And, being ones who were placing the knees *on the floor*, they were 'worshipping' Him.

20 And, after they mocked Him, they took the purple *clothing* off Him; and, they put the clothes – *namely*,

⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the word 'always' here.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'responding, again said' here instead of 'again responding, was saying'.

¹¹ 95% of the Greek manuscripts, including the best line of transmission (f35), omit a definite article before 'King'.

¹² 30% of the Greek manuscripts, including the best line of transmission (f35), include 'and to be saying' here.

¹³ 80% of the Greek manuscripts, including the best line of transmission (f35), 'the King' instead of 'O King' (a vocative noun).

His own *clothes*¹⁴ – on Him.

And, they are leading Him out in order that they might crucify Him.

JESUS WAS CRUCIFIED

9:00 A.M., April 5, 30 A.D.

21 And, they are pressing a certain passerby into service – Simon, a Cyrenian, the father of Alexander and Rufus, who was coming from the countryside – in order that he might carry the cross *that was* His.

22 And, they are bringing Him to ¹⁵ Golgotha¹⁶ – a place which, being translated, is ‘Place of a Skull.’

23 And, they were *trying to* give Him wine mixed with myrrh to drink¹⁷.

Now, the *Jesus*¹⁸ did not take *it*.

24 And, having crucified Him¹⁹, they are dividing His outer garments up among themselves, casting lots for them *to determine* what which one might take.

25 Now, it was the third hour; and, they crucified Him.

THE INSCRIPTION ABOVE JESUS' HEAD

26 And, there was the inscription of the accusation against Him, having been lastingly inscribed:

“THE KING OF THE JEWS”.

TWO ROBBERS WERE CRUCIFIED WITH HIM

27 And, with Him they were crucifying two robbers, one on *the* right and the other on His left.

28 And, the Writing was fulfilled, the *Writing* which says, “**And with the lawless ones He was numbered.**”^{20 21}

JESUS WAS MOCKED

29 And, the ones who were passing by were blaspheming Him, shaking the heads *that were* theirs

¹⁴ 96.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘the clothes – namely, His own clothes’ here. On the basis 0.8% the NU has ‘the clothes that were His’.

¹⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

¹⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Golgotha here instead of ‘Golgothan’.

¹⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive ‘to drink’ here.

¹⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have this definite article which implies the name ‘Jesus’ here instead of a relative pronoun ‘Who’.

¹⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the participle ‘having crucified’ here. On the basis of 0.5% the NU has ‘they crucified, and’.

²⁰ 88.7% of the Greek manuscripts, including the best line of transmission (f35), include verse 28 here. The NU omits it.

²¹ A reference to Isaiah 53:12

and saying, “Hah! The One Who destroys the Temple and Who in three days builds *it*²². 30 Save Yourself, having come down²³ from the cross!”

31 In the same way, also the Chief Priests, ones who were mocking among themselves with the Scribes, were saying,

➤ “He saved others; He is not able to save HIMSELF.” *and*

➤ 32 “The Anointed One, the King of the²⁴ *ethnicity* from Israel, *eh?* Let Him descend now from the cross, in order that we might see *it* and might believe Him²⁵.”

And, the ones who were crucified with²⁶ Him were reviling Him.

DARKNESS OVER THE WHOLE EARTH

12:00 A.M. to 3:00 P.M., April 5, 30 A.D.

33 Now²⁷, *the* sixth hour having come, darkness came over *the* whole of the Earth until *the* ninth hour.

JESUS CRIED OUT

3:00 P.M., April 5, 30 A.D.

34 And, at the hour – *namely the ninth hour*²⁸, the Jesus cried out with a voice – *that is*, a loud voice, saying²⁹, “**Eloi, Eloi, lima³⁰ sabachthani!**”³¹ which, being translated, is: “The God³², the God *that is* Mine, for what *reason* did You forsake ME^{33?}”

²² 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘in three days builds *it*’ here instead of ‘builds *it* in three days’.

²³ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have a participle - ‘having come down’ here instead of ‘and, come down’.

²⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

²⁵ 80% of the Greek manuscripts, including the best line of transmission (f35), include ‘Him’ here.

²⁶ 96.7% of the Greek manuscripts, including the best line of transmission (f35), have a dative pronoun here, corresponding to the preposition already in the verb, meaning ‘with’. The NU inserts this same preposition again.

²⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘And,’

²⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘at the hour – namely the ninth hour’ here instead of ‘at the ninth hour’.

²⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘saying’ here.

³⁰ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘lima’ here. On the basis of 1% the NU has ‘lema’. The rest have ‘leima’, ‘lama’ or ‘lamma’.

³¹ A reference to Psalm 22:1, a Psalm which goes on to describe the suffering of the promised Savior in amazing detail.

³² 45% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘that is Mine’ here.

³³ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘did You forsake ME’ here, the direct

35 And, some of the ones who stood by, having heard, were saying, “Look! He is calling *for* Elijah³⁴!”

36 Now, one³⁵, having run and having filled a sponge with sour wine and³⁶ having put *it* on a reed, was offering Him to drink, saying, “Be letting *it* go. Let us see if Elijah comes to take Him down.”

JESUS DIED FOR OUR MORAL FAILURES

ACCORDING TO THE SCRIPTURES

37 Now, the Jesus, having let out a great sound, breathed out *His* spirit.

THE VEIL OF THE SANCTUARY WAS TORN

38 And, the veil of the Sanctuary was torn in two from³⁷ top to bottom.

THE TESTIMONY OF THE CENTURION

39 Now, having seen *this*, the centurion, the one who had lastingly stood opposite Him, having seen that, having cried out³⁸ like this, *Jesus* breathed out *His* spirit, said, “Truly, the man – *namely*, this *man*³⁹ – was SON of God!⁴⁰”

MANY WOMEN OBSERVE

THE CRUCIFICTION AND DEATH OF JESUS FROM AFAR

40 Now, there were also women observing from afar, among whom were

- Mary the Magdalene, and
- Mary, the mother of the⁴¹ Jacob⁴² – *namely*, the short *one* – and of Jose⁴³, and
- Salome –

object having been placed forward for emphasis.

³⁴ Although it is not so evident in English, the pronunciation of ‘Eloi’ and ‘Elijah’ is quite similar in the original language.

³⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘one’ here instead of ‘someone’.

³⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the Greek particle translated as ‘and’ here.

³⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ‘from’ here.

³⁸ 98.6% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘having cried out’ here.

³⁹ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the man – *namely*, this *man* –’ here instead of ‘*this*, the *man*’.

⁴⁰ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘was SON of God!’ here, with ‘SON’ being placed before the verb in Greek for emphasis, instead of ‘was Son of God’.

⁴¹ 90% of the Greek manuscripts, including the best line of transmission (f35), include *this* definite article ‘the’ here.

⁴² ‘Jacob’ – *this is the transliteration of this Greek name. It is often translated as ‘James’.*

⁴³ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Jose’ (usually transliterated has *Joses*) instead of a name transliterated as ‘Josetos’.

41 the *women* also⁴⁴ *who*, when He was in the Galilee, were following Him and were serving Him.

And, *there were* many other women who came up with Him to Jerusalem.

JESUS WAS BURIED

42 And, evening having already come, since it was a Preparation *Day* (which is *a day* before a Sabbath),
43 having come, Joseph –

- the *one* from Arimathea,
 - a respected council member,
 - who also was himself one who was *eagerly* awaiting the Kingdom of the God,
 - having ventured out,
- went in before⁴⁵ Pilate and was requesting for himself the Body of the Jesus.

44 Now, the Pilate wondered whether He had already lastingly died. And, having summoned the centurion, he asked him whether not long ago He had died. 45 And, ascertaining *this* from the centurion, he granted the Body⁴⁶ to the Joseph.

46 And, having bought fine linen and⁴⁷ having taken Him down, he wound Him with the fine linen.

And, he laid Him down⁴⁸ in a tomb which had been lastingly hewn out of rock.

And, he rolled a stone against the door of the tomb.

47 Now, the Mary – *namely*, the Magdalene – and Mary, *the mother*⁴⁹ of Jose⁵⁰, were observing where he placed Him⁵¹.

⁴⁴ 88.8% of the Greek manuscripts, including the best line of transmission (f35), include ‘also’ here.

⁴⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article before ‘Pilate’ here.

⁴⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘body’ here instead of ‘corpse’.

⁴⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include *this* ‘and’ here.

⁴⁸ 94.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘laid Him down’ here instead of ‘placed’.

⁴⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘Mary, the mother of’ (the italicized words being implied) here instead of ‘Mary, the mother of’ (the italicized words being implied).

⁵⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), ‘Jose’ here instead of ‘Jostetos’.

⁵¹ 97% of the Greek manuscripts, including the best line of transmission (f35), ‘he placed Him’ here instead of ‘He was lastingly placed’.