

LUKE 23

NLET

JESUS IS ACCUSED BEFORE PILATE

¹ And, having arisen, the whole multitude of them brought Him up to the Pilate.

² Now, they began to accuse Him, saying, "We found this *one* perverting the *Jewish* ethnicity ¹ and preventing *it* from giving tribute to Caesar, ² saying that He Himself is an anointed one, a king."

JESUS IS EXONERATED BY PILATE THE FIRST TIME

³ Now, the Pilate inquired of³ Him, saying, "Are You, for *Your part*, the King of the Jews?"

Now, responding, the *Jesus*, was saying, "You, for *your part*, are saying *it*."

⁴ Now, the Pilate said to the Chief Priests and the throngs, "I am finding nothing culpable in the man – *namely*, this *one*."

JESUS IS EXONERATED BY HEROD

⁵ Now, they were becoming more urgent, saying, "He is stirring up the People, teaching against *the* whole of Judea, ⁴ beginning from the *region* of Galilee until here."

⁶ Now, Pilate, having heard "Galilee"⁵, inquired if the man was a Galilean. ⁷ And, having found out that He was from the jurisdiction of Herod, he referred Him to Herod, who was also himself in Jerusalem during those – *that is*, the days.

⁸ Now, the Herod, having seen the Jesus, rejoiced exceedingly. For, he was wishing with respect to satisfaction to see Him on account of many things⁶ *that* he was hearing concerning Him. And, He was hoping to see some wonder come about by agency of Him.

⁹ Now, he was inquiring of Him with words – enough of *them*.

Now, He responded *with* nothing to him.

¹⁰ Now, the Chief Priests and the Scribes lastingly stood, vigorously accusing Him.

¹¹ Now, having considered Him nothing, ⁷ the Herod, together with the soldiers *that were his*, also having mocked *Him and* having thrown around Him⁸ a toga – *that is*, a dazzling white *one*⁹, sent Him back to Pilate.

¹² Now, both the Pilate and the Herod¹⁰ became friends on that very day with one another. For, they were existing previously as ones who were at enmity in reference to themselves¹¹.

JESUS IS EXONERATED BY PILATE A SECOND TIME

¹³ Now, Pilate, having called together for himself the Chief Priests and the Magistrates and the People, said to them, ¹⁴ "You brought the man – *namely*, this *one* – to me as one who is turning the People away. And, look! I, for *my part*, before you having examined Him closely, have found in the man – *namely*, this *one* – none of the things of *which* you accuse *Him*."

¹⁵ Indeed, neither *did* Herod! For, I sent you up to him.¹²

And, look! Nothing worthy of death is a thing having been lastingly demanded by him!

¹⁶ So then, having chastised Him, I shall release Him."

PILATE SEEKS TO RELEASE JESUS

ACCORDING TO A CUSTOMARY RELEASE

¹⁷ Now, he had a constraint to release one for them in accord with a festival.¹³

¹⁸ Now, they cried out with the whole multitude, saying, "Keep on taking this One away! Now, release for us ¹⁴ Barabbas!" – ¹⁹ who was, on account of

¹ 70% of the Greek manuscripts, including the best line of transmission (f35), do not insert 'that is ours' here.

² 96% of the Greek manuscripts, including the best line of transmission (f35), do not insert 'and' here.

³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'inquired of' instead of 'asked'.

⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not insert 'even' or 'and' here.

⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include 'Galilee' here.

⁶ 72% of the Greek manuscripts, including the best line of transmission (f35), have 'with respect to satisfaction'. On the basis of 0.5% the NU has 'for a long time'.

⁷ 97.5% of the Greek manuscripts, including the best line of transmission (f35), do not insert 'and' or 'also' or 'even' here.

⁸ 89% of the Greek manuscripts, including the best line of transmission (f35), include 'Him' here. On the basis of 5% the NU

omits it.

⁹ In Latin this robe was called a 'Toga candida' – that is a "Bright toga"; a toga rubbed with chalk to a dazzling white, worn by candidates for public office.

¹⁰ 74% of the Greek manuscripts, including the best line of transmission (f35), have 'the Pilate and the Herod'. On the basis of 1.5% the NU has 'the Herod and the Pilate'.

¹¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'themselves' here instead of 'them'.

¹² 82% of the Greek manuscripts, including the best line of transmission (f35), have 'I sent you up to him' here instead of 'he sent Him up to us'.

¹³ 97.9% of the Greek manuscripts, including the best line of transmission (f35), include verse 17. On the basis of 1.9% the NU omits it entirely.

¹⁴ 88% of the Greek manuscripts, including the best line of transmission (f35), do not insert a definite article 'the' here.

some seditious activity which occurred in the City and murder, one having been lastingly thrown into prison¹⁵.

20 So then,¹⁶ again the Pilate made an address¹⁷, wanting to release the Jesus.

21 Now, they kept calling out, “Crucify! Crucify¹⁸ Him!”

JESUS IS EXONERATED BY PILATE A THIRD TIME

22 Now, the third *time* he said to them, “For, what bad *thing* did this *one* do? I have found nothing – *no* reason for death – in Him.

So then, having chastised Him, I shall release Him.”

JESUS IS HANDED OVER TO THE WILL OF THE PEOPLE

23 Now, they were pressing on urgently, with loud voices, being ones who were asking that He be crucified.

And, the voices *that were* theirs and *those* of the High Priests¹⁹ began to prevail.

24 Now, the²⁰ Pilate decided that their demand come to be.

25 Now, he released the one who, on account of seditious activity and murder, had been lastingly thrown into the²¹ prison – whom they requested.

Now, he handed the Jesus over to the will *that was* theirs.

SIMON IS COMPELLED TO CARRY JESUS' CROSS

26 And, as they lead Him away, being ones who had seized *a man* for themselves – *He was* Simon, someone²² of Cyrene who was coming from the countryside. they put the cross on him to bear *it* behind the Jesus.

JESUS TELLS THE DAUGHTERS OF JERUSALEM

FOR WHOM TO LAMENT

27 Now, a great multitude of the People was following Him, even women who were both²³ beating themselves from grief and bewailing Him,

28 Now, having turned about toward them, the Jesus said, “Daughters of Jerusalem, stop lamenting over Me. Only, over yourselves be lamenting. And, over the children *that are* yours.

29 Because, look! Days are coming in which they shall say, ‘Blessed *are* the barren – both²⁴ wombs which did not bear and breasts which did not suckle²⁵!’

30 Then, they shall begin “**to say to the mountains, ‘Fall on us!’ And, to the hills, ‘Cover us!’**”²⁶

31 Because, if with a green piece of wood they do these things, with the dry *piece of wood* what might come to be?”

JESUS AND TWO CRIMINALS ARE CRUCIFIED TOGETHER

32 Now, also others – two criminals – together with Him were being lead *forcibly* away.

33 And, when they had departed *and arrived*²⁷ at the place – *namely*, the *one* being called ‘Cranium’²⁸, there they crucified Him and the criminals – one, on the one hand, from *His* right; one, on the other hand, from *His* left.

JESUS PRAYS FOR THE ONES WHO WERE CRUCIFYING HIM

34 Now, the Jesus was saying, “Father, acquit *it* for them. For, they do not know what they are doing.”

THE SOLDIERS CAST LOT FOR JESUS' CLOTHING

Now, being ones who were dividing the clothing *that was* His among themselves, they were casting a lot²⁹.

THE PEOPLE LASTINGLY STAND, GAPING

¹⁵ 93.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘one having been lastingly thrown into prison’ (perfect participle) here instead of ‘one thrown into the prison’ (aorist participle).

¹⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘So then,’ here instead of ‘Now,’ or ‘Then,’.

¹⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘made an address’ here instead of ‘addressed them’.

¹⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘Crucify! Crucify’ (aorist verbs) here instead of ‘Keep on crucifying! Keep on crucifying’ (present tense verbs).

¹⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘and those of the High Priests’ here.

²⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the’ here instead of ‘And’.

²¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the’ here instead of ‘And’.

²² In 96% of the Greek manuscripts, including the best line of transmission (f35),

‘Simon’ and ‘someone’ are nominative instead of accusative and therefore cannot be the object of the previous verb ‘had seized’. This translation accommodates this grammatical situation. On the basis of 2% the NU has accusatives here.

²³ 95% of the Greek manuscripts, including the best line of transmission (f35), include the word translated here as ‘both’.

²⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), do not insert the definite article ‘the’ here ‘

²⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have a Greek verb meaning ‘suckle’ instead of a similar Greek verb meaning ‘nurse’ or ‘rear up’.

²⁶ A reference to Hosea 10:8.

²⁷ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘they had departed and arrived’ instead of ‘came’.

²⁸ ‘Cranium’ – a transliteration of the Greek word Κρανίον from which the English word is derived.

²⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the singular ‘lot’ instead of a plural ‘lots’.

35 And, the People lastingly stood, gaping.

JESUS IS DERIDED BY THE CHIEF PRIESTS

Now, also Chief Priests were holding *Him* in derision together with them³⁰, saying, "He saved others. Let Him save Himself, if this *guy* is the Anointed One, the One from the God, an Elect One³¹!"

JESUS IS MOCKED BY THE SOLDIERS

36 Now, also the soldiers were mocking³² Him, ones who were coming to *Him* and³³ were offering to Him poor wine 37 and saying, "If You, *for Your part*, are the King of the Jews, save Yourself!"

THE INSCRIPTION OVER JESUS

38 Now, *there* was also an inscription having been lastingly written³⁴ over Him with written *letters* –

- with Greek *letters*, and
- with Latin *letters*, and
- with Hebrew *letters*³⁵.

"THIS ONE IS THE KING OF THE JEWS"³⁶

JESUS IS BLASPHEMED BY ONE OF THE CRIMINALS

39 Now, one of the criminals, having been hung, was blaspheming Him, saying, "If You, *for Your part*, are³⁷ the Anointed One, save Yourself and us!"

JESUS IS ACKNOWLEDGED TO BE

THE PROMISED ANOINTED ONE BY THE OTHER CRIMINAL

40 Now, responding, the other censured him, saying³⁸, "Do you, *for your part*, not even fear the God; because,

in the same sentence of judgment you are? 41 And, on the one hand, we, *for our part*, justly. For, we are receiving what is justly due, worthy of the things we practiced. On the other hand, this *One* practiced nothing out of place."

42 And, he says to the³⁹ Jesus, "Remember me, YaHWeH⁴⁰, whenever You might come in connection with the Kingdom⁴¹ *that is Yours!*"

43 And, to him the Jesus⁴² said, "Assuredly I say to you⁴³, today with Me you shall be in the Paradise!"

DARKNESS COMES ABOUT

OVER THE ENTIRETY OF THE EARTH

44 Now, it was⁴⁴ about hour six⁴⁵. And, darkness came about upon the entirety of the Earth until hour nine.

45 And, the Sun was darkened⁴⁶.

THE VEIL OF THE SANCTUARY WAS DIVIDED

DOWN THE MIDDLE.

And,⁴⁷ the veil of the Sanctuary was divided *down* the middle.

JESUS ENTRUSTS HIS SPIRIT INTO HIS FATHER'S HANDS

³⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words 'together with them'.

³¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'the One from the God, an Elect One'. On the basis of 1% the NU has 'of the God, the Elect One'.

³² 97% of the Greek manuscripts, including the best line of transmission (f35), has 'were mocking' (an imperfect verb) instead of 'mocked' (an aorist verb).

³³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the word 'and' here.

³⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the participle 'having been lastingly written'. On the basis of 0.5 the NU omits it.

³⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include 'with Greek letters, and with Latin letters, and with Hebrew letters'. On the basis of 0.5 the NU omits these words.

³⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'This One is the King of the Jews'. On the basis of 0.5 the NU has 'The King of the Jews – This One'.

³⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'If You, *for Your part*, are'. On the basis of 0.5% the NU has 'Are You not'.

³⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'censured him, saying'. On the basis of 0.5% the NU has 'censuring Him, said'.

³⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁴⁰ 97% of the Greek manuscripts, including the best line of

transmission (f35), include the unarticulated noun for 'Lord' (κύριε) here. The New Testament writers seem to frequently use this unarticulated noun to refer to YaHWeH, a famous name for the eternal God in the Old Testament. If this, indeed, was the understanding of this criminal, it would help explain Jesus gracious response.

⁴¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'in connection with the Kingdom' here instead of 'into the Kingdom'.

⁴² 99.7% of the Greek manuscripts, including the best line of transmission (f35), include the words 'the Jesus' here.

⁴³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'I say to you' here instead of 'to you I say'.

⁴⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'Now, it was' here instead of 'And, it was already'.

⁴⁵ 'hour six' – as we reckon hours, 12:00 noon. 'hour nine' would be 3:00 PM.

⁴⁶ 96.8% of the Greek manuscripts, including the best line of transmission (f35), have 'And, the Sun was darkened' here instead of 'And, the Sun was eclipsed'. Based on 0.4% of the manuscripts the NU prefers the Greek word (ἐκλινόντος) here. The root of this Greek word is the word from which the English word 'eclipse' is derived. When used in Greek in reference to the Sun, it means 'eclipse'. At the time of the Jewish Passover, this is astronomically impossible.

⁴⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'And,' here instead of 'Now' or 'But'.

46 And, having spoken loudly with a great voice, the Jesus said, “Father, into the hands *that are Yours* I shall entrust⁴⁸ the spirit *that is Mine!*”

And, having said these things⁴⁹, He outed *His* spirit⁵⁰.

THE CENTURION EXTOLS GOD

47 Now, the centurion, having seen the thing that had come about, extolled⁵¹ the God, saying, “Really, the man – *namely*, this *One* – was just!”

THE THRONG TURNS BACK POUNDING THEIR CHESTS

48 And, all the throng which had come together toward the spectacle – *namely*, this *one* – while observing the things that had come about⁵² *and* while pounding the chests of themselves, were turning back.

JESUS’ FRIENDS FROM GALILEE

ARE WITNESSES OF THESE THINGS

49 Now, all the friends *that were His*⁵³ had lastingly stood far from *Him*⁵⁴; also women, the ones who had followed along with⁵⁵ Him from the *region* of Galilee, who were seeing⁵⁶ these things.

A NOTABLE MAN NAMED JOSEPH

ACQUIRES THE BODY OF JESUS, WRAPS IT, AND BURIES IT

50 And, look! A man –

- by *the* name of Joseph,
- being a member of the Sanhedrin.

⁴⁸ 77% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall entrust’ here. Instead, on the basis of 11% the NU has ‘am entrusting’.

⁴⁹ 83% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, having said these things’ here. Instead, on the basis of 1.5% the NU has ‘Now, having said this’.

⁵⁰ Jesus had just said, “Father, into the Hands *that are Yours* I shall entrust the spirit (πνεῦμά) *that is Mine!*” The verb in this following sentence is ἐξέπνευσεν, containing the same root. This translator presumes that Jesus did exactly what He said He would do.

⁵¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘extolled’ here instead of ‘began to extoll’.

⁵² 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘while observing the things that had come about’ here. On the basis of 1.5% the NU has ‘having observed the things that had come about’.

⁵³ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the friends *that were His*’ here instead of ‘the ones known to Him’.

⁵⁴ 95.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘far from Him’ here instead of ‘from far from Him’ which introduces redundancy.

⁵⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘the ones who had followed along with’ (an aorist participle) here instead of ‘the ones who were following

a man –

- good, and
- just.

51 This *one* was one who had not lastingly agreed with the determination and the action *that was theirs!*

A man –

- from Arimathea⁵⁷, a city of the Jews,
- who was awaiting also himself⁵⁸ the Kingdom of the God.

52 This *one*, having gone before the Pilate, asked for the body of the Jesus!

53 And, having taken it⁵⁹ down, he wrapped it up with fine linen.

And, he placed it⁶⁰ in a tomb, *one* hewn out of the rock, where not yet was anyone one being laid.

A SABBATH WAS LOOMING

54 And, *it was a day – namely, a Preparation day*⁶¹.

⁶² A Sabbath was looming.

WOMEN FROM GALILEE MAKE PREPARATIONS

BEFORE SUNDOWN TO FINISH THE BURIAL CUSTOMS

55 Now, ⁶³ women who had followed – whoever were ones who had lasting come together with Him from the *region* of Galilee⁶⁴ – noted the tomb and how the body *that was His* was lain.

along with’ (a present participle).

⁵⁶ ‘who were seeing’ - This participle is feminine, referring to the women.

⁵⁷ Most of the Greek manuscripts, including the best line of transmission (f35), have the city’s name transliterated as ‘Arimathea’ here. Instead, on the basis of an unknown number of manuscripts the NU has ‘Harimathea’.

⁵⁸ 32% of the Greek manuscripts, including the best line of transmission (f35), have ‘who was awaiting also himself’ here. Instead, on the basis of 1% the NU has ‘who was awaiting’.

⁵⁹ 95.5% of the Greek manuscripts, including the best line of transmission (f35), include the direct object ‘it’ here. On the basis of 3% the NU omits it.

⁶⁰ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘it’ here. Instead, on the basis of 1% the NU has ‘Him’.

⁶¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘a day – *namely, a Preparation day*’ here instead of ‘a day of preparation’.

⁶² 90% of the Greek manuscripts, including the best line of transmission (f35), do not insert ‘And,’ here.

⁶³ 90% of the Greek manuscripts, including the best line of transmission (f35), do not insert the definite article ‘the’ here.

⁶⁴ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘with Him from the region of Galilee’ here. On the basis of 0.5% the NU has ‘from the region of Galilee with

56 Now, having turned back, they prepared aromatic spices and sweet oils.

THE WOMEN ARE CONSTRAINED TO WAIT A DAY

And, on the one hand, *on* the Sabbath they rested in keeping with the Commandment.