

## MATTHEW 27

## NLET

## JESUS IS TAKEN TO PILATE

1 Now, early morning having come about, all the Chief Priests and the Elders <sup>1</sup> took counsel together against the Jesus so as to put Him to death.

2 And, having bound Him, they led *Him* away.

And, they handed Him<sup>2</sup> over to Pontius<sup>3</sup> Pilate, the governor.

## JUDAS COMMITS SUICIDE

3 Then, Judas, the one was handing Him over, having seen that He was condemned, having been filled with regret, returned<sup>4</sup> the thirty coins of silver to the Chief Priests and the<sup>5</sup> Elders, <sup>4</sup>saying, "I have morally failed, having handed over blood – *that is, blood* not deserving punishment!"

Now, the *Chief Priests and the Elders* said, "What is *that* to us? You, *for your part*, shall see<sup>6</sup>!"

5 And, having hurled the coins of silver in the Sanctuary<sup>7</sup>, he withdrew.

And, having gone away, he hanged himself.

## THE WAY THE CHIEF PRIESTS DEALT

## WITH THE BLOOD MONEY FULFILLS A PROPHECY

6 Now, the Chief Priests, having taken up the coins of silver, said, "*It* is not permissible to throw these into the treasury of the Temple; because, it is a price of blood."

7 Now, having taken counsel, with them they bought the Field of the Potter as a burial place for the foreigners.

8 Therefore, the field – *that is, that one* – is called "Field of Blood" to the present day.

<sup>1</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), do not include the words 'of the People' here.

<sup>2</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the direct object 'Him' here.

<sup>3</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the tribal name 'Pontius' here. On the basis of two manuscripts (X and B) the NU omits it.

<sup>4</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ἀπέστρεψεν here. On the basis of two manuscripts (X and B) have ἐστρεψεν. Both can mean 'returned'.

<sup>5</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>6</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have 'shall see' (a future active voice verb) here instead of 'shall see for yourself' (a future middle voice verb).

<sup>7</sup> 98.3% of the Greek manuscripts, including the best line of transmission (f35), have 'in the Sanctuary' here. On the basis of two manuscripts (X and B) have 'into the Sanctuary'.

<sup>8</sup> 'YaHWeH' – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for

9 Then, the utterance by agency of Jeremiah the Prophet was fulfilled, saying, "**And, they took the thirty silver pieces – *that is, the value of the One Who had been lastingly evaluated, Whom they had evaluated from among the sons of Israel.*** 10 **And, they gave them for the field of the potter, in accord with the *thing* YaHWeH<sup>8</sup> arranged for Me.**"<sup>9</sup>

## JESUS STANDS BEFORE PILATE

11 Now, the Jesus stood<sup>10</sup> in front of the governor. And, the governor questioned Him, saying, "Are You, *for Your part*, the King of the Jews?"

Now, the Jesus was saying to him<sup>11</sup>, "You, *for your part*, are speaking *correctly*."

12 And, while He was being accused by the Chief Priests and the Elder, He answered nothing.

13 Then, the Pilate say to Him, "Do you not hear how many *things* they keep on testifying against You?"

14 And, He did not respond to him – not even one utterance, so that the governor marvelled exceedingly!

## PILATE ATTEMPTS TO EXCHANGE JESUS WITH BARABBAS

15 Now, *festival* by *festival* the governor was accustomed to release one prisoner whom they wished for the throng.

16 Now, then they had a prisoner – *that is, a notorious one, one who was being called* <sup>12</sup> Barabbas.

17 So then, having gathered them together, the Pilate said to them, "Whom do you wish *that* I release for you – the Barabbas or Jesus, the One Who is being called 'Anointed One'?" 18 For, at that time he knew that on account of jealousy they handed Him over.

'Lord' to translate this divine, four-consonant name, especially when quoting Old Testament passages. Indeed, this the divine name which appears in Zechariah 11:13. It means 'the One Who is' or 'He exists'.

<sup>9</sup> A puzzling reference to Jeremiah because the prophecy actually is found in Zechariah 11:12-13. However, among the Jews the term 'Jeremiah the Prophet' did not always refer to the book itself but rather to a division of the Old Testament books which began with prophecies of Jeremiah. This last portion of the Old Testament included Zechariah. Apparently, Matthew uses 'Jeremiah' in this other sense here.

<sup>10</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have 'stood' (an aorist active verb) here instead of 'was stood' (an aorist passive verb).

<sup>11</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as 'to him' here. On the basis of one manuscript (X) the NU omits it.

<sup>12</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the name 'Jesus' here. On the basis of 0.5% the NU includes it!

## PILATE'S WIFE WARNS HIM

<sup>19</sup> Now, while he was sitting upon the tribune, the wife *that was* his dispatched *someone* to him, saying, “Let *there be* nothing between you and the Righteous One, *namely*, that One!” For, I suffered MANY THINGS today in relation to a dream on account of Him!”

## THE THRONGS ARE PERSUADED TO PREFER BARABBAS

<sup>20</sup> Now, the Chief Priests and the Elders persuaded the throngs that they should ask for Barabbas *to be released* but that the Jesus should be utterly destroyed.

<sup>21</sup> Now, responding, the governor said to them, “Which do you wish from among the two shall I release for you?”

Now, the *throngs* said, “<sup>13</sup> Barabbas.”

<sup>22</sup> The Pilate says to them, “So then, what shall I do with Jesus – the One Who is being called ‘Anointed One’?”

They – ALL of *them* – kept on saying to him<sup>14</sup>, “Let *Him* be crucified!”

<sup>23</sup> The governor<sup>15</sup> was saying, “What bad *thing* did He do?”

Now, the *throngs* more than ever were shouting, saying, “Let *Him* be crucified!”

<sup>24</sup> Now, having seen that nothing is of use – much rather, *that* a tumult is coming about, having taken water, washed the hands clean before the throng, saying, “I am free from the blood of the Righteous One,<sup>16</sup> *namely*, this One! You, *for your parts*, shall see!”

<sup>25</sup> And, responding, all the People said, “The blood *that is* His *be* upon us and upon the children *that are* ours!”

<sup>26</sup> Then, he release the Barabbas for them.

## JESUS IS SCOURGED

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

## JESUS IS MOCKED AND MISTREATED

## BY THE ROMAN SOLDIERS

<sup>27</sup> Then, the soldiers of the governor, having received *custody* of the Jesus, brought together the entirety of the cohort against Him in the praetorium<sup>17</sup>.

And, *they put* a reed to the right side *that was* His<sup>18</sup>.

<sup>28</sup> And, having stripped Him, they put a *general's* cloak – *that is*, a scarlet one – around Him.

<sup>29</sup> And, having plaited a crown from a thorny plant, they put it upon the head *that was* His.

And, having fallen on *their* knees in front of Him, they were mocking<sup>19</sup> Him, saying, “Hail! The King of the Jews!”

<sup>30</sup> And, having spit toward Him, they were taking the reed; and, they were striking toward the head *that was* His.

<sup>31</sup> And, when they had mocked Him, they stripped off Him the *general's* cloak. And, they clothed Him in the outer garments *that were* His.

## JESUS IS CRUCIFIED

And, they led Him away to crucify Him.

<sup>32</sup> Now, while they were going out, they found a man, a Cyrenian by *the name of* Simon. They pressed this one into service so that he might take up and carry the Cross *that was* His

<sup>33</sup> And, having come to the place being called Golgatha, which is being called ‘Place of Skull’, <sup>34</sup> they gave poor wine<sup>20</sup> having been lastingly mixed with gall for Him to drink. And, having tasted *it*, He was not willing to drink *it*.

<sup>35</sup> Now, having crucified Him, they divided up the outer garments *that were* His by casting a lot.

<sup>36</sup> And, being ones who were sitting, they were keeping watch over Him there.

<sup>13</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

<sup>14</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘to him’ here.

<sup>15</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘governor’ here.

<sup>16</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘of the Righteous One,’ here. On the basis of two manuscripts (B and D) the NU omits them.

<sup>17</sup> ‘praetorium’ – the official residence of the governor.

<sup>18</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘to the right side *that was* His’ here instead of ‘in the right hand *that was* His’.

<sup>19</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘were mocking’ (an imperfect verb) here instead of ‘mocked’ (an aorist verb).

<sup>20</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘poor wine’ here instead of ‘wine’.

THE CHARGE AGAINST JESUS IS POSTED

37 And, they placed over the head *that was* His the charge against Him, having been lastingly written:

THIS IS JESUS,  
THE KING OF THE JEWS.

38 Then, they crucified two robbers with Him – one on *the* right and one on *the* left.

JESUS IS MOCKED

39 Now, the ones who were passing by were blaspheming Him, shaking the heads *that were* theirs 40 and saying, “The one who is destroying the Sanctuary and in three days is building *it*, save Yourself! If You are a son of the God, <sup>21</sup> come down from the Cross.”

41 Now, <sup>22</sup> similarly also the Chief Priests, mocking with the Scribes and Elders and Pharisees <sup>23</sup>, were saying, 42 “He saved others. He is not able to save HIMSELF!

If<sup>24</sup> He is a king of Israel, let Him now come down from the Cross. And, we shall believe in the power of<sup>25</sup> Him.

“He has lastingly relied upon the God. Let Him now rescue Him, if He pleases Him. For, He said, ‘I am Son of GOD!’”

44 Now, even the robbers – *that is*, the ones who were crucified together with<sup>26</sup> Him – were reproaching Him THE SAME WAY!

DARKNESS CAME OVER THE EARTH

45 Now, from *the* sixth hour<sup>27</sup> darkness came to be over all the Earth, until hour nine.

JESUS PRAYS A VERSE FROM PSALM 22

46 Now, around the ninth hour the Jesus wailed upward with a sound – *that is*, a great one – saying, “Eli, Eli, lima sabachthani?” That is, ‘God *Who is* Mine, God *Who is* Mine, for what reason have You abandoned ME?’<sup>28</sup>

<sup>21</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the word that might be translated as ‘also’ here.

<sup>22</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.

<sup>23</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘and Pharisees’ here.

<sup>24</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘If’ here.

<sup>25</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have a case which in this context likely makes the preposition mean ‘in the power of’ here instead of ‘as regards’ or ‘toward’.

<sup>26</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ‘with’ (σὺν) here.

47 Now, some of the ones who had lastingly stood there, having heard *this*, were saying, “This *One* is calling Elijah<sup>29</sup>.”

48 And, immediately, one from among them,

- having run, and
  - having taken a sponge, and
  - having filled *it with* poor wine, and
  - having put *it* on a reed,
- was giving Him a drink.

49 Now, the rest were saying, “Let *it be*. Let us see whether Elijah comes, saving Him.

JESUS EXPIRES WITH AMAZING SUBSEQUENT RESULTS

50 Now, the Jesus again, having shouted with a voice – *that is*, a great voice – gave up the spirit.

51 And, look!

- The Veil of the Sanctuary was torn into two *pieces* from *the* top to *the* bottom<sup>30</sup>!
- And, the earth was shaken!
- And, the rocks were split!
- 52 And, the tombs were opened!
- And, many bodies of the holy ones who had lastingly fallen asleep were raised!
- 53 And, having come out from the tombs after the Awakening from Death *that was* His, they came into the Holy City!
- And, they were being manifested to many *people*!
- 54 Now, the centurion and the *ones* with him, who were keeping *watch over* the Jesus, having seen the shaking and the thing which were coming about, were frightened exceedingly, saying, “Truly this *One* was Son of GOD!”

MANY WOMEN ARE WITNESSES THAT DAY

55 Now, also<sup>31</sup> women – many of *them* – were there, observing from afar,

*It is not necessary, since it is already the prefix of the verb.*

<sup>27</sup> ‘the sixth hour’ – The Romans began counting hours beginning at 6:00 a.m. in our modern system. So, this was noon, when the sun is highest in the sky.

<sup>28</sup> A reference to Psalm 22:1. This Psalm goes on to further describe Jesus awful situation.

<sup>29</sup> The English pronunciation of Elijah’s name makes it difficult for English speakers to hear how this name could be confused with Eli. It is because the modern pronunciation of the letter ‘j’ is much sharper than the softer ‘y’ sound it used to have.

<sup>30</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘into two pieces from the top to the bottom’ here instead of ‘from top to bottom into two’.

<sup>31</sup> 35% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘also’ here.

- *women* who had followed the Jesus from the *region of Galilee*,
- *women* who had rendered service to Him,
- 56 amongst whom were
  - Maria, the Magdalene, and
  - Maria, the mother of Jacob and Joses<sup>32</sup>, and
  - the mother of the sons of Zebedee.

JOSEPH OF ARIMATHEA BURIES THE BODY OF JESUS

57 Now, when *it* came to be late in the day, a man – *that is*, a rich *man* from Arimathea by the name of Joseph, who also himself was a disciple<sup>33</sup> to the Jesus – came. 58 This *one*, having come to the Pilate, asked for the body of the Jesus.

Then, the Pilate ordered that the body<sup>34</sup> be given.

59 And, having taken the body, the Joseph wrapped it up with fine linen, *that is*, clean *linen*.

60 And, he placed it in the new tomb *that was* HIS, which he had hewn in the rock.

And having rolled a stone – *that is*, a great *one* – to the door of the tomb, he went away.

TWO MARIA'S WITNESS THE BURIAL

61 Now, Maria<sup>35</sup> the Magdalene was there – and, the other Maria – sitting opposite the grave.

THE JEWISH LEADERS ATTEMPT

TO PREVENT A GRAVE ROBBERY

62 Now, the next day, *which* is after the Preparation Day, the Chief Priests and the Pharisees were gathered together before the Pilate, 63 saying, “Lord, we have remembered that that *One* – *that is*, the deceiving *one* – said while yet living, ‘In the course of three days I am being awakened.’

64 So then, order the grave to be secured until the third day, lest, having come at night<sup>36</sup>, the disciples *that are* His might steal Him and might say to the People<sup>37</sup>, ‘He has been raised up from among the dead *ones*!’, and, the last deceit shall be worse than the first.”

65 Now,<sup>38</sup> the Pilate was saying to them, “You have custodial *authority*. Be going. Secure *it* as you have lastingly known *how*.”

66 Now, the ones who were going secured the grave, having sealed the Stone with the custodial *authority*.

<sup>32</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Joses’ here instead of ‘Joseph’.

<sup>33</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘was a disciple’ (an aorist, active, singular verb) here instead of ‘had been discipled’ (an aorist, passive verb).

<sup>34</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the body’ here.

<sup>35</sup> 98.5% of the Greek manuscripts, including the best line of

transmission (f35), have ‘Maria’ here instead of Mariam.

<sup>36</sup> 87% of the Greek manuscripts, including the best line of transmission (f35), include ‘at night’ here.

<sup>37</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), include the quotation indicator (ὅτι) here.

<sup>38</sup> 65% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.