

## JOHN 19

## NLET

## PILATE HAD JESUS SCOURGED

1 So, then the Pilate took the Jesus; and, he scourged *Him*.

## THE SOLDIERS MOCK THE KINGSHIP OF JESUS

2 And, the soldiers, having plaited a crown out of thorny plants, placed *it* upon the head *that is* His.

And, they wrapped an outer garment – *that is*, a purple *one* – around Him<sup>1</sup>.

3 And, they were saying,

- “Hail!”,
- “The king of the Jews!” and,
- “I am giving<sup>2</sup> Him slaps on the face.”

## PILATE PRESENTS JESUS

## TO THE JEWS AS AN INNOCENT MAN

4 So then, the Pilate went out<sup>3</sup> again outside. And, he says to them, “Look! I am bringing Him to you outside, in order that you might know that in connection with Him I am finding not even one *indication of guilt*<sup>4</sup>!”

5 So then, the Jesus went out outside, wearing the thorny crown and the purple outer garment.

And, he says to them, “Look! The Man!”

## THE JEWS CLAMOR FOR JESUS’ CRUCIFICTION

6 So then, when they saw Him, the Chief Priests and the attendants shouted, saying, “Crucify! Crucify Him<sup>5</sup>!”

PILATE TRIES TO DIVERT THE RESPONSIBILITY  
FOR JESUS’ CRUCIFICTION TO THE JEWS

The Pilate says to them, “You, *for your parts*, take Him; and, crucify *Him*. For, I, *for my part*, am not finding in connection with Him an *indication of guilt*.”

7 The Jews responded to him, “We, *for our parts*, have a law. And, according to the Law *that is ours*<sup>6</sup>”

<sup>1</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), do not include the words ‘And, they were coming to Him.’ here. On the basis of 10% the NU includes them.

<sup>2</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘I am giving’ (an imperfect, first person, singular verb) here instead of ‘They are giving’ (an imperfect, third person, plural verb).

<sup>3</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘So then, the Pilate went out’ here instead of ‘And, the Pilate went out’.

<sup>4</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘In connection with Him I find no indication of guilt’ here instead of ‘I find no indication of guilt in connection with Him’.

<sup>5</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ‘Him’ here.

He ought to die. Because, He makes HIMSELF a son of God<sup>7</sup>!”

## PILATE QUESTIONS JESUS ABOUT HIS ORIGIN

8 So then, when the Pilate heard this – *that is*, the word, he was more and more frightened.

9 And, he entered into the Praetorium again. And, he says to the Jesus, “From where are You, *for Your part*?”

Now, the Jesus did not give to him a response.

JESUS TEACHES PILATE THE SOURCE OF HIS AUTHORITY  
AND HIS CULPABILITY IN HIS DECISION

10 So then, the Pilate says to Him, “Do You not speak to me? Do you not know that I have authority to crucify You, and I have authority to release You<sup>8</sup>?”

11 Jesus responded <sup>9</sup>, “You are having no authority whatever against Me except it was being lastingly given<sup>10</sup> to you from above. For this reason, the one who is handing Me over<sup>11</sup> to you has a greater moral failure.”

12 Because of this, the Pilate was seeking to release Him.

UNDER THREAT OF BEING ACCUSED OF DISLOYALTY  
TO THE EMPEROR

## PILATE HANDS JESUS OVER TO THE JEWS

Now, the Jews were shouting<sup>12</sup>, saying, “If ever you release this *One*, you are NOT a friend of the Caesar. Everyone who makes himself the king speaks in opposition to the Caesar.”

<sup>6</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is ours’ here.

<sup>7</sup> 72% of the Greek manuscripts, including the best line of transmission (f35), have ‘He makes HIMSELF a son of God’ here. On the basis of 3% the NU has ‘He makes a son of God Himself’.

<sup>8</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘I have authority to crucify You and I have authority to release You’ here instead of ‘I have authority to release You and I have authority to crucify You’.

<sup>9</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the dative pronoun that would be translated as ‘to him’ here.

<sup>10</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘to you being lastingly given’ here instead of ‘being lastingly given to you’.

<sup>11</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘who is handing ... over’ (a present participle) here instead of ‘who handed ... over’ (an aorist participle).

<sup>12</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘were shouting’ (an imperfect verb) here instead of ‘shouted’ (an aorist verb).

13 So then, the Pilate, having heard this – *that is*, the word<sup>13</sup> – brought the Jesus outside.

And, he sat down on the<sup>14</sup> tribune at a place being called ‘Paved with Stones’. Now, in Hebrew *it was called* ‘Gabatha’<sup>15</sup>.

14 Now, *it was Preparation Day* for the Passover.

Hour was about<sup>16</sup> six<sup>17</sup>.

And, he says to the Jews, “Look! The king *that is* yours!”

15 Now, the Jews shouted<sup>18</sup>, “Take *Him* away! Take *Him* away! Crucify Him!”

The Pilate says to them, “Should I crucify the king *that is* yours?”

The Chief Priests responded, “We do NOT have a king, except Caesar!”

16 So then, then he handed Him over to them so that He might be crucified.

#### JESUS IS CRUCIFIED

Now,<sup>19</sup> they took the Jesus.

And, they led.<sup>20</sup>

17 And, carrying the cross *that was* His<sup>21</sup>, He went out to the *place* being called ‘Cranium Place,’ which<sup>22</sup> is called in Hebrew ‘Golgotha’, 18 where they crucified

<sup>13</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘this – *that is*, the word’ here. On the basis of 47% the NU has ‘the words – *that is*, these’.

<sup>14</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>15</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Gabatha’ here. It is a transliteration of the Aramaic word גִּבְתָּא. On the basis of 49% the NU has ‘Gabbatha’.

<sup>16</sup> 60% of the Greek manuscripts, including the best line of transmission (f35), have a different Greek word here than the NU. Both can mean ‘about’ in reference to time.

<sup>17</sup> ‘six’ – ‘the sixth hour’ would refer to noon by Roman reckoning. Obviously, that is not the meaning here. Perhaps it refers to the number of hours that Jesus had already endured these phoney trials.

<sup>18</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the Jews shouted’ here. On the basis of 0.5% the NU has ‘So then, those shouted’.

<sup>19</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘So then,’

<sup>20</sup> 91.5% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘And, they led’ here. On the basis of one manuscript (B) the NU omits them.

<sup>21</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘the cross *that was* His’ here. On the basis of 1% the NU has ‘by Himself the cross’. The 1% introduces a contradiction because, in fact, a certain Simon ended up helping Jesus to carry His cross.

<sup>22</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ὃς (a masculine, relative pronoun) here instead of ὃ (a neuter, relative pronoun). Its antecedent, the Greek noun for ‘Place’, is masculine.

Him and, with Him, others – two of *them*, here and there.

Now, in the middle *they crucified* the Jesus.

#### PILATE PLACES AN INSCRIPTION ON THE CROSS

19 Now, also the Pilate wrote a inscription. And, he placed *it* on the cross.

Now, it was lastingly written:

JESUS

THE NATZARENE

THE KING OF THE JEWS

20 So then, many of the Jews read this – *that is*, the inscription; because, the place was near to the city, where the Jesus was crucified; and, it had been lastingly written in Hebrew, Greek, *and* Latin<sup>23</sup>.

21 So then, the Chief Priests of the Jews were saying to the Pilate, “Do not write, ‘The King of the Jews’; rather, ‘This One said, ‘I am KING of the Jews’.”

22 The Pilate responded, “I have lastingly written what I have lastingly written!”

#### THE SOLDIERS DIVIDE JESUS’ CLOTHING

##### AMONG THEMSELVES

23 So then, the solders, when they had crucified the Jesus, took the outer garments *that were* His. And, they made four parts – for each soldier a part. And, *they took* the tunic.

Now, the tunic<sup>24</sup> was seamless, from the top *to the* bottom, woven throughout.

24 So then, they said to one another, “Let us NOT tear it. Rather, let us cast lots for it among ourselves *to determine* whose it shall be” – in order that the Writing might be fulfilled, the one which says<sup>25</sup>, “**They divided up among themselves the outer garments that are Mine for themselves. And, over the clothing that is Mine they cast a lot.**”<sup>26</sup>

So then, on the one hand, the soldiers did these things.

<sup>23</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Greek, Latin’ here. On the basis of 0.5% the NU has ‘Latin, Greek’.

<sup>24</sup> ‘the tunic’ – *that is*, the inner garment.

<sup>25</sup> 99.8% of the Greek manuscripts, including the best line of transmission (f35), include the words which are translated ‘the one which says’ here. Curiously, although the NU’s favorite manuscripts (x and B) omit these words, the NU includes them.

<sup>26</sup> A reference to Psalm 22:18

### JESUS PROVIDES FOR HIS MOTHER

- 25 On the other hand,
- the mother *that is* His, and
  - the sister of the mother *that is* His,
  - Maria, the *wife* of the Clopas, and
  - Maria, the Magdalene
- had stood beside the cross of the Jesus.

26 So then, Jesus, seeing the mother and the disciple whom He loved having lastingly stood by, says to the mother *that is* His<sup>27</sup>, “Woman, look! The son *that is* yours!”

Then, He says to the disciple, ‘Look! The mother *that is* yours!’

And, from that – the very hour – the disciple took her for his own.

### JESUS ANNOUNCES

THAT HE HAS LASTINGLY ACCOMPLISHED HIS SUFFERING  
IN BEHALF OF ALL MANKIND

28 After this, the Jesus, having lastingly known that already all things had been lastingly fulfilled, in order that the Writing might be fulfilled, says, “I am thirsty.”

29 So then,<sup>28</sup> a vessel was lying *nearby* full of cheap wine.

Now, the ones who had filled a sponge with cheap wine and<sup>29</sup> having put *it* on a hyssop *stalk* brought *it* to the mouth *that was* His.

30 So then, when the Jesus had received the cheap wine, He said, “It has been lastingly accomplished!”

### JESUS GAVE OVER HIS SPIRIT

And, having bowed the head, He gave over the spirit.

### THE SOLDIERS HASTEN THE DEATH OF THE TWO CRIMINALS

31 So then, the Jews, in order that the bodies might not remain upon the cross on the Sabbath, since it was a preparation day<sup>30</sup> (for, the day *following* that one –

<sup>27</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘that is His’ here.

<sup>28</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘So then,’ here. On the basis of 0.5% the NU omits them.

<sup>29</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘the ones who had filled a sponge with cheap wine and’ here instead of ‘So then, a sponge full of the cheap wine,...’.

<sup>30</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘in order that the bodies might not remain upon the cross on the Sabbath, since it was a preparation day,’ here instead of ‘since it was a preparation day, in order that the

*that is*, the Sabbath – was a great one) asked the Pilate that the legs *that were* theirs be broken to pieces and they be taken away.

32 So then, the soldiers came. And, on the one hand, they broke to pieces the legs of the first and of the other one who was crucified with Him.

### THE WAY THE SOLDIERS DEALT WITH JESUS FULFILLED PROPHECY

33 On the other hand, having come upon the Jesus, as they saw Him – already<sup>31</sup> one who had lastingly died – they did NOT break to pieces the bones *that were* HIS. 34 Rather, with a spear one of the soldiers pierced the side *that is* His.

And, immediately blood and water came out<sup>32</sup>.

35 And, the one who has lastingly seen *this* has lastingly testified. And, the testimony *that is* his is<sup>33</sup> GENUINE! And, that *one* has lastingly known that he speaks truly, in order that <sup>34</sup> you *people*<sup>35</sup>, for your *parts*, might believe.

36 For, these things came to be in order that the Writing might be fulfilled: “**A bone from Him<sup>36</sup> shall NOT be shattered.**”<sup>37</sup>

37 And again, another writing says, “**They shall look toward Him whom they stabbed<sup>38</sup>.**”<sup>39</sup>

bodies might not remain upon the cross on the Sabbath.’.

<sup>31</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Him – already’ here instead of ‘already Him’.

<sup>32</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘immediately ... came out’ here instead of ‘... came out immediately’.

<sup>33</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘the testimony *that is* his’ here. On the basis of 5% the NU has instead of ‘of him the testimony is’.

<sup>34</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), do not include a word which would be translated ‘also’ here.

<sup>35</sup> ‘you people’ – This personal pronoun is plural in Greek. Adding ‘people’ makes this evident in English.

<sup>36</sup> Instead of having a possessive pronoun here, 60% of the Greek manuscripts, including the best line of transmission (f35), have a prepositional phrase, the preposition indicating the origin of the bones.

<sup>37</sup> A reference to Psalm 34:20

<sup>38</sup> ‘stabbed’ – The verb in this verse is different from the one used in verse 34. The meaning of both verbs is very similar.

<sup>39</sup> A reference to Zechariah 12:10

## JOSEPH AND NICODEMUS

## PREPARE JESUS' BODY FOR BURIAL

38 <sup>40</sup> After these things Joseph

- the *one*<sup>41</sup> from Arimathea,
- among the disciples of the Jesus,
- now, one who had lastingly kept *it* secret on account of the fear of the Jews,

asked the Pilate that he might take the body of the Jesus.

And, the Pilate turned *it* over.

So then, he went; and, he took the body of the Jesus<sup>42</sup>.

39 Now, Nicodemus also came – the one who came to the Jesus<sup>43</sup> at night the first *time*, bearing a mixture of myrrh and aloes, about a hundred litras<sup>44</sup>.

40 So then, he took the body of the Jesus. And, he bound it with<sup>45</sup> linen bands along with the aromatic herbs, just as *it* is custom for the Jews to prepare a *body* for burial.

## JESUS' BODY IS BURIED

41 Now, *there* was an orchard in the place where He was crucified; and, *there* was in the garden a tomb – a newly-made *one*, in which not as yet was anyone placed<sup>46</sup>.

41 So then, there, on account of *it being* the Preparation *Day* of the Jews, because the tomb was near, they placed the Jesus.

<sup>40</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction often translated in this translation 'Now,' here.

<sup>41</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as 'the one' here.

<sup>42</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'of the Jesus' here instead of 'of Him'.

<sup>43</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'the Jesus' here instead of 'Him'.

<sup>44</sup> 'litras' – a transliteration of the Greek word λίτρας. As a measure of weight a 'litra' was equivalent to 12 ounces. 100 litras would be 75 English pounds.

<sup>45</sup> 90% of the Greek manuscripts, including the best line of transmission (f35) include the preposition translated as 'with' here.

<sup>46</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'was...placed' (a passive verb) here instead of 'was one having been lastingly placed' (a verb and a perfect, passive participle as its direct object).