

KATA MATΘAION 27

f35

¹ Πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι ¹ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν.

² Καὶ δήσαντες αὐτὸν ἀπήγαγον.

Καὶ παρέδωκαν αὐτόν² Ποντίῳ³ Πιλάτῳ τῷ ἡγεμόνι.

³ Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς ἀπέστρεψεν⁴ τὰ τριάκοντα ἀργύρια τοῖς Ἀρχιερεῦσιν καὶ τοῖς⁵ Πρεσβυτέροις ⁴ λέγων· Ἥμαρτον παραδοὺς αἷμα ἁθῶν.

Οἱ δὲ εἶπον⁶· Τί πρὸς ἡμᾶς; Σὺ ὄψει⁷.

⁵ Καὶ ρίψας τὰ ἀργύρια ἐν τῷ Ναῷ⁸ ἀνεχώρησεν.

Καὶ ἀπελθὼν ἀπήγατο.

⁶ Οἱ δὲ Ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον⁹· Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν Κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστιν·

¹ 20% of the Greek manuscripts, including the best line of transmission (f35), do not include the words τοῦ λαοῦ here.

² 95% of the Greek manuscripts, including the best line of transmission (f35), include the direct object αὐτόν here.

³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the tribal name Ποντίῳ³ here. On the basis of two manuscripts (X and B) the NU omits it.

⁴ 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 ἔστρεψεν.

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τοῖς here.

⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), has the spelling εἶπον here. On the basis of two manuscripts (X and B) have εἶπαν.

⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have ὄψει (a future, active voice verb) here instead of ὄψῃ (a future, middle voice verb).

⁸ 98.3% of the Greek manuscripts, including the best line of transmission (f35), have ἐν τῷ Ναῷ here. On the basis of two manuscripts (X and B) the NU has εἰς τὸν ναόν.

⁹ 99.5% of the Greek manuscripts, including the best

MATTHEW 27

NLET

JESUS IS TAKEN TO PILATE

1 Now, early morning having come about, all the Chief Priests and the Elders ¹⁰ 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 Him¹¹ over to Pontius¹² Pilate, the governor.

JUDAS COMMITS SUICIDE

3 Then, Judas, the one who was handing Him over, having seen that He was condemned, having been filled with regret, returned¹³ the thirty coins – *that is*, silver coins – to the Chief Priests and the¹⁴ Elders, ⁴ 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 see¹⁵!”

5 And, having hurled the coins of silver into the Sanctuary¹⁶, 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.”

line of transmission (f35), has the spelling εἶπον here. On the basis of two manuscripts (X and B) have εἶπαν.

¹⁰ 20% of the Greek manuscripts, including the best line of transmission (f35), do not include the words ‘of the People’ here.

¹¹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the direct object ‘Him’ here.

¹² 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.

¹³ 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 ἔστρεψεν. Both can mean ‘returned’.

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹⁵ 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).

¹⁶ 98.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘into the Sanctuary’ here. On the basis of two manuscripts (X and B) the NU has a different preposition which also can mean ‘into’.

⁷ Συμβούλιον δὲ λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.

⁸ Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἵματος ἕως τῆς σήμερον.

⁹ Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ Προφήτου λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ. ¹⁰ Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι **Κύριος**.

¹¹ Ὁ δὲ Ἰησοῦς **ἔστι**¹⁷ ἔμπροσθεν τοῦ ἡγεμόνος. Καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων· Σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων;

Ὁ δὲ Ἰησοῦς ἔφη **αὐτῷ**¹⁸. Σὺ λέγεις.

¹² Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν Ἀρχιερέων καὶ Πρεσβυτέρων οὐδὲν ἀπεκρίνατο.

¹³ Τότε λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;

¹⁴ Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

¹⁵ Κατὰ δὲ ἐορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾔθελον.

¹⁶ Εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον ¹⁹ Βαραββᾶν.

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 day²⁰.

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 YaHWeH²¹ arranged for Me.**”²²

JESUS STANDS BEFORE PILATE

¹¹ Now, the Jesus stood²³ 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 him²⁴, “You, *for your part*, are speaking *correctly*.”

¹² And, while He was being accused by the Chief Priests and the Elders, He responded *with* 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, with the result 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 ²⁵ Barabbas.

²⁰ ‘the present day’ – According to the ancient colophons Matthew’s Gospel was published in 37 or 38 A.D. (See one of the last footnotes at the end of Matthew 28.)

²¹ ‘YaHWeH’ – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for ‘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’.

²² 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.

²³ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘stood’ (an aorist, active verb) here instead of ‘was made to stand’ (an aorist, passive verb).

²⁴ 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.

²⁵ 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!

¹⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have ἔστι (an aorist, active verb) here instead of ἐστάθη (an aorist, passive verb).

¹⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun αὐτῷ here. On the basis of one manuscript (x) the NU omits it.

¹⁹ 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!

¹⁷ Συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν, ²⁶ Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ¹⁸ Ἦδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.

¹⁹ Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτόν ἡ γυνὴ αὐτοῦ λέγουσα· Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

²⁰ Οἱ δὲ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

²¹ Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;

Οἱ δὲ εἶπον· ²⁷ Βαραββᾶν.

²² Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; Λέγουσιν αὐτῷ ²⁸ πάντες· Σταυρωθήτω.

²³ Ὁ δὲ ἡγεμὼν ²⁹ ἔφη· Τί γὰρ κακὸν ἐποίησεν;

Οἱ δὲ περισσῶς ἔκραζον λέγοντες· Σταυρωθήτω.

²⁴ Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ Δικαίου ³⁰ τούτου. Ὑμεῖς ὀψεσθε.

²⁵ Καὶ ἀποκριθεὶς πᾶς ὁ Λαὸς εἶπεν· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

¹⁷ So then, having gathered them together, the Pilate said to them, “Whom do you wish *that* I release for you – ³¹ Barabbas or Jesus, the One Who is being called ‘an Anointed One’?” ¹⁸ For, he knew that on account of jealousy they handed Him over.

PILATE'S WIFE WARNS HIM

¹⁹ 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!”

THRONGS ARE PERSUADED TO PREFER BARABBAS

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

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

Now, the *throngs* said, “³² Barabbas.”

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

They – ALL of *them* – kept on saying to him ³³, “Let *Him* be crucified!”

²³ The governor ³⁴ was saying, “What bad *thing* did He do?”

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

²⁴ 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, ³⁵ *namely, this One!* You, *for your parts*, shall see *to it!*”

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

²⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the words Ἰησοῦν τὸν here. On the basis of 0.5% the NU includes them!

²⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τὸν here.

²⁸ 92% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun αὐτῷ here.

²⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the word ἡγεμὼν here.

³⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words τοῦ δικαίου here. On the basis of two manuscripts (B and D) the NU omits them.

³¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the words ‘Jesus the’ here. On the basis of 0.5% the NU includes them!

³² 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

³³ 92% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘to him’ here.

³⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘governor’ here.

³⁵ 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.

²⁶ Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν.

Τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

²⁷ Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ’ αὐτὸν ὅλην τὴν σπεῖραν. Καὶ κάλαμον ἐπὶ τὴν δεξιὰν³⁶.

²⁸ Καὶ ἐκδύσαντες αὐτὸν περιέθηκαν αὐτῷ χλαμύδα κοκκίνη³⁷.

²⁹ Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν³⁸ αὐτοῦ. Καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον³⁹ αὐτῷ λέγοντες· Χαῖρε, ὁ βασιλεὺς⁴⁰ τῶν Ἰουδαίων.

³⁰ Καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

³¹ Καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα. Καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ.

Καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

³² Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα. Τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

²⁶ Then, he released 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

²⁷ Then, the soldiers of the governor, having received *custody* of the Jesus, brought together the entirety of the cohort against Him in the praetorium⁴¹.

And, *they put* a reed to the right side *that was His*⁴².

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

²⁹ 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 mocking⁴³ Him, saying, “Hail! The King⁴⁴ of the Jews!”

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

³¹ 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*.

³² 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.

³⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have ἐπὶ τὴν δεξιὰν here instead of ἐν τῇ δεξιᾷ.

³⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order περιέθηκαν αὐτῷ χλαμύδα κοκκίνη here instead of χλαμύδα κοκκίνη περιέθηκαν αὐτῷ.

³⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have τὴν κεφαλὴν (an accusative object to the preposition) here instead of τῆς κεφαλῆς (a genitive object to the preposition).

³⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ἐνέπαιζον (an imperfect verb) here instead of ἐνέπαιζαν (an aorist verb).

⁴⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ὁ βασιλεὺς (a nominative noun) here instead of βασιλεῦ (a vocative noun).

⁴¹ ‘praetorium’ – the official residence of the governor.

⁴² 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’.

⁴³ 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).

⁴⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the King’ (a nominative noun) here instead of ‘O king’ (a vocative noun).

³³ Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν **λεγόμενον Κρανίου Τόπος**⁴⁵, ³⁴ ἔδωκαν αὐτῷ πιεῖν **ὄξος**⁴⁶ μετὰ χολῆς μεμιγμένον. Καὶ γευσάμενος οὐκ **ἤθελεν**⁴⁷ πιεῖν.

³⁵ Σταυρώσαντες δὲ αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ **βάλοντες**⁴⁸ κλῆρον.

³⁶ Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

³⁷ Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην·

Οὗτός ἐστιν

Ἰησοῦς ὁ Βασιλεὺς τῶν Ἰουδαίων.

³⁸ Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ ἐωνύμων.

³⁹ Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν ⁴⁰ καὶ λέγοντες· Ὁ καταλύων τὸν Ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν. Εἰ υἱὸς εἶ τοῦ Θεοῦ, ⁴⁹ κατάβηθι ἀπὸ τοῦ σταυροῦ.

⁴¹ Ὅμοίως δὲ⁵⁰ καὶ οἱ Ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν Γραμματέων καὶ Πρεσβυτέρων **καὶ Φαρισαίων**⁵¹ ἔλεγον· ⁴² Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.

⁴⁵ 30% of the Greek manuscripts, including the best line of transmission (f35), have λεγόμενον Κρανίου Τόπος here. 67% have λεγόμενος Κρανίου Τόπος. On the basis of two manuscripts (X and B) have Κρανίου Τόπος λεγόμενος.

⁴⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have ὄξος here instead of οἶνον.

⁴⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἤθελεν here instead of ἠθέλησεν.

⁴⁸ 25% of the Greek manuscripts, including the best line of transmission (f35), has the spelling βάλλοντες here instead of βάλλοντες.

⁴⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the word καὶ here.

⁵⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction δὲ here.

⁵¹ 90% of the Greek manuscripts, including the best line of transmission (f35), include the words καὶ Φαρισαίων here.

³³ And, having come to the place being called 'Golgotha', which is being called 'Place of Skull', ³⁴ they gave poor wine⁵², having been lastingly mixed with gall, for Him to drink. And, having tasted *it*, He was not willing to drink *it*.

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

³⁶ And, being ones who were sitting, they were keeping watch over Him there.

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.

TWO OTHERS ARE CRUCIFIED WITH JESUS

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, ⁵³ come down from the cross."

⁴¹ Now,⁵⁴ similarly also the Chief Priests, mocking with the Scribes and Elders and Pharisees⁵⁵, were saying, ⁴² "He saved others. He is not able to save HIMSELF!" *and*

⁵² 96% of the Greek manuscripts, including the best line of transmission (f35), have 'poor wine' here instead of 'wine'.

⁵³ 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.

⁵⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Now,' here.

⁵⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), include the words 'and Pharisees' here.

Εἰ βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ Σταυροῦ. Καὶ πιστεύσομεν ἐπ’ αὐτῷ⁵⁶.

⁴³ Πέποιθεν ἐπὶ τὸν Θεόν. ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν. Εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός.

⁴⁴ Τὸ δ’ αὐτὸ καὶ οἱ ληστὰς οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτόν.

⁴⁵ Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν Γῆν ἕως ὥρας ἐνάτης.

⁴⁶ Περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· Ἥλι Ἥλι λιμὰ⁵⁷ σαβαχθάνι; τοῦτ’ ἐστίν· Θεέ μου θεέ μου, ἵνα τί με ἐγκατέλιπες;

⁴⁷ Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων⁵⁸ ἀκούσαντες ἔλεγον ὅτι Ἥλιαν φωνεῖ οὗτος.

⁴⁸ Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.

⁴⁹ Οἱ δὲ λοιποὶ ἔλεγον· Ἄφες. ἴδωμεν εἰ ἔρχεται Ἥλιος σώσων αὐτόν.

⁵⁰ Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

“If⁵⁹ He is a king of Israel, let Him now come down from the Cross. And, we shall believe in the power of⁶⁰ Him.” and

⁴³ “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 with⁶¹ Him – were reproaching Him THE SAME WAY!

DARKNESS CAME OVER THE EARTH

⁴⁵ Now, from *the* sixth hour⁶² darkness came to be over all the Earth, until hour nine.

JESUS PRAYS A VERSE OF A PSALM

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?”⁶³

⁴⁷ Now, some of the ones who had lastingly stood there, having heard *this*, were saying, “This *One* is calling Elijah⁶⁴.”

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 EVENTS

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

⁵⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have αὐτῷ (a dative pronoun) here instead of αὐτόν (an accusative pronoun).

⁵⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have λιμὰ here instead of λεμὰ.

⁵⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐστῶτων here instead of ἐστηκότων.

⁵⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘If’ here.

⁶⁰ 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’.

⁶¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ‘with’ (σύν) here. It is not necessary, since it is already the prefix of the verb.

⁶² ‘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.

⁶³ A reference to Psalm 22:1. This Psalm goes on to further describe Jesus awful situation.

⁶⁴ 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.

⁵¹ Καὶ ἰδοὺ!

Τὸ Καταπέτασμα τοῦ Ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω⁶⁵.

Καὶ ἡ γῆ ἐσειέσθη.

Καὶ αἱ πέτραι ἐσχίσθησαν.

⁵² Καὶ τὰ μνημεῖα ἀνεώχθησαν.

Καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη⁶⁶.

⁵³ Καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσηλθον εἰς τὴν Ἁγίαν Πόλιν. Καὶ ἐνεφανίσθησαν πολλοῖς.

⁵⁴ Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα λέγοντες· Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος.

⁵⁵ Ἦσαν δὲ ἐκεῖ καὶ⁶⁷ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ.

⁵⁶ ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσή⁶⁸ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

51 And, look!

➤ The Veil of the Sanctuary was torn into two pieces from the top to the bottom⁶⁹!

➤ And, the earth was shaken!

➤ And, the rocks were split!

➤ 52 And, the tombs were opened!

➤ And, as for many bodies of the holy ones who had lastingly fallen asleep – *this group* was raised⁷⁰!

➤ 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 things which were coming about, were frightened exceedingly, saying, “Truly, this One was a Son of a GOD!”

MANY WOMEN WERE WITNESSES THAT DAY

55 Now, also⁷¹ women – many of them – were there, observing from afar,

➤ 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 Joses⁷², and
- the mother of the sons of Zebedee.

⁶⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω here instead of ἀπ' ἄνωθεν ἕως κάτω εἰς δύο.

⁶⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have ἠγέρθη (an aorist, passive, singular verb) here instead of ἠγέρθησαν (an aorist, passive, plural verb).

⁶⁷ 35% of the Greek manuscripts, including the best line of transmission (f35), include καὶ here.

⁶⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have Ἰωσή here instead of Ἰωσήφ.

⁶⁹ 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 pieces'.

⁷⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'was raised' (an aorist, passive, singular verb) here instead of 'were raised' (an aorist, passive, plural verb).

⁷¹ 35% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here.

⁷² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'Joses' here instead of 'Joseph'.

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 disciple⁷⁷ 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 body⁷⁸ be given.

59 And, having taken the body, the Joseph wrapped it up with⁷⁹ 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 WITNESSED THE BURIAL

61 Now, Maria⁸⁰ the Magdalene was there – and, the other Maria *was there* – 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.’

57 Ὅψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσεν⁷³ τῷ Ἰησοῦ. 58 Οὗτος προσελθὼν τῷ Πιλάτῳ ῥήτησατο τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα⁷⁴.

59 Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ ⁷⁵ σινδόνι καθαρᾷ.

60 Καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ. Καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.

61 Ἦν δὲ ἐκεῖ Μαρία⁷⁶ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν Παρασκευήν, συνήχθησαν οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον ⁶³ λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι·

⁷³ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἐμαθήτευσεν (an aorist, active, singular verb) here instead of ἐμαθητεύθη (an aorist, passive verb).

⁷⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the words τὸ σῶμα here.

⁷⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include a preposition ἐν here. The preposition ἐν is in the verb.

⁷⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have Μαρία here instead of Μαριὰμ.

⁷⁷ 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).

⁷⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the body’ here.

⁷⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include a preposition here. The preposition ‘with’ in the translation is actually in the Greek verb.

⁸⁰ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Maria’ here instead of Mariam.

⁶⁴ Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ **νυκτὸς**⁸¹ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ Λαῷ **ὅτι**⁸². Ἠγέρθη ἀπὸ τῶν νεκρῶν. Καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.

⁶⁵ Ἔφη **δὲ**⁸³ αὐτοῖς ὁ Πιλᾶτος· Ἔχετε κουστωδιάν. Ὑπάγετε. Ασφαλίσασθε ὡς οἴδατε.

⁶⁶ Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

⁶⁴ So then, order the grave to be secured until the third day, lest, having come at night⁸⁴, the disciples *that are* His might steal Him and might say to the People⁸⁵, ‘He has been raised up from among the dead *ones*!’ And, the last deceit shall be worse than the first.”

⁶⁵ Now,⁸⁶ 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*.

⁸¹ 87% of the Greek manuscripts, including the best line of transmission (f35), include νυκτὸς here. On the basis of 10% the NU excludes it.

⁸² 25% of the Greek manuscripts, including the best line of transmission (f35), include the quotation indicator ὅτι here.

⁸³ 65% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction δὲ here.

⁸⁴ 87% of the Greek manuscripts, including the best line of transmission (f35), include ‘at night’ here. On the basis of 10% the NU excludes it.

⁸⁵ 25% of the Greek manuscripts, including the best line of transmission (f35), include the quotation indicator (ὅτι) here.

⁸⁶ 65% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.

Footnotes

- a. KATA MATΘAION 27:2 παρέδωκαν WH Treg NIV] + αὐτὸν Ποντίῳ RP
- b. KATA MATΘAION 27:3 παραδιδούς Treg NIV RP] παραδούς WH
- c. KATA MATΘAION 27:3 ἔστρεψεν WH Treg NIV] ἀπέστρεψεν RP
- d. KATA MATΘAION 27:3 καὶ WH Treg NIV] + τοῖς RP
- e. KATA MATΘAION 27:4 ἀθῶν Treg NIV RP] δίκαιον WH
- f. KATA MATΘAION 27:4 ὄψῃ WH Treg NIV] ὄψει RP
- g. KATA MATΘAION 27:5 εἰς τὸν ναὸν WH Treg NIV] ἐν τῷ ναῷ RP
- h. KATA MATΘAION 27:11 ἐστάθη WH Treg NIV] ἔστη RP
- i. KATA MATΘAION 27:11 ἔφη WH NIV] + αὐτῷ Treg RP
- j. KATA MATΘAION 27:12 καὶ WH NIV] + τῶν Treg RP
- k. KATA MATΘAION 27:16 Ἰησοῦν Holmes NA] – WH Treg NIV RP
- l. KATA MATΘAION 27:17 Ἰησοῦν τὸν Holmes NA] τὸν WH; – Treg NIV RP
- m. KATA MATΘAION 27:21 Τὸν WH Treg NIV] – RP
- n. KATA MATΘAION 27:22 λέγουσιν WH Treg NIV] + αὐτῷ RP
- o. KATA MATΘAION 27:23 δὲ WH Treg NIV] + ἡγεμῶν RP
- p. KATA MATΘAION 27:24 ἀπέναντι NIV RP] κατέναντι WH Treg
- q. KATA MATΘAION 27:24 αἵματος WH NIV] + τοῦ δικαίου Treg RP
- r. KATA MATΘAION 27:28 χλαμύδα κοκκίνην περιέθηκαν αὐτῷ WH Treg NIV] περιέθηκαν αὐτῷ χλαμύδα κοκκίνην RP
- s. KATA MATΘAION 27:29 τῆς κεφαλῆς WH Treg NIV] τὴν κεφαλὴν RP
- t. KATA MATΘAION 27:29 ἐν τῇ δεξιᾷ WH Treg NIV] ἐπὶ τὴν δεξιάν RP
- u. KATA MATΘAION 27:29 ἐνέπαιζαν WH NIV] ἐνέπαιζον Treg RP
- v. KATA MATΘAION 27:29 βασιλεῦ WH Treg NIV] ὁ βασιλεὺς RP
- w. KATA MATΘAION 27:33 Κρανίου Τόπος λεγόμενος WH Treg NIV] λεγόμενος Κρανίου Τόπος RP
- x. KATA MATΘAION 27:34 οἶνον WH Treg NIV] ὄζος RP
- y. KATA MATΘAION 27:34 ἠθέλησεν WH Treg NIV] ἤθελεν RP
- z. KATA MATΘAION 27:40 κατάβηθι WH Treg NIV RP] καὶ κατάβηθι NA
- aa. KATA MATΘAION 27:41 καὶ WH NIV] δὲ καὶ Treg RP
- bb. KATA MATΘAION 27:41 πρεσβυτέρων WH Treg NIV] + καὶ Φαρισαίων RP
- cc. KATA MATΘAION 27:42 βασιλεὺς WH Treg NIV] Εἰ βασιλεὺς RP
- dd. KATA MATΘAION 27:42 αὐτόν WH Treg NIV] αὐτῷ RP
- ee. KATA MATΘAION 27:43 νῦν WH NIV] + αὐτόν Treg RP
- ff. KATA MATΘAION 27:44 σὺν WH Treg NIV] – RP
- gg. KATA MATΘAION 27:46 ἀνεβόησεν NIV RP] ἐβόησεν WH Treg
- hh. KATA MATΘAION 27:46 Ἠλὶ ἡλὶ Treg RP NA] Ἐλωῖ ἔλωῖ WH NIV
- ii. KATA MATΘAION 27:47 ἐστηκότων WH Treg NIV] ἐστότων RP
- jj. KATA MATΘAION 27:49 ἔλεγον NIV RP] εἶπαν WH Treg
- kk. KATA MATΘAION 27:49 αὐτόν Treg NIV RP] + [[ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα]] WH
- ll. KATA MATΘAION 27:51 ἀπ' ἄνωθεν ἕως κάτω εἰς δύο WH Treg NIV] εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω RP
- mm. KATA MATΘAION 27:52 ἡγέρθησαν WH Treg NIV] ἡγέρθη RP
- nn. KATA MATΘAION 27:54 γενόμενα NIV RP] γινόμενα WH Treg
- oo. KATA MATΘAION 27:54 θεοῦ υἱὸς WH NIV RP] υἱὸς θεοῦ Treg
- pp. KATA MATΘAION 27:56 Ἰωσήφ WH NA] Ἰωσὴφ Treg NIV RP
- qq. KATA MATΘAION 27:57 ἐμαθητεύθη WH Treg NIV] ἐμαθήτευσεν RP
- rr. KATA MATΘAION 27:58 ἀποδοθῆναι WH NIV] + τὸ σῶμα Treg RP
- ss. KATA MATΘAION 27:59 αὐτὸ RP] + ἐν WH Treg NIV
- tt. KATA MATΘAION 27:61 Μαριάμ WH NIV] Μαρία Treg RP
- uu. KATA MATΘAION 27:64 αὐτοῦ Treg NIV] – WH; αὐτοῦ νυκτὸς RP
- vv. KATA MATΘAION 27:65 ἔφη WH Treg NIV] + δὲ RP

