

KATA MAPKON 15
f35

MARK 15
NLET

JESUS WAS TRIED BY PILATE

1 And, immediately, in the² 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 the³ Pilate.

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

Now, the *Jesus*, responding, said to him⁴, “*It is as you, for your part*, are saying.”

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

4 Now, the Pilate asked⁵ Him again, saying, “Do You respond *with* nothing? Look! See how many things they are testifying against You⁶!”

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

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 requesting⁷.

7 Now, there was one named Barabbas, one having been lastingly bound with fellow insurrectionists⁸, such as had lastingly committed murder in the rebellion.

8 And, having shouted loudly⁹, the throng began to ask for themselves *that he do* just as he was always¹⁰ 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.

² 80% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘in the’ here.

³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ before ‘Pilate’ here.

⁴ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘said to him’ here instead of ‘to him says’.

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘asked’ (aorist verb) here instead of ‘was asking’ (imperfect verb).

⁶ 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’.

⁷ 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’.

⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘fellow insurrectionists’ here instead of ‘insurrectionists’.

⁹ 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’.

¹⁰ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘always’ here.

¹ Καὶ εὐθὺς¹ ἐπὶ τὸ πρωὶ συμβούλιον ποιήσαντες οἱ Ἀρχιερεῖς μετὰ τῶν Πρεσβυτέρων καὶ Γραμματέων καὶ ὅλον τὸ Συνέδριον δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν. Καὶ παρέδωκαν τῷ Πιλάτῳ.

² Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Σὺ λέγεις.

³ Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά.

⁴ Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν λέγων· Οὐκ ἀποκρίνη οὐδέν; Ἴδε πόσα σου καταμαρτυροῦσιν.

⁵ Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

⁶ Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον ὃνπερ ἠτοῦντο.

⁷ Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.

⁸ Καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς αἰεὶ ἐποίει αὐτοῖς.

⁹ Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων· Θέλετε ἀπολύσω ὑμῖν τὸν Βασιλέα τῶν Ἰουδαίων; ¹⁰ Ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ Ἀρχιερεῖς.

¹¹ Οἱ δὲ Ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθὺς here. On the basis of 1% the NU has εὐθὺς.

¹² Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν
αὐτοῖς· Τί οὖν θέλετε ποιήσω ὃν
λέγετε βασιλέα τῶν Ἰουδαίων;
¹³ Οἱ δὲ πάλιν ἔκραξαν· Σταύρωσον αὐτόν.
¹⁴ Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· Τί
γὰρ κακὸν ἐποίησεν;
Οἱ δὲ περισσοτέρως ἔκραξαν· Σταύρωσον
αὐτόν.

¹⁵ Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ
ικανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν
Βαραββᾶν.
Καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας
ἵνα σταυρωθῇ.
¹⁶ Οἱ δὲ στρατιῶται ἀπήγαγον αὐτόν ἔσω τῆς
αὐλῆς, ὃ ἐστὶν Ὅραιτώριον,
Καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν.
¹⁷ Καὶ ἐνδύουσιν¹¹ αὐτὸν πορφύραν
Καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον
στέφανον·
¹⁸ Καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν καὶ
λεγεῖν· Χαῖρε, ὁ Βασιλεὺς τῶν Ἰουδαίων.
¹⁹ Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ.
Καὶ ἐνέπτυν αὐτῷ.
Καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.

²⁰ Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτόν
τὴν πορφύραν. Καὶ ἐνέδυσαν αὐτόν τὰ
ἱμάτια τὰ ἴδια.
Καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσωσιν
αὐτόν.

²¹ Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα
Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν
πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ
τὸν σταυρὸν αὐτοῦ.

¹² Now. the Pilate, responding, again said¹² to them, "So then,
what do you want *that* I might do *with Him* Whom you are calling
'¹³ 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 saying¹⁴, "Hail!
The King¹⁵ 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*, His own *clothes*¹⁶ – 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.

¹² 97% of the Greek manuscripts, including the best line of transmission (f35),
have 'responding, again said' here instead of 'again responding, was saying'.

¹³ 95% of the Greek manuscripts, including the best line of transmission (f35),
omit a definite article before 'King'.

¹⁴ 30% of the Greek manuscripts, including the best line of transmission (f35),
include 'and to be saying' here.

¹⁵ 80% of the Greek manuscripts, including the best line of transmission (f35),
'the King' instead of 'O King' (a vocative noun).

¹⁶ 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'.

¹¹ 96% of the Greek manuscripts, including the best
line of transmission (f35), have ἐνδύουσιν here instead
of ἐνδιδύσκουσιν. The meaning is the same.

²² Καὶ φέρουσιν αὐτὸν ἐπὶ **Γολγοθᾶ** τόπον, ὃ ἐστὶν ¹⁷μεθερμηνευόμενον Κρανίου Τόπος.

²³ Καὶ ἐδίδουν αὐτῷ **πιεῖν** ἐσμυρνισμένον οἶνον,

Ὁ δὲ οὐκ ἔλαβεν.

²⁴ καὶ **σταυρώσαντες αὐτὸν** διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ.

²⁵ Ἦν δὲ ὥρα Τρίτη, καὶ ἐσταύρωσαν αὐτόν.

²⁶ καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη·

Ὁ βασιλεὺς τῶν Ἰουδαίων.

²⁷ Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐωνύμων αὐτοῦ.

²⁸ **Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη.**

²⁹ Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες· Οὐὰ. Ὁ καταλύων τὸν Ναὸν καὶ ἐν **τρισὶν ἡμέραις οἰκοδομῶν**. ³⁰ Σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ.

³¹ Ὁμοίως καὶ οἱ Ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν Γραμματέων ἔλεγον· Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. ³² Ὁ Χριστὸς, ὁ Βασιλεὺς **τοῦ** Ἰσραὴλ. Καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν **αὐτῷ**.

²² And, they are bringing Him to ¹⁷ Golgotha¹⁸ – a place which, being translated, is 'Place of a Skull.'

²³ And, they were *trying* to give Him wine mixed with myrrh to drink¹⁹.

Now, the *Jesus*²⁰ did not take *it*.

²⁴ And, having crucified Him²¹, 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".

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.**"^{22 23}

JESUS WAS MOCKED

²⁹ And, the ones who were passing by were blaspheming Him, shaking the heads *that were* theirs and saying, "Hah! The One Who destroys the Temple and Who in three days builds *it*²⁴.
³⁰ Save Yourself, having come down²⁵ 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 the²⁶ *ethnicity* from Israel, *eh?* Let Him descend now from the cross, in order that we might see *it* and might believe Him²⁷."

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

¹⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Golgotha here instead of 'Golgothan'.

¹⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive 'to drink' here.

²⁰ 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'.

²¹ 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'.

²² 88.7% of the Greek manuscripts, including the best line of transmission (f35), include verse 28 here.

²³ A reference to Isaiah 53:12

²⁴ 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'.

²⁵ 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'.

²⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

²⁷ 80% of the Greek manuscripts, including the best line of transmission (f35), include 'him' here.

Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.

³³ Γενομένης δὲ ὥρας ἑκτῆς σκότος ἐγένετο ἐφ' ὅλην τὴν Γῆν ἕως ὥρας ἐνάτης.

³⁴ Καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἐλωὶ, Ἐλωὶ λιμὰ σαβαχθάνι; ὃ ἐστὶν μεθερμηνευόμενον Ὁ Θεός, Ὁ Θεός μου ὁ Θεός μου, εἰς τί με ἐγκατέλιπες²⁸;

³⁵ Καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον· Ἰδοῦ²⁹ Ἡλίαν φωνεῖ.

³⁶ Δραμὼν δὲ εἷς καὶ γεμίσας σπόγγον ὄξους περιθεὶς τε καλάμῳ ἐπότιζεν αὐτόν, λέγων· Ἄφετε. Ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.

³⁷ Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν.

³⁸ Καὶ τὸ καταπέτασμα τοῦ Ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.

And, the ones who were crucified with³⁰ Him were reviling Him.

DARKNESS OVER THE WHOLE EARTH

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

³³ Now³¹, 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 hour³², the Jesus cried out with a voice – that is, a loud voice, saying³³, “**Eloi, Eloi, lima³⁴ sabachthani!**”³⁵ which, being translated, is: “The God³⁶, the God that is Mine, the God that is Mine, for what reason did You forsake ME³⁷?”

³⁵ And, some of the ones who stood by, having heard, were saying, “Look! He is calling for Elijah³⁸!”

³⁶ Now, one³⁹, having run and having filled a sponge with sour wine and⁴⁰ having put it on a reed, was offering Him to drink, saying, “Be letting it go. Let us see whether Elijah comes to take Him down.”

JESUS DIED FOR OUR SINS 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 from⁴¹ top to bottom.

³⁰ 96.7% of the Greek manuscripts, including the best line of transmission (f35), have a dative pronoun here, corresponding to the preposition in the verb, meaning ‘with’ here. The NU inserts this same pronoun again.

³¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘And,’

³² 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’.

³³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘saying’ here.

³⁴ 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’(10%), ‘lama’ or ‘lamma’.

³⁵ A reference to Psalm 22:1, a Psalm which goes on to describe the suffering of the promised Savior in amazing detail.

³⁶ 45% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘that is Mine’ here.

³⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘did You forsake ME’ here, the direct object having been placed forward for emphasis.

³⁸ Although it is not so evident in English, the pronunciation of ‘Eloi’ and ‘Elijah’ is quite similar in the original language.

³⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘one’ here instead of ‘someone’.

⁴⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the Greek particle translated as ‘and’ here.

⁴¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ‘from’ here.

²⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have με ἐγκατέλιπες here instead of ἐγκατέλιπες με.

²⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἰδοῦ here. On the basis of 4% the NU has Ἴδε.

THE TESTIMONY OF THE CENTURION

³⁹ Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως **κράξας** ἐξέπνευσεν εἶπεν· Ἀληθῶς **ὁ ἄνθρωπος οὗτος Υἱὸς ἦν Θεοῦ**.

⁴⁰ Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ **ἦν** Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ **τοῦ** Ἰακώβου τοῦ μικροῦ καὶ **Ἰωσὴ** μήτηρ καὶ Σαλώμῃ,
⁴¹ αἱ **καὶ** ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ. καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

⁴² Καὶ ἥδη ὀψίας γενομένης, ἐπεὶ **Παρασκευὴ ἦν**⁴², ὃ ἐστὶν προσάββατον,
⁴³ ἐλθὼν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν Βασιλείαν τοῦ Θεοῦ, **τολμήσας** εἰσῆλθεν πρὸς Πιλάτον. Καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
⁴⁴ Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἥδη τέθνηκεν. Καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν. ⁴⁵ Καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ **σῶμα** τῷ Ἰωσήφ.

⁴² 25% of the Greek manuscripts, including the best line of transmission (f35), have παρασκευὴ ἦν here instead of ἦν παρασκευή.

³⁹ Now, having seen *this*, the centurion, the one who had lastingly stood opposite Him, having seen that, having cried out⁴³ like this, *Jesus* breathed out *His* spirit, said, “Truly, the man – *namely*, *this man*⁴⁴ – was SON of God!⁴⁵”

MANY WOMEN OBSERVE

THE CRUCIFICTION AND DEATH OF JESUS FROM AFAR

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

- Maria the Magdalene, and
- Maria, the mother of the⁴⁶ Jacob⁴⁷ – *namely*, the short one – and of Jose⁴⁸, and
- Salome –
- ⁴¹ the women also⁴⁹ 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 before ⁵⁰ Pilate. And, he 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 Body⁵¹ to the Joseph.

⁴³ 98.6% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘having cried out’ here.

⁴⁴ 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’.

⁴⁵ 97.5% of the Greek manuscripts, including the best line of transmission (f35), do not have definite article before ‘Son’. It literally would read ‘SON was of God!’ with ‘SON’ being placed before the verb in Greek for emphasis. It seems awkward in English and so is translated as ‘was SON of God’.

⁴⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), include this definite article ‘the’ here.

⁴⁷ ‘Jacob’ – this is the transliteration of this Greek name. It is often translated as ‘James’.

⁴⁸ 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’.

⁴⁹ 88.8% of the Greek manuscripts, including the best line of transmission (f35), include ‘also’ here.

⁵⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article before ‘Pilate’ here.

⁵¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘body’ here instead of ‘corpse’.

⁴⁶ Καὶ ἀγοράσας σινδόνα **καὶ** καθελὼν
αὐτὸν ἐνείλησεν τῇ σινδόνι.
Καὶ **κατέθηκεν** αὐτὸν ἐν μνημείῳ ὃ ἦν
λελατομημένον ἐκ πέτρας.
Καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ
μνημείου.
⁴⁷ Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ
Μαρία Ἰωσὴ ἐθεώρουν ποῦ **τίθεται**.

⁴⁶ And, having bought fine linen and⁵² having taken Him down,
he wound Him with the fine linen.

And, he laid Him down⁵³ 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 Maria – *namely*, the Magdalene – and Maria, *the
mother*⁵⁴ of Jose⁵⁵, were observing where he placed *Him*⁵⁶.

⁵² 99% of the Greek manuscripts, including the best line of transmission (f35),
include this 'and' here.

⁵³ 94.1% of the Greek manuscripts, including the best line of transmission (f35),
have 'laid Him down' here instead of 'placed'.

⁵⁴ 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).

⁵⁵ 96% of the Greek manuscripts, including the best line of transmission (f35),
'Jose' here instead of 'Jostetos'.

⁵⁶ 97% of the Greek manuscripts, including the best line of transmission (f35),
'he placed Him' here instead of 'He was lastingly placed'.