

# Luke 23

written and compiled by Gary Kukis

**Luke 23:1–56**

**Jesus is Tried, Crucified and Buried**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular study the most complete and most accurate examination of Luke 23 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they

make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

**Preface:** Luke 23 follow the final day, beginning at night for the illegal trials. At daybreak, there are more trials and hearings, and Jesus is finally sentenced to die by crucifixion. At the end of this chapter, Jesus is placed in the tomb and at some point, He wrapped and His body prepared with ointment and spices.

*Bible Summary: Jesus was taken to Pilate. The crowd said, "Crucify him!" He was crucified with two criminals. Darkness fell and he breathed his last.*<sup>1</sup>

This should be the most extensive examination of Luke 23 available, where you will be able to examine in depth every word of the original text.

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vv. 6–12	<b>Pilate Sends Jesus to Herod, Who then Sends Jesus Back to Pilate</b>
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## Charts, Graphics and Short Doctrines:

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<sup>1</sup> From <https://biblesummary.info/luke> accessed June 6, 2023.





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Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

<a href="#">Definition of Terms</a>	
<a href="#">Age of the Hypostatic Union</a>	The time period during which Jesus Christ walked upon this earth. This dispensation acted as a hinge between the Church Age and the Age of Israel. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<a href="#">Bible Doctrine</a>	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<a href="#">Chief Priest; Chief Priests</a>	The Chief Priest is a synonym for the High Priest. This would be the highest human authority over the feasts and spiritual observances of the Jews. The reference to chief priests in the New Testament is to priests understood to be in a higher class. The Mosaic Law does not necessarily cull out such a group.

Definition of Terms	
<b>The Cross; the Cross of Christ ; the Roman Cross</b>	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
<b>The Day of Atonement</b>	Once a year, the High Priest would enter into the Holy of Holies, which is in the Tabernacle, and he will sprinkle blood on the Mercy Seat, which is on top of the Ark of God. What is the Day of Atonement (Yom Kippur)? ( <b>Got Questions?</b> ) Day of Atonement ( <b>Bible Study</b> ) <b>Day of Atonement.org</b> 5 Things Christians Should Know about the Day of Atonement ( <b>Crosswalk</b> ).
<b>Disciple, Disciples</b>	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).
<b>Feast of Unleavened Bread</b>	The first national feast day for Israel is the Feast of Unleavened Bread. Because they had to leave Egypt on a moment's notice, there was not enough time to allow their bread to rise. In recognition of this, the Hebrew people celebrated this feast with flatbread (bread without yeast or leavening). Later, the leaven became to be symbolic of imperfection/sin corrupting something completely (like an entire loaf of bread). The Passover was observed as the first day of this feast.
<b>God's Plan, the Plan of God</b>	God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God ( <b>HTML</b> —Bolender) ( <b>PDF</b> —Bolender); L. G. Merritt ( <b>The Plan of God</b> ); Joe Griffin ( <b>God Exists: Navigating the Web of Truth</b> ); Don Samdahl ( <b>Summary of the Plan of God</b> ); R. B. Thieme, Jr. ( <b>The Plan of God</b> ).
<b>Gospel , Gospel Message, Gospels</b>	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " <b>Believe on the Lord Jesus Christ and you will be saved.</b> " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
<b>High Priest (the Chief Priest)</b>	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the <b>Priesthoods of God and of Man</b> : ( <b>HTML</b> ) ( <b>PDF</b> ) ( <b>WPD</b> ).

Definition of Terms	
<b>Holy of Holies</b>	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the <b>Tabernacle (Redeeming Grace)</b> .
<b>Human Spirit</b>	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the <b>Doctrine of the Human Spirit (HTML) (PDF) (WPD)</b> .
<b>Israel</b>	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i> ). Context determines which thing is meant.
<b>Jew, Jews, Jewish</b>	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See <b>Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times</b> .
<b>Justice of God</b>	The righteousness of God is the principle of God's integrity; and the justice of God is the application or the function of God's integrity. Our point of contact with God in this life is not His love but His justice (strictly speaking, God does not love us until we have His righteousness). We are justified before Him. We initially adjust to His justice by believing in Jesus Christ.
<b>The Jewish Faith; Judaism</b>	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also be defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.
<b>Mental Attitude Sins</b>	These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the <b>Doctrine of Mental Attitude Sins (HTML) (PDF) (WPD)</b> .

Definition of Terms	
<b>Mercy Seat</b>	On top of the Ark of the Covenant was a lid or a covering, which was made of gold and two angels were a part of this configuration—this is the Mercy Seat. On the Day of Atonement, the High Priest would come into the Holy of Holies and sprinkle blood on the Mercy Seat to atone for the sins of the many. This is all representative. The gold represents the pure essence of God; the angels represent the elect and fallen angels who are watching all of these things play out. The blood represents the spiritual death of our Lord on the Roman cross. As on the cross, no one actually saw this take place; they simply knew what happened by the testimony of the Scriptures.
<b>Messiah</b>	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <b>Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Jewish Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Promised Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). (Grace Notes: <a href="#">Messiah in the Old Testament</a> ) (Spokane Bible Church: <a href="#">Messiah</a> ; <a href="#">Messiah's Birth was Unique</a> ; <a href="#">Messianic Prophecies 1</a> ; <a href="#">Messianic Prophecies2</a> )
<b>The Mosaic Law</b>	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the <a href="#">Mosaic Law</a>.) (Maranatha Church on the <a href="#">Mosaic Law</a>); <a href="#">Grace Notes</a>.</p>
<b>Passover</b>	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the <b>Passover</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); Grace Notes ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Grace Doctrine <a href="#">7 Feasts of Israel</a> ; Maranatha Church <a href="#">Doctrine of the Passover</a> .
<b>Pastor, Pastor-teacher</b>	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Jack Ballinger ( <a href="#">Pastor-teacher</a> ); Roy Cloudt ( <a href="#">pastor-teacher</a> ).
<b>Positive volition</b>	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.



Definition of Terms	
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
<b>Redeem; Redemption; Redeemer</b>	Redemption is the saving work of Christ whereby He purchased our freedom from the slave market of sin by means of His death on the cross. In Scripture, Jesus is often called our Redeemer. Doctrine of Redemption: ( <a href="#">Jack Ballinger</a> ) ( <a href="#">Ken Reed</a> ) ( <a href="#">Wenstrom</a> )
<b>Religion, Religious</b>	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the <b>Doctrine of Religion</b> ( <a href="#">Philip. 1:21</a> ) ( <a href="#">Chart from Middletown Bible Church</a> ) ( <a href="#">Christian Ministries International</a> ).
<b>The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity</b>	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
<b>The Sabbath</b>	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church <a href="#">Sabbath Summary</a> ) (Grace Notes: <a href="#">Jewish Teaching on the Sabbath</a> ) Kukis—Doctrine of the Sabbath Day ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Sanhedrin</b>	The Sanhedrin was the Supreme Court of Israel. The men called by Moses to judge the disputes of Israelites is often said to be the first Sanhedrin, although these men functions separately. By the time of the Lord, the Sanhedrin appears to be a single institution made up of 23 or 71 elders. Like any institution, its honor or dishonor rests upon the men within it. The <a href="#">Encyclopedia Britannica</a> suggests that accounts of the Sanhedrin to be <i>fragmentary, apparently contradictory, and often obscure</i> . Its duties, functions and make up likely changed throughout the years.
<b>Scar tissue</b>	Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i> . See ( <a href="#">Bible News</a> ) ( <a href="#">Robert R. McLaughlin</a> ) ( <a href="#">Makarios</a> ) ( <a href="#">Grace Notes</a> )
<b>Scribe, scribes</b>	A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).

Definition of Terms	
<b>Soul , Human Soul , Souls</b>	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown ( <a href="#">Characteristics</a> , <a href="#">Diagram</a> , <a href="#">Soul and Depravity of the Soul</a> , <a href="#">Battle for Soul Control</a> , <a href="#">Soul Tragedy</a> , <a href="#">Prospering Soul</a> , <a href="#">Soul's Need for Daily Doctrine</a> , <a href="#">Soul's Need #2</a> ); Grace Notes ( <a href="#">Doctrine of the Soul</a> ; <a href="#">PDF</a> ).
<b>Spiritual Life , Spiritual Lives</b>	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. ( <a href="#">HTM</a> ) ( <a href="#">PDF</a> ) (The Spiritual Life via the <b>10 problem solving devices</b> —R. B. Thieme, Jr.) ( <a href="#">Walking in the Spirit</a> —Chafer) ( <a href="#">Spiritual Metabolism</a> —Robert R. McLaughlin)
<b>Synoptic Gospels, Synoptics</b>	The synoptic gospels (also called the <i>synoptics</i> ) are Matthew, Mark and Luke. These gospels include many of the same stories, often in a similar sequence with similar and sometimes identical wording. They stand in contrast to John, whose content is largely distinct
<b>The Temple</b>	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, <a href="#">Description and Measurements</a> ( <a href="#">Grace Notes</a> ); <a href="#">Solomon's Temple</a> ( <a href="#">Redeeming Grace</a> ); the <a href="#">Temple</a> ( <a href="#">Redeeming Grace</a> ).
<b>Textual criticism</b>	Textual criticism is the science of determining the most accurate reading for any given passage. <a href="#">Articles</a> on textual criticism in the New Testament; An <a href="#">Introduction to New Testament Textual Criticism</a> ; Theopedia's article on <a href="#">Biblical criticism</a> ; <a href="#">The Encyclopedia of New Testament Textual Criticism conceived</a> by Rich Elliott; <a href="#">Old Testament Textual Criticism</a> ; and <a href="#">The Study of Textual Criticism</a> .
<b>The Tribulation</b>	When the Church Age comes to its completion, and the body of believers is raptures from this earth, there is remain a shortened 7 years which time is known as the Tribulation. This is actually the end of the Jewish Age and has many names in the Bible (like <i>the time of Jacob's trouble</i> ). ( <a href="#">Doctrine of the Tribulation</a> —Pastor L.G. Merritt) ( <a href="#">The Great Tribulation</a> —Cherreguine Bible Doctrine Ministries) ( <a href="#">Tribulation Time line</a> [Chart]—Grace Bible Church of Baytown)
Some of these definitions are taken from <a href="https://www.gotquestions.org/">https://www.gotquestions.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	

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## Introduction: Luke 23

Quite frankly, I had no idea how many **gospels** I might complete in my lifetime, and I approached Luke as if this might be the only one.<sup>2</sup> Over the past few years, I have observed that this gospel was barely covered by R. B. Thieme, Jr. or R. B. Thieme, III (particularly, this chapter). After spending a great deal of time studying this gospel, I am glad that I ended up choosing this one to study.

Although there are many parallels between this chapter and the other gospels, there are several passages in Luke 23 which are unique to Luke.

### Harmony of the Gospel Chart from Life of Christ (Ken Palmer/Gary Kukis)

Event	Matthew	Mark	Luke	John
Jesus before Pilate	27:1–14		23:1–7	18:29–38
Jesus before Herod			23:8–10	
Herod's soldiers mock Jesus		15:1–5	23:11–12	
Pilate releases Barabbas	27:15–26	15:6–15	23:13–25	18:38–40
Pilate's soldiers crown and mock Jesus	27:27–30	15:16–20		19:1–3
Pilate tries to release Jesus				19:4–7
Pilate questions Jesus again				19:8–11
Pilate tries to release Jesus again				19:12
Pilate sentences Jesus				19:13–15
Pilate delivers Jesus to be crucified				19:16
Jesus carries the cross				19:17
Simon of Cyrene bears the cross	27:31–32	15:20–21	23:26	
Jesus speaks to weeping women about women when Jerusalem is destroyed and women in the Tribulation			23:27–32	
Jesus is brought to Golgotha	27:33	15:22	23:32–33	19:17
Soldiers offer Jesus sour wine mix	27:34	15:23		
He is crucified on the 3rd hour		15:25		
2 robbers are crucified with Jesus	27:38	15:27–28	23:33	19:18
Inscription written by Pilate	27:37	15:26	23:38	19:19–22
"Forgive them..."			23:34	
Soldiers divide the garments of Jesus	27:35–36	15:24	23:34	19:23–24

<sup>2</sup> I really have a strong desire to also do John.

<b>Harmony of the Gospel Chart from Life of Christ (Ken Palmer/Gary Kukis)</b>				
<b>Event</b>	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
"Behold your mother."				19:25–27
Multitudes mock Jesus	27:39–43	15:29–32	23:35–37	
Robbers mock Jesus	27:44	15:32	23:39	
One robber rebukes the other			23:40–41	
"...you will be with me in Paradise."			23:43	
Darkness from 6th to 9th hour	27:45	15:33	23:44–45	
"Eloi, Eloi, Lamma, Sabachthani"	27:46	15:34		
"I thirst."				19:28
Jesus is offered sour wine on a reed.	27:47–49	15:35–36		19:29–30
"It is finished."				19:30
Jesus cries out	27:50	15:37	23:46	
"Into Thy hands I commit my spirit."			23:46	
Jesus bows his head and dies	27:50	15:37	23:46	19:30
Temple veil torn from top to bottom	27:51	15:38	23:45	
Earthquake	27:51			
Saints rise, after Christ's resurrection	27:52–53			
Centurion glorifies God	27:54	15:39	23:47	
Multitude leaves grieving			23:48	
Women watch from a distance	27:55–56	15:40–41	23:49	
Request that legs be broken				19:31–32
Soldier pierces Jesus' side				19:33–34
Fulfilment of prophecy				19:35–37
Joseph requests body from Pilate	27:57–58	15:42–43	23:50–52	19:38
Centurion reports that Jesus is dead		15:44–45		
Joseph takes the body		15:45		19:38
Nicodemus and Joseph prepare the body				19:39–40
Body placed in new garden tomb	27:59–60	15:46	23:53	19:41–42
Two Mary's watch the burial	27:61	15:47	23:54–55	
Roman soldiers guard the tomb	27:62–66			
Two Mary's prepare spices and then rest			23:56	

There are about 20 parallels between Luke and the **Synoptics** for this chapter.

A title or one or two sentences which describe Luke 23.

### **Titles and/or Brief Descriptions of Luke 23 (by Various Commentators)**

*Kretzmann's Commentary: Jesus is arraigned before Pilate, sent by him to Herod, and returned to the court of Pilate, is rejected by the people, who prefer to have Barabbas released, is condemned to death by crucifixion. gently rebukes the weeping women of Jerusalem, is crucified. endures the mockery of all classes of people, accepts the penitent malefactor, dies on the cross, and is buried by Joseph of Arimathea.<sup>3</sup>*

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Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

### **Brief, but insightful observations of Luke 23 (various commentators)**

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

### **Fundamental Questions About Luke 23**

Some of these questions may not make sense unless you have read Luke 23. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

### **The Prequel of Luke 23**

<sup>3</sup> From <https://www.studydrive.org/commentaries/eng/kpc/luke-23.html> accessed July 4, 2023.

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We need to know who the people are who populate this chapter.

### The Principals of Luke 23

**Characters**

**Biographical Material**

Characters	Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

### The Places of Luke 23

**Place**

**Description**

Place	Description

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### By the Numbers

**Item**

**Date; duration; size; number**

Item	Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

### A Synopsis of Luke 23

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The ESV (capitalized) is used below:

### Outlines and Summaries of Luke 23 (Various Commentators)

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The text of the verses was added in, using the ESV (capitalized).

### A Synopsis of Luke 23 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 23 (edited).

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It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Luke 21–24)

Scripture	Text/Commentary
Luke 21A	The Widow's Offering
Luke 21B	Jesus Teaches About the Future times (the Destruction of Jerusalem, the End Times, Wars and Persecutions, Destruction of Jerusalem, Coming of the Son of Man)
Luke 21C	Parable of the Fig Tree

The Big Picture (Luke 21–24)	
Scripture	Text/Commentary
Luke 21D	The Importance of Watching
Luke 22A	The Lord’s Supper/Judas Betrays the Lord
Luke 22B	Who is the Greatest in the Kingdom?
Luke 22C	Jesus Predicts Peter’s Denial
Luke 22D	Supplies Needed by Jesus’ Disciples
Luke 22E	Prayer in the Garden
Luke 22F	Betrayal and Arrest of Jesus
Luke 22G	Peter’s Denials
Luke 22H	Jesus is Mocked and Beaten
Luke 22I	Jesus Before the Sanhedrin
Luke 23A	Jesus Being Examined and Tried (Before Pontius Pilate, Before Herod, Before Pilate again; Barabbas Set Free Instead of Jesus)
Luke 23B	The Crucifixion (Pilate Delivers Jesus over, Jesus is Crucified)
Luke 23C	Jesus’ Death on the Cross
Luke 23C	Jesus is Laid to Rest in a Tomb
Luke 24A	Christ is Risen
Luke 24B	Jesus Speaks to the Man on His Way to Emmaus
Luke 24C	The Disciples Eyes are Opened
Luke 24D	Jesus Again Appears to His Disciples
Luke 24E	Jesus Teaches His Resurrection from the Scriptures
Luke 24F	Jesus Ascends into Heaven
<div style="display: flex; justify-content: space-around; margin-top: 20px;"> <span>Chapter Outline</span> <span>Charts, Graphics and Short Doctrines</span> </div>	

**Changes—additions and subtractions:**

This is the first time I am doing a New Testament book, so there are additional translations which I tried to put into reasonable categories—but I may change my mind about that later; and I may even remove some of them.

I have taken up the format and structure of Ecclesiastes model, which I am hoping is appropriate.

With Luke 11, there have been some updates and new translations added. The Modern Literal Version now has a 2020 update. *The Scriptures* have a 2009 update. The Unfolding Word Simplified Text replaces the Unlocked Dynamic Bible. The UnfoldingWord Literal Text replaces the Unlocked Literal Bible. The Literal Standard Version,



A Faithful Version and the Holy New Covenant Translation are new to my list of translations. I added in the Berean Study Bible. I have begun to do an *updated* Charles Thomson translation (I simply update some of his use of Old English).

In Luke 23, I have discovered several new translations: the Plain English Version, the Goodspeed New Testament and the Radiant New Testament. All have been placed with the Paraphrased Bibles, although I may move one or two of those to the Limited English Bible heading.

There are two very similarly named translations: the Hebrew Names Version (HNV) and (Traina's) Holy Name Bible (HNB). The former is found on the Bible Study Tools [site](#) and the latter can be gotten as a module for E-sword (this is found at [Bible Support](#)). There is not a lot of information about either of these translations.

I have added so many translations here, that I will drop the New European Version. I may start to look at its brief commentary, however.

I have begun to check nearly 60 translations when I do my first exegetical study of a chapter (which includes a complete word-by-word study from the original Hebrew and 3 original translations).

I used to include the Shmoop summary with each chapter, but I had the following problems with nearly every summary they provided: (1) the summary was longer than the text of the chapter itself; (2) the summary made an attempt to be funny and hip, but it came off as irreverent to me; (3) the summary was not really accurate. For those reasons, I just did not see the Shmoop summary as being helpful in any way.

I do a word cloud of the paraphrase of this chapter. I used to call it the *Reasonably Literal Paraphrase*, but there are times when my paraphrase is far from literal. So I will simply call it the *Kukis Paraphrase*.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

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## Jesus is First Taken to Pilate

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Kukis mostly literal translation:

And rising up, all the many of them, led Him to Pilate. But they began to make accusations of Him, saying, "This we have discovered: subverting the people of ours, and hindering taxes to Cæsar to be given, and affirming Himself a Christ, a prince to be."

Luke  
23:1–2

Rising up, the entire multitude of them led Him to Pilate. And they began to accuse Him, saying, "This [is what] we have found: [He has been] subverting our people; and [He has been] hindering payment [lit., *to give*] of taxes to Cæsar; and [He has been] affirming Himself to be a Messiah, a king.

Kukis paraphrase

All of those who had seized Jesus led the Lord to Pilate. Then they began to accuse Him, saying: "These are the charges against this Man: He has been misleading our people; He has been preventing the payment of taxes to Cæsar; and He has affirmed Himself to be a Messiah, a prince-ruler, even over Cæsar."

Here is how others have translated this verse:

#### Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>4</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

#### Ancient texts:

Westcott-Hort Text (Greek)

And rising up, all the many of them, led Him to Pilate. But they began to make accusations of Him, saying, "This we have discovered: subverting the people of ours, and hindering taxes to Cæsar to be given, and affirming Himself a Christ, a prince to be."

Complete Apostles' Bible

Then the whole multitude of them arose and led Him to Pilate. And they began to accuse Him, saying, "We found this Man perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King."

<sup>4</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

Douay-Rheims 1899 (Amer.)	And the whole multitude of them, rising up, led him to Pilate. And they began to accuse him, saying: We have found this man perverting our nation and forbidding to give tribute to Caesar and saying that he is Christ the king.
Holy Aramaic Scriptures	And all their assembly arose and brought Him to Pilatus. And they started slandering, accusing Him, and saying "We have found this one deceiving our people. And he withholds the head-silver {the tribute tax i.e. poll taxes}, not giving it unto Qasar {Caesar}. And he says concerning his soul {himself} that he is a King, The Meshikha {The Anointed One}!"
James Murdock's Syriac NT	And the whole company of them arose, and carried him before Pilate. And they began to accuse him, and said: We have found this man seducing our people, and forbidding to pay the capitation money to Caesar, and declaring himself to be king Messiah.
Original Aramaic NT <sup>5</sup>	And their whole gathering arose and brought him to Pilate. And they began slandering him and they were saying, "We found this one seducing our people and he forbids giving head tax to Caesar, and he has said about himself that he is The King Messiah."

Significant differences:

**English Translations:** I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

**Limited Vocabulary Translations:**

Bible in Basic English	And they all went and took him before Pilate. And they made statements against him, saying, This man has to our knowledge been teaching our nation to do wrong, and not to make payment of taxes to Caesar, even saying that he himself is Christ, a king.	
Bible in Worldwide English	Then all the people got up and took Jesus to Pilate. They began to make a complaint against him. They said, This man is leading our people to do wrong. He says we should not pay taxes to Caesar. He says that he is Christ, a King.	
Easy English	<b>Pilate asks Jesus questions</b> All the people at the meeting stood up to leave. They took Jesus to stand in front of Pilate. Then they all started to tell Pilate that Jesus had done bad things. They said, 'We found this man when he was telling our people wrong things. He said that we must not pay taxes to the Roman government. He also said that he himself is the Messiah, that is, a king.'	
	<table border="1"> <tr> <td>Pontius Pilate ruled over this part of the land that the Romans ruled. He ruled over Jerusalem.</td> </tr> </table>	Pontius Pilate ruled over this part of the land that the Romans ruled. He ruled over Jerusalem.
Pontius Pilate ruled over this part of the land that the Romans ruled. He ruled over Jerusalem.		
Easy-to-Read Version–2008	Then the whole group stood up and led Jesus away to Pilate. They began to accuse Jesus and said to Pilate, "We caught this man trying to change the thinking of our people. He says we should not pay taxes to Caesar. He calls himself the Messiah, a king."	
God's Word™	Then the entire assembly stood up and took him to Pilate. They began to accuse Jesus by saying, "We found that he stirs up trouble among our people: He keeps them from paying taxes to the emperor, and he says that he is Christ, a king."	

<sup>5</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Good News Bible (TEV)	The whole group rose up and took Jesus before Pilate, where they began to accuse him: "We caught this man misleading our people, telling them not to pay taxes to the Emperor and claiming that he himself is the Messiah, a king."
J. B. Phillips	<b>Jesus is taken before Pilate and Herod</b> Then they rose up in a body and took him off to Pilate and began their accusation in these words, "Here is this man whom we found corrupting our people, and telling them that it is wrong to pay taxes to Caesar, claiming that he himself is Christ, a king."
<i>The Message</i>	<b>Pilate</b> Then they all took Jesus to Pilate and began to bring up charges against him. They said, "We found this man undermining our law and order, forbidding taxes to be paid to Caesar, setting himself up as Messiah-King."
NIRV	Then the whole group got up and led Jesus off to Pilate. They began to bring charges against Jesus. They said, "We have found this man misleading our people. He is against paying taxes to Caesar. And he claims to be Messiah, a king."
New Life Version	<b>Jesus Stands in Front of Pilate</b> Then all the many people got up and took Jesus to Pilate. They began to tell things against Him, saying, "We have found this Man leading the people of our nation in a wrong way. He has been telling them not to pay taxes to Caesar. He has been saying He is Christ, a King."
New Simplified Bible	The whole company of them rose up and brought him before Pilate. They accused him, saying: »We found this man perverting our nation. He forbids payment of tax to Caesar. He claims to be Christ a king.«

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<b>JESUS IS DEAD</b> <b>AFTER THE JEWISH TRIAL, A ROMAN TRIAL</b> The entire Jewish Council got up and escorted Jesus to Pilate, Roman governor of the territory. They charged him with two crimes: "Our council has found this man guilty of trying to get our people to break the law; he said they should stop paying taxes to Caesar. He's also telling them he's the Messiah, a Jewish king."
Contemporary English V.	Everyone in the council got up and led Jesus off to Pilate. They started accusing him and said, "We caught this man trying to get our people to riot and to stop paying taxes to the Emperor. He also claims that he is the Messiah, our king."
Goodspeed New Testament	Then they arose in a body and took him to Pilate, and they made this charge against him: "Here is a man whom we have found misleading our nation, and forbidding the payment of taxes to the emperor, and claiming to be an anointed king himself."
The Living Bible	Then the entire Council took Jesus over to Pilate, the governor. [ <i>the governor, implied.</i> ] They began at once accusing him: "This fellow has been leading our people to ruin by telling them not to pay their taxes to the Roman government and by claiming he is our Messiah—a King."
New Berkeley Version New Living Translation	. <b>Jesus' Trial before Pilate</b> Then the entire council took Jesus to Pilate, the Roman governor. They began to state their case: "This man has been leading our people astray by telling them not to pay their taxes to the Roman government and by claiming he is the Messiah, a king."
The Passion Translation	The entire council stood at once and took Jesus to Pilate, the Roman governor. They accused him with false testimony before the governor, saying, "This man tells us we're not to pay our taxes to Caesar. And he proclaims himself to be Christ the King and Messiah. He's a deceiver of our nation."

(New) Passion Translation <sup>6</sup>	<b>Jesus before Pilate</b> The entire council stood at once and took Jesus to Pilate, the Roman governor. They accused him of false testimony, saying, "This man tells us not to pay our taxes to Caesar. And he proclaims himself to be Christ the King and Messiah. He's a deceiver of our nation."
Radiant New Testament	Then the whole group got up and led Jesus off to Pilate. They began to make accusations against him. They said, "We've found this man leading our people astray. He says they shouldn't pay taxes to Caesar, and he claims to be the Messiah—a king."
UnfoldingWord Simplified T.	Then the whole group got up and took him to Pilate, the Roman governor. They accused him in front of Pilate: "We have seen this fellow causing trouble by telling lies to our people. He has been telling them to not pay taxes to Caesar, the Roman emperor. Also, he has been saying that he is the Messiah, a king!"
Williams' New Testament <sup>7</sup>	Then the whole body of them arose and brought Him to Pilate. Here they began to make the following charges against Him: "We have found this fellow corrupting our nation and forbidding to pay taxes to Caesar and claiming to be a king himself."

### Partially literal and partially paraphrased translations:

American English Bible	Well thereafter, the whole assembly got up and took [Jesus] before <b>Pilate</b> . And there they accused him, saying: 'We found this man trying to undermine the principles of our nation by forbidding us to pay taxes to <b>Caesar</b> , and by saying that he's the Anointed One... A king!' [Kukis: The AEB gives wikipedia links to both Pilate and Tiberius.]
Beck's American Translation	.
Breakthrough Version	And after absolutely all the large number of them got up, they brought Him before Pilate. They began to be leveling complaints against Him, saying, "We found this <i>man</i> twisting our nation, hindering <i>people</i> to be giving protection fees to Caesar, and saying for He Himself to be a king, the Anointed King."
Common English Bible	.
A. Campbell's Living Oracles	And the assembly broke up, and conducted Jesus to Pilate: and they accused him, saying, We found this man perverting the nation, and forbidding to give tribute to Cesar, calling himself Messiah the King.
New Advent (Knox) Bible	Then the whole assembly of them rose up and brought him before Pilate, and there fell to accusing him; We have discovered, they said, that this man is subverting the loyalty of our people, forbids the payment of tribute to Caesar, and calls himself Christ the king.
NT for Everyone	.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Revised Ferrar-Fenton Bible	<b>Before Pilot.</b> The whole assembly of them then arose, and conducted Him before Pilate; where they began to accuse Him, asserting, "We have found this fellow misleading the nation, and forbidding the payment of tribute to the emperor, asserting Himself to be an anointed king!" <sup>1</sup> 1. Hos. x. 8 [Kukis: is this the correct footnote here?]

<sup>6</sup> ©2020 from <https://www.bible.com/>

<sup>7</sup> William's New Testament - 1937 by Charles B. Williams.

Free Bible Version <sup>8</sup>	The whole council rose and took him to Pilate. There they started to accuse him. "We found this man deceiving our nation, telling people not to pay taxes to Caesar, and claiming he is Messiah, a king," they said.
God's Truth (Tyndale)	And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him saying: We have found his fellow perverting the people, and forbidding to pay tribute to Cesar: saying, that he is Christ a king.
International Standard V	<b>Jesus is Taken to Pilate</b> (Matthew 27:1-2, 11-14; Mark 15:1-5; John 18:28-38)
NIV, ©2011	Then the whole crowd got up and took him to Pilate. They began to accuse him, "We found this man corrupting our nation, forbidding us to pay taxes to Caesar, and saying that he is the Messiah, [Or Christ] a king." Then the whole assembly rose and led him off to Pilate. And they began to accuse him, saying, "We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king."
Riverside New Testament	THEN the whole assemblage arose and led him to Pilate. They began accusing him, saying, "We have found this man corrupting our nation and opposing the payment of tribute to Caesar and saying that he himself is Christ a king." <sup>9</sup>
Weymouth New Testament	Then the whole assembly rose and brought Him to Pilate, and began to accuse Him. "We have found this man," they said, "an agitator among our nation, forbidding the payment of tribute to Caesar, and claiming to be himself an anointed king."
Wikipedia Bible Project	The whole council got up, and took him to Pilate. There they were accusing him. "We discovered this man subverting our nation, refusing to pay taxes to Caesar, and saying he is Messiah the king," they said.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) <sup>10</sup>	<p><b>Jesus before Pilate</b> (Mt 27:11; Mk 15:1; Jn 18:28)</p> <ul style="list-style-type: none"> <li>• The whole council rose and brought Jesus to Pilate. 2 They gave their accusation: "We found this man subverting our nation, opposing payment of taxes to Caesar, and claiming to be Christ the king."</li> <li>• 23.1 Pilate does not want to condemn Jesus, partly because he hates Jewish priests, and so he sends Jesus to Herod. By putting a white robe on Jesus, Herod treats him as a madman pretending to be a king.</li> </ul> <p><i>They became friends from that day on</i>, because, in spite of the fact that they were so different, they realized that they belonged to the same class of people with power to play with the lives of common people. Mt 27:2, 11-14; Mk 15: 1-5; Jn 18: 29-38 Acts 17:7</p>
The Heritage Bible	And all the multitude of them standing up, led him before Pilate. And they began to formally charge him, saying, We found this one perverting the race, and stopping <i>the</i> giving of tax to Caesar, saying himself to be Christ, a King.
New American Bible (2011)	<p><b>Jesus Before Pilate.</b></p> <p><sup>a</sup>* Then the whole assembly of them arose and brought him before Pilate. They brought charges against him, saying, "We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Messiah, a king."<sup>b</sup></p> <p>* [23:1–5, 13–25] Twice Jesus is brought before Pilate in Luke's account, and each time Pilate explicitly declares Jesus innocent of any wrongdoing (Lk 23:4, 14, 22).</p>

<sup>8</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

<sup>9</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

<sup>10</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

This stress on the innocence of Jesus before the Roman authorities is also characteristic of John's gospel (Jn 18:38; 19:4, 6). Luke presents the Jerusalem Jewish leaders as the ones who force the hand of the Roman authorities (Lk 23:1–2, 5, 10, 13, 18, 21, 23–25).

a. [23:1–5] Mt 27:1–2, 11–14; Mk 15:1–5; Jn 18:28–38.

b. [23:2] 20:22–25; Acts 17:7; 24:5.

New Catholic Bible

**Jesus before Pilate.**<sup>[a]</sup> Then the entire assembly rose and brought Jesus before Pilate. 2 They began to accuse him, saying, "We charge this man with subverting our nation, opposing the payment of taxes to Caesar, and claiming that he is the Christ, a king."

<sup>[a]</sup> The Roman governor, who usually resided at Caesarea in Palestine, was in the religious capital at the time when the Passover was being celebrated. The religious leaders accuse Jesus before him as the civil power. Twisting the reality (see Luke 21:20-26), they invent political wrongs so as to have Jesus put to death. From the beginning the Roman governor is convinced of Jesus' innocence, and he would prefer to extricate himself from this case and give it to others, for it could create nothing but trouble for him with the people and the leaders.

New English Bible–1970

**Jesus Brought Before Pilate Passover, c.30ce (Jerusalem)**

[ Lk.23.1-5 → ] - Mt.27.1-14, Mk.15.1-5, Jn.18.28-38

With that the whole assembly rose, and they brought him before Pilate. They opened the case against him by saying, 'We found this man subverting our nation, opposing the payment of taxes to Caesar, and claiming to be Messiah, a king.' Or: to be an anointed king.

New Jerusalem Bible

The whole assembly then rose, and they brought him before Pilate. They began their accusation by saying, 'We found this man inciting our people to revolt, opposing payment of the tribute to Caesar, and claiming to be Christ, a king.'

NRSV (Anglicized Cath. Ed.)

**Jesus before Pilate**

Then the assembly rose as a body and brought Jesus [Gk *him*] before Pilate. They began to accuse him, saying, 'We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.' [Or *is an anointed king*]

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

With that, the whole *Sanhedrin* got up and brought Yeshua before Pilate, where they started accusing him. "We found this man subverting our nation, forbidding us to pay taxes to the Emperor and claiming that he himself is the Messiah — a king!" And rising up, all the multitude of them led Him before Pilate.

Hebraic Roots Bible

And they began to accuse Him, saying, We found this One perverting the nation, and forbidding to give the head tax to Caesar, saying Himself to be a king, Messiah.

Holy New Covenant Trans.

Then the whole group stood up and led Jesus to Pilate. They began to accuse Jesus. They said, "We caught this man telling things which were confusing our people. He says we should stop paying taxes to Caesar. He calls himself the Messiah, a king."

The Scriptures 2009

Tree of Life Version

Then the entire assembly got up and brought Yeshua to Pilate. And they began to accuse Him, saying, "We found this fellow subverting our nation, forbidding payment of taxes to Caesar and saying that He Himself is Messiah—a king."

### Weird English, ©ld English, Anachronistic English Translations:

Accurate New Testament <sup>11</sup>	...and Standing (Up) Every The Crowd [of] them lead~ him to the pilate [Men] begin but to accuse him Saying this [We] find corrupting the nation [of] us and preventing taxes [to] caesar {us} to give and saying himself christ king to be...
Alpha & Omega Bible	THEN THE ENTIRE BODY OF THEM GOT UP AND BROUGHT HIM BEFORE PILATE. AND THEY BEGAN TO ACCUSE HIM, SAYING, "WE FOUND THIS MAN MISLEADING OUR NATION AND FORBIDDING TO PAY TAXES TO CAESAR, AND SAYING THAT HE HIMSELF IS CHRIST, A KING."
Awful Scroll Bible	And the whole multitude of them, rising-up, led Him to Pilate. And they begin to be accordingly-to-a-forum to Him, speaking out, "We found this One, thoroughly-turning-around the nation, and forbidding to give tribute to Cæsar, confirming Himself, to be the Anointed One, the Governing Leader."
exeGeses companion Bible	<b><u>YAH SHUA IN FRONT OF PILATOS</u></b> And rising; the whole multitude leads him to Pilatos. And they begin accusing him, wording, We find this one perverting the goyim, and forbidding to give tribute to the Kaisar, wording that he himself is Messiah Sovereign.
Orthodox Jewish Bible	And the whole multitude of them got up and led Rebbe, Melech HaMoshiach before Pilate. And they began to accuse him saying, This one we found misleading our nation and making it asur to pay taxes to Caesar and calling himself Moshiach and that he is to be a Melech.
Rotherham's Emphasized B.	<b>§ 92. Jesus before Pilate and Herod.</b> <b>Mt. xxvii. 2, 11–26; Mk. xv. 1–15;</b> <b>Jn. xviii. 28–33, 38–40.</b> <b>Chapter 23.</b> And one and all' the throng of them [arising] led him unto Pilate. And they began to accuse him, saying—  This one  found we_ perverting our nation, and forbidding to give  tribute unto Cæsar ,—and affirming himself to be  an anointed king .
<b>Expanded/Embellished Bibles:</b>	
An Understandable Version	Then the entire group of them [ <i>i.e., of the Jewish elders, priests and law experts</i> ] got up [ <i>from their Council meeting</i> ] and took Jesus to [ <i>governor</i> ] Pilate. They began bringing accusations against Him, saying, "We discovered this man misleading the people of our nation and telling them not to pay taxes to Caesar, and claiming that he himself was the Messiah, a king!"
The Expanded Bible	<b>Pilate Questions Jesus</b> Then the whole group stood up and led Jesus to Pilate [ <sup>c</sup> Pontius Pilate, governor of Judea from ad 26 to 36; see 3:1]. 2 They began to accuse Jesus, saying, "We caught this man ·misleading [subverting] our ·people [nation]. He ·says that we should not pay [opposes/forbids paying] taxes to Caesar, and he ·calls himself [claims to be] the ·Christ [Messiah], a king."
Jonathan Mitchell NT	And so, after standing up, the entire full count of them (= the whole Sanhedrin and all assembled there) led Him on to Pilate [the Roman governor]. Now [once there], they began to be progressively bringing charges and speaking down against Him, while accusing [Him], one after another saying, "We found this man time after time completely turning (or: We find this person progressively subverting and inciting revolt for) our nation and culture group – as well as habitually

<sup>11</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)



- hindering and forbidding [folks] to continue paying taxes to Caesar – and repeatedly terming himself to now be Christ ([the] Anointed One; = the Messiah), a king!"
- P. Kretzmann Commentary **Verses 1-5**  
**The Trial before Pilate.**  
 The accusation:  
 And the whole multitude of them arose, and led Him unto Pilate.  
 And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ, a king.  
 {Jesus Brought Before Pilate}  
 Then the whole group of them {mob} rose up and brought Jesus before Pilate.  
 {Note: This verse ties to John 18:29.}  
 Then they began to accuse Him {Jesus} saying, "We discovered/found {heurisko} this man 'misleading the nation' {fermenting a revolution}, and forbidding us to pay the tribute tax to Cæsar saying that He Himself keeps on being The Christ . . . a king."  
 {Note: As Procurator of Judea, Pilate's mandate was 1) to protect the peace and military security of the area 2) collect taxes 3) be the judge in the area. The Jews pretty well hit each one of his mandates with their accusations so he would take the case. Rome did not permit conquered nations the right of capital punishment. So they needed Rome to execute Jesus for them.}  
 {Note: Another interesting note here is that RBT says Pilate was probably very intrigued with these Jews who said they were a religious people and the Sanhedrin Counsel ruled them - they did not need or want a 'king'. Now is One Who is supposedly claiming to be their king!}
- Syndein/Thieme
- Translation for Translators **Jesus was accused before Pilate, the Roman governor.**  
*Luke 23:1-5*  
 Then the whole group got up and took Jesus to Pilate, *the Roman governor*. They began to accuse Jesus, saying, "We (*exc*) have determined that this fellow has caused political trouble in our country. He has been *telling people that they should not pay taxes to the Roman government [MTY]*. Also, he says that he is the Messiah, a king!"
- The Voice  
 So the whole council got up and took Jesus to Pilate. They brought accusations against Him.  
**Sanhedrin:** We have observed this man leading our nation astray. He even forbade us to pay our taxes to Caesar. He claims to be the Anointed One and a King Himself.

### Bible Translations with a Lot of Footnotes:

- Lexham Bible **Jesus Brought Before Pilate**  
 And the whole assembly of them rose up and [\*Here "and" is supplied because the previous participle ("rose up") has been translated as a finite verb] brought him before Pilate. And they began to accuse him, saying, "We have found this man misleading our nation and forbidding us [\*Here the direct object is supplied from context in the English translation] to pay taxes to Caesar, and saying he himself is Christ, a king!"
- NET Bible® **Jesus Brought Before Pilate**  
 Then<sup>1</sup> the whole group of them rose up and brought Jesus<sup>2</sup> before Pilate.<sup>3</sup> They<sup>4</sup> began to accuse<sup>5</sup> him, saying, "We found this man subverting<sup>6</sup> our nation, forbidding<sup>7</sup> us to pay the tribute tax<sup>8</sup> to Caesar<sup>9</sup> and claiming that he himself is Christ,<sup>10</sup> a king."
- <sup>1</sup>tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.  
<sup>2</sup>tn Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

<sup>3sn</sup> Pilate was the Roman prefect (procurator) in charge of collecting taxes and keeping the peace. His immediate superior was the Roman governor (proconsul) of Syria, although the exact nature of this administrative relationship is unknown. Pilate's relations with the Jews had been rocky (v. 12). Here he is especially sensitive to them.

<sup>4tn</sup> Here δέ (de) has not been translated.

<sup>5sn</sup> They began to accuse him. There were three charges: (1) disturbing Jewish peace; (2) fomenting rebellion through advocating not paying taxes (a lie – 20:20-26); and (3) claiming to be a political threat to Rome, by claiming to be a king, an allusion to Jesus' messianic claims. The second and third charges were a direct challenge to Roman authority. Pilate would be forced to do something about them.

<sup>6tn</sup> On the use of the term διαστρέφω (diastrefw) here, see L&N 31.71 and 88.264.

<sup>sn</sup> Subverting our nation was a summary charge, as Jesus "subverted" the nation by making false claims of a political nature, as the next two detailed charges show.

<sup>7tn</sup> Grk "and forbidding." Here καί (kai) has not been translated to suggest to the English reader that this and the following charge are specifics, while the previous charge was a summary one. See the note on the word "misleading" earlier in this verse.

<sup>8tn</sup> This was a "poll tax." L&N 57.182 states this was "a payment made by the people of one nation to another, with the implication that this is a symbol of submission and dependence – 'tribute tax.'"

<sup>9tn</sup> Or "to the emperor" ("Caesar" is a title for the Roman emperor).

<sup>10tn</sup> Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

<sup>sn</sup> See the note on Christ in 2:11.

<sup>tn</sup> Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

<sup>sn</sup> The term χριστός (cristos) was originally an adjective ("anointed"), developing in LXX into a substantive ("an anointed one"), then developing still further into a technical generic term ("the anointed one"). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus' last name.

The Spoken English NT<sup>12</sup>

***Jesus is Handed Over to the Roman Governor, Pilate (Mt. 27:1-2; Mk 15:1; Jn 18:28)***

Then the whole council<sup>a</sup> got up and brought Jesus in front of Pilate.<sup>b</sup> And they started accusing him of things. They were saying, "We've found this person misleading our nation and stopping people from paying taxes to Caesar. He also claims that he's 'Messiah,' a king."

a. Lit. "the whole crowd of them."

b. Prn. pye-lit. Pilate was the Roman governor of Judea.

Wilbur Pickering's New T.

***Jesus taken to Pontius Pilate***

Then the whole crowd of them rose up and led Him to Pilate. And they began to accuse Him, saying, "We found this fellow perverting the nation and forbidding to pay taxes to Caesar,<sup>1</sup> declaring himself to be Christ, a king".

(1) This was a plain lie.

**Literal, almost word-for-word, renderings:**

A Faithful Version

And when the entire assembly of them arose, they led Him to Pilate.

<sup>12</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Context Group Version	And they began to accuse Him, saying, "We found this man subverting the nation and forbidding to give tribute to Caesar, claiming that He Himself is Christ, a King." And the entire company of them rose up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our ethnic group {or nation}, and forbidding to give taxes to Caesar, and saying that he himself is the Anointed a king. <sup>13</sup>
Modern Literal Version 2020	And all the multitude of them, having stood up, led him in front of Pilate. {Mar 15:2-5 & Mat 27:11-14 & Luk 23:2-5 & Joh 18:28b-38 Jerusalem early Fri. morning.} Now they began to accuse him, saying, We found this one perverting the nation and forbidding to give taxes to Caesar, and saying himself to be a Christ, a king.
New American Standard B. New Matthew Bible	<b>Jesus is brought before Pilate and Herod. The women make lamentation for him. He prays for his enemies, forgives the thief upon his right hand, and dies on the cross and is buried.</b> And the whole number of them arose, and led Jesus to Pilate. And they began to accuse him, saying, We have found his fellow upsetting the people, and forbidding to pay tribute to Caesar, saying that he is Christ, a king.
Niobi Study Bible	<b>Jesus Handed Over to Pontius Pilate</b> And the whole multitude of them arose and led Him unto Pilate. <b>Jesus Is Tried</b> And they began to accuse Him, saying, "We found this fellow perverting the nation and forbidding to give tribute to Caesar, saying that he himself is Christ, a king."

### The gist of this passage:

Luke 23:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i> ]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	neuter singular, aorist active participle, nominative case	Strong's #450
hapas (ἅπας) [pronounced <i>HAP-as</i> ]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	neuter singular adjective, nominative case	Strong's #537
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
plēthos (πλήθος) [pronounced <i>PLAY-thoss</i> ]	<i>the many; a large number, a multitude of; the throng, populace</i>	neuter singular noun, nominative case	Strong's #4128

<sup>13</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.

Luke 23:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autōn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; same	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** Rising up, the entire multitude of them...

There are no chapter breaks in the original languages. So we go directly from Luke 22:71 to this verse.

Let's integrate these events of Luke 23 with what has already taken place. It is morning; Peter is gone from the scene in shame; and the first legal meeting of the Sanhedrin takes place.

### The Order of Events in Luke

- 1) Jesus is seized at night after having a **Passover** meal with His **disciples**. Luke 22:7–20, 47–53
- 2) Those who have come to grab up Jesus are identified in Luke 22:52 as **the chief priests and officers of the temple and elders**, apparently bearing clubs and swords.
- 3) This arrest is taking place at night, despite Jesus being out in public in the daytime all that previous week. Luke 23:53.
- 4) Jesus is apparently taken to the houses of two high priests, Caiaphas and —and this is taking place at night. Apparently, an unofficial meeting of the Sanhedrin takes place at one of these houses.
- 5) Peter denies the Lord for the third time right around daybreak; and that is the time that the Lord seems to take a beating from the Temple guard (that is, the officers of the **Temple**). Luke 22:54–62 22:63–65
- 6) At daybreak, the Sanhedrin is official convened, and Jesus is brought in for questioning. Luke 22:66–71
- 7) At this point, we pick up with Luke 23:1 and following.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

So we know who all of these people are. The Temple Guard, accompanied by the **chief priests** and **scribes** (among others) originally seized the Lord. He was first brought to the home of the **High Priest**, which strikes me as rather irregular. The Lord was beaten and humiliated there.

Now, these same people *rise up*. Throughout the Scripture, this does not necessarily mean that everyone is sitting around and then they stand up. This means that they have agreed to a plan of action and are now putting that plan into motion.

The **Jewish** elders, leaders and Temple Guard are not sending a delegation; all of them are going.

So Jesus has been beaten by the Temple Guard; He has been taken before the Sanhedrin for at least one official meeting; and witnesses have come forth with enough testimony—they hope—to call for Jesus to be executed.

Luke 23:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ágō (ἄγω) [pronounced AHG-oh]	to go, to depart, to lead, to bring, to guide, to direct, to follow	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #71

Luke 23:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
ἐπί (ἐπί) [pronounced eh-PEE]	to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588
Pilatos (Πιλάτος) [pronounced pil-AT-oss]	armed with a spear; transliterated Pilate, (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified)	masculine singular proper noun; genitive/ablative case	Strong's #4091

**Translation:** ...led Him to Pilate.

All of the Lord's accusers lead Him to Pilate. They believe that they have enough witnesses to require Jesus be put to death (something with the **Jews** themselves could not legally do).

Pilate is the governor of Judæa.

Easton gives this description: *He was the sixth in the order of the Roman procurators of Judea (A.D. 26-36). His headquarters were at Caesarea, but he frequently went up to Jerusalem. His reign extended over the period of the ministry of John the Baptist and of Jesus Christ, in connection with whose trial his name comes into prominent notice. Pilate was a "typical Roman, not of the antique, simple stamp, but of the imperial period, a man not without some remains of the ancient Roman justice in his soul, yet pleasure-loving, imperious, and corrupt. He hated the Jews whom he ruled, and in times of irritation freely shed their blood. They returned his hatred with cordiality, and accused him of every crime, mal-administration, cruelty, and robbery."*<sup>14</sup>

Given the dates above, Pilate has probably had many run-ins with the Jewish people—most often these **religious** types—and he has, apparently, heard their accusations against him in the past. My point being, when they all show up with this Man who has been beaten, and then they spout out this multitude of charges against Him, Pilate might from the very beginning be disposed towards the Defendant, thinking to himself, "What pile of bs have you all brought to me this morning?"

Luke 23:1 **Rising up, the entire multitude of them led Him to Pilate.** (Kukis mostly literal translation)

Pilate, the Roman governor, was in Jerusalem at that time due to the Passover celebration, as tens of thousands of Jews came to Jerusalem to celebrate that week. Normally, he rules from Caesarea.

<sup>14</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Pilate.

Luke 23:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archomai (ἀρχομαι) [pronounced AR-khom-ah-ee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle indicative	Strong's #756
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
katêgoreô (κατηγορέω) [pronounced kat-ay-gor-EH-oh]	<i>to accuse; before a judge: to make an accusation; of an extra-judicial accusation; to charge with an offense; to be a plaintiff</i>	present active infinitive	Strong's #2723
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
I would have expected an accusative here.			

**Translation:** *And they began to accuse Him,...*

Given that these nouns are in the plural, various men from this delegation make these accusations against the Lord. Anyone who had a reasonable accusation was brought along to give his testimony before Pilate.

Based upon the history that we are reasonably certain, Pilate is not well-disposed towards the Lord's accusers.

Luke 23:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #2147

**Translation:** *...saying, "This [is what] we have found:...*

They start about by saying, *This is what we have found...* As if there have been a lengthy investigation of Jesus. These Jewish elders had a great many complaints against the Lord, but none were deserving of death. However, during that evening and for the meeting of the Sanhedrin in the morning, they believed that they had enough by way of accusation to require that the Lord be executed by Pilate.

Luke 23:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diastrephō (διαστρέφω) [pronounced dee-as-TREHF-oh]	<i>distorting, (figuratively) misinterpreting, misleading; subverting, corrupting, being (morally) corrupt, being perverse, perverted; turning (away, aside), opposing; twisted</i>	feminine singular, perfect passive participle, nominative case	Strong's #1294
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ethnos (ἔθνος, ους, τό) [pronounced EHTH-noss]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, accusative case	Strong's #1484
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

**Translation:** ...[He has been] subverting our people;...

The first charge is an all-encompassing charge which can be meaningless. What exactly had Jesus been doing that was corrupting or misleading? Pilate might suppose that the charges which follow expand upon this charge.

All of these charges have the same sort of formatting, using a participle to describe something which Jesus has supposedly done. So this charge appears to stand on its own, but, without some specifics, it is meaningless.

Luke 23:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
kōluō (κωλύω) [pronounced koh-LOO-oh]	<i>hindering, preventing (by word or deed), forbidding; withholding a thing from anyone; denying or refusing one a thing</i>	masculine singular, present active participle, accusative case	Strong's #2967
pharos (φόρος) [pronounced FOR-oss]	<i>tribute, a load (as borne), (figuratively) a tax (properly, an individual assessment on persons or property)</i>	masculine plural noun, accusative case	Strong's #5411

Luke 23:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Kaisar (Καῖσαρ) [pronounced KAHee-sahr]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; accusative case	Strong's #2541
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	present active infinitive	Strong's #1325

**Translation:** ...and [He has been] hindering payment [lit., to give] of taxes to Cæsar;...

They accuse Jesus of hindering the payment of taxes to Cæsar. Now, we studied a passage which said exactly the opposite. The religious persecutors wanted to get Jesus to repudiate Cæsar and paying taxes to him, but Jesus did just the opposite. You may recall that He was asked to give His opinion about paying taxes to Cæsar. "Show me a coin," Jesus said in response. "Who's image is on that coin?" When He was told Cæsar's, Jesus then said, "Render to Cæsar what is Cæsar's and to God what is God's." So that is clearly a statement which supports paying taxes to the government.

I don't know that Pilate was aware of this incident or not. However, Pilate no doubt had various tax collectors and informants among the people. If there had been someone railing against the payment of taxes, Pilate would have known about it.

Luke 23:2e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
heauton (ἑαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #1438
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, accusative case	Strong's #5547
basileus (βασιλεύς) [pronounced bahs-ee-loose]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, accusative case	Strong's #935



### Luke 23:2e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

**Translation:** ...and [He has been] affirming Himself to be a Messiah, a king.

The third charge is that Jesus has made Himself out to be the **Messiah**, a King. The accusers did not use the Hebrew word for *Messiah*, possibly because that seemed blasphemous to them. But they did use the Greek word *Christos*. Others had claimed to be *Messiah*, so I believe that is more the intent here. He is one of those.

Jesus is also accused of making Himself out to be a prince ruler, a king if you will.

The Roman government is going to have its ear to the ground, listening for seditious persons. No doubt, Jesus is known to them, as He has a following. In His audience, on several occasions, have been people who have reported Jesus back to the Jewish religious authorities. I suspect that there were also among them people who reported back to the Roman government (for which they would have been paid). Any person with a following—and this would include the accusers who stand before Pilate making accusations—have been watched and reports have been made to the proper authorities.

My point being, Pilate has knowledge of Jesus and what is going on in Judæa, beyond what is revealed here in this short narrative. He already has opinions about this religious crowd, whom he does not like; and he probably already knows about Jesus (to a limited extent). One of the Herod's, to whom Jesus will be shipped, will be appreciate of that, so that he might meet Jesus himself. So this indicates to us that these leaders have received intelligence reports and they know about Jesus.

The horrible treatment given John the baptizer by the Roman government (and by Herod) also suggests that these leaders of splinter religious movements (which is how John and Jesus would have been viewed) were known and there was a dossier on each man (how formal this was or if reports were filed in writing, I could not say); but these people were known both to Pilate and to Herod.

Luke 23:2 And they began to accuse Him, saying, "This [is what] we have found: [He has been] subverting our people; and [He has been] hindering payment [lit., to give] of taxes to Cæsar; and [He has been] affirming Himself to be a Messiah, a king. (Kukis mostly literal translation)

Here, the Jewish leaders and elders stood before Pilate, and they made these accusations against Jesus.

Luke 23:1–2 Rising up, the entire multitude of them led Him to Pilate. And they began to accuse Him, saying, "This [is what] we have found: [He has been] subverting our people; and [He has been] hindering payment [lit., to give] of taxes to Cæsar; and [He has been] affirming Himself to be a Messiah, a king. (Kukis mostly literal translation)

Luke 23:1–2 All of those who had seized Jesus led the Lord to Pilate. Then they began to accuse Him, saying: "These are the charges against this Man: He has been misleading our people; He has been preventing the payment of taxes to Cæsar; and He has affirmed Himself to be a Messiah, a prince-ruler, even over Cæsar." (Kukis paraphrase)

Those who grabbed up Jesus in the middle of the night now brought Him before Pilate at Jerusalem.

**But the Pilate asked Him, saying, “You, You keep on being the Leader of the Jews.” But the [Jesus] answered to him, declaring, “You [even] you keep on saying [this].”**

Luke  
23:3

**Pilate then asked Him, saying, “You, You keep on being the King of the Jews.” And [Jesus] answers him, declaring, “You [even] you keep saying [this].”**

**Pilate then asked Jesus, “Are You specifically the King of the Jews?” He answered him by saying, “You certainly seem to keep on affirming that.”**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	But the Pilate asked Him, saying, “You, You keep on being the Leader of the Jews.” But the [Jesus] answered to him, declaring, “You [even] you keep on saying [this].”
Complete Apostles Bible	Then Pilate questioned Him, saying, "Are You the King of the Jews?" He answered him and said, "You are saying <i>what is so.</i> "
Douay-Rheims 1899 (Amer.)	And Pilate asked him, saying: Art thou the king of the Jews? But he answering, said: Thou sayest it.
Holy Aramaic Scriptures	Then Pilatus asked Him and said unto Him, “You are The King of the Yehudaye {Judeans}?” He said unto him, “You said it!”
James Murdock’s Syriac NT	And Pilate interrogated him, and said to him: Art thou king of the Jews ? He said to him: Thou hast said.
Original Aramaic NT	Then Pilate asked him and he said to him, "You are The King of the Judeans?" He said to him, "You have said."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And Pilate said to him, Are you the King of the Jews? And he said in answer, You say so.
Bible in Worldwide English	Then Pilate asked Jesus, Are you the King of the Jews?" Jesus answered, Yes, I am.
Easy English	Pilate asked Jesus, ‘Are you the king of the Jews?’ Jesus replied, ‘You have said it.’
Easy-to-Read Version–2008	Pilate asked Jesus, "Are you the king of the Jews?" Jesus answered, "Yes, what you say is true."
God’s Word™	Pilate asked him, "Are you the king of the Jews?" "Yes, I am," Jesus answered.
Good News Bible (TEV)	.
J. B. Phillips	But Pilate addressed his question to Jesus, “Are you the king of the Jews?” “Yes, I am,” he replied.
The Message	Pilate asked him, “Is this true that you’re ‘King of the Jews?’” “Those are your words, not mine,” Jesus replied. [Kukis: Notice how different Phillips and the Message are; and compare that to the NIRV below.]
NIRV	So Pilate asked Jesus, “Are you the king of the Jews?” “You have said so,” Jesus replied.
New Life Version	Pilate asked Jesus, “Are You the King of the Jews?” He said, “What you said is true.”

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	Pilate turned to Jesus and said, “So, are you the king of the Jews?” Jesus answered, “You said it.”
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Contemporary English V.	Pilate asked Jesus, "Are you the king of the Jews?" "Those are your words," Jesus answered.
Goodspeed New Testament The Living Bible	And Pilate asked him, "Are you the king of the Jews?" He answered, "Yes." So Pilate asked him, "Are you their Messiah—their King?" [literally, "Are you the King of the Jews?"] "Yes," Jesus replied, "it is as you say."
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Pilate asked Jesus, "Is this true? Are you their king and Messiah?" Jesus answered, "It is true."
UnfoldingWord Simplified T.	Pilate then asked him, "Are you the King of the Jews?" Jesus replied, "Yes, it is just as you have asked me."
William's New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	So Pilate asked him: ‘Are you the king of the Jews?’ And he replied: ‘You’re the one saying this.’
Beck’s American Translation	.
Breakthrough Version	Pilate asked Him, saying, "Are You the king of the Jewish people?" When He answered him, He was declaring, "You say it."
Common English Bible	Pilate asked him, "Are you the king of the Jews?" Jesus replied, "That’s what you say."
A. Campbell's Living Oracles	Then Pilate, asking him, said, You are the King of the Jews? He answered, You say right.
New Advent (Knox) Bible	And Pilate asked him, Art thou the king of the Jews? He answered him, Thy own lips have said it.
NT for Everyone	So Pilate asked Jesus, ‘You are the king of the Jews?’ ‘You said it,’ replied Jesus.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So Pilate asked Him, "Are You the King of the Jews?" "You have said so," Jesus replied.
Christian Standard Bible	So Pilate asked him, "Are you the king of the Jews?" He answered him, "You say so." [Or " <i>That is true.</i> "]
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	Pilate then questioned Him, asking, "Are You the King of the Judæans?" "You say so," was His answer.
Free Bible Version	you the King of the Jews?" Pilate asked him. "So you say," replied Jesus.
God’s Truth (Tyndale)	And Pilate questioned Him, saying, "Are You the King of the Jews?" And He answered him saying, "You are saying it".
Montgomery NT	Then Pilate asked him, "Are you the King of the Jews?" And he answered him saying, "Certainly I am."
Riverside New Testament	.
Leicester A. Sawyer’s NT	.
The Spoken English NT	Pilate asked him, "You’re the king of the Jews?" And he answered him by saying, "You’re saying it."
Weymouth New Testament	Then Pilate asked Him, "You, then, are the King of the Jews?" "It is as you say," He replied.
Wikipedia Bible Project	"Are you the King of the Jews?" Pilate asked him. "So you say," replied Jesus.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) The Heritage Bible	Pilate asked Jesus, "Are you the King of the Jews?" Jesus replied, "You said so." And Pilate questioned him, saying, Are you the King of the Jews? And he answering him, said, You say <i>it</i> .
New American Bible (2011)	Pilate asked him, "Are you the king of the Jews?" He said to him in reply, "You say so." <sup>c</sup> c. [23:3] 22:70; 1 Tm 6:13.
New Jerusalem Bible	Pilate put to him this question, 'Are you the king of the Jews?' He replied, 'It is you who say it.'

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Pilate asked him, "Are you the king of the Jews?" And he answered him, "The words are yours."
Hebraic Roots Bible	And Pilate questioned Him, saying, Are you the king of the Jews? And answering, him, He said, You say it.
Hebrew Names Version	Pilate asked him, "Are you the King of the Yehudim?" He answered him, "So you say."
Holy New Covenant Trans. The Scriptures 2009	Pilate asked Jesus, "Are you the King of the Jews?" Jesus answered, "Yes." And Pilate asked Him, saying, "Are You the Sovereign of the Yehudim?" And answering him He said, "You say it."
Tree of Life Version	So Pilate questioned Him, saying, "Are You the King of the Jews?" "As you say," Yeshua replied.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...The but Pilate asks him Saying You are The King [of] the jews The [Man] but Answering him said You say {it}...
Alpha & Omega Bible	SO PILATE ASKED HIM, SAYING, ARE YOU THE KING OF THE JEWS? AND HE ANSWERED HIM AND SAID, "It is as YOU SAY.
Awful Scroll Bible	And Pilate asks-before Him, speaking out, "Is You the Governing Leader, of the Jews?" And resolving-out to Him, He was exposing- him -to-the-light, "You speak it out."
Concordant Literal Version	Now Pilate inquired of Him, saying, "You are the king of the Jews?Now He, answering him averred, "You are saying so!"
exeGesés companion Bible	And Pilatos asks him, wording, Are you the Sovereign of the Yah Hudiym? And he answers him, saying, You worded.
Orthodox Jewish Bible	And Pilate crossexamined him, saying, Are you the Melech HaYehudim? And in reply, he said to him, You say so?

**Expanded/Embellished Bibles:**

The Expanded Bible	Pilate asked Jesus, "Are you the king of the Jews?" Jesus answered, "Those are your words [or It is as you say; <sup>L</sup> You say so; <sup>C</sup> an indirect affirmation; see 22:70]."
Jonathan Mitchell NT	So Pilate questioned Him, saying, "Are you, yourself, the king of the Judeans?" Now making a decided response to him, He affirmed, "You, yourself, are now saying [it; so]."
Syndein/Thieme	``Then Pilate interrogated {eperotao} Him {Jesus} saying, "Are you the King of the Jews?"

Jesus 'had an answer'/'gave a discerning answer from the ultimate source of Himself {apokrinomai} keeping on making His thoughts known {phemi},  
 "Yes, you said it!" {idiom: literally "You say {it}."}

Translation for Translators

Pilate asked him, "Do you (sg) *claim that you are the King of the Jews?*" He replied, "*It is as you have just now said.*"

The Voice

**Pilate:** Are You the King of the Jews?

**Jesus:** It's as you say.

### Bible Translations with Many Footnotes:

Lexham Bible

And Pilate asked him, saying, "Are you the king of the Jews?" And he answered him *and* [\*Here "and" is supplied because the previous participle ("answered") has been translated as a finite verb] *said*, "You say so."

NET Bible®

So<sup>11</sup> Pilate asked Jesus,<sup>12</sup> "Are you the king<sup>13</sup> of the Jews?" He replied, "You say so."<sup>14</sup>

<sup>11</sup>tn Here καί (kai) has been translated as "so" to indicate the implied result of the charges brought in the previous verse.

<sup>12</sup>tn Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

<sup>13</sup>sn "Are you the king of the Jews?" Pilate was interested only in the third charge, because of its political implications of sedition against Rome.

<sup>14</sup>sn The reply "You say so" is somewhat enigmatic, like Jesus' earlier reply to the Jewish leadership in 22:70.

Rotherham's Emphasized B.

And [Pilate] questioned him, saying—

Art [thou] the king of the Jews?

And [he] answering him, said—

[Thou] sayest.<sup>c</sup>

<sup>c</sup> Or (WH): "Dost [thou] say it?"

Wilbur Pickering's New T.

So Pilate questioned Him, saying, "Are you the king of the Jews?" In reply He said to him, "You said it!"

### Literal, almost word-for-word, renderings:

A Faithful Version

But Pilate questioned Him, saying, "Are You the King of the Jews?" And He answered and said, "It is as you say."

An Understandable Version

So, Pilate asked Him, "Are you the king of the Jews?" And Jesus answered him, "You have said so."

Berean Literal Bible

And Pilate questioned Him, saying, "Are You the King of the Jews?" And answering him, He was saying, "You say."

Legacy Standard Bible

So Pilate asked Him, saying, "Are You the King of the Jews?" And He answered him and said, "You yourself say *it*."

Modern English Version

So Pilate asked Him, "Are You the King of the Jews?"

He answered, "You truly say so."

Modern Literal Version 2020

But Pilate asked him, saying, Are you the King of the Jews? Now he answered and said to him, You say correctly.

**The gist of this passage:**

Pilate asks Jesus directly if He is King of the Jews. Jesus answers, "You keep saying that to Me."

Luke 23:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Pilatos (Πιλάτος) [pronounced pil-AT-oss]	<i>armed with a spear; transliterated Pilate, (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified)</i>	masculine singular proper noun; nominative case	Strong's #4091
erôtaô (ἐρωτάω) [pronounced air-o-TAW-oh]	<i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2065
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
su (σύ) [pronounced soo]	<i>you, your</i>	2 <sup>nd</sup> person singular personal pronoun; nominative case	Strong's #4771
ei (εἶ) [pronounced ĩ]	<i>you are, thou art</i>	2 <sup>nd</sup> person singular, present indicative	Strong's #1488 (second person singular present of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
basileus (βασιλεύς) [pronounced bahs-ee-loose]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, nominative case	Strong's #935
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Luke 23:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
loudaíos (Ἰουδαίος) [pronounced ee-ou-DYE-os]	<i>Jew, Judæan, one from Judea</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453

**Translation:** Pilate then asked Him, saying, "You, You keep on being the King of the Jews."

This is interesting because, on the one hand, we have the word *asking*; and on the other hand, Pilate seems to make a statement, not using the word (s) typical of a question. When we ask a question, often our voice goes up a note at the very end. Perhaps there is a similar thing being done in the Greek, where there is a way to indicate by the tone that this is a question (which is not something that we would pick up by the words being used).

Luke 23:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-ma]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #5346
su (σύ) [pronounced soo]	<i>you, your</i>	2 <sup>nd</sup> person singular personal pronoun; nominative case	Strong's #4771
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	2 <sup>nd</sup> person singular, present active indicative	Strong's #3004

**Translation:** And [Jesus] answers him, declaring, "You [even] you keep saying [this]."

I, like many theologians of the past, find myself being nonplused here. There are many ways that Jesus could have stated, outright, without question, that He is the King (and/or the Messiah). He could say, "I, even I, keep on being the King of the Jews." Or similar such words as well. This is not His answer to His accusers; nor is it His answer to Pilate. It is more like, "That is what people seem to be saying. That is what you just said."

Although I believe that is closer to the gist of what Jesus is saying, as opposed to a dozen or so translations who interpret this as an unequivocal yes. But, as of yet, I don't really have a good explanation for this. Why does Jesus say it this way? I would not think that He is being coy or secretive; nor is this a way to protect Himself.

Perhaps the sense is, "That is what you are saying...now, do you believe it?"

There is a way for Jesus to specifically say, "I have not been claiming that I am" and there is a way for Jesus to answer in the affirmative: "Yes, I am the King of the Jews." Yet, He does not answer in either way.

Luke 23:3 Pilate then asked Him, saying, "You, You keep on being the King of the Jews." And [Jesus] answers him, declaring, "You [even] you keep saying [this]." (Kukis mostly literal translation)

Luke 23:3 Pilate then asked Jesus, "Are You specifically the King of the Jews?" He answered him by saying, "You certainly seem to keep on affirming that." (Kukis paraphrase)

Logically, Pilate spoke to Jesus longer than this, asking a number of pointed questions. Pilate is also aware of Jesus actions. God the Holy Spirit believed that the one question above, with the enigmatic answer is the only thing we should think about. Maybe the idea is, this is the only important question and that it is our choice how we see Jesus.

**But the Pilate said face to face with the chief priests and the crowds, "Nothing I keep on finding a ground for complain in the Man this."**

Luke 23:4

**Pilate then said directly to the chief priests and the crowds, "I keep on finding nothing [by way of] a ground for complain against this Man."**

**Pilate, having interrogated Jesus, then addressed the chief priests and the crowds directly, "I find absolutely no reasonable complaint lodged against this Man."**

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) But the Pilate said face to face with the chief priests and the crowds, "Nothing I keep on finding a ground for complain in the Man this."
- Complete Apostles Bible But Pilate said to the chief priests and the crowds, "I find no guilt in this Man."
- Douay-Rheims 1899 (Amer.) And Pilate said to the chief priests and to the multitudes: I find no cause in this man.
- Holy Aramaic Scriptures And Pilatus said unto Rabay Kahne {the Priest's Chiefs}, and the assembly, "I am not able to find any cause against this gabra {man}."
- James Murdock's Syriac NT And Pilate said to the chief priests and the company: I find no crime upon this man.
- Original Aramaic NT And Pilate said to the Chief Priests and to the crowd, "I find no fault concerning this man."

Significant differences:

**Limited Vocabulary Translations:**



Bible in Basic English	And Pilate said to the chief priests and the people, In my opinion this man has done no wrong.
Bible in Worldwide English Easy English	Pilate said to the chief priests and to the people, I find nothing wrong in this man. Pilate then said to the leaders of the priests and to all the crowd of people, 'I cannot find any reason to say that this man is guilty.'
Easy-to-Read Version–2008	Pilate said to the leading priests and the people, "I find nothing wrong with this man."
God's Word™	Pilate said to the chief priests and the crowd, "I can't find this man guilty of any crime."
Good News Bible (TEV)	Then Pilate said to the chief priests and the crowds, "I find no reason to condemn this man."
J. B. Phillips	Then Pilate spoke to the chief priests and the crowd, "I find nothing criminal about this man."
The Message	Pilate told the high priests and the accompanying crowd, "I find nothing wrong here. He seems harmless enough to me."
NIRV	Then Pilate spoke to the chief priests and the crowd. He announced, "I find no basis for a charge against this man."
New Life Version	Then Pilate said to the religious leaders and to the people, "I find nothing wrong in this Man."

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Pilate turned back to the leading priests in the crowd and said, "I don't see a shred of guilt in this man."
Contemporary English V. Goodspeed New Testament	Pilate told the chief priests and the crowd, "I don't find him guilty of anything." And Pilate said to the high priests and the crowd, "I cannot find anything criminal about this man."
The Living Bible	Then Pilate turned to the chief priests and to the mob and said, "So? That isn't a crime!"
New Berkeley Version New Living Translation	.
Radiant New Testament	Pilate turned to the leading priests and to the crowd and said, "I find nothing wrong with this man!"
The Passion Translation	Then Pilate announced to the chief priests and the crowd, "I find no basis for a charge against this man."
UnfoldingWord Simplified T.	Pilate turned to the high priests and to the gathered crowd and said, "This man has committed no crime. I find nothing wrong with him."
William's New Testament	Then Pilate said to the chief priests and to the crowd, "This man is not guilty of any crime."
	.

#### Partially literal and partially paraphrased translations:

American English Bible	Then Pilate said to the Chief Priests and the crowds: 'I can't find anything wrong with this man.'
Beck's American Translation	.
Breakthrough Version	Pilate said to the head priests and the crowds, "I find no legal case in this man."
Common English Bible	Then Pilate said to the chief priests and the crowds, "I find no legal basis for action against this man."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Pilate said to the chief priests and the multitudes, I cannot discover any fault in this man.
NT for Everyone	'I find no fault in this man,' said Pilate to the chief priests and the crowds.
20 <sup>th</sup> Century New Testament	But Pilate, turning to the Chief Priests and the people, said: "I do not see anything to find fault with in this man."

**Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible	Pilate then told the chief priests and the crowds, "I find no grounds for charging this man."
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	Pilate, then addressing the chief priests as well as the crowd, said, "I can find nothing criminal about this Man."
Free Bible Version	.
International Standard V	Then Pilate told the high priests and crowds, "I do not find anything chargeable in this man."
Montgomery NT	And Pilate said to the chief priest and the crowd, "I find no harm in this man."
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	Pilate said to the chief priests and the crowds, "I find no basis for a charge against this man." But they kept insisting. The final phrase is found in v. 5 in most other translations.
Urim-Thummim Version	Then replied Pilate to the chief priests and to the people, I find no fault in this man.
Weymouth New Testament	.
Wikipedia Bible Project	"I don't find this man guilty of anything," Pilate told the chief priests and the crowds.

**Catholic Bibles (those having the imprimatur):**

The Heritage Bible	And Pilate said to the head priests and to the multitudes, I find absolutely not one cause <sup>4</sup> in this man. <sup>4</sup> 23:4 cause, aition, cause for legal action against Him.
New American Bible (2002)	Pilate then addressed the chief priests and the crowds, "I find this man not guilty."
New Catholic Bible	Pilate then said to the chief priests and the crowds, "I find no evidence of a crime in this man."
Revised English Bible–1989	Pilate then said to the chief priests and the crowd, "I find no case for this man to answer."

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Pilate said to the head <i>cohanim</i> and the crowds, "I find no ground for a charge against this man."
Hebraic Roots Bible	And Pilate said to the chief priests and the crowds, I find nothing blamable in this man.
Hebrew Names Version	Pilate said to the chief Kohanim and the multitudes, "I find no basis for a charge against this man.
Holy New Covenant Trans.	Pilate said to the most important priests and to the crowds, "I find nothing wrong with this man."
Tree of Life Version	Then Pilate said to the ruling kohanim and the crowds, "I find no case against this Man."

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...The but Pilate says to the priests (chief) and the crowds no [thing] [I] find guilty in the man this...
Alpha & Omega Bible	THEN PILATE SAID TO THE CHIEF PRIESTS AND THE CROWDS, I FIND NO GUILT IN THIS PERSON.
Awful Scroll Bible	And said Pilate, with regards to the chief-priests and to the multitude, "I find not-even-one causative, from-within this Man."
Concordant Literal Version	Now Pilate said to the chief priests and the throngs, "Not one fault am I finding in this man."

exeGesés companion Bible	And Pilatos says to the archpriests and to the multitude, I find no cause in this human.
Orthodox Jewish Bible	And Pilate said to the Rashei Hakohanim and the multitudes, I find no ashmah (guilt) in this man.
Rotherham's Emphasized B.	And [Pilate] said unto the High-priests and the multitudes, [Nothing] find I, worthy of blame, in this man.

### Expanded/Embellished Bibles:

An Understandable Version	Then Pilate said to the leading priests and to the crowds <i>[that had gathered]</i> , "I do not find anything wrong with this man."
The Expanded Bible	Pilate said to the ·leading [ <sup>T</sup> chief] priests and the ·people [crowd], "I find ·nothing against [no basis for a charge against; no guilt in] this man."
Jonathan Mitchell NT	Then Pilate said to the chief (or: ranking) priests and the crowd, "I find not even one ground for a charge (= no cause or reason for a case) in this man."
P. Kretzmann Commentary Lexham Bible	. So Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man."
Syndein/Thieme Translation for Translators	. Pilate said to the chief priests and <i>the rest of the crowd</i> , "I do not conclude that this man is guilty of any crime."
The Voice	<b>Pilate</b> (to the chief priest and crowd): I find this man guilty of no crime.

### Bible Translations with Many Footnotes:

NET Bible®	Then <sup>15</sup> Pilate said to the chief priests and the crowds, "I find no basis for an accusation <sup>16</sup> against this man." <sup>15tn</sup> Here δέ (de) has been translated as "then" to indicate the implied sequence of events within the narrative. <sup>16tn</sup> Grk "find no cause." <sup>sn</sup> Pilate's statement "I find no reason for an accusation" is the first of several remarks in Luke 23 that Jesus is innocent or of efforts to release him (vv. 13, 14, 15, 16, 20, 22).
Wilbur Pickering's New T.	Then Pilate said to the chief priests and the crowds, "I find no guilt in this man". <sup>2</sup> (2) It is necessary to read the parallel passages to get a fuller picture of what happened.

### Literal, almost word-for-word, renderings:

A Faithful Version	Then Pilate said to the chief priests and the crowds, "I find nothing blameworthy in this man."
Analytical-Literal Translation	Then Pilate said to the chief priests and the crowds, "I find no fault at all in this Man."
Charles Thomson NT	Then Pilate said to the chief priests, and the people, I find nothing criminal in this man.
Far Above All Translation	Pilate then said to the senior priests and the crowds, find nothing blameworthy in this man."
Green's Literal Translation	And Pilate said to the chief priests and the crowds, I find nothing blameable in this man.
Modern Literal Version 2020	Now Pilate said to the high-priests and the crowds, I am finding no crime in this man.
New American Standard	But Pilate said to the chief priests and the crowds, "I find no grounds for charges in <i>the case of this man.</i> "

World English Bible

Pilate said to the chief priests and the multitudes, "I find no basis for a charge against this man."

**The gist of this passage:** Pilate tells the interested parties that he does not find enough evidence to charge Jesus with a capital crime.

<b>Luke 23:4a</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Pilatos (Πιλάτος) [pronounced <i>pil-AT-oss</i> ]	<i>armed with a spear; transliterated Pilate, (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified)</i>	masculine singular proper noun; nominative case	Strong's #4091
epō (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τοὺς) [pronounced <i>tooc</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
archieus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i> ]	<i>chief priest, high priest</i>	masculine plural noun; accusative case	Strong's #749
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tous (τοὺς) [pronounced <i>tooc</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Luke 23:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine plural noun, accusative case	Strong's #3793

**Translation:** Pilate then said directly to the chief priests and the crowds,...

Pros + the accusative means that Pilate went out and addressed the people himself. He did not send out a subordinate to deliver the news to these people.

One reason that Pilate might want to speak to the people directly is, Pilate might want to gauge the response of these people. He is dealing with a volatile people and he knows this. He has given an objective reading of the situation after questioning Jesus.

I would further postulate that Pilate may suspect that this is not the end of the matter. I have no clue as to how often this may have occurred (that is, people from the religious class coming to Pilate and requesting some sort of punishment for someone that they do not like).

Pilate does have a backup plan, if the people do not simply accept what he says.

Luke 23:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #2147
aítion (αἴτιον) [pronounced AH-ee-tee-on]	<i>ground for complaint, cause, fault; reason for crime</i>	neuter singular adjective, accusative case	Strong's #158
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Luke 23:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; dative, locative or instrumental case	Strong's #444
toutō (τούτῳ) [pronounced TWO-toh]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)

**Translation:** ...“I keep on finding nothing [by way of] a ground for complain against this Man.”

We have only read a sentence here or there, but Pilate did more than ask Jesus a single question; and we may assume that he asked the witnesses a few questions as well.

Jesus has been accused of two things: telling the Jews that they should not pay taxes to the Romans and fomenting revolution against Roman rule. Let me suggest that Jesus has been on Pilate's radar for awhile; and, just as the religious leaders sent men out to listen to Jesus, Pilate likely did the same thing. As we have studied, Jesus often drew very large crowds; and, quite obviously, He never made any statements at all like what He is accused of.

Pilate has probably asked the pertinent witnesses a few probing questions and has no reason, based on their testimony, to believe them.

Although I believe that Pilate questioned Jesus further, I do not believe that Jesus offered Pilate any help in this matter. The way I see it is, Jesus has read Pilate (meaning, has taken the measure of this man); and it is clear that Pilate is an expedient politician; and that he does not have any moral courage. Therefore, Jesus offering every bit of evidence that He can will not change Pilate and what Pilate is willing to do.

In Pilate's own mind, he had discharged this matter. He sees no reason to take this situation any further.

As I suggested before, Pilate probably knows something about Jesus and probably knows that Jesus is somewhat of a thorn in the flesh of the chief priests. That may be some of the motivation for Pilate dismissing this case.

**Luke23:4** Pilate then said directly to the chief priests and the crowds, “I keep on finding nothing [by way of] a ground for complain against this Man.” (Kukis mostly literal translation)

*New European Version Commentary: Do we feel that our conscience is so dysfunctional and our heart so hardened in some places that nothing much can touch us and motivate us like it used to? The cross can touch and transform the hardest and most damaged heart. Apart from many real life examples around of this, consider the Biblical case of Pilate. Jewish and Roman historians paint a very different picture of Pilate than what we see in the Biblical record. Philo describes him as “ruthless, stubborn and of cruel disposition”, famed for “frequent executions without trial”. Why then does he come over in the Gospels as a man desperately struggling with his conscience, to the extent that the Jewish crowds manipulate him to order the crucifixion of a man whom he genuinely believed to be innocent? Surely because the person of the Lord Jesus and the awfulness of putting the Son of God to death touched*

*a conscience which appeared not to even exist. If the whole drama of the death of Jesus could touch the conscience and personality of even Pilate, it can touch each of us.*<sup>15</sup>

What the NEV is referring to here is **scar tissue** of the **soul**. As we are increasingly negative toward the **gospel** or toward the laws of divine establishment, the scar tissue builds up. When a person first believes in Jesus Christ, this scar tissue is removed, but it can be added by the believer during his post-salvation life. See the **Doctrine of Scar Tissue of the Soul** in the **Addendum**.

Luke23:4 Pilate, having interrogated Jesus, then addressed the chief priests and the crowds directly, "I find absolutely no reasonable complaint lodged against this Man." (Kukis paraphrase)

Logically, Pilate believes that he can make these statements and that will be the end of it. However, he seems to have several backup plans at this moment.

**But the [crowds] were growing stronger, saying that, "He keeps on stirring up the people, teaching throughout all the Judæa, and having begun from the Galilee as far as here."**

Luke  
23:5

**[Nevertheless,] the [enemies of Jesus] were being insistent, saying that, "[This Jesus] (continually) stirs up the people, teaching throughout all Judæa, having begun in Galilee [and coming down] as far as here."**

**These enemies of Jesus were insistent, pushing back against Pilate's initial ruling, saying, "This Jesus has continued to stir up trouble, starting first in Galilee and then moving down here to Judæa to spread His message of rebellion against Rome."**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	But the [crowds] were growing stronger, saying that, "He keeps on stirring up the people, teaching throughout all the Judæa, and having begun from the Galilee as far as here."
Complete Apostles Bible	But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to here."
Douay-Rheims 1899 (Amer.)	But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.
Holy Aramaic Scriptures	But, they were crying out and saying that, "He stirs up our people while teaching in all Yehud {Judea}. And he started from Galila {Galilee} and as far as here."
James Murdock's Syriac NT	And they vociferated, and said: He raiseth disturbance among our people, by teaching in all Judæa, commencing from Galilee, and quite to this place.
Original Aramaic NT	But they were shouting and saying, "He has stirred up our people and he taught in all Judea and began from Galilee even unto here."

Significant differences:

#### **Limited Vocabulary Translations:**

Bible in Basic English	But they became more violent than before, saying, He has made trouble among the people, teaching through all Judæa from Galilee to this place.
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<sup>15</sup> From <https://www.n-e-v.info/lk23.html> accessed June 26, 2023.

Bible in Worldwide English	But they said all the more, He troubles the people by his teaching. He has been teaching people in all the country of Judea. He began in Galilee and has come as far as this city.
Easy English	But they continued to speak strongly to him. They said, 'He makes the people angry and ready to fight against the government. He has taught these bad things everywhere in Judea. He started in Galilee and now he has come to Jerusalem.'
Easy-to-Read Version–2008	But they kept on saying, "His teaching is causing trouble all over Judea. He began in Galilee, and now he is here!"
God's Word™	The priests and the crowd became more forceful. They said, "He stirs up the people throughout Judea with his teachings. He started in Galilee and has come here."
Good News Bible (TEV)	But they insisted even more strongly, "With his teaching he is starting a riot among the people all through Judea. He began in Galilee and now has come here."
J. B. Phillips	But they pressed their charge, saying, "He's a trouble-maker among the people. He teaches through the whole of Judea, all the way from Galilee to this place."
The Message	But they were vehement. "He's stirring up unrest among the people with his teaching, disturbing the peace everywhere, starting in Galilee and now all through Judea. He's a dangerous man, endangering the peace."
NIRV	But they kept it up. They said, "His teaching stirs up the people all over Judea. He started in Galilee and has come all the way here."
New Life Version	They became more angry. They said, "He makes trouble among the people. He has been teaching over all the country of Judea, starting in Galilee and now here."

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	But they argued, "This man fires up the people with his teachings. And he spreads his teachings everywhere, all over Judea, and as far north as Galilee, and even here."
Contemporary English V.	But they all kept on saying, "He has been teaching and causing trouble all over Judea. He started in Galilee and has now come all the way here."
Goodspeed New Testament	But they persisted and said, "He is stirring up the people all over Judea by his teaching. He began in Galilee and he has come here."
The Living Bible	Then they became desperate. "But he is causing riots against the government everywhere he goes, all over Judea, from Galilee to Jerusalem!"
New Berkeley Version	.
New Living Translation	Then they became insistent. "But he is causing riots by his teaching wherever he goes—all over Judea, from Galilee to Jerusalem!"
The Passion Translation	But they yelled and demanded that Pilate do something, saying, "He has stirred up our nation, misleading people from the moment he began teaching in Galilee until he has come here to Jerusalem!"
Plain English Version	<b>Pilate sent Jesus to the big boss called Herod</b> The Jewish leaders kept on blaming Jesus. They told Pilate, "He gets people everywhere to go wild. He started to do that in Galilee country, then in Judea country, and now he is doing it here in Jerusalem."
Radiant New Testament	But they insisted, "His teaching stirs up the people all over Judea. He started in Galilee and has come all the way here."
UnfoldingWord Simplified T.	But they kept on accusing Jesus; they said, "He is trying to get the people to riot! He has been teaching his ideas throughout all of the region of Judea. He started doing this in the region of Galilee and now he is doing it here, also!"
William's New Testament	But they continued emphatically insisting, "He is exciting the people by teaching all over Judea. He started in Galilee and now He is here."

#### Partially literal and partially paraphrased translations:

American English Bible	But they insisted, saying:
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'He's been stirring up the people teaching throughout all of Judea... That's why he came here from Galilee!'

Beck's American Translation .	
Breakthrough Version	The people were getting stronger, saying, "He riles up the ethnic group teaching throughout all of Judea, even after beginning from Galilee to here."
Common English Bible	But they objected strenuously, saying, "He agitates the people with his teaching throughout Judea—starting from Galilee all the way here."
Len Gane Paraphrase	They were even more fierce saying, "He agitates the people, teaching throughout all Judea, beginning in Galilee up to here."
A. Campbell's Living Oracles	But they became more vehement, adding, He raised sedition among the people, by the doctrine which he spread through all Judea, from Galilee, where he began, to this place.
New Advent (Knox) Bible	But they insisted, He rouses sedition among the people; he has gone round the whole of Judaea preaching, beginning in Galilee and ending here.
NT for Everyone	.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation .	
Revised Ferrar-Fenton Bible	But they became more vehement, adding, "He raised sedition among the people by His teaching through the whole of Judea, from Galilee, where he started, even to this place."
Free Bible Version	But they insisted, saying, is inciting rebellion all over Judea with his teachings, from Galilee to right here in Jerusalem."
God's Truth (Tyndale)	And they became more aggressive, saying, "He stirs up the people, teaching throughout all the Jewish lands, beginning from Galilee to this place".
International Standard V	But they kept insisting, "He is stirring up the people with what he teaches all over Judea, from where he started in Galilee to this place."
Lexham Bible	But they insisted, saying, "He incites the people, teaching throughout the whole of Judea and beginning from Galilee as far as here."
Montgomery NT	But they repeatedly insisted, "He is stirring up the people throughout all Judea with his teaching which started from Galilee."
Riverside New Testament	But they were violent in saying, "He stirs up the people, teaching through the whole of Judaea. Starting in Galilee, he is now here."
Leicester A. Sawyer's NT	.
The Spoken English NT	They were saying, "He's shaking up the people by teaching all over Judea. He started from Galilee, and came all the way down here."
Urim-Thummim Version	And they were the more angry saying, he stirs up the people, teaching throughout all Judaea, beginning from Galilee to this place.
Weymouth New Testament	But they violently insisted. "He stirs up the people," they said, "throughout all Judaea with His teaching--even from Galilee (where He first started) to this city."
Wikipedia Bible Project	But they became more insistent, saying, "He incites the people with his teachings throughout Judea, right from Galilee to here."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But they insisted, "All the country of the Jews is being stirred up with his teaching. He began in Galilee and now he has come all the way here." Acts 3:13; 13:28
The Heritage Bible	And they fiercely insisted, saying that, He stirs up the people, teaching throughout all Judaea, beginning from Galilee to here.
New American Bible (2011)	But they were adamant and said, "He is inciting the people with his teaching throughout all Judea, from Galilee where he began even to here." <sup>d</sup> d. [23:5] 23:14, 22, 41; Mt 27:24; Jn 19:4, 6; Acts 13:28.

New English Bible–1970	But they insisted: 'His teaching is causing disaffection among the people all through Judaea. It started from Galilee and has spread as far as this city.
New Jerusalem Bible	But they persisted, 'He is inflaming the people with his teaching all over Judaea and all the way from Galilee, where he started, down to here.'
Revised English Bible–1989	But they insisted: "His teaching is causing unrest among the people all over Judaea. It started from Galilee and now has spread here."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But they persisted. "He is inciting the people with his teaching throughout all Y'hudah — he started in the Galil, and now he's here!"
Holy New Covenant Trans.	They said again and again, "But Jesus is making trouble with the people! He teaches all over Judea. He began in the Galilee and now he is here!"
The Scriptures 2009	But they were insisting, saying, "He stirs up the people, teaching through all Yehudah, beginning from Galil unto this place."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Men] but insisted Saying for [He] stirs (up) the people Teaching against all the judea and Beginning from the galilee until here...
Alpha & Omega Bible	BUT THEY KEPT ON INSISTING, SAYING, HE STIRS UP THE PEOPLE, TEACHING ALL OVER JUDEA, STARTING FROM GALILEE EVEN AS FAR AS THIS PLACE.
Awful Scroll Bible	But they were prevailing-over-against Him, speaking out that, "He shakes-up the people, teaching along-down, the whole of Judæa, Himself beginning from Galilee, even yet-to-this place."
Concordant Literal Version	Yet they were insistent, saying that 'He is exciting the people, teaching down the whole of Judea, beginning even from Galilee as far as here.'
exeGesés companion Bible	And they are the more insistent, wording, He stirs the people, doctrinating throughout all Yah Hudah beginning from Galiyl to here.
Orthodox Jewish Bible	But they were insisting, saying, He incites the people, from where he began with his torah (teaching), throughout all of Yehudah, from the Galil even to this place.
Rotherham's Emphasized B.	But [they] began to be urgent saying— He is stirring up the people, teaching along all' Judæa, even beginning from Galilee unto this place.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But they were insistent and said, "He stirs up the people [to rebel], teaching throughout Judea, starting from Galilee even as far as here [in Jerusalem]."
An Understandable Version	But the group became more insistent, saying, "He is stirring up the people and teaching [these things] throughout all Judea. He began [doing this] in Galilee and [has continued it] even to this place [i.e., Jerusalem]."
The Expanded Bible	[ <sup>1</sup> But] They were insisting, saying, "But Jesus makes trouble with [is inciting/stirring up] the people, teaching all around Judea. He began in Galilee, and now he is here."
Jonathan Mitchell NT	But they began adding strength in their insistence, one after another saying, "He is constantly shaking up and exciting (or: stirring up) the people! – continuously teaching down through the whole Judean [district], even starting from Galilee as far as here!"
P. Kretzmann Commentary	And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

Syndein/Thieme	Kretzmann's <b>commentary</b> for Luke 23:1–5 has been placed in the <b>Addendum</b> . {Last Chance for Herod the tetrarch (Herod Antipus) to be saved}
Translation for Translators	And they were the more fierce, saying, "He stirred up the people, teaching throughout all Jewry, beginning from Galilee to this place." But they kept insisting, "He is inciting the people <i>to riot!</i> He has been teaching his <i>ideas</i> throughout all of Judea <i>district</i> . He started <i>doing it</i> in Galilee <i>district</i> and now he is doing it here!"
The Voice	<b>Sanhedrin</b> ( <i>growing more intense</i> ): He has been stirring up discontent among the people all over Judea. He started up in Galilee, and now He's brought His brand of trouble all the way to Jerusalem!.

### Bible Translations with Many Footnotes:

NET Bible®	But they persisted <sup>17</sup> in saying, "He incites <sup>18</sup> the people by teaching throughout all Judea. It started in Galilee and ended up here!" <sup>19</sup> <sup>17tn</sup> Or "were adamant." For "persisted in saying," see L&N 68.71. <sup>18sn</sup> He incites the people. The Jewish leadership claimed that Jesus was a political threat and had to be stopped. By reiterating this charge of stirring up rebellion, they pressured Pilate to act, or be accused of overlooking political threats to Rome. <sup>19tn</sup> Grk "beginning from Galilee until here."
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### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But they kept insisting, saying, "He shakes up [fig., incites] the people, teaching throughout the whole of Judea, having begun from Galilee to here."
Bond Slave Version	And they were the more fierce, saying, He stirs up the people, teaching throughout all Jewry, beginning from Galilee to this place.
Charles Thomson NT	But they were the more vehement, saying, He raiseth sedition among the people, teaching through all Judea, from Galilee, where he began, even to this place.
English Standard Version	But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place."
Far Above All Translation	But they persisted and said, stirs up the people as he teaches throughout all Judaea, starting from Galilee and reaching here."
Literal Standard Version	And Pilate said to the chief priests and the multitude, "I find no fault in this Man"; and they were the more urgent, saying, "He stirs up the people, teaching throughout the whole of Judea—having begun from Galilee—to this place." V. 4 is included for context.
Modern Literal Version 2020	But they were insisting, saying, He is shaking up the people, teaching throughout the whole of Judea, having begun from Galilee, insofar as here.
New Matthew Bible	But they were all the more fierce, saying, He stirs up the people, teaching throughout Judea, beginning at Galilee, and even to this place.
Revised Geneva Translation	But they were all the more insistent, saying, "He stirs up the people, teaching throughout all Judea, beginning at Galilee, and as far as this place!"
Webster's Translation	And they were the more fierce, saying, He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

**The gist of this passage:** The Jewish leaders and elders complain that Jesus is causing problems everywhere He goes. He started in Galilee and now He is doing that same in Jerusalem.

Luke 23:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epischuō (ἐπισχύω) [pronounced ep-is-KHOO-oh]	<i>to grow strong, to make stronger, to receive greater strength, grow stronger; to be the more fierce to avail further, (figuratively) to insist</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2001

**Translation:** [Nevertheless,] the [enemies of Jesus] were being insistent,...

I inserted *enemies of Jesus* here. I could have inserted *the Jewish leaders, chief priests and elders*.

Although there is no subject here, the plural references to the large group who brought Jesus there before Pilate early this morning. They were not going to accept Pilate's initial finding. They did not disband and go away.

The verb used to describe them is *epischuō* (ἐπισχύω) [pronounced ep-is-KHOO-oh], which means, *to grow strong, to make stronger, to receive greater strength, grow stronger; to be the more fierce to avail further, (figuratively) to insist*. Strong's #2001. This verb is an imperfect active indicative. The imperfect tense means that they began doing this before, in the past; and they keep continuing with this action.

Luke 23:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
anaseíō (ἀνασεῖω) [pronounced an-as-Ī-oh]	<i>to stir up, to shake up, to excite, to incite, to rouse</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #383
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Luke 23:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992

**Translation:** ...saying that, "[This Jesus] (continually) stirs up the people,...

They continue with their accusations against Jesus, this next one being weaker than the first three that they had proffered. They say that Jesus stirs up the people. He shakes them up; He incites them.

No doubt that Pilate has received reports from those he trusts which came out of the Galilee region and which came out of Jerusalem (although Jesus did not go there but perhaps three or four times during His public ministry). Pilate is aware that the Jesus followers were not whipped into a frenzy; and that they were not the cause of these riots. The people causing the problems are always those in opposition to Jesus; and Pilate must be aware of this.

It is well-known to anyone ruling over Jerusalem that the Jews could potentially be problems; so any unrest related to the Jews was carefully monitored by Pilate.

Luke 23:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskô (διδάσκω) [pronounced did-AS-koh]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine singular, present active participle; nominative case	Strong's #1321
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; genitive/ablative case	Strong's #3650
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
loudaia (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	feminine singular proper noun/locative; genitive/ablative case	Strong's #2449

**Translation:** ...teaching throughout all Judæa,...

Jesus incites the people by teaching throughout all Judæa (interestingly enough, Jesus has done very little teaching in Judæa). Jerusalem it is Judæa, of course; and so is Caesarea (where Pilate generally stayed and administrated). Although the Apostles will go the Caesarea, Jesus does not (He is said to go to the villages of Caesarea Philippi, but that is up north and nowhere near the Caesarea where Pilate lives).

This accusation is irrelevant to the charges originally made by the Jewish religious leaders. Again, Pilate has undoubtedly done some research on Jesus and already knew about Him.

Luke 23:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
archomai (ἄρχομαι) [pronounced AR-khom-ahēe]	beginning; being the first [to do something], the one commencing (in order of time); rehearsing [from the beginning]	masculine singular, aorist middle participle; nominative case	Strong's #756
ἀπό (ἀπό) [pronounced aw-PO]	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575
τῆς (τῆς) [pronounced tayc]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong's #3588
Galilaia (Γαλιλαία) [pronounced gal-il-ī-yah]	circuit, circle; transliterated Galilee	feminine singular proper noun/location; genitive/ablative case	Strong's #1056
ἕως (ἕως) [pronounced HEH-ocē]	to, as far as, till, until; even until; up to; even; while	a conjugation, preposition and adverb of continuance	Strong's #2193
ἠὲ (ἠὲ) [pronounced HO-deh]	here, [in, to] this place, in this same spot; there	adverb	Strong's #5602

**Translation:** ...having begun in Galilee [and coming down] as far as here.”

They point out that Jesus began His ministry in Galilee, and then came down and continued His teaching in Judæa.

Jesus did the bulk of His teaching in northern Israel (which was, strictly speaking, no longer considered Israel). This is where the positive volition was. Jesus rarely went south to Jerusalem because there was no positive volition there.

Luke 23:5 [Nevertheless,] the [enemies of Jesus] were being insistent, saying that, “[This Jesus] (continually) stirs up the people, teaching throughout all Judæa, having begun in Galilee [and coming down] as far as here.” (Kukis mostly literal translation)

Luke 23:5 These enemies of Jesus were insistent, pushing back against Pilate’s initial ruling, saying, “This Jesus has continued to stir up trouble, starting first in Galilee and then moving down here to Judæa to spread His message of rebellion against Rome.” (Kukis paraphrase)

One word stands out in their complaint to Pilate.

## Pilate Sends Jesus to Herod, Who then Sends Jesus Back to Pilate

But Pilate, having heard of Galilee, asked if the Man a Galilean is. And having known that out from the authority of Herod is, he sent Him face to face with Herod, being even Him in Jerusalem in these the days.

Luke  
23:6–7

But Pilate, having heard [the word] Galilee, asked if the Man is a Galilean. And knowing that He is from the jurisdiction of Herod, [Pilate] sent Him directly to Herod, who was in Jerusalem during these days.

However, when Pilate heard the reference to Galilee, he asked if Jesus was a Galilean. Pilate realized that Jesus is actually in Herod's jurisdiction, so he sent Him directly to Herod, seeing that Herod was also in Jerusalem for the feast days.

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	But Pilate, having heard of Galilee, asked if the Man a Galilean is. And having known that out from the authority of Herod is, he sent Him face to face with Herod, being even Him in Jerusalem in these the days.
Complete Apostles Bible	When Pilate heard of Galilee, he asked if the Man were a Galilean. And when he found out that He belonged to Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem in those days.
Douay-Rheims 1899 (Amer.)	But Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days.
Holy Aramaic Scriptures	Now, when Pilatus heard the name of Galila {Galilee}, he asked if the gabra {man} was a Galilaya {a Galilean}. And when he knew that he was from under the authority of Herudes {i.e. Herod Antipas}, he sent him to Herudes, because he was in Urishlim {Jerusalem} in those days.
James Murdock's Syriac NT	And Pilate, when he heard the name Galilee, inquired if the man were a Galilean. And having learned that he was from under Herod's jurisdiction, he sent him to Herod; for he was at Jerusalem on those days.
Original Aramaic NT	But when Pilate heard the name of Galilee, he asked if the man were a Galilean. And when he knew that he was under the authority of Herodus, he sent him to the presence of Herodus, because he was in Jerusalem in those days.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	But at these words Pilate said, Is the man a Galilaeen? And when he saw that he was under the authority of Herod, he sent him to Herod, who was in Jerusalem himself at that time.
Bible in Worldwide English	When Pilate heard this, he asked, Is this man from Galilee? When he knew that he came from Herods country, he sent him to Herod. Herod was in Jerusalem at that time.
Easy English	When Pilate heard this, he asked if Jesus came from Galilee. He discovered that he was from the country where Herod ruled. So Pilate sent Jesus to stand in front of Herod. Herod was also in Jerusalem at that time.

Herod was a king and he ruled over the whole of Galilee. It was Herod that had killed John the Baptist.

Easy-to-Read Version–2008	Pilate heard this and asked if Jesus was from Galilee. He learned that Jesus was under Herod's authority. Herod was in Jerusalem at that time, so Pilate sent Jesus to him.
God's Word™	When Pilate heard that, he asked if the man was from Galilee. When Pilate found out that he was, he sent Jesus to Herod. Herod ruled Galilee and was in Jerusalem at that time.
Good News Bible (TEV)	When Pilate heard this, he asked, "Is this man a Galilean?" When he learned that Jesus was from the region ruled by Herod, he sent him to Herod, who was also in Jerusalem at that time.
J. B. Phillips	When Pilate heard this, he enquired whether the man were a Galilean, and when he discovered that he came under Herod's jurisdiction, he passed him on to Herod who happened to be in Jerusalem at that time.
The Message	When Pilate heard that, he asked, "So, he's a Galilean?" Realizing that he properly came under Herod's jurisdiction, he passed the buck to Herod, who just happened to be in Jerusalem for a few days.
NIRV	When Pilate heard this, he asked if the man was from Galilee. He learned that Jesus was from Herod's area of authority. So Pilate sent Jesus to Herod. At that time Herod was also in Jerusalem.
New Life Version	<b>Jesus Is Sent to Herod</b> When Pilate heard the word, Galilee, he asked, "Is the Man from Galilee?" As soon as Pilate knew Jesus belonged in the country where Herod was king, he sent Him to Herod. Herod was in Jerusalem at that time also.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	When Pilate heard this, he asked if the defendant was a Galilean.
Contemporary English V.	When Pilate heard this, he asked, "Is this man from Galilee?" After Pilate learned that Jesus came from the region ruled by Herod, he sent him to Herod, who was in Jerusalem at that time.
Goodspeed New Testament	When Pilate heard this, he asked if the man were a Galilean and learning that he belonged to Herod's jurisdiction he turned him over to Herod, for Herod was in Jerusalem at that time.
The Living Bible	"Is he then a Galilean?" Pilate asked. When they told him yes, Pilate said to take him to King Herod, for Galilee was under Herod's jurisdiction; and Herod happened to be in Jerusalem at the time.
New Berkeley Version	.
New Living Translation	"Oh, is he a Galilean?" Pilate asked. When they said that he was, Pilate sent him to Herod Antipas, because Galilee was under Herod's jurisdiction, and Herod happened to be in Jerusalem at the time.
The Passion Translation	When Pilate heard the word Galilee, he asked if Jesus was a Galilean, as he knew that Antipas, son of Herod, was the ruler over Galilee. When they told him yes, Pilate saw a way out of his problem. Herod happened to be in Jerusalem at that time, so Pilate sent Jesus to Antipas.
Plain English Version	When Pilate heard them say that, he asked them, "Is he from Galilee country?" They said, "Yes, he is from Galilee." The big boss over Galilee was called Herod, and he was visiting Jerusalem right at that time. So Pilate sent Jesus to him, to let Herod be his judge.
Radiant New Testament	When Pilate heard this, he asked if the man was from Galilee. When he learned that Jesus came from Herod's area of authority, he sent Jesus over to Herod, who was also in Jerusalem at that time.



UnfoldingWord Simplified T.	When Pilate heard their words, he asked, "Does this man come from the district of Galilee?" Because Pilate learned that Jesus was from Galilee, where Herod Antipas ruled, he sent Jesus to him, because Herod was in Jerusalem at that time.
William's New Testament	When Pilate heard this, He asked if the man were a Galilean. So when he learned with certainty that he belonged to Herod's jurisdiction, He sent Him up to Herod, for he was in Jerusalem at that time.

### Partially literal and partially paraphrased translations:

American English Bible	Well on hearing that, Pilate asked whether [Jesus] was in fact a Galilean. Then, after learning that he was from <b>Herod's</b> realm, he sent him over to Herod (who also happened to be in JeruSalem at the time [for the Passover]).
Beck's American Translation	.
Breakthrough Version	When Pilate heard it, he asked if the person is a Galilean. And when he correctly understood that He is from Herod's jurisdiction, he sent Him up to Herod, since he was also in Greater Jerusalem during these days.
Common English Bible	.
New Advent (Knox) Bible	Pilate, upon the mention of Galilee, asked whether the man was a Galilean; and learning that he belonged to Herod's jurisdiction, remitted his cause to Herod, who was also in Jerusalem at this time.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Hearing this, Pilate asked if the man was a Galilean; And, having satisfied himself that Jesus came under Herod's jurisdiction, he sent him to Herod, who also was at Jerusalem at the time.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<b>Jesus Faces Herod Antipas</b> When Pilate heard this [Other mss read heard "Galilee"], he asked if the man was a Galilean. Finding that he was under Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.
Conservapedia Translation	When Pilate heard the mention of Galilee, he asked whether Jesus was a Galilean. And as soon as he realized that He belonged under Herod's jurisdiction, he sent Him to Herod, who was also at Jerusalem at that time.
Revised Ferrar-Fenton Bible	The mention of Galilee then led Pilate to ask if the Man were a Galilean. And, learning that he belonged to the jurisdiction of Herod, he remanded Him to Herod, who was himself in Jerusalem at the time.
God's Truth (Tyndale)	When Pilate heard mention of Galile he asked whether the man were of Galilee. And as soon as he knew that he was of Herodes jurisdiction he sent him to Herode, which was also at Jerusalem in those days.
International Standard V	<b>Jesus is Sent to Herod</b> When Pilate heard this, he asked whether the man was a Galilean. When he learned with certainty that Jesus [Lit. he] came from Herod's jurisdiction, he sent him off to Herod, who was in Jerusalem at that time.
Leicester A. Sawyer's NT	And Pilate hearing of Galilee asked if the man was a Galilean. And learning that he was of the province of Herod, he sent him to Herod, who was himself also at Jerusalem in those days.
Weymouth New Testament	On hearing this, Pilate inquired, "Is this man a Galilaeen?" And learning that He belonged to Herod's jurisdiction he sent Him to Herod, for he too was in Jerusalem at that time.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Pilate hearing Galilee, asked if the man was a Galilean.
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And having recognized that he is out of the authority of Herod, he sent him up to Herod, he also being in Jerusalem in those days.

New American Bible (2011)

**Jesus Before Herod.**

\* On hearing this Pilate asked if the man was a Galilean; and upon learning that he was under Herod's jurisdiction, he sent him to Herod who was in Jerusalem at that time.<sup>e</sup>

\* [23:6–12] The appearance of Jesus before Herod is found only in this gospel. Herod has been an important figure in Luke (Lk 9:7–9; 13:31–33) and has been presented as someone who has been curious about Jesus for a long time. His curiosity goes unrewarded. It is faith in Jesus, not curiosity, that is rewarded (Lk 7:50; 8:48, 50; 17:19).

e. [23:7] 3:1; 9:7.

Revised English Bible–1989

When Pilate heard this, he asked if the man was a Galilean, and on learning that he belonged to Herod's jurisdiction he remitted the case to him, for Herod was also in Jerusalem at that time.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

On hearing this, Pilate asked if the man was from the Galil; and when he learned that he was under Herod's jurisdiction, he sent him over to Herod, who at that time happened to be in Yerushalayim too.

Hebrew Names Version

But when Pilate heard Galil mentioned, he asked if the man was a Gellili. When he found out that he was in Herod's jurisdiction, he sent him to Herod, who was also in Yerushalayim in those days.

Holy New Covenant Trans.

Pilate heard this and asked if Jesus were from the Galilee. Pilate learned that Jesus was under the authority of Herod Antipas. Herod was in Jerusalem at that time so Pilate sent Jesus to him.

The Scriptures 2009

And when Pilate heard of Galil, he asked if the Man were a Galilean. And when he learned that He was under the authority of Herodes, he sent Him to Herodes, who was also in Yerushalayim in those days.

Tree of Life Version

But when Pilate heard this, he asked whether the Man was a Galilean. And when he learned that Yeshua was from Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament

...Pilate but Hearing {them} asks if The Man Galilean is and Knowing for from the authority [of] herod [He] is [He] sends him to herod being and him in jerusalem\* in these the days...

Awful Scroll Bible

What is more, Pilate hearing Galilee, asks-before, whether the man is a Galilean. And coming-to-be-knowledgeable-upon that, He is from Herod's existence-by, he directs- Him -up, with respects to Herod, he also being from-within Jerusalem, from-within those days.

Concordant Literal Version

Now Pilate, hearing "Galilee, inquires if the man is a Galilean." And realizing that He is out of the jurisdiction of Herod, he sends Him up to Herod, he also being in Jerusalem in these days."

exeGesés companion Bible

When Pilatos hears of Galiyl, he asks whether the human be a Galiliy.

**YAH SHUA IN FRONT OF HEROD**

And as soon as he knows that he is from the authority of Herod, he resends him to Herod, who himself is also at Yeru Shalem in those days.

- Orthodox Jewish Bible And when Pilate heard this, he asked whether the man was a Galili (an inhabitant of the Galil).  
And having learned that he is under the jurisdiction of Herod, he sent him to Herod, who was also in Yerushalayim during those days.
- Rotherham's Emphasized B. <Now |Pilate| hearing [that]> questioned whether the man was |a Galilæan|. And <getting to know that he was of the jurisdiction of Herod> he sent him back unto Herod, |he also| being in Jerusalem in these' days.

### Expanded/Embellished Bibles:

- The Amplified Bible* When Pilate heard it, he asked whether the man was a Galilean. And when he learned that He belonged to the jurisdiction of <sup>[a]</sup>Herod [Antipas, the tetrarch of Galilee], he sent Him to Herod, who was also in Jerusalem at that time.  
[a] See note Matt 22:17.  
Matthew 22:17 Every Jew was required to pay the poll-tax. It was considered a sign of subservience to Rome. [Kukis: I think this is a typo, but I saw no other footnote in Matthew 22 that was pertinent. I checked other chapters of Matthew without finding the proper note.]
- An Understandable Version When Pilate heard this, he asked if the man were a Galilean. And when he realized that Jesus was under Herod's [political] jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time.
- The Expanded Bible **Pilate Sends Jesus to Herod**  
Pilate heard this and asked if ·Jesus [<sup>L</sup> the man] was ·from Galilee [a Galilean]. ·Since [<sup>L</sup> Learning that] Jesus was under Herod's authority, Pilate sent Jesus to Herod [<sup>C</sup> Antipas; see 3:1], who was in Jerusalem at that time.  
Luke 3:1 It was the fifteenth year of the rule of Tiberius Caesar [<sup>C</sup> the Roman emperor, ad 14–37]. ·These men were under Caesar: Pontius Pilate, [<sup>L</sup> ...when Pontius Pilate was] the ·ruler [or governor; C his official title was "prefect"; Pilate governed from ad 26–36] of Judea; Herod [<sup>C</sup> Herod Antipas, son of Herod the Great], the ·ruler [<sup>L</sup> tetrarch; C the title meant "ruler of a fourth," but came to be used of any minor ruler] of Galilee; Philip [<sup>C</sup> another son of Herod the Great], the ·ruler [<sup>L</sup> tetrarch] of Iturea and Tracoonitis; and Lysanias, the ·ruler [<sup>L</sup> tetrarch] of Abilene.
- Jonathan Mitchell NT On hearing [that], Pilate inquired if the man is a Galilean, and so upon coming to know that He is from the jurisdiction of Herod, he sent Him back to Herod – he also being in Jerusalem during these days.
- P. Kretzmann Commentary **Verses 6-12**  
Jesus before Herod:  
When Pilate heard of Galilee, he asked whether the Man were a Galilean. And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.
- Syndein/Thieme  
Translation for Translators .  
**After Pilate sent Jesus to Herod, Jesus refused to answer Herod's questions.**  
*Luke 23:6-12*  
When Pilate heard that, he asked, "Is this man from Galilee *district*?" When they told him that Jesus was *from Galilee, which was the district* that Herod Antipas ruled, *he told them to take Jesus to Herod Antipas, because Herod was in Jerusalem at that time.*
- The Voice **Pilate:** *Just a minute.* Is this man a Galilean?  
When Pilate learned *that Jesus was indeed Galilean*—which meant He was officially under Herod's jurisdiction—Pilate sent Him over to Herod, who was currently in Jerusalem.

### Bible Translations with Many Footnotes:

Lexham Bible

**Jesus Brought Before Herod**

Now when [\*Here “when ” is supplied as a component of the participle (“heard”) which is understood as temporal] Pilate heard this , [\*Here the direct object is supplied from context in the English translation] he asked if the man was a Galilean. And when he [\*Here “when ” is supplied as a component of the participle (“found out”) which is understood as temporal] found out that he was from the jurisdiction of Herod, he sent him over to Herod, who was also in Jerusalem in those days.

NET Bible®

*Jesus Brought Before Herod*

Now when Pilate heard this, he asked whether the man was a Galilean. When<sup>20</sup> he learned that he was from Herod’s jurisdiction,<sup>21</sup> he sent him over to Herod,<sup>22</sup> who also happened to be in Jerusalem<sup>23</sup> at that time.

<sup>20tn</sup> Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>21sn</sup> Learning that Jesus was from Galilee and therefore part of Herod’s jurisdiction, Pilate decided to rid himself of the problem by sending him to Herod.

<sup>22sn</sup> Herod was Herod Antipas, son of Herod the Great. See the note on Herod in 3:1.

<sup>sn</sup> Herod refers here to Herod Antipas, son of Herod the Great. He ruled from 4 B.C.-A.D. 39, sharing the rule of his father’s realm with his two brothers. One brother, Archelaus (Matt 2:22) was banished in A.D. 6 and died in A.D. 18; the other brother, Herod Philip (mentioned next) died in A.D. 34.

<sup>23sn</sup> Herod would probably have come to Jerusalem for the feast, although his father was only half Jewish (Josephus, Ant. 14.15.2 [14.403]). Josephus does mention Herod’s presence in Jerusalem during a feast (Ant. 18.5.3 [18.122]).

The Spoken English NT

**Pilate Sends Jesus to Herod**

Now, when Pilate heard that, he asked if the person was a Galilean. Once he’d figured out that Jesus was from the region that Herod<sup>c</sup> was responsible for,<sup>d</sup> he sent him off to Herod.

<sup>c</sup> Prn. herr-udd.

<sup>d</sup> Lit. “from Herod’s jurisdiction.”

Wilbur Pickering’s New T.

**Jesus taken to Herod**

When Pilate heard ‘Galilee’,<sup>3</sup> he asked if the man was a Galilean. Upon learning that He belonged to Herod’s jurisdiction, he sent Him to Herod, who was also in Jerusalem during those days.

(3) Perhaps 0.5% of the Greek manuscripts, of objectively inferior quality, omit “Galilee” (as in NIV, NASB, LB, TEV, etc.).

**Literal, almost word-for-word, renderings:**

A Faithful Version

And when he heard Galilee named, Pilate asked whether the Man were a Galilean; And after determining that He was from Herod’s jurisdiction, he sent Him to Herod, since he also was in Jerusalem in those days.

Analytical-Literal Translation

Now having heard Galilee [mentioned], Pilate asked if the Man is a Galilean. And having known that He is from the jurisdiction of Herod, he sent Him to Herod, he also being in Jerusalem in those days.

Charles Thomson NT

When Pilate heard them mention Galilee, he asked, Is the man a Galilean?? And finding that he was of Herod’s jurisdiction, he sent him to Herod, who was also at Jerusalem in those days.

Far Above All Translation

Now when Pilate heard “Galilean,” he enquired whether the man was a Galilean. And having ascertained that he was under Herod’s jurisdiction, he referred him to Herod, who was also in Jerusalem in those days.

Green’s Literal Translation

And hearing Galilee, Pilate asked if the man is a Galilean. And knowing that He is from Herod’s jurisdiction, he sent Him up to Herod, he also being in Jerusalem in these days.

Literal New Testament	BUT PILATE HAVING HEARD GALILEE [NAMED] ASKED WHETHER THE MAN A GALILEAN IS; AND HAVING KNOWN THAT FROM THE JURISDICTION OF HEROD HE IS, HE SENT UP HIM TO HEROD, BEING ALSO HE AT JERUSALEM IN THOSE DAYS.
Literal Standard Version	And Pilate having heard of Galilee, questioned if the Man is a Galilean, and having known that He is from the jurisdiction of Herod, he sent Him back to Herod, he also being in Jerusalem in those days.
Modern Literal Version 2020	{Luk 23:6-12 Jerusalem early Fri. morning; no parallel.} But after Pilate heard Galilee, he asked if the man is a Galilean. And after having fully known that he is from Herod's authority, he sent him back to Herod, who himself was also in Jerusalem in these days.
New King James Version	<b>Jesus Faces Herod</b> When Pilate heard of Galilee [NU omits of Galilee], he asked if the Man were a Galilean. And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time.
NT (Variant Readings)	But when Pilate heard [of Galilee], he asked whether the man were a Galilean. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.
Revised Geneva Translation	Now, when Pilate heard 'Galilee', he asked whether the Man was a Galilean. And when he knew that he was from Herod's jurisdiction, he sent him to Herod (who was also in Jerusalem in those days).

**The gist of this passage:** When Pilate hears that Jesus is from Galilee, he sends Jesus to Herod Antipas, as it might be interpreted that Jesus is under his jurisdiction.

6-7

<b>Luke 23:6a</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
Pilatos (Πιλάτος) [pronounced <i>pil-AT-oss</i> ]	<i>armed with a spear; transliterated Pilate, (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified)</i>	masculine singular proper noun; nominative case	Strong's #4091
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ακούô (ἀκούω)[pronounced <i>ah-KOO-oh</i> ]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine singular, aorist active participle; nominative case	Strong's #191
The following word is not found in the Westcott-Hort text; but it is in the Byzantine Greek text and the Scrivener Textus Receptus.			
Galilaia (Γαλιλαία) [pronounced <i>gal-il-ī-yah</i> ]	circuit, circle; transliterated <i>Galilee</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #1056

**Translation:** But Pilate, having heard [the word] Galilee,...

Pilate has said, "I find no guilt in this Man." And the objection he hears is, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place." (Luke 23:5b; ESV)

Pilate is no fool. He knows that Jesus is being railroaded without having cause (Pilate likely figured out that they have a theological difference of some sort). Pilate does not want to be in the middle of some theological dispute that the Jews are having; but given the men who are there and their passion, Pilate does not have the nerve to say, "Listen, these are trumped up charges; you all need to settle these theological differences on your own. Get out of my courtroom and this Man is released without prejudice!"

But Pilate does not do this. Given all of those in his courtroom, Pilate does not want all of this to end in a riot. However, he has just heard the magic word: *Galilean*. That might get Jesus out of his court without a riot.

Luke 23:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επερωτάω (ἐπερωτάω) [pronounced ep-er-oh-AH-oh]	<i>to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1905
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
This word is in the brackets in the Westcott-Hort text.			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
Galilaïos (Γαλιλαῖος) [pronounced gal-ee-AH-yoss]	<i>circuit, circle, belonging to Galilea, native of Galilee; transliterated, Galilean</i>	masculine plural proper noun, adjective; nominative case	Strong's #1057
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

**Translation:** ...asked if the Man is a Galilean.

Looking at Jesus, Herod asks the open question, "Is this man a Galilean?" Someone has to say, "Yes, your honor, He is."

Luke 23:6 But Pilate, having heard [the word] Galilee, asked if the Man is a Galilean. (Kukis mostly literal translation)

Luke 23:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 23:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiginōskō (ἐπιγινώσκω) [pronounced ehp-ihg-in-OÇ-koh]	<i>fully knowing; becoming fully acquainted with, acknowledging; (ac-, have, take) know (-ledge, well), perceiving; recognizing; lit., to know upon</i>	masculine singular, aorist active participle; nominative case	Strong's #1921
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, genitive/ablative case	Strong's #1849
Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced hay-ROW-dace/HAY-rohç]	<i>heroic; transliterated Herod</i>	proper noun; masculine singular, genitive/ablative case	Strong's #2264
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

**Translation:** And knowing that He is from the jurisdiction of Herod,...

Properly speaking, Jesus is not under Pilate but under Herod. This is Pilate's out. He wants to release Jesus but he does not want a cause a riot. He can certainly sense that tensions are high.

Luke 23:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anapémptō (ἀναπέμπω) [pronounced an-ap-EHM-poe]	<i>to send (back, again, up)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #375

Luke 23:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced hay-ROW-dace/HAY-rohç]	<i>heroic; transliterated Herod</i>	proper noun; masculine singular, accusative case	Strong's #2264

**Translation:** ...[Pilate] sent Him directly to Herod,...

Pilate sends Jesus to Herod Antipas. This temporarily clears his desk of what seemed to be a very difficult problem. His father Herod the Great ruled over a very large territory. His son Herod Antipas was the tetrarch over Galilee and Perea. Herod Antipas ruled this region from 4 B.C. to A.D. 39.

The way I see it, Pilate wanted to get Jesus out of his jurisdiction; and this was a deft pass to Herod. Herod had wanted to meet Jesus and probably understood this pass off as being respectful of his authority. As we will see, Herod was glad to have been given this opportunity.

Luke 23:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ουσα/ον (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Hierosoluma (Ἱεροσόλυμα) [pronounced hee-er-os-OL-oo-mah]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; dative, locative, instrumental case	Strong's #2414



Luke 23:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tautais (ταύταις) [pronounced TAOW-face]	<i>for these, in these [things], by these</i>	feminine plural, demonstrative pronoun; dative, locative or instrumental case	Strong's #3778
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250

This phrase is variously translated *in these days, in those days, at this time, during that time, about that time*. Similar phrase; do this phrase and its translations.

**Translation:** ...who was in Jerusalem during these days.

Herod was up from Galilee for the holy days, just like many other Jews who have gathered there. Pilate recognizes that Jesus is in the midst of some kind of disturbance, but Pilate knows—probably from informants—that the disturbance is from those who oppose Him rather than from Jesus' followers. Pilate has decided that Herod should be the man to decide what should happen.

Also, Pilate may have thought, *if I send this Jesus to Herod, how many of these religious types are going to go there with Him?* So the end result could get Jesus released.

Luke 23:7 **And knowing that He is from the jurisdiction of Herod, [Pilate] sent Him directly to Herod, who was in Jerusalem during these days.** (Kukis mostly literal translation)

The Passover and **Feast of Unleavened Bread** was the great celebration of the Jews. We might understand this as being very similar to our celebration of Christmas. People move about to be with family and great food is prepared. Jerusalem, of course, would be the center of all this. Therefore, Pilate and Herod will both be in Jerusalem. On a good Passover, they can enjoy the feasts and celebrations; on a bad Passover, they may have to keep order.

Luke 23:6–7 **But Pilate, having heard [the word] Galilee, asked if the Man is a Galilean. And knowing that He is from the jurisdiction of Herod, [Pilate] sent Him directly to Herod, who was in Jerusalem during these days.** (Kukis mostly literal translation)

Luke 23:6–7 **However, when Pilate heard the reference to Galilee, he asked if Jesus was a Galilean. Pilate realized that Jesus is actually in Herod's jurisdiction, so he sent Him directly to Herod, seeing that Herod was also in Jerusalem for the feast days.** (Kukis paraphrase)

But the Herod, having seen the Jesus, rejoiced greatly, for he was, out from long times, wishing to see Him, through the one to hear [many (things)] about Him and he was hoping some sign to see by Him coming to be. But he was questioning Him in words good enough, but He did not answer him.

Luke  
23:8–9

Then Herod, having seen Jesus [in his Jerusalem palace] greatly rejoiced, for he was wishing to see Him for a long time because [Herod] had heard (many things) about Him. [Therefore, Herod] was hoping to see some sign by Him [as a result of Him] coming [there]. [Herod] questioned [Jesus] with good enough words, but [Jesus] did not answer him.

When Herod saw that Jesus had come to his palace, he was extremely happy, because he had wanted to meet Jesus for a long time. Herod had heard many things about Jesus and thought that Jesus might treat him to an impressive sign or miracle. Herod actually asked the Lord some very good questions, but Jesus did not answer him.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But the Herod, having seen the Jesus, rejoiced greatly, for he was, out from long times, wishing to see Him, through the one to hear [many (things)] about Him and he was hoping some sign to see by Him coming to be. But he was questioning Him in words good enough, but He did not answer him.
Complete Apostles Bible	Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see Him, because he had heard many things about Him, and he was hoping to see some miracle being done by Him. Then he questioned Him with many words, but He answered him nothing.
Douay-Rheims 1899 (Amer.)	And Herod seeing Jesus, was very glad: for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him. And he questioned him in many words. But he answered him nothing.
Holy Aramaic Scriptures	Now, when Herudes {Herod} saw Eshu {Yeshua}, he was very glad, for he was desiring to see Him a long time, because he had been hearing many things about Him, and had been hoping that he might see some atha {miraculous sign} from Him. And he was asking Him many questions, but, Eshu {Yeshua} didn't answer him any word.
James Murdock's Syriac NT	And Herod rejoiced greatly when he saw Jesus, for he had been desirous to see him for a long time, because he had heard many things of him, and he hoped to see some sign from him. And he asked him many questions; but Jesus gave him no reply.
Original Aramaic NT	Now when Herodus saw Yeshua, he was very glad, for he had wanted to see him for a long time, because he had heard many things about him and he had hoped to see some sign from him. And he was asking him of many matters but Yeshua* gave him no answer.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Now when Herod saw Jesus he was very glad, having for a long time had a desire to see him, for he had had accounts of him, and was hoping to see some wonders done by him. And he put a great number of questions to him, but he said nothing.
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Bible in Worldwide English	He was glad to see Jesus. He had heard about him. And he had wanted to see him for a long time. He was hoping that he would see Jesus do a big work. He asked Jesus many questions. But Jesus did not answer him.
Easy English	<b>Herod asks Jesus questions</b> Herod was very happy to see Jesus. He had heard about him and he had wanted to meet him for a long time. He wanted to see Jesus do something to show God's power. He asked Jesus many questions, but Jesus did not answer any of them.
Easy-to-Read Version—2008	When Herod saw Jesus, he was very happy. He had heard all about him and had wanted to meet him for a long time. Herod wanted to see a miracle, so he was hoping that Jesus would do one. He asked him many questions, but Jesus said nothing.
God's Word™	Herod was very pleased to see Jesus. For a long time he had wanted to see him. He had heard about Jesus and hoped to see him perform some kind of miracle. Herod asked Jesus many questions, but Jesus wouldn't answer him.
Good News Bible (TEV)	Herod was very pleased when he saw Jesus, because he had heard about him and had been wanting to see him for a long time. He was hoping to see Jesus perform some miracle. So Herod asked Jesus many questions, but Jesus made no answer.
J. B. Phillips	When Herod saw Jesus, he was delighted, for he had been wanting to see him for a long time. He had heard a lot about Jesus and was hoping to see him perform a miracle. He questioned him very thoroughly, but Jesus gave him absolutely no reply, though the chief priests and scribes stood there making the most violent accusations. V. 10 is included for context.
The Message	Herod was delighted when Jesus showed up. He had wanted for a long time to see him, he'd heard so much about him. He hoped to see him do something spectacular. He peppered him with questions. Jesus didn't answer—not one word.
NIRV	When Herod saw Jesus, he was very pleased. He had been wanting to see Jesus for a long time. He had heard much about him. He hoped to see Jesus perform a sign of some kind. Herod asked him many questions, but Jesus gave him no answer.
New Life Version	Herod was very glad when he saw Jesus because he had wanted to see Him for a long time. He had heard many things about Him and had hoped to see Him do some powerful work. Herod talked to Jesus and asked many things. But Jesus said nothing.
New Simplified Bible	Herod was very happy to see Jesus. He had wanted to see him for a long time. He hoped to see him perform a miracle. He offered many questions but received no answers.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<b>AFTER THE ROMAN TRIAL, ANOTHER JEWISH TRIAL</b> Herod was delighted to finally meet Jesus. Herod had heard that Jesus was a miracle worker, so he was hoping to see him do a miracle. Herod started to pound Jesus with one question after another. Jesus didn't say a word, even though the leading priests and Jewish scholars started accusing him of one thing after another. V. 10 is included for context.
Contemporary English V.	For a long time Herod had wanted to see Jesus and was very happy because he finally had this chance. He had heard many things about Jesus and hoped to see him work a miracle. Herod asked him a lot of questions, but Jesus did not answer.
The Living Bible	Herod was delighted at the opportunity to see Jesus, for he had heard a lot about him and had been hoping to see him perform a miracle. He asked Jesus question after question, but there was no reply.
New Berkeley Version	.

New Living Translation	Herod was delighted at the opportunity to see Jesus, because he had heard about him and had been hoping for a long time to see him perform a miracle. He asked Jesus question after question, but Jesus refused to answer.
The Passion Translation	When Antipas saw Jesus, he was elated, for he had heard a great deal about his ministry and wanted Jesus to perform a miracle in front of him. Antipas questioned him at length, but Jesus wouldn't even answer him.
Plain English Version	Herod was very happy to see Jesus. You see, a long time before that day, Herod heard about Jesus, so he always wanted to meet him. He wanted to see Jesus do something powerful. So Herod asked him a lot of questions, but Jesus didn't answer any of them.
Radiant New Testament	When Herod saw Jesus, he was very pleased, because he'd been wanting to see him for a long time. He'd heard much about him, and he hoped to see him perform some kind of sign. Herod asked Jesus many questions, but he gave no answer.
UnfoldingWord Simplified T.	When Herod saw Jesus, he was very glad. He had been wanting for a long time to see Jesus, because he was hearing many things about him and wanted to see him perform a miracle. So he asked Jesus many questions, but Jesus did not reply to any of them.
William's New Testament	Now Herod was very glad to see Jesus, for he had been wanting to see Him for a long time on account of what he had heard about Him; also he was hoping to see some spectacular performance done by Him. So he continued to question Him for a long time, but Jesus gave him no answer at all.

#### **Partially literal and partially paraphrased translations:**

American English Bible	Well, when Herod saw Jesus, he was overjoyed, because he'd been wanting to see him for quite some time, since he'd heard so much about him and he hoped to see Jesus perform some sign. So he asked many questions, but [Jesus] wouldn't answer him.
Beck's American Translation . Breakthrough Version	When Herod saw Jesus, he was very happy. You see, for an adequate amount of time he was wanting to see Him because of the fact for him to be hearing about Him, and he was anticipating to see some indicator happening under Him. He was asking Him in an adequate amount of words, but He answered him nothing.
Common English Bible	Herod was very glad to see Jesus, for he had heard about Jesus and had wanted to see him for quite some time. He was hoping to see Jesus perform some sign. Herod questioned Jesus at length, but Jesus didn't respond to him.
Len Gane Paraphrase	When Herod saw Jesus, he was exceedingly glad, for he was most eager to see him for a long time, because he had heard many things about him. He also hoped to see some miracle done by him. Then he questioned him with many words, but he didn't answer him at all.
A. Campbell's Living Oracles	And Herod was very glad to see Jesus: it was what he had long desired; having heard much of him, and hoping to see him perform some miracle. He, therefore, asked him many questions, but Jesus returned him no answer.
NT for Everyone	When Herod saw Jesus he was delighted. He had been wanting to see him for quite some time now, since he'd heard about him, and hoped to see him perform some sign or other. He questioned him this way and that, but Jesus gave no answer at all.
20 <sup>th</sup> Century New Testament	When Herod saw Jesus, he was exceedingly pleased, for he had been wanting to see him for a long time, having heard a great deal about him; and he was hoping to see some sign given by him. So he questioned him at some length, but Jesus made no reply.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	And when Herod saw Jesus, he was exceeding glad: for he had hoped to meet Him for a long time, because he had heard many things about Him; and he hoped to witness a miracle done by Him. Then he questioned Him at length; but He provided no answers.
Revised Ferrar-Fenton Bible	When Herod saw Jesus, he was exceeding glad; for he had for a long time been anxious to see Him, on account of what he had heard concerning Him; and he expected to see striking evidence come from Him. He accordingly asked Him a great many questions; but He explained nothing to him.
God's Truth (Tyndale)	And when Herode saw Jesus, he was exceedingly glad. For he was desirous to see him of a long season, because he had heard many things of him, and trusted to have seen some miracle done by him. Then questioned he with him of many things. But he answered him not one word.
International Standard V	Now Herod was very glad to see Jesus, because he had been wanting to see him for a long time on account of what he had heard about him. He was also hoping to see some sign done by him. So he continued to question him for a long time, but Jesus [Lit. he] gave him no answer at all.
Montgomery NT	Now when Herod saw Jesus he was exceedingly glad. He had long been wanting to see him, because he had heard so much about him, and was hoping to see some miracles performed by him. So he had been asking him many questions, but Jesus made no answers.
Riverside New Testament	Herod on seeing Jesus was much pleased because for a long time he had been anxious to see him on account of hearing about him, and he was hoping to see some miracle done by him. He questioned him with many words; but Jesus gave him no answer.
Weymouth New Testament	To Herod the sight of Jesus was a great gratification, for, for a long time, he had been wanting to see Him, because he had heard so much about Him. He hoped also to see some miracle performed by Him. So he put a number of questions to Him, but Jesus gave him no reply.
Wikipedia Bible Project	Herod was very happy when he saw Jesus because he had been looking forward to see him for a long time. He had heard a lot about Jesus and hoped to see him perform a miracle. So he questioned him for a long time, but Jesus did not reply at all.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Herod was delighted to have Jesus before him now; for a long time he had wanted to see him because of the reports about him, and he was hoping to see Jesus work some miracle. He piled up question upon question, but got no reply from Jesus. 9:9
The Heritage Bible	And Herod seeing Jesus, rejoiced much, because he was wanting to see him long enough, through hearing many things about him, and he hoped to see some sign come to be by him. Then he questioned with him in sufficient words, and he answered him absolutely not one thing.
New American Bible (2011)	Herod was very glad to see Jesus; he had been wanting to see him for a long time, for he had heard about him and had been hoping to see him perform some sign. <sup>f</sup> He questioned him at length, but he gave him no answer. <sup>g</sup> f. [23:8] 9:9; Acts 4:27–28. g. [23:9] Mk 15:5.
New Catholic Bible	<b>Jesus before Herod.</b> <sup>[b]</sup> Herod was delighted when he saw Jesus, for he had heard about him and had been hoping for some time to see him and perhaps to witness him perform some sign. He questioned him at length, but Jesus gave him no reply.

[b] Also present in Jerusalem was Herod Antipas, ruler of Galilee, a man interested in extraordinary phenomena, ready to be scornful of them, and unwilling to accept any responsibility (see Lk 9:9; Acts 4:27).

New Jerusalem Bible

Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes on him; moreover, he was hoping to see some miracle worked by him.  
So he questioned him at some length, but without getting any reply.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Herod was delighted to see Yeshua, because he had heard about him and for a long time had been wanting to meet him; indeed, he hoped to see him perform some miracle. He questioned him at great length, but Yeshua made no reply.

Hebraic Roots Bible

And seeing Yahshua, Herod greatly rejoiced, for he was wishing to see Him for a long time, because of hearing many things about Him. And he hoped to see some miraculous sign being brought about by Him.

Holy New Covenant Trans.

And he questioned Him in many words. But He answered him not a thing.  
When Herod saw Jesus, he was very glad. Herod had heard all about Jesus. For a long time, he had wanted to meet Jesus. Herod wanted to see a miracle. He was hoping that Jesus would work one. Herod asked Jesus many questions but Jesus wouldn't answer him.

The Scriptures 2009

And seeing עשויה, Herodes rejoiced greatly, for a long time he had wished to see Him, because he had heard much about Him, and was anticipating to see some miracle done by Him, and was questioning Him with many words, but He gave him no answer.

Tree of Life Version

Now Herod was overjoyed when he saw Yeshua, for he had wanted to see Him for a long time, because he had heard about Him and was hoping to see some miracle done by Him.  
He was questioning Yeshua on many issues, but Yeshua did not answer at all.

**Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:**

Accurate New Testament

The but Herod Seeing the jesus enjoys greatly [He] was for from considerable times Wanting to see him because of the+ {him} to hear about him and [He] hoped something sign to see by him becoming  
[He] asked but him in words considerable He but no [thing] answers him...

Alpha & Omega Bible

NOW HEROD WAS VERY GLAD WHEN HE SAW JESUS; FOR HE HAD WANTED TO SEE HIM FOR A LONG TIME, BECAUSE HE HAD BEEN HEARING ABOUT HIM AND WAS HOPING TO SEE SOME SIGN PERFORMED BY HIM. AND HE QUESTIONED HIM AT SOME LENGTH; BUT HE ANSWERED HIM NOTHING.

Awful Scroll Bible

Moreover, Herod perceiving Jesus, was exceptionally rejoiced, for he was desiring to perceive Him, out of a long enough while, because He is to hear much, concerning Him, and he was anticipating, to perceive some sign happening, by Him. And he was questioning-before Him, from-within many words, but He resolves-out to Him, to not-even-one.

Concordant Literal Version

Now Herod, perceiving Jesus, was overjoyed, for he was for a considerable time wanting to become acquainted with Him, because of hearing much concerning Him. And he expected to be perceiving some sign occurring by Him."  
Now he inquired of Him with ample words, yet He answers him nothing."

exeGesés companion Bible

And Herod sees Yah Shua,  
and is extremely cheerful:  
for he had willed to see him for long,  
because he heard much about him;

and he hoped to see some sign become by him.  
And he asks him enough words;  
but he answers him naught:...

Orthodox Jewish Bible

And Herod, having laid eyes on Rebbe Melech HaMoshiach, had great simcha. For he was for a long time wanting to see him, because he keeps hearing things about him and was hoping to watch some of (miraculous sign) being performed by him. And Herod was questioning him with many words, but he answered him nothing.

Rotherham's Emphasized B.

And [Herod] seeing Jesus, rejoiced exceedingly; for he had been [a considerable number of times] wishing to see him,—because he had heard concerning him, and was hoping [some sign] to behold [by him] brought to pass. And he went on to question him in a good many words; but [he] answered him [nothing].

### Expanded/Embellished Bibles:

*The Amplified Bible*

#### **Jesus before Herod**

When Herod saw Jesus, he was exceedingly pleased. He had wanted to see Him for a long time because of what he had heard about Him, and was hoping to see some [miraculous] sign [even something spectacular] done by Him. And he questioned Him at some length, but Jesus made no reply.

An Understandable Version

Now Herod was very pleased when he saw Jesus for he had wanted to see Him for a long time. He had heard [things] about Jesus and [now] hoped to see Him perform a miracle. So, he asked Him many questions, but Jesus did not respond to any [of them].

The Expanded Bible

When Herod saw Jesus, he was very glad, because he had heard about Jesus and had wanted to meet [see] him for a long time. He was hoping to see Jesus work a miracle [perform a sign]. Herod asked Jesus many questions, but Jesus said nothing.

Jonathan Mitchell NT

Now Herod, upon seeing Jesus, was exceedingly delighted (overjoyed), for he was for a considerable time constantly wanting to see Him because of hearing much about Him – and he was still hoping and expecting to see some sign presently happening by Him.

So he kept on questioning Him – in abundantly ample words – but He, Himself, gave not even one considered response to him.

Syndein/Thieme

And when Herod saw Jesus, he was exceeding glad . . . for he was desirous to see Him a long time . . .

because he had heard many things of Him . . .

and he hoped to have seen some miracle done by Him.

Then he questioned with Him {Jesus} in many words, but He answered him nothing. {Jesus knew how Herod had killed John the Baptist and just stayed quiet}

Translation for Translators

So they did. When Herod saw Jesus, he was very happy. He had heard about Jesus, and he had been hoping for a long time that he could see Jesus perform a miracle. So he asked Jesus many questions, but Jesus did not reply to any of them.

The Voice

Herod was fascinated to meet Jesus for he had heard about Him for a long time. He was hoping he might be treated to a miracle or two. He interrogated Jesus for quite a while, but Jesus remained silent, refusing to answer his questions.

### Bible Translations with Many Footnotes:

Lexham Bible

And when [\*Here “when ” is supplied as a component of the participle (“saw”) which is understood as temporal] Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see some miracle performed by him.

So he questioned him at considerable length, [Literally “with many words”] but he answered nothing to him.

NET Bible®

When<sup>24</sup> Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him and was hoping to see him perform<sup>25</sup> some miraculous sign.<sup>26</sup> So<sup>27</sup> Herod<sup>28</sup> questioned him at considerable length; Jesus<sup>29</sup> gave him no answer.

<sup>24tn</sup> Here δέ (de) has not been translated.

<sup>25tn</sup> Grk “to see some sign performed by him.” Here the passive construction has been translated as an active one in keeping with contemporary English style.

<sup>26sn</sup> Herod, hoping to see him perform some miraculous sign, seems to have treated Jesus as a curiosity (cf. 9:7-9).

<sup>27tn</sup> Here δέ (de) has been translated as “so” to indicate the implied result of the previous statements in the narrative about Herod’s desire to see Jesus.

<sup>28tn</sup> Grk “he”; the referent (Herod) has been specified in the translation for clarity.

<sup>29tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity

The Spoken English NT

(Herod was also in Jerusalem at that time.) And Herod was extremely happy to see Jesus—he’d been trying to see him for quite some time, because he’d heard about him. And he’d been hoping to see some sort of miracle<sup>e</sup> be done by him.

He asked Jesus quite a few questions, but he didn’t answer him at all.

<sup>e</sup> Lit. “sign.”

Wilbur Pickering’s New T.

Now when Herod saw Jesus, he was really pleased, because for a long time he had been wanting to see Him, having heard so many things about Him; and he was hoping to see some miracle performed by Him.

He questioned Him with many words, but He gave him no answer.<sup>4</sup>

(4) Herod was irrelevant; it was Pilate who had the authority to crucify.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation

Now having seen Jesus, Herod was exceedingly glad, for he was desiring for a long [time] to see Him because of hearing many [things] about Him, and he was hoping to see some miraculous sign done by Him. So he began questioning Him with many words, but He answered him nothing.

Context Group Version

Now when Herod saw Jesus, he was exceeding glad: for he was for a long time desirous to see him, because he had heard concerning him; and he had abiding confidence to see some sign done by him. And he questioned him in many words; but he answered him nothing.

Far Above All Translation

Then when Herod saw Jesus, he rejoiced greatly, for he had been wanting to see him for some *time*, because *he* had heard many *things* about him, and he hoped to see some sign performed by him.

Legacy Standard Bible

So he questioned him at considerable length. But he did not answer him anything. Now when Herod saw Jesus, he rejoiced greatly; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign [Or *attesting miracle*] performed by Him. And he questioned Him at some length [Lit *in many words*], but He answered him nothing.

New Matthew Bible

And when Herod saw Jesus, he was exceedingly glad. He had desired to see him for a long time, because he had heard many things about him, and trusted to see some miracle done by him. Then he questioned him concerning many things, but Jesus answered him not one word.

Modern Literal Version 2020

Now having seen Jesus, Herod rejoiced exceedingly; for\* he was wishing to see him from a considerable *time*, because he was hoping to see some sign happening by him, and to hear many things concerning him.

Now he was asking him *questions* with\* considerable words, but he answered him nothing.



Revised Geneva Translation	And when Herod saw Jesus, he was extremely glad. For he had desired to see Him for a long time (because he had heard many things about him and had hoped to have seen some sign done by Him). Then he questioned Him about many things. But He answered him nothing.
Revised Young's Lit. Trans.	And Herod having seen Jesus did rejoice exceedingly, for he was wishing for a long time to see him, because of hearing many things about him, and he was hoping some sign to see done by him, and was questioning him in many words, and he answered him nothing.
World English Bible	Now when Herod saw Jesus, he was exceedingly glad, for he had wanted to see him for a long time, because he had heard many things about him. He hoped to see some miracle done by him. He questioned him with many words, but he gave no answers.

**The gist of this passage:** Herod is very glad to see Jesus and had hoped to see a miracle. Herod has many questions for Jesus, but Jesus does not answer him a word.

8-9

Luke 23:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Hêrôdês/Hêrôs (Ἡρώδης/ἥρωας) [pronounced hay-ROW-dace/HAY-rohç]	<i>heroic; transliterated Herod</i>	proper noun; masculine singular, nominative case	Strong's #2264
eidô (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
chairô (χαίρω) [pronounced KHAI-row]	<i>to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	3 <sup>rd</sup> person plural, aorist (deponent) passive indicative	Strong's #5463
lian (λίαν) [pronounced LEE-an]	<i>very (much), greatly, exceedingly (beyond measure)</i>	adverb	Strong's #3029

**Translation:** Then Herod, having seen Jesus [in his Jerusalem palace] greatly rejoiced,...

Herod would have had several residences throughout the region. Or, at the very least, there was a state building which he could make use of. Obviously, he is going to travel with a large staff and many guards. Therefore, whatever takes place, he and this large group of people can have their needs seen to.

Herod was interested in the things taking place throughout his kingdom; but he was not going to believe in Jesus. He was interesting in seeing what Jesus could do.

Herod clearly knows Who Jesus is and looks forward to meeting Him.

Luke 23:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
The verb <i>to be</i> can also refer to a state of having something.			
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
hikanos (ἰκανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy</i>	masculine plural adjective; genitive/ablative case	Strong's #2425
chronos (χρόνος) [pronounced CHROHN-oss]	<i>time; time as a succession of events; a duration of time</i>	masculine plural noun; genitive/ablative case	Strong's #5550
thélô (θέλω) [pronounced THEH-loh]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine singular, present active participle, nominative case	Strong's #2309
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	aorist active infinitive	Strong's #1492
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** ...for he was wishing to see Him for a long time...

Herod had wanted to see Jesus for a long time, having enjoyed the company of John the baptizer. However, if you recall, Herod had John beheaded, not for anything that he had done, but as a favor to his wife's daughter.

So being friendly with Herod was not necessarily safe. Jesus would have been fully aware that Herod murdered John.

Luke 23:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ακούῶ (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	present active infinitive	Strong's #191
This next word is found in the Byzantine Greek text and Scrivener Textus Receptus. It is not found in the Westcott Hort text or in Tischendorf's Greek text.			
πολύς, πολλός (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter plural adjective; accusative case	Strong's #4183
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...because [Herod] had heard (many things) about Him. ...

Herod paid close attention to some of the things happening in his kingdom and this stuff about Jesus was fascinating.

I have previously suggested the Pilate knew about Jesus and had information gathered concerning Him. Herod has clearly heard about Jesus, was aware that He is purported to perform miracles, indicating that Herod had some intel about Jesus as well.

Herod would know things about Jesus based upon random associates telling him about Jesus; and based upon whatever spies that he might have sent out to gather information about Jesus and His followers. Like Pilate, Herod already knew that Jesus and His followers were peaceful and not rabble rousers. He would have known that they were not approved by the Jewish religious hierarchy; and he would have known that problems and disturbances came from those who disapproved of Jesus.

Both Pilate and Herod have to have their fingers on the pulse of their respective regions, particularly when it comes to the Jews, who could be rather volatile.

Now, knowing most of the facts and acting accordingly, that would be something that a man with moral courage would do. We have already seen that Herod is not a man of moral courage (because he killed John); and Pilate

will soon show himself not to be a man of moral courage (he will allow for the execution of Jesus; something that could not happen without his permission).

In other words, both Pilate and Herod are politicians who would do the expedient thing. If it was not too difficult, they would do the right thing; but if the right thing was difficult, they would not do it.

Luke 23:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
elpizō (ἐλπίζω) [pronounced <i>el-PID-zoh</i> ]	<i>to hope; to trust; to expect; to confide; in a religious sense, to wait for salvation with joy and full confidence; hopefully to trust in</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1679
tina (τινα) [pronounced <i>tihn-ah</i> ]; ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	neuter singular, enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
sêmeion (σημείον) [pronounced <i>say-MY-on</i> ]	<i>sign, mark, token, miracle</i>	neuter singular noun; accusative case	Strong's #4592
eidō (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>to see, to perceive; to observe; to discern, to know</i>	aoist active infinitive	Strong's #1492
hupō (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter singular, present (deponent) middle/passive participle; accusative case	Strong's #1096

**Translation:** [Therefore, Herod] was hoping to see some sign by Him [as a result of Him] coming [there].

This phrase suggests that Herod was not interested in believing in Jesus; but only being entertained by Him.

Luke 23:8 Then Herod, having seen Jesus [in his Jerusalem palace] greatly rejoiced, for he was wishing to see Him for a long time because [Herod] had heard (many things) about Him. [Therefore, Herod] was hoping to see some sign by Him [as a result of Him] coming [there]. (Kukis mostly literal translation)

As far as Herod was concerned, he just happened to have Penn and Teller arrive on his doorstep and he was anxious to see a private show. However, Jesus did not accommodate him.

Luke 23:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eperōtaō (ἐπερωτάω) [pronounced ep-er-o-AH-oh]	<i>to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1905
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
logoi (λόγοι) [pronounced LOHG-oy]	<i>words; conceptions, ideas; matters; things; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, dative, locative, instrumental case	Strong's #3056
hikanos (ἰκανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy</i>	masculine plural adjective; dative, locative, instrumental case	Strong's #2425

**Translation:** [Herod] questioned [Jesus] with good enough words,...

The translation here was somewhat confusing. I am pretty certain that this is what is being said. Herod asked Jesus some good questions.

Luke 23:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762

Luke 23:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 <sup>rd</sup> person singular, aorist (deponent) passive indicative	Strong's #611
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...but [Jesus] did not answer him.

Despite Herod wanting to see Jesus and asking Jesus good questions, Jesus did not answer him.

Both Herod and Pilate, despite having great authority, are inconsequential men. They will allow the injustice of the crucifixion of Jesus to take place, even knowing that He is innocent.

Jesus can tell by the questions posed to him by Herod (and also by Pilate) that these men had some curiosity about Him, they were not pondering the question, *is Jesus my Savior? Who Jesus was, was not really a question that either man pondered.* He was a Jewish religious leader or prophet; He is purported to do some cool stuff like miracles; but neither man seems to consider, *what does this mean to me?*

Any person who comes to some sort of realization of God and then decides, "I want to know more about Him," will be given that opportunity. God must provide that person with the **gospel message**.

Luke 23:9 [Herod] questioned [Jesus] with good enough words, but [Jesus] did not answer him. (Kukis mostly literal translation)

Jesus, as a prophet, knows that His time has come. As a Student of Scripture, Jesus knows that He will suffer on behalf of all mankind. Herod and Pilate believe that they have some real power, but without moral courage, no leader really has power.

**Illustration:** To better understand Jesus, think of the politician that you have the least amount of respect for. Now imagine that politician questioning you. If given the option, would you ignore him (or her)? For me, if Jerry Nadler or Nancy Pelosi were speaking to me, I would ignore them. I know that they are not acting according to any core beliefs. One day they support X and the next day they support ~X. About the only *moral* stand either person has ever taken is in relationship to abortion (they are for it without restrictions<sup>16</sup>). Apart from that, neither person has a north star; and, therefore, neither person is worth speaking to. Now, it is not simply that I disagree with them; I just recognize that they are going to take the expedient route. Don't get me wrong. I don't feel that way about all politicians. Only 90% of them.

Luke 23:8–9 Then Herod, having seen Jesus [in his Jerusalem palace] greatly rejoiced, for he was wishing to see Him for a long time because [Herod] had heard (many things) about Him. [Therefore, Herod] was hoping to see some sign by Him [as a result of Him] coming [there]. [Herod] questioned [Jesus] with good enough words, but [Jesus] did not answer him. (Kukis mostly literal translation)

<sup>16</sup> When I say *moral stand*, I simply mean that they have a consistent morality here.

Now, why would this be? Jesus would know that Herod executed John the baptizer. Jesus would not trust Herod for this reason.

Luke 23:8–9 When Herod saw that Jesus had come to his palace, he was extremely happy, because he had wanted to meet Jesus for a long time. Herod had heard many things about Jesus and thought that Jesus might treat him to an impressive sign or miracle. Herod actually asked the Lord some very good questions, but Jesus did not answer him. (Kukis paraphrase)

Although these 3 verses are not necessarily always considered as a unit, they are rarely broken up into separate sections either.

I did take a number of liberties with the text; and have some difficulty with giving what I believed was an good, accurate translation at the end of the final verse. However, I think what was meant was preserved in all 3 translations below.

**But have taken a stand the chief priests and the scribes, vigorously accusing Him. But seeing Him as contemptible, the Herod with the soldiers of his; so he mocked [Him], and they were arraying [Him with] a robe magnificent; sent Him back to the Pilate. But become friends both the Herod and the Pilate, in the same day with one another, for they existed previously at enmity, being face to face with them.**

Luke  
23:10–12

**The chief priests and scribes took a stand [against Jesus], intensely accusing Him [of blasphemy and wrongdoing]. Herod and his soldiers also viewed Jesus [lit., Him] as contemptible, so he mocked [Him]. They arrayed [Jesus] with a magnificent robe [and] sent Him back to Pilate. In that same day, both Pilate and Herod became friends with one another, as they were previously being at enmity against each other [lit., against them].**

**The chief priests and scribes continued to take a strong stand against Jesus, accusing Him of blasphemy and wrongdoing. Herod and his soldiers and viewed Jesus with contempt, and they mocked Him. They dressed Jesus up in a magnificent royal robe, and returned Him back to Pilate, who appreciated the humor in this gesture. On that day, both Pilate and Herod became friends with one another, having previously been at enmity with one another.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) But have taken a stand the chief priests and the scribes, vigorously accusing Him. But seeing Him as contemptible, the Herod with the soldiers of his; so he mocked [Him], and they were arraying [Him with] a robe magnificent; sent Him back to the Pilate. But become friends both the Herod and the Pilate, in the same day with one another, for they existed previously at enmity, being face to face with them.

Complete Apostles Bible And the chief priests and scribes stood, vehemently accusing Him. Then Herod, with his men of war, having treated Him with contempt, and having mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate. That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

Douay-Rheims 1899 (Amer.) And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his army set him at nought and mocked him, putting on him a white garment: and sent him back to Pilate. And Herod and Pilate were made friends, that same day: for before they were enemies one to another.

Holy Aramaic Scriptures	Then the Rabay Kahne {the Priest's Chiefs} and the Saphre {the Scribes} were standing up and were vehemently slandering, accusing Him. Then Herudes and his Soldiers treated Him with contempt, and after laughing at Him, clothed Him with garments of zakhuritha {scarlet}, and sent Him to Pilatus. And in that day, Pilatus and Herudes became rakhme {friends} with each other, for enmity had existed from the beginning between them.
James Murdock's Syriac NT	And the chief priests and Scribes stood up, and accused him vehemently. And Herod and his warriors contemned him. And when he had mocked him, he clothed him in a purple robe, and sent him to Pilate. And on that day, Pilate and Herod became friends to each other; for there had previously been enmity between them.
Original Aramaic NT	But the Chief Priests and the Scribes were standing and were vehemently accusing him. But Herodus and his servants mocked him, and when he had insulted him, he clothed him with a purple robe and he sent him to Pilate. And on that day, Pilate and Herodus became friends with each other, because there had been hostility between them before tha.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the chief priests and the scribes were there, making statements against him violently. And Herod, with the men of his army, put shame on him and made sport of him, and dressing him in shining robes, he sent him back to Pilate. And that day Herod and Pilate became friends with one another, for before they had been against one another.
Bible in Worldwide English	The chief priests and the scribes stood near. They brought strong complaints against him. Then Herod and his soldiers laughed at Jesus and made fun of him. He dressed him up in very fine clothes and sent him back to Pilate. Herod and Pilate became friends that day. Before that, they had hated each other.
Easy English	The leaders of the priests and the teachers of God's Law stood there. They were shouting out that Jesus had done many bad things. Then Herod and his soldiers started to laugh at Jesus. They were saying things to make him feel bad. They put a beautiful coat on him. Then they sent him back to Pilate. That same day, Herod and Pilate became friends. Until then, they had not liked each other.
Easy-to-Read Version–2008	The leading priests and teachers of the law were standing there shouting things against Jesus. Then Herod and his soldiers laughed at him. They made fun of him by dressing him in clothes like kings wear. Then Herod sent him back to Pilate. In the past Pilate and Herod had always been enemies. But on that day they became friends.
<i>God's Word™</i>	Meanwhile, the chief priests and the scribes stood there and shouted their accusations against Jesus. Herod and his soldiers treated Jesus with contempt and made fun of him. They put a colorful robe on him and sent him back to Pilate. So Herod and Pilate became friends that day. They had been enemies before this.
Good News Bible (TEV)	The chief priests and the teachers of the Law stepped forward and made strong accusations against Jesus. Herod and his soldiers made fun of Jesus and treated him with contempt; then they put a fine robe on him and sent him back to Pilate.



	On that very day Herod and Pilate became friends; before this they had been enemies.
J. B. Phillips	So Herod joined his own soldiers in scoffing and jeering at Jesus. Finally, they dressed him up in a gorgeous cloak, and sent him back to Pilate. On that day Herod and Pilate became firm friends, though previously they had been at daggers drawn. V. 10 was placed with the previous passage for context.
<i>The Message</i>	But the high priests and religion scholars were right there, saying their piece, strident and shrill in their accusations. Mightily offended, Herod turned on Jesus. His soldiers joined in, taunting and jeering. Then they dressed him up in an elaborate king costume and sent him back to Pilate. That day Herod and Pilate became thick as thieves. Always before they had kept their distance.
NIRV	The chief priests and the teachers of the law were standing there. With loud shouts they brought charges against him. Herod and his soldiers laughed at him and made fun of him. They dressed him in a beautiful robe. Then they sent him back to Pilate. That day Herod and Pilate became friends. Before this time they had been enemies.
New Life Version	The religious leaders and the teachers of the Law were standing there. They said many false things against Him. Then Herod and his soldiers were very bad to Jesus and made fun of Him. They put a beautiful coat on Him and sent Him back to Pilate. That day Pilate and Herod became friends. Before that they had worked against each other.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	Herod and his soldiers made fun of Jesus and treated him with no respect whatsoever. They dressed him in an elegant robe and sent him back to Pilate. Herod and Pilate became good buddies that day. Earlier, they hadn't liked each other much at all. V. 10 has been placed with the previous passage for context.
Contemporary English V.	Then the chief priests and the teachers of the Law of Moses stood up and accused him of all kinds of bad things. Herod and his soldiers made fun of Jesus and insulted him. They put a fine robe on him and sent him back to Pilate. That same day Herod and Pilate became friends, even though they had been enemies before this.
Goodspeed New Testament	Meanwhile the high priests and the scribes stood by and vehemently accused him. And Herod and his guards made light of him and ridiculed him, and they put a gorgeous robe on him and sent him back to Pilate. And Herod and Pilate became friends that day, for they had been at enmity before.
The Living Bible	Meanwhile, the chief priests and the other religious leaders stood there shouting their accusations. Now Herod and his soldiers began mocking and ridiculing Jesus; and putting a kingly robe on him, they sent him back to Pilate. That day Herod and Pilate—enemies before—became fast friends.
New Berkeley Version New Living Translation	. Meanwhile, the leading priests and the teachers of religious law stood there shouting their accusations. Then Herod and his soldiers began mocking and ridiculing Jesus. Finally, they put a royal robe on him and sent him back to Pilate. (Herod and Pilate, who had been enemies before, became friends that day.)
The Passion Translation	All the while the high priests and religious leaders stood by, hatefully accusing Jesus of wrongdoing, so that Antipas and his soldiers treated him with scorn and mocking. Antipas put an elegant purple robe on Jesus and sent him back to Pilate. That day, Antipas, son of Herod, and Pilate healed the rift between themselves due to old hostilities and they became good friends.

Plain English Version	The bosses of the Jewish ceremonies and the Jewish law teachers, they stood there all that time, shouting out and blaming Jesus. Then Herod and his soldiers started laughing at Jesus and rubbing him. They put a pretty coat on him, the sort that a big boss wears. Then they sent him back to Pilate. You know, before that day Herod and Pilate didn't like each other, but on that day they became friends.
Radiant New Testament	The chief priests and the teachers of the law were standing there, shouting out accusations against him. Herod and his soldiers mocked Jesus and made fun of him. They dressed him in a fancy robe and then sent him back to Pilate. That day Herod and Pilate became friends; they'd been enemies previously.
UnfoldingWord Simplified T.	And the chief priests and some experts in the Jewish laws stood near him, accusing him very of all kinds of crimes. Then Herod and his soldiers made fun of Jesus. They put expensive clothes on him to pretend that he was a king. Then Herod sent him back to Pilate. Until that time Herod and Pilate had been very hostile to each other, but that very day they became friends.
William's New Testament	Meanwhile, the high priests and the scribes stood by and continued vehemently to accuse Him. Then Herod and his bodyguard treated Him with contempt and made sport of Him and put a gorgeous robe on Him and sent Him back to Pilate. So Herod and Pilate became personal friends that very day; they had been at enmity before.

#### Partially literal and partially paraphrased translations:

American English Bible	[And all the while], the Chief Priests and Scribes kept standing up and accusing him. But then, not knowing what to make of him, Herod and his troops made fun of Jesus by dressing him in bright clothes, and thereafter they sent him back to Pilate. This is also why Herod and Pilate became friends that day, for they really hadn't liked each other before that.
Beck's American Translation . Breakthrough Version	The head priests and the <i>Old Testament</i> transcribers had stood methodically leveling complaints against Him. After Herod together with his armed forces treated Him as a nobody and mocked Him, after putting a dazzling outfit around <i>Him</i> , he sent Him up to Pilate. They became friends (both Herod and Pilate) in the same day with each other. You see, they previously were in an enemy relationship as they were facing each other.
Common English Bible	The chief priests and the legal experts were there, fiercely accusing Jesus. Herod and his soldiers treated Jesus with contempt. Herod mocked him by dressing Jesus in elegant clothes and sent him back to Pilate. Pilate and Herod became friends with each other that day. Before this, they had been enemies.
Len Gane Paraphrase	Moreover the chief priests and scribes stood and vehemently accused him. Herod along with his men of war utterly despised him, mocked him, dressed him in a gorgeous robe, and sent him back to Pilate. That same day Pilate and Herod became friends again, for before this they were antagonistic toward each other.
A. Campbell's Living Oracles	Yet the chief priests and the scribes, who were present, accused him with eagerness. But Herod and his military train despised him: and having, in derision, arrayed him in a splendid robe, remanded him to Pilate.
New Advent (Knox) Bible	On that day, Pilate and Herod became friends; for, before, they had been at enmity. Herod was overjoyed at seeing Jesus; for a long time he had been eager to have sight of him, because he had heard so much of him, and now he hoped to witness

some miracle of his. He asked him many questions, but could get no answer from him, although the chief priests and scribes stood there, loudly accusing him. So Herod and his attendants made a jest of him, arraying him in festal attire out of mockery, and sent him back to Pilate. That day Herod and Pilate, who had hitherto been at enmity with one another, became friends. Vv. 8–9 are included for context.

NT for Everyone

20<sup>th</sup> Century New Testament

Meanwhile the Chief Priests and the Teachers of the Law stood by and vehemently accused him.

And Herod, with his soldiers, treated Jesus with scorn; he mocked him by throwing a gorgeous robe round him, and then sent him back to Pilate.

And Herod and Pilate became friends that very day, for before that there had been ill-will between them.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

The chief priests and the scribes stood by, vehemently accusing him. Then Herod, with his soldiers, treated him with contempt, mocked him, dressed him in bright clothing, and sent him back to Pilate. That very day Herod and Pilate became friends. [Lit *friends with one another*] Previously, they had been enemies.

Conservapedia Translation

And the chief priests and scribes stood and vehemently accused Him. And Herod and his soldiers stripped Him, and mocked Him, and dressed Him in a gorgeous robe, and returned Him to Pilate. And on that day Pilate and Herod became friends: for up until that time they were adversaries.

Revised Ferrar-Fenton Bible

The chief priests and the professors, however, accused Him savagely.

Then Herod despised Him, and with his guards ridiculed Him, and sent Him back to Pilate, wrapped in a splendid cloak.

From that very day Pilate and Herod became friendly with one another; for before they had lived in enmity.

God's Truth (Tyndale)

The high Priests and Scribes, stood forth and accused him straitly. And Herod with his men of war, despised him, and mocked him, and arrayed him in white, and sent him again to Pilate. And the same day Pilate and Herod were made friends together. For before they were at variance.

International Standard V

Meanwhile, the high priests and the scribes stood nearby and continued to accuse him vehemently.

Even [Other mss. lack Even] Herod and his soldiers treated him with contempt and made fun of him. He put a magnificent robe on Jesus [Lit. him] and sent him back to Pilate.

So Herod and Pilate became friends with each other that very day. Before this they had been enemies.

Montgomery NT

Meanwhile the high priests and Scribes were standing around, and continually making accusations to him against him.

Then Herod and his soldiers set him at naught, and mocked him, and throwing about him a gorgeous robe, sent him back to Pilate.

Herod and Pilate became friends again from that very day; for before they had been at enmity between themselves.

Riverside New Testament

The high priests and the scribes stood and vehemently accused him.

Herod along with his soldiers treated him with contempt and after making sport of him and putting a gorgeous robe on him, sent him back to Pilate.

So Herod and Pilate became friends with each other that day. Previously they had been at enmity.

Weymouth New Testament

Meanwhile the High Priests and the Scribes were standing there and vehemently accusing Him.

Then, laughing to scorn the claims of Jesus, Herod (and his soldiers with him) made sport of Him, dressed Him in a gorgeous costume, and sent Him back to Pilate.

And on that very day Herod and Pilate became friends again, for they had been for some time at enmity.

Wikipedia Bible Project

The chief priests and religious teachers stood there, accusing him in heated terms. Herod and his bodyguards humiliated and mocked Jesus, dressed him in royal clothes, and then sent him back to Pilate.

From that day on Herod and Pilate became friends with each other. Before that there had been animosity between them.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) All the while the chief priests and the scribes remained standing there, vehemently pressing their accusations. Finally, Herod ridiculed him and with his guards mocked him. And when he had put a rich cloak on him, he sent him back to Pilate. Pilate and Herod, who were enemies before, became friends from that day.

Acts 4:27

The Heritage Bible

And the head priests and scribes stood up, and formally charged him in a well strung manner.

And Herod with his troops having made him utterly nothing and mocking him, threw around him radiant clothing, and sent him back to Pilate.

And Pilate and Herod became friends in the same day with each other, because before they were in hostility toward themselves.

New American Bible (2011) The chief priests and scribes, meanwhile, stood by accusing him harshly.<sup>h</sup> [Even] Herod and his soldiers treated him contemptuously and mocked him, and after clothing him in resplendent garb, he sent him back to Pilate.<sup>i</sup> Herod and Pilate became friends that very day, even though they had been enemies formerly.

h. [23:10] Mt 27:12; Mk 15:3.

i. [23:11] Mt 27:28–30; Mk 15:17–19; Jn 19:2–3.

New English Bible–1970

He questioned him at some length without getting any reply; but the chief priests and lawyers appeared and pressed the case against him vigorously. Then Herod and his troops treated him with contempt and ridicule, and sent him back to Pilate dressed in a gorgeous robe. That same day Herod and Pilate became friends: till then there had been a standing feud between them. V. 9 is included for context.

New Jerusalem Bible

Meanwhile the chief priests and the scribes were there, vigorously pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day.

Revised English Bible–1989 When Herod saw Jesus he was greatly pleased; he had heard about him and had long been wanting to see him in the hope of witnessing some miracle performed by him. He questioned him at some length without getting any reply; but the chief priests and scribes appeared and pressed the case against him vigorously.

Then Herod and his troops treated him with contempt and ridicule, and sent him back to Pilate dressed in a gorgeous robe.

That same day Herod and Pilate became friends; till then there had been a feud between them. Vv. 8–9 are included for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

However, the head *cohanim* and the *Torah*-teachers stood there, vehemently pressing their case against him. Herod and his soldiers treated Yeshua with contempt and made fun of him. Then, dressing him in an elegant robe, they sent him back to Pilate. That day Herod and Pilate became friends with each other; previously they had been enemies.

Hebraic Roots Bible

And the chief priests and the scribes stood fiercely accusing Him.

	And Herod insulted him, and when he had mocked Him, his soldiers clothed Him with garments of purple and sent Him to Pilate. And on that same day, both Pilate and Herod became friends with each other, for before they were at enmity between themselves.
Holy New Covenant Trans.	The important priests and teachers of the law stood there. They continued to accuse Jesus. They were very excited. Then Herod and his soldiers laughed at Jesus. They made fun of him by dressing him in royal clothes. Then Herod sent Jesus back to Pilate. In the past, Pilate and Herod had always been enemies, but on that day Herod and Pilate became friends.
The Scriptures 2009	And the chief priests and the scribes stood, accusing Him intensely. And Herodes, with his soldiers, made light of Him and mocked Him, dressing Him in a splendid robe, and sent Him back to Pilate. And on that day Pilate and Herodes became friends with each other, for before that they had been at enmity with each other.
Tree of Life Version	And the ruling kohanim and the Torah scholars stood their ground, strongly accusing Him. Now Herod together with his soldiers were treating Him with contempt and mocking Him. They put splendid clothing on Him and sent Him back to Pilate. And Herod and Pilate became friends with one another from that very day, for previously they had been enemies with one another.

#### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...had stood but The Priests (Chief) and The Clerics intensely Accusing him Despising but him and The Herod with the troops [of] him and Ridiculing {him} Putting (On) clothing fine {him} sends him [to] the pilate become but [Men] Liked The also Herod and The Pilate in her the day with one another [Men] began (before) for in hostility Being to them...
Awful Scroll Bible	Moreover, the chief-priests and the scribes, had stood, being well-stretched, accordingly-to-a-forum, to Him. And Herod, with his soldiers, making-not-even-one thing of Him, and jesting-from-among, putting- a luxurious apparel -around Him, directs- Him -back to Pilate. Moreover which, from-within the same day, Pilate and Herod became friends, with even the other, for they were beforehand-beginning-by being, from-within hostile in their interests.
Concordant Literal Version	Now the chief priests and the scribes stood strenuously accusing Him. Now, scorning Him and scoffing at Him, Herod, together with his troops, clothing Him in splendid attire, sends Him back to Pilate." Now both Herod and Pilate became friends with one another on that same day, for before this they were inherently at enmity between themselves."
exeGesés companion Bible	...and the archpriests and scribes stand and vigorously accuse him: and Herod with his warriors belittle him and mock him and array him in radiant apparel and resend him to Pilatos. And the same day Pilatos and Herod become friends with one another: for previously they were at enmity between themselves.
Orthodox Jewish Bible	And the Rashei Hakohenim and the Sofrim had stood by vehemently accusing Rebbe, Melech HaMoshiach.

And having treated him with contempt, Herod with his chalyim also ridiculed him, having clothed him in an elegant royal robe. So they thus sent back him to Pilate. And Herod and Pilate became fast friends with one another on that very day, for they were previously at enmity toward each other.

Rotherham's Emphasized B. And the High-priests and the Scribes stood vehemently' accusing him. And Herod with his soldiery <having set him at nought and mocked him> threw about him a gorgeous robe, and sent him back unto Pilate.

And they became friends—both Herod and Pilate—on the self-same' day, one with another; for they had previously been at enmity between themselves.

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

The chief priests and the scribes were standing there, *continually* accusing Him heatedly. And Herod with his soldiers, after treating Him with contempt and mocking and ridiculing Him, dressed Him in a gorgeous robe and sent Him back to Pilate. Now that very day Herod and Pilate became friends with each other—before this they had been enemies.

#### An Understandable Version

Then the leading priests and experts in the Law of Moses stood up and viciously charged Him [*i.e., with false accusations*].

Then Herod and his soldiers treated Jesus with contempt and mocked Him. They dressed Him in a luxurious robe and then sent Him back to Pilate.

So, Herod and Pilate became mutual friends that very day. (Now before this they had been enemies).

#### The Expanded Bible

The ·leading [<sup>T</sup>chief] priests and ·teachers of the law [scribes] were standing there, ·strongly [vehemently; vigorously] accusing Jesus. After Herod and his soldiers had ·made fun of [ridiculed and mocked] Jesus, they dressed him in a ·kingly [elegant; splendid; <sup>L</sup>bright] ·robe [clothing] and sent him back to Pilate. In the past, Pilate and Herod had always been enemies, but on that day they became friends.

#### Jonathan Mitchell NT

But the chief (ranking) priests and the scribes (Torah experts; scholars) had taken a stand [and] kept on vehemently (well-tuned at full stretch) accusing Him and progressively bringing charges against Him.

So Herod – together with his troops – while treating Him contemptuously as a nobody and then making fun of [Him], throwing a bright (or: brilliantly colored; shiny and resplendent; = magnificent) garment (or: robe) around [Him], [finally] sent Him back to Pilate.

Now both Herod and Pilate became friends with each other on that same day, for you see, before [this] they were being inherently at enmity toward each other.

#### P. Kretzmann Commentary

And the chief priests and scribes stood and vehemently accused Him.

And Herod with his men of war set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.

And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

Kretzmann's **commentary** for Luke 23:6–12 has been placed in the **Addendum**.

#### Syndein/Thieme

And the chief priests and scribes stood and vehemently accused Him.

And Herod with his men of war ridiculed Him, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.

{Note : The tragedy of Herod. Jesus was extremely fair to Herod, but he did not accept Christ as his savior.}

``Now that very day Herod and Pilate became friends with each other . . . for prior to this 'they had been enemies'".

{idiom: literally 'they have lived in a state of continuous enmity toward each other'}

#### Translation for Translators

The chief priests and men who taught the *Jewish* laws stood near Jesus, accusing him very strongly. Then Herod and his soldiers <made fun of/ridiculed> *Jesus*. They put gorgeous clothes on him *to mock him as being a king*. Then Herod sent him

back to Pilate. Until that time Herod and Pilate had been very hostile to each other, but that very day they became friends. Meanwhile the chief priests and religious scholars had plenty to say—angrily hurling accusations at Jesus. Eventually Herod and his soldiers began to insult Jesus, mocking and degrading Him. They put expensive clothing on Him and sent Him back to Pilate. This ended a long-standing rift between Herod and Pilate; they became friends from that day forward.

### Bible Translations with Many Footnotes:

Lexham Bible

And the chief priests and the scribes were standing there vehemently accusing him. And Herod with his soldiers also treated him with contempt, and after [\*Here “after” is supplied as a component of the participle (“mocking”) which is understood as temporal] **mocking him** [\*Here the direct object is supplied from context in the English translation] **and** [\*Here “and” is supplied to connect the two participles (“mocking” and “dressing”) in keeping with English style] **dressing him** [\*Here the direct object is supplied from context in the English translation] **in glistening clothing, he sent him back to Pilate.**

And both Herod and Pilate became friends with one another on that same day, for they had previously been enemies of one another. [Literally “for they had previously existed being at enmity with each other”]

NET Bible®

The chief priests and the experts in the law<sup>30</sup> were there, vehemently accusing him.<sup>31</sup> Even Herod with his soldiers treated him with contempt and mocked him. Then,<sup>32</sup> dressing him in elegant clothes,<sup>33</sup> Herod<sup>34</sup> sent him back to Pilate. That very day Herod and Pilate became friends with each other,<sup>35</sup> for prior to this they had been enemies.<sup>36</sup>

<sup>30tn</sup> Or “and the scribes.” See the note on the phrase “experts in the law” in 5:21.

<sup>31sn</sup> Luke portrays the Jewish leadership as driving events toward the cross by vehemently accusing Jesus.

<sup>32tn</sup> This is a continuation of the previous Greek sentence, but because of its length and complexity, a new sentence was started here in the translation by supplying “then” to indicate the sequence of events.

<sup>33sn</sup> This mockery involved putting elegant royal clothes on Jesus, either white or purple (the colors of royalty). This was no doubt a mockery of Jesus’ claim to be a king.

<sup>34tn</sup> Grk “he”; the referent (Herod) has been specified in the translation for clarity.

<sup>35sn</sup> Herod and Pilate became friends with each other. It may be that Pilate’s change of heart was related to the death of his superior, Sejanus, who had a reputation for being anti-Jewish. To please his superior, Pilate may have ruled the Jews with insensitivity. Concerning Sejanus, see Philo, Embassy 24 (160-61) and Flaccus 1 (1).

<sup>36tn</sup> Grk “at enmity with each other.”

The Spoken English NT

And the chief priests and the scripture experts stood there angrily<sup>f</sup> accusing him. And Herod despised him,<sup>g</sup> and he made fun of him by putting a beautiful robe on him. Then he sent him back to Pilate with his guards.

And Pilate and Herod got to be friends with each other that day. (Before that they’d been enemies.)

f. Or “energetically.”

g. Some mss have “And Herod despised him too,” possibly referring back to 22:63, where others who don’t really know what’s going on are making fun of Jesus.

Wilbur Pickering’s New T.

On their part, the high priests and scribes stood by, vehemently accusing Him. Then Herod and his soldiers, after ridiculing and mocking Him, arrayed Him in a gorgeous robe and sent Him back to Pilate.

(That very day Pilate and Herod became friends with each other—previously having been at odds with each other.)<sup>5</sup>

## (5) An interesting 'fringe benefit'.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	Now the chief priests and the scribes had stood vehemently accusing Him. Then Herod with his soldiers, having despised Him [or, having treated Him with contempt] and having ridiculed [Him], having put an elegant robe around Him, sent Him back to Pilate. But both Pilate and Herod became friends with one another on that very day, for previously they were being hostile towards one another.
Charles Thomson NT	So when the chief priests, and the Scribes had stood up, urging their accusations against him with much vehemence; and Herod with his soldiers had treated him with contempt and mockery, having arrayed him with a splendid robe, he sent him back to Pilate. And on that day Pilate and Herod became friends; for they had been before at enmity one with the other.
Context Group Version	And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers also set him at nothing, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became confidants with each other that very day: for before they were hostile between themselves.
Far Above All Translation	Moreover the senior priests and the scribes were standing by, vigorously accusing him. Then after Herod, with his troops, had treated him contemptuously and mocked him, he put resplendent clothes on him and sent him back to Pilate. So Pilate and Herod became friends with each other on that very day, for they had previously been at enmity with each other.
Green's Literal Translation	And the chief priests and the scribes stood fiercely accusing Him. And having humiliated Him with his soldiery, and mocking Him by putting around Him luxurious clothing, Herod sent Him back to Pilate. And on that same day, both Pilate and Herod became friends with each other, for before they were at enmity between themselves.
Modern Literal Version 2020	Now the high-priests and the scribes stood, intensely accusing him. Now Herod, together-with his soldiers, having scorned and having mocked him, and having dressed him <i>in</i> bright apparel, sent him back to Pilate. Now both Pilate and Herod became friends with one another in <i>that</i> same day; for* they were formerly being in hostility toward themselves.
Modern KJV	And the chief priests and scribes stood and vehemently accused Him. And humiliating Him with his guardsmen, and mocking Him by putting luxurious clothing around Him, Herod sent Him again to Pilate. And that same day Pilate and Herod became friends with one another, for before they were at enmity between themselves.
New Matthew Bible	The high priests and scribes stood forth and accused him vehemently. And Herod with his men of war derided him and mocked him, and arrayed him in white, and sent him again to Pilate. And that same day, Pilate and Herod were brought together as friends. For before, they were at variance.
Revised Young's Lit. Trans.	And the chief priests and the scribes stood vehemently accusing him, and Herod with his soldiers having set him at nought, and having mocked, having put around him gorgeous apparel, did send him back to Pilate, and both Pilate and Herod became friends on that day with one another, for they were before at enmity between themselves.



**The gist of this passage:** Some sort of court proceeding is held and the chief priests and scribes accused Jesus. Herod and his soldiers mocked Jesus and put Him in a royal robe. Herod sent him back to Pilate.

Luke 23:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to stop</i>	3 <sup>rd</sup> person plural, pluperfect active indicative	Strong's #2476
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine plural noun; nominative case	Strong's #749
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
grammateus (γραμματεὺς) [pronounced gram-mat-YOOCE]	<i>scribe; writer; secretary; religious teacher/expert; town-clerk</i>	masculine plural noun, nominative case	Strong's #1122

**Translation:** The chief priests and scribes took a stand [against Jesus],...

I am assuming that what is taking place here is unusual. That is, despite there having been some who claim to be messiahs in the past (just as there are those who pop up today and claim that they speak to God), it is doubtful that any of them received the following that Jesus did; and none of them would pose the threat to the religious establishment as Jesus did.

Now, I believe that Pilate had more direct dealings with the Jews, given that he was governor over Judæa than did Herod. It is possible, due to the influence of his father, that Herod may have wanted more to curry favor with the religious class than Pilate did (who probably saw them, much of the time, as being a pain in his neck).

I say this simply because I believe that their opinions about Jesus may have had a greater influence on Herod than upon Pilate.

Luke 23:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εὐτόνως (εὐτόνωως) [pronounced yoo-TONE-ocē]	<i>vigorously, forcibly; (figuratively) intensely (in a good sense, cogently; in a bad one, fiercely)</i>	adverb	Strong's #2159
κατἔγορεῶ (κατηγορέω) [pronounced kat-ay-gor-EH-oh]	<i>accusing (before a judge): making an accusation; making an extra-judicial accusation; charging with an offense; being a plaintiff</i>	masculine plural, present active participle, nominative case	Strong's #2723
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...intensely accusing Him [of blasphemy and wrongdoing].

These religious types are making all sorts of accusations against the Lord; and logically, they would make him sound as more of a threat to Herod than to themselves (that would be their best tact here).

They apparently laid it on pretty thick.

Be aware that Jesus has never broken a law or transgressed the **Mosaic Law** or has done any harm to any of these men testifying against Him. All of them are lying or distorting the truth.

I suspect that Pilate was more dismissive of these religious types than Herod was.

Luke 23:10 **The chief priests and scribes took a stand [against Jesus], intensely accusing Him [of blasphemy and wrongdoing].** (Kukis mostly literal translation)

Luke 23:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εξουθενῶ (ἐξουθενέω) [pronounced ex-oo-then-EH-oh]	<i>making another of no account, despising utterly; seeing as contemptible, being least esteemed</i>	masculine plural, aorist active participle; nominative case	Strong's #1848
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 23:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced hay- ROW-dace/HAY-rohç]	<i>heroic; transliterated Herod</i>	proper noun; masculine singular, nominative case	Strong's #2264
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
tois (τοῖς) [pronounced toyce]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
stráteuma (στράτευμα) [pronounced STRAT- yoo-mah]	<i>army, a band of soldiers; bodyguard, guards men</i>	neuter plural noun, dative, locative, instrumental case	Strong's #4753
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

**Translation:** Herod and his soldiers also viewed Jesus [lit., Him] as contemptible,...

Herod did not get what he wanted from Jesus so he seems here to be listening to the accusations and taking them seriously.

Based upon what they heard and observed, Herod and his soldiers had a very negative view of Jesus. Jesus, as we saw in the previous verse, was not forthcoming with any sort of personal defense. He said virtually nothing to Herod.

I believe that the combination of the one-sided views of the religious types combined with the Lord's unwillingness to give Himself a vigorous defense—that these things combined to cause Herod and his soldiers to see Jesus in a very bad light.

You may remember also that Herod had John the Herald executed, who brought some strong accusations against Herod.

Interestingly enough, even though Jesus is from the Galilee area (over which Herod rules), these complaints are coming from Jerusalem for the most part, which are unrelated to Herod.

If Herod wanted to, he could know more about Jesus than he does. Based upon what Pilate says and does; compared to what Herod says and does, Pilate probably has a pretty good understanding of Jesus and the power games which are at play right now. Herod only seems to know that Jesus is said to perform miracles.

Luke 23:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

## Luke 23:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
empaizō (ἐμπαίζω) [pronounced ehmp-AHEED-zoh]	<i>playing with, trifling with; mocking, ridiculing, deriding, scorning; deluding, deceiving</i>	masculine singular, aorist active participle, nominative case	Strong's #1702

**Translation:** ...so he mocked [Him].

Both Herod and his soldiers were mocking Jesus. This was apparently great fun to them.

This is why I do not believe that Herod knew much about Jesus, as he seems to have allowed himself to be swayed by all of those who are making these accusations.

## Luke 23:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peribállō (περιβάλλω) [pronounced per-ee-BAHL-loh]	<i>literally, throwing all around, casting about, that is, arraying, clothing, putting on, investiture (with a palisade or with clothing)</i>	masculine singular, aorist active participle, nominative case	Strong's #4016
esthês (ἔσθῆς) [pronounced ehs-THACE]	<i>clothing, apparel, raiment, robe</i>	feminine singular noun, accusative case	Strong's #2066
lamprós (λαμπρός) [pronounced lam-PROSS]	<i>bright, shining; brilliant; clear, transparent; splendid, magnificent</i>	feminine singular adjective, accusative case	Strong's #2986
anapémō (ἀναπέμω) [pronounced an-ap-EHM-poe]	<i>to send (back, again, up)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #375
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Pilatos (Πιλάτος) [pronounced pil-AT-oss]	<i>armed with a spear; transliterated Pilate, (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified)</i>	masculine singular proper noun; dative, locative, instrumental case	Strong's #4091

**Translation:** They arrayed [Jesus] with a magnificent robe [and] sent Him back to Pilate.

One of the accusations was that Jesus made Himself out to be a king. Well, He was not dressed as royalty. So Herod found an old kingly robe laying around, one which he no longer needed (or planned on wearing), and He had this placed upon Jesus.

Herod sees this as a great joke. He believes that he is being pretty funny.

Luke 23:11 Herod and his soldiers also viewed Jesus [lit., *Him*] as contemptible, so he mocked [Him]. They arrayed [Jesus] with a magnificent robe [and] sent Him back to Pilate. (Kukis mostly literal translation)

It is reasonable to suppose that Herod was an intelligent man, and even without Jesus giving any counter-testimony, his own experience should have told him that all of this negative testimony was questionable if not bogus. A true leader may have stood up for Jesus or disallowed all of the excess activity unrelated to the Lord's guilt or innocence. Instead, Herod went along with all of it. Since Jesus would not entertain him—or even talk to him—Herod entertained himself by making fun of the Lord, along with the others. Herod was going to find some kind of entertainment that day, even if it involved making fun of the Lord of Glory.

Luke 23:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle/passive indicative	Strong's #1096
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
philoī ( φίλοι) [pronounced FEE-loi]	<i>[close] friends, associates; neighbors people one is actively fond of, that is, friendly</i>	masculine plural adjective; nominative case	Strong's #5384
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
te (τε) [pronounced the]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with kai	Strong's #5037
Hêrôdês/Hêrôs (Ἡρώδης/ἥρωσ) [pronounced hay-ROW-dace/HAY-rohç]	<i>heroic; transliterated Herod</i>	proper noun; masculine singular, nominative case	Strong's #2264
kai (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 23:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Pilatos (Πιλᾶτος) [pronounced <i>pil-AT-oss</i> ]	<i>armed with a spear; transliterated Pilate, (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified)</i>	masculine singular proper noun; dative, locative, instrumental case	Strong's #4091
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autê (αὐτῇ) [pronounced <i>ow-TAY</i> ]	<i>her, it; to her, for her, by her; same</i>	3 <sup>rd</sup> person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
tê (τῇ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i> ]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; dative, locative, instrumental case	Strong's #2250
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
allêlôn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced <i>al-LAY-lohn</i> ]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; genitive/ablative case	Strong's #240

**Translation:** *In that same day, both Pilate and Herod became friends with one another,...*

Several things happened. Pilate sent Jesus to Herod to check out, something which Herod wanted to do. He came to a conclusion quickly, based upon only one set of facts—based upon the accusation made by the religious leaders who came along with Jesus.

At the same time, Herod viewed this as pretty humorous, this *nobody* claiming to be king. An old, but majestic robe, is placed upon Jesus as part of an inner joke.

Based upon these interactions, both Pilate and Herod became friends. Each man appreciated the cleverness of the other, and each man enjoyed a laugh based upon what was taking place.

Neither man seems overly concerned that Jesus is an innocent man. Herod does not appear to know this; and Pilate does.

Luke 23:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>προῦπάρχω (προῦπάρχω) [pronounced <i>pro-ooop-AR-khoh</i>]</p>	<p><i>to be before (previously), to exist before, that is, (adverbially) to be or do something previously</i></p>	<p>3<sup>rd</sup> person plural, imperfect active indicative</p>	<p>Strong's #4391</p>
<p>γάρ (γάρ) [pronounced <i>gahr</i>]</p>	<p><i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i></p>	<p>postpositive explanatory particle</p>	<p>Strong's #1063</p>
<p>ἐν (ἐν) [pronounced <i>en</i>]</p>	<p><i>in, on, by means of, with; among</i></p>	<p>preposition with the locative, dative and instrumental cases</p>	<p>Strong's #1722</p>
<p>ἐχθρα (ἐχθρα) [pronounced <i>EKKH-thrah</i>]</p>	<p><i>enmity; cause of enmity; hatred, animosity</i></p>	<p>feminine singular noun, dative, locative, instrumental case</p>	<p>Strong's #2189</p>
<p>ὄν/ουσα/ον (ὄν/οὔσα/ὄν) [pronounced <i>own/OO-sah/on</i>]</p>	<p><i>being, be, is, are; coming; having</i></p>	<p>masculine singular, present participle; nomc</p>	<p>Strong's #5607 (present participle of Strong's #1510)</p>
<p>πρός (πρός) [pronounced <i>prahç</i>]</p>	<p><i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i></p>	<p>directional preposition with the accusative case</p>	<p>Strong's #4314</p>
<p>αὐτούς (αὐτούς) [pronounced <i>ow-toose</i>]</p>	<p><i>them, to them, toward them; same</i></p>	<p>3<sup>rd</sup> person masculine plural personal pronoun; accusative case</p>	<p>Strong's #846</p>

**Translation:** ...as they were previously being at enmity against each other [lit., against them].

In the past, there was some inordinate competition happening between these two leaders. However, in this matter of Jesus, they bonded over, of all things, making fun of the Lord.

Luke 23:12 In that same day, both Pilate and Herod became friends with one another, as they were previously being at enmity against each other [lit., against them]. (Kukis mostly literal translation)

My assumption here was, Herod found all of this to be quite entertaining. He certainly was not going to punish a Galilean for having religious differences with the Jews in Jerusalem; but in what he assumed was the right spirit, he sent Jesus back wearing a royal robe. Pilate probably found that deft touch delightful.

Herod could have looked at this as a hot potato, and he decided that he wanted no part of it. But, based upon what we read here, Herod found the entire proceeding entertaining, despite not seeing Jesus perform any signs. My guess is, both men had trouble with the Jews; so to see them get all upset and cite passages from their Scriptures and to accuse this man of leading some sort of rebellion against them—Herod enjoyed all of this as if watching a circus (even though he clearly takes the side of the Lord's accusers).

Fuente: the Cambridge Bible for Schools and Colleges: *What had been the cause of their quarrel is unknown. It is commonly supposed that it was Pilate's slaying the Galileans in Jerusalem, as related in Luke 13:1-2. The occasion of their reconciliation seems to have been the civility and respect which Pilate showed to Herod in this case. It was not because they were united in hating Jesus, as is often the case with wicked people, for Pilate was certainly desirous of releasing him, and both considered him merely as an object of ridicule and sport. It is true, however, that wicked people, at variance in other things, are often united in opposing and ridiculing Christ and his followers; and that enmities of long standing are sometimes made up, and the most opposite characters brought together, simply to oppose religion. Compare Psalm 83:5-7.*<sup>17</sup>

Luke 23:10–12 The chief priests and scribes took a stand [against Jesus], intensely accusing Him [of blasphemy and wrongdoing]. Herod and his soldiers also viewed Jesus [lit., Him] as contemptible, so he mocked [Him]. They arrayed [Jesus] with a magnificent robe [and] sent Him back to Pilate. In that same day, both Pilate and Herod became friends with one another, as they were previously being at enmity against each other [lit., against them]. (Kukis mostly literal translation)

Luke 23:10–12 The chief priests and scribes continued to take a strong stand against Jesus, accusing Him of blasphemy and wrongdoing. Herod and his soldiers and viewed Jesus with contempt, and they mocked Him. They dressed Jesus up in a magnificent royal robe, and returned Him back to Pilate, who appreciated the humor in this gesture. On that day, both Pilate and Herod became friends with one another, having previously been at enmity with one another. (Kukis paraphrase)

This section, where Pilate first sends Jesus to Herod (Luke 23:6–12) and then receives Him back in short order—only Luke records this.

The ESV (capitalized) is used below:

I need to move this table and align it with the first hearing before Pilate or the second hearing, which takes place right before the crucifixion.

Jesus Before Pilate (Matthew, Mark, Luke and John)			
Matthew	Mark	Luke	John
	Mar 15:1 And as soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. And they bound Jesus and led him away and delivered him over to Pilate.		
Mat 27:11a Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?"	Mar 15:2a And Pilate asked him, "Are you the King of the Jews?"		Joh 18:33 So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?"

<sup>17</sup> From <https://www.biblia.work/bible-commentary/exegetical-and-hermeneutical-commentary-of-luke-2312/> accessed June 13, 2023.



### Jesus Before Pilate (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
Mat 27:11b Jesus said, "You have said so."	Mar 15:2b And he answered him, "You have said so."		Joh 18:34 Jesus answered, "Do you say this of your own accord, or did others say it to you about me?"
			Joh 18:35 Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?"
			Joh 18:36 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world."
Mat 27:12 But when he was accused by the chief priests and elders, he gave no answer. Mat 27:13 Then Pilate said to him, "Do you not hear how many things they testify against you?" Mat 27:14 But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.	Mar 15:3 And the chief priests accused him of many things. Mar 15:4 And Pilate again asked him, "Have you no answer to make? See how many charges they bring against you." Mar 15:5 But Jesus made no further answer, so that Pilate was amazed.		Joh 18:37 Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice." Joh 18:38 Pilate said to him, "What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him."

This group belongs somewhere else.

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## Pilate Gives His Official Ruling Regarding Jesus

But Pilate called together the chief priests and the rulers and the people [and] he said face to face with them, “You [all] brought to me the Man this [one] how He was turning away the people; and behold, I, before you [all], was examining [Him]: nothing have I found in the Man this [one] a ground from which you [all] keep on accusing against Him. But not Herod, for he sent Him back face to face with us. And behold, nothing deserving of death [there] is has been done by Him.

Luke  
23:13–15

So Pilate called together the chief priests, the [various] leaders, and the people [and] he said directly to them, “You [all] brought this Man to me [making accusations] how He was turning the people [against the law]. Now, behold, before [all of] you, I have examined [Him] [and] I have found nothing in this Man [as] grounds for what you [all] keep accusing Him [of]. Furthermore, not [even] Herod [found any guilt in Him], for he sent Jesus [lit., *Him*] directly back to us [without punishing Him]. Now listen, He has done nothing which deserves death.

Once Jesus had been returned by Herod, Pilate called together the chief priests, various leaders, and the people who brought Him to Herod. He then said directly to them, “You brought this Man to me, making all of these accusations of how He had been turning the people against the law. Now, listen carefully to me, because right in front of you, I examined this Man and I found no basis for the things which you continually accuse Him of. In addition, Herod also heard you and listen to this Man’s testimony, and he sent Him back here, finding no wrongdoing. My final ruling is this: this Man has done nothing deserving of death.

Here is how others have translated this verse:

### Ancient texts:

- Westcott-Hort Text (Greek) But Pilate called together the chief priests and the rulers and the people [and] he said face to face with them, “You [all] brought to me the Man this [one] how He was turning away the people; and behold, I, before you [all], was examining [Him]: nothing have I found in the Man this [one] a ground from which you [all] keep on accusing against Him. But not Herod, for he sent Him back face to face with us. And behold, nothing deserving of death [there] is has been done by Him.
- Complete Apostles Bible And Pilate, having called together the chief priests, the rulers, and the people, said to them, "You have brought this Man to me, on the charge of misleading the people. And indeed, when I examined Him in your presence, I found no guilt in this Man in the matters which you bring as charges against Him; and neither did Herod, for I sent you back to him; and indeed nothing worthy of death has been done by Him.
- Douay-Rheims 1899 (Amer.) And Pilate, calling together the chief priests and the magistrates and the people, Said to them: You have presented unto me this man as one that perverteth the people. And behold I, having examined him before you, find no cause in this man, in those things wherein you accuse him. No, nor Herod neither. For, I sent you to him: and behold, nothing worthy of death is done to him.
- Holy Aramaic Scriptures Then Pilatus called unto the Rabay Kahne {the Priest’s Chiefs} and the Arkuna d’Ama {the Rulers of the People}. And he said unto them, “You brought to me this gabra {man} as an agitator of your people, and behold, I have examined him before your eyes and I have not found any cause in this gabra {man}, from all the blame that you have against him. Moreover, not even has Herudes {i.e. Herod Antipas}, for, I sent him to him, and behold, he has done nothing that is worthy of death.

James Murdock's Syriac NT And Pilate called the chief priests and the rulers of the people, and said to them: Ye have brought this man before me, as a disturber of your people; and lo, I have examined him before you, and I find in the man no crime, among all that ye charge upon him.  
Neither yet Herod: for I sent him to him, and lo, nothing deserving death hath been done by him.

Original Aramaic NT Then Pilate called the Chief Priests and the Rulers of the people, And he said to them, "You brought me this man as subverting your people, and behold I have examined him in your sight, and I find no fault in this man in anything of which you are accusing him;  
Neither has Herodus, for I sent him to him\*, and nothing worthy of death has been committed by him.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English And Pilate sent for the chief priests and the rulers and the people, and said to them,  
You say that this man has been teaching the people evil things: now I, after going into the question before you, see nothing wrong in this man in connection with the things which you have said against him:  
And Herod is of the same opinion, for he has sent him back to us; for, you see, he has done nothing for which I might put him to death.

Bible in Worldwide English Pilate then called the chief priests, and the rulers, and the people.  
He said to them, You brought this man to me. You said he is leading your people to do wrong. I have asked questions here in front of you. I have found nothing wrong in this man.  
Herod did the same. He sent him back to us. This man has done nothing for which he should die.

Easy English **Pilate and the Jewish leaders argue about Jesus**  
Pilate then told the leaders of the priests, the leaders of the Jews and the people to come back to him. He said to them, 'You brought this man to me. You said that he was causing the people to fight against their rulers. Listen! I have asked him some questions in front of you. But I have not found that he has done anything wrong. Herod also did not find that he had done anything wrong. That is why he has sent him back to me. You can see this. He has not done anything bad that means he ought to die.

Easy-to-Read Version–2008 Pilate called all the people together with the leading priests and the Jewish leaders. He said to them, "You brought this man to me. You said he was trying to change the people. But I judged him before you all and have not found him guilty of the things you say he has done.  
Herod didn't find him guilty either. He sent him back to us. Look, he has done nothing bad enough for the death penalty.

God's Word™ Then Pilate called together the chief priests, the rulers, and the people. He told them, "You brought me this man as someone who turns the people against the government. I've questioned him in front of you and haven't found this man guilty of the crimes of which you accuse him. Neither could Herod. So he sent this man back to us. This man hasn't done anything to deserve the death penalty.

Good News Bible (TEV) Pilate called together the chief priests, the leaders, and the people, and said to them, "You brought this man to me and said that he was misleading the people. Now, I have examined him here in your presence, and I have not found him guilty of any of the crimes you accuse him of. Nor did Herod find him guilty, for he sent him back to us. There is nothing this man has done to deserve death.

J. B. Phillips

**Pilate declares Jesus' innocence**

Then Pilate summoned the chief priests, the officials and the people and addressed them in these words. "You have brought this man to me as a mischief-maker among the people, and I want you to realise that, after examining him in your presence, I have found nothing criminal about him, in spite of all your accusations. And neither has Herod, for he has sent him back to us. Obviously, then, he has done nothing to deserve the death penalty.

*The Message*

Then Pilate called in the high priests, rulers, and the others and said, "You brought this man to me as a disturber of the peace. I examined him in front of all of you and found there was nothing to your charge. And neither did Herod, for he has sent him back here with a clean bill of health. It's clear that he's done nothing wrong, let alone anything deserving death.

NIRV

Pilate called together the chief priests, the rulers and the people. He said to them, "You brought me this man. You said he was turning the people against the authorities. I have questioned him in front of you. I have found no basis for your charges against him. Herod hasn't either. So he sent Jesus back to us. As you can see, Jesus has done nothing that is worthy of death.

New Life Version

Pilate called the religious leaders and the leaders of the people and the people together. He said to them, "You brought this Man to me as one that leads the people in the wrong way. I have asked Him about these things in front of you. I do not find Him guilty of the things you say against Him. Herod found nothing wrong with Him because he sent Him back to us. There is no reason to have Him put to death.

New Simplified Bible

Pilate called together the chief priests, the rulers and the people. He said: »You brought this man to me as one who perverted the people. I examined him before you and find no fault in this man. He has not done the things you accuse him of. »Herod found no fault and sent him back to us. He has done nothing worthy of death.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible

**JESUS GOES BACK TO THE ROMANS FOR A VERDICT**

Pilate called another meeting of Jesus's accusers: the top priests, other religious leaders, and the crowd of people with them.

Pilate told them, "You brought this man to me and you accused him of trying to get the people to revolt. Here are the facts. I interrogated him. You saw me do that. But I find for the defendant. I don't find him guilty of any of the charges you have brought against him.

"Herod agreed. That's why he sent him back to me. Look, this man hasn't done anything that warrants me executing him.

Contemporary English V.

Pilate called together the chief priests, the leaders, and the people. He told them, "You brought Jesus to me and said he was a troublemaker. But I have questioned him here in front of you, and I have not found him guilty of anything that you say he has done. Herod didn't find him guilty either and sent him back. This man doesn't deserve to be put to death!

Goodspeed New Testament

Pilate summoned the high priests and the leading members of the council and the people, and said to them, "You brought this man before me charged with misleading the people, and here I have examined him before you and not found him guilty of any of the things that you accuse him of.

Neither has Herod, for he has sent him back to us. You see he has done nothing to call for his death.

The Living Bible

Then Pilate called together the chief priests and other Jewish leaders, along with the people, and announced his verdict:

“You brought this man to me, accusing him of leading a revolt against the Roman government. [literally, “as one who perverts the people.”] I have examined him thoroughly on this point and find him innocent. Herod came to the same conclusion and sent him back to us—nothing this man has done calls for the death penalty.

New Berkeley Version  
New Living Translation

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Then Pilate called together the leading priests and other religious leaders, along with the people, and he announced his verdict. “You brought this man to me, accusing him of leading a revolt. I have examined him thoroughly on this point in your presence and find him innocent. Herod came to the same conclusion and sent him back to us. Nothing this man has done calls for the death penalty.

The Passion Translation

Pilate gathered the people together with the high priests and all the religious leaders of the nation and told them, “You have presented this man to me and charged him with stirring a rebellion among the people. But I say to you that I have examined him here in your presence and have put him on trial. My verdict is that none of the charges you have brought against him are true. I find no fault in him.

And I sent him to Antipas, son of Herod, who also, after questioning him, has found him not guilty. Since he has done nothing deserving of death, I have decided to punish him with a severe flogging and release him.”

For it was Pilate’s custom to honor the Jewish holiday by releasing a prisoner. Vv. 16–17 are included for context.

Radiant New Testament

Pilate called together the chief priests, the rulers, and the people. He said to them, “You brought me this man and said he was turning the people against the authorities. I have questioned him in front of you, and I have found no basis for your charges against him. Herod didn’t either—that’s why he sent him back to us. As you can see, Jesus has done nothing worthy of death.

UnfoldingWord Simplified T.

Pilate then gathered together the chief priests and other Jewish leaders and the crowd that was still there.

He said to them, “You brought this man to me, saying that he has been leading the people to revolt. But I want you to know that after having examined him while you were listening, I do not think that he is guilty of any of the things you have told me about.

Even Herod does not think he is guilty. I know this, because he sent him back to us without punishing him. So it is clear that this man does not deserve to die.

William’s New Testament

Then Pilate called a meeting of the high priests, the leaders of the council, and the people, and said to them, “You brought this man to me on a charge of turning the people from allegiance, and here in your presence I have examined Him and do not find Him guilty of the charges you make against Him. No; nor does Herod, for he has sent Him back to us. Indeed, He has done nothing to deserve the death penalty.

### Partially literal and partially paraphrased translations:

Beck’s American Translation .  
Breakthrough Version

When Pilate called the head priests, the head people, and the group together, he said to them, “You brought this person to me as a person who turns the ethnic group away, and look, when I investigated Him in your sight, I found no *legal* case in this person of *complaints* that you level against Him. But neither did Herod. You see, he sent him up to us, and look, there is nothing deserving of death that has been repeatedly done by Him.

Common English Bible

#### **Jesus and Barabbas**

Then Pilate called together the chief priests, the rulers, and the people. He said to them, “You brought this man before me as one who was misleading the people. I have questioned him in your presence and found nothing in this man’s conduct that

Len Gane Paraphrase	provides a legal basis for the charges you have brought against him. Neither did Herod, because Herod returned him to us. He's done nothing that deserves death. After Pilate had called together the chief priests, the rulers, and the people, said to them, "You have brought this man to me as one who corrupts the people. Now, look, I, having examined him before you, have found no fault in this man concerning those things of which you accuse him. "No, not even Herod, for I sent you to him, and look, nothing worthy of death is done by him.
A. Campbell's Living Oracles	Pilate, having convened the chief priests, the magistrates and the people, said to them, You have brought this man before me, as one who excites the people to revolt; yet, having examined him in your presence, I have not found him guilty of any of those crimes of which you accuse him. Neither has Herod; for I referred you to him. Be assured, then, that he has done nothing to deserve death.
New Advent (Knox) Bible	And now Pilate summoned the chief priests, and the rulers, and the people, and said to them, You have brought this man before me as one who seduces the people from their allegiance; I examined him in your presence, and could find no substance in any of the charges you bring against him; nor could Herod, when I referred you to him. It is plain that he has done nothing which deserves death.
NT for Everyone	<b>Pilate Pressured by the Crowds</b> So Pilate called the chief priests, the rulers and the people. 'You brought this man before me,' he said to them, 'on the grounds that he was leading the people astray. Look here, then: I examined him in your presence and I found no evidence in him of the charges you're bringing against him. Nor did Herod; he sent him back to me. Look: there is no sign that he's done anything to deserve death.
20 <sup>th</sup> Century New Testament	So Pilate summoned the Chief Priests, and the leading men, and the people, And said to them: "You brought this man before me charged with misleading the people; and yet, for my part, though I examined him before you, I did not find this man to blame for any of the things of which you accuse him; Nor did Herod either; for he has sent him back to us. And, as a fact, he has not done anything deserving death; So I shall have him scourged, and then release him." V. 16 is included for context. V. 17 is omitted.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then Pilate called together the chief priests, the rulers, and the people, and said to them, "You brought me this man as one who was inciting the people to rebellion. I have examined Him here in your presence and found Him not guilty of your charges against Him. Neither has Herod, for he sent Him back to us. As you can see, He has done nothing deserving of death.
Christian Standard Bible	<b>Jesus or Barabbas</b> Pilate called together the chief priests, the leaders, and the people, and said to them, "You have brought me this man as one who misleads the people. But in fact, after examining him in your presence, I have found no grounds to charge this man with those things you accuse him of. Neither has Herod, because he sent him back to us. Clearly, he has done nothing to deserve death.
Conservapedia Translation	And Pilate, when he had summoned the chief priests and the rulers and the people, Said to them, "You have brought this man to me, as one who corrupts the people: and, bear witness; I, having examined him before you, have found no fault in this man regarding your accusations: Nor has Herod: for I sent you to him; and there, nothing worthy of death was found either.
Revised Ferrar-Fenton Bible	Pilate, then addressing the chief priests, the nobles, and the people, said to them, "You have brought this Man before me on a charge of disturbing the people. Yet,

Free Bible Version	<p>having examined Him in your presence, I can find no such crime in the man as you accuse Him of; neither, indeed, has Herod; for he has sent Him back to us; and even he has decided that nothing has been done by Him to deserve death.</p> <p>Pilate called together the chief priests, rulers, and the people, and told them, "You brought this man before me, accusing him of inciting the people to rebellion. I've carefully examined him in your presence, and do not find him guilty of the charges you have brought against him. Neither did Herod, for he sent him back to us. He has done nothing that demands he should be put to death.</p>
God's Truth (Tyndale)	<p>And Pilate called together the high Priests and the rulers, and the people, and said unto them: you have brought this man unto me, as one that perverted the people. And behold I have examined him before you, and have found no fault in this man, of those things whereof you accuse him. No nor yet Herode. For I sent you to him: and lo nothing worthy of death is done to him.</p>
International Standard V	<p><b><i>Jesus is Sentenced to Death</i></b>  <b><i>(Matthew 27:15-26; Mark 15:6-15; John 18:39-19:16)</i></b></p> <p>Then Pilate called the high priests, the other [The Gk. lacks other] leaders, and the people together and told them, "You brought this man to me as one who turns the people against the government. And here in your presence I have examined him and have found him "Not Guilty" of the charges you make against him. Nor does Herod, because he sent him back to us. Indeed, this man [Lit. Indeed, he] has done nothing to deserve death.</p>
Riverside New Testament	<p>Pilate called together the high priests and the rulers and the people and said to them, "You have brought before me this man as one who misguides the people, and yet I, in examining him before you, have found in this man not one criminal thing of all that you charge against him. No more has Herod; for he has sent him back to us. See, nothing deserving of death has been done by him.</p>
Weymouth New Testament	<p>Then calling together the High Priests and the Rulers and the people, Pilate said, "You have brought this man to me on a charge of corrupting the loyalty of the people. But, you see, I have examined him in your presence and have discovered in the man no ground for the accusations which you bring against him. No, nor does Herod; for he has sent him back to us; and, you see, there is nothing he has done that deserves death.</p>
Wikipedia Bible Project	<p>Pilate summoned the chief priests, rulers, and the people, and told them, "You brought this man before me, accusing him of inciting the people. Look, I've interrogated him, and don't find him guilty of the charges you lay against him. Herod didn't find him guilty either, because he sent him back to us. He has done nothing worthy of the death penalty.</p>

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	<p>Pilate then called together the chief priests and the elders and the people, and said to them, "You have brought this man before me and accused him of subversion. In your presence I have examined him and found no basis for your charges; and neither has Herod, for he sent him back to me. It is quite clear that this man has done nothing that deserves a death sentence.</p>
The Heritage Bible	<p>And Pilate, calling together the head priests, and the rulers, and the people, Said to them, You brought this man to me as turning away the people, and behold, I examining him before your face, found in this man absolutely not one cause for which you formally charge him;</p> <p>Contrariwise, absolutely not even Herod, because I sent you to him, and behold, absolutely nothing worthy of death is performed by him.</p>
New American Bible (2011)	<p>Pilate then summoned the chief priests, the rulers, and the people and said to them, "You brought this man to me and accused him of inciting the people to revolt. I have conducted my investigation in your presence and have not found this man guilty of</p>

the charges you have brought against him,<sup>j</sup> nor did Herod, for he sent him back to us. So no capital crime has been committed by him.

j. [23:14] 23:4, 22, 41.

New Catholic Bible

**Jesus before Pilate Again.**<sup>[c]</sup> Pilate then summoned the chief priests and the rulers and the people, and said to them, "You brought this man before me and accused him of inciting the people to rebellion. I have examined him here in your presence and have not found him guilty of any of the charges you have brought against him. Nor did Herod, for he has sent him back to us. It is clear that he has done nothing deserving of death.

[c] Pilate is convinced that the accused is innocent. But he proposes to punish him so that the authorities might have the impression of having been heard. Finally, he yields to violence. Luke emphasizes above all the decisive responsibility of the leaders of the people. See notes on Mt 27:11-26; 27:11; 27:14; 27:24; 27:25.

New English Bible—1970

**Jesus Sentenced to Die (Jerusalem)**

[ Lk.23.13-25 → ] - Mt.27.15-26, Mk.15.6-15, Jn.18.39-19.16

Pilate now called together the chief priests, councillors, and people, and said to them, 'You brought this man before me on a charge of subversion. But, as you see, I have myself examined him in your presence and found nothing in him to support your charges. No more did Herod, for he has referred him back to us. Clearly he has done nothing to deserve death.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Pilate summoned the head cohanim, the leaders and the people, and said to them, "You brought this man before me on a charge of subverting the people. I examined him in your presence and did not find the man guilty of the crime you are accusing him of. And neither did Herod, because he sent him back to us. Clearly, he has not done anything that merits the death penalty.

Holy New Covenant Trans.

Pilate called everyone together. He called the most important priests, the leaders, and the people.

He said to them, "You brought this man Jesus to me. You said he was making trouble among the people. But listen, I judged him before all of you. I found nothing wrong with him. Jesus is not guilty of the things you are saying against him.

Herod Antipas found nothing wrong with him either; he sent him back to us. Look, Jesus has done nothing wrong. He shouldn't be killed.

The Scriptures 2009

And Pilate, having called together the chief priests and the rulers and the people, said to them, "You brought this Man to me, as one who turns away the people. And look, I have examined Him in your presence and have found no guilt in this Man regarding the charges which you make against Him, and neither did Herodes, for I sent you back to him. And look, He has done none at all deserving death.

Tree of Life Version

Now Pilate called together the ruling kohanim, the leaders, and the people.

And he said to them, "You brought this Man to me as one who incites the people to revolt. But having examined Him in your presence, I have found no case against this Man regarding what you accuse Him of doing.

Nor did Herod, for he sent Him back to us. Indeed, He has done nothing that is worthy of death.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Pilate but Gathering the priests (chief) and the rulers and the people says to them [You\*] present [to] me the man this as [man] turning (away) the people and look! I before you\* Examining {him} no [thing] find in the man this guilty [of] which\* [You\*] accuse against him but not Herod {finds something} [He] sends for him to us and look! No [Thing] Worthy [of] death is Having Been Practiced [by] him...



Alpha & Omega Bible	PILATE SUMMONED THE CHIEF PRIESTS AND THE RULERS AND THE PEOPLE, AND SAID TO THEM, "YOU BROUGHT THIS MAN TO ME AS ONE WHO INCITES THE PEOPLE TO REBELLION, AND BEHOLD, HAVING EXAMINED HIM BEFORE YOU, I HAVE FOUND NO GUILT IN THIS MAN REGARDING THE CHARGES WHICH YOU MAKE AGAINST HIM. "NO, NOR HAS HEROD, FOR HE SENT HIM BACK TO US; AND BEHOLD, NOTHING DESERVING DEATH HAS BEEN DONE BY HIM.
Awful Scroll Bible	And Pilate himself calling-together the chief-priests, and the rulers and the people, said, with regards to them, "You bring- this Man -to me, as He turning-back-away the people, and Be Looked!, I am arbitrating-over Him, beheld-from-among you, found not-even-one causative, from-within this Man, according to you all's being accordingly-to-a-forum, to Him. (")Notwithstanding, yet-not Herod, for I direct- yous -up, with respects to Him. And Be Looked!, not-even-one thing worthy of death, is having been committed, by Him.
Concordant Literal Version	Now Pilate, calling together the chief priests and the chiefs and the people, said to them, "You bring to me this man as one who is turning away the people, and lo! I, examining him in your sight, found in this man not one fault of which you are accusing him." Nay, neither Herod, for he sends him back to us, and lo! nothing deserving of death is committed by him."
exeGeses companion Bible	<b><u>PILATOS WILLS TO RELEASE YAH SHUA</u></b> And Pilatos calls together the archpriests and the archs and the people, and says to them, You offer this human to me as one who turns the people: and behold, I, examining him in your sight, find no cause in this human of those whereof you accuse him: nor even Herod: for I resent you to him; and behold, he transacted naught worthy of death: so I discipline him and release. V. 16 is included for context.
Orthodox Jewish Bible	And Pilate, when he had assembled the Rashei Hakohanim and the manhigim and the people, Said to them, You brought to me this man causing the people to rise up in mered (revolt), and, hinei, I have cross-examined him before you and I found nothing in this man of the crime of which you make accusations against him. And neither did Herod, for he sent him back to us, and, hinei, nothing worthy of mishpat mavet has been done by him.
Rotherham's Emphasized B.	And   Pilate   <calling together the High-priests_ and the Rulers_ and the people> said unto them— Ye brought unto me this man_ as one turning away the people, and lo!       [in your presence] examining him, found [nothing] in this man worthy of blame_ in respect of the things whereof ye were making accusation against him. Nay! nor Herod; for he hath sent him back unto you,—and lo! [nothing worthy of death] hath been done by him.

### Expanded/Embellished Bibles:

An Understandable Version	Then Pilate called together the leading priests, the [ <i>Jewish</i> ] leaders and the people, and said to them, "You brought this man to me, claiming he was inciting people to disloyalty [ <i>i.e., to the government</i> ]. And look, I questioned him in front of you people but did not find him guilty of the charges you or Herod have brought [ <i>against him</i> ].
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- For Herod sent him back to us and now I find that he has not done anything deserving of death.
- The Expanded Bible **Jesus Must Die**  
 Pilate called together the leading [<sup>T</sup> chief] priests, the rulers [leaders] and the people. He said to them, "You brought this man to me, saying he makes trouble among [misleads; subverts; incites] the people. But I have questioned him before you all, and I have not found him guilty of what you say [any basis for the charges]. Also, Herod found nothing wrong with him; [<sup>L</sup> because] he sent him back to us. Look, he has done nothing for which he should die [worthy/deserving of death].
- Jonathan Mitchell NT  
 Then Pilate, calling together to himself the leading priests, the rulers (ranking leaders) and the people, said to them,  
 "You people brought this man to me as one constantly turning the people away [from the right path] (perhaps: = inciting the people to revolt), and yet, look and consider: I, myself – re-examining and sifting [him] in front of you folks (or: in your presence) – found not one fault or ground in this man for the charges which you people keep bringing down on him!  
 "As further contradiction, neither [did] Herod, for he sent him back to us – and look! – there is nothing worthy of death having been committed by him!
- P. Kretzmann Commentary **Verses 13-19**  
 Another subterfuge of Pilate's:  
 And Pilate, when he had called together the chief priests and the rulers and the people,  
 said unto them, Ye have brought this Man unto me as one that perverteth the people; and, behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him;  
 no, nor yet Herod; for I sent you to him; and, lo, nothing worthy of death is done unto Him.
- Syndein/Thieme  
 "Then Pilate having called together the chief priests, the rulers, and the people, " said to them, "You have brought before me this man . . . as one having mislead the people.  
 I, having examined Him before you, have discovered absolutely no guilt of anything you accused Him {of doing}.  
 " Moreover, neither nor did Herod, for he sent Him {anapempo} back to us. And, behold {pay attention} He {Jesus} has done nothing deserving death.
- Translation for Translators **Pilate was unsuccessful in his efforts to set Jesus free.**  
*Luke 23:13-25*  
 Pilate then gathered together the chief priests and other Jewish leaders and the crowd *that was still there*. He said to them, "You brought this man to me, saying that he had caused trouble among the people. But *I want you to know that* after having examined him while you were listening, I do not conclude that he is guilty of any of the things that you are accusing him about. *Obviously* Herod did not *conclude that* either, because he sent him back to me *without punishing him*. So it is clear that this man has not done anything for which we (*inc*) should kill him.  
 Pilate assembled the chief priests and other Jewish authorities.
- The Voice **Pilate:** You presented this man to me as a rabble-rouser, but I examined Him in your presence and found Him not guilty of the charges you have leveled against Him. Herod also examined Him and released Him to my custody. So He hasn't done anything deserving the death penalty.

### Bible Translations with Many Footnotes:

Lexham Bible

#### **Pilate Releases Barabbas**

So Pilate called together the chief priests and the rulers and the people and [<sup>\*Here</sup> "and " is supplied because the participle in the previous verse ("called together") has been translated

as a finite verb] said to them, “You brought me this man as one who was misleading the people, and behold, when I [\*Here “when ” is supplied as a component of the participle (“examined”) which is understood as temporal] examined him [\*Here the direct object is supplied from context in the English translation] before you, I found nothing in this man as basis for the accusation which you are making [Literally “you are accusing”] against him. But neither did Herod, because he sent him back to us. And behold, nothing deserving death has been done [Literally “is having been done”] by him.

NET Bible®

*Jesus Brought Before the Crowd*

Then<sup>37</sup> Pilate called together the chief priests, the<sup>38</sup> rulers, and the people, and said to them, “You brought me this man as one who was misleading<sup>39</sup> the people. When I examined him before you, I<sup>40</sup> did not find this man guilty<sup>41</sup> of anything you accused him of doing. Neither did Herod, for he sent him back to us. Look, he has done nothing<sup>42</sup> deserving death.<sup>43</sup>

<sup>37</sup>tn Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>38</sup>tn Grk “and the,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>39</sup>tn This term also appears in v. 2.

<sup>40</sup>tn Grk “behold, I” A transitional use of ἰδοῦ (idou) has not been translated here.

<sup>41</sup>tn Grk “nothing did I find in this man by way of cause.” The reference to “nothing” is emphatic.

<sup>42</sup>sn With the statement “he has done nothing,” Pilate makes another claim that Jesus is innocent of any crime worthy of death.

<sup>43</sup>tn Grk “nothing deserving death has been done by him.” The passive construction has been translated as an active one in keeping with contemporary English style.

The Spoken English NT

***Under Pressure, Pilate Condemns Jesus to Death (Mt. 27:15-26; Mk 15:6-14; Jn 18:39-40)***

Pilate called together the chief priests and the rulers and the people.

He said to them, “You’ve brought me this person as somebody who’s turning the people against the government. Look-I’ve questioned him right in front of you. Despite<sup>h</sup> your accusations against him, I haven’t found one thing about this person that’s a basis for a charge.

Just the opposite. And neither has Herod-because he has sent him back to me.<sup>i</sup> Look! He’s done nothing that deserves death.<sup>j</sup>

<sup>h</sup>. Lit. “Among.”

<sup>i</sup>. Lit. “us,” using the “royal ‘we.’”

<sup>j</sup>. Lit. “Behold, nothing deserving of death has been done by him.”

Wilbur Pickering’s New T.

***Pilate sentences Jesus***

Then Pilate, having called together the chief priests and the rulers and the people, said to them: “You have brought this man to me as one who misleads the people, and yet, having examined him in your presence, I have found no guilt in this man as to those things of which you accuse him. Further, neither did Herod (for I sent you on to him);<sup>6</sup> indeed, nothing deserving of death has been done by him.

(6) Instead of “for I sent you on to him”, some 12% of the manuscripts have ‘for he sent him back to us’ (as in NIV, NASB, LB, TEV, etc.).

**Literal, almost word-for-word, renderings:**

A Faithful Version

And when Pilate had called together the chief priests and the rulers and the people, He said to them, "You brought this Man to me as one who was turning away the people; and behold, I have examined Him in your presence and have found nothing blameworthy in this Man concerning the accusation which you bring against Him;

	Nor even has Herod; for I sent you to him, and observe, nothing worthy of death was done by Him.
Analytical-Literal Translation	Now Pilate having summoned the chief priests and the rulers and the people, said to them, "You brought this Man to me as misleading the people [or, inciting the people to riot]. And listen! Having examined [Him] in your <sub>p</sub> presence, I found in this Man no cause at all [for the] charges which you <sub>p</sub> are bringing against Him. <u>But</u> neither [did] Herod, for I sent you <sub>p</sub> to him. And look! Nothing deserving of death has been done by Him.
Bond Slave Version	And Pilate, when he had called together the chief priests and the rulers and the people, Said to them, You have brought this man to me, as one that perverts the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof you accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done to him.
Far Above All Translation	Pilate then called the senior priests and the rulers and the people together, and said to them, "Bring me this man who <i>is</i> supposedly perverting the people, and be aware that I have examined <i>him</i> in your presence and found nothing in this man incriminating <i>him</i> of the <i>things</i> you accuse him of. Indeed nor Herod. For I sent you to him and the result is that nothing worthy of death has been committed by him.
Green's Literal Translation	And having called together the chief priests and the rulers and the people, Pilate said to them, You brought this Man to me as perverting the people. And, behold, examining Him before you, I found nothing blameable in this Man regarding that which you charge against Him. But neither did Herod, for I sent you up to him; and, behold, nothing worthy of death is done by Him.
Legacy Standard Bible	<b>Pilate Grants the Crowd's Request</b> And Pilate summoned the chief priests and the rulers and the people, and said to them, "You brought this man to me as one who incites [Lit <i>turns away</i> ] the people to rebellion, and behold, having examined Him before you, I have found in this man no guilt of what you are accusing Him. No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him.
Modern English Version	<b>Jesus Sentenced to Die</b> Pilate called together the chief priests and the rulers and the people, and said to them, "You have brought this Man to me as one who incites the people. And truly, I, having examined Him before you, have found no fault in this Man concerning those things of which you accuse Him. No, neither has Herod, for he sent him back to us. Look, nothing worthy of death has been done by Him.
Modern Literal Version 2020	Now Pilate called together the high-priests and the rulers and the people, <i>and</i> said to them, You <sup>o</sup> brought this man to me, as one turning away the people <i>to riot</i> , and behold, I examined <i>him</i> in your <sup>o</sup> sight, and did not find a crime in this man of which you <sup>o</sup> accuse against him. But even Herod <i>found nothing</i> . For* he sent him back to you <sup>o</sup> , and behold, nothing worthy of death <i>has been done*</i> by him.
New King James Version	<b>Taking the Place of Barabbas</b> Then Pilate, when he had called together the chief priests, the rulers, and the people, said to them, "You have brought this Man to me, as one who misleads the people. And indeed, having examined <i>Him</i> in your presence, I have found no fault in this Man concerning those things of which you accuse Him; no, neither did Herod, for I sent you back to him [NU <i>he sent Him back to us</i> ]; and indeed nothing deserving of death has been done by Him.
NT (Variant Readings)	And Pilate called together the chief priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: <sup>o</sup> for he sent him back unto us; and behold, nothing worthy of death hath been done by him. <sup>o</sup> Byz.-for I sent you to him; and behold...

New Matthew Bible

And Pilate called together the high priests, the rulers, and the people, and said to them, You have brought this man to me as one who incited uprising among the people. But I have examined him before you, and have found no fault in this man concerning those things that you accuse him of. No, nor did Herod; for I sent you to him, and lo, nothing worthy of death was determined against him.

Revised Young's Lit. Trans.

And Pilate having called together the chief priests, and the rulers, and the people, said unto them, 'You brought to me this man as perverting the people, and lo, I before you having examined, found in this man no fault in those things you bring forward against him; no, nor yet Herod, for I sent you back unto him, and lo, nothing worthy of death is having been done by him;...

Updated Bible Version 2.17

And Pilate called together the chief priests and the rulers and the people, and said to them, You + brought to me this man, as one who perverts the people: and look, I, having examined him before you +, found no fault in this man concerning those things of which you + accuse him: no, nor yet Herod: for he sent him back to us; and look, he has been participating in nothing worthy of death..

**The gist of this passage:**

Pilate calls in the Jewish religious authorities to speak to them about Jesus, Whom they had brought to him that He might be executed by the Romans. Pilate tells them that Jesus is not guilty of what they have accused Him of and Herod, who also examined Jesus, came to the same conclusion.

13-15

**Luke 23:13**

<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
Pilatos (Πιλᾶτος) [pronounced <i>pil-AT-oss</i> ]	<i>armed with a spear; transliterated Pilate, (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified)</i>	masculine singular proper noun; nominative case	Strong's #4091
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
sugkaleō (συγκαλέω) [pronounced <i>soog-kal-EH-oh</i> ]	<i>calling together, assembling; calling a convocation; being called to congregate</i>	masculine singular, aorist middle participle, nominative case	Strong's #4779
tous (τοὺς) [pronounced <i>toos</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i> ]	<i>chief priest, high priest</i>	masculine plural noun; accusative case	Strong's #749
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 23:13			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced <i>tooç</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
archôn (ἄρχων, ἄρχοντος, ὁ) [pronounced <i>AHR-khohn</i> ]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine plural noun; accusative case	Strong's #758 (present participle of Strong's #757)
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i> ]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992

**Translation:** So Pilate called together the chief priests, the [various] leaders, and the people...

A number of people showed up with Jesus, hoping to persuade Pilate into ending His life. Pilate first question Jesus and then, finding out that He is a Galilean, Pilate sent Jesus to Herod Antipas. Herod questioned Jesus and he listened to the accusations by these same Jewish leaders; and then he sent Him back to Pilate.

The word *leaders* was not used before, but the list of those who came was certainly not exhaustive. Although we do not really know percentages, there were a considerable number of followers of Jesus as well as a considerable number of detractors. In the final year, as has been previously discussed, Jesus came into Jerusalem with at least 100 followers—probably a lot more. I would suggest that there are easily that many detractors who have brought Him to speak to Pilate.

Pilate gathers all of Jesus' detractors together for this public announcement. He has come to a final evaluation of Jesus.

Luke 23:13 So Pilate called together the chief priests, the [various] leaders, and the people... (Kukis mostly literal translation)

Luke 23:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

Luke 23:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** ...[and] he said directly to them,...

I think that, because of their numbers and because of the seriousness of the charges leveled against the Lord, Pilate had determined that this public declaration was the prudent thing to do. He does not send out a flunky; he himself speaks to the people.

No doubt, Pilate believed (hoped) that this announcement would be the end of this controversy.

Luke 23:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prospherô (προσφέρω) [pronounced <i>pros-FER-oh</i> ]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto, ; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	2 <sup>nd</sup> person plural, aorist active indicative	Strong's #4374
moi (μοί) [pronounced <i>moy</i> ]	<i>I, to [for, by] me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i> ]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
touton (τοῦτον) [pronounced <i>TOO-tohn</i> ]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
hôs (ὡς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as</i>	comparative particle, adverb	Strong's #5613

## Luke 23:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostréphō (ἀποστρέφω) [pronounced ap-os-TREF-oh]	<i>turning (away, back, from, around), bringing again, perverting</i>	masculine singular, present active participle, accusative case	Strong's #654
<p>One <b>source</b> has this as a masculine plural; and <b>another</b> is a masculine singular. Logically, it is a masculine singular. I could not find the full morphology of the base verb (ἀποστρέφω) to make a final determination. The Westcott-Hort text in e-sword had the masculine plural; the Byzantine Greek text has masculine singular in their morphology.</p>			
<p>Thayer definitions: 1) <i>to turn away; 1a) to remove anything from anyone; 1b) to turn him away from allegiance to any one; 1c) tempt to defect; 2) to turn back, return, bring back; 2a) of putting a sword back in its sheath; 2b) of Judas returning money to temple; 3) to turn one's self away, turn back, return; 4) to turn one's self away from, deserting.</i></p>			
<p>Metaphorically, this verb means, <i>to turn one's allegiance away from, to pervert, to mislead, to tempt one to defect.</i></p>			
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i> ]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992

**Translation:** ...“You [all] brought this Man to me [making accusations] how He was turning the people [against the law].”

Pilate reviews what has happened and exactly what he is ruling on. “You brought Jesus before me and you claim that He is inciting the people against Roman law.”

Although there was quite a number of accusations, Pilate cites this as the overriding principle charge against the Lord.

These Jewish leaders knew that their own problems with Jesus would not be sufficient to demand an execution, so their chief claims are that Jesus has been subverting the Jewish nation in two ways: He forbade the people from paying Roman taxes (He didn't) and that He proclaimed Himself King of the Jews (Luke 23:2).

Pilate summed up these charges against *this Man* with three words: misleading (ἀποστρέφοντα) the (τόν) people (λαόν). The verb used is the present active participle of apostréphō (ἀποστρέφω) [pronounced ap-os-TREF-oh], which means (metaphorically) *to turn one's allegiance away from, to pervert, to mislead, to tempt one to defect.* Strong's #654. These Jewish leaders accused Jesus of doing this to the people (meaning *the Jews*).



Luke 23:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἰδοῦ (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
ἐγὼ (ἐγὼ) [pronounced <i>ehg-OH</i> ]	<i>I</i>	1 <sup>st</sup> person singular pronoun, nominative case	Strong's #1473
ἐνώπιον (ἐνώπιον) [pronounced <i>en-OH-pee-on</i> ]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
ὑμῶν (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
ἀνακρίνω (ἀνακρίνω) [pronounced <i>aw-nah-KREE-noh</i> ]	<i>examining in order to pass a judicial sentence, examining accurately or carefully, inquiring, asking questions</i>	masculine singular, aorist active participle, nominative case	Strong's #350

**Translation:** Now, behold, before [all of] you, I have examined [Him]...

The word *behold* can mean, *listen, look, hear this, this is my determination of this matter.*

Pilate tells the people that he has investigated their allegations. What Pilate did was the aorist active participle of *anakrínō* (ἀνακρίνω) [pronounced *aw-nah-KREE-noh*], which means, *examining in order to pass a judicial sentence, examining accurately or carefully, inquiring, asking questions*. Strong's #350. What Pilate does not say, but probably figures into his judicial verdict, is, he knew Who Jesus was and he knew what Jesus has been doing. Prior to these accusations, Pilate had already received reports about Jesus. This is what a prudent leader would have already known (and we know that Jesus was already on Herod's radar as well).

I have made several reasonable assumptions about Pilate: (1) his examination of Jesus was more detailed than what we read in the gospels; (2) Pilate asked questions of the accusers; and (3) Pilate already knew that Jesus was a religious teacher who was unpopular with the religious hierarchy of Jerusalem.

Here, Pilate only references his public examination of Jesus, which these accusers all have witnessed.

Luke 23:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ουδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
heuriskō (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #2147
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; dative, locative, instrumental case	Strong's #444
toutō (τούτῳ) [pronounced TWO-toh]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)
aition (αἴτιον) [pronounced AH-ee-tee-on]	<i>ground for complaint, cause, fault; reason for crime</i>	neuter singular adjective, accusative case	Strong's #158
hōn (ὧν) [pronounced hown]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
katēgoreō (κατηγορέω) [pronounced kat-ay-gor-EH-oh]	<i>to accuse (before a judge): to make an accusation; to make of an extra-judicial accusation; to charge with an offense; to be a plaintiff</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #2723
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...[and] I have found nothing in this Man [as] grounds for what you [all] keep accusing Him [of].

“There are no grounds for your accusations,” Pilate tells the assembled crowd. The implication is, “You have not made your case; you have not brought me enough evidence to convict Jesus of the crimes that you accuse Him of committing.”

Pilate has heard the accusations, he has seen the people, and he has made his ruling.

Luke 23:14 ...[and] he said directly to them, “You [all] brought this Man to me [making accusations] how He was turning the people [against the law]. Now, behold, before [all of] you, I have examined [Him] [and] I have found nothing in this Man [as] grounds for what you [all] keep accusing Him [of]. (Kukis mostly literal translation)

Luke 23:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
oude (οὐδέ) [pronounced <i>oo-DEH</i> ]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced <i>hay-ROW-dace/HAY-rohç</i> ]	<i>heroic; transliterated Herod</i>	proper noun; masculine singular, nominative case	Strong's #2264

**Translation:** Furthermore, not [even] Herod [found any guilt in Him],...

Now Pilate references Herod. Pilate first sent Jesus to Herod (vv. 6–12), and Herod did not retain Jesus in order to punish Him.

Even though Herod had some personal fun mocking Jesus by putting Him in a royal robe; he sent Him back to Pilate without any specific sentence recommendation.

It would be my assumption that both Pilate and Herod have the authority to charge and punish the Lord; but Pilate is the more appropriate judge in this matter. These charges brought before Pilate have come from his constituents in Jerusalem.

Luke 23:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anapém̄pō (ἀναπέμπω) [pronounced <i>an-ap-EHM-poe</i> ]	<i>to send (back, again, up)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #375
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

## Luke 23:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

This is the reading in the Westcott Hort text and Tischendorf's Greek text.

The Byzantine Greek text and the Scrivener Textus Receptus both have this text instead:

ἀναπέμπω (ἀναπέμπω) [pronounced an-ap-EHM-poe]	<i>to send (back, again, up)</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #375
γάρ (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
humas (ὑμᾶς) [pronounced hoo-MAHç]	<i>you [all]</i>	2 <sup>nd</sup> person plural reflexive pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

Which would be translated, "For I sent you (all) face to face with him [Herod]..."

The idea found in this alternate reading is, "You all know this, because I sent you with Jesus to meet with Herod."

This is not necessarily a case of *either, or*; but both phrases may have been in the original text. "For I sent you (all) face to face with him [Herod] [and] he sent Him directly back to us... I say that, despite the fact that I don't believe any manuscript has both phrases.

**Translation:** ...for he sent Jesus [lit., Him] directly back to us [without punishing Him].

Herod, although he had some fun with Jesus messing with him, he did not punish the Lord or arrest Jesus for any of the charges which were made against Him.

We do not have any statements from Herod concerning the innocence of the Lord in the context of Luke; but Herod obviously declined to punish Jesus, apart from making fun of Him.

Luke 23:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ιδού (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
ουδεῖς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i> ]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
axios (ἄξιος) [pronounced <i>AX-ee-oss</i> ]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	neuter singular adjective; nominative case	Strong's #514
thanatos (θάνατος) [pronounced <i>THAH-nah-toss</i> ]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
prassô (πράσσω) [pronounced <i>PRAS-so</i> ]	<i>practicing; performing repeatedly or habitually; implication to execute, accomplishing; specifically to collect (dues, taxes, fares); committing, doing, exacting, keeping, requiring, using arts</i>	neuter singular, perfect passive participle, nominative case	Strong's #4238
autô (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** Now listen, He has done nothing which deserves death.

The conclusion that Pilate makes is this: "Jesus has done nothing worthy of death."

The unsaid implication is, “You obviously want me to execute Jesus for you, but there is not enough evidence that He has committed the crimes you accuse Him of.”

Luke 23:15 Furthermore, not [even] Herod [found any guilt in Him], for he sent Jesus [lit., *Him*] directly back to us [without punishing Him]. Now listen, He has done nothing which deserves death. (Kukis mostly literal translation)

Pilate informs Jesus’ enemies: “Both Herod and I listened to your case and your witnesses and we do not find it compelling enough.”

Luke 23:13–15 So Pilate called together the chief priests, the [various] leaders, and the people [and] he said directly to them, “You [all] brought this Man to me [making accusations] how He was turning the people [against the law]. Now, behold, before [all of] you, I have examined [Him] [and] I have found nothing in this Man [as] grounds for what you [all] keep accusing Him [of]. Furthermore, not [even] Herod [found any guilt in Him], for he sent Jesus [lit., *Him*] directly back to us [without punishing Him]. Now listen, He has done nothing which deserves death. (Kukis mostly literal translation)

Luke 23:13–15 Once Jesus had been returned by Herod, Pilate called together the chief priests, various leaders, and the people who brought Him to Herod. He then said directly to them, “You brought this Man to me, making all of these accusations of how He had been turning the people against the law. Now, listen carefully to me, because right in front of you, I examined this Man and I found no basis for the things which you continually accuse Him of. In addition, Herod also heard you and listen to this Man’s testimony, and he sent Him back here, finding no wrongdoing. My final ruling is this: this Man has done nothing deserving of death. (Kukis paraphrase)

This should be the end of it. Pilate has issued his official ruling.

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Pilate closes out this matter (in his own thinking).

There is an additional phrase which may or may not belong here. Some Greek manuscripts (the Byzantine Greek text and Scrivener Textus Receptus) contain v. 17; and many (the Westcott Hort text and Tischendorf’s Greek text) do not.

**So [after] scourging Him, I will release [Him].”**  
**[Questionable text: But a custom he keeps having to release to them according to one.]**

Luke  
23:16–17

**So, having disciplined Him, I will release [Him]. [Questionable text: (it was) a custom he had to release one (man) to them.]**

**So, having disciplined Him, I will [now] release [Him].” It was customary for the governor to release one condemned man to the Jews on the Passover.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	So [after] scourging Him, I will release [Him].” [Questionable text: But a custom he keeps having to release to them according to one.]
Complete Apostles Bible	Therefore when I have flogged Him, I will release Him.” (for it was necessary for him to release one to them at the feast).
Douay-Rheims 1899 (Amer.)	I will chastise him therefore and release him. Now of necessity he was to release unto them one upon the feast day.
Holy Aramaic Scriptures	I will chastise him therefore, and release him.” For, there was a custom that he should release one unto them during The Adida {The Festival}.

James Murdock's Syriac NT	I will therefore chastise him, and release him. For it was a custom, that he should release one at the festival.
Original Aramaic NT	Therefore I shall discipline him and release him." For it was a custom to release them one prisoner at the feast.

Significant differences: As you see, the Latin and Aramaic both have v. 17.

### Limited Vocabulary Translations:

Bible in Basic English	And so I will give him punishment and let him go.
Bible in Worldwide English	So I will beat him and let him go. At the feast Pilate always let one man go free.
Easy English	So I will just punish him. I will command a soldier to hit him with whips. Then I will let him go.' [Pilate usually let one person go free out of the prison at Passover time.]
	Verse 17 is not in many copies of Luke.
Easy-to-Read Version–2008	So, after I punish him a little, I will let him go free." [Every year at the Passover festival, Pilate had to release one prisoner to the people.]
God's Word™	. Going to; set free
Good News Bible (TEV)	So I will have him whipped and let him go." OMITTED TEXT
J. B. Phillips	I propose, therefore, to teach him a sharp lesson and let him go."
<i>The Message</i>	I'm going to warn him to watch his step and let him go."
NIRV	So I will just have him whipped and let him go."
New Life Version	I will punish Him and let Him go free." <b>Jesus or Barabbas Is to Go Free</b> *Every year at the time of the special supper, Pilate would let one person who was in prison go free.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I'm going to have him beaten and released." Every year at Passover the governor released one prisoner. <sup>123:17</sup> The oldest manuscripts don't have this sentence. Many Bible translations today skip verse 17. Scholars guess that an editor later inserted it so that the verses that followed would make better sense. Editors do that kind of thing.
Contemporary English V.	I will just have him beaten with a whip and set free."
Goodspeed New Testament	So I will teach him a lesson and let him go."
The Living Bible	I will therefore have him scourged with leaded thongs and release him."
New Berkeley Version	.
New Living Translation	So I will have him flogged, and then I will release him." <sup>[a]</sup> [a] Some manuscripts add verse 17, Now it was necessary for him to release one prisoner to them during the Passover celebration. Compare Matt 27:15; Mark 15:6; John 18:39.
UnfoldingWord Simplified T.	So I will tell my soldiers to whip him and then set him free." (Pilate said this because he had to set free one prisoner at the Passover Celebration.)
William's New Testament	So I will flog Him and let Him go." <i>Omitted Text.</i>

### Partially literal and partially paraphrased translations:

American English Bible	So Pilate then assembled the Chief Priests, rulers, and all the people, and he said to them: 'You brought this man to me as someone who was inciting the people to revolt. And look! I've examined him before you and I can't find any basis for the charges that you're bringing against him. 'In fact, Herod didn't either, because he returned him to us.' So, since he's done nothing deserving of death, I'm just going to discipline him and then release him.' Vv. 13–15 are included for context. <del>For of necessity he must release one unto them at the feast.</del> [spurious words] See <b>Spurious Words</b> in the <b>Addendum</b> .
Beck's American Translation Breakthrough Version	So after I discipline Him, I will let Him go." [[[He had an obligation to be letting one person out to them at each festival.]]]
Common English Bible	Therefore, I'll have him whipped, then let him go." <sup>[a]</sup> [a] Critical editions of the Gk New Testament do not include 23:17 <i>He had to release one prisoner for them because of the festival.</i>
Len Gane Paraphrase	"I will therefore chastise him and release him." (Now it was necessary for him to release one to them at the feast.)
A. Campbell's Living Oracles	I will therefore chastise him, and release him. For it was necessary that he should release one to them at the festival.
NT for Everyone	So I'm going to flog him and let him go.'
20 <sup>th</sup> Century New Testament	So I shall have him scourged, and then release him." OMITTED TEXT

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Therefore, I will have him whipped <sup>[e]</sup> and then release him." <sup>[f]</sup> [e] Gk <i>paideuo</i> ; to discipline or "teach a lesson" [f] Some mss include v. 17: <i>For according to the festival he had to release someone to them.</i>
Conservapedia Translation	I will therefore chastise him, and release him". (For under the law he must release one prisoner at the time of the feast.)
Revised Ferrar-Fenton Bible	Therefore, having flogged Him, I shall discharge Him." For it was necessary to liberate some one to them at every festival. <sup>1</sup> Some of the MSS. read ver. 17: "For it was necessary to liberate some one to them at every festival." The best critics, however, and earliest MSS. , show it to be only an ancient editorial note,—F.F.
Free Bible Version	So I will chasten <i>him</i> and release him." After all, he had an obligation to release one <i>person</i> to them at each festival.
God's Truth (Tyndale)	I will therefore chasten him and let him loose. For of necessity, he must have let one loose unto them at that feast.
Montgomery NT	I will therefore, after flogging him, release him." "Now he had to release to them at the feast one prisoner."
Leicester A. Sawyer's NT	And Pilate having called the chief priests, and rulers, and the people, said to them, You have brought me this man as one that perverts the people; and behold, having had an examination before you, I have found in this man no cause for the charges which you bring against him, but neither has Herod, for I sent you to him, and behold, nothing worthy of death has been done by him; having chastised him therefore, I will release him. ( <i>Added verse not retained in Sawyer</i> ) Vv. 13–15 are included for context.
Weymouth New Testament	I will therefore give him a light punishment and release him." OMITTED TEXT
Wikipedia Bible Project	So I'll have him flogged and then I'll let him go."



[Now he was meant to release one prisoner to them at the festival] \*not in most early manuscripts.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) <sup>16</sup>I will therefore have him scourged and then release him." (<sup>17</sup>On the Pass - over Pilate had to release a prisoner.)

The Heritage Bible Having therefore trained him as a child,<sup>16</sup> I will set him free. And he had need to release one to them at the feast.

<sup>16</sup>23:16 having trained him as a child, paideuo. This is the literal rendering of the word, and was no doubt said by Pilate in condescending humility toward the fact that he could find no fault in Him. It is recorded twice, here and in verse 22. [Kukis: the Heritage Bible points out one of the most interesting things about this passage, which other translations gloss over, possibly because their footnote on v. 17 looms large. Unfortunately, the Heritage Bible is almost impossible to find online; therefore, I have posted it [here](#). This is not the same as the Reformation Heritage KJV, the Evangelical Heritage Version (EHV), the Original African Heritage Study Bible or the Hebrew Heritage Bible: The Newer Testament.<sup>18</sup>]

New American Bible (2011) <sup>k</sup>Therefore I shall have him flogged and then release him." [17]\*

\* [23:17] This verse, "He was obliged to release one prisoner for them at the festival," is not part of the original text of Luke. It is an explanatory gloss from Mk 15:6 (also Mt 27:15) and is not found in many early and important Greek manuscripts. On its historical background, see notes on Mt 27:15–26.

\* [27:15–26] The choice that Pilate offers the crowd between Barabbas and Jesus is said to be in accordance with a custom of releasing at the Passover feast one prisoner chosen by the crowd (Mt 27:15). This custom is mentioned also in Mk 15:6 and Jn 18:39 but not in Luke; see note on Lk 23:17. Outside of the gospels there is no direct attestation of it, and scholars are divided in their judgment of the historical reliability of the claim that there was such a practice.

k. [23:16] 23:22; Jn 19:12–14.

New Catholic Bible

Therefore, I will have him scourged and then release him."

**Jesus Is Condemned to Death.** [17 Now Pilate was obliged to release one man to them at the time of the festival.]<sup>[d]</sup>

[d] Many manuscripts add this verse, probably taken from Mt 27:15 or Mk 15:6.

New English Bible–1970

<sup>16</sup>I therefore propose to let him off with a flogging.<sup>17</sup> Some manuscripts read: At festival time he was obliged to release one person for them; <sup>18</sup>and now ...

New Jerusalem Bible

Pilate then summoned the chief priests and the leading men and the people. He said to them, "You brought this man before me as a popular agitator. Now I have gone into the matter myself in your presence and found no grounds in the man for any of the charges you bring against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, so I shall have him flogged and then let him go." Vv. 13–15 are included for context.

NRSV (Anglicized Cath. Ed.) I will therefore have him flogged and release him.<sup>[d]</sup>

[d] Here, or after verse 19, other ancient authorities add verse 17, *Now he was obliged to release someone for them at the festival*

Revised English Bible–1989

<sup>16</sup>I therefore propose to flog him and let him go."

<sup>17</sup>[[EMPTY]]

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

<sup>16</sup>Therefore, what I will do is have him flogged and release him." <sup>17</sup>[a]

<sup>18</sup> I was unaware of two of these translations up until today.

	[a] Some manuscripts have verse 17: For he was required to release one man to them at the festival.
Holy New Covenant Trans.	So after I give him some punishment, I will let him go free." Now he was required to release one to them at the feast.
The Scriptures 2009	"Having disciplined Him, then, I shall release <i>Him</i> " – for he had to release one to them at the festival.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament Alpha & Omega Bible	...Disciplining so him [I] will send (away) {him} < >... "THEREFORE I WILL PUNISH HIM AND RELEASE HIM." (KJV adds "For of necessity he must release one unto them at the feast.")
Awful Scroll Bible	(")Therefore scourging Him, I will loose- Him -away." Moreover, he was holding an enfolding-over, to loose- one to them -away, along the feast.
Orthodox Jewish Bible	.
Rotherham's Emphasized B.	So, then, [chastising him] I will release him. [17] <sup>a</sup> <sup>a</sup> WH omit this verse.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Therefore I will punish Him [to teach Him a lesson] and release Him." <sup>[b]</sup> [Now he was obligated to release to them one prisoner at the Feast.] [b] Most early mss do not contain this verse.
An Understandable Version	Therefore, I will have him punished and [then] release him." {Some ancient manuscripts include this verse} "For Pilate was required to release one prisoner to the people at the [Passover] Festival".
The Expanded Bible	So, after I punish him [have him flogged], I will let him go free." [Every year at the Passover Feast, Pilate had to release one prisoner to the people.] <sup>[a]</sup>
Jonathan Mitchell NT	[a] <b>Every ... people.</b> Some Greek copies do not contain the bracketed text. "Therefore, after disciplining and chastising (= flogging) him, I will release him (or: loose him away). [this vs. omitted by most texts, but is in some MSS: Now he was normally having an obligation to release one [prisoner] to them, in accord with {the} festival.]
Syndein/Thieme	"Having disciplined Him by scourging/flogging {paideuo}, I will release Him." " {Per Kenneth S. Wuest and Westcott Hort the parenthetical phrase '(For of necessity he must release one unto them at the feast.)' is not part of the original manuscript.}
Translation for Translators	So I will have my soldiers flog him and then release him."* *Pilate had to release on prisoner for the people during the Passover festival each year.
The Voice	<b>Pilate:</b> I'll see to it that He is properly whipped and then let Him go. [ <sup>17</sup> It was the custom for Pilate to set one prisoner free during the holiday festivities.] <sup>[a]</sup> [a] The earliest manuscripts omit verse 17.

### Bible Translations with Many Footnotes:

NET Bible®	I will therefore have him flogged <sup>44</sup> and release him." <sup>45</sup> <sup>44tn</sup> Or "scourged" (BDAG 749 s.v. παιδεύω 2.b.γ). This refers to a whipping Pilate ordered in an attempt to convince Jesus not to disturb the peace. It has been translated "flogged" to distinguish it from the more severe verberatio. <sup>45tc</sup> Many of the best mss, as well as some others (I <sup>75</sup> A B K L T 070 1241 pc sa), lack 23:17 "(Now he was obligated to release one individual for them at the feast.)"
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This verse appears to be a parenthetical note explaining the custom of releasing someone on amnesty at the feast. It appears in two different locations with variations in wording, which makes it look like a scribal addition. It is included in  $\kappa$  (D following v. 19)  $\Theta \Psi \dot{\Xi}^{1,13} \dot{\text{I}}$  lat. The verse appears to be an explanatory gloss based on Matt 27:15 and Mark 15:6, not original in Luke. The present translation follows NA<sup>27</sup> in omitting the verse number, a procedure also followed by a number of other modern translations.

The Spoken English NT

So I'm going to punish him and let him go."<sup>k</sup>

<sup>k</sup>. Some later mss add v. 17: "Now, he had to release one person for them at each festival." This seems to be an attempt to make Luke's account match Matthew 27:15.

Wilbur Pickering's New T.

I will therefore flog and release him."

(It was necessary for him to release one to them at the feast.)<sup>7</sup>

(7) About 2% of the Greek manuscripts, of objectively inferior quality, omit verse 17 entirely (as in NIV, NASB, LB, [TEV], etc.). [Kukis: I am surprised that such a small percentage of manuscripts lack v. 17; however, I don't know that these of manuscripts *of an objectively inferior quality*.]

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"Therefore, after having [Him] scourged, I will release [Him]."

(Now he had a necessity to be releasing one [prisoner] to them at [the] feast)

Berean Literal Bible

Therefore having chastised Him, I will release *Him*."

Charles Thomson NT

Then Pilate, having called together the chief priests and the rulers of the people, said to them, You have brought this man to me as one who perverteth the people. And behold, on examining him before you, I have found nothing criminal in this man, touching those things which you lay to his charge.

Neither indeed hath Herod: for I referred you to him. Now as it appears that nothing deserving death hath been done by him: shall I therefore, when I have chastised him, let him go? Vv. 13–15 are included for context.

Far Above All Translation

So I will chasten *him* and release *him*."

After all, he had an obligation to release one *person* to them at each festival.

Green's Literal Translation

Therefore chastising Him, I will release Him.

And he had to release to them one at the Feast.

Legacy Standard Bible

Therefore I will punish Him and release Him." [Now he was obliged to release to them at the feast one prisoner.] [Early mss omit this v]

Literal Standard Version

And Pilate having called together the chief priests, and the rulers, and the people, said to them, "You brought this Man to me as perverting the people, and behold, I having examined [Him] before you, found no fault in this Man in those things you bring forward against Him;

no, neither Herod, for he sent Him back to us, and behold, nothing worthy of death is having been done by Him;

having corrected, therefore, I will release Him,"

[[for it was necessary for him to release to them one at every celebration,]]

and they cried out—the whole multitude—saying, "Away with this One, and release Barabbas to us,"

who had been cast into prison, because of a certain sedition made in the city, and murder.

Vv. 13–15 & 18–19 are included for context.

Modern Literal Version 2020

Therefore, *after* having disciplined *him*, I will be releasing him.

But, he had to release to them one prisoner every *Passover* feast *by* necessity.

New Matthew Bible

I will therefore chastise him and let him go. (For custom constrained Pilate to release one prisoner to them at that feast.)

Revised Young's Lit. Trans. *...having chastised, therefore, I will release him,'  
for it was necessary for him to release to them one at every feast,...*

**The gist of this passage:** Pilate offers to discipline Jesus and release Him. It was also customary during the Passover to release a Jewish prisoner.

Luke 23:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paideúō (παιδεύω) [pronounced payee-DYOO-oh]	<i>scourging, disciplining (by punishment), training up a child, educating, (by implication), chastening, instructing, learning, teaching</i>	masculine singular, aorist active participle, nominative case	Strong's #3811
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
apoluō (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #630

**Translation:** *So, having disciplined Him, I will release [Him].*

Pilate does not appear to understand what is going on. He simply wants to release this innocent man. Jesus has been scourged, and Pilate believes that he can simply release him.

Luke 23:16 *So, having disciplined Him, I will release [Him].* (Kukis mostly literal translation)

Luke 23:17			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Many claim that this verse was added later. It is not in the Westcott-Hort text or in Tischendorf's Greek text. However, this verse is found in the Byzantine Greek text. and the Scrivener Textus Receptus. This is found in both the Latin and Aramaic texts.			
Wilbur Pickering: <i>About 2% of the Greek manuscripts, of objectively inferior quality, omit verse 17 entirely (as in NIV, NASB, LB, [TEV], etc.)..</i>			
anakê (ἀναγκή) [pronounced ahn-ahg-KAY]	<i>need, needful, necessity, duty [by advantage, custom, argument]; calamity, distress, straits</i>	feminine singular noun, accusative case	Strong's #318
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 23:17			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2192
apoluô (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	present active infinitive	Strong's #630
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective, accusative case	Strong's #1520

When it comes to simply excluding text, I would apply two factors toward this decision: Is the text found elsewhere? If that is the case, then its inclusion or exclusion is moot.<sup>19</sup> Secondly, does the content conflict with Christian doctrine? In every case, then, I would drop that text. If there is more additional text which conflicts with Christian doctrine, then that would be even more reason to drop the text.

There is another factor to consider regarding this verse: the passage which follows appears to depend upon it. That is, v. 18 makes perfect sense if predicated by v. 17. V. 18 makes no sense without v. 17.

**Translation:** [Questionable text: (it was) a custom he had to release one (man) to them.]

I am going to cover one more aspect of v. 17; and for most readers, this will not be of interest to you.

### If you have lost interest on whether v. 17 belongs here, skip this doctrine

There is one more thing to consider: how do the texts of Matthew, Mark, Luke and John line up at this point? One of the things you may have notice is, it is rare, even for quotations, to be exactly the same from one book to the next, even when recording the same exact incident or comment. Now note the Greek below, all taken from my Byzantine Greek text (this version of the Byzantine Greek text comes free<sup>20</sup> in my e-sword, and it includes the Greek words, as found in the Greek text, its Strong's number and its morphology):

Luk 23:17 αναγκηνG318 N-ASF δεG1161 CONJ ειχενG2192 V-IAI-3S απολυεινG630 V-PAN αυτοιςG846 P-DPM καταG2596 PREP εορτηνG1859 N-ASF εναG1520 A-ASM

<sup>19</sup> That is, the text is true and accurate, whether or not it belongs in this particular book.

<sup>20</sup> Many of the modules I use for e-sword come from [www.BibleSupport.com](http://www.BibleSupport.com) The 4 Greek texts which I use have the full morphology and two of them have the English translation as well. Only one of them has the accented Greek text.

### If you have lost interest on whether v. 17 belongs here, skip this doctrine

Mat 27:15 καταG2596 PREP δεG1161 CONJ εορτηνG1859 N-ASF ειωθειG1486 V-LAI-3S οG3588 T-NSM ηγεμωνG2232 N-NSM απολυεινG630 V-PAN εναG1520 A-ASM

Mar 15:6 καταG2596 PREP δεG1161 CONJ εορτηνG1859 N-ASF απελυενG630 V-IAI-3S αυτοιςG846 P-DPM εναG1520 A-ASM δεσμιονG1198 N-ASM ονπερG3746 R-ASM ητουντοG154 V-IMI-3P

Joh 18:39 εστινG1510 V-PAI-3S δεG1161 CONJ συνηθειαG4914 N-NSF υμινG4771 P-2DP ιναG2443 CONJ εναG1520 A-ASM υμινG4771 P-2DP απολυσωG630 V-AAS-1S ενG1722 PREP τωG3588 T-DSM πασχαG3957 ARAM βουλεσθεG1014 V-PNI-2P ουνG3767 CONJ υμινG4771 P-2DP απολυσωG630 V-AAS-1S τονG3588 T-ASM βασιλεαG935 N-ASM τωνG3588 T-GPM ιουδαιωνG2453 A-GPM

The text in question is the Luke text. You will notice that none of these passages match word-for-word or in the same order. As is commonly found, the word order is different, verbs are often in a different form, and one or two words do not match up at all.

In other words, no one simply took the text from Matthew (or from Mark or John) and inserted it here into Luke at this point. Could there be some other circumstance? Let me suggest that maybe the text was lost, but some bright scribe noticed that and added what he believed to be the correct text back in.

In any case, it is my opinion that v. 17 should *not* be left out. Either this is the correct text, or text very much like it belongs here.

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If you want to know more about [textual criticism](#), pick up a copy of Geisler and Nix's *A General Introduction to the Bible*.

### The Pastor-teacher, the Translation and Textual Criticism

1. It is typical for the believer to listen to a [pastor-teacher](#), to have one or two Bible translations (often a KJV and the NIV); and for that person to know little or nothing about textual criticism.
2. It is important for a pastor-teacher to have many translations, to be able to work with the Greek text to some degree, and to understand the issues in textual criticism.
3. The translation of the New Testament or of the entire Bible is a tremendous undertaking, and many translators may or may not have any real familiarity with textual criticism. Most of them do what I do: they choose a base text (for the Hebrew or the Greek); but look at other texts as well. Only a few translations give you much information when it comes to alternate readings (the NET Bible comes to mind; Wilbur Pickering does as well, although he often gives minimal information when determining the best reading).
4. Many *translations* are actually versions. That is they choose one or two English text Bibles (most often, the KJV), and then they change it into more modern English.
5. R. B. Thieme, Jr., who was an atypical pastor, often went into great detail on some of the textual background information (particularly when it came to the actual meaning of some words). He provided less information to his congregation when it came to questionable text, often declaring things like, "verse 12 is not found in the original; now on to verse 13."
6. When it comes to the different manuscripts and textual criticism, I strongly recommend for the interested believer to get a copy of Geisler and Nix's *A General Introduction to the Bible*. They cover some of the most important topics when it comes to understanding our Bible, where it came from and what we are able to trust.
7. One of the principles of textual criticism explains why so many translations lack v. 17: the easiest-to-understand, clearest reading is rejected for the more confusing or difficult-to-understand reading. I know that seems the opposite of what you would expect, but it would make more sense for a scribe to come across some difficult text and "fix it" (not necessarily consciously) than it would be for a scribe to take an

## The Pastor-teacher, the Translation and Textual Criticism

- clear passage and to substitute in (intentionally or unintentionally) and unclear passage.
8. So, essentially because v. 18 demands v. 17 to be there; and because it is not there in some manuscripts, then the clearest reading (that v. 17 belongs there) is rejected for the less clear reading (that v. 17 does not belong there).
  9. Obviously, that approach is counter-intuitive to most students of the Word of God.
  10. There are many factors which come into play when examining a problem passage; the clarity of a verse is only one of those factors.

The overriding principle of textual criticism is: there are very few problem texts which actually matter.

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Although most believe that this verse does not belong here, it is found in the other gospels: Matt. 27:15, Mark 15:6, John 18:39. So, it was apparently a custom for Herod to release to the Jews one prisoner. This is a true custom, whether or not Luke included it in his text.

Luke 23:17 **[Questionable text: (it was) a custom he had to release one (man) to them.]** (Kukis mostly literal translation)

Interestingly enough, when I first began this passage, I leaned toward it not being here. But the more I studied it, the more I have been convinced that it belongs here (although I am leaving open the possibility that it was lost text which was restored).

Luke 23:16–17 **So, having disciplined Him, I will release [Him]. [Questionable text: (it was) a custom he had to release one (man) to them.]** (Kukis mostly literal translation)

Luke 23:16 **So, having disciplined Him, I will [now] release [Him].” It was customary for the governor to release one condemned man to the Jews on the Passover.** (Kukis paraphrase)

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## The Crowd Rejects Pilate's Ruling

As mentioned, this text which follows makes more sense with the inclusion of v. 17.

**But they cried out all at once, “Take away this [One], but release to us the Barabbas.” (Who was [arrested] because of a rebellion, a certain [thing] which happened in the city and [for] murder, [and hence] being cast into the prison.)**

Luke  
23:18–19

**But they [all] cried out at once, “Take away this One and release Barabbas to us.” (Who was [arrested] because of an insurrection and [for] murder, [and therefore] thrown into prison.)**

**The people, as a group, objected loudly, crying out, “Take away this Jesus and release Barabbas to us.” Barabbas had been placed under custody on the charges of inciting a riot and murder.**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	But they cried out all at once, "Take away this [One], but release to us the Barabbas." (Who was [arrested] because of a rebellion, a certain [thing] which happened in the city and [for] murder, [and hence] being cast into the prison.)
Complete Apostles Bible	But they all cried out together, saying, "Away with this Man, and release to us Barabbas"-- who because of a certain insurrection having occurred in the city had been thrown into prison, and for murder.
Douay-Rheims 1899 (Amer.)	But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas: Who, for a certain sedition made in the city and for a murder, was cast into prison.
Holy Aramaic Scriptures	But, all the kensha {the crowd} cried out, and they said, "Take away this one, and release unto us Bar-Aba {the father's son}!" He who, because of a riot that had happened in the city, and murder, was put into the prisoner's house.
James Murdock's Syriac NT	And all the company vociferated, and said: Away with this man; and release to us Barabbas. He was one who had been thrown into prison, on account of a sedition and murder which had occurred in the city.
Original Aramaic NT	But the entire mob shouted, and they were saying, "Take this one away and release us Barabba", Who, because of a sedition and murder that had occurred in that city, had been cast into prison.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But with loud voices they said all together, Put this man to death, and make Barabbas free. Now this man was in prison because of an attack against the government in the town, in which there had been loss of life.
Bible in Worldwide English	But they all shouted, Kill this man! Let Barabbas go free for us! (Barabbas had been put in prison because he led some people who had been fighting in the city. He had killed a man.)
Easy English	But the crowd all shouted together, 'Take this man away and kill him! We want Barabbas to go free.' Barabbas had fought against the Roman rulers in Jerusalem. He had also killed somebody. That is why the rulers had put him in prison.
Easy-to-Read Version–2008	But they all shouted, "Kill him! Let Barabbas go free!" (Barabbas was a man who was in jail for starting a riot in the city and for murder.)
<i>God's Word</i> ™	The whole crowd then shouted, "Take him away! Free Barabbas for us." (Barabbas had been thrown into prison for his involvement in a riot that had taken place in the city and for murder.)
Good News Bible (TEV)	The whole crowd cried out, "Kill him! Set Barabbas free for us!" (Barabbas had been put in prison for a riot that had taken place in the city, and for murder.)
J. B. Phillips	But they all yelled as one man, "Take this man away! We want Barabbas set free!" (Barabbas was a man who had been put in prison for causing a riot in the city and for murder.)
<i>The Message</i>	At that, the crowd went wild: "Kill him! Give us Barabbas!" (Barabbas had been thrown in prison for starting a riot in the city and for murder.)
NIRV	But the whole crowd shouted, "Kill this man! But let Barabbas go!" Barabbas had been thrown into prison. He had taken part in a struggle in the city against the authorities. He had also committed murder.



New Life Version They all cried out together with a loud voice, "Take this Man away! Let Barabbas go free." Barabbas had killed some people and had made trouble against the leaders of the country. He had been put in prison.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible The people in one loud voice screamed, "Away with him! Free Barabbas!" Barabbas had gotten himself thrown into prison. He was charged with inciting a riot in the city and killing someone.

Contemporary English V. But the whole crowd shouted, "Kill Jesus! Give us Barabbas!" Now Barabbas was in jail because he had started a riot in the city and had murdered someone.

Goodspeed New Testament But they all shouted out, "Kill him, and release Barabbas for us!" (He was a man who had been put in prison for a riot that had taken place in the city and for murder.)

The Living Bible  
New Berkeley Version  
New Living Translation .  
Then a mighty roar rose from the crowd, and with one voice they shouted, "Kill him, and release Barabbas to us!" (Barabbas was in prison for taking part in an insurrection in Jerusalem against the government, and for murder.)

The Passion Translation When the crowd heard this, they went wild. Erupting with anger, they cried out, "No! Take this one away and release Barabbas!"

Radiant New Testament But the whole crowd shouted, "Kill this man! Let Barabbas go instead!" (Barabbas had been thrown into prison because he'd led a revolt in the city against the authorities, during which he had committed murder.)  
For Barabbas had been thrown in prison for robbery and murder.

UnfoldingWord Simplified T. But the whole crowd shouted together saying, "Put this man to death! Set Barabbas free for us!"  
Now Barabbas was a man who had led some people in the city to rebel against the Roman government. He was also a murderer. He was in prison because of these crimes, and he was waiting for them to put him to death.

William's New Testament But they all together began to shout, "Away with this fellow, but let us have Barabbas released!"  
(He was a man who had been put in prison for a riot that had occurred in the city and for murder.)

**Partially literal and partially paraphrased translations:**

American English Bible But with that, the entire crowd started shouting: 'Impale him and release **BarAbbas** to us!' ([BarAbbas] was in prison at the time because of [his involvement in] a revolt in the city, and for murder).

Beck's American Translation  
Breakthrough Version .  
But they yelled out simultaneously, saying, "Take this man. Let out Barabbas to us" (someone who, because of a certain disturbance that happened in the city and because of murder, was thrown in the jail).

Common English Bible  
Len Gane Paraphrase .  
They shouted simultaneously saying, "Get rid of this man, and release Barabbas to us."  
(He because of a sedition made in the city and because of murder was thrown into prison.)

A. Campbell's Living Oracles Then all cried out together, Away with this man, and release to us Barabbas. Now Barabbas had been imprisoned for raising sedition in the city, and for murder.

New Advent (Knox) Bible I will scourge him, and then he shall go free. At the festival, he was obliged to grant them the liberty of one prisoner: but the whole concourse raised the cry, Away with

this man; we must have Barabbas released. (Barabbas was a man who had been thrown into prison for raising a revolt in the city, and for murder.) Vv. 16–17 are included for context.

NT for Everyone

20<sup>th</sup> Century New Testament .  
But they began to shout as one man: "Kill this fellow, but release Barabbas for us." (Barabbas was a man who had been put in prison for a riot that had broken out in the city and for murder.)

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But they all cried out in unison: "Away with this man! Release Barabbas to us!" (Barabbas had been imprisoned for an insurrection in the city, and for murder.)
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	But they all yelled out in chorus, "Away with this fellow! and let Barabbas be liberated for us!" He was one who had been imprisoned for raising an insurrection in the city, and for murder.
Free Bible Version	But they shouted all together, "Kill this man, and release Barabbas to us." (Barabbas had been put in prison for taking part in a rebellion in the city, and for murder.)
International Standard V	But they all shouted out together, "Away with this man! Release Barabbas for us!" (This man had been put in prison for murder and for a revolt that had taken place in the city.)
Montgomery NT	Then the whole crowd shouted out, "Away with this man, and release to us Barabbas." (This was a man who had been thrown in prison on account of a riot which had occurred in the city, and for murder.)
Riverside New Testament	But the whole crowd cried out together, "Put him out of the way and free Barabbas for us!" (Barabbas, on account of a riot that had occurred in the city and for murder, had been thrown into prison.)
Urim-Thummim Version	But they cried out all at once saying, away with this man and release to us Barabbas: (who for a certain sedition made in the city, and for murder was cast into prison.)
Weymouth New Testament	Then the whole multitude burst out into a shout. "Away with this man," they said, "and release Barabbas to us" --Barabbas! who had been lodged in jail for some time in connection with a riot which had occurred in the city, and for murder.
Worsley's New Testament	And they all cried out, saying, Away with this man, and release to us Barabbas: (who for a riot in the city, and for murder, was committed to prison:)

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<ul style="list-style-type: none"> <li>• Shouting as one man, they protested, "No! Away with this man! Release Barabbas instead!" This man had been thrown into prison for an uprising in the city and for murder.</li> <li>• 18. Barabbas may have been one of those terrorists harassing the Roman oppressors. The chief priests who wanted to have peace with the Romans hated these people. Yet the chief priests persuaded the people to ask for the release of Barabbas. Even though they hated those priests, the people listened to them. With that, Pilate's plan (he wanted to release Jesus) failed.</li> </ul>
The Heritage Bible	And they screamed in mass, saying, Take away this one, and set Barabbas free to us (The same was thrown into prison through some uprising being in the city, and murder.)
New American Bible (2011)	<b>The Sentence of Death.</b>

<sup>l</sup>But all together they shouted out, "Away with this man! Release Barabbas to us." (Now Barabbas had been imprisoned for a rebellion that had taken place in the city and for murder.)

l. [23:18–25] Mt 27:20–26; Mk 15:6–7, 11–15; Jn 18:38b–40; 19:14–16; Acts 3:13–14.

New Jerusalem Bible

\* [23:17] This verse, "He was obliged to release one prisoner for them at the festival," is not part of the original text of Luke. It is an explanatory gloss from Mk 15:6 (also Mt 27:15) and is not found in many early and important Greek manuscripts. On its historical background, see notes on Mt 27:15-26. (USCCB)

\* [27:15–26] The choice that Pilate offers the crowd between Barabbas and Jesus is said to be in accordance with a custom of releasing at the Passover feast one prisoner chosen by the crowd (Mt 27:15). This custom is mentioned also in Mk 15:6 and Jn 18:39 but not in Luke; see note on Lk 23:17. Outside of the gospels there is no direct attestation of it, and scholars are divided in their judgment of the historical reliability of the claim that there was such a practice.<sup>21</sup>

But as one man they howled, 'Away with him! Give us Barabbas!'

(This man had been thrown into prison because of a riot in the city and murder.)

V. 17 is included for context.

Revised English Bible–1989

But there was a general outcry. "Away with him! Set Barabbas free!"

(Now Barabbas had been put in prison for his part in a rising in the city and for murder.)

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But with one voice they shouted, "Away with this man! Give us Bar-Abba!" (He was a man who had been thrown in prison for causing a riot in the city and for murder.)

Hebraic Roots Bible

And they all together shouted, saying, Take this one, and release Barabbas to us (he who was thrown into prison due to some revolt and murder occurring in the city.)

Holy New Covenant Trans.

But all of the people yelled, "Kill him! Set Barabbas free for us!" (Barabbas was a man who was thrown into prison because of a riot which took place in the city and for murder.)

The Scriptures 2009

And they cried out, all together, saying, "Away with this One, and release to us Barabba" (who had been thrown into prison for a certain uprising made in the city, and for murder).

Tree of Life Version

But they shouted out all together, saying, "Take this fellow away! Release to us Bar-Abba!" (He was someone who had been thrown into prison for a rebellion in the city and murder.)

### Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament

[Men] shriek but together Saying take! this send! (away) but [to] us the barabbas Who was because of action someone becoming in the city and murder Being Put in the guard...

Awful Scroll Bible

And the entire-multitude cries-up-out, speaking out, "Be taking away this One, and be loosing-out to us Barabbas!"

Which-certain, was because of a certain standing against, occurring from-within the city, and murder, is having been thrown into prison.

Concordant Literal Version

Yet they cried out, all as one multitude, saying, "Away with this one! Yet release for us Bar-Abbas"-"

who was, because of a certain insurrection occurring in the city, and a murder, cast into jail."

<sup>21</sup> I found this here <https://bible.usccb.org/bible/matthew/27> (accessed June 27, 2023).

exeGesés companion Bible	And the whole multitude screams simultaneously, wording, Take this one, and release to us Bar Abbas: - who for a riot being in the city and for murder, was cast in the guardhouse.
Orthodox Jewish Bible	But they cried out with one kol, saying, Away with this one! And release to us Bar-Abba! (Bar-Abba was a man who was thrown into the beis hasohar, because of some insurrection which occurred in Halr as well as a retzach.)
Rotherham's Emphasized B.	But they cried aloud, with the whole throng, saying— Away with this man! and release unto us Bar abbas:— who indeed <because of a certain revolt which had occurred in the city, and of murder> had been thrown into prison.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But they [loudly] shouted out all together, saying, "Away with this Man, and release Barabbas to us!" (He was one who had been thrown into prison for an insurrection that happened in the city, and for murder.)
An Understandable Version	But the people all joined together shouting, "Take this man [ <i>i.e., Jesus</i> ] and release Barabbas to us [ <i>instead</i> ]." [Now] Barabbas was a person who had been thrown into prison for [ <i>inciting</i> ] a rebellion in the city [ <i>of Jerusalem</i> ] and for committing murder.
The Expanded Bible	But the people [ <sup>L</sup> they] shouted together, "Take this man away [ <sup>C</sup> for execution]! Let Barabbas go free [ <sup>L</sup> Release Barabbas to/for us]!" (Barabbas was a man who was in prison for his part in a riot [insurrection] in the city and for murder.)
Jonathan Mitchell NT	But they, as it were with one voice of an entire multitude, cried out – some screaming; some yelling; some shrieking – repeatedly saying, "Be lifting this one up (or: Proceed in taking this one away)!... yet at once release to (or: for) us Barabbas (meaning: the [or: a] father's son)!" – which was a man having been thrown into the prison because of a certain rebellion (incident where folks took a stand and were posturing as for a riot or an uprising) occurring within the City, and [for] murder.
P. Kretzmann Commentary	And they cried out all at once, saying, Away with this Man, and release unto us Bar abbas (who for a certain sedition made in the city, and for murder, was cast into prison. Kretzmann's <b>commentary</b> for Luke 23:13–19 has been placed in the <b>Addendum</b> .
Syndein/Thieme	`` But they shouted out {anakrazo} all together saying, "Take this one {Jesus} away and release Barabbas for us!" `` (who {Barabbas} was such that because of a certain insurrection that took place in the city and for murder had been thrown in prison).
Translation for Translators	But the whole crowd shouted, "Execute this man! Release Barrabas for us ( <i>exc</i> )!" Barrabas was a man who had tried to persuade people in the city to rebel <i>against the Roman government</i> . While doing that, he had murdered <i>someone</i> . So he had been put {they had put him} in prison, <i>where he was waiting to be executed</i> .
The Voice	<b>Crowd</b> ( <i>all shouting at once</i> ): Away with this man! Free Barabbas instead!

Crucifixion is a favorite Roman punishment for insurrectionists, slaves, and prisoners of war. Anyone daring to defy the power and authority of Caesar is executed in this public and humiliating way. Jesus indeed is a revolutionary. He doesn't come to proclaim a new religion, but a new kingdom—a new way of life. He is indeed a threat to Caesar's way of doing things, a way that co-opts the religious leaders.

Jesus' revolution is a peaceful revolution. He doesn't advocate the use of violence—in fact, when one of His disciples uses the sword to try to protect Jesus from arrest, Jesus heals the "enemy" and rebukes His disciple. So Jesus doesn't support the regime of Caesar or follow the usual violent path of revolution: He leads a revolutionary revolution—in a path of love, healing, justice, and reconciliation.

Jesus appropriates and transforms the symbol of their power into a symbol of His greater power. He makes the cross not the icon of violent domination, but the reverse. By hanging on the cross and speaking of forgiveness, Jesus shows that there is a greater power at work in the world than the power of domination: it's the power of God's saving and reconciling love.

Barabbas had been imprisoned after being convicted of an insurrection he had led in Jerusalem. He had also committed murder.

### Bible Translations with Many Footnotes:

NET Bible®

But they all shouted out together,<sup>46</sup> "Take this man<sup>47</sup> away! Release Barabbas for us!" (This<sup>48</sup> was a man who had been thrown into prison for an insurrection<sup>49</sup> started in the city, and for murder.)<sup>50</sup>

<sup>46</sup>tn Grk "together, saying." The participle λέγοντες (legontes) is redundant and has not been translated here.

<sup>47</sup>tn Grk "this one." The reference to Jesus as "this man" is pejorative in this context.

<sup>48</sup>tn Grk "who" (a continuation of the previous sentence).

<sup>49</sup>sn Ironically, what Jesus was alleged to have done, started an insurrection, this man really did.

<sup>50</sup>sn This is a parenthetical note by the author.

The Spoken English NT

But the whole crowd was screaming, "Execute him! But release Barabbas<sup>1</sup> for us!" (Barabbas had been thrown in prison because of one of the riots in the city, and for murder.)

<sup>1</sup> Prn. *bur-rabb-us*.

### Literal, almost word-for-word, renderings:

A Faithful Version

But they all cried out at once, saying, "Away with this Man, and release Barabbas to us."

He was the one who had been cast into prison on account of making a certain insurrection in the city and committing murder.

Analytical-Literal Translation

But they all shouted together, saying, "Be taking away this One, but release to us Barabbas!" (who had been thrown into prison for a certain insurrection having occurred in the city, and [for] murder).

Charles Thomson NT

Now he was under a necessity of releasing one to them at every festival, so they with one consent cried out, saying, Away with this man and release to us Barabbas. This was a person who on account of an insurrection in the city, and for murder, had been committed to prison. V. 17 is included for context.

Far Above All Translation	But they shouted out with the whole crowd, and said, “Take this man away; but release Barabbas to us,” – someone who had been put in prison on account of a certain sedition which had taken place in the city, and for murder.
Green’s Literal Translation	And they all together shouted, saying, Take this one, and release Barabbas to us (he who was thrown into prison due to some revolt and murder occurring in the city
Literal New Testament	THEY CRIED OUT BUT IN A MASS, SAYING, AWAY WITH THIS [MAN], RELEASE AND TO US BARABBAS; WHO WAS ON ACCOUNT OF INSURRECTION A CERTAIN MADE IN THE CITY AND MURDER CAST INTO PRISON.
Modern Literal Version 2020	But they cried out altogether, saying, Take this one and release Barabbas to us. He was <i>one</i> who had been put into prison because of a certain riot, which happened in the city, and <i>for</i> murder.
Revised Young's Lit. Trans.	...and they cried out -- the whole multitude -- saying, 'Away with this one, and release to us Barabbas,' who had been, because of a certain sedition made in the city, and murder, cast into prison.
A Voice in the Wilderness	And they all cried out at once, saying, Away with this Man, and release to us Barabbas; who had been thrown into prison for a certain rebellion made in the city, and for murder.
WEB: Messianic Edition	But they all cried out together, saying, “Away with this man! Release to us Barabbas!”— one who was thrown into prison for a certain revolt in the city, and for murder.

**The gist of this passage:** The Jewish people there call for Jesus to be taken away and for Barabbas, a seditonist and murderer, to be released.

18-19

<b>Luke 23:18a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
anakrazô (ἀνακράζω) [pronounced <i>an-ak-RAD-zoh</i> ]	<i>to cry [out]; to scream; to raise a cry from the depth of the throat</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong’s #349
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
pamplētheí (παμπληθεί) [pronounced <i>pam-play-THIGH</i> ]	<i>in unison, in full multitude, in concert, simultaneously, all together, all at once</i>	adverb	Strong’s #3826

**Translation:** But they [all] cried out at once,...

The sense here is, these people called out in unison. We do not know whether they spoke the words which follow in unison (which is possible), but they were all of the same opinion and spirit. Perhaps they called out, “No!” or some similar objection; and perhaps they all said the words which follow.

Luke 23:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
airō (αἶρω) [pronounced Ī-row]	<i>bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up)</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #142
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)

**Translation:** ..."Take away this One..."

Although it is very possible that v. 17 was inserted by someone later, it is an important detail to this narrative written by Luke. Were the people expecting Pilate to attempt to release Jesus, as part of a tradition to release one man on the Passover (possibly a representation of the scapegoat, where one is set free and the other sacrifice)? I suspect that they were and that this was actually discussed among them.

Shouting out in unison is not something which was necessarily planned; but they all seem to be of the same mind when it comes to Jesus. *This One* is a reference to Jesus. The verb here is perhaps a euphemism for capital punishment in this context, but it is not used this way in any other context that I am aware of. In any case, the exact desires of the crowd will be made clear in what will follow in subsequent verses. They are calling for *This One* to be taken away and crucified. This is a man who is so honest and righteous, that these people had to make up things about Him in order for Pilate to consider executing Him.

Luke 23:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apoluō (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, divorce; let depart; forgive; let go; loose; put (send) away, set free, set at liberty</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #630
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hēmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Luke 23:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Barabbâs (Βαραββᾶς) [pronounced <i>bar-ab-BAS</i> ]	<i>son of a father; son of Abba; transliterated, Barabbas</i>	proper noun; masculine singular, accusative case	Strong's #912

**Translation:** ...and release Barabbas to us.”

It is quite fascinating that a particular person was named to be released, but I suspect that this had been discussed among this group earlier, in anticipation of Pilate releasing a prisoner to them.

Luke 23:18 **But they [all] cried out at once, “Take away this One and release Barabbas to us.”** (Kukis mostly literal translation)

Despite the problems with the text of v. 17 (telling us that it was tradition to release one prisoner on the Passover), v. 18 seems to come out of nowhere without the v. 17 set up. At the end of this passage, I will post two translations, one with and one without v. 17. It will be obvious that one makes more sense than the other.

Luke 23:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hostis (ὅστις) [pronounced <i>HOHS-tiss</i> ]	<i>which, whoever, whatever, who</i>	masculine singular, relative pronoun; nominative case	Strong's #3748
ên (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
diá (διά) [pronounced <i>dee-AH</i> ]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
stásis (στάσις) [pronounced <i>STAS-is</i> ]	<i>rebellion; strife, a standing (properly, the act of), (by analogy) position (existence); by implication, a popular uprising; dissension, insurrection, figuratively, controversy, uproar</i>	feminine singular noun, accusative case	Strong's #4714
tina (τινα) [pronounced <i>tihn-ah</i> ]; ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100



Luke 23:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, present (deponent) middle/passive participle; accusative case	Strong's #1096
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative and instrumental cases	Strong's #4172
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
phónos (φόνος) [pronounced FOHN-oss]	<i>murder, slaughter, being slain</i>	masculine singular noun, accusative case	Strong's #5408

**Translation:** (Who was [arrested] because of an insurrection and [for] murder,...

V. 19 tells us why Barabbas was in prison. He was charge with insurrection and murder. If this were a rebel against the Roman government, then a call for his release makes sense.

Is this man not emblematic of Satan himself, who rebelled against God and was a murderer from the beginning?

Luke 23:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bállō (βάλλω) [pronounced BAWL-low]	<i>being throw, being cast, that which was tossed; placed, putting, that which is laying, bringing</i>	masculine singular, aorist passive participle, nominative case	Strong's #906
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

### Luke 23:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phulakê (φυλακή) [pronounced <i>foo-lak-AY</i> ]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine plural noun; dative, locative, instrumental case	Strong's #5438

**Translation:** ...[and therefore] thrown into prison.)

For the charges cited, Barabbas was thrown into prison. He was a dangerous man, but the people there wanted him out of prison rather than Jesus.

Luke 23:19 (Who was [arrested] because of an insurrection and [for] murder, [and therefore] thrown into prison.) (Kukis mostly literal translation)

Luke 23:18–19 But they [all] cried out at once, “Take away this One and release Barabbas to us.” (Who was [arrested] because of an insurrection and [for] murder, [and therefore] thrown into prison.) (Kukis mostly literal translation)

Luke 23:18–19 The people, as a group, objected loudly, crying out, “Take away this Jesus and release Barabbas to us.” Barabbas had been placed under custody on the charges of inciting a riot and murder. (Kukis paraphrase)

Whether or not v. 17 belongs, it certainly provides us with a better flow:

#### Looking at Luke 23:17 in context

Now let's view these previous three passages with and without v. 17. The ESV simply leaves v. 17 out:

Luke 23:13–16 Pilate then called together the chief priests and the rulers and the people, and said to them, "You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. I will therefore punish and release him."

Luke 23:18–19 But they all cried out together, "Away with this man, and release to us Barabbas"— a man who had been thrown into prison for an insurrection started in the city and for murder. (ESV)

The FAA with v. 17 included:

Luke 23:13–17 Pilate then called the senior priests and the rulers and the people together, and said to them, “Bring me this man who is supposedly perverting the people, and be aware that I have examined him in your presence and found nothing in this man incriminating him of the things you accuse him of. Indeed nor Herod. For I sent you to him and the result is that nothing worthy of death has been committed by him. So I will chasten him and release him.” After all, he had an obligation to release one person to them at each festival.

Luke 23:18–19 But they shouted out with the whole crowd, and said, “Take this man away; but release Barabbas to us,” – someone who had been put in prison on account of a certain sedition which had taken place in the city, and for murder. (Far Above All Translations)

There are three possibilities: (1) v. 17 does not belong in Luke; (2) the reading with v. 17 is correct; (3) v. 17 dropped out of the text early on, but a scribe caught this problem and added it back in.

**But again the Pilate called to them, wishing to release the Jesus. But the people were crying out, “Crucify, crucify Him!”**

Luke  
23:20–21

**Again, Pilate spoke [lit., called] to them, desiring to release Jesus. But the [people] kept crying out, “Crucify [Him]! Crucify Him!”**

**Pilate really wanted to release Jesus and he spoke to the people again, with that intent. However, they cried out, “Crucify Him! Crucify Him!”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But again the Pilate called to them, wishing to release the Jesus. But the people were crying out, “Crucify, crucify Him!”
Complete Apostles Bible	Pilate, therefore, wishing to release Jesus, again called out to them. But they cried out, saying, "Crucify, crucify Him!"
Douay-Rheims 1899 (Amer.)	And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify him, Crucify him.
Holy Aramaic Scriptures	Then again, Pilatus spoke with them, while desiring that he might release Eshu {Yeshua}. But, they were crying out and saying, “Crucify him! Crucify him!”
James Murdock’s Syriac NT	And Pilate, being disposed to release Jesus, conversed with them again. But they cried out, and said: Crucify him; crucify him.
Original Aramaic NT	Pilate spoke with them again as he wanted to release Yeshua. They were shouting and saying, "Crucify him! Crucify him!"

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And Pilate again said to them that it was his desire to let Jesus go free. But crying out they said, To the cross with him!
Bible in Worldwide English	Pilate talked to the people again. He wanted to let Jesus go free. But they shouted, Nail him to a cross! Nail him to a cross!"
Easy English	But Pilate still wanted to let Jesus go. So he spoke to the crowd again. But they continued to shout. They were shouting, ‘Kill him on a cross, kill him on a cross.’   Roman rulers fixed bad people to a big cross made from wood, to kill them.
Easy-to-Read Version–2008	Pilate wanted to let Jesus go free. So again Pilate told them that he would let him go. But they shouted again, "Kill him! Kill him on a cross!"
God’s Word™	But because Pilate wanted to free Jesus, he spoke to the people again. They began yelling, "Crucify him! Crucify him!"
Good News Bible (TEV)	Pilate wanted to set Jesus free, so he appealed to the crowd again. But they shouted back, "Crucify him! Crucify him!"
J. B. Phillips	But Pilate wanted to set Jesus free and he called out to them again, but they shouted back at him, “Crucify, crucify him!”.
The Message	Pilate still wanted to let Jesus go, and so spoke out again. But they kept shouting back, “Crucify! Crucify him!”
NIRV	Pilate wanted to let Jesus go. So he made an appeal to the crowd again. But they kept shouting, “Crucify him! Crucify him!”
New Life Version	Pilate wanted to let Jesus go free so he talked to them again. But they cried out, “Nail Him to a cross! Nail Him to a cross!”

New Simplified Bible Pilate spoke to them again desiring to release Jesus. But they shouted, »Impale him! Impale him!«

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible Once again Pilate tried to tell the crowd that he wanted to release Jesus. But as he spoke, the people shouted him down by chanting, "Crucify! Crucify him."

Contemporary English V. Pilate wanted to set Jesus free, so he spoke again to the crowds. But they kept shouting, "Nail him to a cross! Nail him to a cross!"

The Living Bible Pilate argued with them, for he wanted to release Jesus. But they shouted, "Crucify him! Crucify him!"

New Berkeley Version .

New Living Translation .

The Passion Translation Pilate, wanting to release Jesus, tried to convince them it was best to let Jesus go. But they cried out over and over, "Crucify him! Crucify him!"

UnfoldingWord Simplified T. But Pilate wanted very much to set Jesus free, so he tried to speak to the crowd again. But they kept on shouting, saying, "Crucify him! Crucify him!"

William's New Testament Then Pilate again appealed to them, for He wanted to let Jesus go. But they continued to shout at him, "Crucify Him, crucify Him."

### Partially literal and partially paraphrased translations:

American English Bible Well, Pilate shouted to them once again, because he wanted to release Jesus. But they started yelling:  
'Impale him! Impale him!'

Beck's American Translation .

Breakthrough Version Again Pilate hollered to them, wanting to let Jesus go. But the *people* were hollering out, saying, "Nail *Him* to a cross. Nail Him to a cross."

Common English Bible .

Len Gane Paraphrase Pilate, therefore, willing to release Jesus, spoke to them again. But they shouted, saying, "Crucify him, crucify him."

A. Campbell's Living Oracles Pilate, willing to release Jesus, again, expostulated. But they cried, saying, Crucify! crucify him!

New Advent (Knox) Bible Once more Pilate spoke to them, offering to set Jesus at liberty; but they continued to answer with shouts of, Crucify him, crucify him.

NT for Everyone Pilate spoke to them again, with the intention of letting Jesus go, but they shouted back, 'Crucify him! Crucify him!'

20<sup>th</sup> Century New Testament Pilate, however, wanting to release Jesus, called to them again; But they kept calling out: "Crucify, crucify him!"

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Pilate however, being inclined to release Jesus, spoke to them again. But they cried out, saying, "Crucify Him, crucify Him!"

Revised Ferrar-Fenton Bible Pilate, anxious to liberate Jesus, again expostulated: but they now yelled out, "Crucify! crucify Him!"

Free Bible Version Pilate wanted to release Jesus, so spoke to them again. But they kept on shouting, "Crucify him! Crucify him!"

Montgomery NT Then Pilate spoke to them again, because he wished to release Jesus; but they continued to shout out and say, "Crucify! Crucify him!"

Weymouth New Testament But Pilate once more addressed them, wishing to set Jesus free. They, however, persistently shouted, "Crucify, crucify him!"

Worsley's New Testament Pilate therefore spake to *them* again, being desirous to release Jesus. But they bawled out, saying, Crucify *Him*, crucify Him

**Catholic Bibles (those having the imprimatur):**

The Heritage Bible	Therefore again Pilate addressed them therefore, determining to set Jesus free, But they called out, saying, Crucify! Crucify him!
New American Bible (2002)	Again Pilate addressed them, still wishing to release Jesus, but they continued their shouting, "Crucify him! Crucify him!"
New Catholic Bible	In his desire to release Jesus, Pilate again pleaded with them, but, they continued to shout, "Crucify him! Crucify him!"
Revised English Bible—1989	Pilate addressed them again, in his desire to release Jesus, but they shouted back, "Crucify him, crucify him!"

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Pilate appealed to them again, because he wanted to release Yeshua. But they yelled, "Put him to death on the stake! Put him to death on the stake!"
Hebraic Roots Bible	Then Pilate again called out, desiring to release Yahshua. But they shouted, saying, Crucify! Crucify Him!
Holy New Covenant Trans.	Pilate really wanted to let Jesus go free; so Pilate appealed to them again. But they yelled again, "Kill him! Nail him to a cross!"
The Scriptures 2009	Wishing to release עשויה, then, Pilate appealed to them again. But they were calling out, saying, "Impale! Impale Him!"
Tree of Life Version	Again Pilate addressed them, wanting to release Yeshua; but they kept shouting out, saying, "Execute, execute Him!"

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...again but The Pilate calls [to] them Wanting to send (away) the Jesus The [Men] but shouted Saying crucify! {him} crucify! him...
Awful Scroll Bible	Pilate therefore, purposing to loose- Jesus -away, again calls,-with-respects-to them. But they were calling-out-to him, speaking out, "Be crucifying, be crucifying Him!"
Concordant Literal Version	Now again Pilate shouts to them, willing to release Jesus." Yet they retorted, saying, "Crucify, crucify him!"
exeGesés companion Bible	So Pilatos, wills to release Yah Shua, and speaks to them again: but they shout, wording, Stake! Stake him!
Orthodox Jewish Bible	And again Pilate addressed them, wishing to release Rebbe Melech HaMoshiach. But they were crying out saying, Let him be talui al HaEtz! Let him be hanged on HaEtz! [DEVARIM 21:23]
Rotherham's Emphasized B.	[Again]   however, [Pilate] called out unto them, wishing to release Jesus. But [they] called out in return, saying— Crucify! crucify him!

**Expanded/Embellished Bibles:**

An Understandable Version	Then Pilate spoke to them again [because] he wanted to release Jesus, but they continued shouting, "Crucify him, crucify him."
The Expanded Bible	Pilate wanted to let Jesus go free and [-again] ·told this to [appealed to; addressed] the crowd. But they shouted again, "Crucify him! Crucify him!"
Jonathan Mitchell NT	Now again, Pilate shouts to them – still wanting and intending to release Jesus – but they kept on yelling and shouting [back], repeatedly saying, "Be crucifying!... proceed putting him to death on an execution stake!"
P. Kretzmann Commentary	<b>Verses 20-25</b> The sentence of Pilate:

Syndein/Thieme	Pilate, therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify Him, crucify Him! `Pilate therefore, desiring to release Jesus, 'addressed by calling them'/'summoned them to him' {prosponeo} once again. `But they kept on shouting out {epiphoneo}, "Be crucifying . . . be crucifying Him {Jesus}!" {stauroo stauroo - doubling the verb is very strong!}
Translation for Translators	Because Pilate wanted to release Jesus, he tried to persuade the crowd again. But they kept shouting, "Command your soldiers to kill him by nailing him to a cross!/Have him crucified!"
The Voice	Pilate argued with them, wishing he could release Jesus, but they wouldn't be silenced. <b>Crowd (shouting):</b> Crucify Him! Crucify Him!

### Bible Translations with Many Footnotes:

Lexham Bible	And Pilate, wanting to release Jesus, addressed them [*Here the direct object is supplied from context in the English translation] [Some manuscripts explicitly state "them"] again, but they kept crying out, saying, "Crucify! Crucify him!"
NET Bible®	Pilate addressed them once again because he wanted <sup>51</sup> to release Jesus. But they kept on shouting, <sup>52</sup> "Crucify, crucify <sup>53</sup> him!" <sup>51sn</sup> The account pictures a battle of wills – the people versus Pilate. Pilate is consistently portrayed in Luke's account as wanting to release Jesus because he believed him to be innocent. <sup>52tn</sup> Grk "shouting, saying." The participle λέγοντες (legontes) is redundant and has not been translated here. <sup>53tn</sup> This double present imperative is emphatic. <sup>sn</sup> Crucifixion was the cruelest form of punishment practiced by the Romans. Roman citizens could not normally undergo it. It was reserved for the worst crimes, like treason and evasion of due process in a capital case. The Roman historian Cicero called it "a cruel and disgusting penalty" (Against Verres 2.5.63-66 §§163-70); Josephus (J. W. 7.6.4 [7.203]) called it the worst of deaths.
The Spoken English NT	But Pilate shouted out to them again, <sup>m</sup> and was trying to release Jesus. But they were chanting, <sup>n</sup> "Hang him on a cross! Hang him on a cross!" <sup>m.</sup> Or "But Pilate addressed them again." <sup>n.</sup> Lit. "But they were exclaiming, saying."
Wilbur Pickering's New T.	Then Pilate, wanting to release Jesus, <sup>8</sup> addressed them again. But they just kept shouting: "Crucify! Crucify him!" (8) Comparing the accounts it is very clear that Pilate wanted no part of killing Jesus, but when they said "you are not Caesar's friend" he was beaten.

### Literal, almost word-for-word, renderings:

Charles Thomson NT	Pilate therefore addressed them again, being desirous to release Jesus. But they exclaimed, saying, Crucify him; Crucify him.
Context Group Version	And Pilate spoke to them again, desiring to release Jesus; but they shouted, saying, Crucify, crucify him.
Far Above All Translation	So Pilate addressed <i>them</i> again, as he wished to release Jesus. But they shouted <i>it down</i> , and said, "Crucify <i>him</i> , crucify him."
Literal Standard Version	Pilate again then—wishing to release Jesus—called to them, but they were calling out, saying, "Crucify! Crucify Him!"
Modern Literal Version 2020	Therefore Pilate shouted <i>to them</i> again, wishing to release Jesus. But they were shouting out, saying, Crucify <i>him!</i> Crucify him!
Revised Young's Lit. Trans.	Pilate again then -- wishing to release Jesus -- called to them, but they were calling out, saying, 'Crucify, crucify him.'

**The gist of this passage:** For a second time, Pilate attempts to release Jesus.

Luke 23:20			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
palin (πάλιν) [pronounced PAL-in]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Pilatos (Πιλᾶτος) [pronounced pil-AT-oss]	<i>armed with a spear; transliterated Pilate, (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified)</i>	masculine singular proper noun; nominative case	Strong's #4091
proshōneō (προσφωνέω) [pronounced pros-fo-NEH-oh]	<i>to call to, to address (by calling); to call to one's self, to summon</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4377
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
thélō (θέλω) [pronounced THEH-loh]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine singular, present active participle, nominative case	Strong's #2309
apoluō (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	aorist active infinitive	Strong's #630
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

**Translation:** Again, Pilate spoke [lit., called] to them, desiring to release Jesus.

Pilate understood the difference between right and wrong, to some degree. He understood that Jesus had not done anything worthy of crucifixion. So he made another effort to free the Lord.

On the other hand, no one can order Jesus' crucifixion except for Pilate.

Luke 23:20 **Again, Pilate spoke** [lit., *called*] **to them, desiring to release Jesus.** (Kukis paraphrase)

Pilate, for a second time, appeals to the people.

Luke 23:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epiphōnēō (ἐπιφωνέω) [pronounced ep-ee-fo-NEH-oh]	<i>to call out, to cry out, to exclaim, to shout</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2019

This is another word found only in Luke and Acts (Luke 23:21 Acts 12:22 22:24).

**Translation:** **But the [people] kept crying out,...**

Recall that this is a very specific crowd. They wanted the crucifixion of Jesus. We do not know what the percentages are among the people. Maybe half and half?

The verb here is epiphōnēō (ἐπιφωνέω) [pronounced ep-ee-fo-NEH-oh], which means, *to call out, to cry out, to exclaim, to shout*. Strong's #2019. One would think this is a common verb, but it is only found 3 times in the New Testament. Perhaps it means to speak on top of one another, possibly with the sense of reinforcing one another.

A guitar company borrowed this Greek word for their name: Epiphone, which is an offshoot of Gibson guitar, but they make less expensive guitars.

Luke 23:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
staurōō (σταυρώω) [pronounced stow-ROE-oh]	<i>crucify, impale on the cross; figuratively, extinguish (subdue) passion or selfishness</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #4717



Luke 23:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stauróō (σταυρόω) [pronounced stow-ROE-oh]	<i>crucify, impale on the cross; figuratively, extinguish (subdue) passion or selfishness</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #4717
These are both aorist active imperative in the Byzantine Greek text.			
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** ...“Crucify [Him]! Crucify Him!”

The people call for the Lord's execution.

Luke 23:21 **But the [people] kept crying out, “Crucify [Him]! Crucify Him!”** (Kukis mostly literal translation)

Luke 23:20–21 **Again, Pilate spoke [lit., called] to them, desiring to release Jesus. But the [people] kept crying out, “Crucify [Him]! Crucify Him!”** (Kukis mostly literal translation)

Bear in mind that this is a very specific group. This is the religious hierarchy and they appear to have gathered some others who believe the same thing.

On the other hand, we need to keep in mind that Jesus has not done anything. All of the charges brought against Him are phony, and most everyone knows that. So they are looking to destroy Him without a real cause beyond their power lust and **mental attitude sins**.

Luke 23:20–21 **Pilate really wanted to release Jesus and he spoke to the people again, with that intent. However, they cried out, “Crucify Him! Crucify Him!”** (Kukis paraphrase)

This is a call that Pilate ought to make, but he does not. As we will find out, if the crowd is intractable, then he will do what they require of him.

**But the [Pilate] a third time spoke face to face with them. “For what evil has done This One? [This is] no ground [for a sentence of] death [that] I find in Him. Scourging therefore Him [and then] I will release [Him].”**

Luke  
23:22

**[Pilate] spoke directly to them a third time. “For what evil has This One done? I find no grounds [for a sentence of] death in Him. Therefore, I will scourge Him [and] release [Him].”**

**Pilate addressed the people again for the third time. “Just what evil has This One done? There are no grounds for a sentence of death to be given to Him. Listen, I will scourge Him and afterwards release Him.”**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	But the [Pilate] a third time spoke face to face with them. "For what evil has done This One? [This is] no ground [for a sentence of] death [that] I find in Him. Scourging therefore Him [and then] I will release [Him]."
Complete Apostles Bible	Then he said to them the third time, "Why, what evil did He do? I have found no guilt deserving death in Him. Therefore when I have flogged Him, I will release Him."
Douay-Rheims 1899 (Amer.)	And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him. I will chastise him therefore and let him go.
Holy Aramaic Scriptures	Then, for the third time, he said unto them, "For what evil has this one done? I haven't found in him any cause that is worthy of death. I will therefore chastise him, and release him!"
James Murdock's Syriac NT	And he said to them the third time: But, what evil hath he done? I find no crime in him deserving of death. I will scourge him, therefore, and release him.
Original Aramaic NT	The third time, he said to them, "What evil has this one done? I have not found any fault in him that deserves death. I shall chastise him, therefore, and I shall release him."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he said to them a third time, Why, what evil has he done? I see no reason for putting him to death: I will give him punishment and let him go.
Bible in Worldwide English	Pilate said to them the third time, Why, what wrong thing has he done? I have not found any wrong thing for which he should die. So I will beat him and let him go.
Easy English	Pilate asked them the same question for the third time. 'Why should I kill him? What wrong things has he done? You want me to say that he should die. But I have not found anything wrong that would cause me to say that. So I will punish him. I will command my soldiers to hit him with a whip. Then I will let him go.'
Easy-to-Read Version–2008	A third time Pilate said to the people, "Why? What wrong has he done? He is not guilty. I can find no reason to kill him. So I will let him go free after I punish him a little."
<i>God's Word</i> ™	A third time Pilate spoke to them. He asked, "Why? What has he done wrong? I haven't found this man deserving of the death penalty. So I'm going to have him whipped and set free."
Good News Bible (TEV)	Pilate said to them the third time, "But what crime has he committed? I cannot find anything he has done to deserve death! I will have him whipped and set him free."
J. B. Phillips	Then he spoke to them, for a third time, "What is his crime, then? I have found nothing in him that deserves execution; I am going to teach him a lesson and let him go."
<i>The Message</i>	He tried a third time. "But for what crime? I've found nothing in him deserving death. I'm going to warn him to watch his step and let him go."
NIRV	Pilate spoke to them for the third time. "Why?" he asked. "What wrong has this man done? I have found no reason to have him put to death. So I will just have him whipped and let him go."
New Life Version	Pilate said to them the third time, "Why, what bad thing has He done? I have found no reason to put Him to death. I will punish Him and let Him go free."

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Pilate spoke to the crowd a third time. He said, "What did this man do that was so wrong? As far as I'm concerned, he's not guilty of anything that warrants execution. For this reason, I'm ordering him punished and released."
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Contemporary English V.	Pilate spoke to them a third time, "But what crime has he done? I have not found him guilty of anything for which he should be put to death. I will have him beaten with a whip and set free."
Goodspeed New Testament	And he said to them a third time, "Why, what has he done that is wrong? For I have found nothing about him to call for his death. So I will teach him a lesson and let him go."
The Living Bible New Berkeley Version New Living Translation	.
The Passion Translation	For the third time he demanded, "Why? What crime has he committed? I have found no reason to sentence him to death. So I will have him flogged, and then I will release him."
Radiant New Testament	A third time, Pilate asked the crowd, "What evil crime has this man committed that I should have him crucified? I haven't found one thing that warrants a death sentence! I will have him flogged severely and then release him."
UnfoldingWord Simplified T.	Pilate spoke to them for a third time and asked, "Why? What wrong has this man done? I have found no reason to have him put to death. I will have him whipped, and then I will let him go."
William's New Testament	Pilate spoke to them a third time and asked them, "Why? What crime has he committed? He has done nothing for which he deserves to die. So I will have my soldiers whip him and then set him free." Then a third time he spoke to them, "Why, what wrong has He done? I have found nothing in Him deserving the death penalty. So I will flog Him and let Him go."

#### Partially literal and partially paraphrased translations:

American English Bible	So he asked them a third time: 'Why? What crime has he committed? 'I haven't found anything that he's done to deserve death, so I'm just going to discipline him and then set him free!'
Beck's American Translation Breakthrough Version	.
Common English Bible	A third time he said to them, "Why? What bad <i>thing</i> did this <i>man</i> do? I found no <i>legal</i> case of death in Him. So after I discipline Him, I will let <i>Him</i> go."
Len Gane Paraphrase	For the third time, Pilate said to them, "Why? What wrong has he done? I've found no legal basis for the death penalty in his case. Therefore, I will have him whipped, then let him go."
A. Campbell's Living Oracles	But he said to them the third time, "Why? What evil has he done? I found no reason for death in him. I will therefore chastise him and let him go."
New Advent (Knox) Bible	A third time he repeated, Why? What evil has this man done? I do not find him guilty of any capital crime; I will therefore chastise him, and release him.
NT for Everyone	Then for the third time he said to them, Why, what wrong has he done? I can find no fault in him that deserves death; I will scourge him, and then he shall go free. 'Why?' he said for the third time. 'What's he done wrong? I can't find anything he's done that deserves death, so I'm going to beat him and let him go.'
20 <sup>th</sup> Century New Testament	"Why, what harm has this man done?" Pilate said to them for the third time. "I have found nothing in him for which he could be condemned to death. So I will have him scourged, and then release him."

#### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	A third time he said to them, "What evil has this man done? I have found in Him no offense worthy of death. So after I punish Him, I will release Him."
Conservapedia Translation	And he reasoned with them a third time, "Why, what evil has He done? I have found nothing worthy of death in His acts: I will therefore chastise Him, and let Him go".

Revised Ferrar-Fenton Bible	Speaking to them for the third time, he asked, "Why? what offence has this Man committed? I can find Him guilty of no capital offence; I will therefore flog Him, and discharge Him."
Free Bible Version	Pilate asked them for the third time, "But why? What crime has he committed? I don't find any reason for executing him. So I will have him flogged and then release him."
Riverside New Testament	For the third time he said to them, "What wrong has he done? I have found nothing criminal in him. I will therefore scourge him and let him go."
Urim-Thummim Version	Then he said to them the 3rd time, why, what bad has he done? I have found no cause of death in him: I will therefore correct him and let him go.
Weymouth New Testament	A third time he appealed to them: "Why, what crime has the man committed? I have discovered in him nothing that deserves death. I will therefore give him a light punishment and release him."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	A third time Pilate said to them, "Why, what evil has he done? Since no crime deserving death has been proved, I shall have him scourged and let him go."
The Heritage Bible	And the third time he said to them, Why? What wickedness has he done? I have found absolutely no cause of death in him; having trained him as a child, therefore, I will set him free.
New American Bible (2002)	Pilate addressed them a third time, "What evil has this man done? I found him guilty of no capital crime. Therefore I shall have him flogged and then release him."
New English Bible–1970	For the third time he spoke to them: 'Why, what wrong has he done? I have not found him guilty of any capital offence. I will therefore let him off with a flogging.'
New Jerusalem Bible	And for the third time he spoke to them, 'But what harm has this man done? I have found no case against him that deserves death, so I shall have him flogged and then let him go.'
NRSV (Anglicized Cath. Ed.)	A third time he said to them, 'Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Holy New Covenant Trans.	A third time Pilate said to them, "Why? What crime has Jesus done? He is not guilty. I can find no reason to kill him. So I will set him free, after I give him a little punishment."
The Scriptures 2009	And he said to them the third time, "Why, what evil has He done? I have found no reason for death in Him. Having disciplined Him then, I shall release <i>Him</i> ."
Tree of Life Version	And a third time he spoke to them, "Why? What evil has this One done? I have found in Him no fault deserving of death. Therefore, I will scourge and release Him."

### Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	The [Man] but [thing] third says to them what? for bad makes This no [thing] guilty [of] death [I] find in him Disciplining so him [I] will send (away) {him}...
Awful Scroll Bible	And he said, with regards to them, a third time, "For what perniciousness that He performs? I found not-even-one causative for death, from-within Him. Scourging Him therefore, I will loose- Him -away."
Concordant Literal Version	Now for the third time he said to them, "What evil does this man? Not one cause of death did I find in him. Disciplining him then, I will release him."
exeGesés companion Bible	And he says to them the third time, Indeed, what evil did he?

	I find no cause of death in him: so I discipline him and release him.
Orthodox Jewish Bible	And a paam shlishit (third time), Pilate said to them, But what raah did this one do? No crime worthy of mavet did I find in him. Therefore, having disciplined him, I will release him.
Rotherham's Emphasized B.	But [he, the third time] said unto them— Why! what base thing hath this man done?  [Nothing worthy of death]  found I in him. [Chastising him, then] I will release him!

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	A third time he said to them, "Why, what wrong has He done? I have found no guilt [no crime, no offense] in Him <i>demanding</i> death; therefore I will punish Him [to teach Him a lesson] and release Him."
An Understandable Version	So, Pilate called out to them a third time, "Why [ <i>should he be crucified</i> ]; what wrong has this man done? I have not found any reason for putting him to death, so I will punish him and [ <i>then</i> ] release him."
The Expanded Bible	A third time Pilate said to them, "Why? What ·wrong [crime; evil] has he done? I can find no reason to kill him. So I will have him ·punished [flogged] and set him free."
Jonathan Mitchell NT	Now [for the] third [time] he said to them, "Why? What evil (or: worthless thing) did this man do (or: = What has he done wrong; What crime has this man committed)? I find (or: found) nothing deserving of death in him. Therefore, after disciplining and chastising (= flogging) [him], I will proceed in releasing him."
Syndein/Thieme	``Now a third time he {Pilate} said to them, "{Why?} For what evil has He done? I have found/discovered Him 'guilty of absolutely no crime deserving death'. {literally: 'not even one cause of death did I find in Him'} Therefore, having flogged/'disciplined' Him by scourging' I will release Him."
Translation for Translators	He <i>spoke to them</i> a third time and asked them, "Why? What crime has he committed? I have concluded that he has done nothing for which he deserves to die. So I will <i>have my soldiers</i> flog him and then release him."
The Voice	<b>Pilate</b> ( <i>countering a third time</i> ): Why? What has He done that is so evil? I have found in Him no offense worthy of capital punishment. As I said, I will punish Him and then release Him.

### Bible Translations with Many Footnotes:

Lexham Bible	So he said to them a third time , "Why? What wrong has this man done? I found no basis for an accusation deserving death [Literally "of death"] in him. Therefore I will punish him and [*Here "and " is supplied because the previous participle ("punish") has been translated as a finite verb] release him ." [*Here the direct object is supplied from context in the English translation]
NET Bible®	A third time he said to them, "Why? What wrong has he done? I have found him guilty <sup>54</sup> of no crime deserving death. <sup>55</sup> I will therefore flog <sup>56</sup> him and release him." <sup>54tn</sup> Grk "no cause of death I found in him." <sup>55sn</sup> The refrain of innocence comes once again. Pilate tried to bring some sense of justice, believing Jesus had committed no crime deserving death. <sup>56tn</sup> Or "scourge" (BDAG 749 s.v. παιδεύω 2.b.γ). See the note on "flogged" in v. 16.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now a third time he said to them, "But what evil did this [Man] do? I did not find [any] cause for death [fig., grounds for the death penalty] in Him. Therefore, after having Him scourged, I will release [Him]."
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English Standard Version	A third time he said to them, "Why, what evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him."
Far Above All Translation	Then he spoke to them a third <i>time</i> , "But what wrong has this <i>man</i> done? I have not found anything culpable by death in him. So I will chastise <i>him</i> and release him."
Literal New Testament	AND HE A THIRD [TIME] SAID TO THEM, WHAT THEN EVIL DID COMMIT THIS [MAN]? NO CAUSE OF DEATH FOUND I IN HIM. HAVING CHASTISED THEREFORE HIM I WILL RELEASE [HIM].
Literal Standard Version	And he said to them a third time, "Why, what evil did He do? I found no cause of death in Him; having corrected Him, then, I will release [Him]."
Modern Literal Version 2020	Now he said to them the third-time, For* what evil did* this one do? I did not find a crime <i>worthy</i> of death in him; therefore, <i>after</i> having disciplined him, I will be releasing <i>him</i> .
New American Standard	And he said to them a third time, "Why, what has this man done wrong? I have found in His case no [Lit in Him no] grounds for a <i>sentence of death</i> ; therefore I will punish Him [i.e., by scourging] and release Him."
Revised Young's Lit. Trans.	And he a third time said unto them, 'Why, what evil did he? no cause of death did I find in him; having chastised him, then, I will release him.'
Worrell New Testament	But he said to them the third time, "Why, what evil did This <i>Man</i> do? I found in Him nothing worthy of death. Chastising Him, therefore, I will release Him."

**The gist of this passage:** Pilate attempts a third time to reason with the crowd, hoping to set Jesus free with a popular response from the Jews who are there.

Luke 23:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tritos (τρίτος, -η, -ον) [pronounced <i>TREE-toss</i> ]	<i>third; a third part, or (as adverb) a (or the) third time, thirdly</i>	neuter singular adjective; accusative case	Strong's #5154
epô (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** [Pilate] spoke directly to them a third time.

Pilate is trying to find some reasonable middle ground, but he is dealing with religious fanatics. There is no middle ground with them. Pilate addresses them directly; he gives them respect; but he does not lay down the law.

This is a time for Pilate to clearly demonstrate his authority; but he does not do so. Like many politicians, he does the expedient thing.

As ruler in Jerusalem, Pilate needs to cater, to some degree, to the Jews. He has to be mindful of them, as he does not want a full-scale riot, which chaos could result in his death or removal from office.

Luke 23:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i> ]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
kakós (κακός) [pronounced <i>kak-OSS</i> ]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556
poieô (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4160
houtos (οὗτος) [pronounced <i>HOO-tos</i> ]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778

**Translation:** "For what evil has This One done?"

Pilate is the one to make the final determination here. Yet he asks, "Just what evil has This Man done?"

Despite hearing all of these charges, there is nothing brought against Him which has real evidence or corroboration.

Luke 23:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudeís (οὐδείς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE,</i> <i>oo-deh-MEE-ah; oo-</i> <i>DEHN</i> ]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762

Luke 23:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aition (αἴτιον) [pronounced AH-ee-tee-on]	<i>ground for complaint, cause, fault; reason for crime</i>	neuter singular adjective, accusative case	Strong's #158
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
heuriskō (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #2147
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** I find no grounds [for a sentence of] death in Him.

Pilate says straight out that there are no grounds for a death sentence.

Luke 23:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paideúō (παιδεύω) [pronounced payee-DYOO-oh]	<i>scourging, disciplining (by punishment), training up a child, educating, (by implication), chastening, instructing, learning, teaching</i>	masculine singular, aorist active participle, nominative case	Strong's #3811
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
apoluō (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #630



**Luke 23:22d**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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This is v. 16.

**Translation:** *Therefore, I will scourge Him [and] release [Him]."*

The grammar suggests that Pilate has already scourged the Lord. The soldiers of Herod have done the same thing. Logically, based upon what Jesus has been accused of, this contains perhaps harsher punishment than He deserves, but Pilate is trying to release Him.

A fully innocent man should be simply released. My guess is, Pilate assumed that Jesus was guilty of something—else, why would He be there?—but it was not worthy of death. He thought that the application of some serious punishment would be good enough.

Luke 23:22 *[Pilate] spoke directly to them a third time. "For what evil has This One done? I find no grounds [for a sentence of] death in Him. Therefore, I will scourge Him [and] release [Him]."* (Kukis mostly literal translation)

It must be clear to the reader that Jesus has done nothing worthy of death. The crucifixion is real; but it is also illustrative. While on **the cross**, God the Father will pour out all of our sins on Jesus and He will pay for them.

Luke 23:22 *Pilate addressed the people again for the third time. "Just what evil has This One done? There are no grounds for a sentence of death to be given to Him. Listen, I will scourge Him and afterwards release Him."*(Kukis paraphrase)

<p><b>But the [people] pressed upon [Pilate], voices loud calling for him to crucify [Jesus]. And prevails the voices of them.</b></p>	<p>Luke 23:23</p>	<p><b>The [people again] pressured [Pilate], [their] loud voices calling for him to crucify [Jesus]. [This time,] their voices [and (the voices) of the chief priests] prevailed.</b></p>
<p><b>Nevertheless, the people continued to pressured Pilate, their loud voices calling for the crucifixion of Jesus. This time, their voices prevailed and Pilate gave in to them.</b></p>		

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) *But the [people] pressed upon [Pilate], voices loud calling for him to crucify [Jesus]. And prevails the voices of them.*
- Complete Apostles Bible *But they were insistent, demanding with loud voices that He be crucified. And their voices and those of the chief priests prevailed.*
- Douay-Rheims 1899 (Amer.) *But they were instant with loud voices, requiring that he might be crucified. And their voices prevailed.*
- Holy Aramaic Scriptures *But, they were insisting in a qala rama {a loud voice} and they were asking him to crucify him, and their voice, and that of the Rabay Kahne {the Priest's Chiefs}, were prevailing.*
- James Murdock's Syriac NT *But they were urgent, with a loud voice; and demanded of him, that they might crucify him.*

Original Aramaic NT But they were urging him in a loud voice and demanding that they would crucify him, and their voice prevailed, and that of the Chief Priests.\*

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But they went on crying out loudly, Let him be put to death on the cross. And they had their way.
Bible in Worldwide English	But they shouted all the more loudly, saying, Nail him to a cross! And Pilate gave in to their shouting.
Easy English	But they continued to shout at Pilate, 'Kill him on a cross.' They continued to shout very much. A portion of v. 23 will be placed with v. 24 for context.
Easy-to-Read Version–2008 <i>God's Word</i> <sup>TM</sup>	. But the crowd pressured Pilate. They shouted that Jesus had to be crucified, and they finally won.
Good News Bible (TEV)	But they kept on shouting at the top of their voices that Jesus should be crucified, and finally their shouting succeeded.
J. B. Phillips <i>The Message</i>	But they shouted him down, yelling their demand that he should be crucified. But they kept at it, a shouting mob, demanding that he be crucified. And finally they shouted him down. Pilate caved in and gave them what they wanted. He released the man thrown in prison for rioting and murder, and gave them Jesus to do whatever they wanted. Vv. 24–25 are included for context.
NIRV	But with loud shouts they kept calling for Jesus to be crucified. The people's shouts won out.
New Life Version	But they kept on crying out with loud voices saying that He must be nailed to a cross. Their loud voices got what they wanted.
New Simplified Bible	But they were insistent and spoke in loud voices asking him to impale him. And they prevailed.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	The crowd would have none of that. They continued screaming and demanding crucifixion.
Contemporary English V. Goodspeed New Testament	The people kept on shouting as loud as they could for Jesus to be put to death. But they persisted with loud outcries in demanding that he be crucified, and their shouting won.
The Living Bible New Berkeley Version New Living Translation	. . . But the mob shouted louder and louder, demanding that Jesus be crucified, and their voices prevailed.
The Passion Translation	But the people and the high priests, shouting like a mob, screamed out at the top of their lungs, "No! Crucify him! Crucify him!" Finally their shouts and screams succeeded.
Radiant New Testament William's New Testament	But they kept shouting so loudly for Jesus to be crucified that their voices won out. But they continued to press him with loud voices in their ceaseless demands that He be crucified, and their shouts began to prevail.

**Partially literal and partially paraphrased translations:**

American English Bible	But they started shouting impatiently, demanding to have [Jesus] hung on a pole... And their voices started to win out.
Beck's American Translation	.

Breakthrough Version	But the people were laying into him with loud voices asking for Him to be nailed to a cross, and their voices were strong against him.
Common English Bible	But they were adamant, shouting their demand that Jesus be crucified. Their voices won out.
Len Gane Paraphrase	But instantly, with loud voices, they demanded that he might be crucified, and the voices of them and the chief priests prevailed.
A. Campbell's Living Oracles	But they persisted, demanding, with much clamor, that he might be crucified. At last, their clamors, and those of the chief priests, prevailed:...
NT for Everyone	But they went on shouting out at the tops of their voices, demanding that he be crucified; and eventually their shouts won the day.
20 <sup>th</sup> Century New Testament	But they persisted in loudly demanding his crucifixion; and their clamor gained the day.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	But the people loudly demanded that Jesus be crucified. And their shouting won out.
Berean Study Bible	But they were insistent, demanding with loud voices for Jesus to be crucified. And their clamor prevailed.
Christian Standard Bible	But they kept up the pressure, demanding with loud voices that he be crucified, and their voices [Other mss add <i>and those of the chief priests</i> ] won out.
Conservapedia Translation	And their reaction was immediate and loud, demanding that He should be crucified. And their voices and those of the chief priests prevailed.
Revised Ferrar-Fenton Bible	But they, uniting in a general roar, demanded that He should be crucified: and their voices prevailed.
Free Bible Version	But they continued insisting with loud shouts, demanding that he be crucified. Their shouting succeeded, and Pilate gave the sentence they demanded. He released the man imprisoned for rebellion and murder, but he sent Jesus to be put to death in accordance with their demands*. Vv. 24–25 are included for context.
International Standard V	But they kept pressing him with loud shouts, demanding that Jesus [Lit. he] be crucified, and their shouts began to prevail.
Montgomery NT	But they kept shouting the more insistently, demanding that he should be crucified, and their shouts won the day.
Riverside New Testament	But they insisted with loud voices asking to have him crucified, and their voices prevailed.
UnfoldingWord Literal Text	But they were insistent with loud voices, demanding for him to be crucified. Their voices convinced Pilate.
Urim-Thummim Version	But they were urgent with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.
Weymouth New Testament	But they urgently insisted, demanding with frantic outcries that He should be crucified; and their clamour prevailed.
Worsley's New Testament	But they insisted upon it with loud clamours, demanding Him to be crucified: and their voices and those of the chief priests prevailed.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But they went on shouting and demanding that Jesus be crucified, and their shouts grew louder.
The Heritage Bible	And they pressed upon him loud voices, asking for him to be crucified. And the voices of them and of the head priests prevailed.
New American Bible (2002)	With loud shouts, however, they persisted in calling for his crucifixion, and their voices prevailed.
New Catholic Bible	However, with loud shouts they continued to insist that he should be crucified, and their voices prevailed.

New Jerusalem Bible But they kept on shouting at the top of their voices, demanding that he should be crucified. And their shouts kept growing louder.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible But they went on yelling insistently, demanding that he be executed on the stake; and their shouting prevailed.

Hebraic Roots Bible But with loud voices they insisted, asking for Him to be crucified. And their voices, and that of the chief priests, prevailed.

Hebrew Names Version But they were urgent with loud voices, asking that he might be crucified. Their voices and the voices of the chief Kohanim prevailed.

Traina's Holy Name Bible And they were instant with loud voices, requiring that He might be crucified: and the voices of them and of the chief priests prevailed.

The Scriptures 2009 But with loud voices they insisted, asking for Him to be impaled. And the voices of these men and of the chief priests were prevailing.

Tree of Life Version But they were insistent, demanding with loud shouts that He be executed. And their voices prevailed.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament The [Men] but pressed [with] sounds great Asking him to be crucified and overcame The Sounds [of] them...

Alpha & Omega Bible BUT THEY WERE INSISTENT, WITH LOUD VOICES ASKING THAT HE BE CRUCIFIED. AND THEIR VOICES BEGAN TO PREVAIL.

Awful Scroll Bible But they were laying-over-against, with a great voice, themselves requiring Him being crucified. And the voices of them, and they of the chief-priests, were prevailing-against.

Concordant Literal Version Yet they importuned with loud voices, requesting that He be crucified. And their voices and the chief priests' prevailed."

exeGesés companion Bible And they impose with mega voices, asking to stake him:  
and the voices of them  
and of the archpriests overpowered.

Orthodox Jewish Bible But they insisted with a kol gadol demanding him to be hanged on HaEtz and their voices were roiv (the larger portion) prevailing.

Rotherham's Emphasized B. But they became urgent with loud voices, claiming to have him crucified; and their voices began to prevail.

### Expanded/Embellished Bibles:

*The Amplified Bible* But they were insistent and unrelenting, demanding with loud voices that Jesus be crucified. And their voices *began* to prevail *and* accomplish their purpose.

Jonathan Mitchell NT But the men began continued laying more on, pressing the issue in loud voices, repeatedly demanding Him to be crucified (put to death on an execution stake). And their voices along with [those of] the chief priests continued increasingly strong, so as to prevail.

Syndein/Thieme ``But they kept on insisting/ 'applying pressure by violent tempest' {epikeimai} with loud cries . . . 'calling for/'demanding for themselves' {aiteo } that He be crucified . . . and their cries kept on prevailing/overcoming {Pilate's objections} {katischuo}.

Translation for Translators But they kept insisting. They shouted loudly that Jesus should be nailed {that *Pilate* should *have his soldiers* nail *Jesus*} to a cross. A portion of v. 23 will be affixed to the next passage for context.

The Voice But they would not relent. They shouted louder and louder that He should be crucified, and eventually Pilate capitulated.

**Bible Translations with Many Footnotes:**

NET Bible®	But they were insistent, <sup>57</sup> demanding with loud shouts that he be crucified. And their shouts prevailed. <sup>57tn</sup> Though a different Greek term is used here (BDAG 373 s.v. ἐπίκειμαι), this remark is like 23:5.
The Spoken English NT	But they kept at it, demanding with loud voices that Jesus should be hung on a cross. Their voices were getting overpowering. <sup>o</sup> <sup>o</sup> Or “And their voices were beginning to prevail.”
Wilbur Pickering’s New T.	But they were insistent, demanding with loud voices that He be crucified! And their voices, especially of the chief priests, <sup>9</sup> prevailed. (9) A mere handful (0.5%) of the Greek manuscripts, of objectively inferior quality, omit “especially of the chief priests” (as in NIV, NASB, LB, TEV, etc.).

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	But they kept insisting with loud voices demanding [for] Him to be crucified. And their voices and the [ones] of the chief priests began prevailing.
Charles Thomson NT	But they with loud clamours persisted in their demands that he should be crucified. So the clamours of them and of the chief priests prevailed, and Pilate pronounced sentence that what they requested should be done, and released to them the man who for sedition and murder had been thrown into prison, whom they demanded, and gave up Jesus to their will.. Vv. 24–25 are included for context.
Far Above All Translation	But they insisted in a loud voice and demanded that he be crucified, and their voices and those of the senior priests kept gaining strength.
Literal New Testament	BUT THEY WERE URGENT WITH VOICES LOUD, ASKING FOR HIM TO BE CRUCIFIED. AND PREVAILED THE VOICES OF THEM AND OF THE CHIEF PRIESTS.
Modern Literal Version 2020	But they were urgently asking with loud voices for him to be crucified. And their voices and those of the high-priests were prevailing.
New Matthew Bible	But they called with loud voices for him to be crucified. The rest of v. 23 will be placed with the next passage for context.
NT (Variant Readings)	But they were urgent with loud voices, asking that he might be crucified. °And the voices of them and of the chief priests  prevailed. °CT-And their voices prevailed.
Revised Young's Lit. Trans.	And they were pressing with loud voices asking him to be crucified, and their voices, and those of the chief priests, were prevailing.
Updated Bible Version 2.17	But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed.

**The gist of this passage:** The people who were there in attendance called out loudly for the crucifixion of the Lord. Their voices swayed Pilate.

Luke 23:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong’s #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161

### Luke 23:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epikeimai (ἐπίκειμαι) [pronounced ep- <i>IK-i-mahee</i> ]	<i>to rest upon (literally or figuratively); to impose, to be instant, to (be) laid (there-, up-) on, to lie (on); to press upon; to apply pressure [upon someone]</i>	3 <sup>rd</sup> person plural, imperfect (deponent) middle passive indicative	Strong's #1945

**Translation:** The [people again] pressured [Pilate], ...

The verb is an imperfect indicative (with a deponent middle/passive voice). It is epikeimai (ἐπίκειμαι) [pronounced ep-*IK-i-mahee*], which means, *to rest upon (literally or figuratively); to impose, to be instant, to (be) laid (there-, up-) on, to lie (on); to press upon; to apply pressure [upon someone]*. They understood what Pilate was trying to do, and they were not having it. They continued to pressure him regarding Jesus.

Obviously, this is not how a court ruling should be decided.

**Illustration:** We have this sort of thing occurring all of the time in the United States. When there is a court case brought to the public eye by the media (our very dishonest media, as of late), either real or paid demonstrators (most often, a combination of both) show up to demonstrate and advocate for this or that verdict. In fact, there have even been demonstrations outside of the homes of some Supreme Court justices with the intent of influencing their decisions. Obviously, the stakes here are trivial by comparison.

Luke 23:23a The [people again] pressured [Pilate], ...

Bear in mind that Jesus had not sinned and most of the people there know this. Many of them have given false testimony (and they know that their testimony is false). The chief priests, who have pushed for this to take place, also recognize that they have no real charges to put before Pilate which demand death.

Like many politicians, Pilate might do the right thing if it is easy; but he will do the expedient thing when the pressure is on.

**Illustration:** I think this describes 90% of our Senate and House today (I write this in 2023).

### Luke 23:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phônē (φωνή) [pronounced <i>foh-NAY</i> ]	<i>sound, voice; language</i>	feminine plural noun; dative, locative, instrumental case	Strong's #5456
meγas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i> ]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine plural adjective; dative, locative, instrumental case	Strong's #3173
aiteō (αἰτέω) [pronounced <i>ahee-THE-oh</i> ]	<i>asking for, having begged for, calling for; craving, one who desires; one who requires</i>	masculine plural, aorist middle participle; nominative case	Strong's #154

Luke 23:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
stauróō (σταυρόω) [pronounced stow-ROE-oh]	<i>to crucify, to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness</i>	aorist passive infinitive	Strong's #4717

**Translation:** ...[their] loud voices calling for him to crucify [Jesus].

They called again, forcefully, for Pilate to crucify Jesus.

It was very rare for the Jews to call upon Rome to crucify one of their own. This is possibly even a unique situation where the Jews there were demanded the crucifixion of one of their own.

Luke 23:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
katischuō (κατισχύω) [pronounced kat-ihs-KHOO-oh]	<i>to overpower; to be dominant, to prevail (against), to be strong to another's detriment, to prevail against; to be superior in strength</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2729
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
phōnē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine plural noun; nominative case	Strong's #5456
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
The Byzantine Greek text and the Scrivener Textus Receptus have these additional words:			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Luke 23:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archiereis (ἀρχιερείς) [pronounced ar-khee-er-YICE]	<i>chief priests, those in line to be the High Priest; a group of leading priests</i>	masculine plural noun; genitive/ablative case	Strong's #749
These words are not found in the Westcott Hort text or the Tischendorf's Greek text.			
It is far more likely that original text has dropped out than additional text has been added at a later date. This is because a manuscript needing to be replaced may have text on it which is unreadable or even missing due to age, and is therefore not duplicated.			
A second possibility is, the copyist simply missed these three words when copying the text.			
The addition of text was rare, but it did take place (the end of Mark, the stoning of the woman caught in adultery, etc.).			

**Translation:** [This time,] their voices [and (the voices) of the chief priests] prevailed.

Take note of the additional text given in the Greek exegesis tables. Accepting that text, we might better rendered, [This time,] the voices of the [men] and the chief priests prevailed.

Pilate had tried three times to release Jesus. He took the expedient way out. He gave in to the mob.

The alternative would have been to deal with a mob that might go out of control, and that was more than Pilate was willing to deal with.

Luke 23:23 The [people again] pressured [Pilate], [their] loud voices calling for him to crucify [Jesus]. [This time,] their voices [and (the voices) of the chief priests] prevailed. (Kukis mostly literal translation)

Pilate's primary problem here, besides being a politician, is he tried to reason with a mob. You cannot reason with a mob. You must use force in order to restore order (or the force must be there at hand, ready to act; as sometimes a show of force is good enough).

Luke 23:23 Nevertheless, the people continued to pressured Pilate, their loud voices calling for the crucifixion of Jesus. This time, their voices prevailed and Pilate gave in to them. (Kukis paraphrase)

We read this with a recognition of what is taking place and what must take place. This is a miscarriage of justice, for which all guilty parties will be judged even temporally. This is a separate issue apart from God's plan coming to pass.

Satan is a player in all of this. Recall how he entered Judas in order to insure that Judas would betray Jesus (Luke 22:3–6). In whatever way he can, Satan is no doubt influencing the people who are there (does it appear that Satan has a greater influence over a mob than over individuals?).

Despite all the Scripture says, Satan does not realize what the crucifixion of Jesus means. Satan knows the Scriptures, and yet he does not realize that what he is pushing for here—the crucifixion of the Lord—is the very thing that will provide salvation for billions of people and vindicate the character of God.

Jesus, Who has functioned primarily or fully in His humanity, has read and studied those same Scriptures. He understands what is before Him. Obviously, the crucifixion is painful beyond what most of us could imagine; but Jesus recognized that during the crucifixion, all of our sins would be poured out upon Him and the judgment that we deserve for those sins will be carried by Jesus. This is pain and suffering beyond what any human being has



ever endured. Even when contemplating this in the Garden of Gethsemane, the Lord said, “If it be Your will, let this cup pass from Me; but Your will be done.”

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Pilate Reverses Himself and Sentences Jesus to Death by Crucifixion

Many of these translations keep a portion of v. 23 with this passage.

**And Pilate decided to take place the request of them. But he released the [man] through rebellion and murder he had been cast in the prison, which [release] they were calling for. But the Jesus he delivered over to the will of them.**

Luke  
23:24–25

**Pilate decided [to let] their request come to pass. He released the [man] who had been cast into prison for sedition and violence, which [person] they were calling for. But he delivered over Jesus to their will.**

**Pilate decided to acquiesce to their request. Barabbas, who had been thrown into prison for sedition and murder, was released, just as the people had demanded. However, he delivered up Jesus to satisfy their desire that He be crucified.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And Pilate decided to take place the request of them. But he released the [man] through rebellion and murder he had been cast in the prison, which [release] they were calling for. But the Jesus he delivered over to the will of them.
Complete Apostles Bible	So Pilate decided that their request should be carried out. And he released whom they were requesting, who because of insurrection and murder had been thrown into prison; but he delivered Jesus to their will.
Douay-Rheims 1899 (Amer.)	And Pilate gave sentence that it should be as they required. And he released unto them him who for murder and sedition had been cast into prison, whom they had desired. But Jesus he delivered up to their will.
Holy Aramaic Scriptures	Then Pilatus commanded that their request should be granted. And he released unto them the one, who because of a riot, and murder, was put into the prisoner's house, the one whom they had requested. Then he delivered Eshu {Yeshua} unto their will.
James Murdock's Syriac NT	And Pilate decreed, that their request be granted. And he released to them him, who for sedition and murder had been cast into prison, for whom they petitioned; and he delivered up Jesus to their pleasure.
Original Aramaic NT	And Pilate commanded that their demand should be performed. And he released to them him who had been cast into prison for sedition and murder, whom they had demanded, but he delivered Yeshua to their pleasure.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English      And Pilate gave his decision for their desire to be put into effect.

And in answer to their request, he let that man go free who had been in prison for acting against the government and causing death, and Jesus he gave up to their pleasure.

Bible in Worldwide English

So he said they could have it their way.

He let the other man go free. (He was the one who had been put in prison because he fought and had killed a man. He was the one the people asked Pilate to let go free.) And Pilate did to Jesus what they wanted him to do.

Easy English

So, in the end, Pilate did what they wanted. They had asked Pilate to let Barabbas go free out of the prison. He was the man that had caused the Jewish people to fight against the Roman rulers. He had also killed somebody. He was the man that Pilate let go free. As for Jesus, Pilate commanded the soldiers to take him away. He let the people do to him what they wanted. A portion of v. 23 is placed with this passage for context.

Easy-to-Read Version—2008

But the people continued to shout. They demanded that Jesus be killed on a cross. Their shouting got so loud that Pilate decided to give them what they wanted. They wanted Barabbas to go free--the one who was in jail for starting a riot and for murder. Pilate let Barabbas go free. And he handed Jesus over to be killed. This is what the people wanted. V. 23 is included for context.

God's Word™

Pilate decided to give in to their demand. He freed Barabbas, who had been put in prison for rioting and murdering, because that's what they wanted. But he let them do what they wanted to Jesus.

Good News Bible (TEV)

So Pilate passed the sentence on Jesus that they were asking for. He set free the man they wanted, the one who had been put in prison for riot and murder, and he handed Jesus over for them to do as they wished.

J. B. Phillips

Their shouting won the day, and Pilate pronounced the official decision that their request should be granted. He released the man for whom they asked, the man who had been imprisoned for rioting and murder, and surrendered Jesus to their demands. This includes text from v. 23 (although this is not acknowledged by Phillips).

The Message

But they kept at it, a shouting mob, demanding that he be crucified. And finally they shouted him down. Pilate caved in and gave them what they wanted. He released the man thrown in prison for rioting and murder, and gave them Jesus to do whatever they wanted. V. 23 is included for context.

NIRV

So Pilate decided to give them what they wanted. He set free the man they asked for. The man had been thrown in prison for murder and for fighting against the authorities. Pilate handed Jesus over to them so they could carry out their plans.

New Life Version

Then Pilate said that it should be done as they wanted. Pilate let the man go free who had made trouble against the leaders of the country and who had killed people. He gave Jesus over to them to do with as they wanted.

New Simplified Bible

Pilate pronounced a sentence that what they asked for should be done. He released the man who was in prison for insurrection and murder and he delivered Jesus to their will.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Pilate eventually decided to give them what they wanted. He freed the man the people asked for—the man who had been thrown in prison for murder and insurrection. Pilate handed Jesus over to the people, as they wanted.

Contemporary English V.

Finally, Pilate gave in. He freed the man who was in jail for rioting and murder, because he was the one the crowd wanted to be set free. Then Pilate handed Jesus over for them to do what they wanted with him.

Goodspeed New Testament

And Pilate pronounced sentence that what they asked for should be done. He released the man they asked for, who had been put in prison for riot and murder,

and handed Jesus over to their will. Is the New Simplified Bible equivalent to the Goodspeed New Testament?

The Living Bible New Berkeley Version New Living Translation	. . So Pilate sentenced Jesus to die as they demanded. As they had requested, he released Barabbas, the man in prison for insurrection and murder. But he turned Jesus over to them to do as they wished.
The Passion Translation	Pilate caved in to the crowd and ordered that the will of the people be done. Then he released the guilty murderer Barabbas, as they had insisted, and handed Jesus over to be crucified.
Radiant New Testament	Pilate decided to give them what they wanted. He released the man they asked for, the one who had been thrown in prison for murder and for leading a revolt against the authorities. But he handed Jesus over to them so they could do what they wanted with him.
UnfoldingWord Simplified T.	But they kept insisting with loud voices that Jesus should be die on a cross. Finally, because they continued to shout so loudly, they persuaded Pilate to do what they requested. So he set free the man who was in prison because he had fought against the government and murdered people! He then commanded the soldiers to take Jesus and do what the crowd wanted. V. 23 is included for context.
William's New Testament	Then Pilate pronounced his sentence that their demand be carried out. So he released the man who had been put in prison for riot and murder, whom they continued to demand, but turned Jesus over to their will.

#### Partially literal and partially paraphrased translations:

American English Bible	So Pilate gave in and he released [BarAbbas] (who was in prison for rebellion and murder) to meet their demands, then he did what they wanted [him to do] to Jesus.
Beck's American Translation Breakthrough Version	. And Pilate gave the sentence for their request to happen. He let out the one who, because of disturbance and murder, had been thrown into jail, whom they were asking for, but turned Jesus over to what they wanted.
Common English Bible Len Gane Paraphrase	. Pilate gave sentence that it should be as they demanded, and then released to them the one who because of sedition and murder was thrown into prison, whom they demanded, but he delivered Jesus to their will.
New Advent (Knox) Bible	But they, with loud cries, insisted on their demand that he should be crucified; and their voices carried the day; Pilate gave his assent that their request should be granted, releasing the man of their choice who had been imprisoned for revolt and murder, while he handed Jesus over to their will.[1] V. 23 is included for context. [1] vv. 1-25 (in part): Mt. 27.11; Mk. 15.1; Jn. 18.28.
NT for Everyone 20 <sup>th</sup> Century New Testament	. Pilate decided that their demand should be granted. He released the man who had been put in prison for riot and murder, as they demanded, and gave Jesus up to be dealt with as they pleased.

#### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So Pilate sentenced that their demand be met. As they had requested, he released the one imprisoned for insurrection and murder, and surrendered Jesus to their will.
Conservapedia Translation	And Pilate issued the sentence as they demanded. And he pardoned to them the man who was imprisoned for sedition and murder, who they had requested; but he delivered Jesus to their will.

Revised Ferrar-Fenton Bible	And Pilate chose to give way to their demand; so he released the man who had been imprisoned for riot and murder, whom they asked; but he handed Jesus over to their will.
God's Truth (Tyndale)	And Pilate gave sentence that it should be as they required, and let loose unto them, him that for insurrection and murder, was cast into prison, whom they desired: and delivered Jesus to do with him what they would.
International Standard V	Then Pilate pronounced his sentence that their demand should be carried out. So he released the man who had been put in prison for revolt and murder—the man whose release [The Gk. lacks whose release] they continued to demand—but he let them have their way with Jesus. [Lit. he turned Jesus over to their will]
Montgomery NT	So Pilate gave sentence what they wished should be done. He released the man who had been put in prison for riot and murder, the man whom they asked for; but Jesus he handed over to their will.
Riverside New Testament	So Pilate gave sentence that what they asked should be done. He freed the man who for riot and murder had been thrown into prison — the man they asked for; but Jesus he handed over to their will.
Leicester A. Sawyer's NT	And they beset him with loud cries, demanding that he should be crucified; and their cries, and those of the chief priests, prevailed; and Pilate answered, that their demand should be granted. And he released him that was cast into prison for sedition and murder, whom they desired, and delivered up Jesus to their will. V. 23 is included for context.
Urim-Thummim Version	Then Pilate gave sentence that it should be as they required. And he released to them him that for sedition and murder was thrown into prison, who they had desired; but he delivered Jesus to their purpose.
Weymouth New Testament	So Pilate gave judgement, yielding to their demand. The man who was lying in prison charged with riot and murder and for whom they clamoured he set free, but Jesus he gave up to be dealt with as they desired.
Wikipedia Bible Project	But they continued insisting, with loud voices demanding that he be crucified. Their loud demands prevailed, and Pilate pronounced sentence as they asked. He released the man imprisoned for rebellion and murder, while he handed over Jesus to them, to do what they wanted with him. V. 23 is included for context.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	So Pilate decided to pass the sentence they demanded. He released the man they asked for, the one who was in prison for rebellion and murder, and he handed over Jesus in accordance with their wishes.
The Heritage Bible	And Pilate pronounced sentence to be what they asked. And he set free to them the one who through uprising and murder had been thrown into prison - whom they asked - and he gave Jesus over to their will.
New American Bible (2011)	The verdict of Pilate was that their demand should be granted. So he released the man who had been imprisoned for rebellion and murder, for whom they asked, and he handed Jesus over to them to deal with as they wished.
Revised English Bible—1989	But they persisted with their demand, shouting that Jesus should be crucified. Their shouts prevailed, and Pilate decided that they should have their way. He released the man they asked for, the man who had been put in prison for insurrection and murder, and gave Jesus over to their will. V. 23 is included for context.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Pilate decided to grant their demand; he released the man who had been thrown in prison for insurrection and murder, the one they had asked for; and Yeshua he surrendered to their will.
Hebraic Roots Bible	And Pilate commanded their request to be granted.

	And he released to them the one thrown into prison due to revolt and murder, whom they asked. But he delivered Yahshua to their will.
Hebrew Names Version	Pilate adjudged that what they asked for should be done. He released him who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Yeshua up to their will.
Holy New Covenant Trans.	But the people continued to yell. They demanded that Jesus be killed on a cross. Their yelling became so loud that Pilate decided to give them what they wanted. The people wanted Barabbas to go free. (Barabbas was the man who had been thrown into jail because of a riot. He was a murderer.) Pilate let Barabbas go free, but Pilate gave them Jesus to be killed. This is what the people wanted. V. 23 is included for context.
The Scriptures 2009	And Pilate pronounced sentence that what they asked should be done. And he released the one they asked for, who for uprising and murder had been thrown into prison, but he handed עשויה over to their wishes.
Tree of Life Version	So Pilate decreed that their demand be put into effect. And He released the one they were asking for, the one thrown in jail for insurrection and murder. But he handed over Yeshua to their will.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Pilate decides to become the request [of] them [He] sends (away) but the [man] because of action and murder having been put to guard whom [They] asked the but jesus [He] gives (over) [to] the will [of] them...
Awful Scroll Bible	And Pilate pronounces-judgment-upon, it to be came about as they request. And he looses-away to them, he because of the standing against and murder, is having been thrown into the prison, whom they were requiring for themselves. But he gives- Jesus -over-before, to their desires.
Concordant Literal Version	Now Pilate adjudges that it occur as they request. Now he releases him who because of insurrection and murder had been cast into jail, whom they request. Yet Jesus he gives up to their will."
exeGesés companion Bible	And Pilatos adjudges that it be as they require: and he releases to them him who for riot and murder was cast into the guardhouse, whom they had asked; but he betrays Yah Shua as they willed.
Orthodox Jewish Bible	And Pilate decided that their demand be accomplished. And Pilate released the one they were requesting, the one who had been thrown into the beis hasohar on account of an insurrection and retzach, but Rebbe Melech HaMoshiach he delivered over to their ratzon.
Rotherham's Emphasized B.	And [Pilate] consented that their request should be granted; and released him who [for revolt and murder] had been cast into prison, whom they claimed,—whereas [Jesus] delivered he up unto their will.

### Expanded/Embellished Bibles:

An Understandable Version	So, Pilate issued the sentence the people were demanding and released the man they had asked for [ <i>i.e.</i> , <i>Barabbas</i> ], who had been thrown into prison for [ <i>inciting</i> ] a rebellion and committing murder. But he turned Jesus over to the people do with Him whatever they wanted.
The Expanded Bible	But they continued to shout, demanding that Jesus be crucified. Their yelling became so loud [ <sup>L</sup> voices prevailed so] that Pilate decided to give them what they wanted [requested; demanded]. He set free the man who was in jail for rioting

Jonathan Mitchell NT	<p>[insurrection] and murder, and he handed Jesus over to them to do with him as they wished [or as they requested; <sup>L</sup> to their will].</p> <p>And so Pilate came upon a decision and gave sentence for their demand to come to be (to happen; to be birthed).</p> <p>So he released the one whom they kept on demanding – the man having been thrown into prison because of insurrection and murder. But he turned over Jesus to their will and intent.</p>
P. Kretzmann Commentary	<p>And Pilate gave sentence that it should be as they required.</p> <p>And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.</p>
Syndein/Thieme	<p>Kretzmann's <b>commentary</b> for Luke 23:20–25 has been placed in the <b>Addendum</b>. So Pilate decreed/'made a judicial decision' {epikrino} 'that their demand should be granted' {literally: 'it should become as they requested'}.</p> <p>``Now he {Pilate} released to them the one for whom they asked . . . the one who had been thrown in prison for insurrection and murder {Bar abbas}.</p> <p>But he handed Jesus over to their will.</p>
Translation for Translators	<p>Finally, because they continued to shout [PRS] <i>so loudly</i>, Pilate decided to do what the crowd requested. The man who had been {whom they had} put in prison because he had rebelled <i>against the government</i> and who had murdered <i>someone</i>, he released! That was the man whom the crowd had asked him <i>to release</i>. He handed Jesus over <i>to the soldiers</i>, to do what <i>the crowd</i> wanted. A portion of v. 23 is included for context.</p>
The Voice	<p>But they would not relent. They shouted louder and louder that He should be crucified, and eventually Pilate capitulated. So he pronounced the punishment they demanded.</p> <p>He released the rebel and murderer <i>Barabbas</i>—the insurrectionist they had pleaded for in His place—and he handed Jesus over to them to do with as they desired. V. 23 is included for context.</p>

### Bible Translations with Many Footnotes:

NET Bible®	<p>So<sup>58</sup> Pilate<sup>59</sup> decided<sup>60</sup> that their demand should be granted. He released the man they asked for, who had been thrown in prison for insurrection and murder. But he handed Jesus over<sup>61</sup> to their will.<sup>62</sup></p> <p><sup>58tn</sup> Here καί (kai) has been translated as “so” to indicate the implied result of the crowd’s cries prevailing.</p> <p><sup>59sn</sup> Finally Pilate gave in. He decided crucifying one Galilean teacher was better than facing a riot. Justice lost out in the process, because he did not follow his own verdict.</p> <p><sup>60tn</sup> Although some translations render ἐπέκρινεν (epekrinen) here as “passed sentence” or “gave his verdict,” the point in context is not that Pilate sentenced Jesus to death here, but that finally, although convinced of Jesus’ innocence, he gave in to the crowd’s incessant demand to crucify an innocent man.</p> <p><sup>61tn</sup> Or “delivered up.”</p> <p><sup>62sn</sup> He handed Jesus over to their will. Here is where Luke places the major blame for Jesus’ death. It lies with the Jewish nation, especially the leadership, though in Acts 4:24-27 he will bring in the opposition of Herod, Pilate, and all people.</p> <p>And Pilate decided that their demand would be granted.</p> <p>He released the person they’d asked for, who’d been thrown in prison because of the riot and murder. But he handed Jesus over to the punishment that they wanted.<sup>p</sup></p> <p><sup>p</sup> Lit. “to their will.” Luke is accusing Pilate of betrayal of justice here, since the verb “hand over” here is the same verb as “betray.”</p>
The Spoken English NT	

### Literal, almost word-for-word, renderings:

A Faithful Version	Then Pilate decreed that their request be granted. And he released to them the one whom they had asked for, who on account of insurrection and murder had been cast into prison, but he delivered Jesus up to their will.
Analytical-Literal Translation	So Pilate pronounced sentence [for] their demand to be done. Then he released the one having been thrown into the prison for insurrection and murder, [for] whom they kept demanding. But he handed Jesus over to their will.
Context Group Version	And Pilate gave sentence that what they needed should be done. And he released him who for insurrection and murder had been cast into prison, whom they asked for; but Jesus he handed over to their will.
Far Above All Translation	So Pilate decided that their demand should be met. And he released him <i>who had been</i> put in prison on account of sedition and murder, the one whom they demanded, whereas he delivered Jesus to their will.
Green's Literal Translation	And Pilate adjudged their request to be done. And he released to them the one thrown into prison due to revolt and murder, whom they asked. But he delivered Jesus to their will.
Literal Standard Version	And they were pressing with loud voices asking Him to be crucified, and their voices, and those of the chief priests, were prevailing, and Pilate gave judgment for their request being done, and he released him who because of sedition and murder has been cast into the prison, whom they were asking for, and he gave up Jesus to their will. V. 23 is included for context.
Modern Literal Version 2020	But Pilate decided their request was to happen. Now he released the one having been cast into the prison because of riot and murder, whom they were asking for, but he gave up Jesus to their will.
New King James Version	So Pilate gave sentence that it should be as they requested. And he released to them [NU, M omit <i>to them</i> ] the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.
New Matthew Bible	And the voice of the people and of the high priests prevailed, and Pilate gave sentence that it should be as they required, and released to them the one who for insurrection and murder had been cast into prison, whom they desired, and delivered Jesus to do with him what they would. A portion of v. 23 is included for context.
Revised Young's Lit. Trans.	Pilate decided to give them what they wanted. The people wanted Barabbas to go free. (Barabbas was the man who had been thrown into jail because of a riot. He was a murderer.) Pilate let Barabbas go free, but Pilate gave them Jesus to be killed. This is what the people wanted. The RYLT combined vv. 24 & 25.

**The gist of this passage:** Pilate gave into the wishes of the insistent crowd. Barabbas was released; and Jesus was set for execution that day.

Luke 23:24			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Pilatos (Πιλᾶτος) [pronounced <i>pil-AT-oss</i> ]	<i>armed with a spear; transliterated Pilate, (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified)</i>	masculine singular proper noun; nominative case	Strong's #4091
epikrínō (ἐπικρίνω) [pronounced <i>ep-ee-KREE-no</i> ]	<i>to decide, to judge, to sentence, to decree, to approve of one's sentence</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1948

Luke 23:24			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι ) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle/passive infinitive	Strong's #1096
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
aítēma (αἴτημα) [pronounced AH-ee-tay-mah]	<i>request, demand, petition; what is being asked for, what is being required</i>	neuter singular noun, nominative case	Strong's #155
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/ genitive case	Strong's #846

**Translation:** Pilate decided [to let] their request come to pass.

Pilate, as the governor of the province of Judæa, made a judgment call. He gave in to the demands of the people. What he considered is, he can release this innocent man and possibly face riots by the Jewish people, which would no doubt result in many deaths and property damage; or he could give in to the demands of the people. It would be expedient for one Man to die as opposed to perhaps a dozen in a rebellion.

**Illustration:** We have many examples of this in 2021 America. We have the Marxist organization Black Lives Matter, and they have made the accusation that white cops are killing Black citizens in large numbers (however, a busy weekend in Chicago accounts for more killings of Black citizens than a year of police killings). As a result of this political pressure, judges are allowing for trials, prosecutions and even sentencing of honest cops, under the guise of expediency (which is almost the guiding principle of politicians, right after stealing and lying).

Luke 23:24 Pilate decided [to let] their request come to pass. (Kukis mostly literal translation)

Luke 23:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apoluô (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #630
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588



Luke 23:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
stásis (στάσις) [pronounced STAS-is]	<i>rebellion; strife, a standing (properly, the act of), (by analogy) position (existence); by implication, a popular uprising; dissension, insurrection, figuratively, controversy, uproar</i>	feminine singular noun, accusative case	Strong's #4714
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
phónos (φόνος) [pronounced FOHN-oss]	<i>murder, slaughter, being slain</i>	masculine singular noun, accusative case	Strong's #5408
bállô (βάλλω) [pronounced BAWL-low]	<i>being throw, being cast, that which was tossed; placed, putting, that which is laying, bringing</i>	masculine singular, perfect passive participle, accusative case	Strong's #906
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
phulakê (φυλακή) [pronounced foo-lak-AY]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine plural noun; dative, locative, instrumental case	Strong's #5438
Except for the morphology of the verb, this is v. 14c repeated.			
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
aiteô (αἰτέω) [pronounced ahee-THE-oh]	<i>to ask, to beg, to call for; to crave, to desire; to require</i>	3 <sup>rd</sup> person plural, imperfect middle indicative	Strong's #154

**Translation:** He released the [man] who had been cast into prison for sedition and violence, which [person] they were calling for.

Pilate released Barabbas, who was clearly guilty of murder and sedition (we don't know whether this was against Rome or against the Jewish people).

Do you remember the sacrifice of the two goats? One goat is actually sacrificed (the scapegoat) and the other is let go? That is what is happening right here. The one goat is freed (Barabbas) and the scapegoat will receive the punishment. The goat which deserves to be punished (Barabbas) is not punished; and the goat which is pure and clean—that goat is punished in exchange. Obviously, the parallel is that we, as human being, as the goat which is allowed to get away free from judgment; but Jesus is the goat who takes upon Himself our judgment.

Luke 23:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
paradídōmai (παραδίδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i> ]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3860
tô (τῷ) [pronounced <i>toe</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
thelêma (θέλημα) [pronounced <i>THEHL-ay-mah</i> ]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; genitive/ablative case	Strong's #2307
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** But he delivered over Jesus to their will.

Pilate then releases Jesus to the will of the people. He does not release Jesus, in the sense of letting Him go and allowing the Jewish mob do whatever they want. Jesus will be given the sentence which the Jewish mob is demanding. The Romans will therefore crucify Him. In this, Pilate acquiesces to the will of the people.

Luke 23:25 He released the [man] who had been cast into prison for sedition and violence, which [person] they were calling for. But he delivered over Jesus to their will. (Kukis mostly literal translation)

Luke 23:24–25 Pilate decided [to let] their request come to pass. He released the [man] who had been cast into prison for sedition and violence, which [person] they were calling for. But he delivered over Jesus to their will. (Kukis mostly literal translation)

Despite knowing that this was morally and legally wrong, Pilate gives in to the will of the Jewish mob.

Luke 23:24–25 Pilate decided to acquiesce to their request. Barabbas, who had been thrown into prison for sedition and murder, was released, just as the people had demanded. However, he delivered up Jesus to satisfy their desire that He be crucified. (Kukis paraphrase)

Although Matthew, Mark and Luke are written roughly in chronological order, John is less strictly confined. Therefore, when John has a narrative which parallels the others, finding points of commonality is sometimes difficult. All the things recorded by John happened at this time; but it is less clear that they happened in exactly this order.

At this point, I am not completely satisfied with where I have placed John’s narrative in this chart. Some of the keys to these events are: (1) Luke tells us that Pilate thrice attempts to release Jesus to the people as a free man. (2) John tells us that Pilate has a brief aside with Jesus prior to delivering Him over to be crucified.

The ESV (capitalized) is used below:

**Pilate Seeks to Release Jesus (Matthew, Mark, Luke and John)**

Matthew	Mark	Luke	John
Luk 23:13–14 Pilate then called together the chief priests and the rulers and the people, and said to them, "You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. Luk 23:15 Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. Luk 23:16 I will therefore punish and release him."			
Mat 27:15 Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted.	Mar 15:6 Now at the feast he used to release for them one prisoner for whom they asked.		Joh 18:39a But you have a custom that I should release one man for you at the Passover.
Mat 27:16 And they had then a notorious prisoner called Barabbas.	Mar 15:7 And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas.		
Mat 27:17 So when they had gathered, Pilate said to them, "Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?"	Mar 15:8–9 And the crowd came up and began to ask Pilate to do as he usually did for them. And he answered them, saying, "Do you want me to release for you the King of the Jews?"		Joh 18:39b So do you want me to release to you the King of the Jews?"

**Pilate Seeks to Release Jesus (Matthew, Mark, Luke and John)**

Matthew	Mark	Luke	John
<p>Mat 27:18 For he knew that it was out of envy that they had delivered him up.</p>	<p>Mar 15:10 For he perceived that it was out of envy that the chief priests had delivered him up.</p>		
<p>Mat 27:19 Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much because of him today in a dream."</p>			
<p>Mat 27:20 Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus.</p>	<p>Mar 15:11 But the chief priests stirred up the crowd to have him release for them Barabbas instead.</p>		
<p>Mat 27:21 The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas."</p>		<p>Luk 23:18–19 But they all cried out together, "Away with this man, and release to us Barabbas"—a man who had been thrown into prison for an insurrection started in the city and for murder.</p>	<p>Joh 18:40 They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.</p>
<p>Joh 19:1 Then Pilate took Jesus and flogged him.                      Joh 19:2 And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe.                      Joh 19:3 They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands.</p>			
<p>Mat 27:22a Pilate said to them, "Then what shall I do with Jesus who is called Christ?"</p>	<p>Mar 15:12 And Pilate again said to them, "Then what shall I do with the man you call the King of the Jews?"</p>	<p>Luk 23:20 Pilate addressed them once more, desiring to release Jesus,...</p>	
<p>Mat 27:22b They all said, "Let him be crucified!"</p>	<p>Mar 15:13 And they cried out again, "Crucify him."</p>	<p>Luk 23:21 ...but they kept shouting, "Crucify, crucify him!"</p>	

### Pilate Seeks to Release Jesus (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
<p>Mat 27:23 And he said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"</p>	<p>Mar 15:14 And Pilate said to them, "Why, what evil has he done?" But they shouted all the more, "Crucify him."</p>	<p>Luk 23:22 A third time he said to them, "Why, what evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him."</p>	<p>Joh 19:4 Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him."</p>
<p>Mat 27:24 So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves."                      Mat 27:25 And all the people answered, "His blood be on us and on our children!"</p>		<p>Luk 23:23 But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed.                      Luk 23:24 So Pilate decided that their demand should be granted.</p>	<p>Joh 19:5 So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!"                       Joh 19:6 When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him."</p>
<p>Joh 19:7 The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God."                      Joh 19:8 When Pilate heard this statement, he was even more afraid.</p>			
<p>Joh 19:9 He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer.                      Joh 19:10 So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?"                      Joh 19:11 Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."</p>			
<p>Joh 19:12 From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar."                      Joh 19:13 So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha.                      Joh 19:14 Now it was the day of Preparation of the Passover. <b>It was about the sixth hour.</b> He said to the Jews, "Behold your King!"                      Joh 19:15 They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."</p>			

### Pilate Seeks to Release Jesus (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
<p>Mat 27:26 Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.</p>	<p>Mar 15:15 So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged Jesus, he delivered him to be crucified.</p>	<p>Luk 23:25 He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.</p>	

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### The Crucifixion Jesus is Led to Golgotha

**And as they were leading away Him, taking in addition Simon Cyrene, coming from the country, laying upon him the stake, to carry behind the Jesus.**

Luke  
23:26

**As they were leading Him away, they also took Simon of Cyrene, who had come in from the country. They laid the stake on him, to carry it [walking] behind Jesus.**

**As the Roman guards were leading Jesus away, they called upon a Simon from Cyrene, who had come to Jerusalem from his country. They placed the stake on his back, so that he might carry it as he walked behind Jesus.**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And as they were leading away Him, taking in addition Simon Cyrene, coming from the country, laying upon him the stake, to carry behind the Jesus.
Complete Apostles Bible	And as they led Him away, they laid hold of a certain man, Simon a Cyrenian, as he was coming from the country, and on him they laid the cross, that he might carry it behind Jesus.
Douay-Rheims 1899 (Amer.)	And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after Jesus.
Holy Aramaic Scriptures	And while they were leading Him, they seized Shimeun Qurinaya {Simeon, the Cyrenian} who had come from a village, and placed the Cross upon him, so that he might carry it behind Eshu {Yeshua}.
James Murdock's Syriac NT	And as they led him away, they seized Simon the Cyrenian, coming from the fields. and laid upon him the cross, to bear [it] after Jesus.
Original Aramaic NT	And as they brought him, they seized Shimeon a Cyrenian who came from a village and they laid upon him the cross to carry after Yeshua.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And while they were taking him away, they put their hands on Simon of Cyrene, who was coming from the country, and made him take the cross after Jesus.
Bible in Worldwide English	They took Jesus away. On the way, they caught a man who was coming in from the farms. His name was Simon. He was born in the country of Cyrene. They made him walk behind Jesus and carry his cross.
Easy English	<b>They kill Jesus on a cross</b> So the soldiers took Jesus away, to go to the place where they would kill him. On the way, they took hold of a man called Simon. This man was from the town of Cyrene. He was coming in from outside the city. The soldiers took the cross that Jesus was carrying on his shoulders. They made Simon carry it instead as he walked behind Jesus.
Easy-to-Read Version–2008	The soldiers led Jesus away. At that same time there was a man from Cyrene named Simon coming into the city from the fields. The soldiers forced him to carry Jesus' cross and walk behind him.
God's Word™	As the soldiers led Jesus away, they grabbed a man named Simon, who was from the city of Cyrene. Simon was coming into Jerusalem. They laid the cross on him and made him carry it behind Jesus.
Good News Bible (TEV)	The soldiers led Jesus away, and as they were going, they met a man from Cyrene named Simon who was coming into the city from the country. They seized him, put the cross on him, and made him carry it behind Jesus.
J. B. Phillips	And as they were marching him away, they caught hold of Simon, a native of Cyrene in Africa, who was on his way home from the fields, and put the cross on his back for him to carry behind Jesus.
<i>The Message</i>	<b>Skull Hill</b> As they led him off, they made Simon, a man from Cyrene who happened to be coming in from the countryside, carry the cross behind Jesus.
NIRV	<b>Jesus Is Nailed to a Cross</b> As the soldiers led Jesus away, they took hold of Simon. Simon was from Cyrene. He was on his way in from the country. They put a wooden cross on his shoulders. Then they made him carry it behind Jesus.
New Life Version	<b>Jesus on the Cross</b> They led Jesus away. A man named Simon was coming in from the country of Cyrene and they made him carry the cross following behind Jesus.
New Simplified Bible	They led him away. Simon of Cyrene was traveling from the country. They seized him and forced him to carry the stake for Jesus.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<b>THE MAN WHO CARRIED THE CROSS OF JESUS</b> As they led Jesus to his execution, they arrested a bystander named Simon of Cyrene, <sup>[2]</sup> who had just come into town. They forced him to carry the cross of Jesus. <sup>2</sup> 23:26Cyrene is a city in the North African country of Libya.
Contemporary English V.	As Jesus was being led away, some soldiers grabbed hold of a man from Cyrene named Simon. He was coming in from the fields, but they put the cross on him and made him carry it behind Jesus.
The Living Bible	As the crowd led Jesus away to his death, Simon of Cyrene, who was just coming into Jerusalem from the country, was forced to follow, carrying Jesus' cross.
New Berkeley Version	.
New Living Translation	<b>The Crucifixion</b> As they led Jesus away, a man named Simon, who was from Cyrene,[b] happened to be coming in from the countryside. The soldiers seized him and put the cross on him and made him carry it behind Jesus.

The Passion Translation	As the guards led Jesus to be crucified, there was an African man in the crowd named Simon, from Libya. He had just arrived from a rural village to keep the Feast of the Passover. The guards laid Jesus' cross on Simon's shoulders and forced him to walk behind Jesus and carry his cross.
UnfoldingWord Simplified T.	Now there was a man named Simon, who was from the city of Cyrene in Africa. He was coming into Jerusalem from the countryside. As the soldiers were leading Jesus away, they grabbed hold of Simon. They took from Jesus the cross that they had made him carry, and they they put it on Simon's shoulders. They told him to carry it and follow behind Jesus.
William's New Testament	Now as they led Him away, they seized a man named Simon, from Cyrene, as he was coming in from the country, and put the cross on his shoulders, for him to carry as he walked behind Jesus.

### Partially literal and partially paraphrased translations:

American English Bible	Well, as they were leading him away, they grabbed Simon (a <b>Cyrenian</b> who happened to be coming in from the fields) and laid the pole [to be used to execute Jesus] on him, so that he could carry it behind Jesus [on his behalf].
Beck's American Translation . Breakthrough Version	And as they led Him away, after latching on to a certain Simon, a Cyrenian, coming from a field, they laid the cross on him to be carrying it behind Jesus.
Common English Bible	<b>On the way to the cross</b> 26 As they led Jesus away, they grabbed Simon, a man from Cyrene, who was coming in from the countryside. They put the cross on his back and made him carry it behind Jesus.
New Advent (Knox) Bible	As they led him off, they caught hold of a man called Simon of Cyrene, who was coming in from the country, and loaded him with the cross, so that he should carry it after Jesus.
NT for Everyone	As they led him away, they grabbed a man from Cyrene called Simon, who was coming in to the city from outside, and they forced him to carry the crossbeam behind Jesus.
20 <sup>th</sup> Century New Testament	And, as they were leading Jesus away, they laid hold of Simon from Cyrene, who was on his way in from the country, and they put the cross on his shoulders, for him to carry it behind Jesus.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	As the soldiers led Him away, they seized Simon of Cyrene on his way in from the country, and put the cross on him to carry behind Jesus.
Christian Standard Bible	<b>The Way to the Cross</b> As they led him away, they seized Simon, a Cyrenian, who was coming in from the country, and laid the cross on him to carry behind Jesus.
Conservapedia Translation	And as they led Him away, they grabbed a man named Simon, a Cyrenian, who arrived from the country, and they tasked him with carrying the cross, that he should follow with it behind Jesus.
Revised Ferrar-Fenton Bible	<b>The Daughters of Jerusalem.</b> And as they led Him away, they seized Simon, of Cyrene, who was coming in from the country; and laying upon him the cross, they made him carry it behind Jesus.
International Standard V	<b>Jesus is Crucified</b> <b>(Matthew 27:32-44; Mark 15:21-32; John 19:17-27)</b> As they led Jesus [Lit. him] away, they grabbed Simon, a man from Cyrene, as he was coming in from the country, and they put the cross on him and made him carry it behind Jesus.



Urim-Thummim Version	And as they led him away they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the stake, that he might carry it after Jesus.
Weymouth New Testament	.
Wikipedia Bible Project	As they led him away, they grabbed hold of a man called Simon of Cyrene, who had come in from the countryside, and placed the cross on him to carry it, walking behind Jesus.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p style="text-align: center;"><b>The way of Calvary</b> (Mt 27:32; Mk 15:16)</p> <p>When they led Jesus away, they seized Simon of Cyrene, who was coming in from the fields, and laid the cross on him, to carry it behind Jesus. Mt 27: 31-43; Mk 15: 20-32; Jn 19: 17-24; Lk 9:23; 14:27</p>
The Heritage Bible	And as they led him away, having seized Simon, a certain Cyrenian, coming from the field, they imposed on him the cross to bear it in back of Jesus.
New American Bible (2011)	<p><b>The Way of the Cross.*</b>  <sup>m</sup> As they led him away they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus.  * [23:26–32] An important Lucan theme throughout the gospel has been the need for the Christian disciple to follow in the footsteps of Jesus. Here this theme comes to the fore with the story of Simon of Cyrene who takes up the cross and follows Jesus (see Lk 9:23; 14:27) and with the large crowd who likewise follow Jesus on the way of the cross. See also note on Mk 15:21.  m. [23:26–32] Mt 27:32, 38; Mk 15:21, 27; Jn 19:17.</p>
New Catholic Bible	<p><b>The Way of the Cross.</b><sup>[e]</sup> As they led him away, they seized a man from Cyrene named Simon, who was returning from the country. They put the cross on his back and forced him to carry it behind Jesus.  [e] In place of solitude, Luke speaks of numerous people who take pity on Jesus; the people are already distancing themselves from the ignoble decision of their leaders. This recalls the conversion announced by the prophet Zechariah (Zec 12:10-14). But Jesus is haunted by a sorrowful vision: the ruin of Jerusalem and the official religion in which the Word of God has no effect. See also note on Mk 15:21.</p>
New English Bible–1970	<p><i>The Crucifixion of Jesus (Golgotha)</i>  [ Lk.23.26-43 - ] - Mt.27.32-44, Mk.15.21-32, Jn.19.17-27  <b>AS THEY LED HIM AWAY</b> to execution they seized upon a man called Simon, from Cyrene, on his way in from the country, put the cross on his back, and made him walk behind Jesus carrying it.</p>
New Jerusalem Bible	As they were leading him away they seized on a man, Simon from Cyrene, who was coming in from the country, and made him shoulder the cross and carry it behind Jesus.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As the Roman soldiers led Yeshua away, they grabbed hold of a man from Cyrene named Shim'on, who was on his way in from the country. They put the execution-stake on his back and made him carry it behind Yeshua.
Hebrew Names Version	When they led him away, they grabbed one Shim'on of Cyrene, coming from the country, and laid on him the cross, to carry it after Yeshua.
Hebraic Roots Bible	And as they led Him away, having laid hold on a certain Simon, a Cyrenian, coming from a field, they put the cross beam on him, to bear it behind Yahshua.

Holy New Covenant Trans.	The soldiers led Jesus away to be killed. At that same time there was a man coming into the city from the fields. His name was Simon. He was from the city of Cyrene. The soldiers forced him to carry Jesus' cross and to walk behind Jesus.
The Scriptures 2009	And as they led Him away, they laid hold of a certain man, Shim'on a Cyrenian, who was coming from the field, and they put the stake on him, to bear it behind עשוהי.
Tree of Life Version	As they led Him away, they grabbed a man, Simon of Cyrene, coming in from the countryside. They placed on him the cross-beam, to carry behind Yeshua.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and as [They] lead him Taking simon someone cyrenian coming from field [Men] lay [on] him the cross to carry behind the jesus...
Alpha & Omega Bible	WHEN THEY LED HIM AWAY, THEY SEIZED A MAN, SIMON OF CYRENE, COMING IN FROM THE COUNTRY, AND PLACED ON HIM THE CROSS TO CARRY BEHIND JESUS.
Awful Scroll Bible	And as they led- Him -away, taking-hold-upon a certain Simon, a Cyrenian, coming from the country, they lay- the cross -on him, to carry it behind Jesus.
exeGesés companion Bible	<b>SHIMON BEARS THE STAKE OF YAH SHUA</b> And as they lead him away, they take hold on Shimon, a Cyrenian, coming from the field; and they put the stake on him to bear it after Yah Shua.
Orthodox Jewish Bible	And as they led him away, having seized a certain Shimon, a Cyrenian, coming in from the country, they put upon him Moshiach's Etz to carry, following Rebbe Melech HaMoshiach.
Rotherham's Emphasized B.	<b>§ 93. The Crucifixion.</b> <b>Mt. xxvii. 27–56; Mk. xv. 16–41; Jn. xix. 16–37.</b> And [as they led him away] they laid hold of a certain Simon, a Cyrenian, coming from the country,—they laid on him the cross, that he might bear it after Jesus.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Simon Bears the Cross</b> When they led Him away, they seized a man, <sup>[c]</sup> Simon of <sup>[d]</sup> Cyrene, who was coming in [to the city] from the country, and <sup>[e]</sup> placed on him the cross to carry behind Jesus. [c] Luke 23:26 The father of Alexander and Rufus, disciples in Rome. [d] Luke 23:26 A port city in north Africa. [e] Luke 23:26 The crossbeam was usually placed on the nape of the neck like a yoke.
An Understandable Version	Then, as they were leading Jesus away, the soldiers [See Mark 15:16-21] grabbed hold of a man named Simon, from Cyrene [Note: This was a city in the northern African country of Libya], who was coming in from the countryside, and placed the cross [i.e., probably only the cross-beam portion] on him, so he could carry it while following Jesus.
The Expanded Bible	<b>Jesus Is Crucified</b> As they led Jesus away, Simon, a man from Cyrene [ <sup>c</sup> a port city in North Africa (modern Libya)], was coming in from the fields [countryside; country; <sup>c</sup> Simon may be a Jewish pilgrim visiting Jerusalem for Passover or an immigrant living there]. They forced him to carry Jesus' cross and to walk behind him.
Jonathan Mitchell NT	Later, as they led Him away, taking hold of (or: seizing) Simon a certain Cyrenian [who was] presently coming from a field (or: [the] country; = [the] farming district) they placed the execution stake (or: cross) on him, to continue carrying [it] behind Jesus.

P. Kretzmann Commentary *Verses 26-31*

**The Crucifixion, Death, and Burial of Christ.**

The sympathy of the women:

And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

Syndein/Thieme

{The Crucifixion}

~~And, as they led Him {Jesus} away, they seized {epilambanomai} a certain Simon of Cyrene, who was coming in from the countryside, and placed the cross {stauros} on him . . . to carry it behind Jesus.

{Note: See Simon also in Mark 15:21 and his son Rufus is mentioned in Romans 16:13.}

Translation for Translators

**The soldiers nailed Jesus to a cross.**

*Luke 23:26-31*

As the soldiers were taking Jesus away, they seized a man named Simon, who was from Cyrene city in Africa. He was returning to Jerusalem from out in the countryside. They took from Jesus the cross that he had been carrying. Then they put it on Simon's shoulders, and told him to carry it behind Jesus.

The Voice

On the way to the place of crucifixion, they pulled a man from the crowd—his name was Simon of Cyrene, a person from the countryside who happened to be entering the city at that moment. They put Jesus' cross on Simon's shoulders, and he followed behind Jesus.

**Bible Translations with Many Footnotes:**

Lexham Bible

***Jesus Is Crucified***

And as they led him away, they seized Simon, a certain man of Cyrene, who was coming from the country, and [\*Here "and" is supplied because the previous participle ("seized") has been translated as a finite verb] placed the cross on him, to carry it [\*Here the direct object is supplied from context in the English translation] behind Jesus.

NET Bible®

***The Crucifixion***

As<sup>63</sup> they led him away, they seized Simon of Cyrene,<sup>64</sup> who was coming in from the country.<sup>65</sup> They placed the cross on his back and made him carry it behind Jesus.<sup>66</sup>

<sup>63tn</sup> Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>64sn</sup> Jesus was beaten severely with a whip before this (the prelude to crucifixion, known to the Romans as verberatio, mentioned in Matt 27:26; Mark 15:15; John 19:1), so he would have been weak from trauma and loss of blood. Apparently he was unable to bear the cross himself, so Simon was conscripted to help. Cyrene was located in North Africa where Tripoli is today. Nothing more is known about this Simon. Mark 15:21 names him as father of two people apparently known to Mark's audience.

<sup>65tn</sup> Or perhaps, "was coming in from his field" outside the city (BDAG 15-16 s.v. ἄγρός 1).

<sup>66tn</sup> Grk "they placed the cross on him to carry behind Jesus."

The Spoken English NT

***Jesus is Hung on a Cross (Mt. 27:32-34; Mk 15:21-32; Jn 19:16b-27)***

As they led Jesus off, they grabbed a Simon of Cyrene,<sup>q</sup> who was coming in from the countryside. They put the cross on him, and made him carry it behind Jesus.

<sup>q</sup> Prn. sye-ree-nee. Cyrene was an influential city in what is now Libya, North Africa.

Wilbur Pickering's New T.

***Jesus is crucified***

Now as they led Him away, they conscripted a certain Simon of Cyrene (coming in from a field), and put the cross on him to carry it behind Jesus.<sup>10</sup>

(10) Whether or not Simon was already a disciple at this moment (he may have been prepared), he evidently became one. It appears that Jesus was having trouble carrying His cross.

**Literal, almost word-for-word, renderings:**

- Analytical-Literal Translation And as they led Him away, having taken hold of Simon, a certain Cyrenian coming from [the] country, they put the cross on him, to be carrying [it] behind Jesus.
- Far Above All Translation Then as they led him away, they took hold of a certain Simon, a Cyrenian, as he was coming back from the field, and forced him to carry the cross behind Jesus.
- Legacy Standard Bible **Simon Carries the Cross**  
And when they led Him away, they took hold of a man, Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus.
- Modern Literal Version 2020 {Mar 15:20-23 & Mat 27:31-34 & Luk 23:26-33 & Joh 19:17 Road to the Cross, Fri. morning.}  
And as they led him away, they grabbed someone named Simon from Cyrene, coming from the rural-area, and they placed the cross upon him to carry it behind Jesus.
- New King James Version **The King on a Cross**  
Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear it after Jesus.
- Revised Young's Lit. Trans. And as they led him away, having taken hold on Simon, a certain Cyrenian, coming from the field, they put on him the cross, to bear it behind Jesus.
- Webster's Translation And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

**The gist of this passage:** Simon, a Cyrenians, was pressed into service to carry the top portion of the **Roman cross**.

Luke 23:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ὡς (ὡς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as</i>	comparative particle, adverb	Strong's #5613
απαγῶ (ἀπάγω) [pronounced <i>ahp-AHG-oh</i> ]	<i>to lead away; especially of those who are led off to trial, prison, or punishment; to carry, to lead, to lead away, and metaphorically to be swept away, to be seduced</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #520
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** Luke 23:26 As they were leading Him away,...

The ones leading Jesus away would be the Roman soldiers under Pilate. I don't know that they have really been mentioned specifically up to this point. Their presence is implied, but not stated. For instance, in v. 22, where

Pilate says, "I will therefore punish and release Him," Pilate did not personally have Jesus in chains, nor would Pilate have personally loosed the chains, nor would Pilate have laid a hand on Jesus. He would have given the orders, and the Roman soldiers under him would have carried out his orders. The actions of these soldiers will be mentioned a number of times, but they won't actually be called soldiers until v. 36. When we get to that verse, I will make note of that word.

Jesus is being led around from time to time and He is questioned, but logically, those who stand over Him as Pilate questions Him and those who lead Him to speak to Herod would have been soldiers under Pilate's authority.

The Temple guard would not have had the authority to crucify Jesus, nor would they have had any experience in this matter. We do not know exactly what they were doing at this time, but would have been muscle for the high priests.

The soldiers under Herod would have been involved when Jesus was being questioned by Herod, and they probably manhandled Jesus as well. But the soldier taking Jesus from Pilate to Herod and then back again, would have been Pilate's soldiers; and they would have arranged His crucifixion. They would be the ones leading Jesus to the cross. So Jesus would have been manhandled by three separate sets of soldiers.

Luke 23:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epilambanomai (ἐπιλαμβάνομαι) [pronounced ehp-ee-lahm-BAHN-ohm-ah-ee]	<i>taking in addition, laying (taking) hold of, taking possession of, overtaking, attaining [to]; seizing upon anything with the hands; metaphorically rescuing one from peril, helping</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #1949
Simōn (Σίμων) [pronounced SEE-mohn]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, genitive/ablative case	Strong's #4613
Kyrēnaïos (Κυρηναῖος) [pronounced koo-ray-nah'-yos]	<i>of Cyrene, Cyrenæan, inhabitant of Cyrene, Cyrenian</i>	masculine singular proper noun, accusative case	Strong's #2956

**Translation:** ...they also took Simon of Cyrene,...

Throughout this ordeal, Jesus has been beat down, by the Temple guard, by Pilate's soldiers and by Herod's soldiers. Jesus is too weak to bear His Own cross; and a man will be pressed into action to carry this cross for Jesus.

This tells us that the humanity of Jesus had limits. That is, He was unusually strong, but He could be beat down to a point where His strength was waning. Even a person without a sin nature still had limitations.

*New European Version: Simon is a Greek name, and the names of his sons are Greco-Roman. The way he is described as "coming out of the field" (Gk.) could imply that he was working, doing what was improper on a feast day, because he was a Gentile. It could be that he simply lived and worked near Jerusalem, he wasn't a religious guy, and like Saul out looking for lost cattle, he was going some place else, just as we were... until the Lord as it were arrested him with the message of the cross.<sup>22</sup>*

<sup>22</sup> From <https://www.n-e-v.info/lk23.html> accessed June 30, 2023.

Luke 23:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR- khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, present (deponent) middle/passive participles, accusative case	Strong's #2064
από (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
αγρος (ἀγρός) [pronounced ah- GROSS]	<i>the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets</i>	masculine singular noun, genitive/ablative case	Strong's #68

**Translation:** ...who had come in from the country.

Simon the Cyrene had come to Jerusalem, probably for the religious holidays. He had come in from his country. Logically, he would have been a proselyte of the Jews, and I suspect what he witnessed here suggests that he believed in Jesus.

It is my opinion that when a person is named or identified, who did not really need to be named or identified, that person is probably a believer; and perhaps even a mature believer.

Luke 23:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπιτίθημι (ἐπιτίθημι) [pronounced ep-ee- TITH-ay-mee]	<i>to lay upon, put (up) on, to lay {something down}, to set; to put or lay upon; to add to; in the middle voice: to have put on, bid to be laid on; to lay or throw one's self upon; to attack one, to make an assault on one</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2007
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
σταυρός (σταυρός) [pronounced stow- ROSS]	<i>a stake or post (as set upright), a pole or cross (as an instrument of capital punishment); figuratively: exposure to death, possibly, complete self denial; by implication the atonement of Christ</i>	masculine singular noun, accusative case	Strong's #4716

**Translation:** They laid the stake on him,...

Simon the Cyrene appears to have been picked almost at random from this crowd (my assumption is, he appeared to be a reasonably strong guy). We do not know how far he had to carry or drag this stake. It appears to me that this portion of the cross was carried by Simon.

Luke 23:26e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phérô (φέρω) [pronounced FEH-row]	<i>to bear, to carry; passive, to be carried, to be borne</i>	present active infinitive	Strong's #5342
opisthen (ὀπίσθεν) [pronounced OP-is-then]	<i>from behind, on [at] the back, from the rear, behind, after</i>	adverb	Strong's #3693.
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

**Translation:** ...to carry it [walking] behind Jesus.

Simon of Cyrene he was pressed into action to carry the cross for the Lord.

Luke 23:26 *As they were leading Him away, they also took Simon of Cyrene, who had come in from the country. They laid the stake on him, to carry it [walking] behind Jesus.* (Kukis mostly literal translation)

Jesus was led to where He was going to be crucified; and Simon of Cyrene was behind Him, with the cross stake that he was under and holding up and apparently dragging behind himself.

Luke 23:26 *As the Roman guards were leading Jesus away, they called upon a Simon from Cyrene, who had come to Jerusalem from his country. They placed the stake on his back, so that he might carry it as he walked behind Jesus.* (Kukis paraphrase)

Vv. 27–32 are unique to Luke. Jesus speaks directly to the women who are weeping and mourning Him as He is being abused and about to be crucified. Jesus speaks of believing women during the **Tribulation** who will have a much more difficult time of it.

First of all, Luke, more than any of the other three gospel writers, pays homage to the women who followed Jesus. You may recall some of them being named in Luke 8:1–3.

You may recall similar but not identical subject matter. In Luke 21:20–24, Jesus speaks of the fall of Jerusalem (which will take place in A.D. 70<sup>23</sup>). In passages mistakenly said to be parallel to the Luke 21 text, Jesus speaks of the abomination of desolation, which takes place in the Tribulation (Matthew 24:15-28 Mark 13:14-23). Jesus' words to the weeping women here (vv. 27–31) is viewing the same time period as found in Matthew and Mark, but from the viewpoint of women.

<sup>23</sup> Because of this prophecy, many liberal *scholars* late-date the book of Luke, claiming that it must have been written after the destruction of Jerusalem.

If your head is spinning over these different passages, Ken Palmer's entire gospel comparison (as modified by me) is found in the **Introduction to Luke** ([HTML](#)) ([PDF](#)) ([WPD](#)); and there will be a portion of that chart specific to Luke 23 in the [introduction](#) of this chapter.

**But were following after Him a great multitude of the people and women who were lamenting and mourning Him.**

Luke  
23:27

**A large multitude of people were following after Him along with women who were lamenting and mourning Him.**

**There was a very large multitude of people following after the Lord. There were also many women there who continued to lament and mourn Him.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But were following after Him a great multitude of the people and women who were lamenting and mourning Him.
Complete Apostles Bible	And a great multitude of the people followed Him, and women who also were mourning and lamenting Him.
Douay-Rheims 1899 (Amer.)	And there followed him a great multitude of people and of women, who bewailed and lamented him.
Holy Aramaic Scriptures	And a multitude of people were coming after {following} Him, and women who were bewailing and lamenting over Him.
James Murdock's Syriac NT	And there followed after him a great multitude of people; and those women [also] who wailed and lamented over him.
Original Aramaic NT	And a multitude of people came after him and those women who were lamenting and howling over him.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And a great band of people went after him, and of women making signs of grief and weeping for him.
Bible in Worldwide English Easy English	Many people followed him. Women cried and were sorry for him. A very large crowd of people were following Jesus. There were many women among them. They were crying with loud voices. They were weeping and crying because they were very sad.
Easy-to-Read Version—2008	A large crowd followed Jesus. Some of the women were sad and crying. They felt sorry for him.
God's Word™	A large crowd followed Jesus. The women in the crowd cried and sang funeral songs for him.
Good News Bible (TEV)	A large crowd of people followed him; among them were some women who were weeping and wailing for him.
J. B. Phillips	<b>On the way to the cross</b> A huge crowd of people followed him, including women who wrung their hands and wept for him.
The Message NIRV	A huge crowd of people followed, along with women weeping and carrying on. A large number of people followed Jesus. Some were women whose hearts were filled with sorrow. They cried loudly because of him.
New Life Version	Many people followed Jesus. There were women who cried and had sorrow for Him.

**Thought-for-thought translations; dynamic translations; paraphrases:**



Casual English Bible	By this time a huge crowd had started to follow the procession headed to the place of execution. In that crowd were women sobbing, wailing, and mourning.
Contemporary English V.	A large crowd was following Jesus, and in the crowd a lot of women were crying and weeping for him.
Goodspeed New Testament	He was followed by a great crowd of people and of women who were beating their breasts and lamenting him.
The Living Bible	.
New Berkeley Version	.
New Living Translation	A large crowd trailed behind, including many grief-stricken women.
The Passion Translation	Massive crowds gathered to follow Jesus, including a number of women, who were wailing with sorrow over him.
Plain English Version	<b>Jesus told the Jerusalem women that something bad will happen</b> A big mob of people followed Jesus. There were a lot of women among them. They were really sad. They were crying really loud, and they were hitting themselves.
Radiant New Testament	A large number of people followed Jesus, including women who mourned and cried aloud because of him.
UnfoldingWord Simplified T.	Now a large crowd was following Jesus. It had many women who were beating their breasts and wailing for him.
William's New Testament	There was following Him also a vast throng of the people and of women who were beating their breasts and lamenting Him.

#### Partially literal and partially paraphrased translations:

American English Bible	Meanwhile, a huge crowd of people (including many women) followed behind [Jesus], beating themselves in grief and wailing over him.
Beck's American Translation	.
Breakthrough Version	A very large number of the group and of women (who were beating their chests in grief and wailing for Him) were following Him.
Common English Bible	.
Len Gane Paraphrase	A large crowd of people followed him, women also, who were hitting themselves because of grief and weeping loudly.
A. Campbell's Living Oracles	And a great multitude followed him, amongst whom were many women, who lamented and bewailed him.
NT for Everyone	<b>The Crucifixion</b> A great crowd of the people followed Jesus, including women who were mourning and wailing for him.
20 <sup>th</sup> Century New Testament	There was a great crowd of people following him, many being women who were beating their breasts and wailing for him.

#### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	A great number of people followed Him, including women who kept mourning and wailing for Him.
Conservapedia Translation	And He was soon followed by a great assembly of people, and of women, who also wailed and lamented Him.
Free Bible Version	A large crowd followed him, along with women who were mourning and lamenting him.
Montgomery NT	He was also followed by a great crowd of people, and of women too, who were beating their breast and lamenting him.
Weymouth New Testament	.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988) • A large crowd of people followed him; among them were women, beating their breasts and grieving for him, but Jesus turned to them and said, “Women of Jerusalem, do not weep for me! Weep rather for yourselves and for your children, for the days are coming when people will say, ‘Happy are the women without child! Happy are those who have not given birth or nursed a child!’ Vv. 28–29 are included for context.

Zechariah 12:10

The **comment** on this verse has been placed in the **Addendum**.

The Heritage Bible  
New English Bible–1970

Great numbers of people followed, many women among them, who mourned and lamented over him.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible  
Holy New Covenant Trans.

Large numbers of people followed, including women crying and wailing over him. A very large crowd was following Jesus. Some of the women were crying and mourning for Jesus. They felt so sorry for him, but Jesus turned and said to the women, "Women of Jerusalem, don't cry for me — cry for yourselves and also for your children! V. 28 is included for context.

Tree of Life Version

Now a great multitude of people was following Him, including women who were mourning and singing dirges for Him.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...followed but him Much Crowd [of] the people and [of] women Who\* mourned and [They] mourned him...

Awful Scroll Bible

Furthermore, there was following Him, a large multitude of people, and women, who also were grieving and lamenting, over Him.

Concordant Literal Version

Now there followed Him a vast multitude of the people and of women who grieved and wailed over Him.

exeGesés companion Bible

And a vast multitude of people follow him, and also of women who chop and lament him.

Orthodox Jewish Bible

And a great multitude of HaAm were following him and nashim, who were acting as avelim, lamenting for him.

Rotherham's Emphasized B.

And there was following him a great' throng of the people, and of women, who were smiting themselves and lamenting him.

### Expanded/Embellished Bibles:

An Understandable Version

A large crowd of people followed Jesus, including some women who wailed [*in grief*] and mourned over His plight.

The Expanded Bible

A large crowd of people was following Jesus, including some women who were ·sad [mourning] and ·crying [wailing; lamenting] for him.

Jonathan Mitchell NT

Now there continued following Him a huge multitude of the people including women who, in their mourning, kept on striking their chests in lamentation, expressing grief, and were continuously wailing and singing funeral songs [for] Him.

Syndein/Thieme

Translation for Translators

A large crowd followed Jesus. The crowd included many women who were beating their breasts *to show how sad they were*, and wailing for him.

The Voice

Along with Him was a huge crowd of common people, including many women shrieking and wailing in grief.

### Bible Translations with Many Footnotes:

## NET Bible®

A great number of the people followed him, among them women<sup>67</sup> who were mourning<sup>68</sup> and wailing for him.

<sup>67sn</sup> The background of these women is disputed. Are they “official” mourners of Jesus’ death, appointed by custom to mourn death? If so, the mourning here would be more pro forma. However, the text seems to treat the mourning as sincere, so their tears and lamenting would have been genuine.

<sup>68tn</sup> Or “who were beating their breasts,” implying a ritualized form of mourning employed in Jewish funerals. See the note on the term “women” earlier in this verse.

**Literal, almost word-for-word, renderings:**

Many women

Analytical-Literal Translation Now a large crowd of the people was following Him, and women who also were beating their breasts [fig., were mourning] and were lamenting Him.

Charles Thomson NT And a great multitude of the people followed him, among whom were many women, who beat their breasts, and bewailed him.

Far Above All Translation And a large number of the people followed him, including women, who both mourned for him and lamented him.

Modern Literal Version 2020 Now a large multitude of the people were following him, and women who also were grieving and mourning for him.

New Matthew Bible And there followed him a great company of people, and of women, which women bewailed and lamented him.

Revised Young's Lit. Trans. And there was following him a great multitude of the people, and of women, who also were beating themselves and lamenting him...

Webster's Translation And there followed him a great company of people, and of women, who also bewailed and lamented him.

**The gist of this passage:** A large number of people followed Jesus. This crowd included women, who were crying and beating their breasts to show great grief.

**Luke 23:27a**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoloutheō (ἀκολουθέω) [pronounced ak-ol-oo- THEH-oh]	to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #190
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
autō (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	many, much, great, large; often, mostly, largely as a substantive: many things	neuter singular adjective, nominative case	Strong's #4183
plēthos (πλήθος) [pronounced PLAY- thoss]	the many; a large number, a multitude of; the throng, populace	neuter singular noun, nominative case	Strong's #4128

Luke 23:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992

**Translation:** A large multitude of people were following after Him...

There were many supporters of the Lord there. We have not really heard about them until now. We knew that His detractors were there; and we knew that Peter was there, but he peeled off. During all of this, those who supported Jesus heard and began to join in.

It is not clear at this point who understood exactly what was happening.

Luke 23:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine plural noun; genitive/ablative case	Strong's #1135
hai (αἱ) [pronounced hī]	<i>who, which, what, that, whose</i>	feminine plural relative pronoun; nominative case	Strong's #3739
κοπτὸ (κόπτω) [pronounced KOP-toh]	<i>to beat the breast [in grief]; to lament; to cut, strike, smite; to cut from, cut off</i>	3 <sup>rd</sup> person plural, imperfect middle indicative	Strong's #2875
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
thrêneō (θρηνέω) [pronounced tray-NEH-oh]	<i>to mourn, to lament; of singers of dirges, [to wail]; to bewail, to deplore</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2354
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** ...along with women who were lamenting and mourning Him.

There were a great many women there as well. We do not know exactly how they were alerted. What I suspect is, some of the disciples, running away to hide out, came by where the women would have been and warned them that the crap was hitting the fan. Many of these women, instead of running and hiding, gathered there where Jesus was going to be crucified.

You may recall that Luke was the only gospel writer to recognize the Lord's female disciples. Seems like he referenced them in Luke 8 at the beginning of the chapter. However, the other three gospel writers will mention these women, but as those who were there at the crucifixion (Matthew 27:55–56 Mark 15:40–41 John 19:25-27).

Luke 23:27 A large multitude of people were following after Him along with women who were lamenting and mourning Him. (Kukis mostly literal translation)

Luke 23:27 There was a very large multitude of people following after the Lord. There were also many women there who continued to lament and mourn Him. (Kukis paraphrase)

V. 31 was particularly difficult to translate and to figure out.

This address, which is set up in v. 27, is unique to Luke's gospel.

But turning face to face with them, Jesus said, "Daughters of Jerusalem, stop weeping aloud before Me; rather for yourselves and for the children of yours. For behold, are coming days, in which they will say 'Blessings [are] the barren [women], and the wombs, the [ones] not bearing [children]; and the breasts which not feed.' Then they will begin to speak to the mountains, [saying,] 'Fall upon us;' and to the hills, 'Cover us.' For if in a green tree these things they keep on doing, in the withered land what does he become?"

Luke  
23:28–31

But turning directly towards them, Jesus said, "Daughters of Jerusalem, stop weeping aloud before Me. Instead, [weep] for yourselves and for your children. Listen, [I say this] because days are coming during which they will say, 'Blessed [are] the barren women; and the wombs which do not bear children; and the breasts which do not produce milk [lit., feed].' At that time, they will begin to say to the mountains, '[Come and] fall upon us;' and to the hills, 'Cover us.' For if they keep on doing these things when the tree [is] green, what will happen when the land [is] withered?"

Jesus then looked directly at these crying women, and He said, "Daughters of Jerusalem, stop wailing because of Me. Instead, weep for yourselves, your children, and your future. Listen carefully to Me: I say this because there is a day coming when people will say, 'Blessed are the barren women; blessed are the barren wombs; and blessed are the breasts which no longer produce milk for dependent infants.' At that time, these women will cry out to the mountains, 'Fall upon us;' and to the hills, they will say, 'Cover us over.' Listen, if this is the sort of evil which takes place during times of prosperity, just imagine what things will be like when the land is under divine discipline."

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) But turning face to face with them, Jesus said, "Daughters of Jerusalem, stop weeping aloud before Me; rather for yourselves and for the children of yours. For behold, are coming days, in which they will say 'Blessings [are] the barren [women], and the wombs, the [ones] not bearing [children]; and the breasts which not feed.' Then they will begin to speak to the mountains, [saying,] 'Fall upon us;' and to the

Complete Apostles Bible	<p>hills, 'Cover us.' For if in a green tree these things they keep on doing, in the withered land what does he become?"</p> <p>But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children.</p> <p>For behold, the days are coming in which they will say, 'Blessed are the barren, and the wombs which did not give birth, and breasts which did not nurse!'</p> <p>Then they will begin 'to say to the mountains, "Fall on us!" and to the hills, "Cover us!" '</p>
Douay-Rheims 1899 (Amer.)	<p>For if they do these things in the green tree, what will happen in the dry?"</p> <p>But Jesus turning to them, said: Daughters of Jerusalem, weep not over me; but weep for yourselves and for your children.</p> <p>For behold, the days shall come, wherein they will say: Blessed are the barren and the wombs that have not borne and the paps that have not given suck.</p> <p>Then shall they begin to say to the mountains: Fall upon us. And to the hills: Cover us.</p>
Holy Aramaic Scriptures	<p>For if in the green wood they do these things, what shall be done in the dry?</p> <p>And Eshu {Yeshua} turned to them, and said, "Daughters of Urishlim {Jerusalem}, don't weep over Me, but, weep over your souls {yourselves} and over your own sons.</p> <p>Because, behold, the days come in which they will say, 'Happy are the barren, and the karsatha {the wombs} that haven't bore, and the thadaya {the breasts} that haven't been sucked.'</p> <p>Then you will begin to say unto the ture {the mountains}, 'Fall upon us!' and unto the ramatha {the hills}, 'Cover us!'</p> <p>Because, if they do these things to the moist {i.e. the green} qaysa {wood}, what will happen to the dry?"</p>
James Murdock's Syriac NT	<p>And Jesus turned to them, and said to them: Daughters of Jerusalem, weep not for me; but weep rather for yourselves, and for your children.</p> <p>For lo, the days are coming, in which they will say: Happy the barren, and the wombs that never bore, and the breasts that never nursed.</p> <p>Then will they begin to say to the mountains, Fall upon us! and to the hills, Cover us!</p>
Original Aramaic NT	<p>For if they do these things in a green tree, what will be in the dry ?</p> <p>And a multitude of people came after him and those women who were lamenting and howling over him.</p> <p>And Yeshua turned to them, and he said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.</p> <p>For the days are coming in which they shall say, 'Blessed are the barren and the wombs that have not borne, and the breasts that did not nurse.'</p> <p>And they shall begin to say to the mountains, 'Fall upon us', and to the hills, 'Cover us.'</p> <p>For if they are doing these things with green wood, what will happen with the dried?"</p>

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>But Jesus, turning to them, said, Daughters of Jerusalem, let not your weeping be for me, but for yourselves and for your children.</p> <p>For the days are coming in which they will say, Happy are those who have had no children, whose bodies have never given birth, whose breasts have never given milk.</p> <p>And they will say to the mountains, Come down on us, and to the hills, Be a cover over us.</p>
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Bible in Worldwide English	<p>For if they do these things when the tree is green, what will they do when it is dry? But Jesus turned to them and said, Daughters of Jerusalem, do not cry for me. But cry for yourselves and for your children.</p> <p>The time will come when people will say, "Happy are the women who have no children or who have never had a child."</p> <p>Then people will begin to say to the big hills, "Fall on us." They will say to the small hills, "Hide us."</p>
Easy English	<p>If this is what people do when the wood is new, what will they do when it is old? So Jesus turned round and he said to them, 'You women that live in Jerusalem, do not weep for me. Instead, cry for yourselves and for your children. Listen! Days will come when people will say, "It is better for those women that could not have babies. Those women that never had babies to feed are the happy ones!" People will begin to say, "It would be better if we were dead." They will ask the mountains to fall on top of them. They will ask the hills to cover them up. There is much trouble and pain now. But much worse things will happen! Now the fire burns slowly. But soon it will be like a fire that quickly burns dry wood!'</p>
	<p>Again, Jesus is telling the people that enemies will soon destroy Jerusalem. Jesus is like a tree that is alive. He has not done anything wrong. But still the Romans will kill him on a cross. The bad people in Jerusalem are like dry wood. They have done many wrong things. The Romans will do worse things to them.</p>
Easy-to-Read Version–2008	<p>But Jesus turned and said to the women, "Women of Jerusalem, don't cry for me. Cry for yourselves and for your children too.</p> <p>The time is coming when people will say, 'The women who cannot have babies are the ones God has blessed. It's really a blessing that they have no children to care for.'</p> <p>Then the people will say to the mountains, 'Fall on us!' They will say to the hills, 'Cover us!'</p> <p>If this can happen to someone who is good, what will happen to those who are guilty?"</p>
God's Word™	<p>Jesus turned to them and said, "You women of Jerusalem, don't cry for me! Rather, cry for yourselves and your children! The time is coming when people will say, 'Blessed are the women who couldn't get pregnant, who couldn't give birth, and who couldn't nurse a child.' Then people will say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' If people do this to a green tree, what will happen to a dry one?"</p>
Good News Bible (TEV)	<p>Jesus turned to them and said, "Women of Jerusalem! Don't cry for me, but for yourselves and your children. For the days are coming when people will say, 'How lucky are the women who never had children, who never bore babies, who never nursed them!' That will be the time when people will say to the mountains, 'Fall on us!' and to the hills, 'Hide us!' For if such things as these are done when the wood is green, what will happen when it is dry?"</p>
J. B. Phillips	<p><b>On the way to the cross</b></p> <p>A huge crowd of people followed him, including women who wrung their hands and wept for him. But Jesus turned to them and said, "Women of Jerusalem, do not shed your tears for me, but for yourselves and for your children! For the days are coming when men will say, 'Lucky are the women who are childless—the bodies which have never borne, and the breasts which have never given nourishment.' Then men will begin 'to say to the mountains, Fall on us! and to the hills, Cover us!' For if this is what men do when the wood is green, what will they do when it is seasoned?" V. 27 is included for context.</p>
The Message	<p>At one point Jesus turned to the women and said, "Daughters of Jerusalem, don't cry for me. Cry for yourselves and for your children. The time is coming when they'll say, 'Lucky the women who never conceived! Lucky the wombs that never gave</p>

NIRV	<p>birth! Lucky the breasts that never gave milk! Then they'll start calling to the mountains, 'Fall down on us!' calling to the hills, 'Cover us up!' If people do these things to a live, green tree, can you imagine what they'll do with deadwood?"</p> <p>Jesus turned and said to them, "Daughters of Jerusalem, do not weep for me. Weep for yourselves and for your children. The time will come when you will say, 'Blessed are the women who can't have children! Blessed are those who never gave birth or nursed babies!' It is written,</p> <p style="padding-left: 40px;">" 'The people will say to the mountains, "Fall on us!"</p> <p style="padding-left: 40px;">They'll say to the hills, "Cover us!" ' (Hosea 10:8)</p> <p>People do these things when trees are green. So what will happen when trees are dry?"</p>
New Life Version	<p>Jesus turned to them and said, "Daughters of Jerusalem do not cry for Me. Cry for yourselves and your children. Listen! The days are coming when they will say, 'Those who have never had children are happy. Those whose bodies have never given birth are happy. Those who have never fed babies are happy.' They will begin to say to the mountains, 'Fall on us.' They will say to the hills, 'Cover us.' If they do these things to a green tree, what will they do when it is dry?"</p>

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<p>Jesus turned to the women and said, "Jerusalem Daughters, don't cry for me. Cry for yourselves and for your children. A terrible time is coming when people will say that the most fortunate women of all are those who can't have children and who have never given birth or nursed a baby. People will scream at the mountains, 'Fall on us!' They'll scream at the hills, 'Bury us alive!'<sup>[3]</sup> If people act like this when the wood is green, what will happen when the wood goes dry?"<sup>[4]</sup></p> <p><sup>3</sup>23:30 Jesus seems to be quoting a prophecy in Hosea 10:8.</p> <p><sup>4</sup>23:31 It sounds like Jesus was quoting a proverb familiar to the people. Bible experts say that somewhere along the way, history gobbled up the meaning. We are left guessing what the saying means. One theory: The green wood stands for the life that Jesus represents. The deadwood, fit for burning, represents the judgment that will be coming. Another theory would paraphrase the verse something like this: "If this is what happens to me, the Living Tree, what do you think is going to happen to the deadwood people of this city?"</p>
Contemporary English V.	<p>Jesus turned to the women and said: Women of Jerusalem, don't cry for me! Cry for yourselves and for your children. Someday people will say, "Women who never had children are really fortunate!" At that time everyone will say to the mountains, "Fall on us!" They will say to the hills, "Hide us!" If this can happen when the wood is green, what do you think will happen when it is dry?</p>
The Living Bible	<p>But Jesus turned and said to them, "Daughters of Jerusalem, don't weep for me, but for yourselves and for your children. For the days are coming when the women who have no children will be counted fortunate indeed. Mankind will beg the mountains to fall on them and crush them, and the hills to bury them. For if such things as this are done to me, the Living Tree, what will they do to you?" [literally, "For if they do this when the tree is green, what will happen when it is dry?"]</p>
New Berkeley Version New Living Translation	<p>.</p> <p>But Jesus turned and said to them, "Daughters of Jerusalem, don't weep for me, but weep for yourselves and for your children. For the days are coming when they will say, 'Fortunate indeed are the women who are childless, the wombs that have not borne a child and the breasts that have never nursed.' People will beg the mountains, 'Fall on us,' and plead with the hills, 'Bury us.' [Hos 10:8.] For if these things are done when the tree is green, what will happen when it is dry? [Or <i>If these things are done to me, the living tree, what will happen to you, the dry tree?</i>"]</p>



The Passion Translation	Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me. You should be weeping for yourselves and your children. For the day is coming when it will not be the women with children who are blessed but the childless. Then you will say, ‘The barren women are the most fortunate! Those who have never given birth and never nursed a child— <i>they are more fortunate than we are, for they will never see their children put to death!</i> ’ And the people will cry out for the mountains and hills to fall on top of them to hide them from all that is to come. For if this is what they do to the living Branch, what will they do with the dead ones?”
Plain English Version	So Jesus turned around and said to them, “You women that live here in Jerusalem, don’t cry for me, but cry for yourselves, and for your kids. Listen, soon bad things will happen to everybody. The time will come when people will say, ‘Those women that can’t have babies, and those women that don’t have to feed babies, they are the lucky ones.’ Things will be so bad that people will want to die, so they will ask the mountains to fall on top of them and kill them. And they will ask the hills to bury them. (Hosea 10:8; Revelation 6:16)
Radiant New Testament	You see, I didn’t do anything wrong and people are hurting me. But you mob do bad things, so people will hurt you a lot more.” Jesus turned to them and said, “Daughters of Jerusalem, don’t weep for me; weep for yourselves and for your children. A time is coming when you will say, ‘Blessed are the women who couldn’t have children! Blessed are those who never gave birth or nursed babies!’ Then, as it is written, “ ‘The people will say to the mountains, “Fall on us!” They’ll say to the hills, “Cover us!” ’ If people do these things when the trees are green, what will they do when the trees are dry?”
UnfoldingWord Simplified T.	Jesus turned to them and said, "You women of Jerusalem, do not weep for me! Instead, weep because of what is going to happen to yourselves and your children! For I want you to know that there will soon be a time when people will say, 'How fortunate are the women who have never given birth to children or nursed babies!' Then the people in this city will say, 'We wish that the mountains would fall on top of us and that the hills would cover us up!' If I have to die, even though I have nothing wrong, terrible things will certainly happen to people who deserve to die.
William's New Testament	But Jesus turned to the women and said, "Women of Jerusalem, stop weeping for me, but continue to weep for yourselves and for your children. For a time is coming when people will say, 'Happy are the women who are childless, and the women who have never borne and nursed babies!' Then people will begin to say to the mountains, 'Fall upon us!' and to the hills, 'Cover us up!' For if they do this when the wood is green, what will they do when it is dry?"

### Partially literal and partially paraphrased translations:

American English Bible	<p>But then Jesus turned to the women and said:</p> <p>‘Daughters of JeruSalem, stop crying for me... Cry instead for yourselves and for your children!</p> <p>‘Because, {Look!} the days are coming when people will say:</p> <p style="padding-left: 40px;"><i>‘Those without any children, And those whose wombs have not given birth, Or whose breasts haven’t nursed, are the blest!’</i></p> <p>‘For they’ll then call to the mountains and say:</p> <p style="padding-left: 40px;"><i>‘Come and fall over us! And to the hills they’ll shout, [Fall down] and cover us over!</i></p> <p style="padding-left: 40px;"><i>‘For if [the Romans] have been willing to do such bad things While the tree is still moist,</i></p>
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*What will they do after it's withered?*

Beck's American Translation Breakthrough Version	. When Jesus turned back to them, He said, "Daughters of Jerusalem, don't cry over Me. More importantly, cry over yourselves and over your children because, look, days are coming in which they will state, 'The infertile women, the bellies that did not give birth, and breasts that did not nurse are blessed.' At that time, they will begin to be saying to the mountains, 'Fall on us,' and to the hills, 'Cover us up,' because if they are doing these <i>things</i> in the green wood, what will happen in the dry?"
Common English Bible Len Gane Paraphrase	. But Jesus turning to them said, "Daughters of Jerusalem, don't weep for me weep, instead for yourselves and for your children. "For, behold, the days are coming, in which they will say, 'Blessed are the barren, the wombs that never bare, and the breasts which never nursed.' "Then they will start to say to the mountains, 'Fall on us,' and to the hills, 'Hide us.' "For if they do these things in a green tree, what will be done in the dry?"
A. Campbell's Living Oracles	But Jesus, turning to them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children: for the days are coming, in which they shall say, Happy the barren, the wombs which never bare, and the breasts which never gave suck! Then they shall cry to the mountains, Fall on us; and to the hills, Cover us: for if it fare thus with the green tree, how shall it fare with the dry?
New Advent (Knox) Bible	Jesus was followed by a great multitude of the people, and also of women, who beat their breasts and mourned over him; but he turned to them, and said, It is not for me that you should weep, daughters of Jerusalem; you should weep for yourselves and your children. Behold, a time is coming when men will say, It is well for the barren, for the wombs that never bore children, and the breasts that never suckled them. It is then that they will begin to say to the mountains, Fall on us, and to the hills, Cover us. If it goes so hard with the tree that is still green, what will become of the tree that is already dried up?[2] V. 27 is included for context. [2] This verse is generally understood to mean, If crucifixion is the lot of the innocent, what punishment is to be expected by the guilty (that is, the Jews)?
NT for Everyone	Jesus turned to the women and said, "Daughters of Jerusalem, don't cry for me. Rather, cry for yourselves and your children. The time will come when they will say, 'Happy are those who are unable to become pregnant, the wombs that never gave birth, and the breasts that never nursed a child.' Then they will say to the mountains, 'Fall on us,' and to the hills, 'Cover us.' [Hos 10:8] If they do these things when the tree is green, what will happen when it is dry?"
20 <sup>th</sup> Century New Testament	So Jesus turned and said to them: "Women of Jerusalem, do not weep for me, but weep for yourselves and for your children. A time, I tell you, is coming, when it will be said--'Happy are the women who are barren, and those who have never borne children or nursed them!' At that time people will begin to say to the mountains 'Fall on us,' and to the hills 'Cover us.' If what you see is done while the tree is green, what will happen when it is dry?"

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	But Jesus turning to them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For you shall see, the days are coming, when they shall say, 'Blessed are the infertile, and the wombs that never bore children, and the babies who never nursed'.Then shall they begin to say to the mountains, 'Fall on us; and to the hills, Cover us'. For if they do these things in a time of abundance, what shall be done in the drought?"
Revised Ferrar-Fenton Bible	Jesus, however, turning towards them, said, "Daughters of Jerusalem, weep not for Me; but weep for yourselves and for your children.

For now the days are coming, during which they shall say, 'Happy are the barren, happy the childless, and happy those who have never nursed.'

Then they will begin to **SAY TO THE MOUNTAINS , 'FALL UPON US' ; AND TO THE HILLS , ' BURY US' ;**

because if they do this with the green tree, what must happen to the rotten one?"

Free Bible Version

Jesus turned to them and said, "Daughters of Jerusalem, don't weep for me. Weep for yourselves and your children. For the time is coming when they'll say, 'Happy are those who are childless, and those who never had babies, and those who never nursed them.' They'll say to the mountains, 'Fall down on us,' and to the hills, 'Cover us.' For if they do this to wood that is new, what will happen when it's dried out?"\*

International Standard V

But Jesus turned to them and said, "Women [Lit. Daughters] of Jerusalem, stop crying for me. Instead, cry for yourselves and for your children, because the time is surely coming when people [Lit. they] will say, 'How blessed are the women who couldn't bear children and the wombs that never bore and the breasts that never nursed!' Then people [Lit. they] will begin to say to the mountains, 'Fall on us!', and to the hills, 'Cover us up!' [Hos 10:8] And if they do this when the wood is green, what will happen when it is dry?"

Montgomery NT

But Jesus turned and said: "Daughters of Jerusalem, do not weep for me; "but weep for yourselves and for your children. For behold, the days are coming when they shall say, 'Blessed are the barren, and the wombs that have never bore children, and the breasts that never suckled.'

"Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!'

"For if this is what they do in the green tree, what will they do in the dry?"

Urim-Thummim Version

But Jesus turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For lo, the days are coming in which they will say, blessed are the barren, and the wombs that never gender, and the breasts that never are suckled. Then will they begin to say to the mountains, fall on us; and to the hills, cover us. Because if they do these things in a green tree, what will be done in the dry?

Weymouth New Testament

But Jesus turned towards them and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For a time is coming when they will say, 'Blessed are the women who never bore children, and the breasts which have never given nourishment.' Then will they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.' For if they are doing these things in the case of the green tree, what will be done in that of the dry?"

Wikipedia Bible Project

But Jesus turned to them, and said, "Daughters of Jerusalem, don't cry for me. Cry for yourselves and your children. Because the time is coming when people will say, 'How happy are those who are childless, and those that never had babies, and those who never nursed them.' Then they'll be telling the mountains, 'Fall down on us,' and to the hills, 'Cover us up.' For if these things happen when the tree is still alive, what will happen when it's withered?"

Worsley's New Testament

And there followed Him a great multitude of people, and of women, who also bewailed and lamented Him: but Jesus turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

For behold the days are coming in which they shall say, happy are the barren, and the wombs that never bare, and the breasts that never gave suck.

Then shall they say to the mountains, Fall on us; and to the hills, Cover us: for if they do these things to the green wood, what shall be done to the dry? V. 27 is included for context.

**Catholic Bibles (those having the imprimatur):**

- Christian Community (1988) **And they will say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' For if this is the lot of the green wood, what will happen to the dry?"** Vv. 28–29 are placed with the previous passage for context.  
Hos 10:8  
Ezk 21:3; Lk 6:43; Heb 6:8
- The Heritage Bible **And Jesus twisting around to them said, Daughters of Jerusalem, do not sob over me, but sob over yourselves and over your children,  
Because, behold, days are coming in which they will speak, Blessed are the sterile, and the wombs that absolutely never bore, and the breasts which absolutely never were fattened.<sup>29</sup>  
Then they will begin to say to the mountains, Fall on us, and to the hills, Cover us, Hos 10:8  
Because if they do these things in a rained on tree, what will there be in the dry?  
<sup>29</sup> 23:29 were fattened, trepho, literally to fatten, as the mother's breasts enlarge with milk when carrying a baby in her body.**
- New American Bible (2011) **<sup>n</sup> Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, for indeed, the days are coming when people will say, 'Blessed are the barren, the wombs that never bore and the breasts that never nursed.' At that time people will say to the mountains, 'Fall upon us!' and to the hills, 'Cover us!'<sup>o</sup> for if these things are done when the wood is green what will happen when it is dry?"  
n. [23:28–31] 19:41–44; 21:23–24.  
o. [23:30] Hos 10:8; Rev 6:16.**
- Revised English Bible–1989 **Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me; weep for yourselves and your children.  
For the days are surely coming when people will say, 'Happy are the barren, the wombs that never bore a child, the breasts that never fed one.'  
Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'  
For if these things are done when the wood is green, what will happen when it is dry?"**

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible **Yeshua turned to them and said, "Daughters of Yerushalayim, don't cry for me; cry for yourselves and your children! For the time is coming when people will say, 'The childless women are the lucky ones — those whose wombs have never borne a child, whose breasts have never nursed a baby! Then  
**They will begin to say to the mountains, 'Fall on us!'  
and to the hills, 'Cover us!' [Hosea 10:8]**  
For if they do these things when the wood is green, what is going to happen when it's dry?"**
- Hebraic Roots Bible **And turning to them, Yahshua said, Daughters of Jerusalem, do not weep over Me, but weep over yourselves and over your children. For behold, days will come in which they will say, Blessed are the barren, and the wombs that did not bear, and breasts that did not nurse. "Then they will begin to say to the mountains, Fall on us! And to the hills, Cover us!" (Hos. 10:8) For if they do these things in a live green tree, what may take place in the dry?**
- Holy New Covenant Trans. **A very large crowd was following Jesus. Some of the women were crying and mourning for Jesus. They felt so sorry for him, but Jesus turned and said to the women, "Women of Jerusalem, don't cry for me — cry for yourselves and also for your children! Listen, the time is coming when people will say, 'Happy are the women who cannot have babies! Happy are the women who have never had children to care for.' Then the people will begin to say to the mountains, 'Fall on us!'**

The Scriptures 2009	<p>The people will say to the hills, 'Cover us!' If people do things like this now when life is good, what will happen when bad times come?" V. 27 is included for context. But עשוהי, turning to them, said, "Daughters of Yerushalayim, do not weep for Me, but weep for yourselves and for your children.</p> <p>"For look, days are coming in which they shall say, 'Blessed are the barren, and wombs that never bore, and the breasts which never nursed!'</p> <p>"Then they shall begin <b>'to say to the mountains, "Fall on us!" and to the hills, "Cover us!"</b>'<sup>a</sup> Isaiah 2:19-20, Hosea 10:8 "Because if they do this to the green tree, what is going to be done to the dry tree?"</p>
Tree of Life Version	<p><sup>a</sup>Also see Revelation 6:16.</p> <p>But Yeshua, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but for yourselves and your children.</p> <p>For indeed, the days are coming when they will say, 'Blessed are barren, and the wombs that never gave birth, and the breasts that did not feed.'</p> <p>'Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!'</p> <p>"For if they do these things when the wood is green, what will happen when it is dry?"</p>

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...Being Turned but to them The Jesus says Daughters {of} jerusalem not cry! to me furthermore to themselves^ cry! and to the children [of] you* for look! come Days in whom* [They] will say Blessed {are} The Barren* and The Bellies Who* not birth and Breasts Who* not feed then [They] will begin to say [to] the mountains fall! to us and [to] the hills cover! us for if in the wet timber these [They] make in the [thing] dry What? may become...</p>
Alpha & Omega Bible	<p>BUT JESUS TURNING TO THEM SAID, "DAUGHTERS OF JERUSALEM, STOP CRYING FOR ME, BUT CRY FOR YOURSELVES AND FOR YOUR CHILDREN. "FOR BEHOLD, THE DAYS ARE COMING WHEN THEY WILL SAY, 'BLESSED ARE THE BARREN, AND THE WOMBS THAT NEVER BORE, AND THE BREASTS THAT NEVER NURSED.'</p> <p>"THEN THEY WILL BEGIN TO SAY TO THE MOUNTAINS, 'FALL ON US,' AND TO THE HILLS, 'COVER US.' †(Hosea 10:8, Isaiah 2:19 to Isaiah 2:20)</p> <p>"FOR IF THEY DO THESE THINGS WHEN THE TREE IS GREEN, WHAT WILL HAPPEN WHEN IT IS SERVANT?"</p>
Awful Scroll Bible	<p>And Jesus being turned around, with regards to them, said, "Daughters of Jerusalem, be not weeping for Me. Preferably, be weeping for yourselves and for you all's children since, Be Looked!, the days come, from-within which they will say, 'Happy are the barren, and the wombs which bare not, and the breasts which give not suck.'</p> <p>(")As-when-this comes to be, they themselves will begin to speak out, to the mountains, 'Be fell on us', and to the hills, 'Be covering us'.</p> <p>(")Since, if they do these things, from-within the green tree, what shall occur, from-within the dry?"</p>
Concordant Literal Version	<p>Now being turned toward them, Jesus said, "Daughters of Jerusalem! Do not lament over Me! However, over yourselves lament, and over your children, for lo! coming are days in which they will be declaring, 'Happy are the barren, and the wombs which bear not, and the breasts which do not nourish!'"</p> <p>Then shall they begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!'"</p> <p>For if they are doing these things in the wet wood, what may be occurring in the withered?</p>
exeGeses companion Bible	<p>And Yah Shua turns to them and says,</p>

Daughters of Yeru Shalem, weep not for me:  
 however weep for yourselves and for your children.  
 For, behold, the days come in which they say,  
 Blessed - the sterile  
 and the wombs that never birthed  
 and the breasts that never nipped.  
 Then they begin to word to the mountains,  
 Fall on us;  
 and to the hills, Veil us.  
 For if they do these in a watered staff,  
 what becomes in the dry?

Orthodox Jewish Bible

And having turned to them, Rebbe Melech HaMoshiach said, Benot HaYerushalayim (Daughters of Yerushalayim), stop weeping for me; weep for yourselves and for your yeladim, Because, hinei, yamim are coming in which they will say, Ashrey are the barren and the wombs which did not bear and the breasts which did not nurse. Then they will begin to say to the mountain, Fall on us! And to the hills, Bury us.  
 [Hos 10:8; Isa 2:19]

Rotherham's Emphasized B.

Because if while an etz (tree) is green they do these things, what may happen when it is dry? [Ezek 20:47]  
 But turning towards them, Jesus said—  
 Daughters of Jerusalem!  
 Do not weep for me;  
 But [for yourselves] be weeping, and for your children.  
 For lo! days are coming, in which they will say—  
 Happy the barren!  
 Even the wombs that never bare,  
 And the breasts that never gave suck.  
 [Then] will they begin to say—  
 Unto the mountains, Fall upon us!  
 And unto the hills, Cover us!<sup>b</sup>  
 Because if [in moist wood] [these things] they are doing,—  
 In [the dry] what shall happen?  
<sup>b</sup>Hos. x. 8.

### Expanded/Embellished Bibles:

An Understandable Version

But Jesus turned and said to them, “Daughters of Jerusalem [*i.e., women citizens*], do not cry over me, but cry over yourselves and your children. For look, the time will come when people will be saying, ‘Those [*women*] who are without children and who have never given birth or nursed babies are [*truly*] happy!’ Then they will begin to say to the mountains [*Hosea 10:8*], ‘Fall on us,’ and to the hills, ‘Cover us [*up*].’ For if people are doing these things [*to me*] while the [*leaves of the*] tree are green [*i.e., to someone innocent of wrongdoing*], what will they do when [*the leaves*] are dried up [*i.e., to the sinful Jews of Jerusalem*]?”

The Expanded Bible

But Jesus turned and said to them, “·Women [<sup>L</sup>Daughters] of Jerusalem, don't ·cry [weep] for me. ·Cry [Weep] for yourselves and for your children. [<sup>L</sup>For look/<sup>T</sup>behold] The ·time is [days are] coming when people will say, ‘Blessed are ·the women who cannot have children [<sup>L</sup>the barren women and the wombs that never gave birth] and ·who have no babies to nurse [<sup>L</sup>the breasts that have never nursed].’ Then people will say to the mountains, ‘Fall on us!’ And they will say to the hills, ‘·Cover [Bury] us [Hos. 10:8]!’ If they act like this now when ·life is good [<sup>L</sup>the tree is green], what will happen when ·bad times come [<sup>L</sup>it is dry; <sup>C</sup>probably an allusion to the siege and destruction of Jerusalem in ad 70]?”

Jonathan Mitchell NT	<p>Yet, being turned toward them, Jesus said, "Daughters of Jerusalem, do not continue crying for Me (or: stop weeping on and over My [account])! Much more be constantly weeping for yourselves and for your children (or: on your own [account] and over your children's [situation]),</p> <p>"because – look and consider! – days are progressively coming in which they will proceed declaring, 'Happy [are] the sterile and barren women, and the wombs which do not give birth, and breasts which do not nourish!'</p> <p>"At that time, 'They will begin saying to the mountains, "Fall at once upon us!" and to the mounds (or: hills), "At once veil (cover; = hide) us!" [note: quoting Hos. 10:8, referring to Israel's "high places" of idolatry]</p> <p>"because if they continue doing these things in the wet wood (or: when the tree is green and moist), what would happen (or: may occur; or: can be birthed) in the dried and withered one?"</p>
P. Kretzmann Commentary	<p>But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children.</p> <p>For, behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?</p> <p>Kretzmann's <a href="#">commentary</a> for Luke 23:26–31 has been placed in the <a href="#">Addendum</a>.</p>
Syndein/Thieme	<p>``However, Jesus, turning to them said,</p> <p>"Daughters of Jerusalem, do not weep for Me {an order}, but weep for yourselves and for your children {another order} ``</p> <p>for behold {take note - pay attention}</p> <p>the days are coming in which they will say,</p> <p>'Blessed are/happinesses to' {makarios -plural} . . . those who are barren, and the wombs that never bore, and the breasts that never nursed!'</p> <p>``Then they will begin to be saying to the mountains, 'Fall on us!' {see also Revelation 6:16 for a similar prophecy} and to the hills, 'Cover us!' . . . `` for if {ei} - and it is true - they do such things when the tree's wood is green/'full of sap' {hugros} . . . what will happen when it is dry/wasted/withered {xeros}?"</p>
Translation for Translators	<p>But Jesus turned to them and said, "You women of Jerusalem, do not cry for me! Instead, cry because of <i>what is going to happen</i> to yourselves and your children! I want you to know that there will soon be a time when people will say, 'Women [SYN] who have never borne children or nursed babies are fortunate!' Then, <i>in order that they will not have to suffer greatly when their enemies destroy this city</i>, people who are left in the city will say to the mountains, 'Fall down on us!' And people will say to the hills, 'Cover us!' <i>I am innocent [MET]. I am like a living tree that people do not try to burn. But the people of Jerusalem deserve that their enemies punish them. They are like dry wood that is ready to burn. So if they nail me to the cross, ◀their enemies will certainly do much worse things to them!/what worse things will happen to them?▶ [RHQ]"</i></p>
The Voice	<p><b>Jesus</b> (to the people in the crowd): Daughters of Jerusalem, do not weep for Me. Weep instead for yourselves and weep for your children. Days are coming when people will say, "Blessed are the infertile; blessed are the wombs that never bore a child; blessed are the breasts that never nursed an infant." People will beg the mountains, "Surround us!" They'll plead with the hills, "Cover us!" [Hosea 10:8] For if they treat Me like this when I'm like green unseasoned wood, what will they do to a nation that's ready to burn like seasoned firewood?</p>

### Bible Translations with Many Footnotes:

Lexham Bible	<p>But turning to them, Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children! For behold, days are coming in which</p>
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NET Bible®

they will say, 'Blessed are the barren, and the wombs that did not give birth, and the breasts that did not nurse!' Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' For if they do these things when the wood is green, [Literally "in the green wood"] what will happen when it is dry?" [Literally "in the dry"] But Jesus turned to them and said, "Daughters of Jerusalem,<sup>69</sup> do not weep for me, but weep for yourselves<sup>70</sup> and for your children. For this is certain:<sup>71</sup> The days are coming when they will say, 'Blessed are the barren, the wombs that never bore children, and the breasts that never nursed!'<sup>72</sup> Then they will begin to say to the mountains,<sup>73</sup> 'Fall on us!' and to the hills, 'Cover us!'<sup>74</sup> For if such things are done<sup>75</sup> when the wood is green, what will happen when it is dry?"<sup>76</sup>

<sup>69sn</sup> The title Daughters of Jerusalem portrays these women mourning as representatives of the nation.

map For the location of Jerusalem see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>70sn</sup> Do not weep for me, but weep for yourselves. Judgment now comes on the nation (see Luke 19:41-44) for this judgment of Jesus. Ironically, they mourn the wrong person – they should be mourning for themselves.

<sup>71tn</sup> Grk "For behold."

<sup>72tn</sup> Grk "Blessed are the barren, and the wombs that have not borne, and the breasts that have not nursed!"

<sup>sn</sup> Normally barrenness is a sign of judgment, because birth would be seen as a sign of blessing. The reversal of imagery indicates that something was badly wrong.

<sup>73sn</sup> The figure of crying out to the mountains 'Fall on us!' (appealing to creation itself to hide them from God's wrath), means that a time will come when people will feel they are better off dead (Hos 10:8).

<sup>74sn</sup> An allusion to Hos 10:8 (cf. Rev 6:16).

<sup>75tn</sup> Grk "if they do such things." The plural subject here is indefinite, so the active voice has been translated as a passive (see ExSyn 402).

<sup>76sn</sup> The figure of the green wood and the dry has been variously understood. Most likely the picture compares the judgment on Jesus as the green (living) wood to the worse judgment that will surely come for the dry (dead) wood of the nation.

The Spoken English NT

Jesus turned around to them and said, "Daughters of Jerusalem, don't cry for me, but cry for yourselves and your children.

Because look-days are coming when they'll say, 'Women who are unable to have children are blessed, and so are wombs that have never borne a child, and breasts that have never nursed.'

Then they'll start to

say to the mountains, 'Fall on us!'

and to the hills, 'Cover us up!'

Because if they do these things when the tree is green, what's going to happen when it's dry?"

r. Hosea 10:8.

Wilbur Pickering's New T.

So Jesus turned to them and said: "Daughters of Jerusalem, do not weep for me; rather weep for yourselves and for your children.

Because indeed, the days are coming in which they will say, 'Blessed are the barren, even the wombs that never bore and the breasts that never nursed!'<sup>11</sup>

Then they will begin 'to say to the mountains, "Fall on us!" and to the hills, "Cover us!"'<sup>12</sup>

For if they do these things in the 'green tree', what will happen in the 'dry'?

(11) For Jews to say this, things would have to get really bad.

(12) See Hosea 10:8.

**Literal, almost word-for-word, renderings:**



## A Faithful Version

Analytical-Literal Translation But Jesus having turned to them, said, "Daughters of Jerusalem, stop weeping for Me. Instead, be weeping for yourselves and for your<sub>p</sub> children.  
 "For listen! Days are coming in which they will say, 'Happy [are] the barren [or, women incapable of having children], and [the] wombs which did not give birth, and [the] breasts which did not nurse.'  
 "Then they will begin to be saying to the mountains, 'Fall on us,' and to the hills, 'Cover us.' [Hosea 10:8]4 [Logically, this 4 is a footnote; however, this is the first time I recall seeing a footnote in the ALT.]  
 "For if they do these [things] in the green tree [or, while the tree is green], what shall happen in the dry?"

## Far Above All Translation

But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For be aware of this, *the* days are coming on which they will say, 'Blessed *are* the barren and *the* wombs which did not give birth, and *the* breasts which never breastfed.' Then they will go on to say to the mountains, 'Fall on us,' and to the hills, 'Hide us.' For if they do these *things* in the case of moist wood, what is to happen in the case of t

## Literal Standard Version

And a great multitude of the people were following Him, and of women, who also were beating themselves and lamenting Him, and Jesus having turned to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children; for behold, days come in which they will say, Blessed the barren, and wombs that did not bear, and breasts that did not give suck; then they will begin to say to the mountains, Fall on us, and to the hills, Cover us; for if they do these things in the green tree, what may happen in the dry?" V. 27 is included for context.

## Modern English Version

Jesus turned to them, saying, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children. Listen, the days are coming when they will say, 'Blessed are the barren, who never bore and never nursed!' Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

## Modern Literal Version 2020

For if men do these things when the tree is green, what will happen when it is dry?"  
 But Jesus, having turned to them, said, Daughters of Jerusalem, do<sup>o</sup> not weep over me, however, weep<sup>o</sup> over yourselves and over your<sup>o</sup> children.  
 Because behold, the days are coming in which they will say, The fortunate ones are: barren and the wombs which did not give-birth and the breasts that did not nurse. Then they will begin to say to the mountains, Fall<sup>o</sup> upon us, and to the hills, Hide<sup>o</sup> us.  
 Because if they are doing\* these things in the green tree, what might happen in the dry?

## Revised Young's Lit. Trans.

...and Jesus having turned unto them, said, 'Daughters of Jerusalem, weep not for me, but for yourselves weep you, and for your children; for, lo, days do come, in which they shall say, Happy the barren, and wombs that did not bare, and paps that did not give suck; then they shall begin to say to the mountains, Fall on us, and to the hills, Cover us; -- for, if in the green tree they do these things -- in the dry what may happen?'

## Webster's Translation

But Jesus turning to them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bore, and the breasts which never nourished infants. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what will be done in the dry?

**The gist of this passage:** Jesus speaks to the women who are weeping and prophesies what will come to Jerusalem.

28-31

### Luke 23:28a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
strophô (στρέφω) [pronounced STREF-oh]	<i>turning [quite] around, reversing (literally or figuratively); converting, turning (again, back again, self, self about)</i>	masculine singular, aorist passive participle; nominative case	Strong's #4762
dé (δέ) [pronounce deh]3	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autas (αὐτάς) [pronounced ow-TAHS]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person feminine plural pronoun, accusative case	Strong's #846
The Westcott-Hort text lacks the definite article; the Byzantine Greek text and the Scrivener Textus Receptus has it.			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

**Translation:** But turning directly towards them, Jesus said,...

As we would expect, the female followers of the Lord are weeping as they see Him proceeding towards the place where He will be crucified. Jesus hears them, and, despite all that is happening at this time, He turns around and speaks directly to them.

### Luke 23:28b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thugatêr (θυγάτηρ) [pronounced thoo-GAT-air]	<i>a daughter; a female descendant; a female child</i>	feminine plural noun, vocative	Strong's #2364

Luke 23:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i> ]	<i>double peace</i> ; transliterated <i>Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
Although this is an indeclinable noun, we would understand it to be in the genitive.			
mê (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
klaiō (κλαίω) [pronounced <i>KLAH-yoh</i> ]	<i>bewail, weep [aloud], sob, wail aloud</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #2799
epí (ἐπί) [pronounced <i>eh-PEE</i> ]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
eme (ἐμέ) [pronounced <i>ehm-EH</i> ]	<i>I, me, myself, my</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #1691 (a form of #3165)

**Translation:** ...“Daughters of Jerusalem, stop weeping aloud before Me.

Jesus calls them, *daughters of Jerusalem*, even though most (of all) of them probably came from the Galilee area. These women would be reasonably called *the daughters of Jerusalem* because they truly represent regenerate women in the **Age of the Hypostatic Union**. The women who are related to the scribes and pharisees (be they wives, or daughters or mothers), have no idea what the **spiritual life** is. Most of all of them are not even saved. But these women have believed in the Lord and they have been learning from Him every day.

Because no one seemed to hear or understand what Jesus was saying, when predicting His death on the cross, what is happening here has taken everyone by surprise and, their natural surprise is weeping. In fact, they are probably crying very loudly.

Jesus tells them to stop. He cannot communicate doctrine to them while they are in the emotional state that they are in. They cannot hear Him while they are crying.

Luke 23:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i> ]	<i>save that, rather, yet, notwithstanding; moreover, besides, but, nevertheless; besides, except, but</i>	conjunction	Strong's #4133

Luke 23:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ἑαυτάς (ἑαυτᾶς) [pronounced ]	<i>ourselves, yourselves; themselves</i>	3 <sup>rd</sup> person feminine plural reflexive pronoun; accusative case	Strong's #1438
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τά (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
τέκνα (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; accusative case	Strong's #5043
ὑμῶν (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** *Instead, [weep] for yourselves and for your children.*

Jesus tells them, "You need to weep for yourselves and for your children."

"You are weeping for Me, but you really need to weep for yourselves and for your children."

Such a statement is going to require some explanation.

Luke 11:28 *But turning directly towards them, Jesus said, "Daughters of Jerusalem, stop weeping aloud before Me. Instead, [weep] for yourselves and for your children. (Kukis mostly literal translation)*

Luke 23:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Luke 23:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person plural, present (deponent) middle/passive indicative	Strong's #2064
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250

**Translation:** Listen, [I say this] because days are coming...

Jesus now explains what He was saying. *The days are coming* means that there is coming a time when they need to know what Jesus is saying and they need to know what to do. If you will recall, Jesus has already talked about one aspect of this previously.

We have two similar events on the horizon. There will be the destruction of Jerusalem and its Temple in the near future (about 40 years from this time). Further off in the future is the Tribulation; and women and children will face much greater difficulties in the future during the Tribulation.

Luke 23:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hais (αἷς) [pronounced hae]	<i>to whom, in which, by that; what, whom, that, whose</i>	feminine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
eréô (ἔρέω) [pronounced eh-REH-oh]	<i>to say, to speak, to utter, to declare</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #2046
makarios (μακάριος) [pronounced mahk-AHR-ee-oss]	<i>blessings, happinesses; those possessing the favor (grace) of God</i>	masculine plural adjective; nominative case	Strong's #3107
hai (αἱ) [pronounced hai]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588

### Luke 23:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
steiros (στείρος) [pronounced STI-ros]	<i>barren; of a woman who does not conceive ; sterile, hard, stiff, unnatural [of men and animals]</i>	feminine plural noun/adjective, nominative case	Strong's #4723

**Translation:** ...during which they will say, 'Blessed [are] the barren women;...

Then Jesus makes a very odd statement for a Jewish person. Jews treasure and celebrate life; this has been taught to them from the earliest age. But, when those days come, people will say, "Blessed are the women who are barren." This is the exact opposite of Jewish culture as taught in Scripture. Generally, it is the fruitful woman who is considered blessed by Christianity and true **Judaism** (by which I mean the worship of the **Revealed God**).

### Luke 23:29c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hai (αί) [pronounced high]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
koilia (κοιλία) [pronounced koy-LEE-ah]	<i>cavity; womb, belly, abdomen, matrix</i>	feminine plural noun; nominative case	Strong's #2836
hai (αί) [pronounced high]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
gennâô (γεννάω) [pronounced gen-NAH-oh]	<i>to sire [father] [a child], to bear [a child]; metaphorically, it means to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1080

**Translation:** ...and the wombs which do not bear children;...

The concept of blessing is carried over to the wombs which do not produce children. Those non-productive wombs are to be blessed. There will be a time when not being able to give life will be a blessing.

### Luke 23:29d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 23:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mastós (μαστός) [pronounced mas- TOSS]	<i>the breasts (nipples) of a man; breasts of a women</i>	masculine plural noun, nominative case	Strong's #3149
hai (αἱ) [pronounced hi]	<i>who, which, what, that, whose</i>	feminine plural relative pronoun; nominative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
trep̄hō (τρέφω) [pronounced TREF-oh]	<i>to bring up, to feed, to nourish, to pamper, to rear; to fatten</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #5142

**Translation:** ...and the breasts which do not produce milk [lit., feed].'

The breasts which are no longer producing milk for dependent children are also to be blessed.

Luke 23:29 Listen, [I say this] because days are coming during which they will say, 'Blessed [are] the barren women; and the wombs which do not bear children; and the breasts which do not produce milk [lit., feed].' (Kukis mostly literal translation)

All of this goes contrary to the teaching of the Old Testament. Families with many children are blessed.

Luke 23:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
archomai (ἄρχομαι) [pronounced AR- khom-ah-ee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 <sup>rd</sup> person plural, fmi	Strong's #756
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	present active infinitive	Strong's #3004
tois (τοῖς) [pronounced toyce]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
oroi (ὄροι, ους, τό) [pronounced OH-roy]	<i>mountains, hills, mountainous country, hilly, hill-country</i>	neuter plural noun; dative, locative and instrumental cases	Strong's #3735

Luke 23:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πίπτω (πίπτω) [pronounced PIHP-toh]	<i>fall [down, from, upon]; be thrust down; fall under judgment [or, condemnation]; be cast down [from a higher state]; fall [from a more virtuous state]</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #4098
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ἡμᾶς (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

**Translation:** At that time, they will begin to say to the mountains, '[Come and] fall upon us;'

Then Jesus warns them, "At that time, you will call upon the mountains to come and fall upon you."

Luke 23:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
τοῖς (τοῖς) [pronounced toiç]	<i>the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
βουνάς (βουνάς) [pronounced boo-NOSS]	<i>a hill, eminence, mound</i>	masculine plural noun; dative, locative, instrumental case	Strong's #1015
καλύπτω (καλύπτω) [pronounced kal-OOP-toe]	<i>hide, cover, veil; hinder the knowledge of a thing; the covering of sin</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2572
ἡμᾶς (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

**Translation:** ...and to the hills, 'Cover us.'

Jesus also says, "You will call upon the hills to cover you over." There are mothers who are pregnant or have children who depend upon them for everything. The most difficult thing for a mother is to have a suffering, hungry child and not be able to do anything for it. Nothing makes a woman feel more powerless than to be unable to protect and feed her child (or children).



Or for a woman to be pregnant and suddenly find herself in the midst of great historical disaster (which is what will come to Jerusalem).

Luke 23:30 *At that time, they will begin to say to the mountains, '[Come and] fall upon us;'* and to the hills, 'Cover us.' (Kukis mostly literal translation)

Women are so upset over their powerlessness and inability to take care of their children, that they even call for the mountains to come and fall upon them and to end their suffering.

This quote is taken from Hosea 10:8 *The high places of Aven, the sin of Israel, shall be destroyed. Thorn and thistle shall grow up on their altars, and they shall say to the mountains, "Cover us," and to the hills, "Fall on us."* (ESV, capitalized)

*Aven* is not the actual name of a place, but it is a proper noun taken directly from the Hebrew word *âven* (אֵוֶן) [pronounced *AW-ven*], which means *iniquity, misfortune which results from iniquity*. Strong's #205 BDB #19. This will describe Jerusalem in the future; something which Jesus has spoken about prophetically on several occasions. Revelation describes this as an event at the end of the Tribulation: Revelation 6:15–17 *Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?"* (ESV, capitalized)

Luke 23:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hugrós (ὕγρós) [pronounced hoo-GROSS]	<i>wet, damp, moist, green, full of sap; fresh</i>	neuter singular adjective; dative, locative, instrumental case	Strong's #5200
xulon (ξύλον) [pronounced XOO-lohn]	<i>wood, tree, timber (as fuel or material); by implication, a stick, club, staff, stocks or other wooden article or substance, including a beam, fetter</i>	neuter singular noun, dative, locative, instrumental case	Strong's #3586
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #4160

**Translation:** For if they keep on doing these things when the tree [is] green,...

This verse is difficult to translate; and therefore, difficult to understand. I am giving what I believe to be an accurate explanation of what Jesus is saying.

“Look around you at these people and how they are acting right now. In this environment, Jerusalem is blessed; Jerusalem is like a tree that is green and well-watered. Nevertheless, the religious hierarchy has grabbed Me up and I am being hauled to a cross for crucifixion. They are doing this in what we might understand to be relatively good times.”

Luke 23:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
xēros (ξηρός) [pronounced xay-ROSS]	<i>shrunk, wasted, withered [of members of the body deprived of their natural juices]; dry, land, earth, arid [of the land in distinction from the water]</i>	neuter singular adjective; dative, locative, instrumental case	Strong's #3584
ti (τί) [pronounced tee]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive subjective	Strong's #1096

**Translation:** ...what will happen when the land [is] withered?”

“Imagine these same people,” Jesus says, “When they are facing great historical disaster. They will act far worse than you see them acting today!”

The land being withered is both historical disaster and the reduction in the number of believers and believers with doctrine. As believers are decreased in number, the land becomes more withered.

Such people will be even worse than they are right now.

Luke 23:31 For if they keep on doing these things when the tree [is] green, what will happen when the land [is] withered?” (Kukis mostly literal translation)

Luke 23:28–31 But turning directly towards them, Jesus said, “Daughters of Jerusalem, stop weeping aloud before Me. Instead, [weep] for yourselves and for your children. Listen, [I say this] because days are coming during which they will say, ‘Blessed [are] the barren women; and the wombs which do not bear children; and the breasts which do not produce milk [lit., feed].’ At that time, they will begin to say to the mountains, ‘[Come and]

fall upon us;’ and to the hills, ‘Cover us.’ For if they keep on doing these things when the tree [is] green, what will happen when the land [is] withered?” (Kukis mostly literal translation)

I do not find anything which specifically differentiates between the destruction of the Temple in A.D. 70 and what will take place during the Tribulation. I believe that Jesus looks forward to both events with these same words.

Luke 23:28–31 Jesus then looked directly at these crying women, and He said, “Daughters of Jerusalem, stop wailing because of Me. Instead, weep for yourselves, your children, and your future. Listen carefully to Me: I say this because there is a day coming when people will say, ‘Blessed are the barren women; blessed are the barren wombs; and blessed are the breasts which no longer produce milk for dependent infants.’ At that time, these women will cry out to the mountains, ‘Fall upon us;’ and to the hills, they will say, ‘Cover us over.’ Listen, if this is the sort of evil which takes place during times of prosperity, just imagine what things will be like when the land is under divine discipline.” (Kukis paraphrase)

The ESV (capitalized) is used below:

These are not parallel passages (except for Matthew and Mark), as they took place at different times.

**The Lord’s Female Disciples and the Crucifixion (Matthew, Mark, Luke and John)**

Matthew 27:55–56	Mark 15:40–41	Luke 23:27–31	John 19:25-27
(After Jesus died on the cross)	(After Jesus died on the cross)	(While Jesus is being led to the place of the cross)	(While Jesus is on the cross)
<p>Mat 27:55 There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him,</p> <p>Mat 27:56 among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.</p>	<p>Mar 15:40 There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome.</p> <p>Mar 15:41 When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.</p>	<p>Luk 23:27 And there followed him a great multitude of the people and of women who were mourning and lamenting for him.</p> <p>Luk 23:28 But turning to them Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.</p> <p>Luk 23:29 For behold, the days are coming when they will say, 'Blessed are the barren and the wombs that never bore and the breasts that never nursed!'</p> <p>Luk 23:30 Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'</p> <p>Luk 23:31 For if they do these things when the wood is green, what will happen when it is dry?"</p>	<p>Joh 19:25 but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.</p> <p>Joh 19:26 When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!"</p> <p>Joh 19:27 Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.</p>

## The Lord’s Female Disciples and the Crucifixion (Matthew, Mark, Luke and John)

Matthew 27:55–56	Mark 15:40–41	Luke 23:27–31	John 19:25-27
Three woman are specified.	Three women are specified. Is Salome the mother of James and John?	Luke never names the women at the crucifixion.	John was at the cross with these four women.

Someone is making these observations and recording them in the gospel accounts. While Jesus is being led to the cross, the women are there following Jesus. They are close enough for Jesus to address. During the crucifixion, the women are observed at the cross beneath the feet of Jesus. After the crucifixion, whomever provided the information to Matthew and Mark (probably not John, it could have been someone else), that person sees the women at a distance from the cross.

There were probably two sets of women, those who remained at the cross during the crucifixion; and those who observed from a distance. After Jesus breathed His last, the women at the foot of the cross apparently got up and walked away, joining other women who were watching from a distance. At that point, they were observed by someone else who knew some of them by name. Perhaps this was Joseph of Arimathæa, looking on from a distance himself.

At that point, they would have gone elsewhere—perhaps back to a central location—to fetch the spices and wrappings for the burial.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

### Immediately Prior to the Crucifixion (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
Mat 27:27 Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before him.	Mar 15:16 And the soldiers led him away inside the palace (that is, the governor's headquarters), and they called together the whole battalion.		
Mat 27:28 And they stripped him and put a scarlet robe on him, Mat 27:29 and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, "Hail, King of the Jews!"	Mar 15:17 And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him. Mar 15:18 And they began to salute him, "Hail, King of the Jews!"		

### Immediately Prior to the Crucifixion (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
Mat 27:30 And they spit on him and took the reed and struck him on the head.	Mar 15:19 And they were striking his head with a reed and spitting on him and kneeling down in homage to him.		
Mat 27:31 And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.	Mar 15:20 And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.		
Mat 27:32 As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross.	Mar 15:21 And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.	Luk 23:26 And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus.	
<p>Luk 23:27 And there followed him a great multitude of the people and of women who were mourning and lamenting for him.</p> <p>Luk 23:28 But turning to them Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.</p> <p>Luk 23:29 For behold, the days are coming when they will say, 'Blessed are the barren and the wombs that never bore and the breasts that never nursed!'</p> <p>Luk 23:30 Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'</p> <p>Luk 23:31 For if they do these things when the wood is green, what will happen when it is dry?"</p> <p>Luk 23:32 Two others, who were criminals, were led away to be put to death with him.</p>			
Mat 27:33 And when they came to a place called Golgotha (which means Place of a Skull),	Mar 15:22 And they brought him to the place called Golgotha (which means Place of a Skull).		Joh 19:16 So he delivered him over to them to be crucified. So they took Jesus, Joh 19:17 and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha.
Mat 27:34 they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it.	Mar 15:23 And they offered him wine mixed with myrrh, but he did not take it.		

### Soldiers Gamble for the Lord's Clothing While He is on the Cross

But was being led even another [of a different kind] criminals—two, with Him to be executed. And when they have come to the place being called “skull”, there they crucified Him and the criminals, [one of] whom indeed from the right (hands) but [one of] whom from the left (hands).

Luke  
23:32–33

[There were] two criminals being led [along] with Him [who were also going] to be executed. When they had come to the place called “the skull”, there they crucified Him and the criminals. [One of] them [lit., *whom*] [was] indeed at the right and the other [lit., *whom*] at the left.

There were two criminals who were led along with the Lord to be executed. When they had come to the place known as “the skull”, that is where the Roman soldiers crucified Jesus and the two criminals. One criminal was on His right hand and the other was at His left.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But was being led even another [of a different kind] criminals—two, with Him to be executed. And when they have come to the place being called “skull”, there they crucified Him and the criminals, [one of] whom indeed from the right (hands) but [one of] whom from the left (hands).
Complete Apostles Bible	And they also were leading two others with Him, evildoers, to be put to death. And when they came to the place which is called Calvary, there they crucified Him and the evildoers, one on the right, and one on the left.
Douay-Rheims 1899 (Amer.)	And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, they crucified him there: and the robbers, one on the right hand, and the other on the left.
Holy Aramaic Scriptures	And coming with Him, were two others, doers of evil, so that they might be killed. And when they came unto a certain place which is called “Qarqaphtha {The Skull}”, they crucified Him there, and those doers of evil, one at His right, and one at His left.
James Murdock’s Syriac NT	And there went along with him two others, malefactors, to be crucified. And when they came to a certain place which is called a Skull, they crucified him there; and the two malefactors, the one on his right hand, and the other on his left.
Original Aramaic NT	And there were two others coming with him, evildoers to be killed.* And when they came to a certain place called Qarqpatha, they crucified him there and those evildoers, one at his right, and one at his left.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And two others, evil-doers, were taken with him to be put to death. And when they came to the place which is named Golgotha, they put him on the cross, and the evil-doers, one on the right side, and the other on the left.
Bible in Worldwide English	Two men were also led away to be killed with Jesus. They were bad men. They came to the place called Calvary (the head bone.) There they nailed the two bad men to the crosses also. They put one man on the right side of Jesus and one man on the left side of him.

Easy English	The soldiers also took two other men out of the prison. These men had done bad things. The soldiers would kill them and Jesus together. They took them to the place that is called 'The Skull'. There they fixed Jesus to a cross to die. They also fixed the two bad men to crosses. One of these men was on the right side of Jesus. The other was on his left side.
Easy-to-Read Version–2008	There were also two criminals led out with Jesus to be killed. They were led to a place called "The Skull." There the soldiers nailed Jesus to the cross. They also nailed the criminals to crosses beside Jesus--one on the right and the other on the left.
God's Word™	Two others, who were criminals, were led away to be executed with him. When they came to the place called The Skull, they crucified him. The criminals were also crucified, one on his right and the other on his left.
Good News Bible (TEV)	Two other men, both of them criminals, were also led out to be put to death with Jesus. When they came to the place called "The Skull," they crucified Jesus there, and the two criminals, one on his right and the other on his left.
J. B. Phillips	<b>Jesus is crucified with two criminals</b> Two criminals were also led out with him for execution, and when they came to the place called The Skull, they crucified him with the criminals, one on either side of him.
The Message	Two others, both criminals, were taken along with him for execution. When they got to the place called Skull Hill, they crucified him, along with the criminals, one on his right, the other on his left.
NIRV	Two other men were also led out with Jesus to be killed. Both of them had broken the law. The soldiers brought them to the place called the Skull. There they nailed Jesus to the cross. He hung between the two criminals. One was on his right and one was on his left.
New Life Version	Two other men were led away with Jesus to be put to death also. These men had done things making them guilty of death. When they came to the place called Calvary, they nailed Jesus to a cross. The other two men were nailed to crosses also. One was on the right side of Jesus and the other was on His left side.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	Forced into the procession were two criminals sentenced to die with Jesus. <b>CRUCIFIXION: THE EXECUTION OF GOD</b> When they got to the place called Skull, <sup>[5]</sup> they crucified him with the criminals—one criminal on his right side and the other on his left. <sup>5</sup> 23:33 Sometimes translated Calvary, from the Latin word for "school." Latin was the official language of the Roman Empire.
Contemporary English V.	Two criminals were led out to be put to death with Jesus. When the soldiers came to the place called "The Skull," they nailed Jesus to a cross. They also nailed the two criminals to crosses, one on each side of Jesus.
The Living Bible	Two others, criminals, were led out to be executed with him at a place called "The Skull." There all three were crucified—Jesus on the center cross, and the two criminals on either side.
New Berkeley Version New Living Translation	. Two others, both criminals, were led out to be executed with him. When they came to a place called The Skull, [Sometimes rendered <i>Calvary</i> , which comes from the Latin word for "skull."] they nailed him to the cross. And the criminals were also crucified—one on his right and one on his left.
The Passion Translation	Two criminals were led away with Jesus, and all three were to be executed together.

Radiant New Testament	When they came to the place that is known as The Skull, the guards crucified Jesus, nailing him on the center cross between the two criminals. Two other men were also led out with Jesus to be killed. Both of them had broken the law. The soldiers brought them all to the place called the Skull. There they nailed Jesus to the cross and did the same with the two criminals, one on his right and the other on his left.
UnfoldingWord Simplified T.	Two other men who were criminals were also walking to the place where they would die with Jesus. When they came to the place named 'The Skull', there they crucified Jesus by nailing him to a cross. They did the same thing to the two criminals. They put one at the right side of Jesus and one at his left side.
William's New Testament	Two others, criminals, were also led out to be executed with Him. When they reached the place called "The Skull," they crucified Him there; also the criminals, one at His right and one at His left.

### Partially literal and partially paraphrased translations:

American English Bible	Well, two criminals were also being led out to be impaled along with [Jesus]. And when they got to the place that was referred to as ' <b>The Skull</b> ,' they hung him and the criminals on poles there (one on his right and the other on his left).
Beck's American Translation Breakthrough Version	. Two different outlaws were also being brought together with Him to be executed. And when they came up to the place called Skull, there they nailed Him and the outlaws (one on the right side, another on the left) to crosses.
Common English Bible	<b>Jesus on the cross</b> They also led two other criminals to be executed with Jesus. When they arrived at the place called The Skull, they crucified him, along with the criminals, one on his right and the other on his left.
Len Gane Paraphrase	They were also two other malefactors led with him to be put to death. When they had come to the place, which is called Calvary, they crucified him there and the malefactors, one on the right hand and the other on the left.
A. Campbell's Living Oracles	And two malefactors were also led with him to execution. When they came to the place called Calvary, they there nailed him to a cross, and the malefactors also; one at his right hand, the other at his left.
New Advent (Knox) Bible	Two others, who were criminals, were led off with him to be put to death. And when they reached the place which is named after a skull, they crucified him there; and also the two criminals, one on his right and the other on his left.
NT for Everyone 20 <sup>th</sup> Century New Testament	. There were two others also, criminals, led out to be executed with Jesus. When they had reached the place called 'The Skull,' there they crucified Jesus and the criminals, one on the right, and one on the left.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<b>Crucified between Two Criminals</b> Two others—criminals—were also led away to be executed with him. When they arrived at the place called The Skull, they crucified him there, along with the criminals, one on the right and one on the left.
Conservapedia Translation Revised Ferrar-Fenton Bible	. And two others, who were criminals, were also led with Him for execution. <b>The Crucifixion.</b> And when they arrived at a spot known as Calvary (that is, Skull-cap), they there crucified Him; one of the criminals being on the right, and the other on the left.



International Standard V	Two others, who were criminals, were also led away to be executed with Jesus. [Lit. him] When they reached the place called The Skull, they crucified him there with the criminals, one on his right and one on his left.
Montgomery NT	And there were led out with him to be executed, two criminals also. When they came to the place called "The Skull," there they crucified him and the criminals also, one upon his right hand, and one upon his left.
Leicester A. Sawyer's NT The Spoken English NT	. Two others, who were criminals, were being led along with Jesus to be executed. When they came to the place called "The Skull," they hung Jesus on a cross there, together with the criminals.
Weymouth New Testament	They brought also two others, criminals, to put them to death with Him. When they reached the place called 'The Skull,' there they nailed Him to the cross, and the criminals also, one at His right hand and one at His left.
Wikipedia Bible Project	They also took two other criminals with him to be executed. When they came to the place called the Skull they crucified him together with the criminals, one on his right, the other on his left.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And also two other criminals were led with him to be taken away. And when they came upon the place, being called Skull, there they crucified him, and the criminals, one out from the right hand, and the other out from the left.
New American Bible (2011)	Now two others, both criminals, were led away with him to be executed. <b>The Crucifixion.</b> <sup>p</sup> When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. <sup>q</sup> p. [23:33–43] Mt 27:33–44; Mk 15:22–32; Jn 19:17–24. q. [23:33] 22:37; Is 53:12.
New Catholic Bible	<b>Jesus Is Crucified.</b> <sup>[f]</sup> There were also two others, both criminals, who were led away to be executed with him. When they came to the place called The Skull, they crucified <sup>[g]</sup> Jesus there along with the two criminals, one on his right and the other on his left. [f] Jesus is placed in the ranks of evildoers. He is stripped of his clothes and vinegar is presented to him, fulfilling Psalms 22:19 and 69:22 before our very eyes. The people are silent. The leaders make fun of a Messiah who wishes to save human beings. The soldiers deride his royal title, the reason for his condemnation well affixed to the wood of the cross. This apparently humiliated king testifies to a true royalty by the unheard-of love that he gives: he asks for pardon of his killers and welcomes into his kingdom the thief who repents. See also note on Mt 27:35. <i>Crucified him:</i> crucifixion was an excruciating means of execution that the Romans had borrowed from Persians, Phoenicians, and Carthaginians. The victims were nailed to a cross by means of heavy wrought-iron nails driven through their wrists and heels. Most hung on the cross for days before dying of suffocation (when the legs were no longer able to support the body, the diaphragm was constricted and breathing became impossible). Although the pain would be unbearable as the hours dragged on, some did linger and had to have their legs broken to hasten death (see Jn 19:33). The recent discovery of the bones of a crucified man, near Jerusalem, dating between A.D. 7 and 66, sheds light on the position of those nailed to the cross. A few late manuscripts add here: "lots," so that the word spoken by the Prophet might be fulfilled: 'They divide my garments among them, and for my clothing they cast lots' " (Ps 22:19). [g] <i>Crucified:</i> see note on Mt 27:35. ↗

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Two other men, both criminals, were led out to be executed with him. When they came to the place called The Skull, they nailed him to a stake; and they nailed the criminals to stakes, one on the right and one on the left.
Hebraic Roots Bible	And coming with him were two others, doers of evil to be killed. And when they came to a certain place, which is called "Skull", they crucified Him there and those doers of evil, one at His right and one at His left.
Holy New Covenant Trans.	There were also two criminals led out with Jesus. Jesus and the two criminals were led to a place where they would be killed. The people called this place "The Skull". There some men nailed Jesus to his cross. They also nailed the criminals to their crosses; Jesus' cross was between the crosses of the two criminals.
The Scriptures 2009	And two others also, evil-doers, were led with Him to be put to death. And when they had come to the place called Golgotha, they impaled Him there, and the evil-doers, one on the right and the other on the left.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...were led but and Other [Men] Criminal two with him to be taken (away) and when [They] come to the place the [one] being called skull there [They] crucify him and the [men] criminal whom certainly from [them] right whom but from [them] left...
Alpha & Omega Bible	TWO OTHERS ALSO, WHO WERE CRIMINALS, WERE BEING LED AWAY TO BE PUT TO DEATH WITH HIM. WHEN THEY CAME TO THE PLACE CALLED "KRA-NI-ON" †(meaning "The Skull." Latin: Calvary. Hebrew: Golgotha), THERE THEY CRUCIFIED HIM AND THE CRIMINALS, ONE ON THE RIGHT AND THE OTHER ON THE LEFT. ‡(John 19:17)
Awful Scroll Bible	Moreover there were also two others, pernicious-undertakers, that were being led away, with Him, to be taken-out. And as-when they went-away, to the place that is being called the Skull, there they crucify Him, and the pernicious-undertakers, surely on His right hand and that on the left.
Concordant Literal Version	Now two others also, malefactors, were led to be despatched together with Him." And when they came away to the place called "Skull,there they crucify Him, and the malefactors, one, indeed, at the right, yet the other at the left."
exeGesés companion Bible	And also two others - evilworkers are led to be taken out with him. <b><u>YAH SHUA STAKED</u></b> And they come to the place called Cranium, and there they stake him and the evilworkers, one indeed at the right and one at the left.
Orthodox Jewish Bible	And two POSHA'IM (criminals, resha'im, YESHAYAH 53:9,12) were also being led away with Rebbe, Melech HaMoshiach to be executed. And when they came upon the place being called The Skull, there they hanged each on his etz, Rebbe, Melech HaMoshiach and the POSHA'IM (criminals, YESHAYAH 53:12), one on the right, and one on the left.

**Expanded/Embellished Bibles:**

An Understandable Version	And two other men, who were criminals, were also led out with Jesus to be put to death. And when they came to the place called "The Skull" [Note: The Latin word for this place is "Calvary"], they crucified Him there, along with the criminals, one at His right side and one at His left.
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- Jonathan Mitchell NT **Now two different men, criminals** (evildoers; men whose works are ugly, of bad quality and worthless), **were being progressively led together with Him to be lifted up** (= executed by crucifixion). **Then when they came upon the place being normally called "Skull (or: a Skull; [the] Skull)," they crucified Him** (nailed Him to the stake) **there along with the criminals – one on [His] right and one on [His] left.**
- P. Kretzmann Commentary **Verses 32-34**  
The crucifixion:  
**And there were also two other, malefactors, led with Him to be put to death. And when they were come to the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left.**  
`Now, also two others of a different kind {heteros} . . . who were criminals . . . kept on being lead away to be put to death with Him {Jesus}.  
`And when they came to that place called 'skull' . . . {kranion - the word for which we get cranium. Golgotha was a hill looks like a skull and, SideNote, 'Calvary' is a Latin word 'bare skull'}, there they crucified Him . . . also the criminals . . . one on His right hand and one on His left.
- Syndein/Thieme
- Translation for Translators **The things that happened when Jesus died.**  
*Luke 23:32-49*  
Two other men who were criminals were also being led away {*The soldiers also led away two other men who were criminals*}. They were going to be executed {*The soldiers were going to execute them*} *with Jesus*. When they came to the place which is called 'The Skull', they nailed *Jesus* to a cross *after removing his clothes*. They did the same thing to the two criminals. They crucified one at the right *side of Jesus* and one at his left *side*.
- The Voice *Jesus wasn't the only one being crucified that day. There were two others, criminals, who were also being led to their execution. When they came to the place known as "The Skull," they crucified Jesus there, in the company of criminals, one to the right of Jesus and the other to His left.*

### Bible Translations with Many Footnotes:

- NET Bible® **Two other criminals<sup>77</sup> were also led away to be executed with him. So<sup>78</sup> when they came to the place that is called "The Skull,"<sup>79</sup> they crucified<sup>80</sup> him there, along with the criminals, one on his right and one on his left.**
- <sup>77tc</sup> The text reads either "two other criminals" or "others, two criminals." The first reading (found in  $\text{\textbar{75} \times B}$ ) could be read as describing Jesus as a criminal, while the second (found in A C D L W  $\Theta \Psi$  070 0250  $\text{\textbar{E}^{1,13} 33 \text{\textbar{I}}$ ) looks like an attempt to prevent this identification. The first reading, more difficult to explain from the other, is likely original.
- <sup>sn</sup> Jesus is numbered among the criminals (see Isa 53:12 and Luke 22:37).
- <sup>78tn</sup> Here  $\text{\textbar{a}\text{\textbar{i}}$  (kai) has been translated as "so" to indicate the conclusion of the preceding material.
- <sup>79sn</sup> The place that is called 'The Skull' (known as Golgotha in Aramaic, cf. John 19:17) is north and just outside of Jerusalem. The hill on which it is located protruded much like a skull, giving the place its name. The Latin word for Greek  $\text{\textbar{κ}\text{\textbar{ρ}\text{\textbar{α}\text{\textbar{ν}\text{\textbar{ι}\text{\textbar{ο}\text{\textbar{n}}}}$  (kranion) is calvaria, from which the English word "Calvary" derives (cf. Luke 23:33 in the KJV).
- <sup>80sn</sup> See the note on crucify in 23:21.
- <sup>sn</sup> Crucifixion was the cruelest form of punishment practiced by the Romans. Roman citizens could not normally undergo it. It was reserved for the worst crimes, like treason and evasion of due process in a capital case. The Roman historian Cicero called it "a cruel and disgusting penalty" (Against Verres

2.5.63-66 §§163-70); Josephus (J. W. 7.6.4 [7.203]) called it the worst of deaths.

Rotherham’s Emphasized B. *And there were being led two other’ evil-doers also,<sup>c</sup> to be lifted up. And <when they came into the place which was called Skull> [there] they crucified him; and the evil-doers, one indeed on the right hand and the other on the left.*

<sup>c</sup>Cp. Is. liii. 12.

Wilbur Pickering’s New T. *There were also two others, criminals, led with Him to be put to death. When they arrived at the place called ‘The Skull’, they crucified Him there; also the criminals, one on His right, the other on His left.*

**Literal, almost word-for-word, renderings:**

A Faithful Version *And two other malefactors were also led away with Him to be put to death. And when they came to the place called Place of a Skull, there they crucified Him and the malefactors, one on the right and one on the left.*

Analytical-Literal Translation *Now they were also leading others, two criminals, with Him to be executed. And when they came to the place, the one being called Skull, there they crucified Him and the criminals, one on [His] right hand and one on [the] left.*

Charles Thomson NT *Now there were two other persons, who were malefactors, led along with him to be crucified. And when they came to the place called Calvary, they there crucified him and the two malefactors, one on his right and one on his left.*

Literal Standard Version *And there were also others—two evildoers—with Him, to be put to death; and when they came to the place that is called “[Place] of [the] Skull,” there they crucified Him and the evildoers, one on the right hand and one on the left.*

Modern Literal Version 2020 *Now two others, also criminals, were being led together-with him to be assassinated. {Mar 15:24-32 & Mat 27:35-44 & Luk 23:33-43 & Joh 19:18-27 9:00 until Noon, Fri.} And when they came upon the place which is called The Skull, they crucified him and the criminals there, who was the one at *the* right and who *was* the one at *the* left.*

New American Standard *Now two others, who were criminals, were also being led away to be put to death with Him.*

**The Crucifixion**

*And when they came to the place called The Skull [Gr *Kranion*, Lat *Calvaria* (Calvary)], there they crucified Him and the criminals, one on the right and the other on the left.*

Revised Young’s Lit. Trans. *And there were also others -- two evil-doers -- with him, to be put to death; and when they came to the place that is called Skull, there they crucified him and the evil-doers, one on the right hand and one on the left.*

**The gist of this passage:** Jesus is place upon a Roman cross with a criminal to His left and to His right.

Luke 23:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ágô (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 <sup>rd</sup> person plural, imperfect passive indicative	Strong’s #71
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161

Luke 23:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hétēros (ἕτερος) [pronounced <i>HEH-ter-os</i> ]	<i>another [of a different kind], other; different, altered</i>	masculine plural correlative pronoun; adjective, nominative case	Strong's #2087
kakōūrgos (κακοῦργος) [pronounced <i>kak-OOR-goss</i> ]	<i>criminal, wrong-doer, evil-doer, malefactor</i>	masculine plural adjective, nominative case	Strong's #2557
duo (δύο) [pronounced <i>DOO-oh</i> ]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417

**Translation:** [There were] two criminals being led...

In the Lukian narrative, Jesus has just spoken to the women who were following Him and weeping.

In this same procession were two criminals who were being led to their deaths as well.

Luke 23:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced <i>soon</i> ]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autō (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
anairēō (ἀναιρέω) [pronounced <i>an-ahee-REH-oh</i> ]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	aorist passive infinitive	Strong's #337

**Translation:** ...[along] with Him [who were also going] to be executed.

The two criminals were being led along with the Lord to be executed.

Luke 23:32 [There were] two criminals being led [along] with Him [who were also going] to be executed. (Kukis mostly literal translation)

Luke 23:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced <i>HOT-eh, HAY-teh, TOT-eh</i> ]	<i>when, whenever; that, this [which]; for this reason, because; after (that), as soon as, as long as; while</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
έρchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2064
επί (ἐπί) [pronounced <i>eh-PEE</i> ]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
topos (τόπος) [pronounced <i>TOP-oss</i> ]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117
kaleō (καλέω) [pronounced <i>kal-EH-oh</i> ]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present passive participle, accusative case	Strong's #2564
kraníon (κρανίον) [pronounced <i>kran-EE-on</i> ]	<i>skull, cranium</i>	neuter singular noun, accusative case	Strong's #2898

**Translation:** When they had come to the place called "the skull",...

The exact place where Jesus was to be crucified is called *the skull*.

Luke 23:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekei (ἐκεῖ) [pronounced <i>ehk-ī</i> ]	<i>there, in or to that place</i>	adverb	Strong's #1563
stauróō (σταυρώω) [pronounced <i>stow-ROE-oh</i> ]	<i>to crucify, to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4717

## Luke 23:33b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow- TAHN]	him, to him, towards him; same	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** ...there they crucified Him...

It was at this place where the Lord was crucified. The aorist tense takes the entire event and views it as a whole (or, as a singular event).

**The Crucified Christ** (by Rubens, a 1610-11 Oil Painting Reproduction); from [PeterPaulRubens.org](http://www.peterpaulrubens.org); accessed July 1, 2023.

From the studying that I have done, the Roman cross appears to have been more of a T than a †, which is how this appears to have been painted. That reading also suggested that the nails went into the Lord's wrists rather than into His palms, in order to support His weight (the painting seems to have the spikes halfway between).

It is likely that Jesus was not high up in the air but maybe just a few feet from the ground.

He would not have been wearing any clothing; but I would rather the representation had the clothing.

Although Jesus was literally crucified, the crucifixion is representative of what took place on the cross. God the Father poured out our sins on God the Son during the crucifixion. It is during that period of time that our sins were paid for. The Lord's physical trauma from the crucifixion, the little blood which He bled, and His physical death at the very end do not contribute to our salvation.

A proclamation, written out by Pilate, was nailed to the cross over His head.

Isaiah 53:4–6 Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was pierced for our transgressions; He was crushed for our iniquities; upon Him was the chastisement that brought us peace, and with His wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on Him the iniquity of us all. (ESV, capitalized)

1Peter 2:24 He Himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed. (ESV, capitalized)

1Peter 3:18a For Christ also suffered once for sins, the righteous for the unrighteous, that He might bring us to God,... (ESV, capitalized)

Colossians 2:13–14 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with Him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This He set aside, nailing it to the cross.



Luke 23:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tous (τοὺς) [pronounced <i>toos</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
kakoûrgos (κακοῦργος) [pronounced <i>kak-OOR-goss</i> ]	<i>criminal, wrong-doer, evil-doer, malefactor</i>	masculine plural adjective, accusative case	Strong's #2557

**Translation:** ...and the criminals.

The two criminals were also crucified there with Jesus. These were men who actually committed crimes.

Jesus had broken no laws.

Luke 23:33d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced <i>hawn</i> ]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
mén (μέν) [pronounced <i>men</i> ]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
dexios (δεξιός) [pronounced <i>dex-ee-OSS</i> ]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine plural adjective; genitive/ablative case	Strong's #1188
hon (ὃν) [pronounced <i>hawn</i> ]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537



### Luke 23:33d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Here, spelled ex (ἐξ) [pronounced <i>ehks</i> ], because it comes before a vowel.			
aristerós (ἀριστερός) [pronounced <i>ar-is-ter-OSS</i> ]	<i>left (hand)</i> ; metaphorically for, <i>second best</i>	comparative masculine plural adjective, genitive/ablative case	Strong's #710

**Translation:** [One of] them [lit., *whom*] [was] indeed at the right and the other [lit., *whom*] at the left.

One criminal was to the left of Jesus, the other was at His right.

There are several reasons for mentioning these criminals. The simplest reason is, the actual crucifixion is not How we are saved; it is not the foundation of our salvation. Thousands of people were crucified. It is one of the most evil and painful ways of executing a man. But it was not the painful experience of the cross which saves us.

Luke 23:33 *When they had come to the place called “the skull”, there they crucified Him and the criminals. [One of] them [lit., *whom*] [was] indeed at the right and the other [lit., *whom*] at the left.* (Kukis mostly literal translation)

It is my understanding, based upon some of the reading which I have done, that these men were not crucified on tall crosses (or beams), many feet above the people there. They may have been only a foot off the ground.

Luke 23:32–33 [There were] two criminals being led [along] with Him [who were also going] to be executed. *When they had come to the place called “the skull”, there they crucified Him and the criminals. [One of] them [lit., *whom*] [was] indeed at the right and the other [lit., *whom*] at the left.* (Kukis mostly literal translation)

Luke 23:32–33 There were two criminals who were led along with the Lord to be executed. *When they had come to the place known as “the skull”, that is where the Roman soldiers crucified Jesus and the two criminals. One criminal was on His right hand and the other was at His left.* (Kukis paraphrase)

**But the Jesus was saying, “Father, forgive them, for they have not known what they keep on doing.” But were being divided the garments of Him, they were throwing a lot.**

Luke  
23:34

**Jesus was saying [at this time], “Father, forgive them for they do not know what they are doing.” His garments were being distributed; they were casting lots [to determine who would get what].**

**While being marched to the cross and being fastened to it, Jesus continued saying, “Father, forgiven them for this, because they do not know what they are doing.” At the same time, the soldiers were gambling for His clothing.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) *But the Jesus was saying, “Father, forgive them, for they have not known what they keep on doing.” But were being divided the garments of Him, they were throwing a lot.*

Complete Apostles Bible	Then Jesus said, "Father, forgive them, for they know not what they do." And dividing His garments, they cast lots.
Douay-Rheims 1899 (Amer.)	And Jesus said: Father, forgive them, for they know not what they do. But they, dividing his garments, cast lots.
Holy Aramaic Scriptures	Then He, Eshu {Yeshua}, said, "Aba {Father}, forgive them, for they don't know what they are doing." And they divided His garments and cast phesa {lots} over them.
James Murdock's Syriac NT	And Jesus said: Father, forgive them; for they know not what they do. And they divided his garments, casting a lot upon them.
Original Aramaic NT	But Yeshua was saying, "Father, forgive them, for they know not what they do."* And they divided his garments, and they cast lots for them.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And Jesus said, Father, let them have forgiveness, for they have no knowledge of what they are doing. And they made division of his clothing among them by the decision of chance.
Bible in Worldwide English	Jesus said, Father, forgive them! They do not know what they are doing. The soldiers played a game to see how they should divide his clothes.
Easy English	Jesus said, 'Father, these people do not know what they are doing. So please forgive them.' The soldiers then picked up Jesus' clothes for themselves. They played a game to decide who would receive each piece of his clothes.
Easy-to-Read Version—2008	Jesus said, "Father, forgive them. They don't know what they are doing." The soldiers threw dice to divide Jesus' clothes between them.
God's Word™	Then Jesus said, "Father, forgive them. They don't know what they're doing." Meanwhile, the soldiers divided his clothes among themselves by throwing dice.
Good News Bible (TEV)	Jesus said, "Forgive them, Father! They don't know what they are doing." They divided his clothes among themselves by throwing dice.
J. B. Phillips	But Jesus himself was saying, "Father, forgive them; they do not know what they are doing." Then they shared out his clothes by casting lots.
The Message	Jesus prayed, "Father, forgive them; they don't know what they're doing." Dividing up his clothes, they threw dice for them.
NIRV	.
New Life Version	Then Jesus said, "Father, forgive them. They do not know what they are doing." And they divided His clothes by drawing name.
New Simplified Bible	Jesus said: »Father, forgive them for they do not know what they do.« This verse not found in older manuscripts. They cast lots and divided his garments among themselves.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Jesus said, "Father, forgive them. They don't know what they're doing." [6] The executioners gambled to see who would get his clothing. [7] <sup>6</sup> 23:34 This short prayer doesn't show up in many of the oldest copies of the Bible. <sup>7</sup> 23:34 They gambled by throwing lots, which were probably a bit like dice or marked stones. Some Bible scholars say they see this event predicted by an ancient songwriter: Psalm 22:18.
Contemporary English V.	Jesus said, "Father, forgive these people! They don't know what they're doing." While the crowd stood there watching Jesus, the soldiers gambled for his clothes. The leaders insulted him by saying, "He saved others. Now he should save himself, if he really is God's chosen Messiah!" V. 35 is included for context.

The Living Bible	“Father, forgive these people,” Jesus said, “for they don’t know what they are doing.” And the soldiers gambled for his clothing, throwing dice for each piece.
New Berkeley Version New Living Translation	. Jesus said, “Father, forgive them, for they don’t know what they are doing.” <sup>[f]</sup> And the soldiers gambled for his clothes by throwing dice. <sup>[g]</sup> [f] This sentence is not included in many ancient manuscripts. [g] Greek <i>by casting lots</i> . See Ps 22:18.
The Passion Translation	While they were nailing Jesus to the cross, he prayed over and over, “Father, forgive them, for they don’t know what they’re doing.” The soldiers, after they crucified him, gambled over his clothing.
UnfoldingWord Simplified T.	But Jesus said, "Father, forgive these people who did this, because they do not really know whom they are doing this to." Then the soldiers divided his clothes by gambling with something like dice, to decide which piece of clothing each one would get.
William's New Testament	They drew lots to divide His clothes among them.

### Partially literal and partially paraphrased translations:

American English Bible	<del>Then said Jesus:</del> 'Father, forgive them; they don't know what they're doing.' [spurious words].
Beck's American Translation	.
Breakthrough Version	[[But Jesus was saying, "Father, forgive them. You see, they do not realize what they are doing."]] As they divided His clothes, they threw dice.
Common English Bible	.
Len Gane Paraphrase	Then Jesus said, "Father, forgive them, for they don't what they are doing." Then they parted his clothes and cast lots.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	[Then Jesus said: "Father, forgive them; they do not know what they are doing."] His clothes they divided among them by casting lots.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then Jesus said, “Father, forgive them, for they do not know what they are doing.” And they divided up His garments by casting lots.
Conservapedia Translation	They divided His clothes, and gambled for them. The statement attributed to Jesus in this verse is likely not authentic, and is not in several of the earliest manuscripts. <sup>[1][2]</sup> Proponents of the authenticity of these words claim they are necessary to fulfill a prophecy of Isaiah 53:12, but even if so the "forgive them" overstates the prophecy of intercession. <sup>[1]</sup> <a href="http://www.preteristarchive.com/BibleStudies/Bible_NT/Luke/luke_23-34.html">http://www.preteristarchive.com/BibleStudies/Bible_NT/Luke/luke_23-34.html</a> <sup>[2]</sup> <a href="http://www.biblegateway.com/passage/?search=Luke+23%3A34&amp;version=NIV">http://www.biblegateway.com/passage/?search=Luke+23%3A34&amp;version=NIV</a>
Free Bible Version	Jesus said, please forgive them, for they don’t know what they’re doing.” They divided up his clothes by throwing dice for them.
God’s Truth (Tyndale)	Then said Jesus: father forgive them, for they wot (know, aware) not what they do. And they parted his raiment, and cast lots.
International Standard V	Jesus kept saying, Father, forgive them, because they dont know what theyre doing. [Other mss. lack Jesus kept saying, Father, forgive them, for they dont know what theyre doing.] Then they divided his clothes among them by throwing dice.
Montgomery NT	Jesus kept saying, "Father forgive them, for they do not know what they are doing." And they divided his garments among them, casting lots for them, and the people stood looking on. Even the rulers repeatedly taunted him, saying, "He saved others, let him save himself, if this fellow is indeed the Christ of God, His Chosen One!" V. 35 is included for context.

Leicester A. Sawyer's NT      And Jesus said, Father, forgive them, for they know not what they do. And distributing his garments they cast lots [for them].  
 Weymouth New Testament      .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)      (Jesus said, "Father, forgive them, for they do not know what they are doing.") *And the guards cast lots to divide his clothes among themselves.*  
 Acts 3:17; 7:60  
 The Heritage Bible      And Jesus said, Father, forgive them, because they absolutely do not know what they do. And distributing his clothing, they throw lots.  
 New American Bible (2011)      [Then Jesus said, "Father, forgive them, they know not what they do.']\* They divided his garments by casting lots.<sup>r</sup>  
 \* [23:34] [Then Jesus said, "Father, forgive them, they know not what they do."]: this portion of Lk 23:34 does not occur in the oldest papyrus manuscript of Luke and in other early Greek manuscripts and ancient versions of wide geographical distribution.  
 r. [23:34] Nm 15:27–31; Ps 22:19; Mt 5:44; Acts 7:60.  
 Revised English Bible–1989      Jesus said, "Father, forgive them; they do not know what they are doing." They shared out his clothes by casting lots.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible      Yeshua said, "Father, forgive them; they don't understand what they are doing."  
**They divided up his clothes by throwing dice.** [Psalm 22:19(18)]  
 Hebraic Roots Bible      And Yahshua said, Father, forgive them, for they do not know what they are doing. And dividing His garments, they cast a lot. (Psa. 22:18)  
 Traina's Holy Name Bible      Then said Yahshua, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots.  
 Holy New Covenant Trans.      Jesus said, "Father, forgive these people. They don't know what they are doing." The soldiers gambled to see who would get Jesus' clothes.  
 The Scriptures 2009      And עשוהי said, "Father, forgive them, for they do not know what they do." **And they divided His garments and cast lots.** Psalm 22:18.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament      ...The but Jesus said Father release! them not for [They] have seen something [They] make Dividing but the garments [of] him [Men] put lots...  
 Awful Scroll Bible      And was speaking out Jesus, "Father, be sent- it -away-from them, for they have not perceived, what they prepare." And themselves dividing-throughout His garments, they cast lots.  
 Concordant Literal Version      Now Jesus said, "Father, forgive them, for they are not aware what they are doing. Now dividing His garments, they cast the lot."  
 exeGeses companion Bible      And Yah Shua words, Father, forgive them; for they know not what they do.  
 - and they divide his garment and cast lots.  
 Orthodox Jewish Bible      But Rebbe Melech HaMoshiach was saying, Abba, grant selicha to them, for they have no daas of what they are doing. And dividing up his garments, VAPPILU GORAL (they cast lots). [TEHILLIM 22:19(18)]

### Expanded/Embellished Bibles:

An Understandable Version	Then Jesus called out, forgive these people [ <i>i.e., the ones responsible for crucifying Him</i> ], for they do not know [ <i>i.e., realize</i> ] what they are doing. Then the soldiers [ <i>See John 19:23</i> ] divided Jesus' clothing among them by gambling for them.
The Expanded Bible	Jesus said, "Father, forgive them, because they don't know what they are doing." <b>[Jesus ... doing.]</b> Some Greek copies do not have this first part of verse 34.] The soldiers threw lots [ <sup>C</sup> similar to dice] to decide who would get his clothes [Psalm 22:18].
Jonathan Mitchell NT	Now Jesus kept on saying, "O Father, let it flow away in them (or: send it away for them; forgive them), for they have not seen, so they do not know or perceive, what they are now doing." "Now they cast a 'lot' (equivalent to: threw dice) in dividing and distributing His garments." [Ps. 22:18]
P. Kretzmann Commentary	Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment and cast lots.
Syndein/Thieme	Kretzmann's <b>commentary</b> for Luke 23:32–34 has been placed in the <b>Addendum</b> . "Now Jesus kept saying, "Father, forgive them {an order} . . . for they absolutely do not {ouk} know in the past with results that last forever {oida - perfect tense} what they are doing.
Translation for Translators	And, distributing His garments among themselves, they cast lots. Jesus prayed, "My Father, forgive them, because they do not realize <i>whom</i> they are doing <i>this to!</i> " Then <i>the soldiers</i> divided Jesus' clothing by gambling with something like dice, <i>to decide which piece of clothing each one would get.</i>
The Voice	<b>Jesus:</b> [Father, forgive them, for they don't know what they're doing.] [The earliest manuscripts omit this portion.] Meanwhile they were drawing lots to see who would win Jesus' clothing.

### Bible Translations with Many Footnotes:

Lexham Bible	[But Jesus said, "Father, forgive them, for they do not know what they are doing."] [Many important manuscripts lack v. 34a, "But Jesus said, 'Father, forgive them, for they do not know what they are doing.' "] <b>And they cast lots to divide his clothes.</b>
NET Bible®	[But Jesus said, "Father, forgive them, for they don't know what they are doing."] <sup>81</sup> Then <sup>82</sup> they threw dice <sup>83</sup> to divide his clothes. <sup>84</sup>
	<sup>81tc</sup> Many important mss (I <sup>75</sup> κ1 B D* W Θ 070 579 1241 pc sy <sup>s</sup> sa) lack v. 34a. It is included in κ*,2 (A) C D <sup>2</sup> L Ψ 0250 Ë <sup>1,(13)</sup> 33 ĭ lat sy <sup>c,p,h</sup> . It also fits a major Lukan theme of forgiving the enemies (6:27-36), and it has a parallel in Stephen's response in Acts 7:60. The lack of parallels in the other Gospels argues also for inclusion here. On the other hand, the fact of the parallel in Acts 7:60 may well have prompted early scribes to insert the saying in Luke's Gospel alone. Further, there is the great difficulty of explaining why early and diverse witnesses lack the saying. A decision is difficult, but even those who regard the verse as inauthentic literarily often consider it to be authentic historically. For this reason it has been placed in single brackets in the translation.
	<sup>82tn</sup> Here δέ (de) has been translated as "then" to indicate the implied sequence of events within the narrative.
	<sup>83tn</sup> Grk "cast lots" (probably by using marked pebbles or broken pieces of pottery). A modern equivalent "threw dice" was chosen here because of its association with gambling.
	<sup>84sn</sup> An allusion to Ps 22:18, which identifies Jesus as the suffering innocent one.
Rotherham's Emphasized B.	<b>[[But  Jesus  was saying—<sup>d</sup></b> <b>Father! forgive them;</b> <b>For they know not what they do.]]</b> <b>And  when they were parting his garments  they cast lots.<sup>e</sup></b> <sup>d</sup> Or: "kept saying." <sup>e</sup> Ps. xxii. 18.

The Spoken English NT [[And Jesus was saying, forgive them-they don't know what they're doing.]]<sup>s</sup> And they were up his clothes by drawing lots.<sup>t</sup>  
<sup>s.</sup> The oldest and most reliable mss leave out the statement in the double brackets. But on the other hand, it's a totally in-character thing for Jesus to say. In other words, although Luke did not write it, it's probable that Jesus said it, and that it got added to Luke's Gospel at a later time by a group that remembered the saying.  
<sup>t.</sup> Lit. "casting lots." Psalm 22:18. Tokens were thrown into a helmet and drawn without looking, to see who got what.

Wilbur Pickering's New T. Then Jesus said, "Father, forgive them, for they do not know what they are doing";<sup>13</sup> while they were dividing up His clothes by casting a lot.  
 (13) The eclectic text currently in vogue (following less than 1% of the Greek manuscripts, of objectively inferior quality) places within double brackets the first half of verse 34: "Then Jesus said, 'Father, forgive them, for they do not know what they are doing'". In this way they deny that Luke wrote it, surely a perverse proceeding.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation But Jesus was saying, "Father, forgive them, for they do not know what they are doing." Then dividing His garments, they cast a lot.

Charles Thomson NT Whereupon Jesus said, Father, forgive them, for they know not what they are doing. Then dividing his garments in shares they cast lots.

Context Group Version And dividing his cloak among them, they cast lots [for it].

Far Above All Translation Jesus, though, said, forgive them, for they do not know what they are doing." Then in sharing out his clothes, they

Legacy Standard Bible <sup>Ⓜ</sup>But Jesus was saying, "Father, forgive them; for they do not know what they are doing." AND THEY CAST LOTS, DIVIDING UP HIS GARMENTS AMONG THEMSELVES.  
[j] Some early mss omit *But Jesus was saying...doing*

Modern Literal Version 2020 Now Jesus said, Father, forgive them; for\* they do not know what they are doing\*. Now while dividing his garments, they cast a lot.

Revised Young's Lit. Trans. And Jesus said, 'Father, forgive them, for they have not known what they do;' and parting his garments they cast a lot.

Updated Bible Version 2.17 And parting his garments among them, they cast lots.

A Voice in the Wilderness And they divided His garments and cast lots.

**The gist of this passage:** Jesus may or may not be saying a prayer for those crucifying Him. The Roman soldiers gamble for His clothing.

<b>Luke 23:34a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number

The first half of v. 34 is double-bracketed in the Westcott-Hort text (there are no brackets and no notes in the other three ancient texts to which I refer). The double brackets in the Westcott Hort text which means that they view the text as doubtful.

### Luke 23:34a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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The NET Bible gives the most extensive footnote here: Many important mss (i<sup>75</sup> κ1 B D\* W Θ 070 579 1241 pc sy<sup>s</sup> sa) lack v. 34a. It is included in κ\*,2 (A) C D<sup>2</sup> L Ψ 0250 Ë<sup>1,(13)</sup> 33 İ lat sy<sup>c,p,h</sup>. It also fits a major Lukan theme of forgiving the enemies (6:27-36), and it has a parallel in Stephen's response in Acts 7:60. The lack of parallels in the other Gospels argues also for inclusion here. On the other hand, the fact of the parallel in Acts 7:60 may well have prompted early scribes to insert the saying in Luke's Gospel alone. Further, there is the great difficulty of explaining why early and diverse witnesses lack the saying. A decision is difficult, but even those who regard the verse as inauthentic literarily often consider it to be authentic historically. For this reason it has been placed in single brackets in the translation.<sup>24</sup>

For this footnote to make any sense, you would need to know which manuscripts are named there.

This text is found in the Latin and Aramaic manuscripts as well.

ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3004

**Translation:** Jesus was saying [at this time],...

At this point, Jesus is on the cross (along with the two criminals). Throughout this ordeal, Jesus is speaking. He prays for His persecutors; and teaches doctrine to His followers.

### Luke 23:34b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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patêr (πατήρ) [pronounced <i>pat-AYR</i> ]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, vocative	Strong's #3962
aphîemi (ἀφίημι) [pronounced <i>af-EE-ay-mee</i> ]	<i>pardon, forgive; send [forth, away], dismiss; let go [free]; permit, allow; metaphorically, release from an obligation, forgive a debt [let go of a debt]</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #863

<sup>24</sup> From <https://bible.org/netbible/index.htm?luk23.htm> (footnote; v. 34).

Luke 23:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	3 <sup>rd</sup> person plural, perfect active indicative	Strong's #1492
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
poieô (ποιέω) [pronounced poi-EH- oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #4160

At this point, the double brackets in the Westcott-Hort text are ended.

What makes this verse particularly difficult is, we do not find this prayer in any of the other three gospels.

**Translation:** ...“Father, forgive them for they do not know what they are doing.”

New European Version commentary: *In His final sufferings, Jesus often mentions the Fatherhood of God (Lk. 22:42; 23:34,46; Mt. 26:39,42,44). That God is “our Father” is a comfort in our times of trial. The pain and difficulty of speech in the position of crucifixion was such that it is apparent that the Lord meant us to hear and meditate upon the words He uttered from the cross. It would have been far easier for Him to have prayed those words to Himself, within His own thoughts; but instead He made the effort to speak them out loud. It should inspire a similar effort in us to communicate with others when we feel like retreating into ourselves; to comfort them with our forgiveness; to pray for our enemies.*<sup>25</sup>

Jesus prays to the Father to forgive His persecutors. Perhaps they are leading Him to the cross; perhaps they are fastening Him to the cross.

Jesus is preparing to die for the sins of those who were persecuting Him.

The text found in v. 34a-b is not found anywhere else in the other gospel accounts. I would lean toward it being tossed aside. On the other hand, Jesus is dying even for the sins of those crucifying Him at this time; and for the

<sup>25</sup> From <https://www.n-e-v.info/lk23.html> accessed July 1, 2023.



sins of those who forced this issue (the Jewish leaders and Temple guard). Jesus has been manhandled and beaten by Pilate's guards, Herod's guards and by the Temple guards. He died for their sins as well.

Luke 23:34a-b **Jesus was saying [at this time], "Father, forgive them for they do not know what they are doing."** (Kukis mostly literal translation)

Whether or not Jesus actually prayed this is one thing (and, quite frankly, it is difficult to take a stand here); but certainly, Jesus was intending, at this moment, to pay for the sins of everyone who placed Him on the cross.

Luke 23:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diamerizō (διαμερίζω) [pronounced <i>dee-am-er-ID-zoh</i> ]	<i>being split apart, being cut in pieces, being divide asunder; being divided into opposing parts, breaking up, being at variance, being in dissension; distributing</i>	masculine plural, aorist middle participle, nominative case	Strong's #1266
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
himation (ἱμάτιον) [pronounced <i>heem-AHT-ee-on</i> ]	<i>1) a garment (of any sort); 1a) garments, i.e. the cloak or mantle and the tunic; 2) the upper garment, the cloak or mantle</i>	neuter plural noun, accusative case	Strong's #2440
autou (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
bállō (βάλλω) [pronounced <i>BAWL-low</i> ]	<i>to throw, to cast, to place, to put, to place, to lay, to bring</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #906
klēros (κληῆρος) [pronounced <i>KLAY-ross</i> ]	<i>lot; portion, a die; by extension, an acquisition (especially a patrimony, figuratively); heritage, inheritance, part</i>	masculine singular noun, accusative case	Strong's #2819

**Translation:** His garments were being distributed; they were casting lots [to determine who would get what].

While Jesus was praying, His clothing was being gambled for. Apparently, this was one of the perks of being a crucifying soldier—they kept some of the belongings of the victim (s). Logically, this would be their clothing.

New European Version commentary: *Divided up his clothes- Such petty materialism in the presence of the cross of Jesus was and is pathetic.*<sup>26</sup>

<sup>26</sup> From <https://www.n-e-v.info/lk23.html> accessed July 1, 2023.

Luke 23:34 Jesus was saying [at this time], “Father, forgive them for they do not know what they are doing.” His garments were being distributed; they were casting lots [to determine who would get what]. (Kukis mostly literal translation)

Luke 23:34 While being marched to the cross and being fastened to it, Jesus continued saying, “Father, forgiven them for this, because they do not know what they are doing.” At the same time, the soldiers were gambling for His clothing. (Kukis paraphrase)

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### The Religious Leaders Mock Jesus

And have stood up the people, looking on. But ridicules [Him] even the rulers, saying, “Others He has saved; let Him save Himself (if He is the Christ of the God the elected [one]).”

Luke  
23:35

His followers [lit., *The people*] took a stand, observing [these events]. However, the rulers ridiculed [Him], saying, “He has saved others, let Him save Himself (if He [truly] is the Christ of God, the elected one).”

The Lord’s followers remained there, taking a stand, not being frightened off. They simply observed the events as they took place. However, the rulers who were there ridiculed Jesus, saying things like, “He claims that He can save others; so then, let Him save Himself (that is, if He truly is the Messiah of God, the One elected by God).”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And have stood up the people, looking on. But ridicules [Him] even the rulers, saying, “Others He has saved; let Him save Himself (if He is the Christ of the God the elected [one]).”
Complete Apostles Bible	And the people stood, observing. And the rulers with them also were sneering, saying, "He saved others; let Him save Himself if He is the Christ, the elect of God."
Douay-Rheims 1899 (Amer.)	And the people stood beholding. And the rulers with them derided him, saying: He saved others: let him save himself, if he be Christ, the elect of God.
Holy Aramaic Scriptures	But, the Ama {the People} were standing and were looking and laughing at Him, and also the Arkune {the Captains} were saying, “He saved others, let him save his soul {himself} if he is Meshikha Gabyeh d’Alaha {The Anointed One, The Chosen One of God}.”
James Murdock’s Syriac NT	And the people stood and looked on; and the rulers also derided him, and said: He quickened others; let him quicken himself, if he is the Messiah, the chosen of God.
Original Aramaic NT	But the people were standing and watching and the leaders were mocking him and they were saying, "He gave life to others; let him save himself if he is The Messiah, The Chosen One of God."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the people were looking on. And the rulers made sport of him, saying, He was a saviour of others; let him do something for himself, if he is the Christ, the man of God's selection.
Bible in Worldwide English	The people stood around watching. But the rulers made fun of him. They said, He saved other people. He should save himself if he is Gods Christ, Gods chosen one!

Easy English	The people stood there and they were watching. The Jewish leaders were laughing at Jesus. They said, 'He saved other people, did he? Then he should save his own life! Then we will know that he is really the Messiah, the man that God has chosen.'
Easy-to-Read Version–2008	The people stood there watching everything. The Jewish leaders laughed at Jesus. They said, "If he is God's Chosen One, the Messiah, then let him save himself. He saved others, didn't he?"
God's Word™	The people stood there watching. But the rulers were making sarcastic remarks. They said, "He saved others. If he's the Messiah that God has chosen, let him save himself!"
Good News Bible (TEV)	The people stood there watching while the Jewish leaders made fun of him: "He saved others; let him save himself if he is the Messiah whom God has chosen!"
J. B. Phillips	The people stood and stared while their rulers continued to scoff, saying, "He saved other people, let's see him save himself, if he is really God's Christ—his chosen!"
The Message	The people stood there staring at Jesus, and the ringleaders made faces, taunting, "He saved others. Let's see him save himself! The Messiah of God—ha! The Chosen—ha!"
NIRV	The people stood there watching. The rulers even made fun of Jesus. They said, "He saved others. Let him save himself if he is God's Messiah, the Chosen One."
New Life Version	The people stood around looking on. The leaders were there with them making fun of Jesus. They said, "He saved others, let Him save Himself if He is the Christ, the Chosen One of God!"

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	People stood by the cross, watching. Some of the Jewish leaders ridiculed him. They said, "He saved other people. Let him go ahead and save himself if he really is the Chosen One—the Messiah sent by God."
Contemporary English V. Goodspeed New Testament	. And they divided up his clothes among them by drawing lots for them, while the people stood looking on. Even the leading councilors jeered at him, and said, "He has saved others, let him save himself, if he is really God's Christ, his Chosen One!" V. 34 is included for context.
The Living Bible	The crowd watched. And the Jewish leaders laughed and scoffed. "He was so good at helping others," they said, "let's see him save himself if he is really God's Chosen One, the Messiah."
New Berkeley Version	.
New Living Translation	.
The Passion Translation	A great crowd gathered to watch what was happening. The religious leaders sneered at Jesus and mocked him, saying, "Look at this man! What kind of 'chosen Messiah' is this? He pretended to save others, but he can't even save himself!"
Radiant New Testament	The people stood there watching. The rulers even mocked Jesus, saying, "He saved others, let him save himself if he is God's Messiah, the Chosen One."
UnfoldingWord Simplified T.	Many people stood nearby, watching. Even the Jewish leaders were mocking Jesus: "He saved other people! If God has really chosen him to be the Messiah, he should save himself!"
William's New Testament	Meanwhile, the people stood looking on. Even the members of the council were scoffing at Him and saying, "He saved others, let Him now save Himself, if He really is the Christ of God, His Chosen One!"

#### Partially literal and partially paraphrased translations:

American English Bible	Then [the soldiers] threw dice for [Jesus'] clothes, as the people just stood there watching. However, their rulers were looking on angrily and saying:
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'He saved others, so let him save himself if he's truly the Anointed of God... His chosen one!' A portion of v. 34 is included for context.

Beck's American Translation Breakthrough Version	. And the group had stood there watching. The head people were even making fun of Him out loud, saying, "Others He rescued. He must rescue Himself if this is the Anointed King, God's select One."
Common English Bible Len Gane Paraphrase	. And the people stood watching. The rulers also with them made fun of him saying, "He saved others; let him save himself, if he is Christ, the chosen of God."
A. Campbell's Living Oracles	While the people stood gazing, even their rulers joined them in ridiculing him, and saying, This man saved others; let him save himself, if he be the Messiah, the elect of God.
New Advent (Knox) Bible	The people stood by, watching; and the rulers joined them in pouring scorn on him; He saved others, they said; if he is the Christ, God's chosen, let him save himself.
NT for Everyone	The people stood around watching. The rulers hurled abuse at him. 'He rescued others,' they said, 'let him try rescuing himself, if he really is the Messiah, God's chosen one!'
20 <sup>th</sup> Century New Testament	Meanwhile the people stood looking on. Even the leading men said with a sneer: "He saved others, let him save himself, if he is God's Christ, his Chosen One."

#### **Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	And the people stood in witness. And the rulers who were also there mocked Him, saying, "He saved others; let him save himself, if he is the Christ, the chosen of God".
Revised Ferrar-Fenton Bible	And the people stood round as spectators; but they jeered, and the nobles also, exclaiming, "He saved others; let Him save Himself, if this fellow is the Messiah, the chosen One of God!"
Free Bible Version	The people stood and watched and the leaders sneered at Jesus. "He saved others, let him save himself, if he is really God's Messiah, the Chosen One," they said.
God's Truth (Tyndale)	And the people stood and beheld. And the rulers mocked him with them saying he help other men, let him help himself, if he be Christ the chosen of God.
International Standard V	Meanwhile, the people stood looking on. The leaders were mocking him by saying, He saved others. Let him save himself, if he is the Messiah [Or Christ] of God, the chosen one!
Riverside New Testament	The people stood looking on. The rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, the Chosen."
Leicester A. Sawyer's NT The Spoken English NT	. The people were standing there looking on, and the leaders were scoffing as well. They were saying, saved other people-let him save himself, if he's God's chosen Messiah."
Urim-Thummim Version	Then Jesus said, Father, forgive them because they know not what they do. And they parted his garments and cast lots, and the people stood observing. And the rulers also with them derided him saying, he saved others so let him save himself, if he is Christ, the chosen of Elohim. V. 34 is included for context.
Weymouth New Testament	Jesus prayed, "Father, forgive them, for they know not what they are doing." And they divided His garments among them, drawing lots for them; and the people stood looking on. The Rulers, too, repeatedly uttered their bitter taunts. "This fellow," they said, "saved others: let him save himself, if he is God's Anointed, the Chosen One." V. 34 is included for context.
Wikipedia Bible Project	The people stood there watching, while the leaders ridiculed Jesus. "He saved other people, so let him save himself, if he is really God's Messiah, the chosen one," they scoffed.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	The people stood by, watching. As for the rulers, they jeered at him, saying to one another, "Let the man who saved others now save himself, for he is the Messiah, the chosen one of God!" Ps 22:8; Is 49:7; Lk 9:35
The Heritage Bible	And the people stood watching, and also the rulers with them sneered outright, saying, He saved others; let him save himself, if he is the Christ, the chosen of God.
New American Bible (2011)	The people stood by and watched; the rulers, meanwhile, sneered at him and said, <sup>s</sup> "He saved others, let him save himself if he is the chosen one, the Messiah of God." <sup>t</sup> s. [23:35–36] Ps 22:8–9. t. [23:35] 4:23.
New Catholic Bible	The people stood there watching. <sup>[i]</sup> Meanwhile, the rulers jeered at him and said, "He saved others. Let him save himself if he is the Christ of God, the Chosen One." [i] Luke, the friend of the crowds, does not include the people with those leaders who insulted the Crucified. They are there to watch.
New Jerusalem Bible	The people stayed there watching. As for the leaders, they jeered at him with the words, 'He saved others, let him save himself if he is the Christ of God, the Chosen One.'
Revised English Bible–1989	The people stood looking on, and their rulers jeered at him: "He saved others: now let him save himself, if this is God's Messiah, his Chosen."

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	The people stood <b>watching</b> , and the rulers <b>sneered at</b> him. [Psalm 22:8(7)] "He saved others," they said, "so if he really is the Messiah, the one chosen by God, let him save himself!"
Hebraic Roots Bible	And the people stood watching. And the rulers with them also scoffed, saying He saved others; let Him save Himself, if this One is the Messiah, the chosen of Elohim.
Traina's Holy Name Bible	And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be the Messiah, the chosen of Elohim.
Holy New Covenant Trans.	The people stood there watching. The Jewish leaders were laughing at Jesus. They said, "Since he is God's chosen one, the Messiah, let him save himself! He saved other people, didn't he?"

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...and had stood The People Seeing ridiculed but and The Rulers Saying other [men] [He] saves save! himself if This is The Christ [of] the god The [Man] Chosen...
Alpha & Omega Bible	AND THE PEOPLE STOOD BY, LOOKING ON. AND EVEN THE RULERS WERE SNEERING AT HIM, SAYING, HE SAVED OTHERS; LET HIM SAVE HIMSELF IF THIS IS THE CHRIST OF THEOS (The Alpha & Omega), HIS CHOSEN ONE.
Awful Scroll Bible	And the people had stood beholding-the-experience. Moreover, the rulers also with them, were mocking-at Him, speaking out, "He preserves sound others, be He preserving Himself sound, if this One is the Anointed One, the Called-from, of God!"
Concordant Literal Version	And the people had stood, beholding. Now the chiefs also with them scouted, saying, "Others he saves! Let him save himself, if this is the Christ of God, the Chosen One!"
exeGesés companion Bible	And the people stand observing. and also the archs with them sneer, wording, He saved others; let him save himself, if he be the Messiah, the select of Elohim.

Orthodox Jewish Bible	And HaAm had stood watching. And the manhigim were mocking him also, saying, Others he saved, let him save himself, if this one is the Rebbe Melech HaMoshiach of Hashem, the Bechir Hashem. [Psa 22:17; Isa 42:1]
Rotherham's Emphasized B.	And the people were standing, <i>looking on</i> . But the rulers <i>were sneering</i> , saying— <sup>f</sup>  Others  he saved, let him save himself,— If  this  is   the Christ of God, the Chosen  . <sup>f</sup> Ps. xxii. 7.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now the people stood by, watching; but even the rulers ridiculed and sneered at Him, saying, "He saved others [from death]; let Him save Himself if He is the Christ (the Messiah, the Anointed) of God, His Chosen One."
An Understandable Version	People stood [around] watching [all this], while the leaders even sneered at Him, saying, saved other people; [now] let him save himself [i.e., from dying] if he [really] is the Christ, God's specially chosen one."
The Expanded Bible	The people stood there watching. And the leaders ·made fun of [sneered at; mocked] Jesus, saying, "He saved others. Let him save himself if he is ·God's Chosen One, the Christ [or God's Messiah, the Chosen One]."
Jonathan Mitchell NT	And so the people stood, continuing in watching and attentively observing, yet the rulers (leaders; chiefs) began turning their noses up and out, sneering and mocking, [Ps. 22:8] and one after another saying, "He rescued and healed other folks, let him rescue and restore himself if (or: since) this man is God's Anointed One (or: the Christ of God; = the Messiah from God), the Chosen One!"
P. Kretzmann Commentary	<b>Verses 35-38</b> The mocking of the people: And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the Chosen of God.
Syndein/Thieme	``The people 'stood fixed in place' {histemi} . . . watching . . . {histemi - Pluperfect - indicates action completed in the past with lasting results} also the rulers ridiculed/scoffed/ 'turned their nose up at' {ekmukterizo} Him {Jesus} {ekmukterizo - a term of derision - we would say 'gave the finger'}, saying, "He saved others of the same kind {allos}. Let Him save Himself . . . if {ei} He is - and it is true {1st class condition} - the Christ of God . . . His Chosen One {eklektos}!" {Note: The 'if statement' here is the 1st class condition. Since these scoffers really do not believe what they are saying, this is probably a 1st class condition of assumption - in other words - sarcasm.}
Translation for Translators	Many people stood nearby, watching. And the <i>Jewish</i> leaders ◀made fun of/ridiculed▶ Jesus, saying, "He said [IRO] that he saved other people! If he is the Messiah, the one God has chosen, he should save himself!"
The Voice	The crowd of people stood, watching. <b>Authorities (mocking Jesus):</b> So He was supposed to rescue others, was He? He was supposed to be God's Anointed, <i>the Liberating King</i> ? Let's see Him start by liberating Himself!.

### Bible Translations with Many Footnotes:

Lexham Bible	And the people stood there watching, but the rulers also ridiculed him , [*Here the direct object is supplied from context in the English translation] saying, "He saved others; let him save himself, if this man is the Christ [Or "Messiah"] of God, the Chosen One!"
NET Bible®	The people also stood there watching, but the rulers ridiculed <sup>85</sup> him, saying, "He saved others. Let him save <sup>86</sup> himself if <sup>87</sup> he is the Christ <sup>88</sup> of God, his chosen one!"

<sup>85tn</sup> A figurative extension of the literal meaning “to turn one’s nose up at someone”; here “ridicule, sneer at, show contempt for” (L&N 33.409).

<sup>86sn</sup> The irony in the statement Let him save himself is that salvation did come, but later, not while on the cross.

<sup>87tn</sup> This is a first class condition in the Greek text.

<sup>88tn</sup> Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

<sup>sn</sup> See the note on Christ in 2:11.

<sup>36tn</sup> Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

<sup>sn</sup> The term χριστός (cristos) was originally an adjective (“anointed”), developing in LXX into a substantive (“an anointed one”), then developing still further into a technical generic term (“the anointed one”). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus’ last name.

Wilbur Pickering’s New T.

Meanwhile the people stood looking on. And especially the rulers among them were sneering, saying, “He saved others; let him save himself, if such is the Christ, the chosen of God!”

**Literal, almost word-for-word, renderings:**

A Faithful Version	Now the people stood by observing, and the rulers among them were also deriding Him, saying, "He saved others; let Him save Himself, if this is the Christ, the chosen of God."
Analytical-Literal Translation	And the people had stood looking on. Then the rulers also began sneering with them, saying, "He saved others, let Him save Himself, since this is the Christ, the Chosen One of God!"
Context Group Version	And the people stood watching. And the rulers also scoffed at him, saying, He rescued others; let him rescue himself, if this is the Anointed of God, his chosen.
Legacy Standard Bible	And the people stood by, looking on. And even the rulers were scoffing at Him, saying, “He saved others; let Him save Himself if this is the Christ [Messiah] of God, His Chosen One.”
Modern Literal Version 2020	And the people stood viewing and the rulers together-with them were also ridiculing him, saying, He saved others; let him save himself, if this one is the Christ, the chosen of God.
Revised Young's Lit. Trans.	And the people were standing, looking on, and the rulers also were sneering with them, saying, 'Others he saved, let him save himself, if this be the Christ, the choice one of God.'
A Voice in the Wilderness	And the people stood looking on. Moreover the rulers with them sneered, saying, He saved others; let Him save Himself if He is the Christ, the chosen of God.
Webster’s Translation	And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he is Christ the chosen of God.

**The gist of this passage:** As the people stood looking on, the Jewish rulers sneered at the Lord, taunting Him when on the Roman cross.

<b>Luke 23:35a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532

Luke 23:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histēmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to stop</i>	3 <sup>rd</sup> person singular, pluperfect active indicative	Strong's #2476
We find this verb with nearly the same morphology back in v. 10a (here is it a masculine singular, there it is plural).			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; nominative case	Strong's #2992
theôreô (θεωρέω) [pronounced theh-oh-REH-oh]	<i>seeing, being a spectator of, beholding, discerning, (literally or figuratively) experiencing or intensively [acknowledging]; considering, looking on, perceiving</i>	masculine singular, present active participle, nominative case	Strong's #2334

**Translation:** His followers [lit., *The people*] took a stand, observing [these events].

It says here that *the people took a stand and continued looking on*. This would be a reference to the Lord's followers and certain of them were not frightened off by the turn of events. *Took a stand* is the perfect active indicative of histēmi (ἵστημι) [pronounced HIHS-tay-mee], which means, *to stand [up, by]; to set up; to place, to make firm; to keep intact*. Strong's #2476. This can suggest that specific people are taking a stand; they are going to make a place for themselves there as Christ's supporters, and they were willing to make themselves known. This would be in contrast to the majority of the disciples who all left, running and hiding.

Do any of them have a full understanding of what is taking place? If the disciples are any indication, then the answer would be *no*. Also, what takes place after the crucifixion, it is clear that no one believed that Jesus would be raised from the dead, even though He promised on several occasions that He would.

Despite the personal danger, these followers of Jesus took a stand right here. They were willing to be identified, with their lives potentially being in danger as followers of Jesus.

Luke 23:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekmyktērízō (ἐκμυκτηρίζω) [pronounced ehk-mook-ter-IHD-zoh]	<i>to ridicule, to sneer at, to demean, to deride, to scoff at</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #1592
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161



Luke 23:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
archôn (ἄρχων, ἄρχοντος, ὁ) [pronounced <i>AHR-khohn</i> ]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine plural noun; nominative case	Strong's #758 (present participle of Strong's #757)

**Translation:** However, the rulers ridiculed [Him],...

The *leaders* would refer to anyone with political power who is there. This would include the scribes and pharisees, the chief priests, the Temple guard, and the Roman soldiers. The Roman soldiers would be the ones crucifying the Lord. Also, the Roman soldiers are going to be mentioned separately in vv. 36–37. So, I would consider these to be the political leaders and/or the religious leaders; and the next two verses to refer the soldiers.

Because the Temple Guard acts as enforcement for the religious leaders, they are probably included in this first group.

Luke 23:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
allos (ἄλλος) [pronounced <i>AL-lohs</i> ]	<i>others [of the same kind]; other persons</i>	masculine plural adjective; accusative case	Strong's #243
sôzō (σώζω) [pronounced <i>SOHD-zoh</i> ]	<i>to save, keep safe and sound, to rescue from danger or destruction</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4982
sôzō (σώζω) [pronounced <i>SOHD-zoh</i> ]	<i>save, keep safe and sound, rescue from danger or destruction</i>	3 <sup>rd</sup> person singular, aorist active imperative	Strong's #4982
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i> ]	<i>him, himself, to him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #1438

**Translation:** ...saying, “He has saved others, let Him save Himself...”

Sometimes there is a clever statement which is said, and several people like it and repeat it. We’ve seen this sort of thing occur many times regarding the Lord. People would think of something clever to say, and then many others would repeat those clever words. The present active participle indicates that these words were not simply said once or twice, but several times.

The political leaders were very aware that Jesus had offered to save others. As we read many times in the book of John, Jesus adjured people to believe in Him for salvation.

The clever line here is, “Jesus, You have offered to save many others. So, now, save Yourself!”

Luke 23:35d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ei (ει) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong’s #1487
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong’s #2076 (3 <sup>rd</sup> person present form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, nominative case	Strong’s #5547
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong’s #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong’s #2316
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588
eklektós (ἐκλεκτός) [pronounced ek-lek-TOSS]	<i>elect, chosen, selected (ones)</i>	masculine plural adjective; nominative case	Strong’s #1588

These 3 terms occur for the first time in this chapter.

**Translation:** *...(if He [truly] is the Christ of God, the elected one)."*

I see this as the parenthetical statement that explains in more detail the clever statement just said. The idea is, *"Of course He can save Himself, that is, if He is truly the Son of God."*

The 1<sup>st</sup> class conditional is used here, which can mean, *if (and it is true)*, or as a debater's 1<sup>st</sup> class condition, which says, "Let's assume that this is true; then what follows from that assumption?" What follows from that assumption is, Jesus could save Himself—if He is the true Messiah.

We see this sort of approach by man in a variety of ways. We actually see this today. On an Christian v. Atheist page which I read and comment on, virtually every day, someone will take the attributes of God and then line this up with some horrible suffering which is taking place in the world. Their conclusion would be, "No God Who is omniscient and omnipotent allow such suffering to exist. Therefore, God does not exist."

Jesus is designated in two different ways, either of which ought to give Him the ability to save Himself. He is called *the Christ of God*. The Greek word is *Christ*, and the Hebrew word is *Messiah*. This is the Person that God has promised to the Jewish people from time immemorial. In fact, He has been promised to the Jewish people before there were Jewish people (in Genesis 3, Jesus is called the *Seed of the Woman*).

Jesus is also called the *Elected One*, meaning that God has specifically chosen Him.

One of the most fascinating aspects of Judaism—Judaism then and Judaism now—is, central to ancient Judaism was the Promised One, the Elect of God, the Messiah. Despite the treatment of the True Messiah (Jesus, obviously), the Messiah centrality of Judaism began to gradually disappear from their theology. It was central to their hope in God at one time, and barely spoken of today. Jews in the past were looking for the Messiah; they all had some sort of idea what that meant or who he would be. Today, how many synagogue attendees are looking for the messiah? How many messiah-themed messages are taught by rabbis today?

Now today, many Jews believe that the promised one of God is they themselves, the Jews. There is no other *messiah* other than Jesus who has come along and made a case even a 20<sup>th</sup> as compelling at Jesus the Messiah.

Luke 23:35 *His followers [lit., The people] took a stand, observing [these events]. However, the rulers ridiculed [Him], saying, "He has saved others, let Him save Himself (if He [truly] is the Christ of God, the elected one)."* (Kukis mostly literal translation)

Luke 23:35 *The Lord's followers remained there, taking a stand, not being frightened off. They simply observed the events as they took place. However, the rulers who were there ridiculed Jesus, saying things like, "He claims that He can save others; so then, let Him save Himself (that is, if He truly is the Messiah of God, the One elected by God)."* (Kukis paraphrase)

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### The Roman Soldiers Mock Jesus

**But they mocked Him also the soldiers, approaching [Him], sour wine they were offering to Him. And they were saying, "If You, [even] You are the King of the Jews, save Yourself."**

Luke  
23:36–37

**The (Roman) soldiers also mocked Him, approaching and offering sour wine to Him [as a joke]. They were also saying, "If You are [really] the King of the Jews, [then] save Yourself."**

**The Roman soldiers were also mocking Him, moving up close to Him and offering Him G.I. wine. They were also saying to Him, "If You are really King of the Jews, then save Yourself."**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	But they mocked Him also the soldiers, approaching [Him], sour wine they were offering to Him. And they were saying, "If You, [even] You are the King of the Jews, save Yourself."
Complete Apostles Bible	The soldiers also mocked Him, coming and offering Him sour wine, and saying, "If You are the King of the Jews, save Yourself."
Douay-Rheims 1899 (Amer.)	And the soldiers also mocked him, coming to him and offering him vinegar, And saying: If thou be the king of the Jews, save thyself.
Holy Aramaic Scriptures	And the soldiers were also mocking Him while drawing near unto Him and offering khala {vinegar} unto Him, and saying unto Him, "If you are The Malkha d'Yehudaye {The King of the Judeans/Jews}, save your soul {yourself}!"
James Murdock's Syriac NT	And the soldiers like wise mocked him, coming to him and offering him vinegar, and saying to him: If thou art the king of the Jews, quicken thyself.
Original Aramaic NT	And the soldiers were also scoffing at him as they came near to him and they were offering him vinegar. And they were saying to him, "If you are The King of the Judeans, save yourself."

**Significant differences:****Limited Vocabulary Translations:**

Bible in Basic English	And the men of the army made sport of him, coming to him and giving him bitter wine, And saying, If you are the King of the Jews, get yourself free.
Bible in Worldwide English	The soldiers made fun of him. They came and brought him wine to drink. They said, If you are the King of the Jews, save yourself!
Easy English	The soldiers also laughed at him. They came up to him and they offered him cheap wine to drink. They said, 'If you are really the King of the Jews, save your own life.'
Easy-to-Read Version—2008	Even the soldiers laughed at Jesus and made fun of him. They came and offered him some sour wine. They said, "If you are the king of the Jews, save yourself!"
<i>God's Word</i> ™	The soldiers also made fun of him. They would go up to him, offer him some vinegar, and say, "If you're the king of the Jews, save yourself!"
Good News Bible (TEV)	The soldiers also made fun of him: they came up to him and offered him cheap wine, and said, "Save yourself if you are the king of the Jews!"
J. B. Phillips	The soldiers also mocked him by coming up and presenting sour wine to him, saying, "If you are the king of the Jews, why not save yourself?"
<i>The Message</i>	The soldiers also came up and poked fun at him, making a game of it. They toasted him with sour wine: "So you're King of the Jews! Save yourself!"
NIRV	.
New Life Version	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	Soldiers made fun of him too. They offered him some old wine that had turned to vinegar.[8] They told him, "If you're the king of the Jews, save yourself." <sup>8</sup> 23:36The Greek word describing the wine is xoxs, "sour wine." Once a bottle of wine is uncorked, it begins oxidizing—oxygen reacts with chemicals in the wine, diminishing the taste. Today, one way to slow this down is to put the cork back on the bottle and put the bottle in the fridge. In time, however, the wine will turn to vinegar. It became a common drink among Roman soldiers, perhaps because they didn't have access to freshly uncorked wine.
Contemporary English V.	The soldiers made fun of Jesus and brought him some wine.

The Living Bible	.
New Berkeley Version	.
New Living Translation	The soldiers mocked him, too, by offering him a drink of sour wine. They called out to him, "If you are the King of the Jews, save yourself!"
The Passion Translation	The soldiers joined in the mockery by offering Jesus a drink of vinegar. Over Jesus' head on the cross was written an inscription in Greek, Latin, and Aramaic: "This man is the king of all the Jews." And all the soldiers laughed and scoffed at him, saying, "Hey! If you're the king of Jews, why don't you save yourself?" V. 38 is included for context.
UnfoldingWord Simplified T.	The soldiers also mocked him. They came up to him and offered him some sour wine. They kept saying to him, "If you are the King of the Jews, save yourself!"
William's New Testament	The soldiers also made sport of Him as they continued to come up and offer Him vinegar, and to say, "If you are the king of the Jews, save yourself!"

### Partially literal and partially paraphrased translations:

American English Bible	Even the soldiers made fun of him, coming up to him and offering him soured wine and saying: 'If you're the king of the Jews, save yourself!'
Beck's American Translation	.
Breakthrough Version	The soldiers also mocked Him, coming forward, offering sour wine to Him, and saying, "If You are the king of the Jewish people, rescue Yourself."
Common English Bible	.
Len Gane Paraphrase	The soldiers also mocked him, coming to him, offering him vinegar and saying, "If you are the king of the Jews, save yourself."
A. Campbell's Living Oracles	The soldiers likewise mocked him, coming and offering him vinegar, and saying, If you be the King of the Jews, save yourself.
NT for Everyone	The soldiers added their taunts, coming up and offering him cheap wine. 'If you're the king of the Jews,' they said, 'rescue yourself!'
20 <sup>th</sup> Century New Testament	The soldiers, too, came up in mockery, bringing him common wine, And saying as they did so: "If you are the King of the Jews, save yourself."

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And the soldiers also mocked Him, approaching Him, and offering Him vinegar, And saying, "If you are the king of the Jews, save yourself".
Revised Ferrar-Fenton Bible	The soldiers also ridiculed Him, coming and offering Him sour wine, and saying, "If You are the Judean King, save Yourself!"
International Standard V	The soldiers also made fun of Jesus [Lit. him] by coming up and offering him sour wine, saying, "If you are the king of the Jews, save yourself!"
Montgomery NT	Even the soldiers made sport of him by coming up and offering him sour wine, saying, "If you are the King of the Jews, save yourself."
Leicester A. Sawyer's NT	And the soldiers also mocked him, and came and presented him vinegar, and said, If you are the king of the Jews, save yourself.
Weymouth New Testament	And the soldiers also made sport of Him, coming and offering Him sour wine and saying, "Are *you* the King of the Jews? Save yourself, then!"
Wikipedia Bible Project	The soldiers also mocked him, coming to him and offering him wine vinegar. "If you're the King of the Jews, then save yourself," they jeered.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The soldiers also mocked him and, when they drew near to offer him bitter wine, they said, "So you are the king of the Jews? Free yourself!"
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## Ps 69:22

The Heritage Bible	And the soldiers also mocked him, coming near to him, and lifting up to him sour wine,
New American Bible (2011)	And saying, If you are the king of the Jews, save yourself. Even the soldiers jeered at him. As they approached to offer him wine <sup>u</sup> they called out, "If you are King of the Jews, save yourself."
Revised English Bible–1989	u. [23:36] Ps 69:22; Mt 27:48; Mk 15:36. The soldiers joined in the mockery and came forward offering him sour wine. "If you are the king of the Jews," they said, "save yourself."

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	The soldiers too ridiculed him; they came up, offered him <b>vinegar</b> [Psalm 69:22(21)] and said, "If you are the king of the Jews, save yourself!"
Hebraic Roots Bible	And coming near, the soldiers also mocked Him and were offering vinegar to Him, and saying, If You are the king of the Jews, save Yourself.
Holy New Covenant Trans.	Even the soldiers made fun of him. They came to Jesus and offered him some sour wine. The soldiers said, "If you are the King of the Jews, save yourself!"
The Scriptures 2009	And the soldiers were mocking Him too, coming and offering Him sour wine, and saying, "If You are the Sovereign of the Yehudim, save Yourself."

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...ridicule but him and The Soldiers Approaching wine (sour) Presenting [to] him and Saying if You are The King [of] the jews save! yourself...
Awful Scroll Bible	And the soldiers also were jesting-from-among, of Him, coming-near and bringing-to Him wine vinegar, and speaking out, "If You is the Governing Leader, of the Jews, be preserving Yourself sound!"
Concordant Literal Version	Yet the soldiers also scoff at Him, approaching, bringing to Him vinegar, and saying, "If you are the king of the Jews, save yourself!"
exeGesés companion Bible	And the warriors also mock him, coming to him, and offering him vinegar, and wording, If you are the Sovereign of the Yah Hudiym, save yourself.
Orthodox Jewish Bible	And the chaiyalim also ridiculed him as they approached, offering CHOMETZ (wine vinegar Psa 69:21) to him, [Psa 22:7] and saying, If you are HaMelech HaYehudim, save yourself.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	The soldiers also mocked Him, coming up to Him and [cruelly] offering Him sour wine, and sarcastically saying, "If you are [really] the King of the Jews, save Yourself [from death]!"
An Understandable Version	The soldiers also mocked Him; they came to Him, offering Him sour wine [to drink], saying, "If you [really] are the King of the Jews, save yourself."
The Expanded Bible	The soldiers also ·made fun of [mocked] him, coming to Jesus and offering him some ·vinegar [sour wine]. They said, "If you are the king of the Jews, save yourself!"
Jonathan Mitchell NT	So the soldiers also, approaching, made fun of and ridiculed Him while repeatedly offering sour wine (or: vinegar) to Him, [Ps.69:21] and one after another saying, "If (or: Since) you, yourself, are the king of the Judeans, rescue (restore; save) yourself!"

Syndein/Thieme	``Now the soldiers {these would be Roman Soldiers} also mocked Him . . . coming up and offering him 'of their wine ration' {oxos - the mixture of sour wine or vinegar and water which the Roman soldiers were rationed to drink - Jesus will refuse - to keep His thinking clear}, `` and saying, "If {ei} - and it is true {1st class condition} - You are the King of the Jews . . . save Yourself {an order}!"
Translation for Translators	The soldiers also ridiculed him because he <i>claimed to be a king</i> . They came up to him and offered him some sour wine. They said to him, "If you (sg) are the King of the Jews, save yourself!"
The Voice	The soldiers joined in the mockery. First, they <i>pretended to offer Him a soothing drink</i> —but it was sour wine. <b>Soldiers:</b> Hey, if You're the King of the Jews, why don't You free Yourself!

### Bible Translations with Many Footnotes:

Lexham Bible	And the soldiers also mocked him, coming up and [*Here "and" is supplied to connect the two participles ("coming up" and "offering") in keeping with English style] offering him sour wine and saying, "If you are the king of the Jews, save yourself!"
NET Bible®	The soldiers also mocked him, coming up and offering him sour wine, <sup>89</sup> and saying, "If <sup>90</sup> you are the king of the Jews, save yourself!" <sup>89sn</sup> Sour wine was cheap wine, called in Latin posca, and referred to a cheap vinegar wine diluted heavily with water. It was the drink of slaves and soldiers, and the soldiers who had performed the crucifixion, who had some on hand, now used it to taunt Jesus further. <sup>90tn</sup> This is also a first class condition in the Greek text.
Rotherham's Emphasized B.	Moreover the soldiers also mocked him,—coming near, offering [vinegar] <sup>g</sup> unto him, and saying— <If   thou   art the King of the Jews> save thyself. <sup>g</sup> Ps. Ixix. 21.
The Spoken English NT	And the soldiers made fun of him too. They came up and offered him a drink, <sup>u</sup> and were saying, "If you're the king of the Jews, save yourself." <sup>u.</sup> Lit. "vinegar," which was a totally normal thing to offer a person as a drink in those days.
Wilbur Pickering's New T.	Yes, even the soldiers mocked Him, approaching and offering Him sour wine, and saying, "If you are the king of the Jews, save yourself!"

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now the soldiers also began ridiculing Him, approaching and offering wine vinegar to Him, and saying, "Since <u>You</u> are the King of the Jews, save Yourself!"
Charles Thomson NT	And the soldiers also, coming and offering him vinegar, insulted him, saying, If thou art the king of the Jews, save thyself.
Context Group Version	And the soldiers also mocked him, coming to him, offering him vinegar, and saying, If you are the King of the Judeans, rescue yourself.
Modern Literal Version 2020	Now the soldiers were also mocking him, coming near and offering him vinegar, and saying, If you are the King of the Jews, save yourself.
Revised Young's Lit. Trans.	And mocking him also were the soldiers, coming near and offering vinegar to him, and saying, 'If you be the king of the Jews, save yourself.'

**The gist of this passage:** The Roman soldiers also joined in, mocking the Lord. They offered him sour wine and said, "If You're the king of the Jews, then save Yourself!"

Luke 23:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
empaizō (ἐμπαίζω) [pronounced ehmp-AHEED-zoh]	<i>to play with, trifle with; to mock, to ridicule, to deride, to scorn; to delude, to deceive</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1702
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** The (Roman) soldiers also mocked Him,...

The Roman soldiers also mocked Jesus, just as the religious leaders had. They had their own approach, but part of that was similar to what the political leaders had done.

These men were hardened over the years, seeing a great deal of death; and they had little respect or consideration for the Lord. They ridicule Him, thinking Him powerless and subject to their every sadistic whim.

They had mocked Him earlier; and they decided to join in with the others mocking the Lord.

Luke 23:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
stratiôtês (στρατιώτης) [pronounced strat-ee-OH-tace]	<i>(common) soldier [s], warrior [s]; metaphorically a champion of the cause of Christ</i>	masculine plural noun; nominative case	Strong's #4757
proserchomai (προσέρχομαι) [pronounced pros-ER-khom-ahēe]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshipping</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #4334
óxos (ὄξος) [pronounced OZ-oss]	<i>sour wine, vinegar</i>	neuter singular noun, accusative case	Strong's #3690
prospheô (προσφέρω) [pronounced pros-FER-oh]	<i>leading to, bringing [as an offering] (to, unto), offering (unto, up), presenting to, bearing towards, that is, being tender (especially to God), treating; dealing with, doing, putting to</i>	masculine plural, present active participle, nominative case	Strong's #4374



### Luke 23:36b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῶ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...approaching and offering sour wine to Him [as a joke].

Recall that Jesus, being offered on a cross, is not necessarily way up there, a number of feet above those on the ground. He was nearly eye-level with most of the soldiers. So, they could come right up to Jesus, while He is on the cross, and they would offer Him some sour wine (which was the wine that they actually drank). Apparently, many of these soldiers would get drunk at these executions (probably one way to deal with it), and they playfully offered the Lord some wine (which they would not have given to Him).

R. B. Thieme, Jr. often referred to this wine as *GI wine*. This was wine which was issued to them. Cheap wine, but it was all they were going to get.

Luke 23:36 **The (Roman) soldiers also mocked Him, approaching and offering sour wine to Him [as a joke].** (Kukis mostly literal translation)

### Luke 23:37

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
su (σύ) [pronounced soo]	<i>you, your</i>	2 <sup>nd</sup> person singular personal pronoun; nominative case	Strong's #4771
ei (εἶ) [pronounced Ī]	<i>you are, thou art</i>	2 <sup>nd</sup> person singular, present indicative	Strong's #1488 (second person singular present of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 23:37			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
basileus (βασιλεύς) [pronounced <i>bahs-ee-loose</i> ]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, nominative case	Strong's #935
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaίος (Ἰουδαίος) [pronounced <i>ee-ou-DYE-os</i> ]	<i>Jew, Judæan, one from Judea</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453
sôzô (σώζω) [pronounced <i>SOHD-zoh</i> ]	<i>save, keep safe and sound, rescue from danger or destruction</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4982
seauton (σεαυτόν) [pronounced <i>seh-ow-TON</i> ]	<i>yourself; you; to you, towards you</i>	2 <sup>nd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #4572

**Translation:** They were also saying, “If You are [really] the King of the Jews, [then] save Yourself.”

One bit of sarcasm—and this reveals that the Roman soldiers understood, to some degree, the teaching of Jesus. “He has saved others; so now, let Him save Himself,” is what they say. Given the 3<sup>rd</sup> person, they are saying it to one another and to the Lord’s followers.

The content of their mocking was a very similar statement made by the political leaders. “If You are the King of the Jews, then save Yourself.” This appears to be a take off of what others said. Bear in mind, the mocking here is, “If you are the King of the Jews, why are these Jews demanding Your execution?”

Luke 23:37 They were also saying, “If You are [really] the King of the Jews, [then] save Yourself.” (Kukis mostly literal translation)

Above the head of the Lord is a sign, which will be given in the next verse.

Luke 23:36–37 The (Roman) soldiers also mocked Him, approaching and offering sour wine to Him [as a joke]. They were also saying, “If You are [really] the King of the Jews, [then] save Yourself.” (Kukis mostly literal translation)

Luke 23:36–37 The Roman soldiers were also mocking Him, moving up close to Him and offering Him G.I. wine. They were also saying to Him, “If You are really King of the Jews, then save Yourself.” (Kukis paraphrase)

**But was even an inscription over Him—writings in Greek and in Roman and in Hebrew—“This (One) keeps on being King of the Jews.”**

Luke  
23:38

**Even an inscription was [placed] over Him—the writing (being) in Greek, Latin and Aramaic—(reading) “This One keeps on being the King of the Jews.”**

**Above Jesus, affixed to the stake, was an inscription written in Greek, Latin and Aramaic, reading, “This One is the King of the Jews.”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But was even an inscription over Him—writings in Greek and in Roman and in Hebrew—“This (One) keeps on being King of the Jews.” See the exegesis on this.
Complete Apostles Bible	And an inscription also was written over Him, in Greek, Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS.
Douay-Rheims 1899 (Amer.)	And there was also a superscription written over him in letters of Greek and Latin and Hebrew THIS IS THE KING OF THE JEWS.
Holy Aramaic Scriptures	Now, there was also an inscription that was written over Him in Yawnayith {Greek}, and Rahumayith {Roman, i.e. Latin}, and Ebrayith {Hebrew, i.e. Aramaic}, “ <b>Hanu Malka d’Yehudaye</b> {This is The King of The Judeans/Jews}.”
James Murdock’s Syriac NT	And there was likewise a superscription over him, written in Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS.
Original Aramaic NT	And there was an inscription that was written over him in Greek and in Latin and in Aramaic*: "This is The King of the Judeans."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And these words were put in writing over him, THIS IS THE KING OF THE JEWS.
Bible in Worldwide English	The sign that was put above Jesus head said, This is the King of the Jews.
Easy English	There was also a notice fixed at the top of the cross. It said, ‘This is the King of the Jews.’
Easy-to-Read Version–2008	(At the top of the cross these words were written: "THIS IS THE KING OF THE JEWS.")
God’s Word™	A written notice was placed above him. It said, "This is the king of the Jews."
Good News Bible (TEV)	Above him were written these words: "This is the King of the Jews."
J. B. Phillips	For there was a placard over his head which read, THIS IS THE KING OF THE JEWS.
The Message	Printed over him was a sign: THIS IS THE KING OF THE JEWS.
NIRV	A written sign had been placed above him. It read, THIS IS THE KING OF THE JEWS.
New Life Version	These words were written in the Greek and Latin and Hebrew languages above His head: “THIS IS THE KING OF THE JEWS.”

#### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Above him was a sign that said, "This is the King of the Jews."
The Living Bible	A signboard was nailed to the cross above him with these words: “This is the King of the Jews.”
New Berkeley Version	.
New Living Translation	A sign was fastened above him with these words: “This is the King of the Jews.”

UnfoldingWord Simplified T.	They also fastened on the cross above his head a sign that stated, 'This is the King of the Jews.'
William's New Testament	Yes, there was a placard above His head: "THIS IS THE KING OF THE JEWS."

### Partially literal and partially paraphrased translations:

American English Bible	There was also a sign that had been placed above him [that said]: <i>'This is the king of the Jews.'</i>
Beck's American Translation	.
Breakthrough Version	An inscription also was over Him, "This is the King of the Jewish people."
Common English Bible	Above his head was a notice of the formal charge against him. It read "This is the king of the Jews."
A. Campbell's Living Oracles	There was also an inscription over his head in Greek, Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
New Advent (Knox) Bible	(A proclamation had been written up over him in Greek, Latin and Hebrew, This is the king of the Jews.)
NT for Everyone	The charge was written above him: 'This is the King of the Jews.'
20 <sup>th</sup> Century New Testament	Above him were the words--'THIS IS THE KING OF THE JEWS.'

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Above Him was posted an inscription: This is the King of the Jews.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	There was also an inscription placed over Him in the Greek, Latin, and Hebrew languages: This is <b>THE KING OF THE JUDEANS</b> .
Free Bible Version	Above Jesus was a sign on which it was written, is the King of the Jews."
International Standard V	There was also an inscription over him written in Greek, Latin, and Hebrew: [Other mss. lack written in Greek, Latin, and Hebrew] This is the King of the Jews.
Riverside New Testament	There was a writing over him, <b>THIS IS THE KING OF THE JEWS</b>
Leicester A. Sawyer's NT	.
The Spoken English NT	And there was a sign over him: <b>THIS IS THE KING OF THE JEWS</b>
Weymouth New Testament	There was moreover a writing over His head: <b>THIS IS THE KING OF THE JEWS.</b>
Wikipedia Bible Project	Above Jesus was a sign that read, "This is the King of the Jews."

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And also an inscription was written over him in letters of Greek, and Latin, and Hebrew, <b>THIS IS THE KING OF THE JEWS</b> .
NRSV (Anglicized Cath. Ed.)	There was also an inscription over him, <sup>[h]</sup> 'This is the King of the Jews.' [h] Other ancient authorities add <i>written in Greek and Latin and Hebrew</i> (that is, <i>Aramaic</i> )
Revised English Bible–1989	There was an inscription above his head which ran: "This is the king of the Jews."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	And there was a notice over him which read, <b>THIS IS THE KING OF THE JEWS</b>
Hebrew Names Version	An inscription was also written over him in letters of Yevanit, Latin, and Hebrew: "THIS IS THE KING OF THE YEHUDIM.
Traina's Holy Name Bible	And a superscription also was written over Him, in letters of Greek, and Latin, and Hebrew, <b>THIS IS THE KING OF THE JEWS</b> .
Holy New Covenant Trans.	At the top of the cross these words were written: <b>THIS IS THE KING OF THE JEWS</b> .

The Scriptures 2009                      And there was also an inscription written over Him in letters of Greek, and Roman, and Hebrew: THIS IS THE SOVEREIGN OF THE YEHUDIM.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament                      ...was but and Inscription at him The King [of] the jews This...  
 Awful Scroll Bible                              Moreover, there a written-on, even was having been written over Him, in the letters of the Greek and Latin and Hebrew: "This is the Governing Leader of the Jews."  
 Concordant Literal Version                      Now there was an inscription also, inscribed over Him, in letters of Greek and Roman and Hebrew, "The King of the Jews is this."  
 exeGeses companion Bible                      And also an epigraph is scribed over him in scribings of Hellenic and Romaic and Hebraic, THIS IS THE SOVEREIGN OF THE YAH HUDIYM.  
 Orthodox Jewish Bible                              And there was also an inscription over him, THIS IS HAMELECH HAYEHUDIM.  
 Rotherham's Emphasized B.                      Now there was an inscription also, over him— [THE KING OF THE JEWS] THIS!

### Expanded/Embellished Bibles:

An Understandable Version                      There was an inscription above Him [*i.e.*, on the upright portion of the cross], stating, is the king of the Jews."  
 The Expanded Bible                              ·At the top of the cross these words were written [<sup>L</sup> Above him there was also an inscription]: THIS IS THE KING OF THE JEWS.  
 Jonathan Mitchell NT                              Now there was also an added inscription upon Him (or: = over Him): "THIS [is] THE KING of the JUDEANS."  
 P. Kretzmann Commentary                      And a superscription also was written over Him in letters of Greek and Latin and Hebrew, this is the King of the Jews.  
 Syndein/Thieme                                      Kretzmann's **commentary** for Luke 23:35–38 has been placed in the **Addendum**.  
 "`Now, there was also an inscription over Him, "This keeps on being the King of the Jews."  
 {Note: This sign was a great irritation to the Jewish leaders. They wanted it changed to 'HE SAYS He is the King of the Jews'. But, the Romans were upset about this whole matter so 'tweaked' them by leaving it as it was.}  
 Translation for Translators                      *They also fastened on the cross a sign that stated why they were nailing him to the cross. But all it said was, 'This is the King of the Jews'.*  
 The Voice    Even the inscription they placed over Him was intended to mock Him—"This is the King of the Jews!" [This was written in Greek, Latin, and Hebrew.][<sup>d</sup>]  
 [d] Some early manuscripts omit this portion.

### Bible Translations with Many Footnotes:

NET Bible®    There was also an inscription<sup>91</sup> over him, "This is the king of the Jews."  
<sup>91sn</sup> Mention of the inscription is an important detail, because the inscription would normally give the reason for the execution. It shows that Jesus was executed for claiming to be a king. It was also probably written with irony from the executioners' point of view.  
 Wilbur Pickering's New T.                      In fact, above Him there was a written notice, in Greek, Latin and Hebrew letters:<sup>14</sup> THIS IS THE KING OF THE JEWS.<sup>15</sup>  
 (14) A mere handful (0.5%) of the Greek manuscripts, of objectively inferior quality, omit "written in Greek, Latin and Hebrew letters" (as in NIV, NASB, LB, TEV, etc.).  
 (15) The soldiers were just going along with the 'game'; after all, His stated crime was that He was 'the king of the Jews'.

**Literal, almost word-for-word, renderings:**

- Analytical-Literal Translation Now an inscription also had been written over Him in Greek and Latin and Hebrew letters: "This is the King of the Jews."
- Charles Thomson NT For over him there was an inscription, written in Greek, and Latin, and Hebrew. This is The King Of The Jews.
- Far Above All Translation Indeed there was an inscription written over him in Greek and Latin and Hebrew letters: is the king of the Jews."
- Literal New Testament AND THERE WAS ALSO AN INSCRIPTION WRITTEN OVER HIM IN LETTERS GREEK AND LATIN AND HEBREW : THIS IS THE KING OF THE JEWS.
- Literal Standard Version And there was also an inscription written over Him [[in letters of Greek, and Latin, and Hebrew]]: IS THE KING OF THE JEWS.
- Modern Literal Version 2020 Now an inscription was also over him, having been written in the alphabets of Greek and Latin and Hebrew, This is the King of the Jews
- New King James Version And an inscription also was <sup>□</sup>written over Him in letters of Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS.  
[i] NU omits written and in letters of Greek, Latin, and Hebrew
- Numeric New Testament And an inscription was also over him, THIS is THE KING OF THE JEWS.
- Revised Young's Lit. Trans. And there was also a superscription written over him, in letters of Greek, and Roman, and Hebrew, 'This is the King of the Jews.'
- Updated Bible Version 2.17 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

**The gist of this passage:** A sign over the Lord's head read, *This is the King of the Jews.*

<b>Luke 23:38a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
epigraphê (ἐπιγραφὴ) [pronounced ep-ihg-raf-AY]	<i>inscription, superscription, title, black letters on a whitened tablet</i>	feminine singular noun, nominative case	Strong's #1923
epí (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** Even an inscription was [placed] over Him...

Apparently, during all of this time, someone made up a plaque of some sort, but with writing which could be read, and this was affixed to the stake upon which the Lord was crucified.

The text here allows for it to have been engraved into the stake itself.

However, it appears that Pilate wrote this and affixed it to the stake.

John 19:19 Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews."

John 19:20–21 Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This Man said, I am King of the Jews.'"

John 19:22 Pilate answered, "What I have written I have written." (ESV; capitalized)

Luke 23:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
What follows is not found in the Westcott-Hort text or Tischendorf's Greek text, but it is in the Byzantine Greek text and in the Scrivener Textus Receptus.			
grammata (γράμματα) [pronounced GRAHM-maht-ah]	writings, letters, notes, epistles, books; bills; scriptures; documents, records; bills, bonds, account; learning	neuter plural noun; dative, locative, instrumental case	Strong's #1121
Hellēnikós (Ἑλληνικός) [pronounced hel-lay-nee-KOSS]	Greek (language), Grecian; transliterated Hellenic	neuter plural proper adjective; dative, locative, instrumental case	Strong's #1673
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
Rhōmaïkós (Ῥωμαϊκός) [pronounced rho-mah-ee-KOSS]	of Rome's strength; transliterated, Roman, Romanc; Latin	neuter plural proper adjective; dative, locative, instrumental case	Strong's #4513
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
Hebraïkós (Ἑβραϊκός) [pronounced heb-rah-ee-KOSS]	the Jewish language; transliterated, Hebraic, Hebrew, Aramaic	neuter plural proper adjective; dative, locative, instrumental case	Strong's #1444
Wilbur Pickering writes: <i>A mere handful (0.5%) of the Greek manuscripts, of objectively inferior quality, omit "written in Greek, Latin and Hebrew letters" (as in NIV, NASB, LB, TEV, etc.).</i> <sup>27</sup>			
That this is written in different languages is also found in John 19:20. Interestingly enough, this information is not found in the parallel texts of Matthew and Mark.			

<sup>27</sup> Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Luke 22:38 (footnote).

**Translation:** ...—the writing (being) in Greek, Latin and Aramaic—...

Elsewhere, we find that Pilate did this. Given his authority in this matter, he could certainly affix such a plaque to the Lord’s cross. Pilate could have done this in jest, like the purple robe that Herod put on Jesus. Although we cannot look into Pilate’s head, my guess is, he wrote this up in irony, given that the Lord had not been given any sort of a chance by His fellow Jews. The Lukian narrative does not give us enough information beyond the existence of the plaque itself.

Given the people who are there for the Passover, it would make sense for Pilate to write it in the 3 chief languages of that day.

<b>Luke 23:38c</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong’s Number</b>
Regarding the next two words: the first one is found at the end of this phrase in the Westcott-Hort text (and the Tischendorf’s Greek text); and the second word is not found in the Westcott-Hort text at all. However, these are found here in the Byzantine Greek text and the Scrivener Textus Receptus.			
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong’s #2076 (3 <sup>rd</sup> person present form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588
basileus (βασιλεύς) [pronounced bahs-ee-loose]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, nominative case	Strong’s #935
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong’s #3588
Ioudaίος (Ἰουδαίος) [pronounced ee-ou-DYE-os]	<i>Jew, Judæan, one from Judea</i>	masculine plural proper noun; genitive/ablative case	Strong’s #2453
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778

This final word is found here in the Westcott Hort text and in Tischendorf’s Greek text; but it is not placed here by Scrivener Textus Receptus or by the Byzantine Greek text.



**Translation:** ...(reading) “This One keeps on being the King of the Jews.”

The inscription reads, *This One keeps on being the King of the Jews*. This was a powerful statement to be made, even if it had been made in jest (again, we do not really know Pilate’s motivation).

Caiaphas, the high priest, who was antagonistic toward Jesus, also said, “It is expedient that One Man die for the people.” (John 18:14)

So people said (and wrote) things which had more meaning than they themselves realized. And people remembered these things being said and wrote them down or told them to one of the writers of the gospels.

Luke 23:38 Even an inscription was [placed] over Him—the writing (being) in Greek, Latin and Aramaic—(reading) “This One keeps on being the King of the Jews.” (Kukis mostly literal translation)

Luke 23:38 Above Jesus, affixed to the stake, was an inscription written in Greek, Latin and Aramaic, reading, “This One is the King of the Jews.” (Kukis paraphrase)

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### The Criminals and Jesus

**But one of the [ones] hanging of the criminals was railing against Him, [saying], “Not You, if [You are] the Christ. Save Yourself and us.”**

Luke  
23:39

**Now one of the criminals who was hanging railed against the Lord [lit., Him], saying, “You are not [the King of the Jews]! If [You were] the Christ, [then] save Yourself and us.”**

**One of the criminals hanging near to the Lord railed against Him, saying, “You are clearly not the Christ! If You were, then save Yourself and us!”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But one of the [ones] hanging of the criminals was railing against Him, [saying], “Not You, if [You are] the Christ. Save Yourself and us.” See the Greek exegesis below.
Complete Apostles Bible	Then one of the evildoers who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us."
Douay-Rheims 1899 (Amer.)	And one of those robbers who were hanged blasphemed him, saying: If thou be Christ, save thyself and us.
Holy Aramaic Scriptures	Then one of those doers of evil who was crucified with Him began blaspheming against Him, and was saying, “If you are Meshikha {The Anointed One}, save your soul {yourself}, and us also.”
James Murdock’s Syriac NT	And one of the malefactors who were crucified with him, reproached him, and said: If thou art the Messiah, rescue thyself, and rescue us.
Original Aramaic NT	But one of those evildoers who were crucified with him was blaspheming him and he said, "If you are The Messiah, save yourself and save us also."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And one of the evil-doers on the cross, with bitter feeling, said to him, Are you not the Christ? Get yourself and us out of this.
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Bible in Worldwide English	One of the bad men who was hanging there said wrong things against Jesus. He said If you are the Christ, why do you not save yourself and us?
Easy English	One of the bad men on a cross at the side of Jesus started to insult him. He shouted, 'You say that you are the Messiah, don't you? Then save your own life and save our lives too!'
Easy-to-Read Version–2008	One of the criminals hanging there began to shout insults at Jesus: "Aren't you the Messiah? Then save yourself, and save us too!"
God's Word™	One of the criminals hanging there insulted Jesus by saying, "So you're really the Messiah, are you? Well, save yourself and us!"
Good News Bible (TEV)	One of the criminals hanging there hurled insults at him: "Aren't you the Messiah? Save yourself and us!"
J. B. Phillips	One of the criminals hanging there covered him with abuse, and said, "Aren't you Christ? Why don't you save yourself—and us?"
<i>The Message</i>	One of the criminals hanging alongside cursed him: "Some Messiah you are! Save yourself! Save us!"
NIRV	One of the criminals hanging there made fun of Jesus. He said, "Aren't you the Messiah? Save yourself! Save us!"
New Life Version	<b>The Two Robbers</b> One of the men who was guilty of death who was on a cross beside Jesus spoke bad words to Him. He said, "If You are the Christ, save Yourself and us."
New Simplified Bible	One of the criminals who were hanged complained bitterly to him saying: »Are you the Christ? Save yourself and us.«

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	One of the criminals hanging beside him kept insulting him. The man said, "Are you the Messiah or are you not the Messiah? If you are, save yourself and us."
Contemporary English V.	One of the criminals hanging there also insulted Jesus by saying, "Aren't you the Messiah? Save yourself and save us!"
Goodspeed New Testament	One of the criminals who were hanging there, abused him, saying, "Are you not the Christ? Save yourself and us too!"
The Living Bible	.
New Berkeley Version	.
New Living Translation	One of the criminals hanging beside him scoffed, "So you're the Messiah, are you? Prove it by saving yourself—and us, too, while you're at it!"
The Passion Translation	One of the criminals hanging on the cross next to Jesus kept ridiculing him, saying, "What kind of Messiah are you? Save yourself and save us from this death!"
Plain English Version	One of the criminals hanging on a cross beside Jesus was rubbishing him, and said, "You reckon you are the Christ, the special man that God promised to send to save us. All right, if you are God's man, then save yourself, and save us too. But I reckon you can't do it."
Radiant New Testament	One of the criminals who was hanging there made fun of Jesus. "Aren't you the Messiah?" he asked. "Save yourself and save us!"
UnfoldingWord Simplified T.	One of the criminals who was hanging on a cross also insulted Jesus; he said, "You are the Messiah, are you not? So save yourself, and save us too!"
William's New Testament	Now one of the criminals who were hanging from their crosses kept abusing Him, saying, "Are you not the Christ? Then save yourself and us too!"

#### Partially literal and partially paraphrased translations:

American English Bible	Then one of the criminals that was hanging there started speaking badly to him, saying: 'If you're the Anointed One, save yourself... And save us too!'
Beck's American Translation	.

Breakthrough Version	One of the hanging outlaws was speaking hurtful words about Him, saying, "Are You not the Anointed King? Rescue Yourself and us."
Common English Bible Len Gane Paraphrase	.
New Advent (Knox) Bible	One of the malefactors hanging there ranted against him, saying, "If you are Christ save yourself and us."
NT for Everyone	And one of the two thieves who hung there fell to blaspheming against him; Save thyself, he said, and us too, if thou art the Christ.
20 <sup>th</sup> Century New Testament	One of the bad characters who was hanging there began to insult him. 'Aren't you the Messiah?' he said. 'Rescue yourself – and us, too!'
	One of the criminals who were hanging beside Jesus railed at him. "Are not you the Christ? Save yourself and us," he said.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	One of the criminals who hung there heaped abuse on Him. "Are You not the Christ?" he said. "Save Yourself and us!"
Christian Standard Bible	Then one of the criminals hanging there began to yell insults at [Or <i>began to blaspheme</i> ] him: "Aren't you the Messiah? Save yourself and us!"
Conservapedia Translation Revised Ferrar-Fenton Bible	.
Free Bible Version	One of the criminals suspended also abused Him, saying, "Are You not the Messiah? Save Yourself and us!"
International Standard V	One of the criminals hanging there joined in the insults against Jesus. "Aren't you the Messiah?" he said. "Then save yourself—and us too!"
Leicester A. Sawyer's NT	Now one of the criminals hanging there kept insulting [Or blaspheming] him, You are the Messiah, [Or Christ] aren't you? Save yourself and us!
Weymouth New Testament	And one of the criminals crucified, reviled him, [saying], Are you not the Christ? save yourself and us.
Wikipedia Bible Project	Now one of the criminals who had been crucified insulted Him, saying, "Are not you the Christ? Save yourself and us."
	One of the criminals hanging there insulted Jesus. "Aren't you the Messiah? If you really are then save yourself, and us too!"

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	• One of the criminals hanging with Jesus insulted him, "So you are the Messiah? Save yourself, and us as well!" The Christian Community Bible <a href="#">footnote</a> for Luke 23:39 has been placed in the <a href="#">Addendum</a> .
The Heritage Bible New American Bible (2011)	.
	* Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Messiah? Save yourself and us." * [23:39–43] This episode is recounted only in this gospel. The penitent sinner receives salvation through the crucified Jesus. Jesus' words to the penitent thief reveal Luke's understanding that the destiny of the Christian is "to be with Jesus."
NRSV (Anglicized Cath. Ed.)	One of the criminals who were hanged there kept deriding [Or <i>blaspheming</i> ] him and saying, 'Are you not the Messiah? [Or <i>the Christ</i> ] Save yourself and us!'
Revised English Bible–1989	One of the criminals hanging there taunted him: "Are not you the Messiah? Save yourself, and us."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Holy New Covenant Trans.	One of the criminals who was hanging there began to say awful things to Jesus: "Aren't you the Messiah? Then save yourself! And save us too!"

The Scriptures 2009	And one of the evil-doers who were hanged, was speaking evil of Him, saying, "If You are the Messiah, save Yourself and us."
Tree of Life Version	One of the evildoers hanging there was jeering at Him, saying, "Aren't You the Messiah? Save Yourself—and us!"

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...One [Man] but [of] the [men] being hung criminal profaned him Saying not? You are The Christ save! yourself and us...
Alpha & Omega Bible	ONE OF THE CRIMINALS WHO WERE HANGED THERE WAS HURLING ABUSE AT HIM, SAYING, ARE YOU NOT THE CHRIST? SAVE YOURSELF AND US!
Awful Scroll Bible	And one of the pernicious-undertakers being hung, was harming-the-enlightened-exposure, of Him, speaking out, "If You is the Anointed One, be preserving Yourself sound and us!"
Concordant Literal Version	Now one of the hanged malefactors blasphemed Him, saying, "Are you not the Christ? Save yourself and us!"
exeGesés companion Bible	And one of the evilworkers who is staked blasphemes him, wording, If you are the Messiah, save yourself and us.
Numeric New Testament	And one of the hanged malefactors railed on him, saying, Art not thou the Christ? save thyself and us.
Orthodox Jewish Bible	And one of the POSHA'IM (criminals, YESHAYAH 53:12) having been hanged with him was speaking Chillul Hashem gadfanut against him, saying, Are you not the Rebbe Melech HaMoshiach?
Rotherham's Emphasized B.	And [one of the suspended' evil-doers] began to defame him— Art not   thou   the Christ? Save thyself and us!
Worsley's New Testament	And one of the malefactors that were executed with Him reviled Him, saying, If thou be the Messiah, save thyself and us.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	One of the criminals who had been hanged [on a cross beside Him] kept hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us [from death]!"
An Understandable Version	Then one of the criminals, who was hanging [on a cross also] spoke abusively to Him, saying, you not the Christ [i.e., God's specially chosen one]? [If you are], then save yourself and us.
The Expanded Bible	One of the criminals ·on a cross [who was hanging there] began to ·shout insults at [slander; blaspheme] Jesus: "Aren't you the ·Christ [Messiah]? Then save yourself and us."
Jonathan Mitchell NT	And now one of the criminals being hung began speaking abuse and insults to Him, presently saying, "Are not you, yourself, the Christ? [Then] save yourself, as well as us!"
P. Kretzmann Commentary	<b>Verses 39-43</b> The penitent malefactor: And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us.
Syndein/Thieme	``Now, one of the criminals who was hanging there hurled insults {blasphemeo} at Him {Christ} saying, " 'Are you not the Messiah?' . . . {literally: 'if and it is true that you are the Messiah'} deliver Yourself and us'.
Translation for Translators	One of the criminals who was hanging on a cross began to insult Jesus, saying, "You (sg) said that you are the Messiah, so you must be powerful! So save yourself, and save us, too!"
The Voice	One of the criminals joined in the cruel talk.

**Cynical Criminal:** You're supposed to be the Anointed One, right? *Well—do it! Rescue Yourself and us!*

**Bible Translations with Many Footnotes:**

- NET Bible® One of the criminals who was hanging there railed at him, saying, “Aren’t<sup>92</sup> you the Christ?<sup>93</sup> Save yourself and us!”  
<sup>92tc</sup> Most mss (A C<sup>3</sup> W Θ Ψ Ē<sup>1,13</sup> 33 Ī lat) read εἰ σὺ εἶ (ei su ei, “If you are”) here, while οὐχὶ σὺ εἶ (ouci su ei, “Are you not”) is found in overall better and earlier witnesses (Ī<sup>75</sup> κ B C\* L 070 1241 pc it). The “if” clause reading creates a parallel with the earlier taunts (vv. 35, 37), and thus is most likely a motivated reading.  
<sup>sn</sup> The question in Greek expects a positive reply and is also phrased with irony.  
<sup>93tn</sup> Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”  
<sup>sn</sup> See the note on Christ in 2:11.
- Wilbur Pickering’s New T. Then one of the hanged criminals started berating Him, saying, “If you are the Christ, save yourself and us!”

**Literal, almost word-for-word, renderings:**

- Analytical-Literal Translation Then one of the criminals having been hanged began deriding Him, saying, "Since You are the Christ, save Yourself and us!"
- Berean Literal Bible And one of the criminals having been hanged was railing at Him, saying, “Are You not the Christ? Save Yourself and us!”
- Charles Thomson NT Even one of the malefactors who were on crosses, reviled him, saying, If thou art the Christ, save thyself and us.
- Context Group Version And one of the malefactors that were hanged railed on him, sa
- Literal Standard Version And one of the evildoers who were hanged was slandering Him, saying, You are the Christ, save Yourself and us.
- Modern Literal Version 2020 Now one of the criminals who was hung there, was blaspheming him, saying, If you are the Christ save yourself and us!
- Revised Young's Lit. Trans. And one of the evil-doers who were hanged, was speaking evil of him, saying, 'If you be the Christ, save yourself and us.'
- Updated Bible Version 2.17 Vv. 39–43 are missing from the Updated Bible Version (without a footnote of explanation).
- Webster’s Translation And one of the malefactors, who were hanged, railed on him, saying, If thou art Christ, save thyself and us.
- Worrell New Testament And one of the suspended malefactors kept reviling Him, saying, "Art not Thou the Christ? Save Thyself and us!"

**The gist of this passage:** The Roman soldiers also made fun of Jesus, offering Him soured wine and calling upon Him to save himself and them as well.

Luke 23:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice</i> , <i>MEE-ah</i> , <i>ehn</i> ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	numeral adjective	Strong’s #1520

Luke 23:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
kremánnumi (κρεμάννυμι) [pronounced krem-AN-noo-mee]	<i>hanging (up, on, upon), being suspended</i>	masculine plural, aorist passive participle, genitive/ablative case	Strong's #2910
kakoûrgos (κακοῦργος) [pronounced kak-OOR-goss]	<i>criminal, wrong-doer, evil-doer, malefactor</i>	masculine plural adjective, genitive/ablative case	Strong's #2557
blasphêmeô (βλασφημέω) [pronounced blahs-fay-MEH-oh]	<i>to vilify; to speak impiously; to blaspheme, to speak blasphemies, to defame, to rail (against, on), to revile, to speak evil</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #987
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** Now one of the criminals who was hanging railed against the Lord [lit., *Him*],...

If we looked at only at what the first criminal says, we might get a different impression (especially according to some manuscripts). But we are told here that He *railed against* the Lord. The verb is the imperfect active indicative of *blasphêmeô* (βλασφημέω) [pronounced *blahs-fay-MEH-oh*], which means, *to vilify; to speak impiously; to blaspheme, to speak blasphemies, to defame, to rail (against, on), to revile, to speak evil*. Strong's #987. So, whatever the criminal was saying, it was with anger and evil intent.

Luke 23:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouchi (οὐχί) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
su (σύ) [pronounced soo]	<i>you, your</i>	2 <sup>nd</sup> person singular personal pronoun; nominative case	Strong's #4771
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487

### Luke 23:39b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Instead of the previous text (found in the Westcott Hort text and Tischendorf's Greek text), the Byzantine Greek text and the Scrivener Textus Receptus have the following:

légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
su (σύ) [pronounced soo]	<i>you, your</i>	2 <sup>nd</sup> person singular personal pronoun; nominative case	Strong's #4771
ei (εἶ) [pronounced Ī]	<i>you are, thou art</i>	2 <sup>nd</sup> person singular, present indicative	Strong's #1488 (second person singular present of #1510)

As you can see, there is a great deal of continuity between these two texts. The Byzantine Greek text tends to make more sense (and one of the rules of textual criticism is, you choose the text which makes the least sense).<sup>28</sup>

ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, nominative case	Strong's #5547

**Translation:** ...saying, "You are not [the King of the Jews]! If [You were] the Christ,..."

Although I appropriated the verb from the alternate readings, I stayed, more or less, with the Westcott-Hort text. I believe that the criminal is stating, "You are *not* the King of the Jews or the Christ!"

Bear in mind that this criminal is speaking from a cross as well, so his mind and his ability to speak are going to be hampered by all that he is dealing with. The Byzantine Greek text is more straightforward than the Westcott Hort text; but I believe that we can correctly determine the meaning whichever text we use.

<sup>28</sup> I know that this seems counterintuitive to some; but the idea is, it is more likely that, if the text is changed, it would be changed from a difficult reading to a simpler reading.

Luke 23:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sôzô (σώζω) [pronounced SOHD-zoh]	save, keep safe and sound, rescue from danger or destruction	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4982
seauton (σεαυτόν) [pronounced seh-ow-TOM]	yourself; you; to you, towards you	2 <sup>nd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #4572
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
hêmas (ἡμᾶς) [pronounced hay-MASS]	us, to us	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

**Translation:** ...[then] save Yourself and us.”

I believe that the intent of what the first criminal is saying is, “If You were the Christ, then You could save Yourself and us—but You’re not!”

It is possible that some of the text dropped out, but I think we can reconstruct that thought based upon the existing Westcott-Hort text.

If you read through the many translations or glance through the Greek exegesis above, you can see that there are two basic readings. The one which I follow, the Westcott Hort text, has a negative in it, which gives us the sense you read in my translation. However, there is a way to state this positively (with no negative), and that alternate reading is “If you are the Christ, save yourself and us!” (World English Bible). The negative reading is, “Are you not the Christ? Save yourself and us!” (ESV, capitalized) Some of the translations which have been made directly from the Greek will often choose a particular manuscript or set of manuscripts and stay with that, and some will provide the alternate readings where others do not. As you see by these two readings, the sense of the translation remains the same.

**Luke 23:39** Now one of the criminals who was hanging railed against the Lord [lit., Him], saying, “You are not [the King of the Jews]! If [You were] the Christ, [then] save Yourself and us.” (Kukis mostly literal translation)

There are two criminals hanging on Roman crosses of either side of Jesus; and one of them excoriates the Lord. Three people (or three sets of people) have said the same things to Jesus. “If you are truly the Messiah, the Son of God, then come down off this cross!” The religious leaders of the Jewish people say this (v. 35); the Roman soldiers say this (vv. 36–37); and now, even one of the criminals says this. All of these people are insulting the Lord or making fun of Him. It is unlikely that any of these men have any idea that Jesus could, if He so chose to, to extricate Himself from this cross. Even for those men, Jesus was willing to remain on the cross and take the penalty for our sins upon Himself.

As a result, even some unbelievers at the crucifixion will become believers. One of the thieves in vv. 40–43 and one of the centurions in v. 47 (both passages we will study).

**Luke 23:39** One of the criminals hanging near to the Lord railed against Him, saying, “You are clearly not the Christ! If You were, then save Yourself and us!” (Kukis paraphrase)



But answering, the other [of a different kind] kept on rebuking him, declaring, “Not yet frightened you [of] the God, for in the same judgment you keep on being, and we indeed justly, for [we are] deserving from what we have practiced we keep on receiving. But This [One] no evil has He practiced.” And he was saying to Jesus, “Remember me when You might enter into the kingdom of Yours.”

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23:40–42

Responding, the other [man] was rebuking him, saying, “Are you not yet frightened [of] God, for you continue to be under the same judgment [as Him]. Furthermore, we indeed justly [suffer this punishment]; for [we] deserve [it for] what we have done [wrong] we are [now] receiving [the consequences]. But This One has not done [any] evil.” He also was saying to Jesus, “Remember me when You enter into Your kingdom.”

Responding to what the other criminal said, the other man rebuked him, saying, “Aren’t you frightened of God, considering that we are about to die, suffering the same fate as This One? Furthermore, we deserve the punishment that we are receiving, because we have done evil throughout our lives. But this Man has done no wrong.” Then he turned to Jesus and said, “Remember me when You enter into Your kingdom.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But answering, the other [of a different kind] kept on rebuking him, declaring, “Not yet frightened you [of] the God, for in the same judgment you keep on being, and we indeed justly, for [we are] deserving from what we have practiced we keep on receiving. But This [One] no evil has He practiced.” And he was saying to Jesus, “Remember me when You might enter into the kingdom of Yours.”
Complete Apostles Bible	But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this Man did nothing wrong." Then he said to Jesus, "Lord, remember me when You come in Your kingdom."
Douay-Rheims 1899 (Amer.)	But the other answering, rebuked him, saying: Neither dost thou fear God, seeing; thou art under the same condemnation? And we indeed justly: for we receive the due reward of our deeds. But this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom.
Holy Aramaic Scriptures	And his companion rebuked him, and said unto him, “Are you not even afraid of Alaha {God}? Because, you also are in judgement. And we justly, as we have deserved it, for, as we have done, we have been repaid. But, this one hasn’t done a thing that is hateful.” And he said unto Eshu {Yeshua}, “Remember me, Mari {My Lord}, when you come in Your Kingdom.”
James Murdock’s Syriac NT	But his fellow [Malefactor] rebuked him, said to him: Art thou not afraid even of God, seeing thou art under the same sentence? And we justly; for we have a retribution according to our deserts, and according to our deeds; but nothing hateful hath been done by him. And he said to Jesus: My Lord, remember me, when thou comest into thy kingdom.
Original Aramaic NT	And his companion rebuked him and he said to him, "Are you not even afraid of God? For you also are in condemnation with him. And we justly so, because we are worthy, for we are repaid according to what we have done, but nothing evil has been done by this one."

And he said to Yeshua, "My Lord\*, remember me when you come into your Kingdom."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But the other, protesting, said, Have you no fear of God? for you have a part in the same punishment, And with reason; for we have the right reward of our acts, but this man has done nothing wrong. And he said, Jesus, keep me in mind when you come in your kingdom.
Bible in Worldwide English	But the other bad man told him to stop. He said, Do you not even fear God? You are being punished just as he is. It is right for us to be punished because we have done wrong things. But this man has done nothing bad. He said to Jesus, Lord, remember me when you become a King.
Easy English	But the bad man on the other cross told him that he should be quiet. He said, 'You should be more afraid of God. We will die here, as well as him. We two men have done very bad things. So it is right that we should die. But this man has not done anything wrong.' Then the man said to Jesus, 'Remember me, Jesus, when you start to rule in your kingdom.'
Easy-to-Read Version–2008	But the other criminal stopped him. He said, "You should fear God. All of us will die soon. You and I are guilty. We deserve to die because we did wrong. But this man has done nothing wrong." Then he said, "Jesus, remember me when you begin ruling as king!"
God's Word™	But the other criminal scolded him: "Don't you fear God at all? Can't you see that you're condemned in the same way that he is? Our punishment is fair. We're getting what we deserve. But this man hasn't done anything wrong." Then he said, "Jesus, remember me when you enter your kingdom."
Good News Bible (TEV)	The other one, however, rebuked him, saying, "Don't you fear God? You received the same sentence he did. Ours, however, is only right, because we are getting what we deserve for what we did; but he has done no wrong." And he said to Jesus, "Remember me, Jesus, when you come as King!"
J. B. Phillips	But the other one checked him with the words, "Aren't you afraid of God even when you're getting the same punishment as he is? And it's fair enough for us, for we've only got what we deserve, but this man never did anything wrong in his life." Then he said, "Jesus, remember me when you come into your kingdom."
The Message	But the other one made him shut up: "Have you no fear of God? You're getting the same as him. We deserve this, but not him—he did nothing to deserve this." Then he said, "Jesus, remember me when you enter your kingdom."
NIRV	But the other criminal scolded him. "Don't you have any respect for God?" he said. "Remember, you are under the same sentence of death. We are being punished fairly. We are getting just what our actions call for. But this man hasn't done anything wrong." Then he said, "Jesus, remember me when you come into your kingdom."
New Life Version	But the other man on a cross spoke sharp words to the one who made fun of Jesus. He said, "Are you not afraid of God? You are also guilty and will be punished. We are suffering and we should, because of the wrong we have done. But this Man has done nothing wrong." And he said to Jesus, "Lord, remember me when You come into Your holy nation."

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	The other criminal scolded him, "Just like this man, you're sentenced to die. You have no fear of God? We're getting what we deserve. But this man did nothing wrong." Then he turned to Jesus and said, "Jesus, remember me when you get to your kingdom."
Contemporary English V.	But the other criminal told the first one off, "Don't you fear God? Aren't you getting the same punishment as this man? We got what was coming to us, but he didn't do anything wrong." Then he said to Jesus, "Remember me when you come into power!"
The Living Bible	But the other criminal protested. "Don't you even fear God when you are dying? We deserve to die for our evil deeds, but this man hasn't done one thing wrong." Then he said, "Jesus, remember me when you come into your Kingdom."
New Berkeley Version New Living Translation	. But the other criminal protested, "Don't you fear God even when you have been sentenced to die? We deserve to die for our crimes, but this man hasn't done anything wrong." Then he said, "Jesus, remember me when you come into your Kingdom."
The Passion Translation	The criminal hanging on the other cross rebuked the man, saying, "Don't you fear God? You're about to die! We deserve to be condemned, for we're just being repaid for what we've done. But this man—he's done nothing wrong!" Then he said, "I beg of you, my Lord Jesus, show me grace and take me with you into your <i>everlasting</i> kingdom!"
Plain English Version	But the other criminal hanging on a cross said, "Don't talk like that. Have a bit of respect for God. Listen, they are killing the 3 of us together. They are killing you and me because we did really bad things, but this man, Jesus, he didn't do anything wrong." Then that criminal talked to Jesus. He said, "Jesus, you are going to get God's people together into one family, and you will be their leader. When you do that, don't forget me. I want to be there with you too."
Radiant New Testament	But the other criminal corrected him. "Don't you have any respect for God?" he asked. "Remember, you're under the same death sentence. We're being punished fairly and getting what our actions deserve. But this man hasn't done anything wrong." Then he said, "Jesus, remember me when you come into your kingdom."
UnfoldingWord Simplified T.	But the other criminal stopped him from speaking; he said, "You should be afraid of God punishing you! They are punishing him and us in the same way. We two deserve to die. They are punishing us as we deserve for the evil things that we did. But this man has done nothing wrong!" Then he said to Jesus, "Jesus, please remember to save me when you begin to rule as king!"
William's New Testament	But the other one reproved him and said, "Do you not fear even God when you are suffering the same penalty? And we are suffering it justly, for we are getting our deserts for what we have done, but this man has done nothing wrong." Then he went on to say, "Jesus, remember me when you come in your kingdom!"

#### Partially literal and partially paraphrased translations:

American English Bible	But the other one scolded him, saying: 'Aren't you at all afraid of God, since you've received the same judgment... Which is only right, because we're getting what we deserve in full measure for the bad things we've done.' However, he hasn't done anything wrong at all! Then the man said to Jesus: 'Remember me when you come into your Kingdom.'
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Beck's American Translation Breakthrough Version	When the other responded, forbidding him, he was declaring, "Don't you even fear God? Because you are in the same sentence, and we, certainly rightly so. You see, we are receiving deserving <i>things</i> of which we constantly did. But this <i>person</i> constantly did nothing out of place."
Common English Bible	And he was saying to Jesus, "Remember me when You come into Your empire." Responding, the other criminal spoke harshly to him, "Don't you fear God, seeing that you've also been sentenced to die? We are rightly condemned, for we are receiving the appropriate sentence for what we did. But this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom."
Len Gane Paraphrase	But the other responding rebuked him, saying, "Don't you fear God, seeing you are in the same condemnation?" "Truly we justly, for we receive the due reward for our deeds, but this man has done nothing wrong." Then he said to Jesus, "Lord, remember me when you come into your kingdom."
A. Campbell's Living Oracles	The other, rebuking him, answered, Have you no fear of God, you who are undergoing the same punishment? And we, indeed, justly; for we receive the due reward of our deeds: but this man has done nothing amiss.
New Advent (Knox) Bible	And he said to Jesus, Remember me, Lord, when thou comest to thy kingdom. But the other rebuked him; What, he said, hast thou no fear of God, when thou art undergoing the same sentence? And we justly enough; we receive no more than the due reward of our deeds; but this man has done nothing amiss. Then he said to Jesus, Lord, remember me when thou comest into thy kingdom.
NT for Everyone	But the other one told him off. 'Don't you fear God?' he said. 'You're sharing the same fate that he is! In our case it's fair enough; we're getting exactly what we asked for. But this fellow hasn't done anything out of order.
20 <sup>th</sup> Century New Testament	'Jesus,' he went on, 'remember me when you finally become king.' But the other rebuked him. "Have not you," he said, "any fear of God, now that you are under the same sentence? And we justly so, for we are only reaping our deserts, but this man has not done anything wrong. Jesus," he went on, "do not forget me when you have come to your Kingdom."

#### **Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible	But the other answered, rebuking him: "Don't you even fear God, since you are undergoing the same punishment? We are punished justly, because we're getting back what we deserve for the things we did, but this man has done nothing wrong." Then he said, "Jesus, remember me [Other mss add <i>Lord</i> ] when you come into your kingdom."
Conservapedia Translation	But the other answered by rebuking him, saying, "Don't you fear God, seeing yourself suffering the same punishment?" And we indeed deserve this; for we are receiving the just reward for our deeds: but this man has done nothing wrong. And he said to Jesus, "Lord, remember me when you arrive in your kingdom".
Revised Ferrar-Fenton Bible	But the other reproached him, saying, "Should you not fear God, seeing you are yourself in the same punishment?" And we indeed rightly: for we justly receive it for what we have done; but this Man has done nothing wrong." Then he said: "Jesus, remember me when You come into Your Kingdom."
Free Bible Version	But the other criminal disagreed and argued with him, "Don't you fear God even when you're suffering the same punishment?" he asked. "For us the sentence is right since we're being punished for what we did, but this man didn't do anything wrong." Then he said, "Jesus, please remember me when you come into your kingdom."

International Standard V	But the other criminal rebuked him, "Aren't you afraid of God, since you are suffering the same penalty? We have been condemned justly, because we are getting what we deserve for what we have done, but this man has done nothing wrong." Then he went on to plead, "Jesus, remember me when you come into [Other mss. read in] your kingdom!"
Montgomery NT	But the other, answering, reproved him, saying. "Have you no fear of God even? When you are suffering the same punishment as he? "We indeed justly, for we are receiving due retribution for what we have done. But he has done no wrong." Then he added, "Jesus, remember me when you come in your kingdom."
Leicester A. Sawyer's NT	But the other answered and rebuked him, and said, Do you not fear God, since you are under the same sentence? and we indeed justly, for we receive the desert of our doings; but this man has done nothing amiss. And he said, Jesus, remember me when you come in your kingdom.
Urim-Thummim Version	But the other answering rebuked him saying, do you not fear Elohim, seeing you are in the same condemnation? And we indeed justly because we receive the due reward of our deeds: but this man has done nothing wrong. Then he said to Jesus, LORD, remember me when you come into your Kingdom.
Weymouth New Testament	But the other, answering, reproved him. "Do you also not fear God," he said, "when you are actually suffering the same punishment? And we indeed are suffering justly, for we are receiving due requital for what we have done. But He has done nothing amiss." And he said, "Jesus, remember me when you come in your Kingdom."

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	But the other rebuked him, saying, "Have you no fear of God, you who received the same sentence as he did? For us it is just: this is payment for what we have done. But this man has done nothing wrong." And he said, "Jesus, remember me, when you come into your kingdom."
The Heritage Bible	And the other answering restrained him, saying, Do you absolutely not fear God, since you are in the same sentenced condemnation? And we indeed righteously, because we receive the due reward of what we practiced, but this man has practiced absolutely not one thing out of place. And he said to Jesus, Remember me, Lord, when you come in <sup>42</sup> your kingdom. <sup>42</sup> 23:42 come in your kingdom, elthes en te basileia sou, come in your kingdom, not, come into your kingdom. He believes Jesus is coming back in His kingdom. Jesus already had the kingdom of God.
New American Bible (2011)	The other, however, rebuking him, said in reply, "Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal." <sup>w</sup> Then he said, "Jesus, remember me when you come into your kingdom." <sup>w</sup> v. [23:41] 23:4, 14, 22. w. [23:42] 9:27; 23:2, 3, 38.
New English Bible—1970	But the other rebuked him: 'Have you no fear of God? You are under the same sentence as he. For us it is plain justice; we are paying the price for our misdeeds; but this man has done nothing wrong.' And he said, 'Jesus, remember me when you come to your throne.' Some witnesses read: come in royal power.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	But the other one spoke up and rebuked the first, saying, "Have you no fear of God? You're getting the same punishment as he is. Ours is only fair; we're getting what we deserve for what we did. But this man did nothing wrong." Then he said, "Yeshua, remember me when you come as King."
Hebraic Roots Bible	And his companion rebuked him and said to him, You are not even afraid of YAHWEH, because even you are in that judgment. And we are deserving justly, for as we have done we have been repaid. But that which is hateful has not been done by this man.
Holy New Covenant Trans.	And he said to Yahshua, Master, remember me when You come in Your Kingdom. But the other criminal stopped him. He said, "You should fear God! All of us are about to die! You and I are guilty; we should be killed because we did wrong. But this man Jesus has done nothing wrong!" Then he said to Jesus, "Jesus, Lord, remember me when you come into your kingdom!"
The Scriptures 2009	But the other, responding, rebuked him, saying, "Do you not even fear Elohim, since you are under the same judgment?" "And we, indeed, rightly so, for we receive the due reward of our deeds, but this One has done no wrong." And he said to עשויה, "Master, remember me when You come into Your reign."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Answering but The Another [Man] Reprimanding him said not? fear You the god for in the it judgment [You] are and We certainly rightly [things] worthy for [of] what* [We] practice receive This but no [thing] improper practices and [He] said [to] jesus be reminded! [of] me when [You] may come to the kingdom [of] you...
Alpha & Omega Bible	BUT THE OTHER ANSWERED, AND REBUKING HIM SAID, "DO YOU NOT EVEN FEAR THEOS ( <i>The Alpha &amp; Omega</i> ), SINCE YOU ARE UNDER THE SAME SENTENCE OF CONDEMNATION?" "FOR WE INDEED are being punished JUSTLY, FOR WE ARE RECEIVING WHAT WE DESERVE FOR OUR WORKS; BUT THIS MAN HAS DONE NOTHING WRONG." AND HE WAS SAYING, "JESUS, REMEMBER ME WHEN YOU COME IN YOUR KINGDOM!"
Awful Scroll Bible	And the other resolving-away, was criticizing-over him, speaking out, "You yet-not reverence God since, you is from-within the same condemnation?" (")And we surely rightly, for we receive-of that, worthy of what we practice, but this One practices, not-even-one thing out-of-place!" And he was speaking out to Jesus, "Lord, be remembering me, as-when- You -shall come, from-within Your Rule."
Concordant Literal Version	Yet answering, the other one, rebuking him, averred, "Yet you are not fearing God, seeing that you are in the same judgment!" And we, indeed, justly, for we are getting back the deserts of what we commit, yet this One commits nothing amiss." And he said to Jesus, "Be reminded of me, Lord, whenever Thou mayest be coming in Thy kingdom."
exeGesés companion Bible	But the other answers rebuking him, wording, Awe you not Elohim, seeing you are in the same judgment? And we indeed justly; for we take that worthy of our transactions: but this one transacted naught inordinate. And he words to Yah Shua, Adonay, remember me

Orthodox Jewish Bible whenever you come into your sovereignty.  
 Save yourself and us. And in reply the other, rebuking him, said, Do you not have yirat Shomayim? For you are under the same gezar din (verdict) of harshaah (condemnation as guilty).  
 And this is a just gezar din against us, for we deserve what we are getting for our ma'asim (deeds). But this one did nothing rah.  
 And he was saying, Yehoshua, remember me when you come into your Malchut.

### Expanded/Embellished Bibles:

An Understandable Version But the other criminal spoke harshly to the first one, saying, "Do you not even have any fear of God [left], since you [too] are experiencing the same sentence of condemnation? And for us it is truly a just sentence, for we are getting back what we deserve for our actions, but this man has not done anything wrong."  
 Then he said, "Jesus, remember [to be merciful to] me when you come into your kingdom."

The Expanded Bible But the other criminal stopped [rebuked] him and said, "You should [Don't you...?] fear God! You are getting the same punishment he is. We are punished justly, getting what we deserve for what we did. But this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom."

Jonathan Mitchell NT So the other [one], making a discerning reply proceeds adding a value judgment to him, affirming, "You yourself are not even now fearing God! For you are presently in the same result of judgment (effect of a decision)!

"... and we, indeed, rightly so (or: justly; fairly), for we are presently receiving back things that balance the scales corresponding to the things which we committed... yet this man committed nothing out of place (= improper)."

And then (D adds: turning to the Lord) he went on to say, "Jesus... remember me (other MSS add: O Lord,) whenever you may come into Your kingdom (other MSS: within Your reign; [D reads: in the day of Your coming])."

Syndein/Thieme "But the 'other of a different kind' {heteros - here means this criminal was a believer} criminal answered and rebuked him, saying, "Do you absolutely not 'have respect for'/fear God . . . since you are under the same sentence of condemnation?"  
 "In fact . . . we indeed justly . . . for we are receiving what we deserve for our deeds . . . but He {Jesus} has done nothing wrong.

"And he kept on repeating, "Lord {Jesus} . . . remember me when You may come into Your kingdom.

Translation for Translators But the other *criminal* rebuked him, saying, "You (sg) should be afraid of God punishing you!/Are you not afraid of God *punishing you?*" [RHQ] They are punishing him *and us* similarly. They have justly decided that we (inc) two must die. They are punishing us as we deserve *for the evil things that we did*. But this man has done nothing wrong!" Then he said, "Jesus, *please* remember me *and take care of me* when you become king!"

The Voice But the other criminal told him to be quiet.

**Believing Criminal:** Don't you have any fear of God at all? You're getting the same death sentence He is! We're getting what we deserve since we've committed crimes, but this man hasn't done anything wrong at all! (turning to Jesus) Jesus, when You come into Your kingdom, please remember me.

### Bible Translations with Many Footnotes:

Lexham Bible But the other answered and [\*Here "and" is supplied to connect the two participles ("answered" and "rebuked") in keeping with English style] rebuked him, saying, "Do you not even fear God, because you are undergoing the same condemnation? And we indeed justly,

for we are receiving what we deserve [Literally “things worthy”] for what we have done. But this man has done nothing wrong!”

And he said, “Jesus, remember me when you come into your kingdom!”

But the other rebuked him, saying,<sup>94</sup> “Don’t<sup>95</sup> you fear God, since you are under the same sentence of condemnation?<sup>96</sup> And we rightly so, for we are getting what we deserve for what we did, but this man has done nothing<sup>97</sup> wrong.” Then<sup>98</sup> he said, “Jesus, remember me<sup>99</sup> when you come in<sup>100</sup> your kingdom.”

<sup>94tn</sup> Grk “But answering, the other rebuking him, said.” This is somewhat redundant and has been simplified in the translation.

<sup>95tn</sup> The particle used here (οὐδέ, oude), which expects a positive reply, makes this a rebuke – “You should fear God and not speak!”

<sup>96tn</sup> The words “of condemnation” are not in the Greek text, but are implied.

<sup>97sn</sup> This man has done nothing wrong is yet another declaration that Jesus was innocent of any crime.

<sup>98tn</sup> Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>99sn</sup> Jesus, remember me is a statement of faith from the cross, as Jesus saves another even while he himself is dying. This man’s faith had shown itself when he rebuked the other thief. He hoped to be with Jesus sometime in the future in the kingdom.

<sup>100tc</sup> ‡ The alternate readings of some mss make the reference to Jesus’ coming clearer. “Into your kingdom” – with εἰς τὴν βασιλείαν (ei’ thn basileian), read by I<sup>75</sup> B L – is a reference to his entering into God’s presence at the right hand. “In your kingdom” – with ἐν τῇ βασιλείᾳ (en th basileia), read by κ A C\*,<sup>2</sup> W Θ Ψ 070 Ë<sup>1,13</sup> 33 I lat sy – looks at his return. It could be argued that the reading with εἰς is more in keeping with Luke’s theology elsewhere, but the contrast with Jesus’ reply, “Today,” slightly favors the reading “in your kingdom.” Codex Bezae (D), in place of this short interchange between the criminal and Jesus, reads “Then he turned to the Lord and said to him, ‘Remember me in the day of your coming.’ Then the Lord said in reply to [him], ‘Take courage; today you will be with me in paradise.’” This reading emphasizes the future aspect of the coming of Christ; it has virtually no support in any other mss.

Rotherham’s Emphasized B. But the other,<sup>a</sup> answering, rebuked him, and said—

Neither fearest ||thou|| |God|, in that thou art |in the same’ judgment|?

And ||we|| indeed, justly,—for |things worthy of what we have done| are we duly receiving, But ||this’ man|| |nothing amiss| hath done.

And he went on to say—

Jesus! remember me, whensoever thou shalt come into<sup>b</sup> thy kingdom.

<sup>a</sup> MI: “the different one.” He differed greatly.

<sup>b</sup> Or (WH): “in.”

The Spoken English NT

But the other one was telling him off and saying, “Don’t you even respect<sup>v</sup> God? Because after all, you’re under the same sentence—and we got it justly. Because we’ve done things that deserve what we’re getting. But he didn’t do anything wrong.”

<sup>v.</sup> Or “fear.”

<sup>w.</sup> Some mss have, “in”—changing the sense from “when you receive your kingship” to “when you come to the earth as king.”

And he was saying, “Jesus, remember me when you come into<sup>w</sup> your kingdom.”

Wilbur Pickering’s New T.

But the other reacted and rebuked him, saying: “Don’t you even fear God, since you are under the same condemnation? And we indeed justly, for we are receiving the due reward for our deeds; but this man did nothing wrong.”

Then he said to Jesus, “Please remember me, Lord,<sup>16</sup> when you come in your kingdom”.<sup>17</sup>



(16) Instead of “to Jesus, ‘Please remember me, Lord’”, perhaps 3% of the manuscripts have ‘Jesus, remember me’ (as in NIV, NASB, LB, TEV, etc.), which seriously weakens the man’s statement.

(17) I find this statement to be impressive: the man is declaring that Jesus is the Messiah and will indeed inaugurate His Kingdom. Evidently the man knew the Bible; and his request was honored!

### Literal, almost word-for-word, renderings:

A Faithful Version	But the other one answered and rebuked him, saying, "Do not even you fear God, you who are under the same condemnation? And we indeed justly, for we are receiving due payment for what we did; Then he said to Jesus, "Remember me, Lord, when You come into Your kingdom."
Analytical-Literal Translation	But answering, the other [one] began rebuking him, saying, "Do you not even now fear God, since you are in the same judgment [or, condemnation]? "And we indeed [are suffering] justly, for we are receiving back [things] worthy of what we did, but this [Man] did nothing wrong." And he was saying to Jesus, "Remember me, Lord, when You come in Your kingdom."
Context Group Version	But the other answered, and rebuking him said, Do you not even fear God, seeing you are in the same condemnation? And we indeed [suffer] justly; for we receive the due reward of our deeds: but this man has done nothing amiss. And he sa
Legacy Standard Bible	But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? And we indeed <i>are suffering</i> justly, for we are receiving what [Lit <i>things worthy of</i> ] we deserve for what we have done; but this man has done nothing wrong." And he was saying, "Jesus, remember me when You come in [Or <i>into</i> ] Your kingdom!"
Modern Literal Version 2020	But, the other answered <i>and</i> was rebuking him, saying, Do you not fear even God, because you are in the same condemnation? And we indeed <i>suffer</i> righteously; for* we are receiving worthy <i>payment</i> of what things we practiced, but this one practiced nothing improper.
Revised Young's Lit. Trans.	And he said, Jesus, remember me Lord, whenever you come in your kingdom. And the other answering, was rebuking him, saying, 'Do you not even fear God, that you are in the same judgment? and we indeed righteously, for things worthy of what we did we receive back, but this one did nothing out of place;' and he said to Jesus, 'Remember me, lord, when you may come in your reign;'...
Updated Bible Version 2.17	Vv. 39–43 are missing from the Updated Bible Version (without a footnote of explanation).

**The gist of this passage:** The second thief correct the first one who berated Jesus. Then the second asks Jesus to remember him when He comes to His kingdom.

40-42

### Luke 23:40a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 23:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i> ]	<i>another [of a different kind], other; different, altered</i>	masculine plural correlative pronoun; adjective, nominative case	Strong's #2087
This word is very significant.			
epitimaô (ἐπιτιμάω) [pronounced <i>ehp-ee-tee-MAH-oh</i> ]	<i>rebuking; admonishing; charging; censuring; forbidding</i>	masculine singular, present active participle; nominative case	Strong's #2008
autô (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** Responding, the other [man] was rebuking him,...

The other man has been listening to what the first criminal has been saying, and now he has to speak up.

In this verse, he is called *another (of a different kind)*. This is a fascinating way to refer to the second criminal, because both men are criminals and have committed crimes and they are both being executed right now by means of crucifixion. But the men have a vital difference, which will become apparent. The difference between these men is big.

The second criminal rebukes the first one.

Luke 23:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phêmi (φημί) [pronounced <i>fay-MEE</i> ]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #5346
oude (οὐδέ) [pronounced <i>oo-DEH</i> ]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
phobeô (φοβέω) [pronounced <i>fohb-EH-oh</i> ]	<i>to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	2 <sup>nd</sup> person singular, present (deponent) middle/passive indicative	Strong's #5399

Luke 23:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σύ) [pronounced soo]	<i>you, your</i>	2 <sup>nd</sup> person singular personal pronoun; nominative case	Strong's #4771
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

**Translation:** ...saying, "Are you not yet frightened [of] God,..."

The second criminal has a lot to say, but he first asks, "Are you not frightened of God, given the circumstance you find yourself in?" Or, more briefly, "Surely you know, you're about to meet God!"

Luke 23:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
krima (κρίμα) [pronounced KREE-mah]	<i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judically decided, a lawsuit, a court case</i>	neuter singular noun; dative, locative, instrumental case	Strong's #2917
ei (εἶ) [pronounced ĩ]	<i>you are, thou art</i>	2 <sup>nd</sup> person singular, present indicative	Strong's #1488 (second person singular present of #1510)

**Translation:** ...for you continue to be under the same judgment [as Him].

Then he points out the obvious, “We are all under the same punishment. We will all stay here on our crosses until we are dead. Death is coming, and you do not fear God?”

Luke 23:40 Responding, the other [man] was rebuking him, saying, “Are you not yet frightened [of] God, for you continue to be under the same judgment [as Him]. (Kukis mostly literal translation)

Luke 23:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἡμεῖς (ἡμεῖς) [pronounced <i>hay-MICE</i> ]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 <sup>st</sup> person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
μέν (μέν) [pronounced <i>men</i> ]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
δικαίως (δικαίως) [pronounced <i>dik-AH-yoce</i> ]	<i>uprightly; (to) righteous (-ly, -ness), equitably, justly</i>	adverb	Strong's #1346

**Translation:** Furthermore, we indeed justly [suffer this punishment];...

The second criminal points out, “We indeed are suffering here justly. We have both done wrong and we deserve to be here.”

Luke 23:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
axios (ἄξιος) [pronounced <i>AX-ee-oss</i> ]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	neuter plural adjective; accusative case	Strong's #514
γάρ (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ἧν (ᾧν) [pronounced <i>hown</i> ]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
πράσσω (πράσσω) [pronounced <i>PRAS-so</i> ]	<i>to practice; to perform repeatedly or habitually; by implication to execute, accomplish; specifically to collect (dues, taxes, fares); to commit, to do, to exact, to keep, to require, to use arts</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #4238

## Luke 23:41b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apolambanō (ἀπολαμβάνω) [pronounced <i>ap-ol-am-BAHN-oh</i> ]	<i>to receive (from, in full); to take aside; to take</i>	1 <sup>st</sup> person plural, present active indicative	Strong's #618

**Translation:** ...for [we] deserve [it for] what we have done [wrong] we are [now] receiving [the consequences].

The second criminal continues this same theme: “We are receiving the natural consequences of our actions.”

## Luke 23:41c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced <i>HOO-tos</i> ]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i> ]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
átopos (ἄτοπος) [pronounced <i>AT-op-oss</i> ]	<i>evil, out of place, (figuratively) improper, injurious, wicked; amiss, harm, unreasonable; inconvenient</i>	neuter singular adjective, accusative case	Strong's #824
prassō (πράσσω) [pronounced <i>PRAS-so</i> ]	<i>to practice; to perform repeatedly or habitually; by implication to execute, accomplish; specifically to collect (dues, taxes, fares); to commit, to do, to exact, to keep, to require, to use arts</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4238

**Translation:** But This One has not done [any] evil.”

The second criminal continues to speak to the first, but now he talks to him about Jesus, who is being crucified between them.

“At the same time,” the second criminal observes, “This Man has not done any evil. He is not deserving as we are.”

Luke 23:41 Furthermore, we indeed justly [suffer this punishment]; for [we] deserve [it for] what we have done [wrong] we are [now] receiving [the consequences]. But This One has not done [any] evil.” (Kukis mostly literal translation)

Luke 23:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
λέγō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3004
ἰησοῦς (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative, instrumental case	Strong's #2424

**Translation:** He also was saying to Jesus,...

Then the second criminal speaks directly to Jesus.

Luke 23:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μνησθῆναι (μνᾶομαι) [pronounced MNAH-om-ah-ee]	<i>bear in mind; remind; be recalled or to return to one's mind, remind one's self of, remember; be recalled to mind, be remembered; be mindful of</i>	2 <sup>nd</sup> person singular, aorist passive imperative	Strong's #3415
ἐμοῦ (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ὅταν (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
έρχομαι (έρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	2 <sup>nd</sup> person singular, aorist active subjunctive	Strong's #2064
εἰς (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
τήν (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Luke 23:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
basileia (βασιλεία) [pronounced <i>bas-il-ī-ah</i> ]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Although one of the translations suggested a different ending, I did not find that in the four translations which I use.

**Translation:** ...*“Remember me when You enter into Your kingdom.”*

He asks Jesus to remember him when He comes into His kingdom. In other words, the second man believes in Jesus.

When it comes to salvation, how much faith is required, and what must our faith be in? As R. B. Thieme, Jr. used to say, it takes a little more faith than no faith at all. What we place our faith in is how God the Holy Spirit has revealed Jesus to us. This man is aware that Jesus has a kingdom which is not of this world. He believes at death that Jesus will enter into this kingdom. Whatever is revealed to us when we hear about Jesus, that is what we must believe. Regarding the Holy Spirit: when it comes to Jesus, we will hear something about Him and we will be aware that we need to make some sort of decision, that decision being about Jesus.

How about before Jesus? Then a person must believe in what God has revealed about Himself. We exercise faith in the Revealed God. This does not mean that any religious experience is acceptable; or faith in any God is acceptable. Prior to Jesus, faith had to be directed toward the God the Holy Spirit revealed to us.

Luke 23:42 He also was saying to Jesus, *“Remember me when You enter into Your kingdom.”* (Kukis mostly literal translation)

By saying these words, this man revealed that he had believed in Jesus.

See the [commentary](#) on this verse from the New European Version Commentary in the [Addendum](#).

Luke 23:40–42 Responding, the other [man] was rebuking him, saying, *“Are you not yet frightened [of] God, for you continue to be under the same judgment [as Him]. Furthermore, we indeed justly [suffer this punishment]; for [we] deserve [it for] what we have done [wrong] we are [now] receiving [the consequences]. But This One has not done [any] evil.”* He also was saying to Jesus, *“Remember me when You enter into Your kingdom.”* (Kukis mostly literal translation)

Luke 23:40–42 Responding to what the other criminal said, the other man rebuked him, saying, *“Aren't you frightened of God, considering that we are about to die, suffering the same fate as This One? Furthermore, we deserve the punishment that we are receiving, because we have done evil throughout our lives. But this Man has done no wrong.”* Then he turned to Jesus and said, *“Remember me when You enter into Your kingdom.”* (Kukis paraphrase)

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Jesus will respond to this man's acknowledgment of faith.

**And He said to him, “Truly to you I keep on saying, today with Me you will be in the paradise.”**

Luke  
23:43

**And [Jesus] said to him, “Truly I keep saying to you, today you will be with Me in Paradise.”**

**Jesus then told him, “The truth of the matter is, you will be with Me today in paradise.”**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	And He said to him, “Truly to you I keep on saying, today with Me you will be in the paradise.”
Complete Apostles Bible	And Jesus said to him, "Assuredly I say to you, today you shall be with Me in Paradise."
Douay-Rheims 1899 (Amer.)	And Jesus said to him: Amen I say to thee: This day thou shalt be with me in paradise.
Holy Aramaic Scriptures	Eshu {Yeshua} said unto him, “Amiyn {Truly} I say unto you, that today, with Me, you will be in phardaysa {paradise}!”
James Murdock’s Syriac NT	Jesus said to him: Verily I say to you, That this day thou shalt be with me in paradise.
Original Aramaic NT	But Yeshua said to him, "Amen, I say to you that today you shall be with me in Paradise."

Significant differences:

#### **Limited Vocabulary Translations:**

Bible in Basic English	And he said to him, Truly I say to you, Today you will be with me in Paradise.
Bible in Worldwide English	And Jesus said to him, I tell you the truth. Today you will be with me in Gods garden of paradise.
Easy English	Jesus replied, 'I promise you, today you will be with me in paradise.'
Easy-to-Read Version–2008 <i>God’s Word™</i>	Then Jesus said to him, "I promise you, today you will be with me in paradise." Jesus said to him, "I can guarantee this truth: Today you will be with me in paradise."
Good News Bible (TEV)	Jesus said to him, "I promise you that today you will be in Paradise with me."
J. B. Phillips <i>The Message</i>	And Jesus answered, “I tell you truly, this day you will be with me in paradise.” He said, “Don’t worry, I will. Today you will join me in paradise.”
NIRV	Jesus answered him, “What I’m about to tell you is true. Today you will be with me in paradise.”
New Life Version	Jesus said to him, “For sure, I tell you, today you will be with Me in Paradise.”

#### **Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	Jesus told him, “What I’m telling you is the absolute truth. Today you will be with me in paradise.”[9] <sup>9</sup> 23:43“Paradise” comes from an ancient Persian word from what is now Iran. It describes a garden, a park, or an enclosed place. Jews in Jesus’s day had come to link that word to the lush Garden of Eden and then to associate both of those with Hades, a garden-filled home for the dead. Jews came to think of paradise as the resting place of people who loved God and were waiting for the day of resurrection.
Contemporary English V. The Living Bible	Jesus replied, "I promise that today you will be with me in paradise." And Jesus replied, “Today you will be with me in Paradise. This is a solemn promise.”
New Berkeley Version	.



New Living Translation Plain English Version	And Jesus replied, "I assure you, today you will be with me in paradise." Jesus said, "All right. Listen, you will be with me today, in God's good place called Paradise. That's for sure."
William's New Testament	So He said to him, "I solemnly say to you, this very day you will be in paradise with me."

### Partially literal and partially paraphrased translations:

American English Bible	And [Jesus] replied: 'Truly I tell you today you'll be with me in the Paradise.' There is some <b>commentary</b> on <i>today...in the Paradise</i> in the <b>Addendum</b> .
Beck's American Translation	.
Breakthrough Version	And He said to him, "Amen, I tell you, today you will be with Me in the paradise."
Common English Bible	.
A. Campbell's Living Oracles NT for Everyone	Jesus answered, Indeed, I say to you, Today you shall be with me in paradise 'I'm telling you the truth,' replied Jesus, 'you'll be with me in paradise, this very day.'
20 <sup>th</sup> Century New Testament	And Jesus answered: "I tell you, this very day you shall be with me in Paradise."

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And Jesus said to him, "Truly I tell you, today you shall be with me in paradise." This is the only direct, express use of the term "paradise" in the entire Gospels. Shakespeare uses the term 13 times.
Revised Ferrar-Fenton Bible	When He replied to him: "I tell you truly, to-day you shall be with Me in Paradise."
Free Bible Version	Jesus replied, "I promise you today you will be with me in paradise."
International Standard V	Jesus [Lit. He] told him, I tell you [The Gk. pronoun you is sing.] with certainty, today you will be with me in Paradise
Montgomery NT	"In solemn truth I tell you," said Jesus, "that this day you shall be with me in Paradise."
Leicester A. Sawyer's NT	.
The Spoken English NT	Jesus said to him, telling you seriously: you're going to be with me in paradise today."
Urim-Thummim Version	And Jesus replied to him, Of a Truth I say to you this day, you will be with me in paradise.
Weymouth New Testament	"I tell you in solemn truth," replied Jesus, "that this very day you shall be with me in Paradise."
Wikipedia Bible Project	"I promise you today you will be with me in paradise," Jesus told him.
Worsley's New Testament	And Jesus answered him, I assure thee, thou shalt be with me this day in paradise.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus replied, "Truly, you will be with me today in paradise." Mt 27: 45-56; Mk 15: 33-41; Jn 19: 25-37; 10:22
New American Bible (2011)	He replied to him, "Amen, I say to you, today you will be with me in Paradise." <sup>x</sup> x. [23:43] 2 Cor 12:3; Rev 2:7.
New Catholic Bible	Jesus said to him, "Amen, I say to you, today you will be with me in Paradise." <sup>[j]</sup> [j] This is the second word of the crucified Jesus, also reported only by Luke, and it concludes with the pardon of the good thief. Thus, salvation flows from the cross.
New English Bible—1970	He answered, 'I tell you this: today you shall be with me in Paradise.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua said to him, "Yes! I promise that you will be with me today in Gan-'Eden."
Hebraic Roots Bible	And Yahshua said to him, Truly, today, I say to you, you will be with Me in Paradise.

Traina's Holy Name Bible	And Yahshua said unto him, Verily I say unto thee, in that day thou shalt be with Me in the glory.
Holy New Covenant Trans.	Then Jesus said to him, "I am telling you the truth: today you will be with me in Paradise!"
The Scriptures 2009	And יהוה said to him, "Truly, I say to you today, you shall be with Me in paradise." <sup>b</sup> <sup>b</sup> Lit. garden.
Tree of Life Version	Yeshua said to him, "Amen, I tell you, today you shall be with Me in Paradise."

### Weird English, 🌐 English, Anachronistic English Translations:

Accurate New Testament	...and [He] says [to] him amen [to] you [I] say today with me [You] will be in the paradise...
Alpha & Omega Bible	AND HE SAID TO HIM, AMEN, NOW I SAY TO YOU, YOU WILL BE WITH ME IN PARADISE. (Jesus did not say that the man would be with him in Paradise that same day. Jesus said basically, "I am telling you right now, You will eventually be with me in the New Heavens & New Earth." The word "Paradise" is the Greek word for "garden" & is the same word for the "Garden of Eden" in the Greek Septuagint. It does not refer to Heaven, nor does it refer to a place in Hell or underground. It refers to the time frame of Revelation 21-22 after all things will be fulfilled & there will no longer be any curse, and the Garden of Eden will be upon the entire Earth. We know that JESUS did not go to Heaven until 40 days after He rose from the dead. John 20:17. The man will be in the Paradise of the New Earth.)
Awful Scroll Bible	And Jesus said to him, "Of certainty, I confirm to you, this-day you will be with Me, from-within Paradise."
Concordant Literal Version	And Jesus said to him, "Verily, to you am I saying today, with Me shall you be in paradise."
exeGesés companion Bible	And Yah Shua says to him, Amen! I word to you, Today you are with me in paradise.
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach said to him, Omein, I say to you, hayom (today) with me you will be in Gan Eden.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus said to him, "I assure you and most solemnly say to you, today you will be with Me in <sup>[i]</sup> Paradise." [i] I.e. possibly the third heaven, the special place or "garden" (Gen 2:8-10) between death and resurrection.
An Understandable Version	Then Jesus said to him, I tell you, today you will be with me in Paradise [Note: This is a place in Godpresence, referred to as "the third heaven" (II Cor. 12:2-4), and where overcomers will be able to eat from "the tree of life" (Rev. 2:7)].
The Expanded Bible	Jesus said to him, "I tell you the truth, today you will be with me in paradise [ <sup>C</sup> heaven or the presence of God]."
Jonathan Mitchell NT	And so Jesus said to him, "Truly it is so (or: Count on it!)... I am now saying to you (D adds: Be of good cheer and take courage)... Today (This very day) you will proceed being (continue existing) with Me within the midst of Paradise (= in the Garden [note: used in the LXX for the Garden of Eden])!"
P. Kretzmann Commentary	And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in paradise. Kretzmann's <a href="#">commentary</a> for Luke 23:39–43 has been placed in the <a href="#">Addendum</a> .
Syndein/Thieme	``And Jesus replied to him, "Truly I say to you, today you will be with Me in paradise {paradeisos}.
Translation for Translators	Jesus replied, "I want you (sg) to know that today you (sg) will be with me in the place where everyone is happy!" (OR, that today you will be with me in Paradise!)

The Voice

**Jesus:** I promise you that this very day you will be with Me in paradise.**Bible Translations with Many Footnotes:**

NET Bible®

**And Jesus<sup>101</sup> said to him, "I tell you the truth,<sup>102</sup> today<sup>103</sup> you will be with me in paradise."<sup>104</sup>**<sup>101tn</sup> Grk "he."<sup>102tn</sup> Grk "Truly (ἀμν, amhn), I say to you."<sup>103sn</sup> Jesus gives more than the criminal asked for, because the blessing will come today, not in the future. He will be among the righteous. See the note on today in 2:11.<sup>sn</sup> The Greek word for today (σμερον, shmeron) occurs eleven times in the Gospel of Luke (2:11; 4:21; 5:26; 12:28; 13:32-33; 19:5, 9; 22:34, 61; 23:43) and nine times in Acts. Its use, especially in passages such as 2:11, 4:21, 5:26; 19:5, 9, signifies the dawning of the era of messianic salvation and the fulfillment of the plan of God. Not only does it underscore the idea of present fulfillment in Jesus' ministry, but it also indicates salvific fulfillment present in the church (cf. Acts 1:6; 3:18; D. L. Bock, Luke [BECNT], 1:412; I. H. Marshall, Luke, [NIGTC], 873).<sup>104sn</sup> In the NT, paradise is mentioned three times. Here it refers to the abode of the righteous dead. In Rev 2:7 it refers to the restoration of Edenic paradise predicted in Isa 51:3 and Ezek 36:35. In 2Cor 12:4 it probably refers to the "third heaven" (2Cor 12:2) as the place where God dwells.Rotherham's Emphasized B. **And he said unto him—**|Verily| I say unto thee this day<sup>c</sup>:

|With me| shalt thou be in Paradise.

<sup>c</sup>Or: "||This day|| |with me| shalt," &c.

Wilbur Pickering's New T.

**Jesus said to him, "I tell you assuredly, today you will be with me in Paradise."<sup>18</sup>**  
(18) For Jesus to say 'today', He knew the man would die before sundown, so He knew the man's legs would be broken—otherwise he would most likely have lasted well into the night, which would have been 'tomorrow'.**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	<b>And Jesus said to him, "Positively, I say to you, today you will be with Me in Paradise."</b>
Far Above All Translation	<b>At which Jesus said to him, I say to you this day, you will be with me in paradise."</b>
Literal Standard Version	<b>And the other answering, was rebuking him, saying, "Do you not even fear God, that you are in the same judgment? And we indeed justly, for we are receiving back [things] worthy of what we did, but this One did nothing out of place"; and he said to Jesus, "Remember me, Lord, when You may come in Your kingdom"; and Jesus said to him, "Truly I say to you, today you will be with Me in Paradise." Vv. 40–42 are included for context.</b>
Modern Literal Version 2020	<b>And Jesus said to him, Assuredly I am saying to you, You will be with me today in Paradise.</b>
Revised Young's Lit. Trans.	<b>...and Jesus said to him, 'Verily I say to you, To-day with me you shall be in the paradise.'</b>
Updated Bible Version 2.17	<b>Vv. 39–43 are missing from the Updated Bible Version (without a footnote of explanation).</b>

**The gist of this passage:** Jesus assures the thief that he will be with Jesus in paradise.

Luke 23:43a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὸ (ἔπρω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
αὐτῷ (αὐτῶ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** And [Jesus] said to him,...

There are two men being crucified next to Jesus. One of them is promised paradise, the other one is not. Key here is, one of these men appealed to Jesus for salvation. "Remember me," he said to Jesus.

Appropriately, Jesus responds.

Luke 23:43b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀμήν (ἀμήν) [pronounced <i>am-ANE</i> ]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281
σοι (σοι) [pronounced <i>soy</i> ]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
λέγῳ (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3004

**Translation:** ..."Truly I keep saying to you,...

When Jesus uses this first word, often translated *truly*, He is stating an irrefutable fact.

Luke 23:43c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day); what has happened today</i>	adverb	Strong's #4594
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	2 <sup>nd</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; dative, locative and instrumental cases	Strong's #3588
paradoxos (παράδοξος) [pronounced par-AD-ox-os]	<i>park, garden, Eden grove; and is transliterated paradise</i>	masculine singular noun; dative, locative, instrumental case	Strong's #3857

This word is only found thrice in the New Testament: Luke 23:43 2Corinthians 12:4 Revelation 2:7

**Translation:** ...today you will be with Me in Paradise.”

Jesus promises this criminal that, “Today, you will be with Me in paradise.” That is eternal salvation. Clearly, this man did nothing in his life to deserve salvation (which is true of all of us who are saved). He simply looked to Jesus in order to be saved.

Luke 23:43 And [Jesus] said to him, “Truly I keep saying to you, today you will be with Me in Paradise.” (Kukis mostly literal translation)

Luke 23:43 Jesus then told him, “The truth of the matter is, you will be with Me today in paradise.” (Kukis paraphrase)

The ESV (capitalized) is used below:

these cannot match up if they are kept in the same order

I believe that this takes us from the beginning of the crucifixion to prior to Jesus dying for our sins.

### The Crucifixion 1 (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
			<p>Joh 19:16–17 So he delivered him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha.</p>
<p>Mat 27:35 And when they had crucified him, they divided his garments among them by casting lots.</p>	<p>Mar 15:24 And they crucified him and divided his garments among them, casting lots for them, to decide what each should take.</p>	<p>Luk 23:33 And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left.</p>	<p>Joh 19:18 There they crucified him, and with him two others, one on either side, and Jesus between them.</p>
<p>Mat 27:36 Then they sat down and kept watch over him there. Mat 27:37 And over his head they put the charge against him, which read, "This is Jesus, the King of the Jews." Mat 27:38 Then two robbers were crucified with him, one on the right and one on the left.</p>	<p>Mar 15:25 And it was the third hour when they crucified him. Mar 15:26 And the inscription of the charge against him read, "The King of the Jews." Mar 15:27 And with him they crucified two robbers, one on his right and one on his left.</p>	<p>Luk 23:34 And Jesus said, "Father, forgive them, for they know not what they do." And they cast lots to divide his garments.</p>	
		<p>Luk 23:35 And the people stood by, watching, but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!"</p>	
		<p>Luk 23:36–37 The soldiers also mocked him, coming up and offering him sour wine and saying, "If you are the King of the Jews, save yourself!"</p>	
		<p>Luk 23:38 There was also an inscription over him, "This is the King of the Jews."</p>	<p>Joh 19:19 Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews."</p>

## The Crucifixion 1 (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
			<p>Joh 19:20 Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek.</p>
			<p>Joh 19:21 So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'"</p>
			<p>Joh 19:22 Pilate answered, "What I have written I have written."</p>

## The Crucifixion 1 (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
<p>Mat 27:39 And those who passed by derided him, wagging their heads</p> <p>Mat 27:40 and saying, "You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross."</p> <p>Mat 27:41 So also the chief priests, with the scribes and elders, mocked him, saying,</p> <p>Mat 27:42 "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him.</p> <p>Mat 27:43 He trusts in God; let God deliver him now, if he desires him. For he said, 'I am the Son of God.'"</p> <p>Mat 27:44 And the robbers who were crucified with him also reviled him in the same way.</p>	<p>Mar 15:29 And those who passed by derided him, wagging their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days,</p> <p>Mar 15:30 save yourself, and come down from the cross!"</p> <p>Mar 15:31 So also the chief priests with the scribes mocked him to one another, saying, "He saved others; he cannot save himself.</p> <p>Mar 15:32 Let the Christ, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also reviled him.</p>	<p>Luk 23:39 One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!"</p> <p>Luk 23:40 But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation?"</p> <p>Luk 23:41 And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong."</p> <p>Luk 23:42 And he said, "Jesus, remember me when you come into your kingdom."</p> <p>Luk 23:43 And he said to him, "Truly, I say to you, today you will be with me in Paradise."</p>	<p>Joh 19:23 When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,</p> <p>Joh 19:24 so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things,</p> <p>Joh 19:25 but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.</p> <p>Joh 19:26 When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!"</p> <p>Joh 19:27 Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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**Jesus Spiritually Dies for our Sins and then He Physically Dies**



And was even now about hour six and [thick] darkness came about over all the land as far as hour nine, the sun ceasing even. But was torn the veil of the Temple midway.

Luke  
23:44–45

It was even now about the sixth hour and a [thick] darkness came about over the entire land until the ninth hour—even the sun [appeared to] cease. The veil of the Temple was torn in the middle.

At the sixth hour, a thick darkness fell over the entire land and it remained dark until the ninth hour. The sun could not be seen. The veil in the Temple has torn in half.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And was even now about hour six and [thick] darkness came about over all the land as far as hour nine, the sun ceasing even. But was torn the veil of the Temple midway.
Complete Apostles Bible	Now it was about the sixth hour, and darkness came upon the whole land until the ninth hour. Then the sun was darkened, and the veil of the temple was torn in two.
Douay-Rheims 1899 (Amer.)	And it was almost the sixth hour: and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.
Holy Aramaic Scriptures	Now, there had been about six hours {about Noon}, and darkness came over all the land until the ninth hour {3pm}. And the sun was darkened, and the door curtain of The Haykla {The Temple} was torn from its middle.
James Murdock's Syriac NT	And it was about the sixth hour; and darkness was over all the land, until the ninth hour. And the sun was darkened, and the curtain of the door of the temple was rent through its middle.
Original Aramaic NT	But it was about the sixth hour and there was darkness upon all the earth until the ninth hour. And the sun grew dark, and the curtain of The Temple was ripped apart from its middle.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And it was now about the sixth hour; and all the land was dark till the ninth hour; The light of the sun went out, and the curtain in the Temple was parted in two.
Bible in Worldwide English	About noontime the whole land became dark and stayed dark for three hours. The sun did not shine. The big cloth that hung in the temple was torn into two pieces.
Easy English	<b>Jesus dies</b> It was now about midday. The whole country became dark for three hours. The sun did not give any light. Then the curtain inside the temple tore into two parts.
Easy-to-Read Version–2008	It was about noon, but it turned dark throughout the land until three o'clock in the afternoon, because the sun stopped shining. The curtain in the Temple was torn into two pieces.
God's Word™	Around noon darkness came over the entire land and lasted until three in the afternoon. The sun had stopped shining. The curtain in the temple was split in two.

Good News Bible (TEV)	It was about twelve o'clock when the sun stopped shining and darkness covered the whole country until three o'clock; and the curtain hanging in the Temple was torn in two.
J. B. Phillips	<b>The darkness, and the death of Jesus</b> It was now about midday, but darkness came over the whole countryside until three in the afternoon, for there was an eclipse of the sun. The veil in the Temple sanctuary was split in two.
<i>The Message</i>	By now it was noon. The whole earth became dark, the darkness lasting three hours—a total blackout. The Temple curtain split right down the middle.
NIRV	<b>Jesus Dies</b> It was now about noon. Then darkness covered the whole land until three o'clock. The sun had stopped shining. The temple curtain was torn in two.
New Life Version	<b>The Death of Jesus</b> It was dark over all the earth from noon until three o'clock. The sun did not shine. In the house of God the curtain was torn in two pieces.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<b>DARKNESS AT NOON</b> It was about noon when everything went dark. Darkness covered the whole area for about three hours, until about three o'clock. Sunlight was eclipsed. The curtain in the Temple ripped right down the middle.
Contemporary English V.	Around noon the sky turned dark and stayed that way until the middle of the afternoon. The sun stopped shining, and the curtain in the temple split down the middle.
The Living Bible	By now it was noon, and darkness fell across the whole land [or "the whole world."] for three hours, until three o'clock. The light from the sun was gone—and suddenly [implied.] the thick veil hanging in the Temple split apart.
New Berkeley Version New Living Translation	<b>The Death of Jesus</b> By this time it was about noon, and darkness fell across the whole land until three o'clock. The light from the sun was gone. And suddenly, the curtain in the sanctuary of the Temple was torn down the middle.
The Passion Translation	It was now only midday, yet the whole world became dark for three hours as the light of the sun faded away. And suddenly in the temple the thick veil hanging in the Holy Place was ripped in two!
UnfoldingWord Simplified T.	Then it was about noontime. But it became dark over all the land until three o'clock in the afternoon. There was no light from the sun. And the thick curtain that closed off the most holy place in the temple split into two pieces.
William's New Testament	It was already about noon, and darkness covered the whole country, and lasted until three o'clock, for the sun had failed to shine. And the curtain before the sanctuary was torn in two.

**Partially literal and partially paraphrased translations:**

American English Bible	Well, it was already about 12 noon... And then the whole land became covered by a darkness [that lasted] until 3pm, for the sunlight had failed. A portion of v. 45 will be placed with the next passage for context.
Beck's American Translation Breakthrough Version	. And it was already as if it were the sixth hour ( <i>noon</i> ), and darkness came on the whole earth until the ninth hour ( <i>3:00 p.m.</i> ), as the sun ceased. The temple's curtain was split <i>down the</i> middle.
Common English Bible	.

Len Gane Paraphrase	It was about the sixth hour that there was darkness over all the earth until the ninth hour. Then the sun was darkened, and the veil of the Temple was torn in the middle.
A. Campbell's Living Oracles	And, about the sixth hour, there was darkness over all the land, which lasted till the ninth. The sun was darkened, and the veil of the temple was rent in the midst.
NT for Everyone	<b>The Death and Burial of Jesus</b> By the time of the sixth hour, darkness came over all the land. The sunlight vanished until the ninth hour. The veil of the Temple was ripped down the middle.
20 <sup>th</sup> Century New Testament	It was nearly mid-day, when a darkness came over the whole country, lasting till three in the afternoon, The sun being eclipsed; and the Temple curtain was torn down the middle.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Revised Ferrar-Fenton Bible	<b>The Last Words of the Son of Man.</b> It was now about midday, and darkness enveloped the whole land until about three o'clock in the afternoon from the sun being obscured; and the curtain of the temple was torn in two.
Free Bible Version	By this time it was around noon and darkness fell over the whole land until three in the afternoon. The sun's light was shut out, and the Temple veil was torn in two.
International Standard V	<b>Jesus Dies on the Cross</b> <b>(Matthew 27:45-56; Mark 15:33-41; John 19:28-30)</b> It was already about noon, [Lit. the sixth hour] and the whole land [Or earth] became dark until three in the afternoon [Lit. the ninth hour] because the sun had stopped shining. And the curtain [This curtain separated the Holy Place from the Most Holy Place.] in the sanctuary was torn in two.
Montgomery NT	It was now about the sixth hour, and a darkness came over the whole land until the ninth hour. And the sun was darkened, and the curtain of the sanctuary was torn in two in the Temple.
Riverside New Testament	It was now about noon, and darkness came over all the land until three, the sun being eclipsed. And the curtain in the Temple was torn in the middle.
Leicester A. Sawyer's NT	And it was now about the sixth hour [ <i>noon</i> ]; and there was a darkness over all the land till the ninth hour [ <i>3 P.M.</i> ]. And the sun was obscured; and the veil in the midst of the temple was rent in two.
Urim-Thummim Version	And it was about the 6th hour, and there was a darkness over all the land until the 9th hour. And the sun was darkened, and the Veil of the Temple was torn down its center.
Weymouth New Testament	.
Wikipedia Bible Project	By now it was about noon and it became dark over the whole land until three in the afternoon. The sun stopped shining, and the temple veil was torn right in the middle.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	It was almost midday. The sun was hidden, and darkness came over the whole land until mid-afternoon; and, at that time, the curtain of the Sanctuary was torn in two.
The Heritage Bible	.
New American Bible (2011)	<b>The Death of Jesus.</b> <sup>y*</sup> It was now about noon <sup>z</sup> and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. <sup>a</sup>

\* [23:44] Noon...three in the afternoon: literally, the sixth and ninth hours. See note on Mk 15:25.

\* [15:25] It was nine o'clock in the morning: literally, "the third hour," thus between 9 a.m. and 12 noon. Cf. Mk 15:33, 34, 42 for Mark's chronological sequence, which may reflect liturgical or catechetical considerations rather than the precise historical sequence of events; contrast the different chronologies in the other gospels, especially Jn 19:14.

y. [23:44-49] Mt 27:45-56; Mk 15:33-41; Jn 19:25-30.

z. [23:44-45] Am 8:9.

a. [23:45] Ex 26:31-33; 36:35.

New Catholic Bible

**Jesus Dies on the Cross.**<sup>[k]</sup> It was now about noon, and darkness came over the whole land until three in the afternoon, 45 for the sun was darkened. Then the veil of the temple was torn in two.

[k] The crucified Just One expires and everything bears testimony in his behalf: a prayer of complete trust rises to his lips, a pagan acknowledges his innocence, the people already manifest their repentance (see Zec 12:10), and his dear ones are nearby. Is this a tableau of desolation? Yet a mysterious expectation grips us.

New English Bible-1970

**The Death of Jesus [ Lk.23.44-49 - ] - Mt.27.45-56, Mk.15.33-41, Jn.19.28-30**  
By now it was about midday and a darkness fell over the whole land, which lasted until three in the afternoon; the sun's light failed And the curtain of the temple was torn in two.

NRSV (Anglicized Cath. Ed.)

**The Death of Jesus**

It was now about noon, and darkness came over the whole land [Or earth] until three in the afternoon, while the sun's light failed; [Or the sun was eclipsed. Other ancient authorities read *the sun was darkened*] and the curtain of the temple was torn in two.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

It was now about noon, and darkness covered the whole Land until three o'clock in the afternoon; the sun did not shine. Also the *parokhet* in the Temple was split down the middle.

Holy New Covenant Trans.

It was about noon but the whole area became dark until three o'clock in the afternoon. There was no sun! The curtain hanging between the holy place and the most holy place in the temple was torn down the middle.

The Scriptures 2009

And it was now about the sixth hour, and darkness came over all the land, until the ninth hour. And the sun was darkened, and the veil of the Dwelling Place was torn in two.

Tree of Life Version

It was now about the sixth hour, and darkness fell over the whole land until the ninth hour, for the sun died out. And the curtain of the Temple was torn in two.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament

...and was already about Hour Sixth and Darkness becomes to all the earth until hour ninth the sun failing is torn but The Curtain [of] the temple [thing] middle...

Alpha & Omega Bible

IT WAS NOW ABOUT THE SIXTH HOUR, AND DARKNESS FELL OVER THE ENTIRE LAND UNTIL THE NINTH HOUR (3pm), BECAUSE THE SUN WAS OBSCURED; AND THE VEIL OF THE TEMPLE WAS TORN IN TWO.

Awful Scroll Bible

And it was if-as the sixth hour, and there came about darkness, over the whole land, until the ninth hour. And the sun is being darkened, and the veil of the temple is being rent, in the middle.

Concordant Literal Version	And it was already about the sixth hour, and darkness came over the whole land till the ninth hour, at the defaulting of the sun. Now rent is the curtain of the temple in the middle.
exeGesés companion Bible	<b><u>YAH SHUA EXPIRES</u></b> And being about the sixth hour, a darkness becomes over all the earth until the ninth hour: and the sun darkens, and the veil of the nave splits in the middle.
Orthodox Jewish Bible	It was already the sixth hour [noon] and choshech was over the whole land until the ninth hour. [Amos 8:9] The shemesh being obscured; and the Parochet [between the Kodesh HaKodashim and HaKodesh] in the Beis Hamikdash was torn in two. [Ex 26:31-33]
Rotherham's Emphasized B.	And it was already about the sixth hour, and [darkness] came upon the whole' land, until the ninth hour,—the sun failing; and the veil of the temple was rent in the midst.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	It was now about the sixth hour (noon), and darkness came over the whole land until the ninth hour (3:00 p.m.), because the sun was <sup>[j]</sup> obscured; and the veil [of the Holy of Holies] of the temple was <sup>[k]</sup> torn in two [from top to bottom]. [j] Luke 23:45 Lit failing. The language that Luke uses is found elsewhere in Greek literature to describe an eclipse. [k] Luke 23:45 The tearing of the veil established the institution of a new, direct way of communication between God and mankind. The sacrificial death of Christ nullified the need for priestly intervention between God and man, and abolished the need for animal sacrifice.
The Expanded Bible	<b>Jesus Dies</b> It was about ·noon [ <sup>L</sup> the sixth hour; <sup>C</sup> hours were counted from dawn, about 6 AM], and the whole land became dark until ·three o'clock in the afternoon [ <sup>L</sup> the ninth hour], because the sun did not shine. The curtain in the Temple [ <sup>C</sup> dividing the Most Holy Place from the rest of the Temple] was torn ·in two [down the middle].
Jonathan Mitchell NT	And by now it was already about the sixth hour (= about noon) and darkness was birthed (or: a dim, gloomy shadowiness came to be) upon the whole Land – until [the] ninth hour (mid-afternoon), with the leaving-out (or: excluding; failing; defaulting) of the sun [from the situation] (or: = at the ceasing [= departing] of the sunlight). Now the middle veil of the Temple (= the holy places; the inner sanctuary) was split and torn [apart] (or: So the curtain of the Divine dwelling place was torn [down the] middle).
P. Kretzmann Commentary	<b>Verses 44-49</b> The death of Jesus: And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the Temple was rent in the midst.
Syndein/Thieme	``Now it kept on being about noon/'the sixth hour' and darkness came over the whole land until "three o'clock in the afternoon"/'the ninth hour' . . . `` because the sun's light failed. The curtain/veil of the {inner sanctuary/Holy of Holies of the} temple was torn {schizo} in two . . . down the middle. {Note: See also Matthew 27:51 - RBT said - schizo is the Greek word for tearing or splitting. The 'temple veil' was an enormously thick curtain that veiled the Holy of Holies. It was HUGE and impossible to tear by hand! It was 60 feet high 30 FEET wide.} 27:51~~Just then the temple veil was split {schizo} in two from the ultimate source of the top to bottom {as a miraculous sign to the Jews - God the

Father tore it starting at the top}. **The earth shook and the rocks were split** {schizo - same verb used with the veil} **apart** {an earthquake was a miraculous sign to the Gentiles - Jesus is the Rock of the World and this is analogous to His death on the cross}.

{Note: Schizo is the Greek word for tearing or splitting. The 'temple veil' was an enormously thick curtain that veiled the Holy of Holies. It was HUGE and impossible to tear by hand! It was 60 feet high 30 FEET wide. }

Translation for Translators

*Then it was about noontime. It became dark over the whole land, and it stayed dark until three o'clock in the afternoon. There was no light from the sun. Then the thick curtain that closed off the most holy place in the Temple split into two pieces. That signified that ordinary people could now go into the presence of God.*

The Voice

*At this point, it was about noon, and a darkness fell over the whole region. The darkness persisted until about three in the afternoon, and at some point during this darkness, the curtain in the temple was torn in two.*

The tearing of this heavy curtain in the temple is highly symbolic. Because this curtain separated the holiest place in the temple from the rest of the temple, some see in this act a symbol of God opening the way for unholy humans to enter into His holy presence: Jesus' death brought forgiveness and opened the way for all to come to God. Others see in the curtain's being torn the opposite meaning: God's presence can no longer be confined to any single geographical place. The suffering and death of Jesus ended one age of human history, and now a new era has begun. Now God is on the move, at large, invading the whole world. Or perhaps this graphic image means both.

### Bible Translations with Many Footnotes:

Lexham Bible

#### *Jesus Dies on the Cross*

*And by this time it was about the sixth hour, and darkness came over the whole land until the ninth hour because* [\*Here "because " is supplied as a component of the participle ("failed") which is understood as causal] *the light of the sun failed. And the curtain of the temple was torn apart down the middle.*

NET Bible®

*It was now<sup>105</sup> about noon,<sup>106</sup> and darkness came over the whole land until three in the afternoon,<sup>107</sup> because the sun's light failed.<sup>108</sup> The temple curtain<sup>109</sup> was torn in two.*

<sup>105tn</sup> Grk "And it was." Here καί (kai) has been translated as "now" to indicate the transition to a new topic.

<sup>106tn</sup> Grk "the sixth hour."

<sup>107tn</sup> Grk "until the ninth hour."

<sup>108tc</sup> The wording "the sun's light failed" is a translation of το ἡλίου ἐκλιπόντος/ ἐκλείποντος (tou Jhliou ekliPontos/ ekleipontos), a reading found in the earliest and best witnesses (among them ἰ75 κ B C<sup>vid</sup> L 070 579 2542 pc) as well as several ancient versions. The majority of mss (A C<sup>3</sup> [D] W Θ Ψ Ē<sup>1,13</sup> Ἰ lat sy) have the flatter, less dramatic term, "the sun was darkened" (ἐσκοτίσθη, eskotisque), a reading that avoids the problem of implying an eclipse (see sn below). This alternative thus looks secondary because it is a more common word and less likely to be misunderstood as referring to a solar eclipse. That it appears in later witnesses rather than the earliest ones adds confirmatory testimony to its inauthentic character.

<sup>sn</sup>This imagery has parallels to the Day of the Lord: Joel 2:10; Amos 8:9; Zeph 1:15. Some students of the NT see in Luke's statement the sun's light failed (ekliPontos) an obvious blunder in his otherwise meticulous historical accuracy. The reason for claiming such an error on the author's part is due to an understanding of the verb as indicating a solar eclipse when such would be an astronomical impossibility during a full moon. There are generally two ways to resolve this difficulty: (a) adopt a different reading ("the sun was darkened") that smoothes over the problem

(discussed in the tc problem above), or (b) understand the verb eklipontos in a general way (such as “the sun’s light failed”) rather than as a technical term, “the sun was eclipsed.” The problem with the first solution is that it is too convenient, for the Christian scribes who, over the centuries, copied Luke’s Gospel would have thought the same thing. That is, they too would have sensed a problem in the wording and felt that some earlier scribe had incorrectly written down what Luke penned. The fact that the reading “was darkened” shows up in the later and generally inferior witnesses does not bolster one’s confidence that this is the right solution. But second solution, if taken to its logical conclusion, proves too much for it would nullify the argument against the first solution: If the term did not refer to an eclipse, then why would scribes feel compelled to change it to a more general term? The solution to the problem is that ekleipo did in fact sometimes refer to an eclipse, but it did not always do so. (BDAG 306 s.v. ἐκλείπω notes that the verb is used in Hellenistic Greek “Of the sun cease to shine.” In MM it is argued that “it seems more than doubtful that in Lk 23:45 any reference is intended to an eclipse. To find such a reference is to involve the Evangelist in a needless blunder, as an eclipse is impossible at full moon, and to run counter to his general usage of the verb = ‘fail’...” [p. 195]. They enlist Luke 16:9; 22:32; and Heb 1:12 for the general meaning “fail,” and further cite several contemporaneous examples from papyri of this meaning [195-96]) Thus, the very fact that the verb can refer to an eclipse would be a sufficient basis for later scribes altering the text out of pious motives; conversely, the very fact that the verb does not always refer to an eclipse and, in fact, does not normally do so, is enough of a basis to exonerate Luke of wholly uncharacteristic carelessness.

<sup>109th</sup> The referent of this term, καταπέτασμα (katapetasma), is not entirely clear. It could refer to the curtain separating the holy of holies from the holy place (Josephus, J. W. 5.5.5 [5.219]), or it could refer to one at the entrance of the temple court (Josephus, J. W. 5.5.4 [5.212]). Many argue that the inner curtain is meant because another term, κάλυμμα (kalumma), is also used for the outer curtain. Others see a reference to the outer curtain as more likely because of the public nature of this sign. Either way, the symbolism means that access to God has been opened up. It also pictures a judgment that includes the sacrifices.

The Spoken English NT

**Jesus Dies on the Cross (Mt. 27:45-56; Mk 15:33-41; Jn 19:25-30)**

It was now about noon.<sup>x</sup> And it got dark over the whole land until three in the afternoon.<sup>y</sup>

The sun disappeared, and the great veil of the Temple was split down the middle.

<sup>x</sup> Lit. “the sixth hour.”

<sup>y</sup> Lit. “the ninth hour.”

World English Bible

It was now about the sixth hour,<sup>N1</sup> and darkness came over the whole land until the ninth hour.<sup>N2</sup>

The sun was darkened, and the veil of the temple was torn in two.

Time was counted from sunrise, so the sixth hour was about noon.

3:00 p.m.

Wilbur Pickering’s New T.

**Jesus dismisses His spirit**

Now it was about the sixth hour, and darkness came upon the whole land until the ninth hour.

Yes, the sun was darkened; also, the veil of the temple was torn in two.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation Now it was about the sixth hour [i.e., 12:00 noon], and darkness came over the whole land until the ninth hour [i.e., 3:00 p.m.].

And the sun was darkened, and the veil [or, curtain] of the sanctuary was torn in the middle.

An Understandable Version	Now when it was about twelve o'clock noon, darkness came over all the land until three o'clock in the afternoon, for the sun's light failed to shine. Then the Temple curtain became torn down the middle.
Berean Literal Bible	And now it was about the sixth hour, and darkness came over the whole land until the ninth hour. The sun was darkened, and the veil of the temple was torn in <i>the</i> middle.
Context Group Version	And it was now about the sixth hour {noon}, and a darkness came over the entire land until the ninth hour {3: PM}, the sun's light failing: and the veil of the temple was torn in the midst.
Far Above All Translation	Now it was about <i>the</i> sixth hour, and a darkness descended over all the land until <i>the</i> ninth hour. And the sun became darkened, and the veil of the sanctuary was split <i>down the</i> middle.
Legacy Standard Bible	And it was now about the sixth hour [Noon], and darkness fell [Or <i>occurred</i> ] over the whole land until the ninth hour [3 p.m.], because the sun was obscured [Lit <i>the sun failing</i> ]. And the veil of the sanctuary [The inner part of the temple] was torn in two [Lit <i>in the middle</i> ].
Modern Literal Version 2020	{Mar 15:34 & Mat 27:45 & Luk 23:44 around Noon.} Now it was approximately the sixth hour and it became darkness upon the whole earth until the ninth hour {i.e. Noon to 3:00 PM; Amos 8:8-9?}. {Mar 15:34-41 & Mat 27:46-56 & Luk 23:45-49 & Joh 19:28-30 around 5:00 PM.} And the sun was darkened and the curtain of the temple was split-apart in the middle.
New Matthew Bible	And it was about the sixth hour. And there came a darkness over all the land until the ninth hour, and the sun was darkened. And the veil of the temple did tear, right through the middle.
Numeric New Testament	And it was now about the sixth hour, and darkness came over the whole earth until the ninth hour, the sun failing: and the veil of the sanctuary was rent amidst.
Revised Young's Lit. Trans.	And it was, as it were, the sixth hour, and darkness came over all the land till the ninth hour, and the sun was darkened, and the veil of the sanctuary was rent in the midst,...
<b>The gist of this passage:</b>	There is darkness over the land from noon till 3pm. The veil in the Temple is torn in two.

Luke 23:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἐν (ἐν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ἐδέ (ἐδέ) [pronounced <i>AY-day</i> ]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
ὡσεὶ (ὡσεὶ) [pronounced <i>hoh-SIGH</i> ]	<i>as if, as it were, as, as though, like as (when used comparatively); approximately, roughly, about (when used before words of number or measure to indicate and approximate value)</i>	comparative or approximative adverb	Strong's #5616



Luke 23:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōra (ώρα) [pronounced HO-rah]	day, hour, instant, season, time	feminine singular noun; nominative case	Strong's #5610
hektos (ἕκτος) [pronounced HEHK-toss]	the sixth	masculine singular adjective; nominative case	Strong's #1623

**Translation:** It was even now about the sixth hour...

Something very unusual took place, beginning about the sixth hour (which is the 6<sup>th</sup> hour from morning daylight; so that is noon).

Luke 23:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
skotos (σκότος) [pronounced SKOH-toss]	[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God	neuter singular noun; nominative case	Strong's #4655
gínomai (γίνομαι) [pronounced GIN-oh-mī]	to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096
επί (ἐπί) [pronounced eh-PEE]	to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
holos (ὅλος, η, ον) [pronounced HOH-loss]	whole, entire, complete; altogether, wholly, all	feminine singular adjective; accusative case	Strong's #3650
tên (τήν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gê (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; accusative case	Strong's #1093

## Luke 23:44b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heōs (ἕως) [pronounced HEH-occe]	to, as far as, till, until; even until; up to; even; while	a conjugation, preposition and adverb of continuance	Strong's #2193
hōra (ώρα) [pronounced HO-rah]	day, hour, instant, season, time	feminine singular noun; genitive/ablative case	Strong's #5610
énatos (ἔννατος) [pronounced EHN-nat-oss]	ninth	feminine singular adjective, genitive/ablative case	Strong's #1766

From Thayer: *the ninth hour corresponds to our 3 o'clock in the afternoon for the sixth hour of the Jews coincides with the twelfth of the day as divided by our method, and the first hour of the day is 6 A.M. to us.*

**Translation:** ...and a [thick] darkness came about over the entire land until the ninth hour...

A thick darkness came over the land from the sixth hour to the ninth hour.

It was during this time when Jesus was judged for our sins. This was something that no one could actually see; not even the angels. The Lord bearing our sins was hidden from view. Even those who were there still must take by faith that the foundation of their salvation takes place at this time.

I learn toward this thick darkness coming over that specific region; but the word is not specific enough in meaning. The word is feminine singular accusative of gē (γῆ, γῆς, ἡ) [pronounced gay], which means, *earth; soil, ground; land; [inhabited] earth*. Strong's #1093. Approaching this from a linguistic view or from a theological view does not narrow this down.

The Roman cross is symbolic, as is the Lord's innocence and yet being crucified. Now, I do not mean *symbolic* in the sense that this did not occur; but symbolic in that it means something greater than what it is. We are not saved because Jesus, an innocent man, suffered great pain and suffering during the crucifixion. This happened to thousands of people, and no doubt some of them were relatively innocent. During the crucifixion, between noon and 3 pm, God the Father laid our sins upon God the Son; and He judged Him for our sins. Jesus took upon Himself during that period of time the suffering which we all so justly deserve. These are the most important hours of human history, because this is the time which allowed a just God to forgive us.

Jesus also endured this fully in His humanity. There was no bleeding over from His Deity to give Him extra strength or power. There were no angels ministering to Him while enduring the punishment that we deserve.

David prophetically wrote about this event in Psalm 22:1 *My God, my God, why have You abandoned me? Why are You so far from saving me and far from the words of my anguish?* (Unfolding Word, Literal text; capitalized). For David, he was enduring extreme pain and suffering (we do not know why); but these certainly could be our Lord's words from the cross: *My God, My God, why have You abandoned Me? Why are You so far from saving Me and far from the words of My anguish?*

## Luke 23:45a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
helios (ἥλιος) [pronounced HAY-lee-oss]	<i>the sun; the rays of the sun; the light of day</i>	masculine singular noun, genitive/ablative case	Strong's #2246
ekleípō (ἐκλείπω) [pronounced ehk-LĪ-poe]	<i>ceasing; failing; leaving (out), omitting, passing by; quitting, stopping</i>	masculine singular, present active participle, genitive/ablative case	Strong's #1587
The Byzantine Greek text and Scrivener Textus Receptus both have a different verb here; the 3 <sup>rd</sup> person singular, aorist passive indicative of...			
skotízō (σκοτίζω) [pronounced skot-IHD-zo]	<i>to cover with darkness, to darken; to be covered with darkness, be darkened; of heavenly bodies as deprived of light; to obscure; metaphorically; of the eyes; of the understanding; of the mind</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4654
From the NET Bible: The wording “the sun’s light failed” is a translation of το ἡλίου ἐκλιπόντος/ ἐκλείποντος (tou Jhliou eklipontos/ ekleipontos), a reading found in the earliest and best witnesses (among them $\bar{\iota}^{75} \kappa B C^{*vid} L 070 579 2542 pc$ ) as well as several ancient versions. The majority of mss (A C <sup>3</sup> [D] W $\Theta \Psi \bar{E}^{1,13} \bar{\iota}$ lat sy) have the flatter, less dramatic term, “the sun was darkened” (ἐσκοτίσθη, eskotisque), a reading that avoids the problem of implying an eclipse (see sn below). This alternative thus looks secondary because it is a more common word and less likely to be misunderstood as referring to a solar eclipse. That it appears in later witnesses rather than the earliest ones adds confirmatory testimony to its inauthentic character. <sup>29</sup>			
It was this NET Bible footnote which alerted me to the two readings. Admittedly, I do not carefully scour the four manuscripts that I use carefully for any difference that I might find. Here, I am uncertain as to the actual reading, and whether the interpretation of the NET Bible is on point.			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

**Translation:** ...—even the sun [appeared to] cease.

Obviously the sun did not cease or quit or fail; but it appeared to. It could not be seen from the ground. Its rays did not penetrate the darkness.

This was certainly true for the region around Golgotha; but it is unclear as to how far this extended.

The NET Bible: *This imagery has parallels to the Day of the Lord: Joel 2:10; Amos 8:9; Zeph 1:15. Some students of the NT see in Luke’s statement the sun’s light failed (eklipontos) an obvious blunder in his otherwise meticulous historical accuracy. The reason for claiming such an error on the author’s part is due to an understanding of the verb as indicating a solar eclipse when such would be an astronomical impossibility during a full moon. There are generally two ways to resolve this difficulty:*

<sup>29</sup> From <https://bible.org/netbible/index.htm?luk23.htm> (footnote); accessed July 3, 2023.

(a) adopt a different reading (“the sun was darkened”) that smoothes over the problem (discussed in the tc problem above), or (b) understand the verb *eklipontos* in a general way (such as “the sun’s light failed”) rather than as a technical term, “the sun was eclipsed.” The problem with the first solution is that it is too convenient, for the Christian scribes who, over the centuries, copied Luke’s Gospel would have thought the same thing. That is, they too would have sensed a problem in the wording and felt that some earlier scribe had incorrectly written down what Luke penned. The fact that the reading “was darkened” shows up in the later and generally inferior witnesses does not bolster one’s confidence that this is the right solution. But second solution, if taken to its logical conclusion, proves too much for it would nullify the argument against the first solution: If the term did not refer to an eclipse, then why would scribes feel compelled to change it to a more general term? The solution to the problem is that *ekleipo* did in fact sometimes refer to an eclipse, but it did not always do so. (BDAG 306 s.v. *ἐκλείπω* notes that the verb is used in Hellenistic Greek “Of the sun cease to shine.” In MM it is argued that “it seems more than doubtful that in Lk 23:45 any reference is intended to an eclipse. To find such a reference is to involve the Evangelist in a needless blunder, as an eclipse is impossible at full moon, and to run counter to his general usage of the verb = ‘fail’...” [p. 195]. They enlist Luke 16:9; 22:32; and Heb 1:12 for the general meaning “fail,” and further cite several contemporaneous examples from papyri of this meaning [195-96]) Thus, the very fact that the verb can refer to an eclipse would be a sufficient basis for later scribes altering the text out of pious motives; conversely, the very fact that the verb does not always refer to an eclipse and, in fact, does not normally do so, is enough of a basis to exonerate Luke of wholly uncharacteristic carelessness.<sup>30</sup> I may want to edit this down somewhat.

Luke 23:44–45a **It was even now about the sixth hour and a [thick] darkness came about over the entire land until the ninth hour—even the sun [appeared to] cease.** (Kukis mostly literal translation)

### Did Jesus die only for the elect?

1. There is one point of view that Jesus only died for the sins of the elect; and that He did not pay for the sin of those who will choose not to believe in Him.
2. This is why we know that Jesus died for all sins of all mankind.
  - 1) Only Jesus’ humanity could pay for our sins. Deity cannot have any connection with sin; Deity cannot be confined to any one point at any one time.
  - 2) Jesus *chose* to die for the sins of mankind. This is a choice which Jesus made in His humanity which placed His humanity under judgment.
  - 3) Jesus would have violated the concept of kenosis, had He used His omniscience to determined, “Charlie Brown, 1958 years from now, is not going to believe in Me; so, therefore, there is no treason for Me to pay for His sins.” For Jesus to do this, He would have to access His Deity.
  - 4) When it comes to the payment for sins, this can only be done in the Lord’s humanity.
  - 5) There is no way that some iota of the Lord’s Deity could be involved in this process of paying for our sins.
3. Could God the Father make this determination? Could God decide, “I will not put the sins of Charlie Brown on My Son”?
- 4.

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<sup>30</sup> From <https://bible.org/netbible/index.htm?luk23.htm> (footnote); accessed July 3, 2023.

Luke 23:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
schizō (σχίζω) [pronounced SKHID-zoh]	<i>to tear, to open, to cleave [asunder], to rend; to divide by rending; to split into factions, be divided</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4977
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
katapetasma (καταπέτασμα) [pronounced kat-ap-EHT-as-mah]	<i>a veil spread out, a curtain</i>	neuter singular noun, nominative case	Strong's #2665
Thayer: <i>the name given to the two curtains in the temple at Jerusalem, one of them at the entrance to the temple separated the Holy Place from the outer court, the other veiled the Holy of Holies from the Holy Place.</i>			
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
naos (ναός) [pronounced nah-OSS]	<i>used of the temple at Jerusalem, but only of the sacred edifice; any heathen temple or shrine; metaphorically the spiritual temple consisting of the saints of all ages joined together by and in Christ; temple of the body</i>	masculine singular noun; genitive/ablative case	Strong's #3485
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, among</i>	neuter singular adjective; accusative case	Strong's #3319

**Translation:** The veil of the Temple was torn in the middle.

At the ninth hour, after Jesus had paid for our sins, the veil in the middle of the Temple, which separated the **Holy of Holies** from the rest of the Temple, was torn in two. No one, apart from the High Priest, ever went on the other side of that curtain. He went there only once a year, on that **Great Day of Atonement**, when he sprinkled blood on the **Mercy Seat**. This ritual represented the fact that Jesus would die one time for all on the cross.

Now, at this time, all priests had access to the Holy of Holies. It was wide open to view from the other room.

Because the veil was rent in two, we are no longer separated from the **justice of God**. God can accept us because His Son died for us. Jesus has **redeemed** us from our sins.

David Guzik: *he veil of the temple was torn in two: The veil is what separated the holy place from the most holy place in the temple. It was a vivid demonstration of the separation between God and man. Notably, the veil was torn from top to bottom, and it was God who did the tearing.*<sup>31</sup>

<sup>31</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Matthew 27:51–57.

Luke 23:45b The veil of the Temple was torn in the middle. (Kukis mostly literal translation)

Luke 23:44–45 It was even now about the sixth hour and a [thick] darkness came about over the entire land until the ninth hour—even the sun [appeared to] cease. The veil of the Temple was torn in the middle. (Kukis mostly literal translation)

No one was allowed to see Jesus as God the Father poured out upon Him all of our sins. This is what was taking place during those three hours.

Luke 23:44–45 At the sixth hour, a thick darkness fell over the entire land and it remained dark until the ninth hour. The sun could not be seen. The veil in the Temple has torn in half. (Kukis paraphrase)

**And crying out in a voice loud, the Jesus said, “Father, into a hand of You, I keep on placing the spirit of Me.” But this having said, He breathed out.**

Luke  
23:46

**Crying out in a loud voice, Jesus said, “Father, into Your hand I entrust My spirit.” Having said this, He breathed out [His last].**

**Having cried out in a loud voice, Jesus said, “Father, into Your hand I place My spirit.” After saying this, Jesus breathed out His last breath.**

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) And crying out in a voice loud, the Jesus said, “Father, into a hand of You, I keep on placing the spirit of Me.” But this having said, He breathed out.
- Complete Apostles Bible And Jesus, calling out with a loud voice, said, "Father, 'into Your hands I will commit My spirit.' " And after He said these things, He expired.
- Douay-Rheims 1899 (Amer.) And Jesus crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.
- Holy Aramaic Scriptures And Eshu {Yeshua} cried out in a qala rama {a loud voice} and said, “Abi {My Father}, into Your hands I place My Spirit!” He said this, and died.
- James Murdock’s Syriac NT And Jesus cried with a loud voice, and said: My Father, into thy hand I commit my spirit. Thus he spake, and expired.
- Original Aramaic NT And Yeshua called out in a loud voice and he said, "My Father, into your hands I lay down my spirit." He said this and he expired.

Significant differences:

**Limited Vocabulary Translations:**

- Bible in Basic English And Jesus gave a loud cry and said, Father, into your hands I give my spirit: and when he had said this, he gave up his spirit.
- Bible in Worldwide English Jesus called out loud, Father, I put my spirit into your hands! When he had said this, he died.
- Easy English Then Jesus shouted loudly, ‘Father, I give my spirit to you.’ After he shouted this, he died.
- Easy-to-Read Version–2008 Jesus shouted, "Father, I put my life in your hands!" After Jesus said this, he died.  
*God’s Word™* Jesus cried out in a loud voice, "Father, into your hands I entrust my spirit." After he said this, he died.
- Good News Bible (TEV) Jesus cried out in a loud voice, "Father! In your hands I place my spirit!" He said this and died.

J. B. Phillips	Then Jesus gave a great cry and said, "Father, 'into your hands I commend my spirit.'" And with these words, he died.
<i>The Message</i>	Jesus called loudly, "Father, I place my life in your hands!" Then he breathed his last.
NIRV	Jesus called out in a loud voice, "Father, into your hands I commit my life." After he said this, he took his last breath.
New Life Version	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Jesus screamed out loud, "Father, my spirit is in your hands now." [10] After he said that, he took his last breath. <sup>10</sup> 23:46 This is similar to a prayer in Psalm 31:5.
Contemporary English V. Goodspeed New Testament	Jesus shouted, "Father, I put myself in your hands!" Then he died. Then Jesus gave a loud cry, and said, "Father, I intrust my spirit to your hands!" With these words he expire.
The Living Bible	.
New Berkeley Version	.
New Living Translation	Then Jesus shouted, "Father, I entrust my spirit into your hands!" [Ps 31:5] And with those words he breathed his last.
The Passion Translation	Then Jesus cried out with a loud voice, "Father, I surrender my Spirit into your hands." And he took his last breath and died.
Radiant New Testament	Jesus called out in a loud voice, "Father, into your hands I commit my spirit." After he said this, he took his last breath.
UnfoldingWord Simplified T.	When that happened, Jesus shouted loudly, "Father, I put my spirit into your care!" After he said that, he stopped breathing and died.
William's New Testament	Then Jesus uttered a loud cry, and said, "Father, I now commit my spirit to your care." As He said this He breathed His last.

### Partially literal and partially paraphrased translations:

American English Bible	Then, the Temple curtain split down the middle, and Jesus called out in a loud voice, saying: 'Father, I leave my breath in Your hands.' And after saying that, he died. A portion of v. 45 is included for context.
Beck's American Translation	.
Common English Bible	Crying out in a loud voice, Jesus said, "Father, into your hands I entrust my life." [Ps 31:5] After he said this, he breathed for the last time.
Breakthrough Version	And when Jesus hollered with a loud voice, He said, "Father, into Your hands I place My spirit beside You." When He said this, He breathed out His last breath.
Common English Bible Len Gane Paraphrase	. And Jesus calling out in a loud voice said, "Father, into your hands I entrust my spirit," and having said this, he gave up his spirit.
New Advent (Knox) Bible	The sun was darkened, and the veil of the temple was torn in the midst: and Jesus said, crying with a loud voice, Father, into thy hands I commend my spirit; and yielded up his spirit as he said it. V. 45 is included for context.
NT for Everyone	Then Jesus shouted out at the top of his voice, 'Here's my spirit, father! You can take care of it now!' And with that he died.
20 <sup>th</sup> Century New Testament	Then Jesus, with a loud cry, said: "Father, into thy hands I commit my spirit." And with these words he expired.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And when Jesus had cried out with a loud voice, saying, "Father, into your hands I commend my soul!": And having said this, he gave up his soul.
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Revised Ferrar-Fenton Bible	Then crying with a loud voice, Jesus said, "Father, into Your hands I resign My spirit"; having said which, He expired.
Free Bible Version	Jesus called out in a loud voice, I place my spirit in your hands." Having said this he breathed his last*.
International Standard V	Then Jesus cried out with a loud voice and said, Father, into your hands I entrust my spirit. [Ps 31:5] After he said this, he breathed his last.
Montgomery NT	Then with a loud cry, Jesus said, "Father, into thy hands I commend my spirit!" And after uttering these words, he yielded up his spirit.
Leicester A. Sawyer's NT	And Jesus crying with a loud voice, said, Father, into thy hands I commit my spirit; and having said this, he expired.
UnfoldingWord Literal Text	Crying with a loud voice, Jesus said, "Father, into your hands I commit my spirit." Having said this, he died.
Urim-Thummim Version	And when Jesus had cried with a loud voice he said, Father, into your hands I commend my breath: and having said this he breathed out his last breath.
Weymouth New Testament	It was now about noon, and a darkness came over the whole country till three o'clock in the afternoon. The sun was darkened, and the curtain of the Sanctuary was torn down the middle, and Jesus cried out in a loud voice, and said, "Father, to Thy hands I entrust my spirit." And after uttering these words He yielded up His spirit. Vv. 44–45 are included for context.
Wikipedia Bible Project	Jesus shouted out in a loud voice, "Father, I place my spirit into your hands." He said this and breathed his last. [*spirit and breath are the same in the Greek]

#### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And calling out with a great voice, Jesus said, Father, into your hands I commit my spirit, and saying this, he breathed out his spirit.
New American Bible (2011)	Jesus cried out in a loud voice, "Father, into your hands I commend my spirit"; and when he had said this he breathed his last. <sup>b</sup> b. [23:46] Ps 31:6; Acts 7:59.
New Catholic Bible	He cried out, "Father, into your hands I commend my spirit." And with these words he breathed his last. <sup>[1]</sup> [1] Luke omits the word of abandonment found in Matthew and Mark. Instead, Jesus dies as the prototypical good person, who at the end of his life commends his spirit into the hands of the Father. Luke leaves aside the citation from Psalm 22 and reports verse 6 of Psalm 31, the prayer that the rabbis were wont to recite in the evening and that is still recited today at Night Prayer in the Liturgy of the Hours.
New English Bible–1970	[Ps.31.5.] Then Jesus gave a loud cry and said, 'Father, into thy hands I commit my spirit'; and with these words he died.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Crying out with a loud voice, Yeshua said, "Father! <b>Into your hands I commit my spirit.</b> " [Psalm 31:6(5)] With these words he gave up his spirit.
Hebraic Roots Bible	And crying with a loud voice, Yahshua said, Father, "into Your hands I place My spirit." And saying this, He breathed out the spirit. (Psa. 31:5)
Holy New Covenant Trans.	Jesus shouted, "Father, I put my spirit into Your hands." After Jesus said this, he died.
Traina's Holy Name Bible	And when Yahshua had cried with a loud voice, He said, Father, into Thy hands I commend My Spirit: and having said thus, He expired.
The Scriptures 2009	And crying out with a loud voice, עֵשׂוּהַי said, "Father, <b>into Your hands I commit My spirit.</b> " Psalm 31:5 And having said this, He breathed His last.
Tree of Life Version	And Yeshua, crying out with a loud voice, said, "Father, 'into Your hands I entrust My spirit.'" When He had said this, He breathed His last.



**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...and Calling [with] sound great The Jesus says Father to hands [of] you [I] present the spirit [of] me this but Saying [He] expires...
Alpha & Omega Bible	AND JESUS, CRYING OUT WITH A LOUD VOICE, SAID, FATHER, INTO YOUR HANDS I COMMIT MY SPIRIT. (Psalm 31:5) HAVING SAID THIS, HE BREATHED HIS LAST.
Awful Scroll Bible	And Jesus calling aloud, with a great voice, said, "Father, into Your hands, I will place-before My Breath." And saying these, He breathes-away.
Concordant Literal Version	And shouting with a loud voice, Jesus said, "Father, into Thy hands am I committing My spirit. Now, saying this, He expires."
exeGesés companion Bible	And Yah Shua voices with a mega voice, saying, Father, into your hands I set forth my spirit: - and saying thus, he expires.
Orthodox Jewish Bible	And having cried out with a kol gadol, he said, Abba, BYADCHA AFKID RUCHI (into your hands I commit my ruach TEHILLIM 31:6[5]). And this having said, he breathed out his last.

**Expanded/Embellished Bibles:**

An Understandable Version	Jesus called out in a loud voice, I commit my spirit into your hands." And after He said this, He gave up His spirit [ <i>i.e., to God in death</i> ].
The Expanded Bible	Jesus cried out in a loud voice, "Father, I give you my life [ <sup>L</sup> into your hands I entrust/commit my spirit; Ps. 31:5]." After Jesus said this, he died [expired; <sup>T</sup> breathed his last].
Jonathan Mitchell NT	Then Jesus, shouting with a loud voice, said, "Father... into Your hands I am now setting aside My spirit (or: I proceed committing My Breath-effect and life-force)!" [Ps. 31:5] Now upon saying this, He out-spirited (or: breathed out; expired).
Syndein/Thieme	"And Jesus, shouting out with a loud voice, said, "Father, into Your hands I deposit {paratithemi} My spirit!" {see also Psalm 31:5} And having said this, He 'breathed His last breath' {ekpneo}.
Translation for Translators	<i>As that happened</i> , Jesus shouted loudly, "Father, I put my spirit into your care [MTY]!" When he said that, he [EUP] died.
The Voice	<b>Jesus</b> ( <i>shouting out loudly</i> ): Father, I entrust My spirit into Your hands![e] And with those words, He exhaled—and breathed no more.

**Bible Translations with Many Footnotes:**

Lexham Bible	And Jesus, calling out with a loud voice, said, "Father, into your hands I entrust my spirit!" [A quotation from Ps 31:5] And after he [*Here "after" is supplied as a component of the participle ("said") which is understood as temporal] said this, he expired.
NET Bible®	Then Jesus, calling out with a loud voice, said, "Father, <b>into your hands I commit my spirit!</b> " <sup>110</sup> And after he said this he breathed his last. <sup>110sn</sup> A quotation from Ps 31:5. It is a psalm of trust. The righteous, innocent sufferer trusts in God. Luke does not have the cry of pain from Ps 22:1 (cf. Matt 27:46; Mark 15:34), but notes Jesus' trust instead.
Rotherham's Emphasized B.	And [calling out with a loud voice] Jesus said— Father! [into thy hands] I commend my spirit. <sup>d</sup> And [this] saying, he ceased to breathe. <sup>d</sup> Ps. xxxi. 5.
The Spoken English NT	And Jesus called in a loud voice, I'm entrusting my spirit into your hands!" When he'd said that, he died. <sup>z</sup> <sup>z</sup> Lit. "breathed out" (for the last time), i.e. expired.

Wilbur Pickering’s New T. Then, after giving a loud shout, Jesus said, “Father, it is into your hands that I will commit my spirit”. And having said this, He breathed His last.<sup>19</sup>  
 (19) Both Matthew and John state overtly that Jesus dismissed His spirit. In John 10:17-18 He had declared that no one could kill Him, He would lay down His own life. The cross did not kill Jesus, as the centurion recognized (see the next note).

**Literal, almost word-for-word, renderings:**

- Analytical-Literal Translation And having called out with a loud voice, Jesus said, "Father, into Your hands I will commit [or, will entrust] My spirit." And having said these [things], He breathed His last.
- Context Group Version And Jesus, crying with a loud voice, said, Father, into your hands I commend my spirit: and having said this, he breathed out [a final time].
- Far Above All Translation And Jesus called out in a loud voice and said, into your hands I will commit my spirit." And when he had said these things, he breathe
- Literal Standard Version And it was, as it were, the sixth hour, and darkness came over all the land until the ninth hour, and the sun was darkened, and the veil of the temple was torn in the middle, and having cried with a loud voice, Jesus said, “Father, into Your hands I commit My spirit”; now having said this, He breathed His last. Vv. 44–45 are included for context.
- Modern Literal Version 2020 And Jesus having shouted with a loud voice, said, Father, I will consign my spirit into your hands. And having said these things, he expired.
- New Matthew Bible And Jesus cried with a great voice and said, Father, into your hands I commit my spirit. And when he had thus spoken, he gave up the spirit.
- Revised Young's Lit. Trans. ...and having cried with a loud voice, Jesus said, 'Father, to Your hands I commit my spirit;' and these things having said, he breathed forth the spirit.
- Updated Bible Version 2.17 A Voice in the Wilderness And Jesus cried with a loud voice and breathed his last. And when Jesus had cried out with a loud voice, He said, Father, into Your hands I commit My spirit. Having said this, He breathed out the spirit.

**The gist of this passage:** Jesus cries out in a loud voice, “Father, into Your hands, I commend My spirit;”

<b>Luke 23:46a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
phōneō (φωνέω) [pronounced foe-NEH-oh]	<i>sounding, emitting a sound, speaking (with a loud voice); crowing; crying (out, aloud), calling (out, one’s self); sending for, summoning</i>	masculine singular, aorist active participle, nominative case	Strong’s #5455
phōnē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; dative, locative, instrumental case	Strong’s #5456
meγas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; dative, locative, instrumental case	Strong’s #3173

**Translation:** *Crying out in a loud voice,...*

Because this is the aorist tense, the loud voice is what Jesus speaks right here in this verse.

Despite the screaming which Jesus has been doing, while being judged for our sins; He is still able to speak loudly and clearly enough to be heard and understood all the way to the end. We have to assume that, despite all of the physical pressures which are a part of crucifixion, Jesus's sensory glands and other portions of His physical body continued to function, despite that not being a common outcome for those on the cross.

Luke 23:46b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
epô (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

**Translation:** *...Jesus said,...*

Jesus speaks to God the Father; but He speaks in a loud voice so that this can be heard by all.

A normal person—particularly one who has been crying out in pain—would have had no voice remaining, let alone, a loud voice. Jesus, however, having a body uncorrupted by sin, continued to be able to speak—even loudly—to the end. Obviously, there had to be various parts of His body acting to counteract the vicious, killing nature of the cross (or stake). His body managed to continue fluids moving throughout; and, if memory serves, at some point, Jesus did have some sour wine.

Luke 23:46c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced <i>pat-AYR</i> ]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, vocative	Strong's #3962
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
cheir (χεῖρ, χειροός, ἡ) [pronounced <i>khîr</i> ]	<i>hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone</i>	feminine singular noun; accusative case	Strong's #5495

Luke 23:46c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
paratithêmi (παρατίθημι) [pronounced pah-ah-ITH-ay-me]	1) to place beside or near or set before; 1a) food, i.e. food placed on a table; 1b) to set before (one) in teaching; 1c) to set forth (from one's self), to explain; 2) to place down (from one's self or for one's self) with any one; 2a) to deposit; 2b) to intrust, commit to one's charge	1 <sup>st</sup> person singular, present middle indicative	Strong's #3908
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** ..."Father, into Your hand I entrust My spirit."

Jesus, like all of us (believers), has a **human spirit** and the Holy Spirit. Just as our **souls** allow us to interact with mankind (individually and as a group), our spirits allow us to interact with God. We know and understand God by means of our spirits. It is this spirit which Jesus is speaking of here. It is this spirit by which we will interact with God. It is this human spirit in Jesus which will interact directly with God.

All of Psalm 31:5 reads: **Into Your hand I commit My spirit; You have redeemed Me, O Jehovah, God of truth.** (Green's literal translation) Or, as R. B. Thieme, Jr. often pointed out, "O God of doctrine."

Luke 23:46d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

### Luke 23:46d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine singular, aorist active participle, nominative case	Strong's #2036
ἐκπνέω (ἐκπνέω) [pronounced ek-PNEH-oh]	<i>to breathe out, to breathe (one's last, out one's life), to exhale; to expire</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1606

**Translation:** Having said this, He breathed out [His last].

After Jesus said these words, He breathed out His last breath. He willfully gave up His life.

Luke 23:46 **Crying out in a loud voice, Jesus said, "Father, into Your hand I entrust My spirit." Having said this, He breathed out [His last].** (Kukis mostly literal translation)

At this point, Jesus had completed what needed to be done in His human body. Nothing remained for Him to do. There was nothing more for Him to teach; no one that He needed to heal; nothing was required of Him. His earthly ministry was completed.

Luke 23:46 **Having cried out in a loud voice, Jesus said, "Father, into Your hand I place My spirit." After saying this, Jesus breathed out His last breath.** (Kukis paraphrase)

The ESV (capitalized) is used below:

### Jesus on the Cross 2 (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
Mat 27:45 Now from the sixth hour there was darkness over all the land until the ninth hour.	Mar 15:33 And when the sixth hour had come, there was darkness over the whole land until the ninth hour.	Luk 23:44–45a It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed. And the curtain of the temple was torn in two.	
Mat 27:46 And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"	Mar 15:34 And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?"	Luk 23:45b And the curtain of the temple was torn in two.	
Mat 27:47 And some of the bystanders, hearing it, said, "This man is calling Elijah."	Mar 15:35 And some of the bystanders hearing it said, "Behold, he is calling Elijah."		

### Jesus on the Cross 2 (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
			Joh 19:28 After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."
Mat 27:48 And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink.	Mar 15:36 And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down."		Joh 19:29 A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.
Mat 27:49 But the others said, "Wait, let us see whether Elijah will come to save him." Mat 27:50 And Jesus cried out again with a loud voice and yielded up his spirit.	Mar 15:37 And Jesus uttered a loud cry and breathed his last.	Luk 23:46 Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And having said this he breathed his last.	Joh 19:30 When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

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### After the Death of Jesus The Witness of the Centurion and Others

**But having seen the centurion the thing which happened, he was glorifying the God, saying, "Truly the Man, He righteous was (and continues to be)."**

Luke  
23:47

**Having seen what happened, the centurion was glorifying God, saying, "Surely this Man was (and is) righteous."**

**Having taken in all that happened that day, the centurion began to glorify God, saying, "Undoubtedly, this Man was and is righteous."**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek) **But having seen the centurion the thing which happened, he was glorifying the God, saying, "Truly the Man, He righteous was (and continues to be)."**

Complete Apostles Bible	And when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!"
Douay-Rheims 1899 (Amer.)	Now, the centurion, seeing what was done, glorified God, saying: Indeed this was a just man.
Holy Aramaic Scriptures	Now, when the Qentrana {the Centurion} saw the thing that happened, he gave praise unto Alaha {God}, and said, "Truly this gabra {man} was zadiyqa {righteous}!"
James Murdock's Syriac NT	And when the centurion saw what occurred, he glorified God and said: Certainly, this was a righteous man.
Original Aramaic NT	When the Centurion saw what had happened, he glorified God and he said, "Truly this man was The Righteous One."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And when the captain saw what was done, he gave praise to God, saying, Without doubt this was an upright man.
Bible in Worldwide English	The captain saw all this. Then he praised God. He said, Surely, this was a good man!
Easy English	There was a captain of the soldiers there. When he saw what had happened, he praised God. He said. 'I am sure that this man had not done anything wrong.'
Easy-to-Read Version–2008	The army officer there saw what happened. He praised God, saying, "I know this man was a good man!"
<i>God's Word</i> <sup>™</sup>	.
Good News Bible (TEV)	The army officer saw what had happened, and he praised God, saying, "Certainly he was a good man!"
J. B. Phillips	When the centurion saw what had happened, he exclaimed reverently, "That was indeed a good man!"
<i>The Message</i>	When the captain there saw what happened, he honored God: "This man was innocent! A good man, and innocent!"
NIRV	The Roman commander saw what had happened. He praised God and said, "Jesus was surely a man who did what was right."
New Life Version	When the soldier saw what had happened, he thanked God. He said, "For sure, He was a good man."

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When the Roman centurion[11] saw all of this, he honored God when he said, "There's no doubt now. This man was innocent." <sup>11</sup> 23:47Commander of a unit of 100 soldiers, and possibly the officer in charge of this execution.
Contemporary English V.	When the Roman officer saw what had happened, he praised God and said, "Jesus must really have been a good man!"
The Living Bible	When the captain of the Roman military unit handling the executions saw what had happened, he was stricken with awe before God and said, "Surely this man was innocent." [literally, "righteous."]
New Berkeley Version	.
New Living Translation	When the Roman officer [Greek <i>the centurion</i> .] overseeing the execution saw what had happened, he worshiped God and said, "Surely this man was innocent. [Or <i>righteous</i> .]"
The Passion Translation	When the Roman captain overseeing the crucifixion witnessed all that took place, he was awestruck and glorified God. Acknowledging what they had done, he said, "I have no doubt; we just killed the righteous one."

Radiant New Testament	When the Roman commander saw what had happened, he praised God and said, "Jesus surely was a righteous man."
UnfoldingWord Simplified T.	When the centurion who was over the soldiers saw what happened, he said, "Indeed, this man has done nothing wrong!" What he said honored God.
William's New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	Well when the centurion saw [all of this] happening, he glorified God and said: 'This truly was a righteous man!'
Beck's American Translation	.
Breakthrough Version	When the lieutenant saw what happened, he was admitting that God is magnificent, saying, "This man was really right."
Common English Bible	When the centurion saw what happened, he praised God, saying, "It's really true: this man was righteous."
A. Campbell's Living Oracles	Then, the centurion, observing what had happened, gave glory to God; saying, Assuredly, this was a righteous man.
New Advent (Knox) Bible	And the centurion, when he saw what befell, gave glory to God; This, he said, was indeed a just man.[3] [3] See Mt. 27.54; Mk. 15.39. St Augustine suggests that the centurion did not recognize in our Lord the unique Son of God, but only 'a son of God' in the general sense in which 'a just man' would be the equivalent of that term; cf. Wis. 2.16. But it is possible that 'the Just One' was used in very early times as a cipher-word for 'Son of God'; cf. Ac. 3.14; 7.52; 22.14.
NT for Everyone	The centurion saw what happened, and praised God. 'This fellow', he said, 'really was in the right.'
20 <sup>th</sup> Century New Testament	The Roman Captain, on seeing what had happened, praised God, exclaiming: "This must have been a good man!"

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Revised Ferrar-Fenton Bible	Then the captain seeing the event, praised God, exclaiming, "This was undoubtedly an innocent Man."
Free Bible Version	When the centurion saw what had happened he praised God and said, this man was innocent."
God's Truth (Tyndale)	When the Centurion saw what had happened, he glorified God saying: Of a surety this man was perfect.
International Standard V	When the centurion [A Roman centurion commanded about 100 men.] saw what had taken place, he praised God and said, This man certainly was righteous!
Montgomery NT	When the army captain saw what had happened, he glorified God, saying, "This man was really innocent!"
Riverside New Testament	When the Centurion saw what had happened, he gave glory to God, saying, "Certainly this was an upright man!"
UnfoldingWord Literal Text	When the centurion saw what was done, he glorified God, saying, "Surely this was a righteous man."
Weymouth New Testament	The Captain, seeing what had happened, gave glory to God, saying, "Beyond question this man was innocent."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The captain, on seeing what had happened, acknowledged the hand of God. "Surely this was an upright man!" he said.
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The Heritage Bible	And the centurion seeing what came to be, glorified God, saying, Really, this man was righteous.
New American Bible (2011)	The centurion who witnessed what had happened glorified God and said, "This man was innocent* beyond doubt." * [23:47] This man was innocent: or, "This man was righteous."
New Catholic Bible	On seeing what had taken place, the centurion praised God and said, "Surely, this man was innocent."
New Jerusalem Bible	When the centurion saw what had taken place, he gave praise to God and said, 'Truly, this was an upright man.'
Revised English Bible—1989	When the centurion saw what had happened, he gave praise to God. "Beyond all doubt", he said, "this man was innocent."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And seeing the thing happening, the centurion glorified YAHWEH, saying, Truly, this Man was righteous.
Traina's Holy Name Bible	Now when the centurion saw what was done, he glorified Elohim, saying, Certainly this was a righteous man.
Holy New Covenant Trans.	The Roman army officer saw what happened. He was giving glory to God, saying, "This man was truly made right!"

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Seeing but The Centurion the [thing] becoming recognized the god Saying really The Man This Right was...
Alpha & Omega Bible	NOW WHEN THE CENTURION SAW WHAT HAD HAPPENED, HE GAVE HONOR TO THEOS ( <i>The Alpha &amp; Omega</i> ), SAYING, CERTAINLY THIS MAN WAS INNOCENT.
Awful Scroll Bible	Moreover, the commander-of-a-hundred perceiving that happening, gives splendor, to God, confirming, "Genuinely, this One was a Righteous Man!"
Concordant Literal Version	Now the centurion, perceiving what is occurring, glorified God, saying that, "Really, this Man was just!"
exeGesés companion Bible	Now the centurion seeing what becomes, glorifies Elohim, wording, Indeed this is a just human.
Orthodox Jewish Bible	And the centurion who saw the thing that happened was saying, Baruch Hashem, surely this man was a Tzaddik.
Rotherham's Emphasized B.	And the centurion, beholding that which came to pass, began to glorify God, saying—   In very deed    this man  was  righteous .

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now when the centurion saw what had taken place, he <i>began</i> praising <i>and</i> honoring God, saying, "Certainly this Man was innocent."
An Understandable Version	And when the military officer in charge of one hundred men saw what had happened, he honored God [ <i>by</i> ] saying, this man had [ <i>always</i> ] done what was right
The Expanded Bible	When the ·army officer [ <sup>L</sup> centurion] there saw what happened, he ·praised [glorified] God, saying, "Surely this was a ·good [righteous; or innocent] man!"
Jonathan Mitchell NT	Now the centurion (Roman military officer), upon seeing what was occurring, began (or: kept on) glorifying God (continued giving a good opinion of God; began to enhance God's reputation) in saying, "In reality and essential being, this man was

Syndein/Thieme	<b>innocent</b> (or: just; righteous; in right relationship; fair; exemplary of the way pointed out; practiced equitable dealings; = upright)!"
Translation for Translators	<b>``Now the Centurion {hekatontarches}, having seen/understood {oida} what had happened, praised God and said, "Certainly this Man {Jesus} kept on being a righteous/innocent Man!"</b>
The Voice	<b>When the officer <i>who supervised the soldiers who were executing Jesus</i> saw what happened, he praised God <i>for the way Jesus died</i>, saying, "<i>I am sure that this man had done nothing wrong!</i>"</b> <b>The Centurion [A Roman military officer in charge of 100 soldiers]—<i>one of the soldiers who performed the execution</i>—saw all this, and he praised God.</b> <b>Centurion: No doubt, this man must have been innocent.</b>

### Bible Translations with Many Footnotes:

Lexham Bible	<b>Now when</b> [*Here "when " is supplied as a component of the participle ("saw") which is understood as temporal] <b>the centurion saw what had happened, he began to praise</b> [*The imperfect tense has been translated as ingressive here ("began to praise")] <b>God, saying, "Certainly this man was righteous!"</b>
NET Bible®	<b>Now when the centurion<sup>111</sup> saw what had happened, he praised God and said, "Certainly this man was innocent!"<sup>112</sup></b> <sup>111sn</sup> See the note on the word centurion in 7:2. <sup>sn</sup> A centurion was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a centuria of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like Paul. <sup>112tn</sup> Or "righteous." It is hard to know whether "innocent" or "righteous" is intended, as the Greek term used can mean either, and both make good sense in this context. Luke has been emphasizing Jesus as innocent, so that is slightly more likely here. Of course, one idea entails the other. <sup>sn</sup> Here is a fourth figure who said that Jesus was innocent in this chapter (Pilate, Herod, a criminal, and now a centurion).
The Spoken English NT	<b>And when the Roman officer<sup>aa</sup> saw what happened, he was giving God glory.<sup>bb</sup> He was saying, man really was innocent!"<sup>cc</sup></b> <sup>aa.</sup> Lit. "centurion." <sup>bb.</sup> "Giving God glory," in Jewish thinking, can mean admitting the truth. See Joshua 8:19; John 9:24. <sup>cc.</sup> Or "righteous," or "just."
Wilbur Pickering's New T.	<b>Various reactions</b> <b>Well upon seeing what had happened, the centurion glorified God, saying, "Certainly this man was righteous!"<sup>20</sup></b> (20) Any centurion would be a hardened soldier, who had seen no end of crucifixions. He knew that a cross killed by asphyxiation. Hanging from the hands, with the arms stretched out, pushes the diaphragm against the lungs so you can't breathe. Nailing the feet was a sadistic procedure to prolong the agony—even though painful, the victim would push up so he could get a breath, until finally too worn out to do so. Breaking the legs would put an end to that expedient, and the person died within a few minutes, asphyxiated. Someone who is dying asphyxiated does not shout. Since Jesus gave a loud shout, but then immediately died, the

centurion knew beyond the shadow of a doubt that the cross had not killed Jesus (later, when Joseph asks for the body, Pilate is surprised that Jesus could already be dead). But who can just tell his spirit to leave? Putting two and two together, the centurion concluded that Jesus was a supernatural being. Just so!

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now the centurion having seen the [thing] having happened, glorified God, saying, "Certainly, this Man was righteous!"
Context Group Version	And when the captain saw what was done, he publicly honored God, saying, Certainly this was a vindicated man.
English Standard Version	Now when the centurion saw what had taken place, he praised God, saying,
Modern Literal Version 2020	Now having seen what happened, the centurion glorified God, saying, This really was a righteous man.
New American Standard	Now when the centurion saw what had happened, he began praising God, saying, "This man was in fact innocent [Lit <i>righteous</i> ]."
New Matthew Bible	When the centurion saw what had happened, he glorified God, saying, Surely this was a just man.
Revised Geneva Translation	Now when the centurion saw what had been done, he glorified God, saying, "Surely this Man was Just."
Revised Young's Lit. Trans.	And the centurion having seen what was done, did glorify God, saying, 'Really this man was righteous;'

**The gist of this passage:** Once all this is over, a centurion considers what he has seen and publicly proclaims Jesus a righteous man.

Luke 23:47a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced <i>hek-at-on-TAR-khace, hek-at-on-TAR-khos</i> ]	<i>centurion, captain of one hundred men, an officer in the Roman army</i>	masculine singular noun; nominative case	Strong's #1543
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

## Luke 23:47a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter singular, aorist active participle; accusative case	Strong's #1096

**Translation:** *Having seen what happened,...*

I moved *the centurion* from this phrase to the next.

One centurion has been spoken of specifically, a man whose servant was ill. He had asked Jesus to cure his servant, and Jesus did (without having to go to his home). Is this the same man? I really don't know; but he is identified with a definite article. The definite article could have indicated that this was the centurion in charge of the crucifixion.

Roman soldiers would have been there participating directly in the crucifixion and others would be there, but involved in crowd control (and other similar functions). There was very likely just one man who oversaw all of this; who was probably the centurion referred to (he would have had to answer to Pilate).

In any case, from whatever vantage point this man had, he watched and took in all that happened. No doubt, this centurion had seen many crucifixions and knew how brutal they were. He had seen perhaps hundreds of victims, and how many would have behaved as Jesus did?

## Luke 23:47b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doxazō (δοξάζω) [pronounced dox-AD-zo]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1392
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

**Translation:** *...the centurion was glorifying God,...*

The centurion glorified God by what he said next.

Only a believer can really glorify God; so we reasonably assume that this centurion became a believer in the Lord during the crucifixion. There are a great many details found in the book of Luke which could have been provided by a man who was there. Probably the most qualified person to speak to these details was the centurion in this verse.

Luke 23:47c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
óntōs (ὄντως) [pronounced ON-tohs]	<i>really, truly, certainly, clean, indeed, of a truth, verily, in reality, in point of fact</i>	adverb of reality	Strong's #3689
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
dikaios (δίκαιος, αἴα, ov) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective, nominative case	Strong's #1342
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

**Translation:** ...saying, "Surely this Man was (and is) righteous."

The centurion apparently makes two observations. One of them is, "This man is certainly righteous."

The present tense is linear aktionsart, meaning the centurion said this on many occasions.

The imperfect tense on the second verb indicates that Jesus was righteous in the past and that He continued to be righteous up to the point of taking His final breath.

Luke 23:47 **Having seen what happened, the centurion was glorifying God, saying, "Surely this Man was (and is) righteous."** (Kukis mostly literal translation)

Wilbur Pickering explains what the centurion actually observed, and what he knew going into this crucifixion: *Any centurion would be a hardened soldier, who had seen no end of crucifixions. He knew that a cross killed by asphyxiation. Hanging from the hands, with the arms stretched out, pushes the diaphragm against the lungs so you can't breathe. Nailing the feet was a sadistic procedure to prolong the agony—even though painful, the victim would push up so he could get a breath, until finally too*

worn out to do so. Breaking the legs would put an end to that expedient, and the person died within a few minutes, asphyxiated. Someone who is dying asphyxiated does not shout. Since Jesus gave a loud shout, but then immediately died, the centurion knew beyond the shadow of a doubt that the cross had not killed Jesus (later, when Joseph asks for the body, Pilate is surprised that Jesus could already be dead). But who can just tell his spirit to leave? Putting two and two together, the centurion concluded that Jesus was a supernatural being. Just so!<sup>32</sup>

Luke 23:47 Having taken in all that happened that day, the centurion began to glorify God, saying, “Undoubtedly, this Man was and is righteous.” (Kukis paraphrase)

**And all those coming together, crowds before the spectacle this, seeing the things coming to pass, are beating the breasts, are returning.**

Luke  
23:48

**All of those who were coming together—crowds [of folks] before this spectacle—were seeing [these] things come to pass. They [begin to] return [home], beating [their] breasts.**

**All of the people who had gathered there together—the crowds which saw this spectacle—were seeing all of these things come to pass. They began to return home, beating their breasts as they went.**

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) **And all those coming together, crowds before the spectacle this, seeing the things coming to pass, are beating the breasts, are returning.**
- Complete Apostles Bible **And all the crowds which came together for this spectacle, when they saw what had happened, beat their own chests and returned.**
- Douay-Rheims 1899 (Amer.) **And all the multitude of them that were come together to that sight and saw the things that were done returned, striking their breasts.**
- Holy Aramaic Scriptures **And all the kenshe {the crowds}, those who were gathered for this spectacle, when they saw the thing that happened, returned, while beating upon their breasts.**
- James Murdock’s Syriac NT **And all the multitudes who had assembled at this spectacle, on seeing what occurred, returned, smiting upon their breasts.**
- Original Aramaic NT **And all the crowds which had gathered for this spectacle, when they saw what had happened, returned while smiting on their chests.**

Significant differences:

**Limited Vocabulary Translations:**

- Bible in Basic English **And all the people who had come together to see it, when they saw the things which were done, went back again making signs of grief.**
- Bible in Worldwide English **Many people were around there to look on. When they saw what happened, they all went home beating their chests because they were sad.**
- Easy English **A very big crowd had come together to watch the men die. They saw what had happened. Then they began to go home. They were very sad, and they were hitting their own bodies with their hands.**
- Easy-to-Read Version–2008 **Many people had come out of the city to see all this. When they saw it, they felt very sorry and left.**

<sup>32</sup> Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Luke 23:27 (footnote).

God's Word™	Crowds had gathered to see the sight. But when all of them saw what had happened, they cried and returned to the city.
Good News Bible (TEV)	When the people who had gathered there to watch the spectacle saw what happened, they all went back home, beating their breasts in sorrow.
J. B. Phillips	And the whole crowd who had collected for the spectacle, when they saw what had happened, went home in deep distress.
The Message	All who had come around as spectators to watch the show, when they saw what actually happened, were overcome with grief and headed home.
NIRV	The people had gathered to watch this sight. When they saw what happened, they felt very sad. Then they went away.
New Life Version	All the many people who came together to see the things that were done, went away beating themselves on their chests.
New Simplified Bible	The crowds gathered at this sight. When they saw the things that were done they left beating their breasts.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Crowds had gathered to watch the spectacle. But what they saw left them beating their chests in despair and grief as they returned to their homes.
Contemporary English V.	A crowd had gathered to see the terrible sight. Then after they had seen it, they felt brokenhearted and went home.
Goodspeed New Testament	And all the crowds that had collected for the sight, when they saw what happened, returned to the city beating their breasts.
The Living Bible	And when the crowd that came to see the crucifixion saw that Jesus was dead, they went home in deep sorrow.
New Berkeley Version	.
New Living Translation	And when all the crowd that came to see the crucifixion saw what had happened, they went home in deep sorrow. [Greek <i>went home beating their breasts.</i> ]
The Passion Translation	The crowds that had gathered to observe this spectacle went back to their homes, overcome with deep sorrow and devastated by what they had witnessed.
Radiant New Testament	But when the people who had gathered to watch the executions saw what took place, they struck their chests in remorse and slipped away.
UnfoldingWord Simplified T.	When the crowd of people who had gathered to see these men die saw what actually happened, they returned to their homes, hitting their own chests to show that they were sorrowful.
William's New Testament	And all the crowds who had come together for this sight, when they had seen what took place, returned to the city but continued to beat their breasts in grief.

### Partially literal and partially paraphrased translations:

American English Bible	And all the crowds that had come to watch this spectacle (after seeing all these things) started beating themselves [in grief] once again.
Beck's American Translation	.
Breakthrough Version	And all the crowds that came out together on this spectator event, after watching what happened, were returning hitting their chests.
Common English Bible	All the crowds who had come together to see this event returned to their homes beating their chests after seeing what had happened.
A. Campbell's Living Oracles	Nay, all the people who were present at this spectacle, and saw what had passed, returned, beating their breasts.
New Advent (Knox) Bible	And the whole multitude of those who stood there watching it, when they saw the issue, went home beating their breasts.[4] [4] vv. 26-48 (in part): Mt. 27.32; Mk. 15.21; Jn. 19.17.
NT for Everyone	.

20<sup>th</sup> Century New Testament All the people who had collected to see the sight watched what occurred, and then went home beating their breasts.

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	And all the people who had gathered for this event, witnessing what had happened, struck their chests, and departed.
Revised Ferrar-Fenton Bible	And all the crowds that collected to witness this spectacle, on seeing what had taken place, returned home, beating their breasts.
Free Bible Version	When all the crowds that had come to watch saw what happened they went home beating their chests in grief.
Montgomery NT	And all the crowds who had assembled to see this spectacle, after witnessing what had been done, were returning beating upon their breast.
UnfoldingWord Literal Text	When all the multitudes who came together to witness this sight saw the things that were done, they returned beating their breasts.
Weymouth New Testament	And all the crowds that had come together to this sight, after seeing all that had occurred, returned to the city beating their breasts.
Wikipedia Bible Project	And all the crowds that had come to watch, when they saw what happened went back beating their chests with grief.
Worsley's New Testament	And all the multitudes that came together to this affecting sight, seeing what happened, smote on their breasts and returned.

**Catholic Bibles (those having the imprimatur):**

The Heritage Bible	And all the crowd coming together upon this spectacle, watching the things coming to be, repeatedly hitting their chests, returned.
New American Bible (2011)	When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; <sup>c</sup> but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events. <sup>d</sup> v. 49 is included for context. c. [23:48] 18:13; Zec 12:10. d. [23:49] 8:1–3; 23:55–56; 24:10; Ps 38:12.
New Catholic Bible	When all the people who had gathered there to witness the spectacle saw what had happened, they returned home beating their breasts. <sup>[m]</sup> [m] To the confession of the centurion, Luke adds that of the crowds, who had assisted in silence at the drama of the crucifixion. The centurion symbolizes the Roman world that recognizes the innocence and transcendental dignity of Christ, while the crowds indicate the rejection on the part of the chosen people.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	And when all the crowds that had gathered to watch the spectacle saw the things that had occurred, they returned home beating their breasts.
Hebraic Roots Bible	And all the crowd arriving together at this sight, watching the thing happening, beating their breasts, they returned.
Traina's Holy Name Bible	And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned saying, Woe to us, what has befallen us? Woe to us for our sins, for the desolation of Jerusalem draws nigh.
Holy New Covenant Trans.	Many people had come out of the city to see this event. When the people saw it, they felt deep sorrow and left.
The Scriptures 2009	And when all the crowds who had gathered to that sight saw what took place, they beat their breasts and went away.
Tree of Life Version	And all the crowds assembled for this spectacle, when they saw what had happened, began to turn back, beating their breasts.



**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...and All The Gathering Crowds to the spectacle this Seeing the [things] becoming Beating the chests returned...
Awful Scroll Bible	And all the multitudes, coming-about-near-together to this experience-beholding, beholding-the-experience of that coming about, beating their breasts, they were turning-back-by.
Concordant Literal Version	And all the throngs which came along together to behold this, beholding the occurrences, beating their chests, returned."
exeGesés companion Bible	And all the multitude convening together to that observation, observing these that become, strike their chests, and return: ...
Orthodox Jewish Bible	And when all the hamon (crowd) that had assembled at this spectacle had observed the things that had happened, they went away beating their chests.
Rotherham's Emphasized B.	And   all the multitudes who had been drawn together unto this spectacle   <having looked upon the things that came to pass>  smiting their breasts  began to return.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	All the crowds who had gathered for this spectacle, when they saw what had happened, began to return [to their homes], beating their breasts [as a sign of mourning or repentance].
An Understandable Version	And after the crowds that had gathered to witness this sight saw what had happened they left, beating their chests [ <i>i.e., as an expression of anguish over witnessing Jesus' death</i> ].
The Expanded Bible	When all the people who had gathered there to watch saw what happened, they returned home, beating their chests [ <sup>c</sup> a sign of sorrow and remorse].
Jonathan Mitchell NT	And so, all the crowds [of] those presently come to be together at the side upon the [occasion of] this spectacle (or: sight) after attentively viewing (or: watching) the things that were happening, began returning [to the city, or, home], while repeatedly beating (or: striking) [their] chests [expressing sorrow and grief].
Syndein/Thieme	``And all the crowds that had assembled for this spectacle, beholding what had taken place . . . 'beating their breasts {out of grief}' kept on returning home.
Translation for Translators	When the crowd of people who had gathered to see those events saw what happened, they returned <i>to their homes</i> , beating their chests <i>to show that they were sorrowful</i> .
The Voice	The crowds of common people who had gathered and watched the whole ordeal through to its conclusion left for their homes, pounding on their own chests <i>in profound grief</i> .

**Bible Translations with Many Footnotes:**

Lexham Bible	And all the crowds that had come together for this spectacle, when they [ <sup>*Here "when" is supplied as a component of the participle ("saw") which is understood as temporal</sup> ] saw the things that had happened, returned home [ <sup>*The word "home" is not in the Greek text, but is implied</sup> ] beating their [ <sup>*Literally "the"; the Greek article is used here as a possessive pronoun</sup> ] breasts.
NET Bible®	And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts. <sup>113</sup> <sup>113sn</sup> Some apparently regretted what had taken place. Beating their breasts was a sign of lamentation.
The Spoken English NT	Crowds of people were standing around, looking at what was going on. When they saw what happened, they all started going away, beating on their chests. <sup>dd</sup>

dd. Lit. "And all the crowds who were gathered around this spectacle, seeing the events, were going back beating their chests." Beating on your chest (see Luke 18:13) can be an expression of grief or of self-chastisement.

Wilbur Pickering's New T.

*And the whole crowd that had gathered for the spectacle, when they saw what actually happened, went away beating their breasts.*<sup>21</sup>

(21) This was a cultural expression of sorrow and distress.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	<i>And all the crowds, the ones having gathered to this sight [or, for this spectacle], watching the [things] having happened, beating their breasts, began returning [home].</i>
Charles Thomson NT	<i>And all the multitudes who had crowded to the spectacle, seeing what had happened, beat their breasts and returned home.</i>
English Standard Version	<i>And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts.</i>
Far Above All Translation	<i>Then when all the crowds who had converged on that spectacle had seen the things that took place, they beat their breasts and went back, while all his acquaintances stood at a distance, as did the women who had followed him from Galilee, watching these things.</i>
Modern Literal Version 2020	<i>And all the crowds who came* together upon this scene, viewing the things which had happened, were returning, beating their chests.</i>
New American Standard	<i>And all the crowds who came together for this spectacle, after watching what had happened, began to return home, beating their chests [i.e., as a traditional sign of mourning or contrition].</i>
Revised Young's Lit. Trans.	<i>...and all the multitudes who were come together to this sight, beholding the things that came to pass, smiting their breasts did turn back;...</i>
Worrell New Testament	<i>And all the multitudes, coming together to this sight, viewing the things that took place, were returning, smiting their breasts.</i>

**The gist of this passage:** Some of the people who had gather there either to gloat or to simply enjoy the execution, ended up leaving having a much different perspective.

Luke 23:48a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
παντες (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οί) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
sumparagínomai (συμπαράγίνομαι) [pronounced soom-par-ag-IHN-om-ahēe]	<i>coming (together); coming (to one's aid/help); being present together, convening (together); by implication, appearing in aid, standing with</i>	masculine plural, aorist (deponent) middle indicative, nominative case	Strong's #4836

Luke 23:48a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine plural noun, nominative case	Strong's #3793
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
theōría (θεωρία) [pronounced theh-oh-REE-ah]	<i>spectatorship; (concretely) spectacle; a viewing, beholding; that which is viewed</i>	feminine singular noun, accusative case	Strong's #2335
tautên (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778

**Translation:** All of those who were coming together—crowds [of folks] before this spectacle—...

There were a great many people who attended this crucifixion. This is somewhat fascinating to me, as I don't know exactly how the word spread. These were the holidays and people were certainly conversant; and, somehow, it became known to many, that Jesus was being crucified.

Because these were the feast days, there were many people gathered in Jerusalem who did not live there. Perhaps they had never seen a Roman crucifixion before; perhaps some of them did not like Jesus.

The word *crowd* is in the plural, and this would suggest that there were a great many groups of people there—diverse groupings of people. Some, no doubt, supported the Lord (although I do not find any Scripture which suggests that people understood what was about to happen—despite the Lord teaching this).

There would have been detractors of the Lord there as well. Religious types who rejected Him as anything other than a false messiah.

Many there would have come from out of town. Most of the people (perhaps all of them) would have been Jewish.

These divergent groups gathered, some hating the Lord and some who admire and love Him.

Luke 23:48b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theôreô (θεωπέω) [pronounced <i>theh-oh-REH-oh</i> ]	<i>seeing, being a spectator of, beholding, discerning, (literally or figuratively) experiencing or intensively [acknowledging]; considering, looking on, perceiving</i>	masculine plural, aorist active participle, nominative case	Strong's #2334
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
gínomai ( γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter plural, aorist deponent middle participle; accusative case	Strong's #1096

**Translation:** ...were seeing [these] things come to pass.

These various groups watched everything as it came to pass. But, at this point, the two criminals are dead, and the Lord had died as well.

Those who stood in opposition to Jesus—most of them knew that the charges against Him were phony and trumped up. Or, they heard enough of the remarks of Pilate to consider that Jesus was possibly innocent of the charges which had been laid up on Him.

Luke 23:48c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tuptô (τύπτω) [pronounced <i>TOOP-toe</i> ]	<i>beating, striking, wounding, thumping, pummeling [with repeated blows]; by implication punishing; figuratively offending (the conscience)</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #5180
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
stēthos (στήθος) [pronounced <i>STAY-thoss</i> ]	<i>breast, chest, bosom</i>	neuter plural noun, accusative case	Strong's #4738
hupostrephô (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i> ]	<i>to turn back; to turn about; to return</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #5290

**Translation:** They [begin to] return [home], beating [their] breasts.

Wilbur Pickering: *This [beating of the breast] was a cultural expression of sorrow and distress.*<sup>33</sup>

I would suggest that these different groups beat their breasts for different reasons. This is a symbol of great emotion, and many people would be glad that the Lord has been removed from them. Obviously, the Lord's followers—those who have remained there—would have been crushed.

These few words suggest that the majority of the people there were greatly affected by this spectacle. It was ugly, brutal, and it made little sense. At the very worst, Jesus was simply a charlatan (although in the gospels, this is not an accusation which I recall reading). This would mean that people had the free will to listen to Him or not. Hardly a reason to demand the death of a person.

**Application:** There are people today who believe that this world would be much better, if all Christians left the United States. In Muslim states, they do everything possible to remove Christians and Jews from their country. The same is done in most communist nations. So if you wonder what life would be like apart from Christians, then we have many nations where this has taken place.

Let me suggest that there are those who were greatly devastated by what happened. They believed in Jesus; and they had many hopes tied up with Him. The fact that He is physically dead is a great blow to half of the people who are there.

Let me also suggest that some went there to gloat, to be happy that this religious zealot Jesus was put to death, and that this affected them emotionally as well. Perhaps they were struck emotionally in a way that they did not expect.

Luke 23:48 *All of those who were coming together—crowds [of folks] before this spectacle—were seeing [these] things come to pass. They [begin to] return [home], beating [their] breasts.* (Kukis mostly literal translation)

Luke 23:48 *All of the people who had gathered there together—the crowds which saw this spectacle—were seeing all of these things come to pass. They began to return home, beating their breasts as they went.* (Kukis paraphrase)

**But, having taken a stand, all of the acquaintances of Him, from afar, and women, the ones accompanying Him, from the Galilee, kept on seeing these (things).**

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**But having taken a stand, afar off, all of the acquaintances of Him and the women from the Galilee [region], who are accompanying Him kept on seeing these things.**

**His acquaintances along with the women from the Galilee region, were standing afar off, observing all of these things, taking it all in.**

Here is how others have translated this verse:

#### Ancient texts:

- Westcott-Hort Text (Greek) *But, having taken a stand, all of the acquaintances of Him, from afar, and women, the ones accompanying Him, from the Galilee, kept on seeing these (things).*
- Complete Apostles Bible *But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.*
- Douay-Rheims 1899 (Amer.) *And all his acquaintance and the women that had followed him from Galilee stood afar off, beholding these things.*

<sup>33</sup> Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Luke 23:48 (footnote).

Holy Aramaic Scriptures	And there was standing from a distance all the acquaintances of Eshu {Yeshua}, and the women; those who had come with him from Galila {Galilee}, and they had seen these things.
James Murdock's Syriac NT	And there were standing at a distance, all they that knew Jesus, and those women who came with him from Galilee; and they beheld these things.
Original Aramaic NT	And all the acquaintances of Yeshua and those women who had come with him from Galilee were standing afar off and they were beholding these things.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And all his friends and the women who came with him from Galilee, were waiting at a distance, watching these things.
Bible in Worldwide English	All Jesus friends and the women who had come with him from Galilee stood far away. They saw all of this.
Easy English	The friends of Jesus were there. The women that had come with him from Galilee were also there. They were all standing a long way away. They also saw what happened to him.
Easy-to-Read Version–2008	The people who were close friends of Jesus were there. Also, there were some women who had followed Jesus from Galilee. They all stood far away from the cross and watched these things.
<i>God's Word</i> ™	All his friends, including the women who had followed him from Galilee, stood at a distance and watched everything.
Good News Bible (TEV)	All those who knew Jesus personally, including the women who had followed him from Galilee, stood at a distance to watch.
J. B. Phillips	And those who had known him, as well as the women who had followed him from Galilee, remained standing at a distance and saw all this happen.
<i>The Message</i>	Those who knew Jesus well, along with the women who had followed him from Galilee, stood at a respectful distance and kept vigil.
NIRV	But all those who knew Jesus stood not very far away, watching these things. They included the women who had followed him from Galilee.
New Life Version	All His friends and the women who had come with Him from Galilee stood a long way off watching these things.
New Simplified Bible	All of his friends and the women who followed him from Galilee stood watching from a distance.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Everyone who had come to know Jesus stood at a distance and watched. This group included the women who followed him down from Galilee.
Contemporary English V.	All of Jesus' close friends and the women who had come with him from Galilee stood at a distance and watched.
The Living Bible	Meanwhile, Jesus' friends, including the women who had followed him down from Galilee, stood in the distance watching.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	But standing off at a distance were some who truly knew Jesus, and the women who had followed him all the way from Galilee were keeping vigil.
UnfoldingWord Simplified T.	All of Jesus' acquaintances, including the women who had come with him from the region of Galilee, stood at a little distance away and watched everything happen.
William's New Testament	But all His acquaintances, and the women who used to follow Him from Galilee in a group, were standing at a distance looking on.

**Partially literal and partially paraphrased translations:**

American English Bible	Meanwhile, those who knew him (such as the women who had followed him from Galilee) were standing at some distance and paying attention to all that was going on.
Beck's American Translation	.
Breakthrough Version	All the people known to Him and the women who followed along with Him from Galilee had stood off at a distance looking at these things.
Common English Bible	.
Len Gane Paraphrase	All his close friends and the women who followed him from Galilee, stood away off, watching these things.
New Advent (Knox) Bible	All his acquaintances, with the women who had followed him from Galilee, watched while this happened, standing at a distance.
NT for Everyone	Those who knew Jesus, including the women who had followed him from Galilee, remained at a distance and watched the scene.
20 <sup>th</sup> Century New Testament	All the friends of Jesus had been standing at a distance, with the women who accompanied him from Galilee, watching all this.

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	But all those who knew Jesus, including the women who had followed Him from Galilee, stood at a distance watching these things.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	But all His friends stood at a distance from Him; and the women who followed Him from Galilee saw these things.
Free Bible Version	But all those who knew Jesus, including the women who followed him from Galilee, watched from a distance.
Montgomery NT	But all his acquaintances and the women who had been his followers continued to stand at a distance, looking on.
Weymouth New Testament	But all His acquaintances, and the women who had been His followers after leaving Galilee, continued standing at a distance and looking on.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	But those who knew Jesus remained there, at a distance, especially the women, who had followed him from Galilee; they witnessed all this.
The Heritage Bible	And all those known to him stood far off, and those women following him from Galilee, stood, staring at these things.
New Catholic Bible	However, all his acquaintances, including the women who had followed him from Galilee, stood at a distance and watched all these events.
New English Bible—1970	HIS FRIENDS had all been standing at a distance; the women who had accompanied him from Galilee stood with them and watched it all.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	All his friends, including the women who had accompanied him from the Galil, had been standing at a distance; they saw it all.
Holy New Covenant Trans.	The people who were close friends of Jesus were there. There were some women who had followed Jesus from the Galilee also. They all stood far away from the cross to watch.
The Scriptures 2009	And all those who knew Him, and the women who followed Him from Galil, stood at a distance, watching this.
Tree of Life Version	But all Yeshua's acquaintances, and the women who were following Him from the Galilee, were standing at a distance, watching these things.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...had stood but All The [Men] Known [by] him from [one] afar and Women The [Women] Accompanying him from the galilee Seeing these...
Awful Scroll Bible	And all those known to Him, and the women following-together-with Him, from Galilee, had stood at a distance, seeing these things.
Concordant Literal Version	Now all those known to Him, and the women who follow with Him from Galilee, stood afar off, seeing these things."
exeGesés companion Bible	...and all his acquaintances and the women who followed him from Galiyl stand afar off, seeing these.
Orthodox Jewish Bible	And all his acquaintances stood at a distance and the nashim, the ones following him from the Galil, observed these things.
Rotherham's Emphasized B.	But all' <i>they who were acquainted</i> with him, <i>were standing afar off</i> , <sup>e</sup> women also who had followed with him from Galilee,—beholding these things. <sup>e</sup> Ps. lxxxviii. 8; xxxviii. 11.

**Expanded/Embellished Bibles:**

An Understandable Version	And all of those who knew Him, as well as the women who had followed Him from Galilee [See Matt. 27:55- 56], watched all this from a distance.
The Expanded Bible	But those who were close friends of Jesus [knew him], including the women who had followed him from Galilee, stood at a distance and watched [these things].
Jonathan Mitchell NT	But all the folks acquainted with Him those by intimate experience knowing Him as well as being known by Him as well as the women normally (or: habitually) following Him, from the Galilee [district], had taken a stand and still stood, off at a distance, constantly looking and seeing (or: perceiving) these things (or: events).
P. Kretzmann Commentary	And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things. Kretzmann's <b>commentary</b> for Luke 23:44–49 has been placed in the <b>Addendum</b> .
Syndein/Thieme	“And all 'those who knew Him {Jesus}'/ 'His acquaintances' {gnostos} had taken a stand at a distance . . . also, the women who had followed Him from Galilee 'had a panoramic view of/'stared long and hard at' {Horae} these things.
Translation for Translators	All of Jesus' friends, including the women who had come with him from Galilee <i>district</i> , stood at a distance and saw everything that happened.
The Voice	And all who knew Jesus personally, including the group of women who had been with Him <i>from the beginning</i> in Galilee, stood at a distance, watching all of these things unfold.

**Bible Translations with Many Footnotes:**

NET Bible®	And all those who knew Jesus <sup>114</sup> stood at a distance, and the women who had followed him from Galilee saw <sup>115</sup> these things. <sup>114</sup> tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity. <sup>115</sup> tn Technically the participle ὁρῶσαι (Jorwsai) modifies only γυναῖκες (gunaike) since both are feminine plural nominative, although many modern translations refer this as well to the group of those who knew Jesus mentioned in the first part of the verse. These events had a wide array of witnesses.
The Spoken English NT	And all the people who knew Jesus, <sup>ee</sup> including women who'd come with him from Galilee, stood watching everything <sup>ff</sup> from a long ways away. <sup>ee.</sup> Lit. “all those known to him.” <sup>ff.</sup> Lit. “these things.”

**Literal, almost word-for-word, renderings:**



A Faithful Version	But all those who knew Him stood off at a distance observing these things, the women also who had accompanied Him from Galilee.
Berean Literal Bible	And all from those who knew Him, and women, those having followed Him from Galilee, stood afar off, beholding these things.
Charles Thomson NT	Now all his male acquaintance had stood at a distance, while the women, who had accompanied him from Galilee, were viewing these things.
Green's Literal Translation	And all those known to Him stood at a distance, and the women, those who accompanied Him from Galilee, were seeing these things.
Literal Standard Version	And the centurion having seen what was done, glorified God, saying, "Truly this Man was righteous"; and all the multitudes having come together to this sight, beholding the things that came to pass, turned back striking their breasts; and all His acquaintances stood far off, and women who followed Him from Galilee, beholding these things. Vv. 47–48 are included for context.
Modern Literal Version 2020	Now all his acquaintances and the women who followed from Galilee together-with him, stood from afar, seeing these things.
Revised Young's Lit. Trans.	...and all his acquaintances stood afar off, and women who did follow him from Galilee, beholding these things.

**The gist of this passage:** Those who were acquainted with the Lord stood afar off; and the women who followed Him were among that group.

Luke 23:49a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histêmi (ἵστημι) [pronounced HHS-tay-mee]	to stand [up, by]; to set up; to place, to make firm; to keep intact; to stop	3 <sup>rd</sup> person plural, pluperfect active indicative	Strong's #2476
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
pantes (πάντες) [pronounced PAHN-tehç]	the whole, all; everyone, each one, all [things]	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588
gnôstos (γνωστός) [pronounced gnome-TOSS]	well known, acquaintance, known, notable	masculine plural adjective; nominative case	Strong's #1110
autô (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
makrôthen (μακρόθεν) [pronounced mahk-ROHTH-en]	afar, from afar, from a distance, from far away	adverb	Strong's #3113

**Translation:** But having taken a stand, afar off, all of the acquaintances of Him...

Although we have seen several paintings where the Marys and others are right there at the foot of the cross during the crucifixion, this passage speaks of them as being *afar off*. Those who are acquainted with Jesus are taking a stand, but a distance away from the actual crucifixion.

What appears to be the case, as Jesus spoke to John concerning His mother, is that at least John and Mary, the mother of the humanity of Jesus, were right there at the foot of the cross (compare John 19:25–27). There were likely others there as well. However, at the point of entering into Jerusalem, Jesus had hundreds and possibly thousands of followers. A significant number of them watched the crucifixion from a distance.

When Jesus expired, those near Him left the Roman cross and began to leave from the area. However, as they were, say, 100 yards from Golgotha, they came upon many other followers of Jesus, and they recognized one another. So they stood there, possibly wordless, altogether, silently looking back on the lifeless body of the Lord hanging from the cross (Matthew 27:55–56 Mark 15:40–41 Luke 23:49). Therefore one or two witnesses told Luke about these women being right there at the cross; and John was aware of this because he was there himself. Others apparently told Matthew and Mark, about who was looking at Jesus from a distance. It is not a contradiction in the texts. During the crucifixion, certain women and John are there at the Roman cross beneath the Lord; and then, after the crucifixion, they moved away from the site, encountering other followers who were watching from a distance.

Luke 23:49b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
gunê (γυνή) [pronounced <i>goo-NAY</i> ]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine plural noun; nominative case	Strong's #1135
hoi (οί) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
sunakolouthéō (συνακολουθέω) [pronounced <i>soon-ak-ol-oo-THEH-oh</i> ]	<i>following (together with others), accompanying</i>	feminine plural, aorist active participle, nominative case	Strong's #4870
autō (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
apó (ἀπό) [pronounced <i>aw-PO</i> ]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Luke 23:49b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Galilaia (Γαλιλαία) [pronounced gal-il-ī-yah]	circuit, circle; transliterated <i>Galilee</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #1056

**Translation:** ...and the women from the Galilee [region], who are accompanying Him...

Luke always takes the time to make mention of the Lord's female disciples. I believe that they were mentioned in Luke 8:1–3.

It would appear that these descriptions apply to these women as also being a distance away, taking a stand. This does not mean that they were literally standing (although they might have been), but they chose a place to be which was a distance away, and they seemed to remain there.

Luke 23:49c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
horaō (ὁράω) [pronounced hoe-RAW-oh]	<i>seeing with the eyes; seeing with the mind, perceiving, knowing; experiencing; looking to</i>	feminine plural, present active participle, nominative case	Strong's #3708
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

**Translation:** ...kept on seeing these things.

From where they were, they were able to observe all that was happening.

Logically, someone had to be close enough to hear what was being said, as several quotations are noted by Luke in this section. Let me suggest that this was Mary, the Lord's mother; and possibly John.

Luke 23:49 **But having taken a stand, afar off, all of the acquaintances of Him and the women from the Galilee [region], who are accompanying Him kept on seeing these things.** (Kukis mostly literal translation)

Luke 23:49 **His acquaintances along with the women from the Galilee region, were standing afar off, observing all of these things, taking it all in.** (Kukis paraphrase)

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### Joseph of Arimathæa Claims the Body of Jesus

There are many textual problems, which appear to me, at first glance, to be a simple matter of some text being place in a slight different place. That is, text from v. 52 might be found in v. 51 elsewhere (of course, there were no verse divisions when the book of Luke was originally written).

Sometimes a passage seems to call for taking multiple verses all at once. However, this increases the number of translations reproduced below, and often for singular reasons. For instance, Knox uses the phrase *not taken part*, which is unique to this passage. Therefore, I would have to produce Knox's translation (there is one additional unique thing in his translation as well). Similarly, in the Conservapedia translation, he makes the comment, *It does not seem proper to capitalize the "it"* (which is a reference to the body of Jesus). I included his translation on the basis of that comment alone. When I choose to reproduce a translation, it is usually based upon some unique feature of that translation (however, quite often, when I first begin copying and pasting these translations, I put in one with one or more unique features, but sometimes add another translation with those unique features and another one besides). So even though I attempt to include only a translation with one or more unique features, I often fail at this.

Some translations included v. 54 with the first paragraph of this section; some placed it with the second paragraph (the next passage). V. 54 establishes a time.

**And behold, a man, a name of Joseph, a councillor living, a man good and righteous. This one was not agreeing to the counsel and to the act of them. [He was] from Arimathæa, a city of the Jews. [He was a man] who waited [with confidence] for the kingdom of the God. This one, having come to Pilate, he asked for the body of the Jesus. And pulling [it] down, he wrapped Him around with fine linen. And he placed Him in a tomb, hewn (in stone), where no one was, no one not yet laying.**

Luke  
23:50–53

**Behold, [there was] a man [with] the name of Joseph, an active member of the council, a man [who was] good and righteous. This one had not agreed to the counsel [‘s decision regarding Jesus] or to their act [of crucifixion of the Lord]. [He was] from Arimathæa, [which was] a city of the Jews. [He was also a man] who waited (confidently) for the kingdom of God. This one, having come to Pilate, asked for the body of Jesus. Having pulled it down, he wrapped Him with fine linen. Then he placed Him in a tomb, cut [into the stone], where no one was, [where] no [man] had lain.**

**There was a wealthy man, fully aware of all that was going on. His name was Joseph and he was an active member of the Sanhedrin, a man who was decent and righteous. He had not agreed to the counsel's decision to go after Jesus or to the act of accusing Him of capitol crimes. Joseph was from Arimathæa, which was a well-known city of the Jews. He was a devout man who waited confidently for the kingdom of God, recognizing the importance of recent events. Joseph went directly to Pilate and asked for the body of Jesus. He pulled it down and wrapped Him in expensive fine linen. He then placed the body into the tomb which had been cut out of the stone, a tomb where no man had lain before.**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek) **And behold, a man, a name of Joseph, a councillor living, a man good and righteous. This one was not agreeing to the counsel and to the act of them. [He was] from Arimathæa, a city of the Jews. [He was a man] who waited [with confidence] for the kingdom of the God. This one, having come to Pilate, he asked for the body of the Jesus. And pulling [it] down, he wrapped Him around with fine linen. And he placed Him in a tomb, hewn (in stone), where no one was, no one not yet laying.**

Complete Apostles Bible **And behold, there was a man named Joseph, a council member, a good and just man  
(this man had not agreed to their decision and deed), from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God.  
This man went to Pilate and asked for the body of Jesus.**

And having taken it down, he wrapped it in a linen cloth, and put it in a tomb cut out of rock, where no one had ever lain before.

Douay-Rheims 1899 (Amer.) And behold there was a man named Joseph who was a counsellor, a good and a just man,

(The same had not consented to their counsel and doings) of Arimathea, a city of Judea: who also himself looked for the kingdom of God.

This man went to Pilate and begged the body of Jesus.

And taking him down, he wrapped him in fine linen and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

Holy Aramaic Scriptures

Now, a certain gabra {man} whose name was Yuseph {Joseph}, a Buluti {a Councilman} from Ramtha {Arimathea}, a city of Yehud {Judea}, being a good and righteous gabra {man}:

This one didn't agree with their will and with their actions, and was looking for The Malkutha d'Alaha {The Kingdom of God}.

This one approached Pilatus, and asked for the body of Eshu {Yeshua}.

And he took Him down and wrapped Him in a khayatsa d'kethana {a shroud of linen} and placed Him in a hewn out tomb house, that which no nash {man} had yet been placed in.

James Murdock's Syriac NT

And there was a certain man, whose name was Joseph, a counsellor, from Ramath a city of Judaea, who was a good man and righteous; and he had not consented to their decision and deed; and he was waiting for the kingdom of God.

This man went to Pilate, and begged the body of Jesus.

And he took it down, and wrapped it in a winding-sheet of linen; and laid it in an excavated sepulchre, in which no one had hitherto been laid.

Original Aramaic NT

A certain man whose name was Yoseph, a Sanhedrin member from Ramtha, a city of Judea\*, was a good man and just.

This one had not consented to their decision and to their action, and he was waiting for the Kingdom of God.\*

This man came to Pilate, and he asked for the body of Yeshua.

And he took it down and wrapped it in a winding sheet of linen, and he placed it in a cut out tomb in which no one had yet been placed.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

Now there was a man named Joseph, a man of authority and a good and upright man

He had not given his approval to their decision or their acts, of Arimathaea, a town of the Jews, who was waiting for the kingdom of God:

This man went to Pilate and made a request for the body of Jesus.

And he took it down, and folding it in a linen cloth, he put it in a place cut in the rock for a dead body; and no one had ever been put in it.

Bible in Worldwide English

There was a man named Joseph. He was a member of the court. He was a good man who lived the right way.

He had not wanted the people to do what they did. He was looking for the kingdom of God. He was from a town of the Jews, called Arimathæa.

He went to Pilate and asked for the body of Jesus.

He took the body down from the cross. He wrapped it in a linen cloth and laid it in a grave cut in a rock. No one had ever been put in this grave.

Easy English

### Joseph buries Jesus

A man called Joseph was also there. He was one of a special group of important Jewish leaders. He was a good man that wanted to do right things. He was from

the Jewish town of Arimathea. He had not agreed with the other leaders that Jesus should die. He was waiting for God to begin to rule his people in his kingdom.

This was the same group that asked Jesus questions. They had wanted Pilate to kill Jesus.

So Joseph went to see Pilate. He asked Pilate for the dead body of Jesus. Pilate agreed to this. Joseph then went to the place where Jesus died. He took the dead body down from the cross. He put a piece of linen cloth around the body. Then he put the body into a large hole in the rock. People had made that hole to put dead bodies in, but it was the first time that anyone had used it.

At that time, they put dead bodies in a hole in a rock. Then the family and friends closed the front with a big stone.

Easy-to-Read Version—2008

A man named Joseph was there from the Jewish town of Arimathea. He was a good man, who lived the way God wanted. He was waiting for God's kingdom to come. Joseph was a member of the Jewish council. But he did not agree when the other Jewish leaders decided to kill Jesus.

He went to Pilate and asked for the body of Jesus.

He took the body down from the cross and wrapped it in cloth. Then he put it in a tomb that was dug in a wall of rock. This tomb had never been used before.

God's Word™

There was a good man who had God's approval. His name was Joseph. He was a member of the Jewish council, but he had not agreed with what they had done. He was from the Jewish city of Arimathea, and he was waiting for the kingdom of God. He went to Pilate and asked for the body of Jesus. After he took it down from the cross, he wrapped it in linen. Then he laid the body in a tomb cut in rock, a tomb in which no one had ever been buried.

Good News Bible (TEV)

There was a man named Joseph from Arimathea, a town in Judea. He was a good and honorable man, who was waiting for the coming of the Kingdom of God. Although he was a member of the Council, he had not agreed with their decision and action. He went into the presence of Pilate and asked for the body of Jesus. Then he took the body down, wrapped it in a linen sheet, and placed it in a tomb which had been dug out of solid rock and which had never been used.

J. B. Phillips

#### **Joseph from Arimathaea lays the body of Jesus in a tomb**

Now there was a man called Joseph, a member of the Jewish council. He was a good and just man, and had neither agreed with their plan nor voted for their decision. He came from the Jewish city of Arimathaea and was awaiting the kingdom of God. He went to Pilate and asked for Jesus' body. He took it down and wrapped it in linen and placed it in a rock-hewn tomb which had not been used before.

*The Message*

There was a man by the name of Joseph, a member of the Jewish High Council, a man of good heart and good character. He had not gone along with the plans and actions of the council. His hometown was the Jewish village of Arimathea. He lived in alert expectation of the kingdom of God. He went to Pilate and asked for the body of Jesus. Taking him down, he wrapped him in a linen shroud and placed him in a tomb chiseled into the rock, a tomb never yet used.

NIRV

#### **Jesus Is Buried**

A man named Joseph was a member of the Jewish Council. He was a good and honest man. Joseph had not agreed with what the leaders had decided and done. He was from Arimathea, a town in Judea. He himself was waiting for God's kingdom. Joseph went to Pilate and asked for Jesus' body. Joseph took it down and wrapped it in linen cloth. Then he placed it in a tomb cut in the rock. No one had ever been buried there.

New Life Version

#### **The Grave of Jesus**

There was a man named Joseph who belonged to the court. He was a good man and one who did right. This man did not agree with what the court did. He was from

Arimathea, a city of the Jews. He was looking for the holy nation of God to come. Joseph went to Pilate and asked for the body of Jesus.

Then he took it down and put it in linen cloth. It was laid in a grave which had been cut out in the side of a rock. This grave had never been used.

New Simplified Bible

Joseph was a member of the council and a good and righteous man. He was from Arimathaea a city of the Jews and was looking for the kingdom of God. He went to Pilate and asked for the body of Jesus. He took it down and wrapped it in a linen cloth. Then he laid him in a tomb that was carved in stone. No man had ever lain in this tomb.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

#### **GOD IS DEAD AND BURIED**

Among the crowd was a man named Joseph, a good and godly man. He was a member of the top Jewish Council.[12] He didn't agree with what the other Jewish leaders decided to do. He came from the Jewish town of Arimathea.[13] He was waiting for God's kingdom to come, and expecting it anytime. He went to Pilate and asked for the body of Jesus.

He took the body and wrapped it in linen. Then he laid it in a new tomb chiseled into stone. Jesus was the only one who had been buried there.

<sup>12</sup>23:50 See the footnote about the Sanhedrin council at Luke 22:66.

22:66 This council was known as the Sanhedrin. They were a group of 70 Jewish leaders led by the high priest. They functioned as the top legislative and judicial body among Jews. They were a bit like a combination Congress-Supreme Court. They made the laws and they punished the people who broke them. They did not, however, have the authority to execute anyone. The Roman occupiers kept that authority for themselves.

<sup>13</sup>23:51 It's uncertain where the city of Arimathea was. Some of the guesses include cities a few miles from Jerusalem.

Contemporary English V.

There was a man named Joseph, who was from Arimathea in Judea. Joseph was a good and honest man, and he was eager for God's kingdom to come. He was also a member of the council, but he did not agree with what they had decided. Joseph went to Pilate and asked for Jesus' body. He took the body down from the cross and wrapped it in fine cloth. Then he put it in a tomb that had been cut out of solid rock and had never been used.

The Living Bible

Then a man named Joseph, a member of the Jewish Supreme Court, from the city of Arimathea in Judea, went to Pilate and asked for the body of Jesus. He was a godly man who had been expecting the Messiah's coming and had not agreed with the decision and actions of the other Jewish leaders. So he took down Jesus' body and wrapped it in a long linen cloth and laid it in a new, unused tomb hewn into the rock at the side of a hill. [*at the side of a hill, implied.*]

New Berkeley Version  
New Living Translation

#### **The Burial of Jesus**

Now there was a good and righteous man named Joseph. He was a member of the Jewish high council, but he had not agreed with the decision and actions of the other religious leaders. He was from the town of Arimathea in Judea, and he was waiting for the Kingdom of God to come. He went to Pilate and asked for Jesus' body. Then he took the body down from the cross and wrapped it in a long sheet of linen cloth and laid it in a new tomb that had been carved out of rock.

The Passion Translation

There was also a member of the Jewish council named Joseph, from the village of Ramah, a good-hearted, honorable man who was eager for the appearing of God's kingdom realm. He had strongly disagreed with the decision of the council to crucify Jesus. He came before Pilate and asked permission to take the body of Jesus *and give him a proper burial, and Pilate granted his request.* So he took the body from

the cross and wrapped it in a winding sheet of linen and placed it in a new, unused tomb chiseled out of solid rock.

UnfoldingWord Simplified T. Now there was a man named Joseph from Arimathea, a Jewish town. He was a good and a righteous man, and he was a member of the Jewish council. He saw everything happen, but he had not agreed with the other Council members when they decided to kill Jesus and when they did it. He was waiting eagerly for the time when God would send his king to begin to rule. Joseph went to Pilate and asked Pilate to permit him to take Jesus' body to bury it. Pilate gave him permission, so he took Jesus' body down from the cross. He wrapped it in a linen cloth. Then he put his body in a burial chamber that someone had cut in a rock cliff. No one had ever put a body in it before.

William's New Testament Now there was a man named Joseph, a member of the council, a good and upright man, who had not voted for the plan and action of the council. He came from a Jewish town, Arimathea, and he was waiting for the kingdom of God. He went to Pilate and asked for Jesus' body. Then he took it down from the cross and wrapped it in a linen sheet and laid it in a tomb hewn out of rock, where no one had yet been laid.

### Partially literal and partially paraphrased translations:

American English Bible Then {Look!} JoSeph (a man from **HariMathea**, a city in Judea), who was a good and righteous man and one of the Council members (one who didn't go along with what the [others] said or did, and who was also awaiting the Kingdom of God) went to Pilate and asked for Jesus' body. So he took it down, then he wrapped it in fine linen and laid it in a tomb that had been cut into the rock where no one had ever been placed before.

Beck's American Translation .  
Breakthrough Version And look, a man with the name Joseph, an advisor, who was a good man and did what is right. This *man*, who had not voted for their intention and what they repeatedly did, was from Arimathaea, a city of the Jewish people, who was waiting for God's empire. This *man*, after going forward to Pilate, asked for Jesus' body. And when he took *it* down, he wound a linen cloth around it and placed Him in a grave cut out of rock that no one was lying in yet.

Common English Bible .  
Len Gane Paraphrase Now, look, a man named Joseph, a counselor, a good man, and just. (He had not consented to the counsel and deed of them.) [He was] from Arimathea, a city of the Jews, who also waited for the Kingdom of God. This man went to Pilate and begged for the body of Jesus. He took it down, wrapped it in linen, and laid it in a tomb that was hewn in rock, in which no one had ever before was laid.

A. Campbell's Living Oracles Now, there was a senator, named Joseph, a good and just man, from Arimathea, a city of Judea, who had not concurred in the resolutions and proceedings of the rest; and who himself, also expected the Reign of God. This man went to Pilate, and begged the body of Jesus. And having taken it down, he wrapped it in linen, and laid it in a tomb cut in stone, in which no man had ever been deposited.

New Advent (Knox) Bible And now a man called Joseph came forward, one of the councillors, a good and upright man, who had not taken part with the council and its doings; he was from Arimathea, a Jewish city, and was one of those who waited for the kingdom of God. He it was who approached Pilate, and asked to have the body of Jesus. This he took, and wrapped it in a winding-sheet, and laid it in a tomb fashioned out of the rock, in which no man had ever been buried.

NT for Everyone .  
20<sup>th</sup> Century New Testament Now there was a man of the name of Joseph, who was a member of the Council, and who bore a good and upright character. (This man had not assented to the decision and action of the Council.) He belonged to Ramah, a town in Judea, and



lived in expectation of the Kingdom of God. He now went to see Pilate, and asked for the body of Jesus; And, when he had taken it down, he wrapped it in a linen sheet, and laid him in a tomb cut out of stone, in which no one had yet been buried.

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	And witness, there was a man named Joseph, a lawyer; and he was a good man, and a just one: (This man had not consented to the demands and actions of the others;) He was from Arimathea, a Jewish city: and he was faithful in waiting for the kingdom of God. This man went to Pilate, and requested the body of Jesus. And he took the body down, and wrapped it in linen, and laid it in a tomb that was carved from stone, in which no man had been laid to rest. Doesn't seem proper to capitalize the "it" references here
Revised Ferrar-Fenton Bible	<b>The Entombment.</b> And a man named Joseph, of the Judean town of Arimathea—a benevolent and just man, and a member of the senate, who had not concurred in the determination and crime of the others—who was himself also expecting the Kingdom of God, proceeded to Pilate, and asked for the body of Jesus. And taking it down, he wrapt it in linen, and placed it in a rock-hewn tomb, in which none had as yet been buried.
Free Bible Version	There was a man called Joseph who was good and honest. He was a member of the council, but he hadn't agreed with its decisions and the actions. He came from the Jewish town of Arimathea, and was waiting expectantly for the kingdom of God. Joseph went to Pilate and asked for Jesus' body. Once he'd taken it down, he wrapped it in a linen cloth. He laid Jesus in an unused tomb cut from rock.
God's Truth (Tyndale)	And behold there was a man named Joseph, a councillor, and was a good man and a just, and did not consent to the counsel and deed of them, which was of Aramathia, a city of the Jews: which same also waited for the kingdom of God: he went unto Pilate and begged the body of Jesus, and took it down, and wrapped it in a linen cloth, and laid it in an hewn tomb, wherein was never man before laid.
International Standard V	<b><i>Jesus is Buried</i></b> <b><i>(Matthew 27:57-61; Mark 15:42-47; John 19:38-42)</i></b> Now there was a man named Joseph, a member of the Council, [Or Sanhedrin] a good and righteous man—he had not voted for their plan and action—from the Jewish town of Arimathea; and he was waiting for the kingdom of God. He went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a tomb cut in the rock, in which no one had yet been laid.
Montgomery NT	Now there was a man named Joseph, a member of the Council, a good man and a righteous, he who came from the Jewish town of Arimathea, and who was on the watch for the kingdom of God. He had not concurred in the designs and deed of the council. This man went to Pilate, and begged for the body of Jesus. Then taking it down, he wrapped it in linen, and placed it in a tomb hewn in the rock, where no man has ever been laid.
Riverside New Testament	There was a man named Joseph, a member of the Council, a good and upright man who had not participated in their plan and action. He was of Arimathaea, a city of the Judaeans, and was looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus. He took it down and wrapped it in fine linen and laid him in a tomb cut in the rock where no one was yet lying.
Urim-Thummim Version	And note, there was a man named Joseph, a counselor; and he was a righteous man. (the same had not consented to the counsel and deeds of them;) he was from Arimathaea, a city of the Jews: who also himself waited for the Kingdom of Elohim. This man went to Pilate and requested the body of Jesus. And he took it down and wrapped it in linen, and laid it in a tomb that was cut in stone, where no man had been laid before.

- Weymouth New Testament There was a member of the Council of the name of Joseph, a kind-hearted and upright man, who came from the Jewish town of Arimathea and was awaiting the coming of the Kingdom of God. He had not concurred in the design or action of the Council, and now he went to Pilate and asked for the body of Jesus. Then, taking it down, he wrapped it in a linen sheet and laid it in a tomb in the rock, where no one else had yet been put.
- Wikipedia Bible Project A man called Joseph was there. He was a council member, a good and honest man. He hadn't agreed to the plan and actions of the council. He was from the Jewish town of Arimathea, and was looking forward to God's kingdom. Joseph went to Pilate and asked for Jesus' body. Once he'd lifted it down, he wrapped it in linen. He laid Jesus in a stone tomb that hadn't been used before.

### Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Then intervened a member of the Jewish supreme council, a good and righteous man named Joseph, from the Judean town of Arimathea. He had not agreed with the decision and action of his fellow members, and he lived uprightly in the hope of seeing the kingdom of God. Joseph went to Pilate and asked for Jesus' body. He then took it down, wrapped it in a linen cloth, and laid it in a yet unused tomb, cut out of a rock.  
Mt 27: 57-61; Mk 15: 42-47; Jn 19: 38-42
- The Heritage Bible And behold, a man named Joseph, a council member, being an inherently good man and righteous  
(This one absolutely was not in accord with their will and action) from Arimathea, a city of the Jews, who also himself was eagerly awaiting the kingdom of God.  
This one approaching Pilate, asked for the body of Jesus.  
And lowering it, he entwined it in bleached linen, and placed it in a tomb quarried out of stone, where absolutely not even one before was laid outstretched.
- New American Bible (2011) The Burial of Jesus.  
<sup>e</sup> Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, had not consented to their plan of action. He came from the Jewish town of Arimathea and was awaiting the kingdom of God.<sup>f</sup> He went to Pilate and asked for the body of Jesus. After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried.<sup>g</sup>  
e. [23:50–56] Mt 27:57–61; Mk 15:42–47; Jn 19:38–42; Acts 13:29.  
f. [23:51] 2:25, 38.  
g. [23:53] 19:30; Acts 13:29.
- New Catholic Bible **Jesus Is Buried.**<sup>[n]</sup> Now there was a good and upright man named Joseph<sup>[o]</sup> who was a member of the council. However, he had not agreed to their plan and the action they had taken. He came from the Jewish town of Arimathea, and he was awaiting the kingdom of God. This man went to Pilate and requested the body of Jesus. Then he took it down, wrapped it in a linen shroud, and laid him in a tomb that had been hewn out of rock in which no one had ever been interred.  
[n] Luke 23:50 The burial of Jesus, a human gesture, must be accomplished before the rise of the evening star or before the lights are lit for the evening, for then the Sabbath will have arrived—when all work is prohibited.  
[o] Luke 23:50 Man named Joseph: Luke shows the goodness of Joseph of Arimathea. At the same time, he shows that not every member of the Sanhedrin voted to condemn Jesus.
- New English Bible—1970 **The Burial of Jesus (the garden)**  
[ Lk.23.50-56 → ] - Mt.27.57-61, Mk.15.42-47, Jn.19.38-42

Now there was a man called Joseph, a member of so the Council, a good, upright man, who had dissented from their policy and the action they had taken. He came from the Judaeen town of Arimathaea, and he was one who looked forward to the kingdom of God. This man now approached Pilate and asked for the body of Jesus. Taking it down from the cross, he wrapped it in a linen sheet, and laid it in a tomb cut out of the rock, in which no one had been laid before.

New Jerusalem Bible

And now a member of the Council arrived, a good and upright man named Joseph. He had not consented to what the others had planned and carried out. He came from Arimathaea, a Jewish town, and he lived in the hope of seeing the kingdom of God.

This man went to Pilate and asked for the body of Jesus.

He then took it down, wrapped it in a shroud and put it in a tomb which was hewn in stone and which had never held a body.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

There was a man named Yosef, a member of the *Sanhedrin*. He was a good man, a *tzaddik*; and he had not been in agreement with either the *Sanhedrin*'s motivation or their action. He came from the town of Ramatayim, a town of the Judeans; and he looked forward to the Kingdom of God. This man approached Pilate and asked for Yeshua's body. He took it down, wrapped it in a linen sheet, and placed it in a tomb cut into the rock, that had never been used.

Hebraic Roots Bible

And, behold, a man named Joseph, being a councilor, a good and righteous man. This one was not assenting to their counsel and deed (he was from Arimathea, a city of the Jews), and who himself was eagerly expecting the kingdom of YAHWEH, coming near to Pilate, this one asked for the body of Yahshua. And he took it down and wrapped it in a shroud of linen and laid it in a hewn tomb that which no man had yet been placed.

Holy New Covenant Trans.

There was a man from Arimathea, a Judean town. His name was Joseph. He was a good, being made right man. He was looking for the kingdom of God. Joseph was a member of the Jewish Council but he did not vote when the priests decided to kill Jesus. Joseph went to Pilate to ask for the body of Jesus. So Joseph took the body down from the cross and wrapped it in a sheet. Then he put Jesus' body into a cave which was cut out of solid rock. This tomb had never been used before.

The Scriptures 2009

And see, a man named Yosëph, a council member, a good and righteous man – he was not agreeing with their counsel and deed – from Ramathayim, a city of the Yehudim, who himself was also waiting for the reign of Elohim, he, going to Pilate, asked for the body of עשוהי. And taking it down, he wrapped it in linen, and laid it in a tomb hewn out of the rock, where no one was yet laid.

### Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament

...and look! Man [by] name joseph Council Member Becoming and Man Good and Right This not was Having Consented [to] the purpose and [to] the act [of] them from arimathea city [of] the jews Who awaited the kingdom [of] the god This Approaching the pilate asks the body [of] the Jesus and Taking (Down) {it} [He] wraps it [with] linen and [He] places him in tomb chiseled where not was No [Man] not yet Lying...

Alpha & Omega Bible

AND A MAN NAMED JOSEPH, WHO WAS A MEMBER OF THE COUNCIL, A GOOD AND RIGHTEOUS MAN.  
HE HAD NOT CONSENTED TO THEIR PLAN AND ACTION, A MAN FROM ARIMATHEA, A CITY OF THE JEWS, WHO WAS WAITING FOR THE KINGDOM OF THEOS (*The Alpha & Omega*);

THIS MAN WENT TO PILATE AND ASKED FOR THE BODY OF JESUS.  
 †(Although Joseph was wealthy, getting permission for the body of Jesus still would have taken some time & Jesus had already died at 3pm. By the time Jesus body was removed from the cross, it would have been either pass sunset or very close to sunset.)

Awful Scroll Bible

AND HE TOOK IT DOWN AND WRAPPED IT IN A LINEN CLOTH, AND LAID HIM IN A TOMB CUT INTO THE ROCK, WHERE NO ONE HAD EVER LAIN.

And Be Looked!, a man named Joseph, under-the-ruling of a councilor, a good man and righteous, this one was having not placed-down-together, -with their proposal and practice, from Arimathæa, a city of the Jews, and who even himself was welcoming-by the Rule, of God.

This one coming-to Pilate, requests for Himself, the body of Jesus.

And taking- it -down, he twists- it, -from-within a linen cloth, and lays it down, from-within a sepulcher, cut-in-stone, where not-even-one was lying, even-not-yet.

Concordant Literal Version

And lo! a man named Joseph, belonging to the counselors, and a good man and just" (he has not concurred in their counsel and what they had committed), from Arimathea, a city of the Jews, and who also himself anticipated the kingdom of God—"

this man, approaching Pilate, requests the body of Jesus."

And, taking it down, he folds it up in a linen wrapper, and he places Him in a rock-hewn tomb, where no one was lying as yet."

exeGeses companion Bible

**YAH SHUA ENTOMBED**

And behold, a man named Yoseph, being a counsellor; a good man and just:  
 - who agreed not to their counsel and acts  
 - of Rahmah, a city of the Yah Hudiym:  
 who himself also  
 awaited the sovereigndom of Elohim:  
 this one goes to Pilatos,  
 and asks the body of Yah Shua:  
 and he takes it down and wraps it in linen  
 and places it in a tomb quarried from rock  
 - wherein no one had yet laid: ...

Orthodox Jewish Bible

And, hinei, a man by name Yosef being a member of the Sanhedrin, and an ish tov and a tzaddik

(This one had not consented to their cheshbon and action) came from Ramatayim, a shtetl of Yehudah. He was waiting expectantly for the Malchut Hashem.

He approached Pilate, and asked for the gufat Yehoshua. [TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

And, having taken down geviyyato (his body), he wrapped it in a linen [tachrichim] and placed it in a hewn kever (tomb) where not anyone had yet been laid. [Psalm 6:9-10; Job 19:25-27; Isa 53:11]

Rotherham's Emphasized B

**§ 94. The Burial.**

**Mt. xxvii. 57–61; Mk. xv. 42–47; Jn. xix. 38, 42.**

And lo! <a man by name Joseph, being [a councillor],—a good and righteous man (the same had not consented unto their plan and deed),—from Arimathæa, a city of the Jews, who was awaiting the kingdom of God> [the same] going unto Pilate, claimed the body of Jesus. And, taking it down, he wrapped it in a fine Indian cloth, and laid him in a tomb hewn in stone,— where no one as yet was lying.

**Expanded/Embellished Bibles:**

*The Amplified Bible*

**Jesus Is Buried**

A man named Joseph, who was a member of the Council (Sanhedrin, Jewish High Court), a good and honorable man (he had not consented to the Council's plan and action) *a man* from Arimathea, a city of the Jews, who was waiting for *and* expecting the kingdom of God; this man went to Pilate and asked for the body of Jesus. And [after receiving permission] he took it down and wrapped it in a linen [burial] cloth and laid Him in a tomb cut into the rock, where no one had yet been laid.

An Understandable Version

And just then *[there appeared]* a member of the *[Jewish]* Council named Joseph from the city of Arimathea. He was a good man who tried to do what was right, (and who had not agreed with the decision and action of the *[Jewish]* Council). He was expecting the kingdom of God *[to appear soon]*. *[So]*, Joseph went to *[governor]* Pilate and asked for the body of Jesus. *[Upon receiving permission]* he took it down *[from the cross]* and wrapped it in a linen cloth, and placed it in a grave site, cut out of *[a ledge of]* rock, where no one had ever been buried.

The Expanded Bible

### Joseph Takes Jesus' Body

[<sup>L</sup>And look/T behold] There was a good and ·religious [righteous; just] man named Joseph who was a member of the council. But he had not agreed to the other leaders' plans and actions against Jesus. He was from the town of Arimathea [in Judea; or a town of the Jews] and was waiting for the kingdom of God to come. Joseph went to Pilate to ask for the body of Jesus. He took the body down from the cross, wrapped it in [linen] cloth, and put it in a tomb that was cut out of a wall of rock. ·This tomb had never been used before [<sup>L</sup>...where no one had been laid; <sup>C</sup>family tombs held multiple bodies, but this new one was empty].

Jonathan Mitchell NT

And then, look and consider! An adult male named Joseph, a leader who was a member of the Council (= the Sanhedrin); a virtuous (or: good) and just (fair; equitable; rightwised) grown man – this man was not one having put [a vote] down together (= concurring; consenting) with their wish (will; intent; purpose) nor [was endorsing their] performance (= action; what they committed) – from Arimathea, a town (or: city) of the Judeans, who was habitually receiving, constantly embracing, and kept on giving welcomed admittance to God's reign and kingdom.

This very man, upon coming to Pilate, made a request for the body of Jesus. Later, after lowering [it] (or: taking [it] down), he wrapped (or: rolled; folds) it in (or: with) a linen sheet, then he put it [other MSS: Him] within a memorial tomb cut in stone (or: a carved and polished stone sepulcher) – where no one was lying as yet (= which had never been used).

P. Kretzmann Commentary

### Verses 50-56

The burial of Jesus:

And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just.

(The same had not consented to the counsel and deed of them.) He was of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.

This man went unto Pilate, and begged the body of Jesus.

And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid.

Syndein/Thieme

``And, behold {pay attention} . . . a 'noble man' {aner} named Joseph being a member of the {Sanhedrin} council . . . came forth {huparcho} . . . an 'intrinsically good' {agathis} and righteous/just {dikaios} noble man.

``This one {Joseph} absolutely had not consented {sugkatatithemai} to their plan/purpose {boule} and 'wicked deed' {praxis}. He was from the Jewish town of Arimathæa and kept on expectantly looked forward to' {prosdechomai} the kingdom of God.

``This same one {Joseph}, going forth to Pilate, requested the body of Jesus.

``And, having taken it {Jesus' body} down, he wrapped it in a 'clean linen cloth/shroud' {sindon}, and placed it {Jesus' body} in a tomb/sepulcher {mnema} cut

into the rock . . . where absolutely not one had yet been buried {double negative: literally 'absolutely not none' - very strong negative}.

Translation for Translators

**Joseph and others buried Jesus while some women watched.**

*Luke 23:50-56*

There was a man named Joseph who *came there*. He was from the town of Arimathea in Judea. He was a good and a righteous man, and he was a member of the *Jewish Council*. But he had not agreed with the other Council *members* when they decided *to kill Jesus* and when they planned how to do it. He was waiting expectantly for *the time when God would send his king* to begin to rule. He went to Pilate and asked *Pilate to permit him to take Jesus' body and bury it*. After Pilate allowed him to do that, he and some others took *Jesus' body down from the cross*. They wrapped it in a linen cloth. Then they put his body in a tomb that he had *hired others to dig out of a rock cliff*. No one had ever put a body in it before.

The Voice

Meanwhile a man named Joseph *had been at work*. He was a member of the council, a good and fair man, from a Judean town called Arimathea. He had objected to the plans and actions of the council; he was seeking the kingdom of God. He had gone to Pilate and asked for the body of Jesus. He removed the body from the cross and wrapped it in a shroud made of *fine* linen. He then laid the body in a cavelike tomb cut from solid rock, a tomb that never had been used before.

## Bible Translations with Many Footnotes:

Lexham Bible

### *Jesus Is Buried*

And behold, a man named [Literally “by name”] Joseph, who was a member of the council, [Or “a member of the Sanhedrin”] a good [Some manuscripts have “and a good”] and righteous man (this man was not consenting to their plan and deed), from Arimathea, a Judean town, [Literally “a town of the Jews”] who was looking forward to the kingdom of God. This man approached Pilate and [\*Here “and ” is supplied because the previous participle (“approached”) has been translated as a finite verb] asked for the body of Jesus. And he took it [\*Here the direct object is supplied from context in the English translation] down and [\*Here “and ” is supplied because the previous participle (“wrapped”) has been translated as a finite verb] wrapped it in a linen cloth and placed him in a tomb cut into the rock where no one had ever been placed.

NET Bible®

### **Jesus' Burial**

Now<sup>116</sup> there was a man named Joseph who was a member of the council,<sup>117</sup> a good and righteous man. (He<sup>118</sup> had not consented<sup>119</sup> to their plan and action.) He<sup>120</sup> was from the Judean town<sup>121</sup> of Arimathea, and was looking forward to<sup>122</sup> the kingdom of God.<sup>123</sup> He went to Pilate and asked for the body<sup>124</sup> of Jesus. Then<sup>125</sup> he took it down, wrapped it in a linen cloth,<sup>126</sup> and placed it<sup>127</sup> in a tomb cut out of the rock,<sup>128</sup> where no one had yet been buried.<sup>129</sup>

<sup>116</sup>tn Grk “And behold.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic. The Greek word ἰδοῦ (idou) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>117</sup>tn Grk “a councillor” (as a member of the Sanhedrin, see L&N 11.85). This indicates that some individuals among the leaders did respond to Jesus.

<sup>118</sup>tn Grk “This one.” Because of the length and complexity of the Greek sentence, a new sentence was started in the translation at this point.

<sup>119</sup>tc Several mss (κ C D L Δ Ψ 070 Ē<sup>1,13</sup> [579] 892 1424 2542 al) read the present participle συγκατατιθέμενος (sunkatatiqemeno) instead of the perfect participle συγκατατεθειμένος (sunkatateqeimeno). The present participle could be taken to mean that Joseph had decided that the execution was now a mistake. The perfect means that he did not agree with it from the start. The perfect participle, however, has better support externally (I<sup>75</sup> A B W Θ 33 İ), and is thus the preferred reading.

<sup>sn</sup> The parenthetical note at the beginning of v. 51 indicates that Joseph of Arimathea had not consented to the action of the Sanhedrin in condemning Jesus to death. Since Mark 14:64 indicates that all the council members condemned Jesus as deserving death, it is likely that Joseph was not present at the trial.

<sup>120tn</sup> Because of the length and complexity of the Greek sentence, a new sentence was started in the translation at this point.

<sup>121tn</sup> Or “Judean city”; Grk “from Arimathea, a city of the Jews.” Here the expression “of the Jews” (λουδαίων, loudaiwn) is used in an adjectival sense to specify a location (cf. BDAG 478 s.v. λουδα ὡς 2.c) and so has been translated “Judean.”

<sup>122tn</sup> Or “waiting for.”

<sup>123sn</sup> Though some dispute that Joseph of Arimathea was a disciple of Jesus, this remark that he was looking forward to the kingdom of God, the affirmation of his character at the end of v. 50, and his actions regarding Jesus’ burial all suggest otherwise.

<sup>124sn</sup> Joseph went to Pilate and asked for the body because he sought to give Jesus an honorable burial. This was indeed a bold move on the part of Joseph of Arimathea, for it clearly and openly identified him with a man who had just been condemned and executed, namely, Jesus. His faith is exemplary, especially for someone who was a member of the council that handed Jesus over for crucifixion (cf. Mark 15:43).

<sup>125tn</sup> Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>126tn</sup> The term σινδῶν (sindwn) can refer to a linen cloth used either for clothing or for burial.

<sup>127tn</sup> In the Greek text this pronoun (αὐτόν, auton) is masculine, while the previous one (αὐτό, auto) is neuter, referring to the body.

<sup>128tn</sup> That is, cut or carved into an outcropping of natural rock, resulting in a cave-like structure (see L&N 19.26).

<sup>129tc</sup> Codex Bezae (D), with some support from 070, one Itala ms, and the Sahidic version, adds the words, “And after he [Jesus] was laid [in the tomb], he [Joseph of Arimathea] put a stone over the tomb which scarcely twenty men could roll.” Although this addition is certainly not part of the original text of Luke, it does show how interested the early scribes were in the details of the burial and may even reflect a very primitive tradition. Matt 27:60 and Mark 15:46 record the positioning of a large stone at the door of the tomb.

<sup>tn</sup> Or “laid to rest.”

The Spoken English NT

**Jesus is Buried in a Tomb (Mt. 27:57-61; Mk 15:42-47; Jn 19:38-42)**

Now, there was also a man named Joseph, who was a good and just member of the High Council.<sup>99</sup>

He hadn’t agreed with the High Council and what they’d done. He was from the Jewish city of Arimathea,<sup>hh</sup> and had been hoping for God’s Reign.

This man went to Pilate and asked for Jesus’ body.

He took it down and wrapped in fine linen cloth, and he laid him in a tomb that was cut into a rock face—no one had been buried in it yet.

<sup>99.</sup> Lit. “Sanhedrin.” See “Bible Words.”

<sup>hh.</sup> Prn. *ar-a-ma-thiyy-a*.

Wilbur Pickering’s New T.

**Jesus’ body is buried**

Now then, there was a man named Joseph, a good and righteous man, a Council member (but he had not agreed with their counsel and action), from Arimathea, a city of the Jews, who himself was waiting for the Kingdom of God: this man went to Pilate and asked for Jesus’ body. Then he took it down, wrapped it in linen, and placed it in a tomb cut out of rock, where no one had ever been laid.<sup>22</sup>

(22) Obviously the tomb had been prepared beforehand, and was a fulfillment of Isaiah 53:9, “He made His grave . . . with the rich at His deaths [plural]”. Nicodemus was already there with a hundred pounds of spices (John 19:39).

### Literal, almost word-for-word, renderings:

A Faithful Version	And behold, there came a man named Joseph, a member of the council, a good and righteous man, (He did not consent to the council and their deed)from Arimathea, a city of the Jews, and who was also himself waiting for the kingdom of God. He, after going to Pilate, begged for the body of Jesus. And after taking it down, he wrapped it in linen cloth and placed it in a tomb hewn in a rock, in which no one had ever been laid.
Analytical-Literal Translation	And look! A man by name [of] Joseph, being a member of the High Council [or, the Sanhedrin], a good and righteous man (this one had not consented to their plan and action), from Arimathea, a city of the Jews, who indeed also was himself waiting for [or, expecting] the kingdom of God, having approached Pilate, this one requested for himself the body of Jesus. And having taken it down, he wrapped it in a linen cloth and placed it in a tomb cut out of rock, where no one was yet lying.
Charles Thomson NT	And lo! a man named Joseph, who was a senator, a good and righteous man, and who had not concurred with the rest in their counsel and proceedings; he was of Arimathea, a city of the Jews, and was one who was expecting the reign of God. This man went to Pilate and begged the body of Jesus; and having taken it down, he wrapped it in a sindon, and laid it in a sepulchre which was hewn out of a rock, and in which nobody had ever been laid.
Context Group Version	And look, a man named Joseph, who was a councilor, and a good and vindicated man --he had not consented to their counsel and deed-- [a man] of Arimathaea, a city of the Judeans, who was looking for God's kingdom: this man went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was cut in stone, where man had never yet lain.
Far Above All Translation	And there was a man by name of Joseph, <i>who</i> was a councillor, a good and righteous man – and <i>he was</i> not in agreement with their verdict or action. He was from Arimathaea, a Jewish city, and he himself also was also awaiting the kingdom of God. He went to Pilate and asked for the body of Jesus. And he took it down and wrapped it up in fine linen and put it in a hewn-out tomb where no-one had ever
Modern Literal Version 2020	{Mar 15:42-47 & Mat 27:57-66 & Luk 23:50-56 & Joh 19:31-42 Before The Sabbath.} And behold, a man, Joseph by name, who is* a counselor, a good and righteous man (this one was not in alliance with their plan and with their practice), a man from Arimathaea, a city of the Jews, who himself was also waiting for the kingdom of God. This one went to Pilate, and asked for the body of Jesus. And having taken it down, he entwined it in a linen cloth and placed it in a hewed out tomb, of which no one was yet laid.
New King James Version	<b>Jesus Buried in Joseph's Tomb</b> Now behold, <i>there was</i> a man named Joseph, a council member, a good and just man. He had not consented to their decision and deed. <i>He was</i> from Arimathea, a city of the Jews, who himself was also waiting [NU <i>who was waiting</i> ] for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in linen, and laid it in a tomb <i>that was</i> hewn out of the rock, where no one had ever lain before.
Revised Young's Lit. Trans.	And lo, a man, by name Joseph, being a counsellor, a man good and righteous, -- he was not consenting to their counsel and deed -- from Arimathea, a city of the Jews, who also himself was expecting the reign of God, he, having gone near to



Updated Bible Version 2.17 Pilate, asked the body of Jesus, and having taken it down, he wrapped it in fine linen, and placed it in a tomb hewn out, where no one was yet laid. And look, a man named Joseph, who was a councilor, [a man] of Arimathaea, who was looking for the kingdom of God: this man went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was cut in stone, where man had never yet lain.

**The gist of this passage:** Joseph, a council member who did not agree to the crucifixion of Jesus, went to Pilate and requested the body of Jesus. He took the body down, wrapped it in fine linen, and laid it a tomb of stone where no man had ever laid before.

50-53

Luke 23:50a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἰδοῦ (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
ἀνὴρ (ἀνὴρ) [pronounced <i>ah-NAIR</i> ]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine singular noun; nominative case	Strong's #435
ὄνομα (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i> ]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative, instrumental case	Strong's #3686
Ἰωσήφ (Ἰωσήφ) [pronounced <i>ee-o-SAFE</i> ]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501

**Translation:** Behold, [there was] a man [with] the name of Joseph,...

As R. B. Thieme, Jr. might put it, we are going to briefly examine the life of supergrace hero Joseph of Arimathæa. We are going to find out personal information about Joseph as well as learn about the marvelous thing which he did (which took great fortitude).

So far, we simply find out that there is a man named Joseph.

Luke 23:50b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
βουλευτής (βουλευτής) [pronounced <i>bool-yoo-TACE</i> ]	<i>councillor, advisor, senator, member of the council, member of the Jewish sanhedrin</i>	masculine singular noun, nominative case	Strong's #1010

## Luke 23:50b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huparchō (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine singular, present active participle; nominative case	Strong's #5225

**Translation:** ...an active member of the council,...

It says that he is a *living member of the council*, but I would understand that to mean that he is an active member of the council. He is identified as a bouleutês (βουλευτής) [pronounced bool-yoo-TACE], which means, *councillor, advisor, senator, member of the council, member of the Jewish sanhedrin*. Strong's #1010. This word is only used twice in the New Testament, and both times associated with Joseph (see Mark 15:43). He is further described by the masculine singular, present active participle of the word huparchō (ὑπάρχω) [pronounced hoop-AR-khoh], which means, *living, being, beginning under (quietly), coming, existing*. Strong's #5225. Well, obviously Joseph is both alive and existing, so this word would not be used to indicate that to us. Therefore, we would understand this word to mean *active or currently active*.

Whether this is the Sanhedrin or whether this was a coalition of religious Jews who had a great discussion about Jesus, I could not say (I would assume that this is the Sanhedrin). There were meetings of the religious class concerning Jesus, and Joseph apparently was an active member of a council which met on the question of Jesus.

Joseph had a say in what took place and he did take a stand.

## Luke 23:50c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anēr (ἄνθρωπος) [pronounced ah-NAIR]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine singular noun; nominative case	Strong's #435
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine singular adjective; nominative case	Strong's #18
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
dikaios (δίκαιος, αἰά, ον) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective, nominative case	Strong's #1342

**Translation:** ...a man [who was] good and righteous.

Joseph was a man identified here as *good and righteous*. What does that mean? How do these differ? Joseph's life is one made up of divine good production. What we find here, recorded in Scripture, was a great act of a man with a spirit filled with **Bible doctrine**. Joseph understood that he needed to step up here and provide a place for the body of Jesus, even though he might not have fully appreciated why.

Righteous simply means that Joseph, at some point, trusted in Jesus, as the Revealed God. As a result, God's righteousness was imputed to him, making him righteous before God.

Luke 23:50 Behold, [there was] a man [with] the name of Joseph, an active member of the council, a man [who was] good and righteous. (Kukis mostly literal translation)

Luke 23:51a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
sunkatatithemai (συγκατατίθεμαι) [pronounced soong-kat-at-IHTH-ehm-ahée]	<i>agreeing with, consenting to (as part of a group); voting for; depositing (one's vote or opinion) in company with (a group), depositing one's vote into an urn, (figuratively) to accord with</i>	masculine singular, perfect (deponent) middle/passive participle, nominative case	Strong's #4784
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
boulê (βουλή) [pronounced boo-LAY]	<i>counsel, advice; purpose, volition, will</i>	feminine singular noun; dative, locative, instrumental case	Strong's #1012

**Translation:** This one had not agreed to the counsel [‘s decision regarding Jesus]...

He had not agreed to or consented to the counsel or will of the Jewish people, who believed that they should go after Jesus in any way possible, accusing Him of things which He did not do. Such an approach went against all of the legal principles that this counsel claimed to believe in.

Almost everything about the crucifixion of Jesus was illegal. He was grabbed at night and tried at night; many witnesses with their own stories came in and testified against Him; yet none of their testimonies were true and none of them were in agreement with any other. They appeared to have a practice trial first, while it was still dark, in order to get their stories straight.

We do not know exactly what went on in the counsel. Since it says that he had not agreed, this implies that he was there for the counsel meeting and made it clear that he disagreed with their decision to execute Jesus under any pretense. By the way, this should have been an easy decision for any member of the counsel to make. In order to call for the execution of Jesus, the Sanhedrin had to violate virtually every principle that they adhered to.

Luke 23:51b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
τῆ (τῆ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
praxis (πρᾶξις) [pronounced <i>PRAX-ih</i> s]	<i>practice, (concretely) an act; by extension, a function; deed, office, work</i>	feminine singular noun; dative, locative, instrumental case	Strong's #4234
Thayer definitions: 1) a doing, a mode of acting, a deal, a transaction; 1a) the doings of the apostles; 1b) in a bad sense, wicked deed, crime, wicked doings (our practices, i.e. trickery); 2) a thing to be done, business.			
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...or to their act [of crucifixion of the Lord].

Joseph did not agree to this act or deed that they did. I would assume that this was the decision to do everything possible to put Jesus into the hands of the Roman government in order to crucify Him. No matter how much the Jews despised someone; no matter how much real evidence they had against a criminal, they could not, on their own, execute anyone. This final decision to execute had to come from the Roman leaders themselves (in this case, it had to come from Pilate).

The act that they agreed upon (but Joseph did not) was to do everything possible to get Jesus before Pilate, requiring a death sentence be imposed upon Him.

We do not know how many people dissented at this meeting. Also, there may have been those who dissented, and yet did not speak up.

Luke 23:51c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Αrimathaía (Ἄριμαθαία) [pronounced <i>ar-ee-math-AH-ee-ah</i> ]	<i>heights; transliterated, Arimathea, Arimathæa</i>	feminine singular proper noun location; genitive/ablative case	Strong's #707
Thayer: The name of several cities in Palestine The one mentioned in Matt. 27:57, Mark 15:43, Luke 23:51, John 19:38 appears to have been the same as the birthplace of Samuel in Mount Ephraim.			

Luke 23:51c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polis (πόλις, εως, ή) [pronounced POH-liss]	city, city-state; inhabitants of a city	feminine singular noun; genitive/ablative case	Strong's #4172
tōn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaίος (Ἰουδαίος) [pronounced ee-ou-DYE-os]	Jew, Judæan, one from Judea	masculine plural proper noun; genitive/ablative case	Strong's #2453

**Translation:** [He was] from Arimathæa, [which was] a city of the Jews.

Given what we have just studied, it seems odd to place the home city of Joseph right here. Other ancient texts place that information in v. 50, which seems more reasonable to me.

Wikipedia suggests three locations for Arimathæa. I will list one of those below.

### Arimathæa (from Wikipedia)

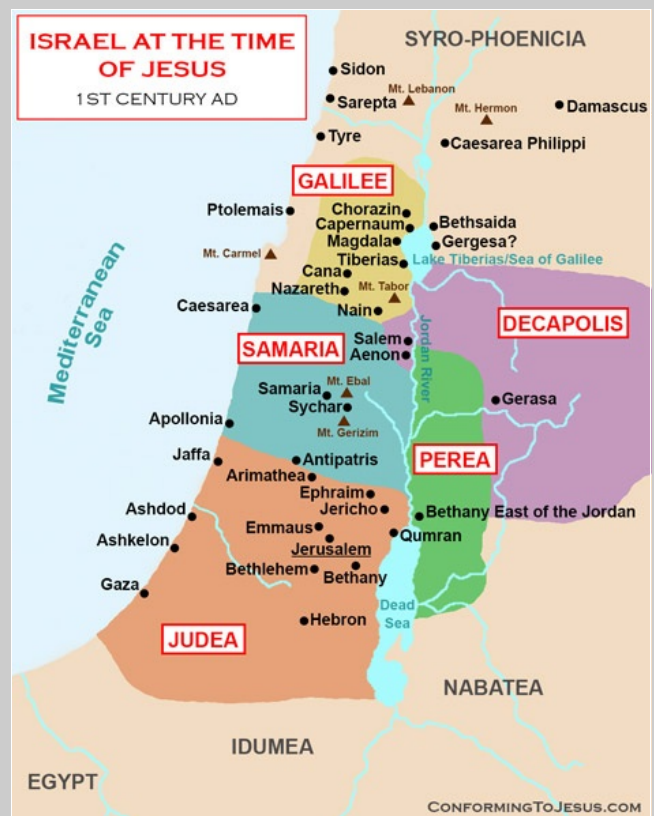
The historian Eusebius of Caesarea, in his Onomasticon (144:28-29), identified it with Ramathaim-Zophim and wrote that it was near Diospolis (now Lod). Ramathaim-Zophim was a town in Ephraim, the birthplace of Samuel, where David came to him (First Book of Samuel, 1 Sam. 1:1, 19). He briefly describes it as follows:

Armthem Seipha (Sofim). City of Elcana and Samuel. It is situated (in the region of Thamna) near Diospolis. The home of Joseph who was from Arimathea in the Gospels.

Scholars of the Onomasticon have identified the Greek Arimathea as deriving from the ancient Hebrew place name transliterated into Greek, as the old Hebrew place name Ramathaim-Zophim (Hebrew: מִיפּוֹצ-מֵייתָמַר) attested in the Hebrew Bible (in addition to 1 Maccabees 11:34) was rendered into Greek in the ancient Septuagint as Armathaim Sipha (Ἀρμαθαῖμ Σίφα).

Israel at the time of Jesus (a map); from [Conforming to Jesus](#); accessed July 4, 2023.

The Wikipedia entry speaks of Ephraim, which previously defined a region settled by the tribe of Ephraim. Those boundaries and regions no longer exist in the time of Jesus.



Footnotes and links have been left out. Check <https://en.wikipedia.org/wiki/Arimathea> for more information. Accessed July 4, 2023.

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Luke 23:51d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
prosdechomai (προσδέχομαι) [pronounced pros-dekh'-om-ahee]	<i>to admit (to intercourse, hospitality, credence) or, by implication: to await (with confidence or patience); to accept, to allow, to look [for]</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #4327
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced bas-il-ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** He was also a man] who waited (confidently) for the kingdom of God.

Joseph believed in the kingdom of God; he believed in the Messiah. Did he fully appreciate exactly Who Jesus was and what He had done and was doing? I don't know. In order to be saved, you do not have to know everything there is to know about the Lord. We have already been told that Joseph is righteous. So he is a believer. However, does he understand his role here? I don't believe that he understood it fully; yet he is acting in accordance with the Divine plan.

Luke 23:51 This one had not agreed to the counsel [‘s decision regarding Jesus] or to their act [of crucifixion of the Lord]. [He was] from Arimathea, [which was] a city of the Jews. [He was also a man] who waited (confidently) for the kingdom of God. (Kukis mostly literal translation)

Luke 23:52a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
proserchomai (προσέρχομαι) [pronounced pros-ER-khom-ah-ee]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping</i>	masculine singular, aorist active participle; nominative case	Strong's #4334
tō (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; dative, locative and instrumental cases	Strong's #3588
Pilatos (Πιλάτος) [pronounced pil-AT-oss]	<i>armed with a spear; transliterated Pilate, (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified)</i>	masculine singular proper noun; dative, locative, instrumental case	Strong's #4091

**Translation:** *This one, having come to Pilate,...*

Joseph determined that he would do what he believed was proper with the body of the Lord. He first went to Pilate, not really knowing how Pilate would react (perhaps he had some idea, perhaps not).

Luke 23:52b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aiteō (αἰτέω) [pronounced ahee-THE-oh]	<i>to ask, to beg, to call for; to crave, to desire; to require</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #154
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, accusative case	Strong's #4983
to (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

**Translation:** *...asked for the body of Jesus.*

He asked Pilate for the body of the Lord.

Were there negotiations? Did Pilate ask a great many questions? Did Pilate decide at that point to put a guard detail on the body of the Lord?

There will be guards and security established; but we do not know exactly when this takes place (according to the book of Luke). Matthew 27:62–66 suggests that they were given a Roman guard the day after the crucifixion.

Luke 23:52 **This one, having come to Pilate, asked for the body of Jesus.** (Kukis mostly literal translation)

Luke 23:53a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
kathaireō (καθαίρω) [pronounced <i>kath-ahēe-REH-oh</i> ]	<i>lowering; demolishing (literally or figuratively); casting (pulling, putting, taking) down, destroying</i>	masculine singular, aorist active participle, nominative case	Strong's #2507
entulíssō (ἐντυλίσσω) [pronounced <i>en-too-LIHS-so</i> ]	<i>to wrap up, to wrap (around, together), to roll up</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1794
auto (αὐτό) [pronounced <i>ow-TOH</i> ]	<i>him, his, it; same</i>	3 <sup>rd</sup> person neuter singular pronoun; accusative case	Strong's #846
sindōn (σινδών) [pronounced <i>sin-DOHN</i> ]	<i>(fine) linen cloth, byssos, bleached linen (the cloth or a garment of it)</i>	feminine singular noun; dative, locative, instrumental case	Strong's #4616

**Translation:** **Having pulled it down, he wrapped Him with fine linen.**

The verb used here is the aorist active participle of *kathaireō* (καθαίρω) [pronounced *kath-ahēe-REH-oh*], which means, *lowering; demolishing (literally or figuratively); casting (pulling, putting, taking) down, destroying*. Strong's #2507. So the body is still affixed to the cross. Joseph of Arimathæa, perhaps with help from servants, helps bring the Lord's human body down from the cross. I would assume that a great deal of tenderness was involved here.

What appears to be the case is, Jesus' body was wrapped once with fine linen by Joseph (which would have essentially covered His body); and then this was done again further after He was placed in the tomb (aromatic spices would have been added as well).

The adding of the oils and spices was done by Nicodemus at this same time. John 19:38–42

Luke 23:53b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532



Luke 23:53b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tithêmi (τίθημι) [pronounced TITH-ā-mee]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5087
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
mnêma (μνήμα) [pronounced MNAY-mah]	<i>tomb, a monument or memorial to perpetuate the memory of any person or thing; a sepulchral monument; a sepulchrememorial</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3418
laxeutós (λαξευτός) [pronounced lax-yoo-TOSS]	<i>hewn (in stone), rock-quarried</i>	neuter singular adjective; dative, locative, instrumental case	Strong's #2991

**Translation:** Then he placed Him in a tomb, cut [into the stone],...

Joseph knew where he would place the body. He had probably purchased a tomb for himself; perhaps he paid for the small amount of land the and had the tomb hewn out. In any case, the tomb existed, was fully excavated and was ready to go.

The body of Jesus was placed in this tomb.

Since this tomb was cut out of stone, there was no way for a normal person to enter or exit the tomb except through the hole that had been cut. There was no digging a way through the side of back of this tomb, as that would have been stone.

Luke 23:53c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Luke 23:53c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ουδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo- DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
οὐδὲ (οὐῶ) [pronounced OW-poe]	<i>not yet, not as of yet</i>	adverb	Strong's #3768
κειμαι (κεῖμαι) [pronounced KI- mahee]	<i>[one who is] laying, lying, one laying outstretched (literally or figuratively); being (appointed, laid up, made, set)</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #2749

**Translation:** ...where no one was, [where] no [man] had lain.

This was a new tomb. It had never been used before. There were no other bodies in this tomb.

Luke 23:53 Having pulled it down, he wrapped Him with fine linen. Then he placed Him in a tomb, cut [into the stone], where no one was, [where] no [man] had lain. (Kukis mostly literal translation)

Luke 23:50–53 Behold, [there was] a man [with] the name of Joseph, an active member of the council, a man [who was] good and righteous. This one had not agreed to the counsel [‘s decision regarding Jesus] or to their act [of crucifixion of the Lord]. [He was] from Arimathæa, [which was] a city of the Jews. [He was also a man] who waited (confidently) for the kingdom of God. This one, having come to Pilate, asked for the body of Jesus. Having pulled it down, he wrapped Him with fine linen. Then he placed Him in a tomb, cut [into the stone], where no one was, [where] no [man] had lain. (Kukis mostly literal translation)

Luke 23:50–53 There was a wealthy man, fully aware of all that was going on. His name was Joseph and he was an active member of the Sanhedrin, a man who was decent and righteous. He had not agreed to the counsel's decision to go after Jesus or to the act of accusing Him of capitol crimes. Joseph was from Arimathæa, which was a well-known city of the Jews. He was a devout man who waited confidently for the kingdom of God, recognizing the importance of recent events. Joseph went directly to Pilate and asked for the body of Jesus. He pulled it down and wrapped Him in expensive fine linen. He then placed the body into the tomb which had been cut out of the stone, a tomb where no man had lain before. (Kukis paraphrase)

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### The Women Prepare Spices and Perfumes for the Body

There are at least two translations which continue v. 56 into the next chapter (the original manuscripts lacked verse and chapter divisions). When that occurred, I included the next verse or two for that translation.

And a day was of preparation and a Sabbath was beginning to dawn. But following after [Him] the women, who were [there], having come together out from the Galilee to Him. They saw the tomb and how was placed the body of Him [in the tomb]. But turning back, they prepared spices and perfumed oils. And indeed the Sabbath they rested, according to the commandment.

Luke  
23:54–56

[It] was the day of preparation, but the Sabbath was beginning to dawn. The women were following after [the body of Jesus], having come together from out of Galilee to Him. They observed the tomb and how His body was placed [in the tomb]. They turned back [and] prepared spices and perfumed oils [for the body]. However, they indeed rested on the Sabbath, according to the commandment.

It was still the day of preparation, but the Sabbath was ready to begin at sunset. Women who had been following Jesus since Galilee, quietly followed His body as it was moved from the cross to the tomb. They watched to see that His body was placed inside of the tomb. However, at sunset, the Sabbath began, so they ceased their preparations, as per the fourth commandment.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And a day was of preparation and a Sabbath was beginning to dawn. But following after [Him] the women, who were [there], having come together out from the Galilee to Him. They saw the tomb and how was placed the body of Him [in the tomb]. But turning back, they prepared spices and perfumed oils. And indeed the Sabbath they rested, according to the commandment.
Complete Apostles Bible	That day was the Preparation; the Sabbath was drawing near. And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was placed. Then they returned and prepared spices and perfumes. And they rested on the Sabbath, according to the commandment.
Douay-Rheims 1899 (Amer.)	And it was the day of the Parasceve: and the sabbath drew on. And the women that were come with him from Galilee, following after, saw the sepulchre and how his body was laid. And returning, they prepared spices and ointments: and on the sabbath day they rested, according to the commandment.
Holy Aramaic Scriptures	And it was rubtha {i.e. the day of preparation} and The Shabtha {The Sabbath} was dawning. Then, those women who came with Him from Galila {Galilee} were nearby, and they saw the tomb, and how they placed His body. And they returned, and prepared balsams and aromatic herbs, and on The Shabtha {The Sabbath} they rested, according to the commandment.
James Murdock's Syriac NT	And it was the day of preparation, and the sabbath began to dawn. And those women who came with him from Galilee, approached, and viewed the sepulchre, and the manner in which the body was deposited. And they returned, and prepared perfumes and aromatics; and they rested on the sabbath, as it is commanded.
Original Aramaic NT	The day was Friday and the Sabbath was beginning. But these women who came with him from Galilee were approaching and they saw the tomb and how his body had been laid. And they returned, and prepared sweet spices and ointment, and on the Sabbath they rested according to that which had been commanded.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	Now it was the day of making ready and the Sabbath was coming on. And the women who had come with him from Galilee went after him and saw the place and how his body had been put to rest; And they went back and got ready spices and perfumes; and on the Sabbath they took their rest, in agreement with the law.
Bible in Worldwide English	It was the day before the Sabbath. And it was almost time for the Sabbath to begin. Some women had come with Jesus from Galilee. They followed and saw the grave where his body was put. Then they went back and got things ready to put on his body. These things were spices that smelled very nice, and sweet kinds of oil. On the Sabbath day they rested as the law said they should.
Easy English	This all happened on the day before the Jewish day of rest. It was nearly time for the Jewish day of rest to begin. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;">For the Jews, the end of a day was when the sun went down, at about six o'clock in the evening. Then the next day began.</div> <p><b>Jesus becomes alive again</b>  The women who had come with Jesus from Galilee followed Joseph. They saw the place where the hole in the rock was. They also saw Joseph put Jesus' body into the empty hole. Then they returned to the house where they were staying in Jerusalem. They prepared spices and oil that had a beautiful smell. On the Jewish day of rest they obeyed God's Law and they did not work.</p>
Easy-to-Read Version—2008	It was late on Preparation day. When the sun went down, the Sabbath day would begin. The women who had come from Galilee with Jesus followed Joseph. They saw the tomb. Inside they saw where he put Jesus' body. Then they left to prepare some sweet-smelling spices to put on the body. On the Sabbath day they rested, as commanded in the Law of Moses.
<i>God's Word™</i>	It was Friday, and the day of worship was just beginning. The women who had come with Jesus from Galilee followed closely behind Joseph. They observed the tomb and how his body was laid in it. Then they went back to the city and prepared spices and perfumes. But on the day of worship they rested according to the commandment.
Good News Bible (TEV)	It was Friday, and the Sabbath was about to begin. The women who had followed Jesus from Galilee went with Joseph and saw the tomb and how Jesus' body was placed in it. Then they went back home and prepared the spices and perfumes for the body. On the Sabbath they rested, as the Law commanded.
J. B. Phillips	It was now the day of the preparation and the Sabbath was beginning to dawn, so the women who had accompanied Jesus from Galilee followed Joseph, noted the tomb and the position of the body, and then went home to prepare spices and perfumes. On the Sabbath they rested, in obedience to the commandment.
<i>The Message</i>	It was the day before Sabbath, the Sabbath just about to begin. The women who had been companions of Jesus from Galilee followed along. They saw the tomb where Jesus' body was placed. Then they went back to prepare burial spices and perfumes. They rested quietly on the Sabbath, as commanded.
NIRV	It was Preparation Day. The Sabbath day was about to begin. The women who had come with Jesus from Galilee followed Joseph. They saw the tomb and how Jesus' body was placed in it. Then they went home. There they prepared spices and perfumes. But they rested on the Sabbath day in order to obey the Law.
New Life Version	It was time to get ready for the Day of Rest which was about to begin. The women who had come with Jesus from Galilee followed behind. They saw the grave and how His body was laid. They went back and got some spices and perfumes ready. But they rested on the Day of Rest as the Law said to do.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<p>All of this took place on the day Jews made preparations for the Sabbath.[14] The women who came with Jesus from Galilee followed behind those who carried his body away. The women saw the tomb and how his body was placed inside. They went back to where they were staying and got the spices and perfume they would need to prepare his body for burial. But that would have to wait because the Sabbath had come. They rested, as Jewish law said they should.[15].</p> <p><sup>14</sup>23:54The Jewish Sabbath begins at sundown on Friday and ends at sundown on Saturday.</p> <p><sup>15</sup>23:56Exodus 20:8; 31:15</p>
Contemporary English V.	<p>It was Friday, and the Sabbath was about to begin. The women who had come with Jesus from Galilee followed Joseph and watched how Jesus' body was placed in the tomb. Then they went to prepare some sweet-smelling spices for his burial. But on the Sabbath they rested, as the Law of Moses commands.</p>
Goodspeed New Testament	<p>It was the Preparation Day, and the Sabbath was just beginning. The women who had followed Jesus from Galilee followed and saw the tomb and how his body was put there. Then they went home, and prepared spices and perfumes. On the Sabbath they rested in obedience to the commandment, But at day-break upon the first day following the Sabbaths, they proceeded to the tomb, carrying the aromatics which they had prepared. Luke 24:1 is included for context.</p>
The Living Bible New Berkeley Version New Living Translation	<p>.</p> <p>.</p> <p>This was done late on Friday afternoon, the day of preparation, [Greek <i>It was the day of preparation.</i>] as the Sabbath was about to begin.</p> <p>As his body was taken away, the women from Galilee followed and saw the tomb where his body was placed. Then they went home and prepared spices and ointments to anoint his body. But by the time they were finished the Sabbath had begun, so they rested as required by the law.</p>
The Passion Translation	<p>It was Preparation Day, and the Sabbath was fast approaching. The women who had been companions of Jesus from the beginning saw all this take place and watched as the body was laid in the tomb. Afterward they returned home and prepared fragrant spices and ointments and were planning to anoint his body after the Sabbath was completed, according to the commandments of the law.</p>
Radiant New Testament	<p>It was Preparation Day, and the Sabbath day was about to begin.</p> <p>The women who had come with Jesus from Galilee followed Joseph. They saw the tomb and how Jesus' body was placed in it. Then they went home and prepared spices and perfumes. But they rested on the Sabbath day in order to obey the Law.</p>
UnfoldingWord Simplified T.	<p>It was the day when people got ready for the Jewish day of rest called the Sabbath. It was soon going to be sunset, the start of the Sabbath. The women who had come with Jesus from the district of Galilee followed Joseph and the men who were with him. They saw the burial chamber, and they saw how the men laid Jesus' body inside it. Then the women went back to where they were staying in order to get spices and ointments to put on Jesus' body. However, they did no work on the Sabbath, just as the Jewish law required.</p>
William's New Testament	<p>It was the Preparation Day, and the Sabbath was just beginning. So the women, who had come with Jesus from Galilee, followed closely after Joseph and saw the tomb and how His body was laid there. Then they went back home, and prepared spices and perfumes.</p>

**Partially literal and partially paraphrased translations:**

American English Bible	<p>Well, since it was [the day of] Preparation and the Sabbath was about to arrive, the women who'd come with him from Galilee and who followed along to look at the</p>
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tomb to see how his body was laid out, went back to prepare spices and perfumed ointments [for his body] (but they followed the Commandments by resting on the Sabbath).

Beck's American Translation  
Breakthrough Version

And it was a day of preparation, and a Sabbath was starting. After the women (some who had come together from Galilee) followed behind him, they viewed the burial vault and how His body was placed. When they returned, they got fragrant spices and perfumes ready. And they certainly calmed down on the Sabbath according to the demand.

Common English Bible  
Len Gane Paraphrase

That day was the preparation, and the Sabbath grew closer. The women also who came with him from Galilee, followed closely, and saw the tomb and how his body was laid, then they returned and prepared spices and ointments and rested on the Sabbath according to the commandment..

New Advent (Knox) Bible

It was the day of preparation; the next day was the sabbath. And the women who had come with him from Galilee followed, and saw the tomb, and how his body was buried; so they went back, and prepared spices and ointments, and while it was the sabbath they kept still, as the law commanded.[5]

[5] vv. 49-56: Mt. 27.55; Mk. 15.40; Jn. 19.38.

NT for Everyone

It was the day of Preparation, and the sabbath was beginning.

The women who had followed Jesus, the ones who had come with him from Galilee, saw the tomb and how the body was laid. Then they went back to prepare spices and ointments. On the sabbath they rested, as the commandment specified.

20<sup>th</sup> Century New Testament

It was the Preparation Day, and just before the Sabbath began. The women who had accompanied Jesus from Galilee followed, and saw the tomb and how the body of Jesus was laid, And then went home, and prepared spices and perfumes. During the Sabbath they rested, as directed by the commandment.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

And this was the day of preparation, prior to the sabbath. And the women too, who had come with Him from Galilee, followed afterward, and looked upon the tomb, and how His body was interred. And they returned, and prepared spices and ointments; and rested on the sabbath day according to the commandment.

Revised Ferrar-Fenton Bible

That was a Preparation-day, and a Sabbath was approaching. And the women who had accompanied Him from Galilee having followed, observed the tomb, and how the body was placed. And returning, they prepared aromatics and myrrhs; but they rested upon the actual Sabbath, in accordance with the command.

Free Bible Version

It was preparation day [Meaning Friday] and the Sabbath would soon begin. The women who had come with Jesus from Galilee had followed Joseph and had seen the tomb where Jesus' body had been laid. They returned home and prepared spices and ointments [To anoint Jesus' body]. But on the Sabbath they rested, observing the commandment.

God's Truth (Tyndale)

And that day was the Saboth evening, and the Saboth drew on. The women that followed after which came with him from Galile, beheld the sepulchre and how his body was laid. And they returned and prepared odours and ointments: but rested the Saboth day, according to the commandment.

Riverside New Testament

It was the day of Preparation and the Sabbath was about to begin. The women who had come with Jesus from Galilee followed along and saw the tomb and how his body was laid, and they went back and prepared perfumes and ointments. On the Sabbath they abstained from work according to the commandment.

Leicester A. Sawyer's NT

And the day was the preparation; the sabbath was dawning. AND women following him who had come up with him from Galilee saw the tomb, and how his body was

Weymouth New Testament	laid. And they returned and prepared spices and ointments, and rested on the sabbath, according to the commandment.
Wikipedia Bible Project	It was the Preparation Day, and the Sabbath was near at hand. The women--those who had come with Jesus from Galilee--followed close behind, and saw the tomb and how His body was placed. Then they returned, and prepared spices and perfumes. On the Sabbath they rested in obedience to the Commandment.
	It was preparation day [Friday] and the Sabbath would soon arrive. The women who had come with Jesus from Galilee had followed and taken note of the tomb and where Jesus' body had been laid. They went back home and prepared burial spices and ointments. But on the Sabbath they rested in accordance with the commandment.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	It was Preparation Day, and the star which marks the beginning of the Sabbath was shining. So the women, who had come with Jesus from Galilee, followed Joseph to see the tomb, and how his body was laid. And returning home, they prepared perfumes and ointments. And on the Sabbath day they rested, as the Law required.
The Heritage Bible New American Bible (2011)	. It was the day of preparation, and the sabbath was about to begin. The women who had come from Galilee with him followed behind, and when they had seen the tomb and the way in which his body was laid in it, <sup>h</sup> they returned and prepared spices and perfumed oils. Then they rested on the sabbath according to the commandment. <sup>i</sup> h. [23:55] 8:2; 23:49; 24:10. i. [23:56] Ex 12:16; 20:10; Dt 5:14.
New Catholic Bible	It was the Day of Preparation, and the Sabbath was about to begin. The women who had accompanied Jesus from Galilee followed Joseph. They saw the tomb and how his body was laid in it. Then they returned and prepared spices and ointments. But on the Sabbath they rested in obedience to the commandment.
New English Bible--1970	It was Friday, and the Sabbath was about to begin. The women who had accompanied him from Galilee followed; they took note of the tomb and observed how his body was laid. Then they went home and prepared spices and perfumes; and on the Sabbath they rested in obedience to the commandment.
New Jerusalem Bible	It was Preparation day and the Sabbath was beginning to grow light. Meanwhile the women who had come from Galilee with Jesus were following behind. They took note of the tomb and how the body had been laid. Then they returned and prepared spices and ointments. And on the Sabbath day they rested, as the Law required.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	It was Preparation Day, and a <i>Shabbat</i> was about to begin. The women who had come with Yeshua from the Galil followed; they saw the tomb and how his body was placed in it. Then they went back home to prepare spices and ointments. On <i>Shabbat</i> the women rested, in obedience to the commandment; but the next day, while it was still very early, they took the spices they had prepared, went to the tomb, and found the stone rolled away from the tomb! Luke 24:1–2 are included for context.
Holy New Covenant Trans.	This was late on the Preparation day afternoon. The Passover was about to start. The women who had come from the Galilee with Jesus followed Joseph. They saw the tomb. Inside they saw where the body of Jesus was placed. Then the women left to prepare some sweet-smelling spices to put on Jesus' body. They rested on the Sabbath day, according to God's command.

Tree of Life Version Now it was the Day of Preparation, and Shabbat was approaching. The women who had come with Him from the Galilee followed, and they saw the tomb and how His body was laid. Then they returned and prepared spices and perfumes. But on Shabbat they rested according to the commandment.

### Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...and Day was [of] preparation and Break (Weekly) dawned Following but The Women Who\* were Having Gathered from the galilee [with] him see the tomb and as is placed The Body [of] him Returning but [Women] prepare spices and ointments and the certainly break (weekly) [They] continue (silently) in the command...
- Alpha & Omega Bible **IT WAS THE PREPARATION DAY, AND THE SABBATH** †(of the 1st Day of Unleavened Bread, Not the weekly Sabbath) **WAS ABOUT TO BEGIN.** †(The Jerusalem Jews would begin days at sunset. But Jesus, His followers & Jews from Galilee began days at sunrise. They had to keep out of sight of the Jerusalem Jews while they prepared his body for burial even after sunset.) **NOW THE WOMEN WHO HAD COME WITH HIM OUT OF GALILEE FOLLOWED, AND SAW THE TOMB AND HOW HIS BODY WAS LAID. THEN THEY RETURNED AND PREPARED SPICES AND PERFUMES.** †(They prepared his body for burial even after sunset. They had 100 lbs of spices. They prepared his body carefully. They had to wash him first, dry him, then apply spices to preserve his body, then wrap him. They would not have just laid him in the tomb without proper & careful & immediate preservation of his body. Then they closed the tomb at 3 a.m. Wednesday night, just shortly before the First Day of Unleavened Bread would be begin at Sunrise according to the reckoning of time of JESUS & the people from Galilee.) **THEN ON THE [yearly] SABBATH** †(Fiesta of Unleavened Bread) **THEY RESTED ACCORDING TO THE COMMANDMENT.**
- Awful Scroll Bible And the day was the Implementing-out one, and the sabbath was exposing-before. And the women, even which-certain, were having came-together-with Him, out of Galilee, following-along-down, behold the sepulcher, even as to His body is being lain. And turning-back-by, even make ready spices and ointments. And they hold-sitting, surely on the sabbath, according to the Objective-from-amon.
- Concordant Literal Version And it was the day of preparation, and a sabbath lighted up." Now following after, the women who were come together out of Galilee with Him, gaze at the tomb, and how His body was placed." Now, returning, they make ready spices and attars. And on the sabbath, indeed, they are quiet, according to the precept."
- exeGeses companion Bible ...and that day is the preparation and the shabbath dawns. And also the women who came with him from Galiyl, follow after, and see the tomb, and how his body is placed: and they return and prepare aromatics and myrrh; and indeed quiet on the shabbath according to the misvah.
- Orthodox Jewish Bible And it was nearly Erev Shabbat, Shabbos was drawing near. And following along after, the nashim who had come out of the Galil with him, saw the kever (tomb) and how his NEVELAH (body, DEVARIM 21:23) was laid. [Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11] And having returned, they prepared spices and ointments. And on Shabbos they rested according to the mitzvah (commandment). [SHEMOT 12:16; 20:10]



Rotherham's Emphasized B. And it was a day of preparation, and [a Sabbath] was about to dawn. And the women, they who had come out of Galilee with him, [following after] observed the tomb, and how his body was laid. And, returning, they made ready spices and perfumes.

### Expanded/Embellished Bibles:

- The Amplified Bible* It was the day of preparation [for the Sabbath], and the Sabbath was dawning. Now the women who had come with Him from Galilee followed [closely], and saw the tomb and how His body was laid. Then they went back and prepared spices and ointments and sweet-smelling herbs.  
And on the Sabbath they rested in accordance with the commandment [forbidding work].
- An Understandable Version This happened on the Day of Preparation [for the Passover Festival], as the Sabbath day was about to begin [i.e., shortly before 6 PM on Friday]. The women who had accompanied Jesus from Galilee followed behind [those carrying the body] and saw where the grave site was and how His body was placed in it. So, they returned [home] and prepared spices and [aromatic] oils [i.e., for embalming Jesus' body]. Then they rested on the Sabbath day according to the [fourth] commandment. [See Ex. 20:10].
- The Expanded Bible This was late on Preparation Day, and when the sun went down, the Sabbath day would begin [and the Sabbath was beginning].  
The women who had come from Galilee with Jesus followed Joseph and saw the tomb and how Jesus' body was laid. Then the women left to prepare spices and perfumes [used to honor the dead and cover the stench of decay].  
On the Sabbath day they rested, as the law of Moses commanded [according to the commandment].
- Jonathan Mitchell NT Now it was a (or: [the]) day of preparation, and a sabbath was progressively approaching to shine upon [them].  
So the women who were the ones who had come together with Him out of the Galilee [district], after following [them] down, viewed the memorial tomb and how His body was placed.  
Now after returning, they prepared aromatic spices and perfumed oils. Then they indeed rested (were calm and quiet) [for; on] the sabbath – according to the implanted goal (impartation of the finished product within; inward directive).
- P. Kretzmann Commentary And that day was the preparation, and the Sabbath drew on.  
And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid.  
And they returned, and prepared spices and ointments; and rested the Sabbath-day according to the commandment.  
Kretzmann's **commentary** for Luke 23:50–56 has been placed in the **Addendum**.  
“And that day kept on being the day of preparation and the Sabbath was 'coming on'/beginning {epiphosko}.  
“Now the women . . . who had also come with Him {Jesus} from Galilee 'accompanying along behind in the past with the result that they always will follow along with Him' {sunerchomai - perfect tense} kept on following after {Joseph} {katakoloutheo} 'learned by looking'/perceived {theaomai} the tomb . . . and the manner in which the body was being laid.  
“Having returned, they prepared 'aromatic oils' {aroma} and perfumes/ointments {muron} {used on the body of honored dead}. And, during the Sabbath, they rested/'ceased from work' according to the commandment.  
{Note: According to the Gentile calendar, Jesus went to the cross on Wednesday afternoon. By 6 pm He was dead and, according to Jewish tradition, His body needed to be buried before the Passover Sabbath began at sunset. So, Jesus' body

was in the grave three 'days' - Wednesday night to Saturday night - rising sometime after sundown on Saturday night. According to the Jewish Calendar, Jesus died on Wednesday because Thursday begins at sundown on what Gentiles think of as Wednesday night. So, Jesus was in the grave, all Thursday, Friday, and Saturday (which ends on Gentile's Saturday at sundown). So Jesus rose from the grave on the Jewish Sunday and the Gentile Sunday - so probably after midnight on Gentile's Sunday morning.}

Translation for Translators

*They had to do it quickly because that was Friday, the day when people prepared things for the Jewish day of rest. «The Sabbath/The day of rest» was about to start at sunset, so they had to finish burying Jesus' body before sunset. The women who had come with Jesus from Galilee district followed Joseph and the men who were with him. They saw the tomb, and they saw how the men laid Jesus' body inside it, and saw the men roll a huge stone across the entrance. Then the women returned to the houses where they were staying. That evening they prepared spices and ointments to put on Jesus' body, but «on the Sabbath/on the Jewish rest day» they rested, according to what Moses had commanded.*

The Voice

*It was Preparation Day—the day before the holy Sabbath—and it was about to begin at sundown. The women who had accompanied Jesus from the beginning in Galilee now came, took note of where the tomb was and how His body had been prepared, then left to prepare spices and ointments for His proper burial. They ceased their work on the Sabbath so they could rest as the Hebrew Scriptures required.*

### Bible Translations with Many Footnotes:

Lexham Bible

*And it was the day of preparation, and the Sabbath was drawing near. And the women who had been accompanying him from Galilee followed and [\*Here “and” is supplied because the previous participle (“followed”) has been translated as a finite verb] saw the tomb and how his body was placed. And they returned and [\*Here “and” is supplied because the previous participle (“returned”) has been translated as a finite verb] prepared fragrant spices and perfumes, and on the Sabbath they rested according to the commandment.*

NET Bible®

*It was the day of preparation<sup>130</sup> and the Sabbath was beginning. The<sup>132</sup> women who had accompanied Jesus<sup>133</sup> from Galilee followed, and they saw the tomb and how his body was laid in it. Then<sup>134</sup> they returned and prepared aromatic spices<sup>135</sup> and perfumes.<sup>136</sup>*

*On the Sabbath they rested according to the commandment.<sup>137</sup>*

<sup>131</sup>tn Normally, “dawning,” but as the Jewish Sabbath begins at 6 p.m., “beginning” is more appropriate.

<sup>132</sup>tn Here δέ (de) has not been translated.

<sup>133</sup>tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>134</sup>tn Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>135</sup>tn On this term see BDAG 140-41 s.v. ἄρωμα. The Jews did not practice embalming, so these preparations were used to cover the stench of decay and slow decomposition. The women planned to return and anoint the body. But that would have to wait until after the Sabbath.

<sup>136</sup>tn Or “ointments.” This was another type of perfumed oil.

<sup>137</sup>sn According to the commandment. These women are portrayed as pious, faithful to the law in observing the Sabbath.

The Spoken English NT

*It was the Day of Preparation, and the Sabbath was starting.<sup>ii</sup> The women who'd come down with Jesus from Galilee saw the tomb, and how his body had been placed. And they went back home to prepare spices and scented oils. And they rested on the Sabbath, in obedience to the commandment.<sup>jj</sup>*

ii. In Jewish thinking about time, the day begins and ends at sunset. So it was late afternoon as the Sabbath was starting.

iii. Exodus 12:16; Exodus 20:10; Deut. 5:14.

Wilbur Pickering's New T.

It was a Preparation day; the Sabbath was drawing near. The women who had come with Him from Galilee followed along, and they saw the tomb and how His body was placed there.<sup>23</sup> Then they returned and prepared spices and perfumes. But they rested on the Sabbath according to the commandment.

(23) That is, they saw where the body was taken, but did not see inside, and obviously didn't know about the 100 pounds of spices.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation And [that] day was a preparation [day]—[the] Sabbath was drawing near. Now the women who had accompanied Him out of Galilee, having followed closely, observed the tomb and how His body was placed. Then having returned [home], they prepared spices and ointments [or, perfumes]. And on the Sabbath indeed they rested, according to the commandment [cp. Exod 20:8-10].

Charles Thomson NT As it was now preparation time, and the sabbath was<sup>55</sup> clearing up; When the women who had come with Jesus from Galilee, had followed him down and seen the sepulchre, and how the body was laid, they returned and provided spices and ointments of myrrh, and had rested the sabbath, according to. the commandment, And on the first day of the week, they went very early in the morning to the sepulchre, carrying the spices which they had provided. And there were some others with them. Luke 24:1 is included for context.

Context Group Version And it was the day of the Preparation, and the Sabbath drew on. And the women, who had come with him out of Galilee, followed after, and looked at the tomb, and how his body was laid. And they returned, and prepared spices and ointments. And on the Sabbath they rested according to the commandment.

Far Above All Translation Now the day was the Preparation Day; the daybreak of the Sabbath was drawing on. And some women who had come with him from Galilee followed and looked at the tomb and how his body was laid. Then they returned and prepared fragrances and ointment. And on the Sabbath they rested according to the commandment.

Legacy Standard Bible It was Preparation day [Preparation for the Sabbath], and the Sabbath was about to begin [Lit *dawn*]. Now the women, who had come with Him from Galilee, followed and beheld the tomb and how His body was laid. Then after they returned, they prepared spices and perfumes.

Modern Literal Version 2020 And on the Sabbath they rested according to the commandment. And it was the day of the Preparation and the Sabbath was dawning. Now having followed after, the women, from Galilee, who were coming together to him, saw the tomb and how his body was placed. Now they returned and prepared spices and perfumes. And on the Sabbath they indeed relaxed according-to the commandment.

Webster's Translation And that day was the preparation, and the sabbath drew on. And the women also, who came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested on the sabbath, according to the commandment.

**The gist of this passage:** The woman who followed Jesus observed when the tomb was. On the day that they could work, they began to prepare spices and oils for the body.

Luke 23:54a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hēmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i> ]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; nominative case	Strong's #2250
ἐν (ἐν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
paraskeuē (παρασκευή) [pronounced <i>par-ask-yoo-AY</i> ]	<i>day of preparation, readiness, a making ready, equipping</i>	feminine singular noun, genitive/ablative case	Strong's #3904

**Translation:** [It] was the day of preparation,...

It is Friday before the **Sabbath**. People would have been preparing for the final Sabbath of the Feast of Unleavened Bread (hence, it is called the day of preparation).

I remain unconvinced as to the exact day of the crucifixion.

I may need to clean this up. I think the first is the view of R. B. Thieme, III; and the third is the view of R. B. Thieme, Jr.

### Three Approaches to the Day of the Crucifixion

The crucifixion took place on Friday, which is also known as the day of preparation.

Jesus would have been placed into the tomb Friday (before sundown); He would remain there all day Saturday; and He would have been resurrected at some point after midnight on Sunday. This approach has the Lord in the tomb for Friday, Saturday and Sunday, whether calculating this as Jewish time or Roman time.

The crucifixion took place on Thursday, a Sabbath (perhaps the Passover). This would have made all Jewish-related trials invalid; but that would not have really made a difference to the Jewish leaders, who violated many of their laws to do this.

Jesus would have been placed into the tomb right at sunset Thursday evening (by our calculation). Jewish time is calculated as the day begins at sunset. So He would have been in the tomb all day Friday, all day Saturday, and for a portion of Sunday. (Or, in the alternative, for a portion of Thursday, all Friday and almost all of Saturday, the resurrection taking place at the beginning of Sunday (by Jewish time; at evening).

The crucifixion took place on a Wednesday, which was Passover. Jesus was in the tomb Thursday Jewish time (at sundown); then all day Friday and all day Saturday, rising up on Sunday (which we would understand to be Saturday night).

I am not sure whether there is a real need to take a stand on this issue.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 23:54b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
sabbaton (σάββατον) [pronounced <i>SAHB-baht-on</i> ]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun, nominative case	Strong's #4521
epiphōskō (ἐπιφώσκω) [pronounced <i>ep-ee-FOCE-ko</i> ]	<i>to dawn, to begin to grow light</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2020

**Translation:** ...but the Sabbath was beginning to dawn.

This is a rather odd phrase, saying that the Sabbath was about to dawn. The Sabbath began in the evening at sunset. I lean towards this being an intentional play on words, by an author who knows what is going to happen (the human author, Luke, did not participate in any of this; everything had taken place by the time that he wrote these things down).

What is going to dawn is the resurrection. What is going to bring light is the resurrection.

Luke 23:54 [It] was the day of preparation, but the Sabbath was beginning to dawn. (Kukis mostly literal translation)

Luke 23:55a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katakolouthēō (κατακολουθέω) [pronounced <i>kat-ak-ol-oo-THEH-oh</i> ]	<i>following after, accompanying closely</i>	feminine plural, aorist active participle, nominative case	Strong's #2628
dé (δέ) [pronounced <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hai (αἱ) [pronounced <i>high</i> ]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
gunê (γυνή) [pronounced <i>goo-NAY</i> ]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine plural noun; nominative case	Strong's #1135
haitives (αἷτινες) [pronounced <i>HIGH-tee-nace</i> ]	<i>which, whoever, whatever, who</i>	feminine plural, relative pronoun, nominative case	Strong's #3748
ên (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

**Translation:** The women were following after [the body of Jesus],...

Joseph, a member of the sanhedrin has requested the body of Jesus. The female followers of Jesus are not going to know who this man is or what his purpose is. They are not close pals, even though they are on the same side. So the women don't go right up to Joseph and ask him, "What exactly do you plan on doing?"

My point here is, there is little or no communication between various groups of people. God's plan has all of these people working together. However, these people do not necessarily recognize themselves as working together.

Let me point out that the Romans are also going to come back into the picture. They have thought about this and they actually remember that Jesus said that He would rise up in 3 days. The Romans do not believe this, but they do believe that His disciples might steal His body and then make that claim. Therefore, while these various things are happening, the Romans will place a stone in front of the tomb and post guards in front of the tomb. It is their thinking that no one will be going in and out of the tomb or doing any foolish act.

Obviously, prior to setting the stone in place, whether this is done under the direction of Joseph or of the Romans, the first thing that would have been checked is the body. Is it there?

All we have here is, the female followers of Jesus are grouped together. They see what Joseph is doing, and they follow him (and his slaves) to find out what will be done with the body of Jesus.

Luke 23:55b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunérchomai (συνέρχομαι) [pronounced soon- EHR-khoh-my]	<i>coming together, gathering together, convening, assembling</i>	feminine plural, perfect active participle, nominative case	Strong's #4905
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Galilaia (Γαλιλαία) [pronounced gal-il- yah]	circuit, circle; transliterated <i>Galilee</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #1056
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...having come together from out of Galilee to Him.

These women have developed very close relationships, as only women can, coming out of the same place with the same beliefs and commitment.

Luke 23:55c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theaomai (θεάομαι) [pronounced <i>theh-AH-om-ahee</i> ]	<i>to see, to notice, to look closely at, to perceive; by extension to visit; behold, look (upon), see</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle indicative	Strong's #2300
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mnēmēion (μνημεῖον) [pronounced <i>mnay-MEE-ohn</i> ]	<i>any visible object for preserving or recalling the memory of any person or thing; a memorial, monument, a remembrance; specifically, a sepulchral monument; a sepulchre, a tomb, cenotaph (place of interment), grave</i>	neuter singular noun, nominative case	Strong's #3419

**Translation:** They observed the tomb...

The women observe where the tomb is that Jesus is laid. They are standing afar from this tomb; and paying close attention to what is happening. Again, they do not know if Joseph is friend or foe. Furthermore, given all that has just taken place, not many people want to be closely associated with Jesus.

Luke 23:55d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hōs (ὡς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as</i>	comparative particle, adverb	Strong's #5613
tithēmi (τίθημι) [pronounced <i>TITH-ā-mee</i> ]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #5087
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
sōma (σῶμα) [pronounced <i>SOH-mah</i> ]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, accusative case	Strong's #4983
autou (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...and how His body was placed [in the tomb].

My understanding here is, they would see that the Lord has wrappings of linen around Him; and they could see Him being put into the tomb. But they are a distance away, so they do not see everything.

Luke 23:55 **The women were following after [the body of Jesus], having come together from out of Galilee to Him. They observed the tomb and how His body was placed [in the tomb].** (Kukis mostly literal translation)

Luke 23:56a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupostrophô (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i> ]	<i>turning back; turning [around, about]; returning</i>	feminine plural, aorist active participle; nominative case	Strong's #5290
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hetoimazô (ἐτοιμάζω) [pronounced <i>het-oy-MAHD-zoh</i> ]	<i>to make ready, prepare; to make the necessary preparations, to get everything ready</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2090
arôma (ἄρωμα) [pronounced <i>AR-oh-mah</i> ]	<i>fragrant spice; an aromatic, perfume</i>	neuter plural noun, accusative case	Strong's #759
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
muron (μύρον) [pronounced <i>MOO-ron</i> ]	<i>ointment, perfumed oil, myrrh</i>	neuter plural noun; accusative case	Strong's #3464

**Translation:** **They turned back [and] prepared spices and perfumed oils [for the body].**

The women return to whatever functions as a temporary home for them (probably they share a tent on the Mount of Olives; but they may have rented a place as well). They have purchased oils and spices to use on the body of Jesus (I don't know that they would have had those things with them). That would have required time.

Quite frankly, although we see what is happening from the point of view of these women (something which happens a lot in the book of Luke), this does not mean that we have the full cast of characters in the book of Luke; or in a combination of the gospels. I am not saying that there are definitely additional groups involved at this point (possibly also who take the time to determine what has happened to the body of Jesus); I am saying that there may be more groups of people involved that are found in the narrative.

Luke 23:56b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588



Luke 23:56b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mén (μέν) [pronounced <i>men</i> ]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
sabbaton (σάββατον) [pronounced <i>SAHB-baht-on</i> ]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun, accusative case	Strong's #4521
hêsuchazô (ήσυχάζω) [pronounced <i>hay-soo-KHAHD-zoh</i> ]	<i>to keep quiet, to be silent, to say nothing, to hold one's peace; to rest, to cease from labour; to lead a quiet life</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2270
katá (κατά) [pronounced <i>kaw-TAW</i> ]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
entolê (ἐντολή) [pronounced <i>en-tol-AY</i> ]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun; accusative case	Strong's #1785

**Translation:** However, they indeed rested on the Sabbath, according to the commandment.

The women began to gather up spices and fragrant oils on the afternoon that the Lord was crucified. However, when dusk falls, they stop, according to the fourth commandment.

According to Jewish law, they would not perform any more work until sunset Saturday evening.

**Luke 23:56** They turned back [and] prepared spices and perfumed oils [for the body]. However, they indeed rested on the Sabbath, according to the commandment. (Kukis mostly literal translation)

**Luke 23:54–56** [It] was the day of preparation, but the Sabbath was beginning to dawn. The women were following after [the body of Jesus], having come together from out of Galilee to Him. They observed the tomb and how His body was placed [in the tomb]. They turned back [and] prepared spices and perfumed oils [for the body]. However, they indeed rested on the Sabbath, according to the commandment. (Kukis mostly literal translation)

**Luke 23:54–56** It was still the day of preparation, but the Sabbath was ready to begin at sunset. Women who had been following Jesus since Galilee, quietly followed His body as it was moved from the cross to the tomb. They watched to see that His body was placed inside of the tomb. However, at sunset, the Sabbath began, so they ceased their preparations, as per the fourth commandment. (Kukis paraphrase)

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<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Luke</a>	

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### A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

#### Why Luke 23 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

#### What We Learn from Luke 23

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

#### Jesus Christ in Luke 23

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### Addendum

This is the more basic doctrine, taken from Notebook 1: This is mentioned at the end of v. 4.

#### Scar Tissue of the Soul (R. B. Thieme, Jr.)

Scar Tissue of the Soul

## Scar Tissue of the Soul (R. B. Thieme, Jr.)

- I. Development:
- A. The soul has “lungs” for breathing (Ephesians 4:23). “And be renewed in the spirit (breathing) of your mind.” Also, often the Greek noun *kardia* (καρδιά) [pronounced *kahr-DEE-uh*] (heart) is used for the lungs of the soul. The Word of God is inhaled and exhaled.
  - B. The soul has two lungs, hereinafter designated “left bank” and “right bank.” Each lung possesses apertures: Inhale of Bible doctrine on the left bank; exhale on the right bank.
  - C. The right bank is designed for relationship with mankind, while the left bank is designed for relationship with God.
  - D. Scar tissue is built up on the left bank of the soul by means of negative volition toward Bible doctrine. This in turn opens the vacuum, *mataiotês* (ματαιότης) [pronounced *mat-ah-YOHT-ace*] (Greek word translated ‘vanity’ in Ephesians 4:17) into which ‘cosmos’ (worldly) evil and wisdom follows.
  - E. Scar tissue is built on the right bank of the soul in several ways:
    1. Adultery (Proverbs 6:32; Ephesians 4:19) — Single or married.
    2. Mental Attitude Sins (1John 2:9, 11) — bitterness, pride, jealousy, hate, revenge tactics in the thought pattern, spite, guilt complex, etc.
    3. Also drunkenness and drugs can cause scar tissue on the soul.
  - F. How Scar tissue is removed:
    1. The unbeliever loses scar tissue at the point of salvation (Isaiah 43:25; 44:22). All scar tissue is removed.
    2. The believer’s recovery from scar tissue
      - a. **Rebound.** This provides the filling of the Spirit. Rebound does not remove scar tissue but it sets up the believer (the filling of the Holy Spirit) so that it can be removed.
      - b. Crash program: Learning doctrine (Hebrews 6)
      - c. Exhale of residual doctrine (*epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]) from the human spirit. This results in an edification complex in the soul. *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] forms the foundation and upon this is erected grace orientation, mastery of the details of life, a relaxed mental attitude, the capacity to love, and +H or inner happiness.
  - G. Scar tissue can completely cover the soul:
    1. For an unbeliever the result may be suicide.
    2. For a believer like Annanias or Sapphira it means the sin unto death (1 John 5:16). Suicide can take place in believers as well; they are still saved, however.
  - H. The antithesis of scar tissue in the Christian life is the existence of the edification complex in the soul [edification complex structure].
- II. Six Greek words for “scar tissue”:
- A. *Mataiotês* (ματαιότης) [pronounced *mat-ah-YOHT-ace*]: The emptiness or vacuum in the soul sucking in darkness, legalism, cosmic wisdom. The English word ‘vanity’ is used in Ephesians 4:17.
  - B. *Dianoia* (διάνοια) [pronounced *dee-AN-oy-ah*]: The thoughts of the soul. Translated by the English words, ‘understanding,’ or ‘mind.’
    1. Darkness: Satanic thoughts — Ephesians 4:18; Colossians 1:21.
    2. Doctrine: Divine perception — 2Peterer 3:1.
  - C. *Skotízō* (σκοτίζω) [pronounced *skot-IHD-zo*]: Have become blacked out; blackout of the soul — Romans 1:21; 11:10. Translated by the English word ‘darkened.’
  - D. *Apallotriō* (ἀπαλλοτριώ) [pronounced *ap-al-lot-ree-OH-oh*]: Alienated from the life of God — Ephesians 2:12; 4:18; Colossians 1:21. Translated by the English word ‘alienated,’ or ‘aliens.’
  - E. *Ágnoia* (ἄγνοια) [pronounced *AHG-noy-ah*]: Ignorance — Ephesians 4:18.
  - F. *Pôrôsis* (πώρωσις) [pronounced *POH-roh-sis*]: Scar tissue in the soul. Translated ‘blindness’ in Ephesians 4:18 and Romans 11:25.

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This is the commentary with followed [Luke 23:5](#).

### Kretzmann's Commentary for Luke 23:1–5

The whole multitude of them arose; though it was so early in the morning, the members of the Sanhedrin had appeared practically in a body, most of them being pleased to a point where they could not have rested quietly. "At the morning meeting of the Sanhedrin it had doubtless been resolved to put the confession of Jesus that He was the Christ into a shape fit to be laid before Pilate, that is, to give it a political character, and charge Him with aspiring to be king. " Now they led Him to Pilate. Down through the courts of the Temple they took Him, out through one of the southern or western gates and to the other side of the Tyropeon Valley, where, according to the opinion of modern investigators, the Praetorium of Pilate was situated. And no sooner did Pilate appear before them on the elevated pavement before the palace than they began to bring their accusations. By a skillful manipulation of the Lord's confession they attempted to put into it a political significance. They charged Him with perverting the nation, with stirring up the people to disaffection and rebellion, with doing His best to hinder them from paying tribute to Caesar, with saying that He was the Christ, a king. These charges were the foulest and basest slanders that could have been invented by them, telling in each case what the Jewish leaders had attempted to make Jesus do, what they had desired Him to do, in order that they might have reasons to bring Him before the procurator. The entire conduct of the Lord disproved the charges as malicious and unfounded accusations. Jesus had expressly taught and commanded that the constitutional taxes and obedience to a lawful prince must be paid; He had escaped when the people had planned to make Him a king, an earthly ruler. Pilate knew the accusations to be nothing but trumped-up charges, but now that he had Jesus before him, he determined to find out wherein His kingship consisted, what His kingdom really was. Upon the governor's question whether He was the king of the Jews, Jesus gave an affirmative answer. And, as John relates, He made some attempt to explain the matter to the heathen, but without avail. However, a mere glance at the accused had convinced Pilate that this was not a rebel or seditionist, and that His kingship certainly offered no dangers to the existence of the Roman Empire. He therefore told the high priests and the crowds outside, since by this time the rabble had gathered from every part of the city, that he found no kind of fault in this man. But the Jewish leaders had, in the meantime, not been idle, but had been busily engaged in stirring up the mob to lust for blood. In the face of the governor's finding, therefore, the chief priests kept insisting and contending most bitterly that they were right, that Jesus had stirred up the people to sedition, exciting them with His teaching, that He had done so in the entire country of Judea, having begun in Galilee and continued His rebellious work, spread His mischievous doctrine over the whole province even to this holy city. The chief priests were determined to have their will carried into execution at any cost, by fair means or foul, and one misrepresentation more or less did not seriously burden their consciences.

From <https://www.studylight.org/commentaries/eng/kpc/luke-23.html> accessed June 26, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is the commentary with followed [Luke 23:10–12](#).

### Kretzmann's Commentary for Luke 23:6–12

As soon as Pilate heard the word Galilee, he became intensely interested. Calm, judicious reasoning had told him from the start that Jesus was innocent, but his weak, vacillating nature feared an uprising of the Jews, which might have become a serious matter with the city full of pilgrims. Here was a chance to get rid of the entire unpleasant matter. At once he inquired and received the information that Jesus belonged to the jurisdiction of Herod Antipas, the tetrarch of Galilee. Without a moment's delay, the governor of Judea, to whose court the case had been brought and by whom it should be decided, sent the prisoner to Herod, who had also come up for the feast and resided in the fine palace of the Herodian family in the western part of the city. That was cowardice on the part of Pilate, combined with legal quibbling. He tried to evade the issue, to escape a disagreeable situation. He had not been so careful of jurisdiction when he had caused the Galileans to be killed

## Kretzmann's Commentary for Luke 23:6–12

in the Temple, Luke 13:1. If anyone holds an office, he should perform the work of that office, even though it occasionally be disagreeable. And, above all, everyone should be honest and true in his work. Herod was highly pleased when Jesus was brought before him. He had heard many things concerning Him even in Galilee, Luke 9:7-9, and had been anxious to see Him for a long time. He now had the opportunity without a special effort on his part. Here was a new amusement to keep him occupied, to provide an agreeable change in the monotony of life, for the prisoner might be able to delight him and his courtiers with some clever tricks or even perform a miracle for his special benefit. As soon as Jesus was brought into his palace, therefore, he plied Him with questions of many kinds. But he was sadly disappointed, for Jesus did not answer him with so much as a word. Herod had had opportunity enough to hear the truth, out of the mouth of that fearless witness, John the Baptist, but he had hardened his heart against the truth and had killed the preacher of righteousness. And even now it was not the desire for the preaching of salvation that was actuating him, but mere curiosity. That is a terrible punishment of God when He no longer addresses Himself to a person in His Gospel, but ignores him entirely. The chief priests and scribes, fearing that their case might take an unfavorable turn in their absence, had followed the soldiers with the prisoner to the palace of Herod and there renewed their vehement charges. But Herod paid no attention to their crying. His hope of amusement had been spoiled by the unwillingness of the prisoner to respond. He and the soldiers of his body-guard, therefore, treated Him with every sign of contempt, mocked Him, had Him clothed in a costly or shining robe, "probably a cast-off royal mantle of his own," and then sent Him back to Pilate. His action indicated that he considered Jesus a helpless, irresponsible fool, a mock king, a man to be laughed at, not to be feared or punished. Pilate and Herod had before this, probably due to the governor's cruel action, been on bad terms; there had been enmity between them. But now the disagreement was forgotten. Herod had had his sport, such as it was, but would not try the case, which he referred back to Pilate as the proper judge. Jesus was the plaything of unprincipled men. There is really no difference in kind, whether: the children of the world accuse Christ and the disciples of Christ as rebels and perverters of morals or despise them as innocuous fools. And where enmity toward Christ is concerned, former enemies become the best of friends.

From <https://www.studylight.org/commentaries/eng/kpc/luke-23.html> accessed June 26, 2023.

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[Charts, Graphics and Short Doctrines](#)

## Spurious Bible texts we've crossed out (the 2001 Translation)

**Scholars have identified spurious (fake) words in the Bible. Popular modern Bible translations have already removed many of them. However, The 2001 Translation is the only translation to be thorough, open, and honest in identifying and crossing them out in our Bible text.**

Unfortunately, most Bible translations are sponsored by a particular Church, or a committee of denominations. If the translation does not say what they want it to say, they will reject it. This puts pressure on Bible translators to include words, sentences, verses, and even entire passages that they know are fake.

Why would anyone want fake words in the Bible? Often it's because the fake words have become 'proof texts' for various Church dogmas that otherwise would have little or no Biblical support (e.g. 'these three are one'). Others are popular passages that people enjoy reading (e.g. the woman caught in adultery).

Our translation has none of these pressures. We're happy to cross out words that are known or strongly suspected to be fake. Our volunteers have even identified words and verses that no other translation marks as spurious – not even with a footnote!

If people don't like our approach, that's a pity; but we will not include fake verses just to please people.

## Spurious Bible texts we've crossed out (the 2001 Translation)

### How we identify spurious text

We look for the following reasons. Most verses are declared spurious by having a combination of the following reasons. A single internal reason would usually not be enough.

- |   |   |
|---|---|
| <p>A. The words are missing from the prominent old manuscripts, especially the great codexes (e.g. Matthew 6:13).<br/><i>This is direct evidence that the words were not always accepted as genuine.</i></p> <p>B. The wording has different fundamental meanings in different manuscripts (e.g. Acts 7:16).<br/><i>This suggests that there was no original to check against, and could be common notes added by different people before being transposed into the text.</i></p> <p>C. The words jump around in different places in different manuscripts (e.g. 1 Corinthians 14:33).<br/><i>This suggests that earlier copyists knew they were unoriginal, so copied them in different places as marginal notes until, eventually, different copyists transposed it into the text wherever they found it.</i></p> | <p>D. The words are out of context and break the narrative (e.g. Matthew 27:52-53).<br/><i>Original words would not do this, but later additions would. This, by itself, would not be enough evidence to declare a passage spurious.</i></p> <p>E. They say things that are factually incorrect or don't make sense (e.g. 1 Corinthians 14:34).<br/><i>The original inspired writers could not make silly mistakes, but later persons inserting fake words could easily do so.</i></p> <p>F. The words reflect later dogmas that nobody believed at the time (e.g. 1 John 5:7-8).<br/><i>An original writer would not say something that would require a time machine.</i></p> <p>G. Removing the words allows the passage to flow better or to make more sense.<br/><i>If a passage is spurious, removing it would either make no difference or actually improve the text. Removing original words could break the passage or worsen it (usually, but not always).</i></p> |
|---|---|

### Suspected spurious texts we've crossed out


We don't list the many small (usually single-word) additions to the Bible text that were already corrected and removed by the time translators produced the first English bibles. We only list spurious texts that are still included in many modern Bibles.


We are not dogmatic about any particular text being spurious. These are only educated guesses. That's one reason why we keep them in our Bible text, visible, but crossed out – just in case they are genuine after all.


## Spurious Bible texts we've crossed out (the 2001 Translation)

### Levels of certainty

We categorize the spurious texts by certainty:

 High = *These may be missing from all important manuscripts, are not quoted by ancient writers, and may have internal reasons too. These are 99% certain to be fake.*

 Good = *These may be missing from most trusted manuscripts, and/or have multiple internal reasons. These are very probably fake, but we can't prove it.*

 Fair = *These are less certain; they may be missing from at least one important codex but not another, or have one persuasive internal reason for being spurious. However, these may turn out to be genuine.*

From <https://2001translation.org/about/spurious-texts> accessed June 27, 2023.

After recreating this table, I think I just need to give the link next time around.

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This is the commentary with followed [Luke 23:18–19](#).

### Kretzmann's Commentary for Luke 23:13–19

One scheme of Pilate's, to place the responsibility on someone else, having failed, he hoped to have success along another line. The prisoner was once more before the court of Pilate, and so he formally called together the accusers, the chief priests and the leaders and also the people, whose number was growing with every minute. He assembled them in order to communicate to them the finding of Herod and also his own mind and will. He sums up his points. Their charge had been that Jesus was turning the people away from their allegiance to the Roman Emperor. Now he had made a careful inquiry into the matter, not only in a private hearing, John 18:33, but also in their presence. And not a single charge had been found to be substantiated by any reliable testimony or by the confession of the prisoner. Nor had the finding of Herod differed from his own. Jesus had been sent to the ruler of Galilee, and nothing worthy of death had been laid to His charge. But now Pilate made his first grievous public mistake in telling the people that he would scourge Jesus before giving Him His liberty. If Jesus was innocent, as the governor repeatedly affirmed, it was a crying injustice to cause Him to be whipped in the cruel manner which was then customary. He showed his weakness before the people by making this proposition, for he neither wanted to burden his conscience too heavily, nor did he want the Jews to go wholly unsatisfied. The illegal chastisement thus announced simultaneously with the intention to release the prisoner prepared the way for the violent opposition of the people, who were now lusting for blood and felt that the governor was in their power. His weak, futile policy results in a terrible crime. "Fanaticism grows by concession. " It was Pilate's custom to release some prisoner at the time of the Passover, and this former favor had grown into an expected duty. The necessity had devolved upon him to release one prisoner to them in connection with the feast. But before Pilate could so much as bring out his suggestion fully, with all the reasons why the people should prefer the release of Jesus to that of Barabbas, the mob began to clamor, not with single voices raised here and there, but in one immense shout rising from all those throats at once, with overpowering volume. They did not plead or beg, but they demanded with a threatening attitude: Take this One away: to punishment, to death with Him! But release to us Barabbas. That was the people's choice: a low and hideous criminal, a rebel

### Kretzmann's Commentary for Luke 23:13–19

and a murderer, who had been thrown into jail to await the sentence of death. It was a case of blindness and hardness of heart without parallel in history. And to think that many of these same people had probably been in the number of those that had called out in loud hosannas five days before, that for fear of them the chief priests had not dared to lay their hands on Jesus a scant three days ago! Note: If anyone is willing to honor Jesus as a great prophet, but refuses to repent and to believe in the Savior, to give Him his whole heart, he is in reality far from His grace and from true discipleship. With such people it takes very little to be drawn over into the ranks of the enemies.

From <https://www.studylight.org/commentaries/eng/kpc/luke-23.html> accessed June 27, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is the commentary with followed [Luke 23:24–25](#).

### Kretzmann's Commentary for Luke 23:20–25

When the first wrong step has been taken, a person is liable to be carried forward by his own impetus. Pilate was no longer in control of the situation. And he was not dealing with rational human beings, but with an infuriated mob, which now might have been quelled by only one method: ruthless violence. As well try to stop a tornado by raising your hand as to reason with a bloodthirsty mob. Pilate called to them, trying to make himself heard above the turmoil, for he wanted to release Jesus. But they shouted back, with ever-increasing strength, demanding that Jesus be crucified. For the third time Pilate tried to urge the fact of Christ's innocence, that he had found no reason to put Him to death, and that he would therefore chastise Him and release Him. But there was no staying the current. They were instant, urgent, with the full volume of their combined voices. Their shouts rolled and reverberated along the narrow streets until they broke into frightened echoes against the Temple walls, demanding that Christ be crucified. And the longer the governor hesitated, the more confidently their cries rang out, and the threatening tone grew from one minute to the next. At last weak Pilate, outgeneraled by the high priests, succumbed; he decided, he gave judgment according to the will of the people; for of right and justice not a vestige remained. Note the contrast brought out by Luke: Him who on account of rebellion and murder had been thrown into prison, the obstinate, wicked criminal, he released because they wanted it; but Jesus, the Savior of the world, who was even then suffering for the sins of the howling mob, he delivered to their will; he decided that He must die by crucifixion. Pilate is a type of the unjust judges of this world that do not follow righteousness and justice in the fulfillment of their duties, but far too often are tools of the enemies of the Church. And, like Pilate, many children of the world hesitate between truth and falsehood, between friendship and enmity for Christ, until in the crisis they are overcome by the evil, and openly persecute the cause of Christ.

From <https://www.studylight.org/commentaries/eng/kpc/luke-23.html> accessed June 29, 2023.

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[Charts, Graphics and Short Doctrines](#)

Back to [Luke 23:27](#).

### Footnote for Luke 23:27 (from the Christian Community Bible)

• 27. What will happen to the dry wood? (v. 31). Jesus taught that the sacrifice which is accepted is fruitful: but at the same time he mourns the unnecessary sufferings of a people who have let the opportunity pass them by, and who will be destroyed through their own fault.

These words are also meant for all those who make the blood of Christ useless for them selves.

A large crowd followed him, especially women... Luke is the only evangelist reflecting this compassionate



### Footnote for Luke 23:27 (from the Christian Community Bible)

attitude. Contrary to Matthew who insists on the guilt of the Jewish people, Luke wants to point out that Jesus' condemnation moved many people. Jesus' words recall what he already said about the destruction of the Jewish nation (Mk 13).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is the commentary with followed [Luke 23:28–31](#).

### Kretzmann's Commentary for Luke 23:26–31

See Matthew 27:31-34; Mark 15:21. In accordance with the decision of Pilate, Jesus was led away from the Praetorium, out to a spot without the walls, where the malefactors were crucified. On the way, the cross of Jesus, which He was obliged to bear as a condemned criminal, became too heavy for Him. The great nervous strain of the last few days, the agony of the evening before, the vigil of the night, the indignities that He had been obliged to endure, all these combined to bring upon Him a weakness of the body which could not sustain the weight of the cross. The soldiers, therefore, laid hold upon, drafted into service, one Simon of Cyrene, a city on the northern coast of Africa. He was a Jew of the so-called diaspora, and had come to Jerusalem for the feast. He probably was later, and may have been at that time, a disciple of Jesus, Romans 16:13. And so this man had the honor of bearing the cross of Christ for Him, to partake of some of the sufferings intended for the Savior. While the soldiers, with Christ and the two malefactors, were slowly making their way out through the narrow streets towards the open space before the walls, there was a great number of people and also of women that followed after. Some of these people may have been present at the governor's palace, others may have joined the procession from curiosity, but the women were interested out of sincere compassion according to the sympathy of men. Their feeling would probably have been the same in the case of any other person. They beat their breasts and lamented Him; they showed every indication of deep grief. These actions prompted Jesus to turn to them and address an appealing admonition to them. He calls them daughters of Jerusalem; they represented the city, probably many of them had grown up in the very shadow of the great Temple; they should be familiar with the words of the prophets. Not over Him and on His account should they weep and lament, but for themselves and for their children. He hinted with some definiteness at the fate of the city which they loved, and whose final destruction was but a matter of a few years, in accordance with prophecy. In times of great tribulation and punishment it is the mothers that suffer most heavily. The time will come when the sterile and childless women will be happy and fortunate above the others, Luke 21:23. For so horrible will the affliction of those days be that people will not know where to stay for the greatness of the terror upon them. They will call upon the mountains and hills to fall upon them and cover them from the wrath of the almighty God, Hosea 10:8; Isaiah 2:19. For if even the just and holy Son of God must suffer so terribly under the weight of God's judgment, what will happen to such as are all as all unclean thing and all their righteousnesses as filthy rags? Note: The Lord here indicates that His suffering is the result of sin, which He, the Holy One of God, has taken upon Him, 2 Corinthians 5:21. Also: The words of Jesus show wherein true sympathy with the suffering of Christ consists, namely, not in mere external emotion, in tears and wringing of hands, but in true repentance. "Such admonition we should accept as addressed to us. For we must all confess that we, on account of sins, are like an unfruitful, dry tree, in which there is nothing good, nor can any good come out there from. What will it, then, behoove us to do? Nothing but to weep and to cry to God for forgiveness, and to resist the evil, sinful nature earnestly, and not to give it free rein. For there the sentence stands: Since the fruitful tree is thus treated and God permits such severe sufferings to come upon His dear Son, we should certainly not feel secure, but acknowledge our sin, fear the wrath of God, and pray for forgiveness."

From <https://www.studylight.org/commentaries/eng/kpc/luke-23.html> accessed July 1, 2023.

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[Charts, Graphics and Short Doctrines](#)

This is the commentary with followed [Luke 23:34](#).

### Kretzmann's Commentary for Luke 23:32–34

At the same time that Jesus was led out of the city to be crucified, and in accordance with the word of prophecy, two other men were taken to the same place. But these men were really malefactors, they had done something wicked, which merited death. They were to be lifted up at the same time with Him, they were also to suffer death by crucifixion. Jesus was placed on the same level with them, Isaiah 53:12. They came to the place which was called Calvary, the place of the skull, very probably from the shape of the hill, which resembled the upper part of a skull. There they crucified the Lord in the midst between the two malefactors; they stretched out His arms on the cross-pieces, pierced His hands and feet with nails to hold His body in place. Thus did Christ suffer the punishment for our sins, thus did He bear our sins in His own body on the cross, 1 Peter 2:24; Isaiah 53:5. The cross was a wood of cursing and shame, Hebrews 12:2; Galatians 3:13. He was wounded for our transgressions, He was bruised for our iniquities, Isaiah 53:5. And still, there was no bitterness, no resentment in the heart of Jesus, not even against those that were carrying out the sentence, none too gently, if the usual cruelty was practiced. With His Savior's heart going out to them in the blindness of their crime, Jesus calls out over the heads of His tormentors: Father, forgive them, for they know not what they are doing! He prayed for the criminals, for His enemies that caused His death. They did not know the Lord of Glory, for His glory was hidden under the guise of a lowly servant. But they did it in ignorance, Acts 3:17. And therefore the Lord prayed for them all here, and He had patience with them once more afterwards. He had His apostles go and preach the Gospel of His resurrection to them. And it was only after they had rejected this Gospel absolutely and finally that He carried into execution upon them the sentence of destruction. This first word of Christ from the cross is full of comfort for all sinners. In Him we have redemption through His blood, the forgiveness of sins, Ephesians 1:7. But of all these wonderful facts the Roman soldiers at that moment knew nothing. For them such occurrences were all in the day's work. They calmly sat down under the cross, where some of them remained as guards, and divided the Lord's garments by casting lots; they passed the time away in gambling. In the same way the children of the world, that are daily crucifying Christ anew, sit in the shadow of Christian churches, and play and gamble away the time of grace until, in many cases, it is too late for repentance.

From <https://www.studydrive.net/commentaries/eng/kpc/luke-23.html> accessed July 1, 2023.

[Chapter Outline](#)

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This is the commentary with followed [Luke 23:38](#).

### Kretzmann's Commentary for Luke 23:35–38

The anticlimax of the people's frenzy had now been reached. Their bloodthirstiness had been satisfied, and it was only their curiosity that kept them at Calvary. They watched the soldiers in their gruesome work until the crucifixion had been completed. Then, however, they did not remain idle. No other distraction offering itself, they joined the rulers. For these worthies, who would at any other time have felt it a disgrace to mingle with the vulgar crowd, could not deny themselves the joy of coming out from the city and expressing their satisfaction over the success of their plan. They turned up their noses in token of utter contempt of the Lord, and sneeringly remarked: Others He saved; let Him save Himself, if this be indeed the Christ of God, the Chosen One. What they had formerly denied with all the bitterness of their envious hearts they now confessed, showing that they were hypocrites and rotten to the core. They had seen and heard a large enough number of evidences of His Godhead to satisfy any ordinary person, but here they again cast doubt upon the entire matter by challenging Him to come down from the cross to save Himself. See Psalms 22:6-8; Psalms 22:17. But the Lord did not return the insults in kind. When He was Revelation led, He Revelation led not again; when He suffered, He threatened not, 1 Peter 2:23. The soldiers also, tiring of their game of dice, joined in the mockery, making fun especially of the appellation "King of the Jews." That seemed to them the height of ridiculousness, that this man should have aspired to be the ruler of the despised Israelites. The occasion for using just this name was given by the fact that Pilate had had a superscription placed over the head of Jesus, at the top of the cross, naming the cause or reason for His condemnation: The king of the Jews is this man, or, as it read literally: Jesus of

### Kretzmann's Commentary for Luke 23:35–38

Nazareth, the king of the Jews. In Greek, the language commonly spoken on the street and in business, in Latin, the official language of the Romans, and in Hebrew, or Aramaic, the home language of the majority of the Jews, the superscription had been written out. Note: Jesus here became, as Luther says, the rock of offense before the whole world, every class of people and the most representative languages of the world being here represented. Also: Pilate undoubtedly wanted to express his contempt both for the Jews and for Jesus by choosing the superscription in that form. But his words were actually true and should be a comfort to this day to all that are children of Abraham in the real, the spiritual sense. The King of Grace, the King of Glory, that is the Savior in whom we place our trust.

From <https://www.studylight.org/commentaries/eng/kpc/luke-23.html> accessed July 2, 2023.

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From [Luke 23:39](#).

### The Christian Community Bible Footnote for Luke 23:39

• 39. The leaders of the Jews have put Jesus where he belongs, since he decided to take our sins upon himself. The two men look at the one who has come to share their destiny.

You will be in paradise (v. 43). What is paradise? We lack adequate words to express what lies beyond. In Jesus' time, the Jews used to compare the Place of the Dead to a huge country divided up into regions separated by insurmountable barriers. Hell was one of the regions; it was reserved for the wicked, from there no one could escape. Another region was Paradise where the good people would be with the first ancestors of holy people, awaiting the moment of resurrection.

You will be with me, says Jesus, that is with the Savior, who for a day and a half was in the peace and joy of God, before the resurrection. This statement puts us at ease as to our own destiny at death, although we cannot know what will become of us before the Resurrection. We will not be anesthetized, nor will we cease to exist, as some claim, but we will rather possess everything, being with Jesus who came to share death and his brothers' and sisters' rest (see Phil 1:23 and Rev 14:13).

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This is referenced at the end of the exegesis of v. 42.

### Commentary on Luke 23:42 (from New European Version Commentary)

The command to be baptised into Christ's death and resurrection was given after Christ's resurrection (Mk. 16:15,16). The thief couldn't have been baptized into Christ's death and resurrection before those things had occurred. The thief asked Jesus to remember him for good, when Jesus returned "in" his Kingdom (RSV). The thief was therefore not ignorant of the Gospel of the Kingdom of God which Jesus had been preaching (Mt. 4:23). He knew that there would be a judgment day at the establishment of that Kingdom, and therefore he asked Jesus, whom he knew would rise from the dead to eventually be the judge on that day, to remember him for good. The thief was certainly not ignorant; he recognised that salvation in the day of resurrection and judgment would be pronounced from the lips of Christ. Jesus replied that the thief would be with him in "Paradise". This Greek word always refers to an ideal situation upon earth. It is used concerning the restored Garden of Eden which will be seen in the future Kingdom of God on the earth (Rev. 2:7). Christ and the thief did not go to the Kingdom that day. Jesus went to the grave (Acts 2:32; Mt. 12:40). The thief was asking for Jesus to remember him for good at the day of judgment; he was aware that he was responsible, and would

## Commentary on Luke 23:42 (from New European Version Commentary)

appear there. But Jesus gave him the marvellous reassurance - 'I can tell you right now! You don't have to wait until then to find out my verdict upon you - you will be with me in the Kingdom!'

From <https://www.n-e-v.info/lk23.html> accessed July 2, 2023.

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[Charts, Graphics and Short Doctrines](#)

This is the commentary with followed [Luke 23:43](#).

## Kretzmann's Commentary for Luke 23:39–43

During the first hour of the excruciating agony of the crucifixion, both malefactors had joined the surging throngs in Revelation ling and cursing and mocking the man hanging in the middle between them, Matthew 27:44. But the example of wonderful patience, together with the words which fell from the lips of the Sufferer, gradually caused one of the criminals to become silent. His heart was pierced by thoughts of sorrow and repentance, he acknowledged Jesus as his Savior. When, therefore, the other malefactor continued his objurgations, sneeringly asking Jesus to save Himself and them also, the man on the right hand rebuked him. It is difficult to say in just what way he brought out the emphasis, but he probably meant to express: Isn't there even fear of the holy, just God in thy heart, not to speak of any other feeling of commiseration and sympathy! He reminded the other that they both were suffering justly, receiving payment in full for the sins which they had committed, exactly what their deeds were worth. But they were the only ones in that class; for this Man, this Jesus, had done nothing out of place, nothing wrong, nothing wicked. So this malefactor acknowledged his great guilt before God and accepted his punishment as a just payment of divine wrath. He was heartily sorry for his sins. And this sorrow was supplemented and completed by faith. Turning to Jesus, he begged Him: Remember me when Thou enterest into Thy kingdom. The Lord should in grace and mercy think of him and receive him into His kingdom, at the time when the Messiah would return in glory. The poor outcast thus made a splendid confession of Christ; he recognized in Him the King of heaven. He knows that he is not worthy of the mercy of this King, but upon this very mercy he relies, his trust in that gives him the strength to make his petition. This faith was a miracle of divine grace. It is always a triumph of grace if God gives to a poor criminal and outcast of human society who has served sin all his life, grace unto repentance in the very last hour of his earthly existence. And Jesus bestowed upon this malefactor the very fullness of His divine pardon. He gave him the assurance, with solemn emphasis, that he would be with Him in paradise that very day. There was no waiting for a future glory necessary, neither was there a purgatory for him to pass through, but the glory, the happiness of paradise would be his as soon as he had closed his eyes in death. For all sinners in the whole world the Lord has opened the doors of paradise by His life, suffering, and death, and whosoever believeth on Him has complete salvation as soon as he dies. That is the glorious fruit of the Passion of Christ: forgiveness of sins, life, and salvation.

From <https://www.studylight.org/commentaries/eng/kpc/luke-23.html> accessed July 2, 2023.

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[Charts, Graphics and Short Doctrines](#)

This note is taken from [Luke 23:43](#).

## Luke 23:43 – today in paradise?

Luke 23:43 poses an interesting problem to translators. Ancient Greek (and Aramaic) did not use commas, or full stops, or any punctuation. Readers had to insert pauses and stops themselves by understanding the context.

However, sometimes a single comma can change the meaning of a text. So it is with Luke 23:43. Why?

One of the criminals that was hung next to Jesus asked Jesus to remember him when he got into his Kingdom.

## Luke 23:43 – today in paradise?

Then Jesus replied (literally, from a Greek source text):

‘Amen, soi ego semeron met emou ese en to paradeiso’  
Amen, to/you I/say today with me you will be in the paradise

Now, was Jesus saying (as most Bibles put it), ‘I tell you, today you will be with me in paradise’, or was he saying (as many believe), “I tell you today, you will be with me in paradise”?

Do you see the difference? If we move the comma, what Jesus was saying changes. In the first way, Jesus is saying that the man will be in paradise later today. In the second way, Jesus is just telling him about it today, but the paradise could be some future time.

The same ambiguity is present in the Ancient Greek.

The difference is important since some understand ‘paradise’ to mean heaven. Therefore this is a proof-text for those who believe that good people immediately go to heaven when they die. They feel that Jesus was confirming that the criminal was rewarded with a resurrection to heaven on that very day. The correct translation, therefore, can have serious implications.

So how can we know where to put the comma? There are no parallel accounts, only Luke records this. However, Jesus is talking about things talked about elsewhere in the Bible:

1. His Kingdom
2. Paradise
3. The resurrection

Let’s look at other verses to answer this question: was it possible for the man to be resurrected to paradise under the Kingdom, back then in 33 CE?

### 1) Was Jesus in his Kingdom on that day?

No. Jesus was not resurrected until two days later, and did not ascend into heaven until 40 days later. In John 20:17, after he was resurrected, Jesus said: ‘I haven’t ascended to the Father yet’. So Jesus himself says that he was not in his Kingdom on the day he died. He was dead.

### 2) What is ‘paradise?’ And did it exist on that day?

Jesus chose to use the word paradise, a word that does not mean heaven. It means a garden or park, a place that is here on earth. Indeed, paradise (Greek: paraiso) is the same word that was used to describe the Paradise of Delights in the land of Edem (Garden of Eden) in the Greek Septuagint (the popular ‘Bible’ of Jesus’ day).

Obviously the Paradise-like garden in Genesis was long-gone by 33 CE, and there was no paraiso in 33 CE. If Jesus had meant ‘heaven’ he could have said ‘heaven’.

Even if, for arguments sake, paraiso somehow meant ‘heaven,’ Jesus could not be with the man there, since had not been resurrected and ascended yet.

### 3) Did the resurrection start on that day?

No. Jesus communicated in Revelation that the resurrections will not happen until ‘the Lord’s Day’ (Revelation 1:10 and 20:4-6). The resurrection did not begin in 33 CE.

## Luke 23:43 – today in paradise?

Therefore, Jesus could not have been telling the criminal that he was going to join Jesus on that same day. As according to other words of Jesus himself, he was not in his Kingdom on that day, Jesus chose the word 'paradise' instead of 'heaven' (there was no earthly paradise on that day), and Jesus reported in Revelation that the resurrection had not begun yet.

Therefore, it seems like putting the comma before 'today,' to say, 'today you will be with me paradise' means that the Bible contradicts itself, or that this text is corrupt.

So should we fix the problem by putting a comma after 'today,' so it reads, 'I'm telling you today, you will be with me in paradise?'

Perhaps, but perhaps not. The problem with doing this, is that Jesus often said, 'I tell you,' or 'Truly I tell you,' but he is nowhere else recorded as saying, 'Truly I tell you today.'

However, there is a second explanation that solves all of these problems.

### **The criminal's point-of-view**

From the perspective of the criminal, he would indeed be in paradise in just a few hours. After all, Jesus described death as being like sleep. As a criminal, the man would likely be part of the 'unrighteous' that are resurrected. As it says at Acts 24:15: 'there's going to be a resurrection of the righteous and the unrighteous.'

So upon resurrection, to him, it will be like Jesus only spoken to him a little bit earlier that same day. From his perspective, he will be in paradise today.

### **So what are we to do in our translation?**

Well, it seems that we are dancing on the line between Bible translation and Bible interpretation. It's really not appropriate for translation choices to be influenced by interpretation. Sometimes it's unavoidable, but we must try to avoid it as much as we can! We are trying to produce a Bible translation, not a Bible interpretation. That should be left up to the readers.

The rules of English grammar demand a comma somewhere in this sentence. So, let's break the rules and leave out a comma completely. The reader can interpret it how they wish and put the comma wherever they like.

[> Read more translator notes](#)

From <https://2001translation.org/notes/today-in-paradise> accessed July 2, 2023.

This is the commentary with followed [Luke 23:49](#).

## Kretzmann's Commentary for Luke 23:44–49

It was the sixth hour according to Jewish, high noon according to modern reckoning, when the miracle here narrated came to pass. See Matthew 27:45-56; Mark 15:33-41. Suddenly, not only in Judea, but over the whole earth that was just then enjoying the blessing of sunlight, an abnormal, inexplicable darkness fell, one that was mentioned even by heathen writers. The sun simply failed the people of the world; his light was shut off. All nature was mourning at the climax of the suffering of Jesus. This darkness was a picture of the greater, deeper darkness that had fallen into the soul of the Redeemer. He was literally forsaken by God, given over into the power of the spirits of darkness, to suffer the indescribable agonies of hell. Christ, in these three hours, had to bear and feel the full strength, the full terror of the divine wrath over the sins of the world. He was in prison and judgment, He poured out His soul in death, He endured the agonies of hell. What an incomprehensible

### Kretzmann's Commentary for Luke 23:44–49

humiliation! The eternal Son of God in the depths of eternal death! But this also was for our salvation, in order that we might be delivered from the pain of death and hell. For delivered we are, since Jesus in the midst of the agony of hell clung to His heavenly Father and conquered wrath, hell, and damnation. But when these terrible hours were over, the victory was gained. Not as one that was expiring in weakness, but as one that proclaimed Himself the Conqueror over all the foes of mankind, Jesus committed His soul into the hands of His heavenly Father. Thus He fulfilled the great work of atonement for the sins of the whole world, thus He died for us. It was a true death. The band which united soul and body was severed. But His death was His own voluntary deed. In His own power He laid down His life, John 10:18. He sacrificed Himself unto God. In dying, He, as the Stronger, vanquished death and took it captive forever. Christ loved us and gave Himself for us, He was delivered for our offenses, Ephesians 5:2; Romans 4:25. By His death He destroyed him that had the power of death, the devil, and delivered us from death and the devil, Hebrews 2:14-15.

But no sooner had He closed His eyes in death than all nature seemed to rise in a sudden uproar to avenge this crime committed upon the person of the Holy One of God. The wonderful veil, or curtain, which hung before the Most Holy Place in the Temple was torn down through the midst, and other great signs and wonders occurred which filled the people with dread. The centurion, the captain of the guard at the cross, was moved to give glory to God; he was convinced that Jesus was truly the Son of God, righteous in the absolute sense. And likewise all those that had come together near the place of the crucifixion and had remained to see this climax of the work of Christ, beat upon their breasts and turned to go back home, moved in a way which they could hardly explain to themselves. God had spoken, and men were filled with dread. The acquaintances of Jesus also stood at some distance, among them the women whom Luke had mentioned in a commending tone before, Luke 8:2-3. They saw everything that happened, and their hearts may well have been strengthened at such an exhibition of divine power. They remained even after the death of their Master and after all these great signs had come to pass; it was hard for them to leave the beloved body of their Lord.

From <https://www.studylight.org/commentaries/eng/kpc/luke-23.html> accessed July 3, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is the commentary with followed [Luke 23:54–56](#).

### Kretzmann's Commentary for Luke 23:50–56

See Matthew 27:57-61; Mark 15:42-47. The hearts of the apostles failed them in this great emergency; they were hidden away behind locked doors. But other men that had been timid heretofore, boldly came to the front. One of these was Joseph of Arimathea, the home of Samuel, 1 Samuel 1:1-19. He was a counselor, a member of the Jewish Sanhedrin, a noble and just man, possessing all the virtues which commended him to the confidence of his fellow citizens. Luke hastens to add that this counselor had not assented to the counsel and deed of the Sanhedrin in condemning Jesus to death, either by refusing to appear at the mockery which they called a trial, or by withholding his vote at the time when the rest clamored for the condemnation. He was a disciple of Jesus, waiting for the revelation of the Kingdom of Glory which Jesus had promised to those that believed on Him. He went in to Pilate and asked for the body of Jesus. And having obtained permission, he returned to Calvary, took down the body, wrapped it in a linen burial cloth, and placed it into a grave hewn out of stone which was his property and was located nearby. Haste was essential. since this was Friday, the day of preparation for the weekly Sabbath. which was about to dawn, since the day of the Jews was reckoned from evening to evening. The grave was new, no body having ever been placed there, and its nearness and accessibility were additional factors to recommend it. Meanwhile the women that had kept silent watch on Calvary under the cross of their Friend followed the little procession to the grave. The location of the grave and the manner in which the body was laid they impressed upon their memory by carefully observing the men at their sad task. And then they quickly returned to the city to prepare whatever spices and ointments they could before the beginning of the Sabbath, for as loyal members of the Jewish Church they observed all the precepts of their church-law they respected the Sabbath law as commonly understood. Note: Jesus received an

## Kretzmann's Commentary for Luke 23:50–56

honorable burial. He rested in His grave, and thereby, consecrated our graves as couches of rest. And therefore we need fear neither death nor grave, Those that fall asleep in Christ sleep in their graves, calmly and safely, until the great day of the eternal Easter dawns.

From <https://www.studylight.org/commentaries/eng/kpc/luke-23.html> accessed July 4, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is referenced by the AEV in [Luke 23:54–56](#).

## Passover and The Lord's Evening Meal (the 2001 Translation)

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### The First Passover

What most call 'the day of Passover' isn't really a day at all, it's a seven-day festival. For notice the first instructions from God on this, as found at Exodus 12:2, 3, 5-8 (LXX):

'This will be your first month. It is to be the first one [in your] year.  
So tell the whole gathering of the children of IsraEl that on the tenth day of this month, each man should select a lamb (depending on the size of his family) for his household ... So, choose a perfect male yearling lamb from [your herd] of lambs and kids, and keep it nearby until the fourteenth day of this month. Then the whole gathering of the children of IsraEl must slaughter [their lambs] toward the evening, and they must gather the blood and put it on the top and both sides of the doorframes of the houses where they will be eating [the lamb]. Then that night, they must roast the flesh over a fire and eat it with fermentation-free bread and bitter herbs.'

Verses 15 and 16 continue:

'You will eat fermentation-free bread for seven days.  
And starting on the first day, you must remove all fermentation from your homes. For if anyone eats fermentation between the first and seventh days, that person must be destroyed in IsraEl.  
The first day will be called holy, and the seventh day will be your holy day.  
You aren't to do any hired work then. The only work that you may do will be for the things that you require.'

Also, notice the same laws as they are found in Leviticus 23:5-8:

'On the fourteenth day of the first month, between the evenings, is Jehovah's Passover.  
Then the fifteenth day of that month is the Feast of Fermentation-free bread, so you must eat fermentation-free bread for seven days. The first [of these] days must be a Holy Assembly for you, and you must not work for anyone on that day.  
And you must offer whole-burnt offerings to [Jehovah during those] seven days.  
Then the seventh day will be [another] Holy Assembly for you, [during which] you must not work for anyone.'



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### The Seven Days of Passover

So from the above, we can see that the seven days of Passover started after sundown on Nissan 14, which was when each day started for the children of IsraEl. And that evening (the first full moon closest to the spring equinox as observed in JeruSalem) is when the IsraElites were to begin a week of eating meals that included yeast-free bread.

Then on the following afternoon (which was the same day on the Jewish calendar), the lambs were to be slaughtered and roasted, then eaten after sunset that evening, which was the start of the second day (Nissan 15).

Why did each new day for the IsraElites start at sunset rather than at midnight, as is the common custom today?

Because, in the First Chapter of Genesis, we read that each of God's creative days started in the evening preceding the day ('So came the evening and the morning of the second day.').

Then, according to God's Law, the lambs were to be selected and set aside on the tenth day of the month of Nissan (See Exodus 12:3). And since Nissan 14 began after sunset, they therefore sacrificed the lamb and splashed its blood on their doorposts late in the day on the following afternoon, more than 20 hours after Nissan 14 began.

So, after sunset that evening (the start of Nissan 15), they were to eat the lamb and then leave Egypt the next morning.

Therefore, IsraEl started their trek out of Egypt on the morning of Nissan 15 (see Deuteronomy 16:6), after the Passover meal had been eaten, and after the angel had 'passed over' their houses.

### Nissan 14 – The Day of Preparation

Thereafter, in the years that followed, the IsraElites gave names to each of the seven days of Passover. Nissan 14 was referred to as 'Preparation,' because that's when the people prepared for the Passover meal by taking the lambs to the priests who slaughtered them as a sacrifice.

Note that these lambs were traditionally kept inside the tent or home and tied to a bedpost for four days prior to the Passover festival, and then they were sacrificed late in the afternoon of Nissan 14.

So among the IsraElites, Nissan 15 was the day they called Passover, because that's when the actual Feast was to be held, according to God's Law (see Numbers 28:17).

Unfortunately, many Christians don't understand God's Laws concerning the Passover or His Laws about the offering of sacrifices in general. For many believe that Jesus and his Apostles ate the Passover Feast on the 14th day, and many also believe that Passover was just one day. But notice that when Jesus sent his Apostles off to 'prepare' for the Passover, he didn't say anything about a lamb. All he told them was to prepare a room (see Mark 14:12-16).

And no, the Jews couldn't just go to a local market to buy a pound of lamb for the Passover on the following

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afternoon. Rather, what they call the 'Paschal Lamb' had to be offered by each family or group personally at the Temple, where it was to be sacrificed by a Priest, who then offered up its fat and its blood to God and who also received his portion of the meat (the breast and right shoulder).

That year (33 CE), Nissan 14th apparently started on the evening of what we now call 'Thursday,' which was the beginning of 'Friday' on the IsraElite calendar. For, following the words found in Genesis Chapter One, in the account about the six 'days' of creation, each day started in the evenings. So it was in the evening following the daylight hours of Nissan 13 that Jesus instituted his 'supper' or 'evening meal.'

Then the account in Matthew goes on to tell us that on this particular Thursday evening, Jesus and his Apostles ate just unfermented bread with a 'sop' and bitter herbs (no lamb). This was appropriate, because it was the same day that he (Jesus) as 'God's Lamb' was to be slaughtered, since he died on the following afternoon at about the same time that IsraEl's Passover lambs were being slaughtered at the Temple.

We can clearly see that Nissan 14 was the Day of Preparation that preceded the Passover from the following scriptures:

John 18:28

'Early the next morning, they led Jesus from CaiAphas' [home] to the Governor's Palace; but they didn't go inside, because they didn't want to become unclean (so they could eat the Passover).'

John 19:14

'Now, it was about the sixth hour of the day of Preparation for the Passover. And [Pilate] said to the Judeans: See, your King!'

John 19:42

'And because it was the Jewish Preparation, they laid Jesus there, since the tomb was nearby.

Matthew 27:62, 63

'Then the next day, after the Preparation, the Chief Priests and Pharisees gathered and came before Pilate, saying:

Lord, we remembered that while he was alive that impostor said,  
Yet, in three days I will be raised.'

Exodus 12:5-8

'So, choose a perfect male, yearling lamb from [your herd] of lambs and kids, and keep it nearby until the fourteenth day of this month. Then the whole group of the children of IsraEl will slaughter it that evening (that is, before sunset on the following evening). And they will gather the blood and put it on the top and both sides of the doorframes of the houses where they will be eating [the lamb]. Then that night (Nissan 15), they will roast the flesh over a fire and eat it with fermentation-free bread and bitter herbs.'

## The Reason for Confusion about the Days

However, the accounts in Matthew, Mark, and Luke would seem to contradict the above scriptures, because Jesus told his disciples to prepare for the Passover on the previous day. So, most assume that Nissan 13 was the day of Preparation, and that Nissan 14 was the Passover... NOT TRUE! Notice from the above scriptures, that:

- According to John 18:28, those who brought him before Pilate hadn't yet eaten the Passover [lamb] yet,

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though it was the morning after Jesus' Passover supper and his arrest.

- According to John 19:14, Jesus was brought before Pilate on the day of Preparation (Nissan 14).
- According to John 19:42, Jesus was buried on the day of Preparation (Nissan 14).
- According to Matthew 27:62, 63, it was the day after Jesus' death (Nissan 15th) that the Chief Priests and Pharisees went before Pilate and asked him to post guards at Jesus' tomb... and Matthew called the previous day (Nissan 14) the Preparation.

The reason why Jesus had to send his Disciples to prepare for the Passover on Nissan 13 is because Nissan 14 was a 'holy day' and they could not have done the necessary work of preparing the room after sunset, since that would have been in violation of the Sabbath laws... for the first day of Passover was a day of sacrificing that was to be treated like a Sabbath.

### Conclusions

Notice that this understanding hasn't really changed anything. It just gives us a better idea why the first day of Passover (Preparation) was a 'holy day,' why no lamb was mentioned as being eaten during Jesus' last supper, and why it was appropriate for him to be slaughtered on the following afternoon (when the Passover lambs were slaughtered).

Therefore, the day for memorializing Jesus' death remains the same, Nissan 14.

Why should Christians view this date (Nissan 14) as being so important? Notice that Paul wrote (at 1 Corinthians 5:7): 'Clean out that old fermentation so you can be something new that isn't fermenting, because the Anointed One (who is our Passover) has been sacrificed.'

So, Passover was the time when:

- God accepted IsraEl as 'His inheritance'
- God saved their firstborn with the blood of lambs
- God led them from their captivity in Egypt
- The blood of the 'Lamb of God' was shed to inaugurate the New Sacred Agreement
- Jesus himself asked his Apostles to remember his sacrifice... the first day of Passover.

For more information on the Lord's supper or evening meal, such as when it should be celebrated and who should partake, please see the link [The New Covenant](#).

### The End of Passover, the Lord's Supper, and the Partaking of Sacraments?

It is interesting that Jesus spoke of some future day when the Passover will be fulfilled. For he said (at Luke 22:16): 'Because I say to you; I won't eat it (the Passover) again until it's fulfilled in the Kingdom of God.'

So when Jesus returns and brings the Kingdom of God, it will no longer be necessary for Christians to do

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anything in remembrance of him, since he will already be here. And like the Festival of Pentecost, which is never mentioned again in the Bible after the outpouring of God's Holy Breath in 33-CE; it seems as though that day will no longer be considered as holy.

However, this doesn't appear to be true of the holiday of Temporary Structures (Booths or Tents), which is celebrated on the 15th day of the month of Tishrei, and which the Jews call Sukkot. This was when the IsraElites were to assemble in JeruSalem to offer the first-fruits of their harvest. So, it was the last sacred holiday of their year, which came immediately after Yom Kippur (1st day) and Rosh Hashanah (10th day). For notice what we read at ZechariAh 14:16-19:

'Then, all who remain from the nations That marched against JeruSalem Will ascend each year to bow to the King – To the Almighty Jehovah –  
And observe the feast of the Pitching of Tents.

'Then to all who won't come [in that Day]  
To bow before the Almighty From all the tribes of the earth,  
Will have many bad things come upon them,  
And they'll not receive any rain.

'And if the tribe of Egypt won't come;  
The same downfall will happen to them That the Lord will bring to the nations...  
Those that would not observe  
The feast of the Pitching of Tents.

'For, this will be Egypt's sin,  
As well as the sin of all nations...  
When they refuse to ascend To observe the feast of the Pitching of Tents.'

### A Second Passover Date

Of course, attending the Passover Festival was a life-or-death matter for the people of IsraEl, because God told them (at Numbers 9:13):

'If anyone is clean and is not away on a trip, he must be sure to keep the Passover.  
Any person who doesn't offer the gift to Jehovah at the proper time is guilty and must be cut off from his people.'

So we must assume that:

As with the Passover, observing the Lord's Supper or Evening Meal at the proper time is very important for Christians.

However, when people were unable to observe the Passover in ancient times – as when they were ceremonially unclean or they were away from JeruSalem (where the lambs had to be offered) on a trip – they were allowed to celebrate it 28-days later, on the evening of the next full moon.

Instructions concerning this are found at Numbers 9:10-12, where we read:

'Tell the sons of IsraEl that whenever a man among you or your descendants has become unclean because of touching a dead body, or is far away on a journey, he must still keep the Passover to Jehovah. However, he must do it on the evening of the fourteenth day of the second month.  
[The Passover sacrifice] must be offered then and eaten with fermentation-free bread and bitter herbs. They must not leave any of it over until the next day, nor may they break any of its bones.  
They must offer the sacrifice just as they would on the Passover.'

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As the result; when circumstances don’t allow a Christian to remember the death of Jesus on the 14th day of Nissan (which appears to be a most appropriate time for doing so); as was true of the Passover in ancient IsraEl, it should likely be celebrated twenty-eight days later. However, this apparently doesn’t disallow Christians from meeting together and partaking of the sacred bread and wine on other occasions, for this appears to be what First-Century Christians did at their ‘Love Feasts’ (see Jude 12, and 1 Corinthians 11:20, 26).

I thought that this was a pretty good summary, so I reproduced it here.

From <https://2001translation.org/commentaries/Passover> accessed July 4, 2023.

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Luke 23

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

#### Pilate issues a “not guilty” verdict

Rising up, the entire multitude of them led Him to Pilate. And they began to accuse Him, saying, “This [is what] we have found: [He has been] subverting our people; and [He has been] hindering payment [lit., to give] of taxes to Cæsar; and [He has been] affirming Himself to be a Messiah, a king.

All of those who had seized Jesus led the Lord to Pilate. Then they began to accuse Him, saying: “These are the charges against this Man: He has been misleading our people; He has been preventing the payment of taxes to Cæsar; and He has affirmed Himself to be a Messiah, a prince-ruler, even over Cæsar.”

Pilate then asked Him, saying, “You, You keep on being the King of the Jews.” And [Jesus] answers him, declaring, “You [even] you keep saying [this].”

Pilate then asked Jesus, “Are You specifically the King of the Jews?” He answered him by saying, “You certainly seem to keep on affirming that.”

Pilate then said directly to the chief priests and the crowds, “I keep on finding nothing [by way of] a ground for complain against this Man.”

Pilate, having interrogated Jesus, then addressed the chief priests and the crowds directly, “I find absolutely no reasonable complaint lodged against this Man.”

[Nevertheless,] the [enemies of Jesus] were being insistent, saying that, “[This Jesus] (continually) stirs up the people, teaching throughout all Judæa, having begun in Galilee [and coming down] as far as here.”

These enemies of Jesus were insistent, pushing back against Pilate’s initial ruling, saying, “This Jesus has continued to stir up trouble, starting first in Galilee and then moving down here to Judæa to spread His message of rebellion against Rome.”

#### Because Jesus is from Galilee, Pilate sends Him to Herod

But Pilate, having heard [the word] Galilee, asked if the Man is a Galilean. And knowing that He is from the jurisdiction of Herod, [Pilate] sent Him directly to Herod, who was in Jerusalem during these days.

However, when Pilate heard the reference to Galilee, he asked if Jesus was a Galilean. Pilate realized that Jesus is actually in Herod’s jurisdiction, so he sent Him directly to Herod, seeing that Herod was also in Jerusalem for the feast days.

A Complete Translation of Luke 23	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Then Herod, having seen Jesus [in his Jerusalem palace] greatly rejoiced, for he was wishing to see Him for a long time because [Herod] had heard (many things) about Him. [Therefore, Herod] was hoping to see some sign by Him [as a result of Him] coming [there]. [Herod] questioned [Jesus] with good enough words, but [Jesus] did not answer him.</p>	<p>When Herod saw that Jesus had come to his palace, he was extremely happy, because he had wanted to meet Jesus for a long time. Herod had heard many things about Jesus and thought that Jesus might treat him to an impressive sign or miracle. Herod actually asked the Lord some very good questions, but Jesus did not answer him.</p>
<p>The chief priests and scribes took a stand [against Jesus], intensely accusing Him [of blasphemy and wrongdoing]. Herod and his soldiers also viewed Jesus [lit., <i>Him</i>] as contemptible, so he mocked [Him]. They arrayed [Jesus] with a magnificent robe [and] sent Him back to Pilate. In that same day, both Pilate and Herod became friends with one another, as they were previously being at enmity against each other [lit., <i>against them</i>].</p>	<p>The chief priests and scribes continued to take a strong stand against Jesus, accusing Him of blasphemy and wrongdoing. Herod and his soldiers and viewed Jesus with contempt, and they mocked Him. They dressed Jesus up in a magnificent royal robe, and returned Him back to Pilate, who appreciated the humor in this gesture. On that day, both Pilate and Herod became friends with one another, having previously been at enmity with one another.</p>
Pilate attempts to release Jesus after having Him beaten	
<p>So Pilate called together the chief priests, the [various] leaders, and the people [and] he said directly to them, "You [all] brought this Man to me [making accusations] how He was turning the people [against the law]. Now, behold, before [all of] you, I have examined [Him] [and] I have found nothing in this Man [as] grounds for what you [all] keep accusing Him [of]. Furthermore, not [even] Herod [found any guilt in Him], for he sent Jesus [lit., <i>Him</i>] directly back to us [without punishing Him]. Now listen, He has done nothing which deserves death.</p>	<p>Once Jesus had been returned by Herod, Pilate called together the chief priests, various leaders, and the people who brought Him to Herod. He then said directly to them, "You brought this Man to me, making all of these accusations of how He had been turning the people against the law. Now, listen carefully to me, because right in front of you, I examined this Man and I found no basis for the things which you continually accuse Him of. In addition, Herod also heard you and listen to this Man's testimony, and he sent Him back here, finding no wrongdoing. My final ruling is this: this Man has done nothing deserving of death.</p>
<p>So, having disciplined Him, I will release [Him]. [Questionable text: (it was) a custom he had to release one (man) to them.]</p>	<p>So, having disciplined Him, I will [now] release [Him]." It was customary for the governor to release one condemned man to the Jews on the Passover.</p>
The Jewish people reject Pilate's offer and ask for Barabbas to be released instead	
<p>But they [all] cried out at once, "Take away this One and release Barabbas to us." (Who was [arrested] because of an insurrection and [for] murder, [and therefore] thrown into prison.)</p>	<p>The people, as a group, objected loudly, crying out, "Take away this Jesus and release Barabbas to us." Barabbas had been placed under custody on the charges of inciting a riot and murder.</p>
<p>Again, Pilate spoke [lit., <i>called</i>] to them, desiring to release Jesus. But the [people] kept crying out, "Crucify [Him]! Crucify Him!"</p>	<p>Pilate really wanted to release Jesus and he spoke to the people again, with that intent. However, they cried out, "Crucify Him! Crucify Him!"</p>

## A Complete Translation of Luke 23

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[Pilate] spoke directly to them a third time. “For what evil has This One done? I find no grounds [for a sentence of] death in Him. Therefore, I will scourge Him [and] release [Him].”	Pilate addressed the people again for the third time. “Just what evil has This One done? There are no grounds for a sentence of death to be given to Him. Listen, I will scourge Him and afterwards release Him.”
The [people again] pressured [Pilate], [their] loud voices calling for him to crucify [Jesus]. [This time,] their voices [and (the voices) of the chief priests] prevailed.	Nevertheless, the people continued to pressured Pilate, their loud voices calling for the crucifixion of Jesus. This time, their voices prevailed and Pilate gave in to them.
<b>Pilate releases Barabbas and delivers Jesus over to his soldiers to be crucified</b>	
Pilate decided [to let] their request come to pass. He released the [man] who had been cast into prison for sedition and violence, which [person] they were calling for. But he delivered over Jesus to their will.	Pilate decided to acquiesce to their request. Barabbas, who had been thrown into prison for sedition and murder, was released, just as the people had demanded. However, he delivered up Jesus to satisfy their desire that He be crucified.
<b>Jesus speaks to His female followers, who are nearby</b>	
As they were leading Him away, they also took Simon of Cyrene, who had come in from the country. They laid the stake on him, to carry it [walking] behind Jesus.	As the Roman guards were leading Jesus away, they called upon a Simon from Cyrene, who had come to Jerusalem from his country. They placed the stake on his back, so that he might carry it as he walked behind Jesus.
A large multitude of people were following after Him along with women who were lamenting and mourning Him.	There was a very large multitude of people following after the Lord. There were also many women there who continued to lament and mourn Him.
But turning directly towards them, Jesus said, “Daughters of Jerusalem, stop weeping aloud before Me. Instead, [weep] for yourselves and for your children. Listen, [I say this] because days are coming during which they will say, ‘Blessed [are] the barren women; and the wombs which do not bear children; and the breasts which do not produce milk [lit., <i>feed</i> ].’ At that time, they will begin to say to the mountains, ‘[Come and] fall upon us;’ and to the hills, ‘Cover us.’ For if they keep on doing these things when the tree [is] green, what will happen when the land [is] withered?”	Jesus then looked directly at these crying women, and He said, “Daughters of Jerusalem, stop wailing because of Me. Instead, weep for yourselves, your children, and your future. Listen carefully to Me: I say this because there is a day coming when people will say, ‘Blessed are the barren women; blessed are the barren wombs; and blessed are the breasts which no longer produce milk for dependent infants.’ At that time, these women will cry out to the mountains, ‘Fall upon us;’ and to the hills, they will say, ‘Cover us over.’ Listen, if this is the sort of evil which takes place during times of prosperity, just imagine what things will be like when the land is under divine discipline.”
<b>Jesus is crucified between two criminals, while soldiers gamble for His clothing</b>	
[There were] two criminals being led [along] with Him [who were also going] to be executed. When they had come to the place called “the skull”, there they crucified Him and the criminals. [One of] them [lit., <i>whom</i> ] [was] indeed at the right and the other [lit., <i>whom</i> ] at the left.	There were two criminals who were led along with the Lord to be executed. When they had come to the place known as “the skull”, that is where the Roman soldiers crucified Jesus and the two criminals. One criminal was on His right hand and the other was at His left.

A Complete Translation of Luke 23	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Jesus was saying [at this time], “Father, forgive them for they do not know what they are doing.” His garments were being distributed; they were casting lots [to determine who would get what].</p>	<p>While being marched to the cross and being fastened to it, Jesus continued saying, “Father, forgiven them for this, because they do not know what they are doing.” At the same time, the soldiers were gambling for His clothing.</p>
The Jewish leaders mock Jesus	
<p>His followers [lit., <i>The people</i>] took a stand, observing [these events]. However, the rulers ridiculed [Him], saying, “He has saved others, let Him save Himself (if He [truly] is the Christ of God, the elected one).”</p>	<p>The Lord’s followers remained there, taking a stand, not being frightened off. They simply observed the events as they took place. However, the rulers who were there ridiculed Jesus, saying things like, “He claims that He can save others; so then, let Him save Himself (that is, if He truly is the Messiah of God, the One elected by God).”</p>
The Roman soldiers take their turn at mocking Jesus	
<p>The (Roman) soldiers also mocked Him, approaching and offering sour wine to Him [as a joke]. They were also saying, “If You are [really] the King of the Jews, [then] save Yourself.”</p>	<p>The Roman soldiers were also mocking Him, moving up close to Him and offering Him G.I. wine. They were also saying to Him, “If You are really King of the Jews, then save Yourself.”</p>
<p>Even an inscription was [placed] over Him—the writing (being) in Greek, Latin and Aramaic—(reading) “This One keeps on being the King of the Jews.”</p>	<p>Above Jesus, affixed to the stake, was an inscription written in Greek, Latin and Aramaic, reading, “This One is the King of the Jews.”</p>
One criminal mocks Jesus, but the other one believes in Him	
<p>Now one of the criminals who was hanging railed against the Lord [lit., <i>Him</i>], saying, “You are not [the King of the Jews]! If [You were] the Christ, [then] save Yourself and us.”</p>	<p>One of the criminals hanging near to the Lord railed against Him, saying, “You are clearly not the Christ! If You were, then save Yourself and us!”</p>
<p>Responding, the other [man] was rebuking him, saying, “Are you not yet frightened [of] God, for you continue to be under the same judgment [as Him]. Furthermore, we indeed justly [suffer this punishment]; for [we] deserve [it for] what we have done [wrong] we are [now] receiving [the consequences]. But This One has not done [any] evil.” He also was saying to Jesus, “Remember me when You enter into Your kingdom.”</p>	<p>Responding to what the other criminal said, the other man rebuked him, saying, “Aren’t you frightened of God, considering that we are about to die, suffering the same fate as This One? Furthermore, we deserve the punishment that we are receiving, because we have done evil throughout our lives. But this Man has done no wrong.” Then he turned to Jesus and said, “Remember me when You enter into Your kingdom.”</p>
<p>And [Jesus] said to him, “Truly I keep saying to you, today you will be with Me in Paradise.”</p>	<p>Jesus then told him, “The truth of the matter is, you will be with Me today in paradise.”</p>
God the Father judges God the Son for our sins	
<p>It was even now about the sixth hour and a [thick] darkness came about over the entire land until the ninth hour—even the sun [appeared to] cease. The veil of the Temple was torn in the middle.</p>	<p>At the sixth hour, a thick darkness fell over the entire land and it remained dark until the ninth hour. The sun could not be seen. The veil in the Temple has torn in half.</p>



A Complete Translation of Luke 23	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Crying out in a loud voice, Jesus said, “Father, into Your hand I entrust My spirit.” Having said this, He breathed out [His last].</p>	<p>Having cried out in a loud voice, Jesus said, “Father, into Your hand I place My spirit.” After saying this, Jesus breathed out His last breath.</p>
<p>A centurion gives his witness; the crowd there leaves emotionally drained</p>	
<p>Having seen what happened, the centurion was glorifying God, saying, “Surely this Man was (and is) righteous.”</p>	<p>Having taken in all that happened that day, the centurion began to glorify God, saying, “Undoubtedly, this Man was and is righteous.”</p>
<p>All of those who were coming together—crowds [of folks] before this spectacle—were seeing [these] things come to pass. They [begin to] return [home], beating [their] breasts.</p>	<p>All of the people who had gathered there together—the crowds which saw this spectacle—were seeing all of these things come to pass. They began to return home, beating their breasts as they went.</p>
<p>But having taken a stand, afar off, all of the acquaintances of Him and the women from the Galilee [region], who are accompanying Him kept on seeing these things.</p>	<p>His acquaintances along with the women from the Galilee region, were standing afar off, observing all of these things, taking it all in.</p>
<p>Joseph of Arimathaea takes the body of Jesus to an unused tomb which he owned</p>	
<p>Behold, [there was] a man [with] the name of Joseph, an active member of the council, a man [who was] good and righteous. This one had not agreed to the counsel [‘s decision regarding Jesus] or to their act [of crucifixion of the Lord]. [He was] from Arimathæa, [which was] a city of the Jews. [He was also a man] who waited (confidently) for the kingdom of God. This one, having come to Pilate, asked for the body of Jesus. Having pulled it down, he wrapped Him with fine linen. Then he placed Him in a tomb, cut [into the stone], where no one was, [where] no [man] had lain.</p>	<p>There was a wealthy man, fully aware of all that was going on. His name was Joseph and he was an active member of the Sanhedrin, a man who was decent and righteous. He had not agreed to the counsel’s decision to go after Jesus or to the act of accusing Him of capitol crimes. Joseph was from Arimathæa, which was a well-known city of the Jews. He was a devout man who waited confidently for the kingdom of God, recognizing the importance of recent events. Joseph went directly to Pilate and asked for the body of Jesus. He pulled it down and wrapped Him in expensive fine linen. He then placed the body into the tomb which had been cut out of the stone, a tomb where no man had lain before.</p>
<p>The female followers of Jesus prepare spices and scented oils for the body of Jesus</p>	
<p>[It] was the day of preparation, but the Sabbath was beginning to dawn. The women were following after [the body of Jesus], having come together from out of Galilee to Him. They observed the tomb and how His body was placed [in the tomb]. They turned back [and] prepared spices and perfumed oils [for the body]. However, they indeed rested on the Sabbath, according to the commandment.</p>	<p>It was still the day of preparation, but the Sabbath was ready to begin at sunset. Women who had been following Jesus since Galilee, quietly followed His body as it was moved from the cross to the tomb. They watched to see that His body was placed inside of the tomb. However, at sunset, the Sabbath began, so they ceased their preparations, as per the fourth commandment.</p>
<p><a href="#">Chapter Outline</a></p>	<p><a href="#">Charts, Graphics and Short Doctrines</a></p>

The following Psalms would be appropriately studied at this time: Psalm 22 31.

### Doctrinal Teachers\* Who Have Taught Luke 23

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1969 Basics (#102)	#60	Luke 23:4–12
	1960 Christology (#215)	#6	Luke 23:33–43
	1972 Hebrews (#419)	#124	Luke 23:45
	1972 David (#631)	#129	Luke 23:46
R. B. Thieme, III	Easter Message (4/24/2011)	#1	Luke 23:44–45
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke <a href="https://www.gracenotes.info/luke/luke.pdf">https://www.gracenotes.info/luke/luke.pdf</a>		Luke 23:1–
Dr. Peter Pett	Book of Luke <a href="https://www.studydrive.org/commentaries/eng/pet/luke.html">https://www.studydrive.org/commentaries/eng/pet/luke.html</a>		Luke 3:1–38
Dr. Thomas Constable	Book of Luke <a href="https://planobiblechapel.org/tcon/notes/pdf/luke.pdf">https://planobiblechapel.org/tcon/notes/pdf/luke.pdf</a> <a href="https://www.studydrive.org/commentaries/eng/dcc/luke.html">https://www.studydrive.org/commentaries/eng/dcc/luke.html</a>		Luke 3:1–38

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

