

**The Gospel According to John, Chapter 19, Greek Text – Westcott-Hort,  
Interlinear English – G.T. Emery**

**Ecce Homo**

**19** Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

Then therefore took the Pilate the Jesus and scourged.

**2** καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,  
And the soldiers having plaited a wreath out of Acanthus placed on of him the head and a garment purple threw around him,

**3** καὶ ἦρχοντο πρὸς αὐτόν καὶ ἔλεγον· χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.  
and were coming unto him and were saying; Hail the king of (to) the Jews; and they were giving him slaps.

**4** Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς· ἴδε ἄγω ὑμῖν αὐτόν ἔξω, ἵνα γινῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.  
And went forth again outside the Pilate and he says to them; Behold I bring to you him outside, that you may know that no wrong doing I find in him.

**5** ἐξῆλθεν οὖν [ὁ] Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς· ἰδοὺ ὁ ἄνθρωπος.  
Came forth therefore [the] Jesus outside, bearing the acanthus wreath and the purple garment. And he says to them; Behold the man.

**6** Ὄτε οὖν εἶδον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες· σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος· λάβετε αὐτόν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.  
When therefore saw him the chief priests and the attendants, they shouted out saying; Crucify crucify. He says to them the Pilate; Take him you and crucify; I for not I find in him wrongdoing.

**7** ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς νόμον ἔχομεν καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν.  
Answered him the Jews; We a Law we have and according to the Law he ought to die, because Son of God himself he made.

**8** Ὄτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,  
When therefore he heard the Pilate this the word, more he was afraid,

**9** καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.  
and entered into the praetorium again and he says to the Jesus; From where are you? The but Jesus answer not did he give to him.

**10** λέγει οὖν αὐτῷ ὁ Πιλάτος· ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρῶσαι σε;  
He says therefore to him the Pilate; To me not you do speak? Not have you known that authority I have to release you and authority I have to crucify you?

**11** ἀπεκρίθη [αὐτῷ] Ἰησοῦς· οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.  
Answered [him] Jesus; Not would you be having authority against me in no wise if not it was having been given to you from above; because of this the having given over me to you a greater sin he has.

**Only Caesar King**

**12** ἐκ τούτου ὁ Πιλάτος ἐζήτηε ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες· ἂν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν  
From of this the Pilate was seeking to release him; the but Jews shouted out saying; If this one you should release, not are a friend of the Caesar; everyone the a king himself making

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ἀντιλέγει τῷ Καίσαρι.

speaks against the Caesar.

<sup>13</sup> ὁ οὖν Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθα.

The therefore Pilate having heard the words these brought outside the Jesus and he sat down upon a judicial bench in a place being called Pavement<sup>1</sup>, in Hebrew but Gabbatha.<sup>2</sup>

<sup>14</sup> ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις·

Was and a preparation of the Passover, hour was as it were sixth; and he says to the Jews

Ἴδε ὁ βασιλεὺς ὑμῶν.

Behold the king of you.

<sup>15</sup> ἐκραύγασαν οὖν ἐκεῖνοι· ἄρον ἄρον, σταύρωσον αὐτόν.

Shouted out therefore those; Take away take take away, crucify him.

λέγει αὐτοῖς ὁ Πιλάτος· τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς· οὐκ

He says to them the Pilate; The king of you shall I crucify? Answered the chief priests; Not

ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

we have a king except Caesar.

<sup>16</sup> Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῆ.

Then therefore he gave over him to them that he should be crucified.

Παρέλαβον οὖν τὸν Ἰησοῦν·

They took away therefore the Jesus;

### The Crucifixion of Jesus

(Mt. 27:32-44; Mk. 15:21-32; Lk. 23:26-43)

<sup>17</sup> καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,

and bearing to himself the cross he went forth into the being called Of a skull Place, which is called in Hebrew Golgotha,

<sup>18</sup> ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν,

where him they crucified, and with him others two on the one side and on the other side,

μέσον δὲ τὸν Ἰησοῦν.

in the middle and the Jesus.

<sup>19</sup> ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον·

Wrote and also a title<sup>3</sup> the Pilate and put upon the cross; was and it having been written;

Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

Jesus the Nazarene the king of the Jews.

<sup>20</sup> τούτου οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς

This therefore the title many read of the Jews, because near was the place to the

πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ῥωμαϊστὶ,

city where was crucified the Jesus; and was it having been written in Hebrew, in Latin,

Ἑλληνιστί.

in Greek.

<sup>21</sup> ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· μὴ γράφε· ὁ βασιλεὺς τῶν

Said therefore to the Pilate the chief priests of the Jews; Not you write; 'The king of the

Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν· βασιλεὺς τῶν Ἰουδαίων εἰμί.

Jews, but that that one said; 'King of the Jews I am'.

<sup>22</sup> ἀπεκρίθη ὁ Πιλάτος· ὃ γέγραφα, γέγραφα.

Answered the Pilate; What I have written, I have written.

1 Only here in the NT.

2 Only here in the NT.

3 τίτλος, ου, n.m. title, notice, inscription – here and v. 20

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### The Soldiers Divide Jesus' Clothes

**23** Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ  
The therefore soldiers, when they crucified the Jesus, took the clothes of him and  
ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ  
made four parts, to each soldier a part, and the undergarment. Was and the  
χιτῶν ἄραφος ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.  
undergarment without a seam<sup>4</sup> from the top woven<sup>5</sup> through whole.

**24** εἶπαν οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος  
They said therefore unto one another; Not we should tear it, but we should cast a lot about it of whom  
ἔσται· ἵνα ἡ γραφή πληρωθῇ  
it shall be; that the Scripture might be fulfilled

#### **Διμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς**

They divided the garments of me to themselves

**καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.**

and over the clothing of me they cast a lot.<sup>6</sup>

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

The indeed therefore soldiers these things they did.

**25** Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς  
Had stood and by the cross the of Jesus the mother of him, and the sister of the mother  
αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ.  
of him,<sup>7</sup> Mary the of the Clopas, and Mary the Magdalene.

**26** Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα,  
Jesus therefore having seen the mother and the disciple having stood by<sup>8</sup> whom he was loving,  
λέγει τῇ μητρὶ· γύναι, ἴδε ὁ υἱός σου.  
he says to the mother; Woman, behold the son of you.

he says to the mother; Woman, behold the son of you.

**27** εἶτα λέγει τῷ μαθητῇ· ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς  
After that he says to the disciple; Behold the mother of you. And from that the hour took the disciple  
αὐτὴν εἰς τὰ ἴδια.

her for the own (mother).

## The Death of Jesus

(Mt. 27:45-56; Mk. 15:33-41; Lk. 23: 44-49)

**28** Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται,  
After this having known<sup>9</sup> the Jesus that now all things have been accomplished,  
ἵνα τελειωθῇ ἡ γραφή, λέγει· διψῶ.  
that might be fulfilled the Scripture, he says; I thirst

**29** σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑσσώπω περιθέντες  
A vessel was set of vinegar full; a sponge therefore full of the vinegar a hyssop<sup>10</sup> having put around  
προσήνεγκαν αὐτοῦ τῷ στόματι.  
offered to of him the mouth.

**30** ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν· τετέλεσται, καὶ κλίνας τὴν κεφαλὴν  
When therefore received the vinegar [the] Jesus he said; It has been accomplished, and having inclined the head

4 ἄραφος, ον, adj. without seam – only here in the NT.

5 ὑφαντός, ή, όν, adj. woven - only here in the NT.

6 Psalm 22:18

7 According to Mark 15:40 – Salome, wife of Zebedee and mother of James and John.

8 Perfect, Active, Participle.

9 Perfect, Active, Participle

10 ὑσσώπος, ου, ν. m. & f., ὑσσώπον, ου, n. hyssop, a small bush with aromatic leaves used in Jewish ritual sprinklings – here & Heb. 9:19.

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παρέδωκεν τὸ πνεῦμα.  
gave up the spirit.

### The Piercing of Jesus' Side

**31** Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ  
The therefore Jews, because day of preparation it was, that not might remain upon the cross  
τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν  
the bodies in the sabbath, it was for great the day of that of the of sabbath, they requested  
τὸν Πιλάτον ἵνα κατέαγωσιν αὐτῶν τὰ σκέλη καὶ ἄρθωσιν.  
the Pilate that might be broken of them the legs and they might be taken away.

**32** ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ  
Came therefore the soldiers, and of the indeed first they broke the legs and of the other  
συσταυρωθέντος αὐτῷ.  
having been crucified<sup>11</sup> with him.

**33** ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ  
Upon but the Jesus having come, when they saw already him <sup>12</sup>having died, not did they break of him the  
σκέλη,  
legs,<sup>13</sup>

**34** ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς  
but one of the soldiers with a spear<sup>14</sup> of him the side pierced,<sup>15</sup> and came forth immediately  
αἷμα καὶ ὕδωρ.  
blood and water.

**35** καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν  
And the having seen has testified, and true of him is the testimony, and that one has known  
ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε.  
that truly he speaks, that also you may believe.

**36** ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· Ὅστοῦν οὐ συντριβήσεται αὐτοῦ.  
Came to pass for these things that the Scripture might be fulfilled; A bone not shall be broken of him.<sup>16</sup>

**37** καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὁφονται εἰς ὃν ἐξεκέντησαν.  
And again another Scripture it says; They shall look to whom they pierced.<sup>17</sup>

## The Burial of Jesus

(Mt. 27:57-61; Mk. 15:42-47; Lk. 23:50-56)

**38** Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον Ἰωσήφ ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς [τοῦ]  
After and these things requested the Pilate Joseph from Arimathea, being a disciple [of the]  
Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα  
Jesus having been concealed<sup>18</sup> but through the fear of the Jews, that he might take away the body  
τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.  
of the of Jesus; and permitted the Pilate. He came therefore and took away the body of him.

11 Aorist, Passive, Participle.

12 Perfect, Active, Participle.

13 σκέλος, ος, n.n. leg – a Johannine word Jn. 19: 31, 32, 33.

14 λόγχῃ, ης, n.f. spear – only here in the NT.

15 νύσσω, v. stab, prick, pierce, Aorist, Active, Indicative, only here in the NT.

16 Exodus 12:46; Numbers 9:12; Psalm 34:20.

17 Zechariah 12:10.

18 Perfect, Passive, Participle.

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**39** ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων ἔλιγμα  
Came and also Nicodemus, the having come unto him of night the first, bearing a mixture<sup>19</sup>  
σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.  
of myrrh and aloes<sup>20</sup> about pounds<sup>21</sup> a hundred.

**40** ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων,  
They took therefore the body of the of Jesus and bound it in strips of cloth with the aromatica,  
καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.  
according as custom is of the Jews to prepare for burial.<sup>22</sup>

**41** ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ᾧ  
Was and in the place where he was crucified a garden and in the garden a tomb new, in which  
οὐδέπω οὐδεὶς ἦν τεθειμένος·  
never before no one was having been laid;

**42** ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων ὅτι ἐγγύς ἦν τὸ μνημεῖον, ἔθηκαν τὸν  
there therefore because of the preparation of the Jews because at hand was the tomb, they laid the  
Ἰησοῦν.  
Jesus.

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19 μίγμα, τος, n.n. - mixture – only here in the NT.

20 ἀλόη, ης, n.f. - aloes – only here in the NT.

21 λίτρα, ας, n.f. - Roman pound weight (about 11.5 oz. Imperial) – a Johannine word – here & 12:3.

22 Also in Mt. 26:12.