

**The Gospel According to Luke, Chapter 23, Greek Text – Westcott- Hort,  
Interlinear English – G.T. Emery.**

**Jesus Before Pilate**

(Mt. 27:1-2, 11-14; Mk. 15:1-5; Jn. 18:28-38)

**23**

Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλαῶτον.

And having risen up whole of the company of them led him to the Pilate.

<sup>2</sup> Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· Τοῦτον εὗραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.

They began and to accuse him saying; This one we found perverting the nation of us and forbidding tribute to Caesar to give and saying himself Christ a king to be.

<sup>3</sup> ὁ δὲ Πιλαῶτος ἠρώτησεν αὐτὸν λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις.

The and Pilate questioned him saying; You are the king of the Jews? He and answering him was saying; You so say.

<sup>4</sup> ὁ δὲ Πιλαῶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν εὗρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.

The but Pilate said unto the chief priests and the crowds; Nothing I find blameable in the man this.

<sup>5</sup> οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασεῖει τὸν λαὸν διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ᾧδε.

They but they were insisting<sup>1</sup> saying that He stirs up<sup>2</sup> the people teaching throughout whole of the Judaea, and having begun from the Galilee to this place.

**Jesus Before Herod**

<sup>6</sup> Πιλαῶτος δὲ ἀκούσας ἐπηρώτησεν εἰ [ὁ] ἄνθρωπος Γαλιλαῖος ἐστίν, Πιλαῶτος and having heard he enquired if [the] man a Galilean he is,

<sup>7</sup> καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

Herod, being also him in Jerusalem in these the days.

<sup>8</sup> Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἰκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἤλπιζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.

The and Herod having seen the Jesus he rejoiced greatly, was for from a long time was wishing to see him because the to hear concerning him, and was hoping some sign to see by him being made.

<sup>9</sup> ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἰκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

Was questioning and him in words many, he but nothing answered to him.

<sup>10</sup> εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ.

Had stood and the chief priests and the scribes vigorously<sup>3</sup> accusing him.

<sup>11</sup> ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀπέπεμψεν αὐτὸν τῷ Πιλαῶτι.

Having despised and him the Herod with the bodyguard of him and having mocked having flung around a robe brilliant sent again him to the Pilate.

1 ἐπίσχυον, v., insist, become urgent, imperfect, active, indicative, - only here in the NT.

2 Also in Mark 15:11.

3 Also in Acts 18:28.

## The Gospel According to Luke, Chapter 23, Greek Text – Westcott- Hort, Interlinear English – G.T. Emery.

12 ἐγένοντο δὲ φίλοι ὁ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων·  
Became and friends which both Herod and the Pilate on same the day with one another;  
προὔπῃρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.  
they were previously for in enmity being among themselves.

### Jesus Condemned to Death

(Mt. 27:15-26; Mk. 15:6-15; Jn. 18:39 – 19:16)

13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν  
Pilate and having called together the chief priests and the rulers and the people  
14 εἶπεν πρὸς αὐτούς· Προσηνέγκατε μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν,  
said unto them; You brought to me the man this as misleading the people,  
καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθέν εὑρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον  
and behold I in sight of you having examined nothing I found in the man this fault  
ᾧ κατηγορεῖτε κατ' αὐτοῦ.  
of which you accuse against him.  
15 ἀλλ' οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν  
but neither Herod, he sent back up for him unto us, and behold nothing worthy of death is  
πεπραγμένον αὐτῷ·  
having been done by him;  
16 παιδεύσας οὖν αὐτὸν ἀπολύσω.  
having punished therefore him I shall release.

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Verse 17 does not appear in any MSS earlier than the 5<sup>th</sup> century but from from then on was a regular inclusion. However, the Church Fathers, Diatessaron of Tatian (2<sup>nd</sup> C) and Eusebius of Cæsarea (4<sup>th</sup> C), quote the verse with some variation – here it is from the Textus Receptus (16<sup>th</sup>-19<sup>th</sup> Cs)

17 ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα.  
of necessity for he was having to release to them at festival one.

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18 Ἀνέκραγον δὲ παμπληθεὶ λέγοντες· Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν  
They shouted out and all together<sup>4</sup> saying; Let you take away this one, let you release and to us  
τὸν Βαραββᾶν·  
the Barabbas;

19 ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.  
who was for a strife certain having made in the city and murder thrown in the prison.

20 πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς, θέλων ἀπολύσαι τὸν Ἰησοῦν.  
Again but the Pilate called to them, wishing to release the Jesus.

21 οἱ δὲ ἐπεφώνουν λέγοντες· Σταύρου σταύρου αὐτόν.  
They but were calling out saying; Let you crucify, let you crucify him.

22 ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου  
He and thirdly said unto them; What for evil did this one? Nothing a cause of death  
εὑρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.  
I found in him; having punished therefore him I will release.

23 οἱ δὲ ἐπέκειντο φωναῖς μεγάλας αἰτούμενοι αὐτὸν σταυρωθῆναι,  
They but were insisting with voices loud requiring him to be crucified,  
καὶ κατίσχυον αἱ φωναὶ αὐτῶν.  
and was prevailing the voices of them.

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4 παμπληθεὶ, adv., all together, all at once, - only here in the NT.

## The Gospel According to Luke, Chapter 23, Greek Text – Westcott- Hort, Interlinear English – G.T. Emery.

24 Καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν·  
And Pilate gave sentence<sup>5</sup> to come to pass the request of them;  
25 ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν  
he released and the for strife and murder having been thrown into prison whom  
ἠτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.  
they were requesting, the but Jesus he gave over to the wish of them.

### The Crucifixion of Jesus

(Mt. 27:32-44; Mk. 15:21-32; Jn. 19:17-27)

26 Καὶ ὡς ἀπήγαγον αὐτὸν ἐπιλαβόμενοι Σίμωνα τινὰ Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ  
And as they led away him having taken hold of Simon<sup>6</sup> a certain Cyrenian coming from country  
ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ.  
they laid upon him the cross to bear behind the Jesus.

27 Ἦκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ  
Was following and him a large company of the people and of women who were bewailing and  
ἐθρήνουν αὐτόν.  
were lamenting him.

28 στραφεὶς δὲ πρὸς αὐτάς Ἰησοῦς εἶπεν· Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε  
Having been turned<sup>7</sup> and unto them Jesus said; Daughters of Jerusalem, not let you cry  
ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν,  
over me; but over yourselves let you cry and over the children of you,

29 ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν· Μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἱ οὐκ  
for behold is come days in which they shall say; Fortunate the barren and the womb the not  
ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρεψαν.  
brought forth and breast the not suckled.

30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν·  
then they will begin to say to the mountains;

**Πέσετε ἐφ' ἡμᾶς,  
Let you fall upon us,  
καὶ τοῖς βουνοῖς·  
and to the hills;**

**Καλύψατε ἡμᾶς·  
Let you cover us;<sup>8</sup>**

31 ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;  
because if in green<sup>9</sup> wood these things they do, in the dry what may happen?

5 ἐπέκρινεν, v. give sentence, adjudge, aorist, active, indicative, - only here in the NT.

6 **Simon** The abbreviated form of Simeon. A Jew of Cyrene, in North Africa, then a province of Libya. A hundred thousand Jews from Palestine had been settled in this province by Ptolemy Soter (323-285 B.C.), where by this time they had greatly increased in number. They had a synagogue in Jerusalem for such of their number as went thither to the annual feasts. Simon was seized by the soldiers as the procession wended its way to the place of crucifixion as he was passing by, and the heavy cross which Christ from failing strength could no longer bear was laid on his shoulders. Perhaps they seized him because he showed sympathy with Jesus. He was the "father of Alexander and Rufus" ([Mat 27:32](#)). Possibly this Simon may have been one of the "men of Cyrene" who preached the word to the Greeks ([Act 11:20](#))

7 The use of the aorist passive participle is one of the peculiarities of Luke's style of writing.

8 Hosea 10:8.

9 ὑγρῷ, adj., green ( of wood), damp, moist, wet, - only here in the NT.

## The Gospel According to Luke, Chapter 23, Greek Text – Westcott- Hort, Interlinear English – G.T. Emery.

<sup>32</sup> Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι.

Were being led and also other criminal two with him to be executed.

<sup>33</sup> καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν

And when they came upon the place the being called Skull, there they crucified him

καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.

and the criminals, one on right one and on left.<sup>10</sup>

<sup>34</sup> [[ὁ δὲ Ἰησοῦς ἔλεγεν· Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν.]]

[[ The and Jesus was saying; Father, let you forgive them, not for have they known what they do.]]<sup>11</sup>

διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρον.

Dividing and the garments of him they cast a lot<sup>12</sup>.

<sup>35</sup> Καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες·

And had stood the people looking on. Were deriding<sup>13</sup> and also the rulers saying;

Ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν, εἰ οὗτος ἐστὶν ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός.

Others he saved, let him save himself, if this one is the Christ of the God the chosen.

<sup>36</sup> ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ

Were mocking and him also the soldiers coming near, vinegar offering to him

<sup>37</sup> καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν.

and saying; If you are the king of the Jews, let you save yourself.

<sup>38</sup> ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ· Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.

Was and also a superscription over him; The king of the Jews this one.

<sup>39</sup> Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλάσφημι αὐτόν· Οὐχὶ σὺ εἶ ὁ Χριστός;

One and of the having been hanged criminals blasphemed him; Not you are the Christ?

σῶσον σεαυτὸν καὶ ἡμᾶς.

Let you save yourself and us.

<sup>40</sup> ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· Οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ

Answering but the other was rebuking him said; Not fear you the God, because in the same

κρίματι εἶ;

judgement you are?

<sup>41</sup> καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν

And we indeed justly, reward for of what we did we receive in return; this on but nothing

ἄτοπον ἐπραξεν.

out of place he did.

<sup>42</sup> καὶ ἔλεγεν Ἰησοῦ· Μνήσθητι μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.

And was saying to Jesus; Let be remembered me when you should come into the kingdom of you.

<sup>43</sup> καὶ εἶπεν αὐτῷ· Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

And he said to him; Truly to you I say, this day with me you will be in the paradise.

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10 Isaiah 53:12.

11 This is not in the oldest MSS but is referred to by the Church Fathers, Marcion - 2<sup>nd</sup> C, Diatessaron of Tatian - 2<sup>nd</sup> C, Justin - 165, Irenaeus - 202, Clement of Alexandria - 215, Origen - 254, Eusebius - 339, Ambrosiaster 4<sup>th</sup> C, Hilary - 367, Basil the Great - 379, Ambrose - 379, Chrysostom - 407, Jerome - 420, Augustine - 430, Theodoret - 466 and John-Damascus -749. Isaiah 53:12. Note - Jesus was asking for the executors to be forgiven, not his persecutors.

12 Psalm 22:18. Other MSS give ' κλήρους '.

13 Also in 16:14.

## The Gospel According to Luke, Chapter 23, Greek Text – Westcott- Hort, Interlinear English – G.T. Emery.

### The Death of Jesus

(Mt.27:45-56; Mk. 15:33-41; Jn. 19:28-39)

- <sup>44</sup> Καὶ ἦν ἤδη ὥσει ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης  
And it was now about hour sixth and a darkness was made over all the land until hour ninth
- <sup>45</sup> τοῦ ἡλίου ἐκλειπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.  
the sun was failing, was torn and the curtain of the Holy Place in middle.
- <sup>46</sup> καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· Πάτερ, εἰς χεῖρας σου παρατίθειμαι  
And having cried aloud voice with a great the Jesus said; **Father, into hands of you I commend**  
**τὸ πνεῦμα μου.** τοῦτο δὲ εἰπὼν ἐξέπνευσεν.  
**the spirit of me.**<sup>14</sup> This and having said he expired.
- <sup>47</sup> ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων·  
Having seen and the centurion the thing having happened glorified the God saying'  
"Ὁντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.  
Really the man this one righteous was.
- <sup>48</sup> καὶ πάντες οἱ συμπαραγενομένοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες  
And all the having arrived together<sup>15</sup> crowds upon the spectacle this, beholding  
τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.  
the having happened, beating the breasts were returning.
- <sup>49</sup> Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ  
Had stood and all the known to him from afar, and women the  
συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.  
having followed together him from the Galilee, seeing these things.

### The Burial of Jesus

(Mt. 27:57-61; Mk. 15:42-47; Jn. 19:18-42)

- <sup>50</sup> Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος,  
And behold a man by name Joseph a councillor being, a man good and righteous,  
–<sup>51</sup> οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν– ἀπὸ Ἀριμαθαίας  
(this one not was having agreed with<sup>16</sup> the counsel and the action of them) from Arimathea<sup>17</sup>  
πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ,  
a city of the Jews, who was awaiting the kingdom of the God,
- <sup>52</sup> οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ,  
this one having approached the Pilate begged the body of the Jesus,
- <sup>53</sup> καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ  
and having taken it down wrapped it in linen, and laid him in a tomb cut in stone<sup>18</sup>  
οὗ οὐκ ἦν οὐδεὶς οὕπω κείμενος.  
where not was not one ever before been laid.

14 Psalm 31:5

15 Also in 2 Timothy 4:16.

16 συγκατατεθειμένος, v. consent to, agree with, perfect, middle, participle, - only here in the NT.

17 **Arimathea** A "city of the Jews" ([Luk 23:51](#)), the birth-place of Joseph in whose sepulchre our Lord was laid ([Mat 27:57](#), [Mat 27:60](#); [Joh 19:38](#)). It is probably the same place as Ramathaim in Ephraim, and the birth-place of Samuel ([Sal 1:1](#), [Sal 1:19](#)). Others identify it with Ramleh in Dan, or Rama (q.v.) in Benjamin ([Mat 2:18](#)).

18 λαξευτῷ, adj., cut in stone, - only here in the NT.

**The Gospel According to Luke, Chapter 23, Greek Text – Westcott- Hort,  
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<sup>54</sup> καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν.

And day it was of preparation, and sabbath was coming on.<sup>19</sup>

<sup>55</sup> κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ,

Having followed after and the women, who were having accompanied out of the Galilee him,

ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,

watched the tomb and how was placed the body of him,

<sup>56</sup> ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα. καὶ τὸ μὲν σάββατον ἠσύχασαν

Having returned and prepared spices and ointment. And the indeed sabbath they rested

κατὰ τὴν ἐντολήν.

according to the commandment.

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19 Also in Matthew 28:1. Note that the sabbath began at sunset on Friday.