

# The Gospel According to Mark, Chapter 15, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

## Jesus Before Pilate

Mt. 27:1-2, 11-14; Lk. 23:1-5; Jn. 18:28-38.

15

Καὶ εὐθὺς πρῶτ' συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν σcribes and all the Sanhedrin, having bound the Jesus they led away and gave over Πιλάτῳ.

to Pilate.

<sup>2</sup> καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, Σὺ λέγεις.

And questioned him the Pilate, You are the king of the Jews? He and answering to him says, You say.

<sup>3</sup> καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά.

And kept on accusing him the chief-priests much.

<sup>4</sup> ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτὸν [λέγων], Οὐκ ἀποκρίνη οὐδέν; Ἰδε πόσα σου κατηγοροῦσιν.

The but Pilate again was questioning him [saying], Not you answer nothing? Let you see how many things of you they accuse.

<sup>5</sup> ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

The but Jesus no more nothing he answered, so as marvelled the Pilate.

## Barabbas Chosen to be Freed

Mt. 27:1-26; Lk. 23:13-25; 18:39 – 19:16.

<sup>6</sup> Κατὰ δὲ ἑορτὴν ἀπέλευεν αὐτοῖς ἓνα δέσμιον ὃν παρητοῦντο.

At now a festival he was releasing to them one prisoner whom they were calling for.

<sup>7</sup> ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.

Was now the being named Barabbas<sup>1</sup> with the rioters having been bound who in the riot murder had committed.

<sup>8</sup> καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς.

And having gone up the crowd began to demand just as he was doing for them.

<sup>9</sup> ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

Jews?

<sup>10</sup> ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν [οἱ ἀρχιερεῖς].

He was knowing for that through envy they had given over him [the chief-priests].

<sup>11</sup> οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

The but chief-priests stirred up the mob that rather the Barabbas he should release to them.

---

1 **Barabbas** I.e., son of Abba or of a father, a notorious robber whom Pilate proposed to condemn to death instead of Jesus, whom he wished to release, in accordance with the Roman custom ([Joh 18:40](#); [Mar 15:7](#); [Luk 23:19](#)). But the Jews were so bent on the death of Jesus that they demanded that Barabbas should be pardoned. λεγόμενος Βαραββᾶς literally means 'so called Barabbas' – was Barabbas a nickname?

## The Gospel According to Mark, Chapter 15, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

12 ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς, Τί οὖν ποιήσω [ὄν] λέγετε  
The but Pilate again having answered said to them, what then should I do [whom] you call  
τὸν βασιλέα τῶν Ἰουδαίων;  
the king of the Jews?

13 οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.  
They but again cried out, Let you crucify him.

14 ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν,  
The but Pilate said to them, What for he did evil? They but exceedingly cried out,  
Σταύρωσον αὐτόν.  
Let you crucify him.

15 ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,  
The and Pilate wishing the mob the satisfaction to make released to them the Barabbas,  
καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῆ,  
and he gave over the Jesus having scourged that he might be crucified.

### Jesus Mocked by the Soldiers

Mt. 27:27-31; Jn. 19:2,3.

16 Ὅτι δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν  
The and soldiers led away him within the court, which is Praetorium, and call together  
ὄλην τὴν σπεῖραν.  
all the cohort.

17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον·  
And they put on him a purple cloak and place around him having plaited a thorny crown;

18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων·  
and they began to salute him saying, Hail, king of the Jews;

19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυσον αὐτῷ, καὶ τιθέντες  
and they began striking of him the head a reed and were spitting on him, and bending  
τὰ γόνατα προσεκύνουν αὐτῷ.  
the knees were making homage to him.

20 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια  
and when they mocked him, they took off him the purple cloak and put on him the garments  
αὐτοῦ. Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν.  
of him. And they led out him in order that they might crucify him.

### The Crucifixion

Mt. 27:32-44; Lk. 23:26-43; Jn. 19:17\_27.

21 Καὶ ἀγγαρεύουσιν παράγοντα τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ,  
And they press into service passing by a certain Simon a Cyrenian coming from field work,  
τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.  
the father of Alexander and Rufus, that he should take up the cross of him.

22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευόμενος Κρανίου Τόπος,  
And they bring him upon the Golgotha place, which is being translated Of a Skull Place,

23 καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.  
and they were giving to him flavoured with myrrh wine; who but not he received.

## The Gospel According to Mark, Chapter 15, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

<sup>24</sup> καὶ σταυροῦσιν αὐτόν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ’ αὐτὰ  
And they crucify him and they divide the garments of him, casting a lot upon them  
τίς τί ἄρη,  
who what should take.

<sup>25</sup> ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.  
It was and hour third and they crucified him.

<sup>26</sup> καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη·  
And was the superscription of the accusation of him having written above;

**Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.**

**THE KING OF THE JEWS.**

<sup>27</sup> καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ.  
And with him they crucify two thieves, one on right and one on left of him.<sup>2</sup>

<sup>29</sup> Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες,  
And the passing by were speaking evil on him shaking the heads of them and saying,  
Οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν [ἐν] τρισὶν ἡμέραις,  
Ah,<sup>3</sup> he destroying the sanctuary and building [in] three days,

<sup>30</sup> σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ.  
let you save yourself come down from of the cross.

<sup>31</sup> ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον,  
Likewise also the chief-priests mocking to each other with the scribes were saying,  
Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι·  
Others he saved, himself not he is able to save;

<sup>32</sup> ὁ Χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ  
the Christ the king of Israel let you come down now from of the cross, that we may see and  
πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνειδίζον αὐτόν.  
we may believe. And the ones having been crucified with him were reviling him.

### The Death of Jesus

Mt. 27:45-56; Lk. 23:44-49; Jn. 19:28-30.

<sup>33</sup> Καὶ γενομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.  
And having come hour sixth a darkness came over all the land until hour ninth.

<sup>34</sup> καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, Ἐλωι ἐλωι λαμα σαβαχθανι; ὃ ἐστὶν  
And at the ninth hour cried out the Jesus a voice great, Eloi, eloi lama sanachthani? which is  
μεθερμηνευόμενον, Ὁ Θεὸς μου [ὁ Θεὸς μου], εἰς τί ἐγκατέλιπες με;  
being translated, The God of me [the God of me], for why you forsook me?<sup>4</sup>

<sup>35</sup> καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἴδε, Ἡλίαν φωνεῖ.  
And certain of the having stood by having heard said, Look, Elijah he calls.

<sup>36</sup> δραμῶν δέ τις γεμίσας σπόγγον ὄξους περιθεῖς καλάμῳ  
Having run and some one having filled a sponge of vinegar<sup>5</sup> having placed around a reed

2 Some MSS have verse 28 - καὶ ἐπληρώθη ἡ γραφὴ ἢ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη. 'And was fulfilled the Scripture saying, And with the lawless he was reckoned.

3 Only here in the NT.

4 Psalm 22:1.

5 ὄξους, n.n. A weak mixture of vinegar and water was used as a refreshing drink by the Romans – 'posca' (Pliny)

## The Gospel According to Mark, Chapter 15, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

ἔποτιζεν αὐτὸν λέγων, Ἄφετε ἴδωμεν εἰ ἔρχεται Ἰλίας καθελεῖν αὐτόν.  
began giving to drink him saying, Let you leave<sup>6</sup> we may see if comes Elijah to take down him.

<sup>37</sup> ὁ δὲ Ἰησοῦς ἀφείσ φωνὴν μεγάλην ἐξέπνευσεν.  
The but Jesus having let go a cry great expired.

<sup>38</sup> Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω.  
And the curtain of the sanctuary was torn into two from top unto bottom.

<sup>39</sup> ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκώς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν  
Having seen but the centurion he having stood by from opposite him that thus he expired  
εἶπεν, Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς Θεοῦ ἦν.  
said, Truly this the man Son of God he was.

### The Women Beholding

Mt. 27:55-56; Lk. 23:49.

<sup>40</sup> Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαριὰμ ἡ Μαγδαληνὴ καὶ  
Were and also women from afar beholding, among whom also Mary the Magdalene and  
Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήφου τῆς μητρός καὶ Σαλώμη,  
Mary the of James of the Little and of Joseph the mother and Salome.

<sup>41</sup> αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι  
Who when he was in the Galilee were following him and were ministering to him, and others  
πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.  
many those having come up with him into Jerusalem.

### The Burial of Jesus

Mt. 27:57-61; Lk. 23:50-53; Jn. 19:38-42.

<sup>42</sup> Καὶ ἤδη ὀψίας γενόμενης, ἐπεὶ ἦν παρασκευὴ, ὅ ἐστιν προσάββατον,  
And already evening having come, since it was Preparation, which is eve of sabbath,

<sup>43</sup> ἐλθὼν Ἰωσήφ ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν  
having come Joseph from Arimathaea an honourable councillor, who also self was  
προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πιλάτον  
awaiting patiently the kingdom of the God, having become daring went unto the Pilate  
καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.  
and asked for the body of the Jesus.

<sup>44</sup> ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα  
The but Pilate wondered if already he has died, and summoning to himself the centurion  
ἐπηρώτησεν αὐτὸν εἰ ἤδη ἀπέθανεν·  
asked him if already he died;

<sup>45</sup> καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδώρησατο τὸ πτῶμα τῷ Ἰωσήφ.  
and having learned from of the centurion he granted the corpse of the Jesus.

<sup>46</sup> καὶ ἀγοράσας σινδόνα καθελὼν αὐτὸν ἐνείλησεν<sup>7</sup> τῇ σινδόνι  
And having purchased fine cloth having taken down him he wrapped in the fine cloth

6 Leave him alone - It has been suggested that this phrase came from a Samaritan soldier ('and one') standing by who knew of Elijah and should be translated 'allow me' ie that the others should leave Jesus alone and he should be allowed to hand Jesus the drink. Mt. 27:49 attributes the remark to 'the rest', which is more probable and some MSS have 'they said'

7 ἐνείλησεν, v. wrap in, aorist, active, indicative, - only here in the NT.

**The Gospel According to Mark, Chapter 15, Greek Text – Westcott-Hort,  
Interlinear English – G.T. Emery.**

καὶ ἔθηκεν αὐτὸν ἐν μνήματι ὃ ἦν λελατομημένον ἐκ πέτρας,  
and placed him in tomb which was having been quarried out of rock,

καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.  
and rolled to a stone upon the door of the tomb.

<sup>47</sup> ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν ποῦ τέθειται.

The and Mary the Magdalene and Mary the of Joses were observing where he has been placed.