

CHI9	KJV	Yochanan (Hebrew Gospel)
1	Then Pilate therefore took Jesus, and scourged him.	Then Pilate laid hold of <b>Yeshua</b> and flogged him. <sup>3</sup>
2	And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,	And the [soldiers] prepared <sup>4</sup> a crown of thorns, and put it on the head of <b>Yeshua</b> , and covered him with a red-purple garment, and <b>came unto him</b> and said to him,
3	And said, Hail, King of the Jews! and they smote him with their hands.	“ <b>May El save you</b> , King of the Yehudim!” And they gave him <i>blows</i> in the neck. <sup>5</sup>
4	Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.	Then Pilate went outside to them again, and said, “Behold I bring this <i>man</i> out to you, so that <b>they may</b> know that I do not find any cause <sup>6</sup> in him.”
5	Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!	When <b>Yeshua</b> went out, wearing the crown of thorns and the red-purple garment, he said to the Yehudim, “Behold <sup>7</sup> the man!”
6	When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.	So when the Yehudim saw him, the rulers and the attendants shouted, “ <b>Hang him up, hang him up!</b> ” But Pilate said to them, “You take <i>him</i> and <b>hang him up</b> , for I do not find any cause in him.”
7	The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.	Then the Yehudim answered him, “According to our law he is guilty of death, because he makes himself the Son of <b>Eloah</b> .”
8	When Pilate therefore heard that saying, he was the more afraid;	So when Pilate heard this word he had great fear,
9	And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.	and he went in again and said to Yeshua, “Where are you <i>from</i> ?” But Yeshua did not answer him.
10	Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?	So Pilate said to him, “Do you not reply to me? Do you not know that it is in <b>my hand</b> to release you or to hang you up?”
11	Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.	So <b>Yeshua</b> answered, “You would not have any power against me, except it be given to you from <b>the heavens</b> .” ( <b>That is, from El</b> ). “Therefore he who delivered me into your hand, <b>sins an extremely great sin</b> .”
12	And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.	So after this Pilate wanted to release him; but the Yehudim shouted and said, “If you release this <i>man</i> , you will not be a <b>beloved<sup>1</sup> of Caesar!</b> For every man who makes himself king, speaks against Caesar.”
13	When Pilate therefore heard that saying, he brought Jesus forth, and sat down <b>in the judgment</b> seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.	So when Pilate heard these words he brought <b>Yeshua</b> out and sat on a seat – <i>at the place</i> which is called Gabbeta. <sup>2</sup>
14	<b>And it was the preparation of the passover, and about the sixth hour:</b> and he saith unto the Jews, Behold your King!	[ ] <sup>3</sup> Then Pilate said to the Yehudim, “Behold your King!”
15	But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.	But they shouted, “ <b>Lift him up, lift him up! Hang him up, and put him on warp and woof!</b> ” <sup>1</sup> So Pilate asked them, “Must I <b>hang up your King?</b> ” But the rulers said to him, “We have no king except Caesar.”
16	Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.	So <b>Caesar's authority</b> delivered <b>Yeshua</b> to them that they could <b>hang him up</b> . Then the Yehudim took <b>Yeshua</b> and led him out.
17	And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:	And <b>Yeshua</b> – carrying the <b>warp and woof</b> – went out [to] a place which is called Calvary. (which is Golgolta <sup>2</sup> in Hebrew).
18	Where they crucified him, and two other with him, on either side one, and Jesus in the midst.	And in that place they put <b>Yeshua</b> on <b>warp and woof</b> , and with him two others, one to the right and one to the left, and <b>Yeshua</b> between <sup>3</sup> the two of them.
19	And Pilate wrote a title, and put it on the cross. And the writing was Jesus Of Nazareth The King Of The Jews.	(Now Pilate wrote a saying, and put it on the <b>warp and woof</b> . And this was its language: <sup>4</sup> <b>Yeshua</b> of Netseret, the King of the Yehudim.)
20	This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.	So many of the Yehudim read this writing, for that place where Yeshua was hanged is near the city. And it was written in the Hebrew and Greek and Latin language.
21	Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.	So the rulers of the Yehudim said to Pilate, “Do not [write] ‘The King of the Yehudim,’ but that <b>he</b> was saying that he is the King of the Yehudim.”
22	Pilate answered, What I have written I have written.	Pilate answered saying, “That which is <b>written</b> , will be <sup>5</sup> <b>written</b> .”
23	Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.	Then the [soldiers], when they had <b>hanged him up</b> , took the garments and divided them in four parts – for every soldier his part. But the garment which is called Gola <sup>1</sup> – it was without any seam, and worn over that which was upon him –

CH19	KJV	Yochanan (Hebrew Gospel)
24	They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.	therefore they said among themselves, “Let us not tear it, but let us cast lots over it – whose it will be.” In order that the scripture could be fulfilled, which says, “They divided my clothes among themselves, and cast lots because of my garment” – therefore the [soldiers] did these things.
25	Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.	Now the mother of <b>Yeshua</b> , and Miryam <i>the wife</i> of Chalphai, <sup>2</sup> the sister of the mother of Yeshua, and Miryam Magdalit, <sup>3</sup> stood near the <b>warp and woof of Yeshua</b> .
26	When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!	So when <b>Yeshua</b> saw his mother standing nearby, and the talmid whom he loved exceedingly, <b>he turned to</b> <sup>4</sup> his mother and said, “Woman, behold your son.”
27	Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.	Afterwards he said to the talmid, “Behold, your mother.” At <sup>5</sup> that <b>time</b> the talmid took her as his <b>own mother</b> .
28	After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.	And after this, <b>Yeshua</b> , so that <b>everything [to be finalized]</b> , and in order that the Scripture should be fulfilled, said, “I have thirst.”
29	Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.	As there was a jar filled with vinegar there, they – <b>when they heard this</b> – <b>took a reed</b> and placed on it a sponge full of vinegar <b>with salt</b> , and placed it at the mouth of <b>Yeshua</b> .
30	When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.	So when <b>Yeshua</b> had <b>tasted</b> the vinegar, he said, “It is <b>completed and ended!</b> ” And he bowed his head and <b>sent his Ruach to his Father</b> .
31	The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.	<b>Now the evening would be Shabbat</b> . And thus the Yehudim – in order that the bodies should not remain on <b>warp and woof</b> on the Shabbat (for that Shabbat would be a <b>great Feast</b> ) – entreated Pilate that he should <b>give them permission</b> <i>that</i> they could <b>cut off<sup>1</sup> the thighs</b> of those who were hanged up, and that they could <b>take them down</b> .
32	Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.	So the [soldiers] came and <b>cut off<sup>2</sup> the thighs</b> of those who were <b>hanged up with Yeshua</b> ;
33	<b>But when they came to Jesus, and saw that he was dead already, they brake not his legs:</b>	Vs. 33 does not exist in manuscript.
34	But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.	but one of the [soldiers] took a <b>lance in his hand</b> and thrust <b>Yeshua</b> , and <b>opened his side for him</b> .
35	And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.	And those who saw <i>it</i> do <b>witness</b> of this, also he who knows that he speaks <i>the truth</i> – in order that <b>you</b> may believe in him.
36	For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.	For <i>when</i> <b>all these</b> things were done, the scripture <b>was</b> fulfilled <i>which</i> says, “You must not break a bone <b>in it</b> .”
37	And again another scripture saith, They shall look on him whom they pierced.	And again another scripture says, “And they will look unto <b>me</b> whom they have pierced.”
38	And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. <b>He came therefore, and took the body of Jesus.</b>	After these things, Yoseph of Ramatayim, <sup>4</sup> who stayed hidden for fear of the Yehudim (because he was the talmid of <b>Yeshua</b> ), requested of Pilate that he could have permission to take <b>Yeshua</b> from the <b>warp and woof</b> . And Pilate consented to him.
39	And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.	Then <b>Yoseph came with</b> Naqdimon to <b>Yeshua</b> in the night, bringing a blend of myrrh, [about an hundred pounds].
40	Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.	So they took the body of <b>Yeshua</b> and bound it up in linen sheets, and <b>anointed the body with good and valuable ointments</b> as <i>the</i> custom of the Yehudim is to <b>balm</b> .
41	Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.	<sup>5</sup> (And at the place where he had been <b>hanged up</b> , there was a garden. And there was a new <b>grave</b> in that garden; and no man had been placed in that <b>grave</b> .)
42	There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.	So because of <i>the</i> preparation <sup>1</sup> of the Yehudim, and because he was near that <b>grave</b> , they had placed <b>Yeshua</b> there.)

**Bold** : Differences between KJV and Hebrew Translation made by Presenter.

Empty square brackets [ ] : Used where a word or phrase in the manuscript has been crossed out or marked as a mistake by the scribe / proof-reader.

*Italic words* : Added to help the English reader understand what the Hebrew text implies by context.

[square brackets] : Corrected based on context or applicable word(s) are still in question (e.g. smudged words, rare Hebrew words, etc.)

**Bold + Underlined** : Emphasis based on special word order etc. – and are not our own emphasis or interpretation.

CH19	Notes
1	3 Meaning, it was done by Pilate's authority.
2	4 Or "arranged in order."
3	5 Or "on the back." See chapter 18: 22.
4	6 Or "reason" for judgment.
5	7 Or "here is."
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12	1 Or "chosen."
13	2 The Aramaic word for "pavement." A number of Aramaic nouns were used in post exilic Hebrew.
14	3 Ms. reads "Now it was the sixth day, and it was Pesach, close to the sixth hour." This phrase is clearly a parenthetical insertion, and some versions of John do not include it at all. If this phrase was written in the original version of John, it would contradict Mark 15:25 which states that Yeshua was crucified at the third hour (i.e. 9 am). If this comment was inserted by a later editor who used the Roman timing system, 'the sixth hour' would mean 6 am, and that is probably the intended meaning. Also, it was not the sixth day of the week, but rather the sixth day in John's detailed description of Yeshua's activities during the last six days before Passover, beginning at chapter 12:1. This parenthetical section might not have been a part of the original Gospel of John.
15	1 Or "lengthwise and crosswise," used in medieval Hebrew to refer to a 'cross.'
16	
17	2 Aramaic name for 'Golgotha.'
18	3 Lit. "in the middle of."
19	4 Meaning 'this is what it said' or 'this is how it read' – "language" in this context means 'phraseology' or 'meaning,' not the actual language of writing.
20	
21	
22	5 Or possibly 'is.'
23	1 Aramaic word for "cloak."

CH19	Notes
24	
25	2 Hebrew name for 'Alpheus.' 3 Hebrew word for 'Magdalite,' meaning 'from Magdala.'
26	4 Possibly means 'he addressed.'
27	5 Or possibly "from that time."
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30	
31	1 Or "break" or "divide."
32	2 Or "broke" or "divided."
33	3 Vs. 33 does not exist in manuscript.
34	
35	
36	
37	
38	4 Hebrew name for 'Arimathea' – see 1 Sam 1:1.
39	
40	
41	5 This is a parenthetical section actually following on vs. 38.
42	1 Lit. "Shabbat evening," i.e. the evening before the Sabbath, and in this case it was the evening before a feast day Sabbath, not the weekly Sabbath (verse 31).