

Sample Synopsis of the Passion Narrative
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Mark	Matthew	Luke	John
14:43–51: Gethsemane: Judas’ kiss.	26:47–56//Mk + Judas: “Rabbi”; Jesus first reproaches [disciples’] violence— “couldn’t I call my father”; “so that all the scriptures be fulfilled”	22:47–53//Mk + J comments on Judas’ kiss; disc. ask “should we strike”? ... Jesus heals the slave of the HP; 52: HPs etc. among the arresters; 53 this is your hour and the power of darkness.	18:2–11; Kidron valley. Judas brings the soldiers (no kiss). Initial inability to arrest Simon Peter cuts the ear of the HP’s slave. NB reference to “cup to drink”
One ... who stood by attacks the slave of the HP. Jesus reproaches the arresters for their weapons! 14:52 “certain young man” 14:53–65: 53: Jesus to HP, with other leaders assembled 54: Peter at a distance, at fire.	— — 26:57–68//Mk	— — 22:54–71 54 HP’s house (lacks: other assembled leaders) 54–62: Peter, + Denial . NB +Luke assumes Jesus can see him (so Peter is a witness?) 66–67 +Trial by assembled council in the morning . lacks “I will destroy” saying. 68–71: equivocates on Christ. + On “Son of God”: you say that I am . [appears earlier (54–62)] 23:1: (with 22:66–67): whole council goes to Pilate;	— — 18:12–24 12–14: First to Annas FIL of Caiaphas 15 Peter, and another disciple . Disciple gets Peter into courtyard. Denial (a) 19–23: Interrogation, abuse (lacks “destroy this temple” and Christ trad.) 24: Then Annas to Caiaphas 18:25–7: Peter, denial (b, c) 18:28 transfer to Pilate’s praetorium ... NB: did not enter because want purity for Passover! (relates to timing; and ironically misplaced concerns of priests)
55–60 false testimony (in part over, I will destroy this temple ...) 61–65: HP: are you the Christ? Jesus: I am ... condemnation, spitting, “prophecy” 14:66–72: Denial by Peter 15:1: consultation with ... council; hand him to Pilate	61: I am able to destroy the Temple of God 64: to HP you have said so 26:69–75//Mk 27:1–2 + in order to bring about his death (!)		
— —	27:3–10: Death of Judas Note alt. story in Acts; and here note verse fulfillment.	— —	— —
15:2–5: 2: Accusation before and	27:11–14//Mk; “You say so.”	23:2–5 2 full (political) accusation (J	18:29–38 29 Pilate comes out to them

Mark	Matthew	Luke	John
interrogation of Pilate. “King of Jews”—you have said so.		prohibits taxes, he is Christ, a king) You say so	(due to purity, 28) 29–32 Exchange with Pilate: why not try him yourselves? not allowed to ...
4–5: Jesus no further answers; Pilate amazed.		Lk lacks this Adds: 4: Pilate to HPs and crowds: I find no basis for accusation 5 They respond: he stirs up the people ... 23:6–12: Pilate, just now learns that he’s a Galilean Jesus sent to Herod (Antipas) Herod and Pilate become friends (?) 23:13–16: I’ve found nothing against him, nor has Herod. I’ll have him flogged and released 23:17–23	33–38: Interr. of Jesus. “My kingdom is not of this world You say that I am a king” Pilate finds no case!!
15:6–14 6: custom to release a prisoner at the festival 9 do you want me to release the King of the Jews?	27:15–23 16: spec.: “[Jesus] Barabbas or Jesus who is called Christ”	17: [was obliged to release]; (vs lacking in some witnesses) Question is lacking; 19 Barrabas is glossed parenthetically 18: Lk lacks HP, jealousy, stirring up	18:39–40: 39: went out to the Jews you have a custom ... 40 do you want me to release the King of the Jews (cf. Mk)?
10: P. knew that HPs had handed him over due to jealousy	18: Not HPs but “they” turned J over ...		
11–14: HPs stirred up the crowd ... “crucify him.”	19: +wife of Pilate 20–23: HPs, elders, persuaded crowd to ask for Barabbas “let him be crucified” 20–23: Rather: simply the demand of the collected crowd. Pilate wants to release Jesus (again 22 proposes flogging and release)	40: “not this man but Barabbas”

Mark

15:15–20:
15: P. wishing to satisfy the crowd released Barabbas, and flogged and handed J. over [to soldiers!] for X-fiction.

16–20: Soldiers clothe in purple, abuse/praise
They (soldiers) led him out to crucify him

15:21–32

Matthew

27:24–31
24–26: +Pilate **washes his hands**; “**I am innocent**”; people as a whole: “**his blood upon us and upon our children**”

27:32–44

Luke

23:24–25
24: Pilate: verdict that their [priests’, elders’, all the people’s ...] demand be granted

Abs here. [Implication: Execution by Jewish leaders, not Romans]

23:26–43

John

19:1–15
1: Jesus flogged

2–15—very different composition than Mk
2: Purple, abuse/praise
4: I am bringing him out to tell you I **find no case against him**
5–7: Pilate presents him: *Ecce homo*; HPs, “police” say “Crucify him”; Pilate: do it yourself. **The Jews**: we have a law and he ought to die bec. he said he was son of God.
8–11 another exch. betw. Pilate and Jesus: “You would not have power unless granted from above; ...the one who handed me over to you is guilty of a greater sin”
12: **Jews**: if you release, no friend of Caesar; anyone who claims to be a king is opp. to Caesar.
13: P. passively passes verdict; **noon on the preparation day**.
Jews: “Away with him ... Crucify him ... We have no king but Caesar.” Then he handed him over to **them [=Jews]** to be crucified.
19:17–25

Mark	Matthew	Luke	John
21: Simon of Cyrene		Lk's material and arrangement are substantially different	17: Carried the cross by himself
		27–31: +many followed, women were wailing.	18: Golgotha, crucified, bandits
		“Daughters of Jerusalem do not weep...” [apocalyptic pronouncement; possibly retrospectively thinking of Temple]	19–22: Inscription and debate over wording
22: Golgotha		32–33: slightly more elaborate?	23: crucified, lots + verse
		[36] sour wine	
23: Wine mixed with myrrh; refused	34: when he tasted it would not drink it	[34b]	
24: crucified, divided his clothes, cast lots....		lacking	
25: Time: third hour of the AM	Lacking	[38]	
26: Inscription: King of the Jews	37: “This is Jesus, King ...”	32–33: somewhat more elaborate?	
27: with two bandits [(28) in some versions, + verse]	38: + <i>Then</i> two bandits ...	34[in some versions] Forgive them father, they know not what they are doing	
		35: bystanders watched,...	
29: derided by passersby (echoes accusations: you who would destroy)		... but leaders scoffed	
31: priests, scribes mocked: saved others, cannot save himself ...	42–43: He is the king of Israel; + he trusts in God, let God deliver him for he said “I am God's son”)	let him save himself if he is the Christ	
32: let the Christ come down ...			
other crucified also taunted	44 robbers reviled in the same way	39–43: one criminal derides, the other states J's innocence.	

Mark	Matthew	Luke	John
		“Remember me when you come into your kingdom.”	
			19:25–27: 25: Women at the cross (cf. Mark 15:40–41 26–27: specification of relationship between mother and beloved disciple (here is your son, here is your mother) 19:28–29
15:33–39 33: Darkness at noon until the afternoon. 34–35: Jesus’ cry on the cross; Eloi ... —listen, he is calling for Elijah 36: Sponge with sour wine; let us see if Elijah ...	27:45–54 46: Eli 47: sponge with sour wine + but others said wait let us see	23:44–48 44–45, slightly expanded + temple curtain torn 46–47 [Eli, lacking];+ “Father into your hands I commit my spirit” [sour wine lacking here; above 23:36]	28–29: when knew all was finished said “I am thirsty”; gave him sponge with sour wine... 29: ... It is finished; bowed head, gave up spirit
37: Loud cry, breathed his last		[loud cry lacking]	
38: Temple curtain torn	51–53: +earth shook, tombs opened; after the resurrection they appeared to many! 54: Centurion +watching over Jesus, and those with him saw the earthquake	[above 23:45]	
39: Centurion: this man was Son of God.		48: Centurion: certainly this man was innocent + crowds returned home beating breasts	
15:40–41 40: Women, looking on from a distance,... These used to follow him, provide him in Galilee;	27:55–56 more or less//Mk (“many women” brought to front)	23:49 All his acquaintances including the women who had followed him from Galilee	[above 19:25–27]

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many other women came up with him to Jerusalem 15:42–47 42: Evening, day of preparation, that is Friday	27:57–66 57 [day of prep./Friday lacking]	23:50–56 [54]	19:31–42 31: Day of preparation, Jews did not want the bodies left on cross on Sabbath. Ask to break legs of the x-fied men; 32: broke legs of the others; 33 when saw that Jesus was not dead did not break (like passover!); pierced side ... 19:35: assertion that testimony is true!! 36–37: fulfillment of verses 38: Joseph of Arimathea, secret disciple bec. of fear of Jews asks Pilate ... 39–40: Nicodemus: myrrh and aloes ... acc. to burial custom of the Jews
43: Joseph of Arimathea, resp. member of council, waiting for KgdM of God. Went to Pilate for body	58 Joseph of Arimathea and Pilate abbreviated	50–51: + a good and righteous man named Joseph; council member + had not agreed to their plan and action; came from Arimathea was waiting ... for KgdM of God	
44–45: Pilate, wondering if dead, called centurion ... 46: Joseph, linen cloth; put into new tomb. Rolled stone closed.	59–60: more or less // Mk	[centurion lacking in Lk]	
47: Mary Magdalene, Mary mother of Joses saw where the body laid	61: ... “and the other Mary were there, sitting opposite the tomb.”	53 54: Day of preparation, sabbath was beginning. 55: Women who had come from Galilee [cf. 23:49; Mk 15:41] 56 returned, brought ointments ... rested on the sabbath	41: In the place where crucified, a garden where a new tomb 42 Bec. day of preparation they deposited the body there.
16:1			