Mark
14:43–51: Gethsemane: Judas’ kiss.

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.
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

Matthew
26:47–56//Mk + Judas: “Rabbi”; Jesus first reproaches [disciples’] violence—“couldn’t I call my father”; “so that all the scriptures be fulfilled”
26:57–68//Mk

Luke
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.
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;

John
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”
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)
23:2–5
2 full (political) accusation (J
29 Pilate comes out to them
**Mark**
interrogation of Pilate.
“King of Jews”—you have said so.

4–5: Jesus no further answers; Pilate amazed.

**Matthew**
prohibits taxes, he is Christ, a king
You say so

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

**Luke**

(due to purity, 28)
29–32 Exchange with Pilate: why not try him yourselves? not allowed to ...
33–38: Interr. of Jesus. “My kingdom is not of this world ....”
You say that I am a king ....” Pilate finds no case!!

**John**

15:6–14
6: custom to release a prisoner at the festival
9 do you want me to release the King of the Jews?

10: P. knew that HPs had handed him over due to jealousy

11–14: HPs stirred up the crowd ... “crucify him.”

16: spec.: “[Jesus] Barabbas or Jesus who is called Christ”

18: Not HPs but “they” turned J over ...

18: Lk lacks HP, jealousy, stirring up ....

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)

27:15–23

16: spec.: “[Jesus] Barabbas or Jesus who is called Christ”

18: Not HPs but “they” turned J over ...

19: +wife of Pilate

20–23: HPs, elders, persuaded crowd to ask for Barabbas .... “let him be crucified”

39: went out to the Jews you have a custom ...
40 do you want me to release the King of the Jews (cf. Mk)?

40: “not this man but Barabbas”
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<tr>
<td>16–20: Soldiers clothe in purple, abuse/praise&lt;br&gt;They (soldiers) led him out to crucify him</td>
<td>4: I am bringing him out to tell you I find no case against him</td>
<td>Abs here. [Implication: Execution by Jewish leaders, not Romans]</td>
<td>2–15—very different composition than Mk</td>
</tr>
<tr>
<td>2: Purple, abuse/praise</td>
<td>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.</td>
<td>4: I am bringing him out to tell you I find no case against him</td>
<td>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”</td>
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<td>12: Jews: if you release, no friend of Caesar; anyone who claims to be a king is opp. to Caesar.</td>
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<td>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.</td>
<td>19:17–25</td>
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<tr>
<td>21: <strong>Simon of Cyrene</strong></td>
<td></td>
<td>Lk’s material and arrangement are substantially different</td>
<td>17: Carried the cross by <strong>himself</strong></td>
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<td>22: <strong>Golgotha</strong></td>
<td></td>
<td>27–31: +many followed, women were wailing, “Daughters of Jerusalem do not weep…” [apocalyptic pronouncement; possibly retrospectively thinking of Temple]</td>
<td>18: <strong>Golgotha, crucified, bandits</strong></td>
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<td>23: Wine mixed with myrrh; refused</td>
<td>24: crucified, divided his clothes, cast lots….</td>
<td>32–33: slightly more elaborate?</td>
<td>19–22: Inscription and debate over wording</td>
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<td>24: crucified, divided his clothes, cast lots….</td>
<td>25: Time: <strong>third hour</strong> of the AM</td>
<td>[36] sour wine</td>
<td>23: crucified, lots + verse</td>
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<td>26: Inscript: King of the Jews</td>
<td>34: when he tasted it would not drink it</td>
<td>lacking</td>
<td></td>
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<td>27: with two bandits [(28) in some versions, + verse]</td>
<td>Lacking</td>
<td>[34b]</td>
<td></td>
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<tr>
<td>29: derided by passersby (echoes accusations: you who would destroy ….)</td>
<td>34: <strong>+Then</strong> two bandits …</td>
<td>32–33: somewhat more elaborate?</td>
<td></td>
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<td>31: priests, scribes mocked: saved others, cannot save himself …</td>
<td>42–43: He is the king of Israel; + he trusts in God, let God deliver him for he said “I am God’s son”)</td>
<td>34 [in some versions] <strong>Forgive them father, they know not what they are doing</strong></td>
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<td>32: let the Christ come down …</td>
<td>35: <strong>bystanders</strong> watched,…</td>
<td>… but <strong>leaders</strong> scoffed</td>
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<td>other crucified also taunted</td>
<td>44 robbers reviled in the same way</td>
<td>let him save himself if he is the Christ ….</td>
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<td>39–43: one criminal derides, the other states J’s innocence.</td>
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Mark | Matthew | Luke | John
---|---|---|---
15:33–39 | 27:45–54 | “Remember me when you come into your kingdom.” | 19:25–27: 
33: Darkness at **noon** until the afternoon. | 19:25–27: 
34–35: Jesus’ cry on the cross; Eloi ...—listen, he is calling for Elijah | 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) 
15:40–41 | 27:55–56 | 19:25–27: 
40: Women, looking on from a distance,... These used to follow him, provide him in Galilee; | 28–29: when knew all was finished said “I am thirsty”; gave him sponge with sour wine... 
15:40–41 | 27:55–56 | 23:49 | 28–29: when knew all was finished said “I am thirsty”; gave him sponge with sour wine...

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36: Sponge with sour wine; let us see if Elijah ... | 27:55–56 | 23:49 | 28–29: when knew all was finished said “I am thirsty”; gave him sponge with sour wine...

37: Loud cry, breathed his last | 47: sponge with sour wine + **but others said** wait let us see | 23:44–48 | 28–29: when knew all was finished said “I am thirsty”; gave him sponge with sour wine... 
38: **Temple curtain torn** | [sour wine lacking here; above 23:36] | 44–45, slightly expanded + **temple curtain torn** | 28–29: when knew all was finished said “I am thirsty”; gave him sponge with sour wine...

39: Centurion: this man was Son of God. | [loud cry **lacking**] | 46–47 [Eli, **lacking**]:+ “Father into your hands I commit my spirit” | 28–29: when knew all was finished said “I am thirsty”; gave him sponge with sour wine...

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<td>42: Evening, day of preparation, that is Friday</td>
<td>57 [day of prep./Friday lacking]</td>
<td>[54]</td>
<td>31: Day of preparation, <strong>Jews</strong> 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, <strong>secret disciple bec. of fear of Jews</strong> asks Pilate ... 39–40: Nicodemus: myrrh and aloes ... acc. to burial custom of the <strong>Jews</strong></td>
</tr>
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<td>43: Joseph of Arimathea, resp. member of council, waiting for Kgdmt of God. Went to Pilate for body</td>
<td>58 Joseph of Arimathea and Pilate abbreviated</td>
<td>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 Kgdmt of God</td>
<td></td>
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<td>44–45: Pilate, wondering if dead, called centurion ...</td>
<td>59–60: more or less // Mk [centurion lacking in Lk]</td>
<td></td>
<td>41: In the place where crucified, a garden where a new tomb</td>
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<td>46: Joseph, linen cloth; put into new tomb. Rolled stone closed.</td>
<td></td>
<td>53</td>
<td>42 Bec. day of preparation they deposited the body there.</td>
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<td>47: Mary Magdalene, Mary mother of Joses saw where the body laid</td>
<td>61: ... “and the other Mary were there, sitting opposite the tomb.”</td>
<td>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</td>
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