

### The Gospel—Mark’s Preface (Spring 29)

Mark 1:1

1 The beginning of the gospel of Jesus Christ, the Son of God.

### John’s Public Ministry—Historical Setting (Spring 29)

Luke 3:1–2

1 In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene,  
2 during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness.

### John’s Public Ministry—The Messiah’s Messenger (Spring 29)

Matthew 3:1–6

Mark 1:2–6

Luke 3:3–6

1 In those days  
John the Baptist came into the wilderness of Judea proclaiming,  
2 “Repent, for the kingdom of heaven is near.”  
3 For he is the one about whom Isaiah the prophet had spoken:

*“The voice of one shouting in the wilderness, ‘Prepare the way for the Lord, make his paths straight.’”*

4 Now John wore clothing made from camel’s hair with a leather belt around his waist, and his diet consisted of locusts and wild honey.  
5 Then people from Jerusalem, as well as all Judea and all the region around the Jordan, were going out to him,  
6 and he was baptizing them in the Jordan River as they confessed their sins.

4 In the wilderness  
John the baptizer began preaching a baptism of repentance for the forgiveness of sins.  
2 As it is written in Isaiah the prophet,  
*“Look, I am sending my messenger ahead of you, who will prepare your way, [Mal 3:1; Exod 23:20]*  
3 *the voice of one shouting in the wilderness, ‘Prepare the way for the Lord, make his paths straight.’”*

6 John wore a garment made of camel’s hair with a leather belt around his waist, and he ate locusts and wild honey.  
5 People from the whole Judean countryside and all of Jerusalem were going out to him, and he was baptizing them in the Jordan River as they confessed their sins.

3 He went into all the region around the Jordan River, preaching a baptism of repentance for the forgiveness of sins.  
4 As it is written in the book of the words of Isaiah the prophet,  
*“The voice of one shouting in the wilderness: ‘Prepare the way for the Lord, make his paths straight. Every valley will be filled, and every mountain and hill will be brought low, and the crooked will be made straight, and the rough ways will be made smooth, and all humanity will see the salvation of God.’” [Isa 40:3–5]*

### John’s Public Ministry—John’s Preaching (Spring 29)

Matthew 3:7–10

Luke 3:7–14

7 But when he saw many Pharisees and Sadducees coming to his baptism, he said to them, “You offspring

7 So John said to the crowds that came out to be baptized by him, “You offspring

<p>of vipers! Who warned you to flee from the coming wrath?</p> <p>8 Therefore produce fruit that proves your repentance, 9 and don't think you can say to yourselves, 'We have Abraham as our father.' For I tell you that God can raise up children for Abraham from these stones!</p> <p>10 Even now the ax is laid at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.</p>	<p>of vipers! Who warned you to flee from the coming wrath?</p> <p>8 Therefore produce fruit that proves your repentance, and don't begin to say to yourselves, 'We have Abraham as our father.' For I tell you that God can raise up children for Abraham from these stones!</p> <p>9 Even now the ax is laid at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."</p> <p>10 So the crowds were asking him, "What then should we do?"</p> <p>11 John answered them, "The person who has two tunics must share with the person who has none, and the person who has food must do likewise."</p> <p>12 Tax collectors also came to be baptized, and they said to him, "Teacher, what should we do?"</p> <p>13 He told them, "Collect no more than you are required to."</p> <p>14 Then some soldiers also asked him, "And as for us—what should we do?" He told them, "Take money from no one by violence or by false accusation, and be content with your pay."</p>
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## **Chronological Notes**

### 1) Jesus' Public Ministry.

- A) Luke 3:1 places Jesus' baptism in the "fifteenth year of Tiberius." Most historians and many biblical scholars put Tiberius' 15<sup>th</sup> year in AD 29.<sup>1</sup> "Because of the difficulty of fitting the entire ministry of Jesus into a one and one-half year period, from ancient times the most favored view is that Jesus had a 3½ year ministry. The Gospel of John explicitly mentions a number of feasts, including three Passovers (first: John 2:13, 23; second: 6:4; third: 11:55 [twice]; 12:1; 13:1; 18:39; 19:14), Tabernacles (John 7:2), Dedication (John 10:22) and an unnamed feast, which must be either Tabernacles or Pentecost (John 5:1). In addition, the Synoptic Gospels report the disciples plucking grain near the beginning of Jesus' Galilean ministry when John is silent about a Passover. This implies a fourth Passover during Jesus' ministry (Matt 12:1; Mark 2:23; Luke 6:1). Since Jesus' baptism took place before the first Passover mentioned in John (John 1:32), Jesus' ministry began some months before. Therefore, the Gospel of John implies a 3½ year ministry."<sup>2</sup>

### 2) Order of events.

- A) The synoptic gospels—Matthew, Mark and Luke—all have the same general order of events for Jesus' life and ministry. While the Synoptics disagree on the order of events within certain time periods (e.g., Galilean Ministry), overall the order is chronological: Jesus' birth, John's ministry, Jesus' ministry, the Passion Week, the Resurrection and the Ascension. In cases of disagreement on ordering, my synopsis will be following Mark's order of events. This is in keeping with the majority of harmonies available today (e.g., A. T.

<sup>1</sup> See the extensive discussion in Finegan, *Handbook of Biblical Chronology*, 329–49. Note Finegan's conclusion on p. 340, #583, which I follow in this synopsis. Also see Brian Messner, "In the Fifteenth Year' Reconsidered: A Study of Luke 3:1," *Stone-Campbell Journal* 1 (Fall 1998): 201–211.

<sup>2</sup> Steinmann, 260–61.

Robertson, R. L. Thomas & S. Gundry, Kurt Aland, Floyd Jones, S. L. Cox & K. H. Easley, Orville Daniel, Ralph D. Heim, George W. Knight, E. Burton & E. J. Goodspeed, J. F. Carter, Mark A. Fahling, Burton H. Throckmorton, E. Robinson & Riddle, John MacArthur, F. R. Coulter).<sup>3</sup> One notable exception is Bernard Orchard, whose *A Synopsis of the Four Gospels in Greek* is the only implementation of the Two-Gospel Hypothesis (2GH) of which I am aware (following Matthean priority).

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<sup>3</sup> This is due to the fact that most scholars believe that Mark was written first (known as Markan priority). See the discussions in D. A. Carson & Douglas J. Moo, *An Introduction to the New Testament*, Second Ed., (Zondervan, 2005): 77–104 and Andreas J. Köstenberger, L. Scott Kellum, Charles L. Quarles, *The Cradle, the Cross, and the Crown*, (B&H Academic, 2009): 158–175.