

# Indonesia Video



What is the “Synoptic Problem”?

*syn* = with

*opsis* = view

*synopsis* = view together

[Matt. 14.13-21]

and taking the  
loaves and the two fish  
took up to heaven,  
blessed, and broke  
gave the loaves  
to the disciples, and the  
disciples gave them to the crowds.  
and they all ate and were  
satisfied.

and they took up  
twelve baskets full of the broken  
pieces left over.  
and those who ate  
were about five thousand men,  
besides women and children.

36 (no. 98, p. 89)

When he saw the crowds, he had  
compassion for them, because they  
were harassed and helpless, like sheep  
without a shepherd.

[Mark 6.32-44]

<sup>40</sup>So they sat down  
in groups, by hundreds and by  
fifties. <sup>41</sup>And taking the  
five loaves and the two fish  
he looked up to heaven,  
and blessed, and broke  
the loaves, and gave them  
to the disciples  
to set before the people; and he  
divided the two fish among them all.  
<sup>42</sup>And they all ate and were  
satisfied.

<sup>43</sup>And they took up  
twelve baskets full of broken  
pieces and of the fish.

<sup>44</sup>And those who ate the  
loaves were five thousand men.

[Luke 9.10b-17]

they did so, and made them all sit  
down.

<sup>16</sup>And taking the  
five loaves and the two fish  
he looked up to heaven,  
and blessed and broke  
them, and gave them  
to the disciples  
to set before the crowd.

<sup>17</sup>And all ate and were  
satisfied.

And they took up what was left  
over, twelve baskets of broken  
pieces.

(no. 158 9.18-21 p. 149)

cp. v. 14

[John 6.1-15]

in the place; so the men sat  
down, in number about five  
thousand. <sup>11</sup>Jesus then took the  
loaves,

and when he had given thanks,  
he distributed them

to those who were seated; so  
also the fish, as much as they wan-  
ted. <sup>12</sup>And when they had eaten

their fill, he told his disciples,  
"Gather up the fragments  
left over, that nothing may be lost."

<sup>13</sup>So they gathered them up and  
filled twelve baskets with frag-  
ments from the five barley loaves,  
left by those who had  
eaten. cp. v. 10

<sup>14</sup>When the people saw the  
sign which he had done, they said,

"This is indeed the prophet  
who is to come into the world!"

<sup>15</sup>Perceiving then that they were  
about to come and take him by  
force to make him king,  
Jesus withdrew again to the moun-  
tain by himself.

# Variances Are Natural

“This is Jesus, the King of the Jews”

(Matt 27:37)

“The King of the Jews”

(Mark 15:26)

“This is the King of the Jews”

(Luke 23:38)

“Jesus the Nazarene, the King of the Jews”

(John 19:19)

# Jesus Departs from Capernaum

## Mark 1:35-38

“In the early morning, while it was still dark, Jesus got up, left *the house*, and went away to a secluded place, and was praying there. Simon and his companions searched for Him; they found Him, and said to Him, ‘Everyone is looking for You.’ He said to them, ‘Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for.’”

## Luke 4:42-43

“When day came, Jesus left and went to a secluded place; and the crowds were searching for Him, and came to Him and tried to keep Him from going away from them. But He said to them, ‘I must preach the kingdom of God to the other cities also, for I was sent for this purpose.’”

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# English Translations: Mark 1:38

- “Let us go into the next towns, that I may preach there also: for therefore came I forth.” (KJV)
- “Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for.” (NASB)
- “Let us go on to the next towns, that I may preach there also, for that is why I came out.” (ESV)



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# Jesus Primarily Spoke Aramaic

## Mark 1:38 / Luke 4:43

- “Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for.”
- “I must preach the kingdom of God to the other cities also, for I was sent for this purpose.”

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# Reasons for Variances

- Remembered differently
- Paraphrased
- Abbreviated for economy
- Expanded for clarity
- Translation

4 Observations

**A RELATIONSHIP EXISTS BETWEEN  
THE SYNOPTIC GOSPELS**

# 1. Verbal Agreement

## **Matt 12:41-42**

"The men of Nineveh will stand up with this generation at the judgment, and condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. The Queen of the South will rise up with this generation at the judgment and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here."

## **Luke 11:31-32**

"The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here. The men of Nineveh will stand up with this generation at the judgment and condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here."

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## Matthew 3:7-10

“Brood of vipers! Who warned you to flee from the coming wrath? Therefore, produce fruit worthy of repentance. And do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able from these stones to raise up children for Abraham. And now the axe is laid at the root of the trees. Therefore every tree not producing good fruit is cut down and thrown into the fire.”

## Luke 3:7-9

“Brood of vipers! Who warned you to flee from the coming wrath? Therefore, produce **fruit worthy** of repentance. And do not **begin** to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able from these stones to raise up children for Abraham. And **even** now the axe is laid at the root of the trees. Therefore every tree not producing good fruit is cut down and thrown into the fire.”

# Differences

## Matthew

- “fruit worthy” (sing)
- “And now”
- 63 words

## Luke

- “fruit worthy” (pl)
- “And even now”
- 64 words

# Why are there close similarities?

- Written by eyewitnesses or those who had known them?
  - Even eyewitnesses will report with variances
  - Recalling years later & translated
- Memory superior to today?
  - All 4 Gospels often report with variances.

## 2. Similar Order

# Appearing in all 3 Synoptics

1. Peter's confession
2. Jesus predicts death & resurrection
3. Jesus teaches on discipleship
4. Transfiguration
5. Coming of Elijah (*not in Luke*)
6. Jesus heals demon possessed boy
7. Jesus' predicts death again
8. Jesus' thoughts on paying Temple tax
9. Who is the greatest?
10. Anonymous exorcist (*not in Matthew*)
11. Dealing with one's sin (*Luke locates elsewhere*)

# 3. Editorial Fatigue



# Parable of the Talents

## **Matt 25:14-30**

- 3 servants
- 5-2-1 talents

## **Luke 19:11-27**

- 10 servants
- 1 mina each

# Editorial Fatigue in Luke's Version

- Evidence suggests Luke has adapted parable, changing 3 to 10 servants
- 10 is not sustained in the parable because Luke reverts to 3:
  - “the first”
  - “the second”
  - “the other”

- Matt 25:28 / Luke 19:24: “So, take the talent/mina from him and give it to him who has ten talents/minas.”
  - Works in Matthew: servant given 5 talents made 5 more (10 total).
  - Doesn’t work in Luke. 1 mina made 10 more (11 total).
- This suggests Luke was aware of Jesus’ parable as reported by Matthew and adapted it.

# “Little Ones”

- Appears in all 3 Synoptics
  - Mark 9:33-42
  - Matt 18:1-7
  - Luke 9:46-50; 17:1-3

## 4. Clues of Literary Dependence

“He then said to the paralytic”

[Matt. 9. 1-8]

“This man is blaspheming.”

4But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? 5For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk’?

6But that you may know that the Son of man has authority on earth to forgive sins” – he then said to the paralytic –

“Rise, take up your bed and go home.”

7And he rose and went home.

8When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.

[Mark 2.1-12]

hearts, 7“Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?” 8And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, “Why do you question thus in your hearts? 9Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your pallet and walk’?

10But that you may know that the Son of man has authority on earth to forgive sins” – he said to the paralytic – 11“I say to you, rise, take up your pallet and go home.”

12And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, “We never saw anything like this!”

[Luke 5.17-26]

to question, saying, “Who is this that speaks blasphemies? Who can forgive sins but God only?” 22When Jesus perceived their questionings, he answered them, “Why do you question in your hearts? 23Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise and walk’?

24But that you may know that the Son of man has authority on earth to forgive sins” – he said to the man who was paralyzed – “I say to you, rise, take up your bed and go home.”

25And immediately he rose before them, and took up that on which he lay, and went home, glorifying God. 26And amazement seized them all, and they glorified God and were filled with awe, saying, “We have seen strange things today.”

# “Let the reader understand”

## Context: Olivet Discourse

- False messiahs will mislead many
- Wars & rumors of wars
- Earthquakes & famines
- Persecution



# “Let the reader understand”

## Mark 13:14

“But when you see  
the abomination of desolation

standing where it should not  
(let the reader understand),  
then those in Judea must flee  
to the mountains.”

## Matthew 25:15-16

“So when you see  
the abomination of desolation,  
spoken of by Daniel the  
prophet,

standing in the holy place  
(let the reader understand),  
then those in Judea must flee  
to the mountains.”

# 4 Elements that Suggest Relationship Between the Synoptics

1. Verbal Agreement
2. Similar Order
3. Editorial Fatigue
4. Clues of Literary Dependence