

Return to Nazareth (late 1 BC or early AD 1)

Matthew 2:19–23

Luke 2:39b

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
 20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.
 21 And he arose, and took the young child and his mother, and came into the land of Israel.
 22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:
 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. [cf. [Ps 22:6–8](#)]

39b they returned into Galilee, to their own city Nazareth.

John's Childhood (1 BC – AD 10)

Luke 1:80a

80a And the child grew, and waxed strong in spirit,

Jesus' Childhood (1 BC – AD 10)

Luke 2:40

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

In My Father's House (Nisan [April] 11)

Luke 2:41–51

41 Now his parents went to Jerusalem every year at the feast of the passover.
 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.
 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.
 45 And when they found him not, they turned back again to Jerusalem, seeking him.
 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.
 47 And all that heard him were astonished at his understanding and answers.
 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.
 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?
 50 And they understood not the saying which he spake unto them.
 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

John's Adolescence and Early Manhood (11–29)

Luke 1:80b

80b and was in the deserts till the day of his shewing unto Israel.

Jesus' Adolescence and Early Manhood (11–29)

Luke 2:52

52 And Jesus increased in wisdom and stature, and in favour with God and man.

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 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,
2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias 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
<p>1 In those days came John the Baptist, preaching in the wilderness of Judaea,</p> <p>2 And saying, Repent ye: for the kingdom of heaven is at hand.</p> <p>3 For this is he that was spoken of by the prophet Esaias, saying,</p> <p style="padding-left: 20px;">The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.</p> <p>4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.</p> <p>5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,</p> <p>6 And were baptized of him in Jordan, confessing their sins.</p>	<p>4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.</p> <p>2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. [Mal 3:1; Exod 23:20]</p> <p>3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.</p> <p>6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;</p> <p>5 And there went out unto him all the land of Judaea, and they of Jerusalem,</p> <p>and were all baptized of him in the river of Jordan, confessing their sins.</p>	<p>3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;</p> <p>4 As it is written in the book of the words of Esaias the prophet, saying,</p> <p style="padding-left: 20px;">The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.</p> <p>5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways <i>shall be</i> made smooth;</p> <p>6 And all flesh shall see the salvation of God. [Isa 40:3–5]</p>

John's Public Ministry—John's Preaching (Spring 29)

Matthew 3:7–10	Luke 3:7–14
<p>7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?</p> <p>8 Bring forth therefore fruits meet for repentance:</p> <p>9 And think not to say within yourselves, We have Abraham to <i>our</i> father: for I say unto you,</p>	<p>7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?</p> <p>8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to <i>our</i> father: for I say unto you,</p>

<p>that God is able of these stones to raise up children unto Abraham.</p> <p>10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.</p>	<p>That God is able of these stones to raise up children unto Abraham.</p> <p>9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>10 And the people asked him, saying, What shall we do then?</p> <p>11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.</p> <p>12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?</p> <p>13 And he said unto them, Exact no more than that which is appointed you.</p> <p>14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse <i>any</i> falsely; and be content with your wages.</p>
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John's Public Ministry—Concerning the Christ (Spring 29)

Matthew 3:11–12	Mark 1:7–8	Luke 3:15–18
<p>11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and <i>with</i> fire:</p> <p>12 Whose fan <i>is</i> in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. [Isa 66:24]</p>	<p>7a And preached, saying,</p> <p>8a I indeed have baptized you with water:</p> <p>7b There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.</p> <p>8b but he shall baptize you with the Holy Ghost.</p>	<p>15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;</p> <p>16 John answered, saying unto <i>them</i> all, I indeed baptize you with water;</p> <p>but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:</p> <p>17 Whose fan <i>is</i> in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.</p> <p>18 And many other things in his exhortation preached he unto the people.</p>

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

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' 15th year in AD 29.¹ "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

¹ 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.

before. Therefore, the Gospel of John implies a 3½ year ministry.”²

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. 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).³ 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).

² Steinmann, 260–61.

³ 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. Kostenberger, L. Scott Kellum, Charles L. Quarles, *The Cradle, the Cross, and the Crown*, (B&H Academic, 2009): 158–175.