

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

Matthew 2:19–23

Luke 2:39b

19 But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, and said,
 20 “Get up, take the Child and His mother, and go into the land of Israel; for those who sought the Child’s life are dead.”
 21 So Joseph got up, took the Child and His mother, and came into the land of Israel.
 22 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. Then after being warned *by God* in a dream, he left for the regions of Galilee,
 23 and came and lived in a city called Nazareth.
This was to fulfill what was spoken through the prophets: “He shall be called a Nazarene.” [cf. [Ps 22:6–8](#)]

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

John’s Childhood (1 BC – AD 10)

Luke 1:80a

80a And the child continued to grow and to become strong in spirit,

Jesus’ Childhood (1 BC – AD 10)

Luke 2:40

40 The Child continued to grow and become strong, increasing in 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 became twelve, they went up *there* according to the custom of the Feast;
 43 and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it,
 44 but supposed Him to be in the caravan, and went a day’s journey; and they *began* looking for Him among their relatives and acquaintances.
 45 When they did not find Him, they returned to Jerusalem looking for Him.
 46 Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.
 47 And all who heard Him were amazed at His understanding and His answers.
 48 When they saw Him, they were astonished; and His mother said to Him, “Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You.”
 49 And He said to them, “Why is it that you were looking for Me? Did you not know that I had to be in My Father’s *house*?”
 50 But they did not understand the statement which He had made to them.
 51 And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all *these* things in her heart.

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

Luke 1:80b

80b and he lived in the deserts until the day of his public appearance to Israel.

Jesus’ Adolescence and Early Manhood (11–29)

Luke 2:52

52 And Jesus kept increasing in wisdom and stature, and in favor with God and men.

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, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene,
2 in the high priesthood of Annas and Caiaphas, the word of God came to 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

1 Now in those days John the Baptist came, preaching in the wilderness of Judea, saying,
2 “Repent, for the kingdom of heaven is at hand.”
3 For this is the one referred to by Isaiah the prophet when he said,

“THE VOICE OF ONE CRYING IN THE WILDERNESS,
‘MAKE READY THE WAY OF THE LORD,
MAKE HIS PATHS STRAIGHT!’”

4 John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins.

2 As it is written in Isaiah the prophet: “BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY; [[Mal 3:1](#); [Exod 23:20](#)]
3 THE VOICE OF ONE CRYING IN THE WILDERNESS,
‘MAKE READY THE WAY OF THE LORD,
MAKE HIS PATHS STRAIGHT.’”

3 And he came into all the district around the Jordan, 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 CRYING IN THE WILDERNESS,
‘MAKE READY THE WAY OF THE LORD,
MAKE HIS PATHS STRAIGHT.
5 ‘EVERY RAVINE WILL BE FILLED, AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW; THE CROOKED WILL BECOME STRAIGHT, AND THE ROUGH ROADS SMOOTH;
6 AND ALL FLESH WILL SEE THE SALVATION OF GOD.’” [[Isa 40:3–5](#)]

4 Now John himself had a garment of camel’s hair and a leather belt around his waist; and his food was locusts and wild honey.
5 Then Jerusalem was going out to him, and all Judea and all the district around the Jordan;
6 and they were being baptized by him in the Jordan River, as they confessed their sins.

6 John was clothed with camel’s hair and wore a leather belt around his waist, and his diet was locusts and wild honey.
5 And all the country of Judea was going out to him, and all the people of Jerusalem;
and they were being baptized by him in the Jordan River, confessing their sins.

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

Matthew 3:7–10

Luke 3:7–14

7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers, who warned you to flee from the wrath to come?
8 Therefore bear fruit in keeping with repentance;
9 and do not suppose that you can say to yourselves, ‘We have Abraham for our father’; for I say to you that from these stones God is able to raise up children to Abraham.
10 The axe is already laid at the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire.

7 So he began saying to the crowds who were going out to be baptized by him, “You brood of vipers, who warned you to flee from the wrath to come?
8 Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves, ‘We have Abraham for our father,’ for I say to you that from these stones God is able to raise up children to Abraham.
9 Indeed the axe is already laid at the root of the trees; so every tree that does not bear good fruit is cut down and thrown into the fire.”
10 And the crowds were questioning him, saying, “Then what

	<p>shall we do?”</p> <p>11 And he would answer and say to them, “The man who has two tunics is to share with him who has none; and he who has food is to do likewise.”</p> <p>12 And <i>some</i> tax collectors also came to be baptized, and they said to him, “Teacher, what shall we do?”</p> <p>13 And he said to them, “Collect no more than what you have been ordered to.”</p> <p>14 <i>Some</i> soldiers were questioning him, saying, “And <i>what about</i> us, what shall we do?” And he said to them, “Do not take money from anyone by force, or accuse <i>anyone</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 As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.</p> <p>12 His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.” [Isa 66:24]</p>	<p>7a And he was preaching, and saying, 8a “I baptized you with water;</p> <p>7b After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals. 8b but He will baptize you with the Holy Spirit.”</p>	<p>15 Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ, 16 John answered and said to them all, “As for me, I baptize you with water;</p> <p>but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire. 17 His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire.” 18 So with many other exhortations he preached the gospel to the people.</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’ 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.