

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

Matthew 2:19–23

Luke 2:39b

19 After Herod had died, an angel of the Lord appeared in a dream to Joseph in Egypt  
 20 saying, “Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead.”  
 21 So he got up and took the child and his mother and returned to 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. After being warned in a dream, he went to the regions of Galilee.  
 23 He came to a town called Nazareth and lived there. Then what had been spoken by the prophets was fulfilled, that Jesus would be called a Nazarene. [cf. [Ps 22:6–8](#)]

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

### John’s Childhood (1 BC – AD 10)

Luke 1:80a

80a And the child kept growing and becoming strong in spirit,

### Jesus’ Childhood (1 BC – AD 10)

Luke 2:40

40 And the child grew and became strong, filled with wisdom, and the favor of God was upon him.

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

Luke 2:41–51

41 Now Jesus’ parents went to Jerusalem every year for the feast of the Passover.  
 42 When he was twelve years old, they went up according to custom.  
 43 But when the feast was over, as they were returning home, the boy Jesus stayed behind in Jerusalem. His parents did not know it,  
 44 but (because they assumed that he was in their group of travelers) they went a day’s journey. Then they began to look for him among their relatives and acquaintances.  
 45 When they did not find him, they returned to Jerusalem to look for him.  
 46 After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions.  
 47 And all who heard Jesus were astonished at his understanding and his answers.  
 48 When his parents saw him, they were overwhelmed. His mother said to him, “Child, why have you treated us like this? Look, your father and I have been looking for you anxiously.”  
 49 But he replied, “Why were you looking for me? Didn’t you know that I must be in my Father’s house?”  
 50 Yet his parents did not understand the remark he made to them.  
 51 Then he went down with them and came to Nazareth, and was obedient to them. But his mother kept all these things in her heart.

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

Luke 1:80b

80b and he was in the wilderness until the day he was revealed to Israel.

### Jesus’ Adolescence and Early Manhood (11–29)

Luke 2:52

52 And Jesus increased in wisdom and in stature, and in favor with God and with people.

### 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
<p>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:</p> <p><i>“The voice of one shouting in the wilderness, ‘Prepare the way for the Lord, make his paths straight.’”</i></p> <p>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.</p>	<p>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, <i>“Look, I am sending my messenger ahead of you, who will prepare your way, [Mal 3:1; Exod 23:20]</i> 3 <i>the voice of one shouting in the wilderness, ‘Prepare the way for the Lord, make his paths straight.’”</i></p> <p>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.</p>	<p>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,</p> <p><i>“The voice of one shouting in the wilderness: ‘Prepare the way for the Lord, make his paths straight. 5 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, 6 and all humanity will see the salvation of God.’” [Isa 40:3–5]</i></p>

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

Matthew 3:7–10

7 But when he saw many Pharisees and Sadducees coming to his baptism, he said to them, “You offspring of vipers! Who warned you to flee from the coming wrath?  
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!  
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.

Luke 3:7–14

7 So John said to the crowds that came out to be baptized by him, “You offspring of vipers! Who warned you to flee from the coming wrath?  
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!  
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.”  
10 So the crowds were asking him, “What then should we do?”  
11 John answered them, “The person who has two tunics must share with the person who has none, and the person who has

	<p>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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### John’s Public Ministry—Concerning the Christ (Spring 29)

Matthew 3:11–12	Mark 1:7–8	Luke 3:15–18
<p>11 “I baptize you with water, for repentance, but the one coming after me is more powerful than I am—I am not worthy to carry 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 clean out his threshing floor and will gather his wheat into the storehouse, but the chaff he will burn up with inextinguishable fire.” <a href="#">[Isa 66:24]</a></p>	<p>7a He proclaimed, 8a I baptize you with water,</p> <p>7b “One more powerful than I am is coming after me; I am not worthy to bend down and untie the strap of his sandals. 8b but he will baptize you with the Holy Spirit.”</p>	<p>15 While the people were filled with anticipation and they all wondered whether perhaps John could be the Christ, 16 John answered them all, “I baptize you with water, but one more powerful than I am is coming—I am not worthy to untie the strap of his sandals. He will baptize you with the Holy Spirit and fire. 17 His winnowing fork is in his hand to clean out his threshing floor and to gather the wheat into his storehouse, but the chaff he will burn up with inextinguishable fire.” 18 And in this way, with many other exhortations, John proclaimed good news 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’ 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>

<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.

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