

The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

<p>NOTHING RECORDED</p>	<p>NOTHING RECORDED</p>	<p>NOTHING RECORDED</p>	<p>CHAPTER 4, VERSES 43-44</p> <p>4:43 - Now after¹ two days² he departed thence³, and went into⁴ Galilee⁵.</p> <p>4:44 - For Jesus himself testified⁶, that a prophet⁷ hath no honour⁸ in his own⁹ country¹⁰.</p>
-------------------------	-------------------------	-------------------------	--

CHRONOLOGY: December 27CE

LOCATION: From Sychar, Samaria to Galilee (probably at or around Cana, Galilee)

COMMENTARY: Jesus spent two days teaching a receptive group of Samaritans at Sychar. After a brief, but productive, stay in the country so hated by the Jews; Jesus resumed His original travel plan. He had left Judæa for Galilee, traveling through Samaria, on what would be considered the most direct course. Though it was the fastest course, it was the least desirable route for a Jew because it went through Samaria. The Jews would have taken a longer route. Jesus would now travel the last 30 some miles of His 111 mile trip. He was accompanied by disciples, though they are not named. Verse 44 is a challenge for many scholars. Chronologically, Jesus has not yet returned to Galilee, nor has He been rejected by the people of Nazareth. Therefore, His statement that "a prophet hath no honor in his own country" seems out of place. One might explain this as a Prophetic statement, with Jesus knowing what would happen in His future, or maybe He already knew the hypocritical nature of the Galileans; desiring his miracles but withholding their faith in Him.

FOOTNOTES:

- 1- **Now after** – The word "after" is translated from the Greek word "μετά" or "meta". It means with, after, or behind. The Codex Sinaiticus replaces the word "Now" with "But". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 43, page 171). It should be remembered that Jesus had stayed in Samaria at the request of the Samaritans at Sychar. After he was finished preaching the gospel of salvation to them He resumed His journey to the province of Galilee.
- 2- **two days** – The word "days" is translated from the Greek word "ἡμέρα" or "hēmera". It means the day and is used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night. The Codex Sinaiticus replaces the phrase "two days" with "the two days". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 43, page 171). **"Following the two days' sojourn among the Samaritans, Jesus, accompanied by the disciples who had traveled with Him from Judea, resumed the journey northward into Galilee, from which province He had been absent several months. Realizing that the people of Nazareth, the town in which He had been brought up, would be probably loath to acknowledge Him as other than the carpenter, or, as He stated, knowing that "a prophet hath no honour in his own country, 'He went first to Cana.'" (Jesus the Christ, James E. Talmage, page 146). The several months spoken of by Talmage was closer to nine months. Jesus spent a significant time in Judæa with very little record and apparently little harvest. Nevertheless, Jesus spent two days in Samaria with what would appear to be a significant harvest.**
- 3- **he departed thence** – The word "departed" is translated from the Greek word "ἀπέρχομαι" or "aperchomai". It means to go away or depart. The word "thence" is translated from the Greek word "ἐκεῖθεν" or "ekeithen". It means thence, or from that place. The Codex Sinaiticus replaces the word "departed" with "went forth". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 43, page 171). **"The construction in Greek is somewhat stiff, and some witnesses have added another verb to soften the construction: 'he departed and set out from there for Galilee'."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 186).

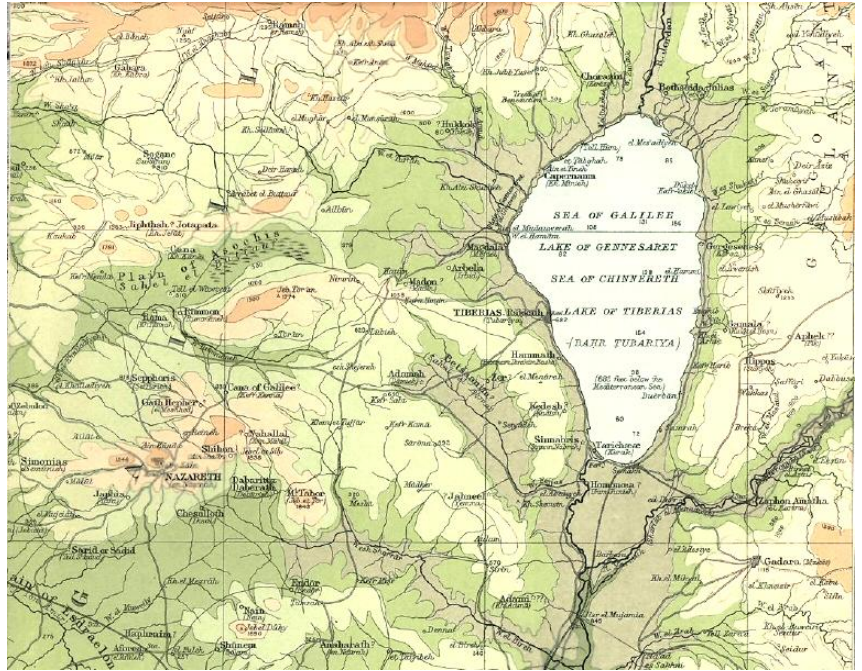
The Biblical record doesn't indicate the route Jesus took from Samaria to Galilee. Noether does it record and stops of activities he engaged in along the way. **"It appears that Jesus did not go direct from Sychar to Nazareth. On His way (unless we take Luke iv. 15 for a general unchronological reference) He taught continuously, and with general admiration and acceptance, in the synagogues of Galilee."** (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 157).

Brother Skousen hypothesizes Jesus' journey from Samaria to Galilee. He records, **"It is most likely that Jesus and his disciples would not have gone as far east as Mount Tabor and the Hill Moreh, but perhaps they could have seen them in the distance. As they came down the pass from Dothan, their most direct route would have been to follow the road that led almost straight north across the valley and up into the Nazareth. We learn that as the little band trudged along the mountain road, Jesus did not stop off at his home town."** (The Days of the Living Christ: Volume 1, W. Cleon Skousen, page 178).



4- **went into** – The phrase "went into" is translated from the Greek word "εἰς" or "eis". It means to into, unto, to, towards, for, or among. The Codex Sinaiticus omits the phrase "and went". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 43, page 171). **"Going from Samaria northward into Galilee, Jesus traveled from Sychar to Cana, not directly to Nazareth (which lay between Sychar and Cana)."** (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 157). Many have tried to speculate as to why Jesus would have bypassed Nazareth and go directly to Cana. Nazareth lied just north of the Via Maris, the Roman road that would have been taken by Jesus to Cana. He would have to walk right by Nazareth. It could very well be that He needed to be there for the miracle of the Nobleman's son, or other reason we don't understand. It may be that He knew the people of Nazareth would reject Him. Whatever the reasons, one can be assured that He traveled as the spirit dictated.

5- **Galilee** – The province "Galilee" is translated from the Greek word "Γαλιλαία" or "Galilāia". Translated literally, it means "Circuit". It is the name of a region of land in northern Palestine. It is bound by Syria to the North, the Jordan to the East, Samaria to the South and Sidon and Tyre to the West. The Greek word is actually a transliteration of the Hebrew name "גליל" or "Galiyl". The Hebrew word, like the Greek, translates literally as "circuit" or "District".



Lower Galilee was populated with devout and pious Jews. They were, for the most part, pure blood descendants of Israel. Southern Galilee started as far north as Capernaum and went south to Samaria. Upper Galilee consisted of the area once occupied by the tribe of Naphtali. It included the idol temple of Pan found at the head waters of Dan. Zondervan wrote, "The northern part of Naphtali was inhabited by a mixed race of Jews and heathen (Judges 1:33). Its Israelite population was carried away captive to Assyria to Tiglath-pileser and replaced by a colony of heathen immigrants, hence called 'Galilee of the nations' or 'Gentiles'. During and after the captivity, the predominant mixture of Gentile races impoverished the worship of Judaism. For the same reason the Galileans accent and dialect were noticeably peculiar. This caused the southern Jews of purer blood and orthodox tradition to despise them." (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 295).



Prior to the departure of the Ten Tribes, Upper Galilee was primarily occupied by the tribe of Naphtali, while Western Galilee was occupied by Zebulun, and Lower Galilee was occupied by Issachar.

The scriptures do not disclose what disciples followed Jesus on His nine month mission to Judaea and through Samaria. There are many assumptions made by various scholars. Most believe that the usage of the word "disciples" makes reference to Peter, Andrew, John, Philip, and Nathanael, because their names were specifically mentioned as disciples who followed Jesus after His baptism by John the Baptist.

I tend to think that the Gospel writer and the soon to be Apostles were not present for the Judæan ministry, as we have very little record of the events that transpired. It also stands to reason that they were at their homes since He would soon go to them on the shores of the Sea of Galilee while they worked as fisherman and invite them to follow Him. That setting would lead one to believe that they had returned to their occupations and normal home life. Contrastingly, Skousen assumes that they all accompanied Him to Judaea but parted ways as they entered Galilee. He wrote, "As nearly as we can tell, Jesus had decided to encourage his disciples to return to their homes while he went on to Cana where he had performed his first miracle and where his mother may have still been visiting. Meanwhile, the disciples who were Galileans could join their families and report the marvelous things they had witnessed during their absence the previous weeks." (The Days of the Living Christ: Volume 1, W. Cleon Skousen, page 178).

- 6 - **himself testified** – The word "testified" is translated from the Greek word "μαρτυρέω" or "martyreō". The word means to be a witness, or to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because he had been taught by divine revelation or inspiration.

Jesus, a prophet by every definition, appears to have foreseen the reaction that He would be given by the inhabitants of Nazareth and therefore testifies of it. This prophesy, and its possible meanings will be discussed in the next three footnotes.

Testifying was a constant and continual attribute of the Savior. Wherever He went He bore testimony of His Father's plan. He taught men to repent, and bore testimony that He was the avenue for repentance. Apparently, He did so even between locations, and along the road side. Ogden and Skinner wrote, "**Jesus continued on from Samaria into Galilee. He taught in the synagogues that the kingdom of God had arrived and that all must repent. 'Repent' is the first recorded word of the ministries of the Baptist and the Christ. It is the main message of any true ministry.**" (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 138).

- 7 - **a prophet** – The word "prophet" is translated from the Greek word "προφήτης" or "prophētēs". It means one who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, especially concerning future events, and in particular such as relate to the cause and kingdom of God and to human salvation. "**Rejoice that God grants unto the world Seers and Prophets. They are they who saw the mysteries of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to heaven; they saw the stone cut out of the mountain, which filled the whole earth; they saw the Son of God come from the regions of bliss and dwell with men on earth; they saw the deliverer come out of Zion, and turn away ungodliness from Jacob; they saw the glory of the Lord when he showed the transfiguration of the earth on the mount...**" (Scriptural Teachings of the Prophet Joseph Smith, Joseph Smith, Compiled by Joseph Fielding Smith, pages 12-13).
- 8 - **hath no honour** – The word "honour" is translated from the Greek word "τιμή" or "timē". It means a valuing by which a price is fixed. It can also be translated as deference, reverence, or honor. The Codex Sinaiticus replaces the word "hath" with "has". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 44, page 171). "**All three synoptic gospels tell of the saying of Jesus that a prophet has no honour in his own country (Mark 6:4; Matthew 13:57; Luke 4:24). It was an ancient proverb with much the same meaning as our own "familiarity breeds contempt." But John introduces it in a very strange place. The other gospels introduce it on occasions when Jesus was rejected by his own countrymen; John introduces it on an occasion when he was accepted.**" (The Gospel of John, Volume 1, William Barclay, page 172). The difference might lie in the fact that Jesus was bearing testimony of His rejection, maybe in a prophetic manner. Many argue that the next verse speaks of the warm welcome the Galileans gave Jesus, and therefore are confused by the statement in this verse. Brown feels it merely "**will illustrate the unsatisfactory faith of the Galileans, a faith based on a crude dependence on signs and wonders. In his estimation the welcome given to Jesus in Galilee is just as shallow as the reaction that greeted Jesus in Jerusalem. Therefore, the insertion of vs. 44 does not contradict 45 once we understand that a superficial welcome based on enthusiasm for miracles is no real honor.**" (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 187).
- 9 - **his own** – The phrase "his own" is translated from the Greek word "ἴδιος" or "idios". It means pertaining to one's self, one's own, or belonging to one's self. If the statement here in John is prophetic, and the synoptic gospel writer repeated the saying after its fulfillment, something can be learned from the additional information provided by Mark. "**Mark added, 'A prophet is not without honour, but in his own country, and among his own kin, and in his own house.' (Mark 6:4). The verse indicates that some of Jesus' own relatives and family members did not accept at that time his claim to divinity. 'For neither did his brethren believe in him'.**" (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 141). We are unclear as to who these family members were. Were they immediate family, like His half brothers or half sister, or extended family like aunts, uncles, or cousins. We do know that "**when Jesus returned to Galilee, it was in circumstances entirely different from those under which He had left it. As He Himself said, there had, perhaps naturally, been prejudices connected with the humbleness of His upbringing, and the familiarity engendered by knowledge of His home-surroundings. these were overcome, when the Galileans had witnessed at the feast in Jerusalem, what He had done. Accordingly, they were now prepared to receive Him with the reverent attention which His Word claimed.**" (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 423).
- 10 - **country** – The word "country" is translated from the Greek word "πατρίς" or "patris". It means one's native land, one's fatherland, one's own country, or a fixed abode or home. Jesus was born in Bethlehem of Judæa. He was taken as a young boy to Egypt, and returned to Nazareth of Galilee when He was about 5 years old. From about 5 to 30 years of age, Nazareth was Jesus' home. The question here is, what would one consider Jesus' "own country"? Apparently Origen believed it was "**an allusion, not to Galilee, but to Judea. This is a view that goes back at least to Origen. The idea, then, is that having received no honor in Judea, as exemplified by his rejection at the Temple, Jesus comes into Galilee, where he is welcome**"; however, "**the suggestion that Jesus' own country is Judea faces objections. John constantly stresses Jesus' Galilean origins; this Gospel does not even tell us that Jesus was born in Judea. It is true that in John Jesus spends much time in Judea, but this scarcely makes Judea his own country. Moreover, there is an implication in this explanation that Jesus was disappointed with the reception he had received in Judea and had come back to Galilee to be accorded the honor denied him in Judea. Such a search for human praise is abhorrent to the ideals of the Forth Gospel.**" (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 187).

