

The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 4, VERSE 12	CHAPTER 1, VERSE 14	CHAPTER 4, VERSE 14	CHAPTER 4, VERSES 1-3
<p>4:12 - Now when¹ Jesus² had heard³ that John⁴ was cast⁵ into prison⁶, he departed⁷ into Galilee⁸;</p>	<p>1:14 - Now after⁹ that John⁴ was put in¹⁰ prison⁶, Jesus² came¹¹ into Galilee⁸, preaching the gospel of the kingdom of God,</p>	<p>4:14 - And Jesus returned in the power of the Spirit into Galilee⁸; and there went out a fame of him through all the region round about.</p>	<p>4:1 - When therefore¹² the Lord¹³ knew¹⁴ how¹⁵ the Pharisees¹⁶ had heard³ that Jesus² made¹⁷ and baptized¹⁸ more¹⁹ disciples²⁰ than John⁴,</p> <p>4:2 - (Though²¹ Jesus² himself²² baptized¹⁸ not²³, but his disciples²⁰),</p> <p>4:3 - He left²⁴ Judæa²⁵, and departed⁷ again²⁶ into Galilee⁸.</p>

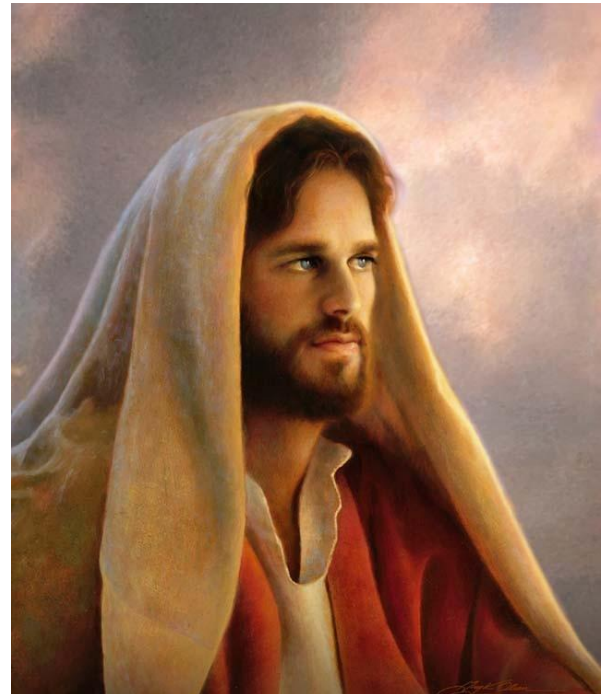
CHRONOLOGY: Early December 27^{CE}

LOCATION: The Roman province of Judæa

COMMENTARY: Jesus was preaching throughout the Roman Province of Judæa. Like John the Baptist, Jesus was teaching repentance and inviting souls to enter the waters of baptism by way of covenant. He personally baptized, and He taught and authorized His disciples to do likewise. The Pharisees watched with great interest. They saw that Jesus and His disciples baptized more than John the Baptist. Jesus was becoming a threat to the Pharisees way of life. After about 33 weeks of ministering throughout Judæa, word came to Jesus that John the Baptist had been arrested by Herod Antipas and imprisoned in Machærus. Jesus appears to have concluded His Judæa ministry, at least for this period, soon after receiving the saddening news. Jesus set His sights on home. He was returning to Galilee, but not until He made a significant stop along the way.

FOOTNOTES:

- 1- Now when** – The phrase "Now when" is translated from the Greek word "ὁτε" or "de". The word means and, but, moreover, etc. It is a vague reference to time. We know that Jesus attended the Passover on the 6th of April 27^{CE}. He met with Nicodemus between the start of Passover and the 15th of April 27^{CE}. After Passover, Jesus left Jerusalem and started to minister throughout Judæa. It is believed that Jesus ministered to Judæa until early December after hearing that John was arrested and imprisoned. John was arrested by the hired soldiers of Herod Antipas in late November or early December 27^{CE}. Such dates are good estimations based on calendar anchor points, but are not absolute dates. Edersheim wrote, **"We have no means of determining how long Jesus may have tarried in Jerusalem after the events recorded in the previous chapters. The Evangelic narrative only marks an indefinite period of time, which, as we judge from internal probability, cannot have been protracted. From the city he retired with His disciples to 'the country' which formed the province of Judæa. There He taught and His disciples baptized."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 390). The term "now when" is as vague as our estimations, but represents the end of the Judæan ministry.
- 2- Jesus** – The name "Jesus" is translated from the Greek word "Ἰησοῦς" or "Iêsous". Translated literally, it means "Jehovah is salvation". It is actually as transliteration of the Hebrew name "יהושוע" or "Yêhowshuwa". The Hebrew name also means "Jehovah is salvation". The Hebrew word is derived from the Hebrew root, "יָהוָה" meaning Jehovah or the existing one and "יָשַׁע" meaning to save or deliver. Brown studied the early Greek texts and feels that the proper name "Jesus" was added by scribes. He wrote, **"The original was probably 'When he learned'; and the above readings represent scribal attempts to clarify the pronominal subject. We have transferred the subject 'Jesus' from the subordinate clause to the main clause for smoother reading."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 164). In either case, Jesus is the subject matter.
- 3- had heard** – The word "heard" is translated from the Greek word "ἀκούω" or "akouō". The word means to be endowed with the faculty of hearing, to hear, or to find out by hearing. The implication here is that Jesus received information via word of mouth regarding the arrest and imprisonment of John. We do not know who told Jesus. It may have been general gossip, or a disciple of John specifically sent to break the dreaded news. Some would suppose that Jesus and John were working in close proximity of each other. Edersheim taught, **"There is no necessity for supposing that John and the disciples of Jesus baptized at, or quite close to, the same place. On the contrary, such immediate juxtaposition seems, for obvious reasons, unlikely."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 393). Jesus was likely ministering to the people south of Jerusalem, while John was ministering in the Jordan River Valley. The news was significant to the Savior. It prompted Him to end His Judæan ministry, and journey to the province of Galilee. Several times, Jesus acts because of news regarding John the Baptist. This is **"Another occasion when Jesus' movements were dictated by news of John the Baptist."** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 38).



- 4 - **John** – The name John is translated from the Greek word "Ἰωάννης" or "Iōannēs". Translated literally, the name means "Jehovah is a gracious giver". The Greek name is a transliteration of the Hebrew name "יְחִיָּהוּ" or "Yowchanan". The Hebrew name means "Jehovah has graced".

The name used here refers to John the Baptist. John was an unlikely threat to the establishment. Though he came through priestly lines, he was without father or mother. He was raised in the desert region near the Dead Sea. Many speculate that he was raised among the Essenes. He was not schooled by the Rabbis or in the great schools of Hillel or Shammai. He wore no great clothes, or occupied positions of power and authority. He didn't sit on the Sanhedrin, or in any governing councils of the Jews. And yet, he came preaching in the wilderness with something far greater. He came with the spirit and authority of God. He was God's authorized representative. The people felt this, deep within their hearts, and consequently flocked to him. This threatened the apostate rulers of the Jews. They saw the people's allegiance change, and it was not in their favor.

As John's disciples looked at the circumstances surrounding John the Baptist, they must have seen the disturbances he was causing. The Jews were not all so accepting. Edersheim wrote, "It was evident that, hated and watched by the Pharisees; watched, also, by the ruthless jealousy of a Herod; overlooked, if not supplanted, by Jesus, the mission of their master was nearing its close." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 392). John was leaving the stage of the ministry.

- 5 - **was cast into prison**– The phrase "was cast into prison" is translated from a single Greek word; "παροδίδωμι" or "paradidōmi". It means to give into the hands of another, to deliver up treacherously, to commit, or to allow. The translation is obviously derived at the liberty of the translator who expanded the translation based on historical knowledge. The Codex Sinaiticus replaces the phrase "was cast into prison" with "was delivered up". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 4, Verse 12, page 18).

John the Baptist was placed into the dungeon prison of Machærus east of the Dead Sea. The present site of Machærus lies in ruin, making it difficult to positively identify the dungeon prison that John was held in. Even so, there is a hewn rock cave on the site of the Machærus fortress that is said to have evidence of being used as a prison. Consequently, many believe that the cave is indeed the prison cell of John the Baptist.

- 6 - **prison** – The word prison does not appear in the Greek translation, but is inferred and therefore added by the translators for easy of reading.

- 7 - **he departed** – The word "departed" is translated from the Greek word "ἀναχωρέω" or "anachōreō". It means to go back, return or withdraw. In Matthew, the Codex Sinaiticus replaces the phrase "he departed" with "he withdrew". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 4, Verse 12, page 18). In John, the Codex Sinaiticus replaces the phrase "he departed" with "went away". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 3, page 169).



JOHN'S PRISON AT MACHÆRUS

There is no definite reason given by the gospel writers as to why Jesus departed from Judæa. It seems to be implied that Jesus left as a result of the news that John the Baptist had been arrested and placed in prison. We are left to speculate as to the specifics of the reason for His departure. Many theorize that Jesus left because of the threat of Pharisaical actions. "As the story now stands, the reason for Jesus' sudden departure from Judea is not clear. There were Pharisees in Galilee too, and so his shift of activities to Galilee would not end their opposition. Does the fact that the Pharisees have turned their attention from John the Baptist (i 24) to Jesus mean that John the Baptist has been arrested by Herod (iii 24)? If that is the case and Jesus wishes to avoid being arrested, his movements are still not explained, for Galilee was as much Herod's territory as was Perea (the Transjordan) where John the Baptist had been first baptizing (i 28). Perhaps the centering of attention on Jesus is to be explained simply by the fact that John the Baptist had already been forced out of Judea to Aenon, and now the Pharisees were trying to make Jesus depart as well." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 165). One thing is for sure, the end of the ministry in Judæa was not the end of His ministry. It was only a change of venue. In fact, He would return to Judæa at a later date.

- 8 - **Galilee** – The name "Galilee" is translated from the Greek word "Γαλιλαία" or "Galilaia". The word literally means "Circuit". It is the name of a region of northern Palestine, bounded on the north by Syria, on the west by Sidon, Tyre, Ptolemais and their territories and the promontory of Carmel, on the south by Samaria and on the east by the Jordan. It was divided into Upper Galilee and Lower Galilee. "Measuring approximately 50 miles N to S and 30 miles E to W". (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 295). Galilee was not a large geographical area. "But, small as it was, Galilee was densely populated. It was by far the most fertile region of Palestine; its fertility was indeed phenomenal and proverbial. There was a saying that it was easier to raise a legion of olives in Galilee than it was to bring up one child in Judæa. Josephus, who was at one time governor of the province, says, "It is throughout rich in soil and pasturage, producing every variety of tree, and inviting by its productiveness even those who have the least inclination for agriculture; it is everywhere tilled; no part is allowed to lie idle, and everywhere it is productive." The result of this was that for its size Galilee had an enormous population. Josephus tells us that in it there were two hundred and four villages, none with a population of fewer than fifteen thousand people. So, then, Jesus began his mission in that part of Palestine where there were most people to hear him; he began his work in an area teeming with men to whom the gospel proclamation might be made. But not only was Galilee a populous district; its people were people of a certain kind. Of all parts of Palestine Galilee was most open to new ideas. Josephus says of the Galileans, 'They were ever fond of innovations, and by nature disposed to changes, and delighted in seditions.' They were ever ready to follow a leader and to begin an insurrection. They were notoriously quick in temper and given to quarrelling. Yet withal they were the most chivalrous of men. 'The Galileans,' said Josephus, 'have never been destitute of courage.' 'Cowardice was never a characteristic of the Galileans.' 'They were ever more anxious for honour than for gain.' The inborn characteristics of the Galileans were such as to make them most fertile ground for a new gospel to be preached to them." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 65-66). Josephus is known to exaggerate to prove a point, it is known that there were villages comprised of just a few homes, surely not containing 15,000 people. Even so, the fact is, Galilee was well populated and contained an abundance of wealth and resources. Families could thrive on such a land.

Galilee was also known for its diversity of people and cultures. In fact, "The full name of the area was Galilee of the Gentiles. Plummer wishes to take that to mean 'heathenish Galilee.' But the phrase came from the fact that Galilee was literally surrounded by Gentiles. On the west, the Phoenicians were its neighbours. To the

north and the east, there were the Syrians. And even to the south, there lay the territory of the Samaritans. Galilee was in fact the one part of Palestine that was inevitably in touch with non-Jewish influences and ideas. Galilee was bound to be open to new ideas in a way that no other part of Palestine was." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 66-67). Perhaps this is why Jesus left Judæa and returned to Galilee. He had preached for about 32 to 33 weeks, maybe it was just time to take His words to more fertile ground. Many scholars "have seen Galilee as the land of salvation, in contrast to Jerusalem, the locus of rejection." (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 171). It is believed that on the whole, the people of Galilee were far more receptive to the words of Jesus than those of Judæa.

There is a thought that the Jews of Galilee were essentially the same as those of Judæa. Though the religious similarities would have been very similar, the Jews of the two provinces were quite different. "Judæa proper claimed pre-eminence over Galilee, as being the centre of Rabbinism. Perhaps it may be well here to state that, notwithstanding strict uniformity on all principal points, Galilee and Judæa had each its own peculiar legal customs and rights, which differed in many particulars one from the other." (Sketches of Jewish Social Life, Alfred Edersheim, pages 13). The Jews of Judæa tended to more politically influenced. They rejected outside influences but were eager to accept new direction from the apostate leaders of the Sanhedrin. Galilee on the other hand, preferred older traditions and customs, even those introduced by other cultures or people.

- 9 - **Now after** – The phrase "Now after" combines the Greek word used to translate "Now when" in footnote #1 of this chapter, and the Greek word "μετά" or "meta". This additional Greek word means with, after or behind. The Codex Sinaiticus replaces the phrase "Now after" with "But after". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 14, page 69). It is believed that this introductory phrase by Mark, is actually not his, but rather another scribal addition. Joel Marcus explains, "But after. Gk meta de, the reading of N, A, and the majority of witnesses. A few, however, join B and D in reading kai meta, 'and after'. This would correspond to Mark's usual paratactic style but may for that very reason be a scribal harmonization; the superiority of the textual testimony to meta de is forceful. Mark's meta de construction suggests a certain discontinuity with what has gone before." (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 171).

The reason for the scribal addition is that a chronological connector was missing in the Greek text. Mark wanted to convey that after, or near the close of, the Judæan ministry, John the Baptist was arrested and Jesus returned to Galilee. This established the order of things.

As a side note, the distance between Judæa and Galilee was about 111 miles. It would have taken 38 hours of continuous walking to make such a trip. At a conservative 11 miles per day, it would have taken 10 days with at least 1 additional day to observe the Sabbath. At a swift 18 miles per day, it would have taken at least 6 days with again, at least 1 additional day to observe the Sabbath. It is unlikely that one would take such a trip in the ancient world without significant planning.

- 10 - **put in** – The phrase "was put into prison" is translated from a single Greek word; "παράδιδωμι" or "paradidōmi". It means to give into the hands or another, to deliver up treacherously, to commit, or to allow. The translation is obviously derived at the liberty of the translator who expanded the translation based on historical knowledge. It is the same word used to translate the phrase "was cast into prison" in footnote #5 of this chapter. The Codex Sinaiticus replaces the phrase "was put in prison" with "was delivered up". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 14, page 69).

It is evident that the translation is off, since the word "prison" which follows the phrase "put in" is non-existent in the Greek text. "Handing over" or "delivering up" with an implied reference to "prison" is a much better translation. "Mark does not specify an agent of this 'handing over'. The Greek term can refer to human activity and can simply mean 'to turn over to the custody of', but in the famous 'suffering servant' passage (Isa.53:6,12) and in the psalms of the righteous sufferer (Pss. 27:12, 41:2, etc.) it refers to God's action of delivering his chosen servants up to suffering and death. Perhaps both nuances are intended here, since Mark knows of the arrest of John by Herod's agents (cf. 6:17), yet the immediate context speaks of the fulfillment of the divine plan (cf. 'the time has been fulfilled,' (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 171).

- 11 - **came** – The word "came" is translated from the Greek word "ἔρχομαι" or "erchomai". It means to come from one place to another, and used both of persons arriving and of those returning. It might be said that Jesus "returned" to Galilee.
- 12 - **When therefore** – The word "when" is translated by the Greek word "ὡς" or "hōs". It means as, like, or even as. The word "therefore" is translated from the Greek word "οὖν" or "oun". It means then, therefore, accordingly, consequently, or these things being so.
- 13 - **the Lord** – The title "Lord" is translated from the Greek word "κύριος" or "kyrios". The title means he to whom a person or thing belongs, about which he has power of deciding; master, or lord. It is a title often used for God or the Messiah. The Codex Sinaiticus replaced the word "Lord" with "Jesus". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 4, Verse 1, page 169).
- 14 - **knew** – The word "knew" is translated from the Greek word "γινώσκω" or "ginōskō". The word means to learn to know, to come to know, or to get a knowledge of by perception or feel. Jesus knew the hearts and thoughts of men. This was not some supernatural power, but rather a gift of the spirit. Those that have been endowed with the gift of the Holy Ghost and maintain a personal worthiness to enjoy the fullness of that gift benefit from unrestrained light and knowledge from heaven. In this state, Jesus was very capable of knowing the designs of conspiring men. We don't know what was being communicated to Him from heaven, but surely His departure from Galilee was purposeful and directed. He did not run from danger, but followed a divine course that was set by His Father. He knew not only the minds of men, but he also knew the will of His Father.
- 15 - **how** – The word "how" is translated from the Greek word "ὅτι" or "hoti". It means that, because or since. "How" is apparently a poor translation. Jesus knew "that" the Pharisees were watching His work. Edersheim wrote, "An exaggerated report was carried to the Pharisaic authorities: 'Jesus maketh and baptizeth more disciples than John'. From which, at least, we infer, that the opposition of the leaders of the party to the Baptist was now settled, and that it extended to Jesus; and also, what careful watch they kept over the new movement." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 390). Though this might have been exaggerated, the fact is, many were coming unto Jesus and partaking of His baptism. As much as I respect Edersheim, he shares in a common misconception. Many, even Biblical scholars, make statements about John's baptism being fewer than Jesus'. The problem here is that they were the same baptism. John the Baptist was baptizing people under priesthood authority; the power and authority after the order of the Son of God, even Jesus Christ. There was no competition here. There was one baptism performed by John and Jesus. They were not different, or competing sects. John the Baptist baptized people in preparation for additional ordinances that Jesus was authorized to administer. Jesus offered this same baptism for the same purpose.



16 - **the Pharisees** – The name "Pharisee" is translated from the Greek word "Φαρισαῖος" or "Pharisaios". The Pharisees were a sect that seems to have started after the Jewish exile. They were pious and extremely knowledgeable of Jewish Law. They were considered the experts of Jewish society, and therefore stood apart from the general population. **"For even the name 'Pharisee, 'Perushim', 'seperate ones', was not taken by the party itself, but given to it by their opponents."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 323). In addition to the Old Testament books, the Pharisees recognized the Jewish oral traditions of the Rabbis a standard of belief and life. They sought for distinction and praise by outward observance of external rites and by outward forms of piety, such as ceremonial washings, fastings, prayers, and alms giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. Even so, **"It would be grossly unjust to identify Pharisaism, as a religious direction, with such embodiments of it or even with the official 'fraternity'. While it may be granted that the tendency and logical sequence of their views and practices were such, their system, as opposed to Sadduceism, had very serious bearing; dogmatic, ritual, and legal."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 313). They would consider themselves Jews, though they believed that they simply understood the religion in its proper way.



To become a Pharisee required years of study. One didn't just sign up, or wake up one day and decide to be a Pharisee. One devoted years of dedication to become a Pharisee, and even then there were no guarantees. Eventually, one was presented before the established Pharisees and tested to assure that a level of knowledge and ritual cleanliness had been achieved. If so, then one was voted to become an apprentice. One could be denied for a wide range of reasons. If approved, the following year required one to prove himself.

Unlike the Sadducees, the Pharisees held strenuously to a belief in the existence of good and evil angels, and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be resurrected by the Messiah, and be requited each according to his individual deeds. **"Thus it seems Sadduceism was in a sense rather a speculative than a practical system, starting from simple and well defined principles, but wide-reaching in its possible consequences. Perhaps Pharisaism, springing from moderate and rationalistic tendencies; intended to secure a footing within the recognised bounds of Judaism; and seeking to defend its principles by a strict literalism of interpretation and application."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, pages 313-314). Theological differences between the Sadducees and Pharisees were not the only differences. **"The other differences between the Pharisees and Sadducees can be easily and briefly summed up. They concern ceremonial, ritual, and juridical questions."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 319).



The Pharisees might have been the great scribes of the time, if they didn't lack one crucial element. The Jewish religion was in an apostate state, and they lacked the guidance of the spirit. Regardless of how knowledgeable they were, the lost truths were beyond their reach. Without the guidance of the spirit, and with an incredible amount of book smarts, they become prideful and self centered. Such was the recipe for evil.

Like all lost people, it usually ends up being about money, power, and self gratification. The Pharisees definitely went down this road. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country's cause, and possessed great influence on outward works, and affection of piety in order to gain popularity.

They occupied seats in the Sanhedrin, they amassed great wealth, and were honored by public praise and fame. They were an elite group. According to Josephus, they numbered more than 6,000. They were bitter enemies of Jesus and his cause; and were in turn severely rebuked by Him for their avarice, ambition, hollow reliance on outward works, and affection of piety in order to gain popularity.

The Pharisees existed throughout Palestine. **"It would have been difficult to proceed far either in Galilee or in Judaea without coming into contact with an altogether peculiar and striking individuality, differing from all around, and which would at once arrest attention. This was the Pharisee. Courted or feared, shunned or flattered, reverently looked up to or laughed at, he was equally a power everywhere, both ecclesiastically and politically, as belonging to the most influential, the most zealous, and the most closely-connected religious fraternity, which in the pursuit of its objects spared neither time nor trouble, feared no danger, and shrunk from no consequences. Familiar as the name sounds to readers of the New Testament and students of Jewish history, there is no subject on which more crude or inaccurate notions prevail than that of Pharisaism, nor yet any which, rightly understood, gives fuller insight into the state of Judaism at the time of our Lord, or better illustrates His words and His deeds. Let us first view the Pharisee as, himself seemingly unmoved, he moves about among the crowd, which either respectfully gives way or curiously looks after him. There was probably no town or village inhabited by Jews which had not its Pharisees, although they would, of course, gather in preference about Jerusalem with its Temple, and what, perhaps would have been even dearer to the heart of a genuine Pharisee—its four hundred and eighty synagogues, its Sanhedrims (great and small), and its schools of study. There could be no difficulty in recognising such an one. Walking behind him, the chances were, he would soon halt to say his prescribed prayers. If the fixed time for them had come, he would stop short in the middle of the road, perhaps say one section of them, move on, again say another part, and so on, till, whatever else might be doubted, there could be no question of the conspicuousness of his devotions in market-place or corners of streets. There he would stand, as taught by the traditional law, would draw his feet well together, compose his body and clothes, and bend so low 'that every vertebra in his back would stand out separate,' or, at least, till 'the skin over his heart would fall into folds' (Ber. 28 b)."** (Sketches of Jewish Social Life, Alfred Edersheim, pages 119).

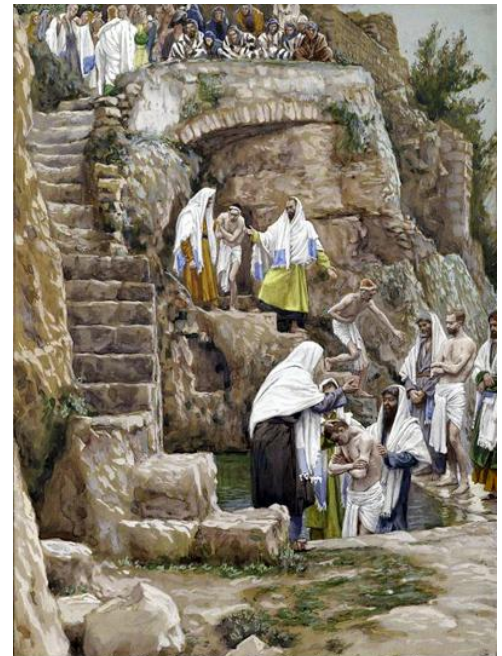
17 - **made** – The word "made" is translated from the Greek word "ποιέω" or "poieō". It means to make, produce, construct, produce, to do or perform. This is an odd translation, stating that Jesus made disciples. While it is true that discipleship is only made possible by the life and sacrifice of Jesus, discipleship is an invitation and a choice. It is a choice of the follower. John invited people to come unto Christ by repentance and baptism. Jesus extended the same invitation. The process "enlisted", rather than "made" disciples.

18 - **baptized** – The word "baptism" is translated from the Greek word "βαπτίζω" or "baptizō". It means to dip repeatedly, to immerse, or to submerge. It can also mean to cleanse by dipping or submerging. Finally, it can mean to overwhelm.

We have previously discussed the ordinance of baptism, and will forego reviewing the process, associated ordinance, and symbols with the rite. What is significant to review here is how the Pharisees would have viewed the baptism of John and Jesus, and if there were any political implications of their baptisms. Let's start with the followers of John who questioned the "purification" of the Jews. **"The Jew whose discussions had thus deeply moved the followers of John may well have been one of the predominate Pharisees; and our Lord may soon become aware that they were watching His proceedings with an unfriendly eye. Their hostility to John was a still deeper hostility against Him, for the very reason that His teaching was already more successful. Perhaps in consequence of this determined rejection of the earliest steps of His**

teaching - perhaps also out of regard for the wounded feelings of John's followers - but most of all because at this very time the news reached Him that John had been seized by Herod Antipas and thrown into prison - Jesus left Judæa and again departed into 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 147). So, why was everyone getting so mad about two men performing baptisms?

Did the Jews believe in and practice the rite of baptism? Many have incorrectly stated that Baptism was a rite created by the Baptist and established into Christianity by Jesus. While there is no doubt that Jesus set the example, baptism was not a new act. Abrahams, who studied ancient Jewish rites, found, "Unnecessary doubt has been thrown on the prevalence of baptism as an initiatory rite in the reception of proselytes during Temple times.... The heathen was in a state of uncleanness and must, at least as emphatically as the Jews in a similar state, have undergone the ritual bathing. Only in a state of ritual cleanness could the newcomer be received 'under the Wings of the Divine Presence' - a common Rabbinic phrase for proselytism directly derived from the beautiful terms of Boaz' greeting to Ruth, the ideal type of all sincere proselytes: 'The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.' So, too, Jesus, after his baptism, sees the spirit of God descending as a dove. The symbolism of the Holy Ghost by a dove is a notion found in Rabbinic books." (Studies in Pharisaism and the Gospels, I. Abrahams, M.A., Cambridge, 1917, page 36). So, it would appear that the ancient Jews required converts to be baptized as part of their conversion, and they used the symbol of a dove in association with the ordinance and the Holy Ghost. "The baptism by John resembles the baptism of proselytes in several points, among others in the fact that both forms of baptism are administered, not performed by the subject himself. At all events, the proselyte's bath needed witnessing" (Studies in Pharisaism and the Gospels, I. Abrahams, M.A., Cambridge, 1917, page 38).



The Disciples of Jesus Baptizing by James Tissot

Abrahams found that the Jews finalized the "Law" of baptism in the Mishnah or Oral tradition of the law. This would have been studied and adhered to by the Pharisees, who were experts of the law. Abrahams wrote, "This Mishnah certainly implies that the baptism of proselytes occurred while the Paschal lamb was still being offered, i.e. during Temple times....'Rabbi Eleazar ben Jacob says: Soldiers were Guards of the Gates in Jerusalem; they were baptized and ate their Paschal lambs in the evening.' Here we have an actual record of the conversation of Roman soldiers to Judaism on the day before the Passover." (Studies in Pharisaism and the Gospels, I. Abrahams, M.A., Cambridge, 1917, page 37). More significantly, the Temple itself seemed to incorporate baptism as a rite required for admission and participation. "The predominant and almost universal view was that in Temple times three rites accomplished the reception of proselytes: circumcision, baptism, and sacrifice. After the fall of the Temple the first two of these three rites were necessary." (Studies in Pharisaism and the Gospels, I. Abrahams, M.A., Cambridge, 1917, page 37).

The Jew also appeared to require baptism to be by immersion, or total submersion of the proselyte. Abrahams found, "Total immersion is clearly implied by the Zadokite Fragment." (Studies in Pharisaism and the Gospels, I. Abrahams, M.A., Cambridge, 1917, page 38).

Finally, the ancient Jews, before John and Jesus, saw the rite of baptism as more than an initiation rite. They understood and associated baptism as part of the repentance process. "Throughout the Psalms of Solomon 'to be clean' is identical with 'to be forgiven'. In Rabbinic Hebrew, as in biblical, the same word means physically and spiritually clean. To 'repent' is to 'be purified'. Sin is, conversely, uncleanness. There is no need to quote Biblical instances of the use. In Rabbinical Hebrew the very strong word (סרסר) which literally means 'to be putrid' is a common term for 'to sin'...The connection between sin and atonement by bathing is brought out in the Midrash on Ps. li. 4 on the text, 'Wash me thoroughly from mine iniquity.'" (Studies in Pharisaism and the Gospels, I. Abrahams, M.A., Cambridge, 1917, page 41).

So, the more one studies, the more it appears that the Pharisees and Sadducees should not have taken exception to the rite of baptism. It was an expected ordinance, and appears that there would have been no obvious difference to the baptism of the Jews and those administered by John and Jesus, at least from their vantage point. "But there is, it is often said, this difference between Johannine and Pharisaic baptism: the former was a moral, the latter a physical purification." (Studies in Pharisaism and the Gospels, I. Abrahams, M.A., Cambridge, 1917, page 39). Therein is the answer to our question. John and Jesus was baptizing all mankind, not to be qualified as a Jew, but to be spiritually cleansed. The apostate Jews practiced baptism as a rite of conversion to Judaism, but only for gentiles. They saw no need for it among themselves. They were the children of Abraham, and sons and daughters of the covenant. Even after baptism, the proselytes or converts, were never as good as those with the proper bloodline. "The proselytes formed another group of Israelites with a slight blemish, and they were much more numerous than the haldim. We are concerned here with full proselytes, the 'proselytes of righteousness' (gerim = gere sedeq), i.e. Gentiles converted to Judaism who had been circumcised, baptized and had offered sacrifice. They must be clearly distinguished from the 'God-fearers' (yife Sdmayim. LXX, NT and Josephus: φοβουμένοι [αεφλοφιετωι] ροω Θεοω), who simply confessed faith in one God and observed part of the ceremonial laws, without total commitment to Judaism. Legally they were still regarded as Gentiles." (Jerusalem in the Time of Jesus: An investigation into Economic and Social Conditions during the New Testament Period, Joachim Jeremias, page 320).

John the Baptist and Jesus restored the true nature of baptism. It was required for every living being so as to return to our Father in Heaven. Even the pious Pharisee needed baptism. Furthermore, baptism needed to be at the hand of God's authorized representative. This was a problem for the Pharisees. The restored rite threatened their power and control. People sought the baptism of John and Jesus, and it made them equal to the Pharisees, at least in their eyes.

19 - **more** – The word "more" is translated from the Greek word "πλεῖων" or "pleiōn". The word means greater in quantity. John had hundreds, maybe thousands of followers. Jesus had more. The forerunner had done his job, and not surprising, the people were masterfully prepared to flock to the Savior.

20 - **disciples** – The word "disciples" is translated from the Greek word "μαθητῆς" or "mathētēs". The word means a learner, pupil or disciple. Those that converted and were baptized were called disciples.

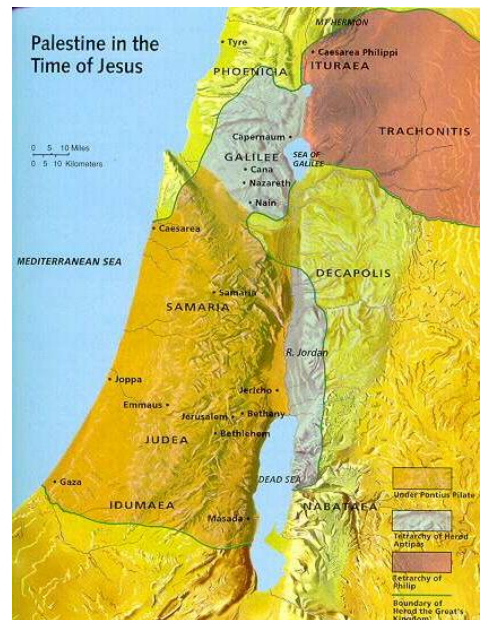
So, I would very much like to propose a theory, and it is only a theory. Jesus ministered in Judea for about 230 days. This is a significant portion of his 3 years ministry. We are given only a general understanding of what He did during that time. With his disciples, He taught and baptized. He also performed miracles and wonders among the people. The details are lost to us today. I would theorize that the disciples that would later contribute to the gospel records were not present during this Judean ministry. It is true that Andrew, Peter, James, John, Philip and Nathanael have already become followers. We know that they accompanied Him to Cana and Capernaum; however, after the Judean ministry Jesus returns to Galilee and searches them out. He invites them to come and follow Him. Shortly after, He calls them to be Apostles. I think it is probable that they either didn't accompany him to the Passover in 27CE or they returned to Galilee shortly after the Passover. I speculate that had John (the future Apostle) been present, His gospel would have contained more about these



230 days. This theory doesn't preclude the fact that Jesus had disciples or followers that worked under His direction during the Judean ministry. The scriptures are clear that the disciples followed and participated in the work.

- 21 - **Though** – The word "Though" is translated from the Greek word "καίτοιγε" or "kaitoige". It means and yet or though. **"This is clearly an attempt to modify iii 22, where it is said that Jesus did baptize, and serves as almost indisputable evidence of the presence of several hands in the composition of John. Perhaps the final redactor was afraid that the sectarians of John the Baptist would use Jesus' baptizing as an argument that he was only an imitator of John the Baptist. The unusual word for 'however' (kaitoi ge) may be another indication of a different hand."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 164). Here again, it would appear that a scribe inserted something for personal reasons. The reason seems to be that if Jesus somehow performed a baptism it would lower His perceived status, so the scribe removed the apparent fact that Jesus actually baptized. See footnote #22 of this chapter.
- 22 - **himself** – The word "himself" is translated from the Greek word "αὐτός" or "autos". It means himself, herself, themselves, itself, he, she, or it. This word refers to Jesus. He is said to not have baptized, which is apostate doctrine. Elder McConkie wrote, **"Contrary to the false teachings and traditions of sectarianism, Jesus personally performed water baptisms so that in all things he might be the great Exemplar. Without question he also performed all other ordinances essential to salvation and exaltation."** (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 148). Enough said!
- 23 - **not** – The word "not" is translated from the Greek word "οὐ" or "ou". It means no, or not; in direct questions expecting an affirmative answer. The Joseph Smith translation helps us understand that the word "not" is scribal addition and not scripture. Joseph corrected the verse as follows; **"When therefore the Pharisees had heard that Jesus made and baptized more disciples than John, They sought more diligently some means that they might put him to death; for many received John as a prophet, but they believed not on Jesus. Now the Lord knew this, though he himself baptized not so many as his disciples; For he suffered them for an example, preferring one another."** (Joseph Translation of John 4:1-4). **"This last sentence"** of the Joseph Smith Translation **"may mean that Jesus did not put the spotlight on himself (as we would say) but acknowledged his local leaders, allowing them the opportunity to perform ordinances and render service."** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 129)
- 24 - **left** – The word "left" is translated from the Greek word "ἀφήμι" or "aphiēmi". It means to send away, to send forth, yield up, or to let go. All good things find opposition. This is an eternal principle. It is therefore not surprising that Jesus' ministry found great opposition. The Pharisees were watching their perceived domain. **"The Pharisees observed with increasing apprehension the growing popularity of Jesus, evidenced by the fact that even more followed after Him and accepted baptism at the hands of His disciples than had responded to the Baptist's call. Open opposition was threatened; and as Jesus desired to avert the hindrance to His work which such persecution at that time would entail, He withdrew from Judea and retired to Galilee, journeying by way of Samaria. This return to the northern province was effected after the Baptist had been cast into prison."** (Jesus the Christ, James E. Talmage, page 137). Jesus did not leave out of fear, or intimidation. He will prove time and time again that He was not afraid of man. He honored his Father no matter what the consequences. **"Jesus left Judea and returned to Galilee with the power of the Spirit. He had obtained the Spirit through fasting and prayer, and he had retained the Spirit through overcoming temptation. His fame now went before him."** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 129). He left because He followed the spirit, and for no other reason.

25 - **Judæa** – The name "Judæa" is translated from the Greek word "Ἰουδαία" or "Ioudaia". In this instance, it references a Roman province in Palestine. Literally translated, the name means "he shall be praised". It is the land that housed the Temple, and therefore it was considered Holy and above all other lands. Unfortunately, the land was full of apostate Jews and a House that Jesus clearly pronounced as defiled. Jesus left Judæa for Galilee, but via a most unlikely route. **"I must needs go through Samaria," Jesus said to his disciples, as he and they prepared to leave Judea and go to Galilee. Having embittered the Pharisees with his bold doctrines to the point that 'they sought more diligently some means that they might put him to death,' and knowing that his mission in Judea, for the moment, was completed, Jesus chose to go back to Galilee, to the land of his youth, to the rugged and hilly homeland where friends and kinsmen dwelt, there to launch his great Galilean ministry. But why take the dangerous and robber-infested route through Samaria? It was the Jewish practice to go the long way around, through Perea, for the Samaritans were a hated race whose customs were abhorred and whose traditions were shunned. True, 'the direct road to Galilee ran through the half-heathen country of Samaria' but this 'road was proverbially unsafe for Jewish passengers, either returning from Jerusalem or going to it for it passed through the border districts where the feuds of the two rival peoples raged most fiercely. The paths among the hills of Akrabbim, leading into Samaria, had often been wet with the blood of Jew or Samaritan, for they were the scene of constant raids and forays."** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 331-332). The next chapter will reveal, at least, part of the reason Jesus left Judæa.



Jesus traveled throughout Judea from the about 15 April 27CE to Early December 27CE. This Judean ministry lasted about 230 days, or 33 weeks. We know very little about this ministry, only that he did mighty works, and miracles, and taught and baptized many. Without a specific travel plan, we cannot accurately detail the length of his travels, but we can make some estimations for the purpose of understanding the intensity of his work. We will look at one typical week;

Friday night to Saturday night	the Sabbath	14,000 steps max	6.63 miles
Saturday night to Sunday night	Day 1 of the week	20,000 steps average	9.47 miles
Sunday night to Monday night	Day 2 of the week	20,000 steps average	9.47 miles
Monday night to Tuesday night	Day 3 of the week	20,000 steps average	9.47 miles
Tuesday night to Wednesday night	Day 4 of the week	20,000 steps average	9.47 miles
Wednesday night to Thursday night	Day 5 of the week	20,000 steps average	9.47 miles
Thursday night to Friday night	Day 6 of the week	20,000 steps average	9.47 miles
Weekly total	7 days	134,000 steps	63.45 miles

63.45 miles per week x 32.85 weeks = 2,085 miles

I would estimate that Jesus walked about 2,085 miles during this Judean ministry. (1 step = 2.5 feet, Sabbath days walk = 2,000 cubits, 1 cubit = 17.5 inches, 2,113 steps in a mile).

- 26 - **again** – The word "again" is translated from the Greek word "πάλιν" or "palin". The word means anew or again. Jesus returned to the land He originally came from the previous March. He was heading for home.