





The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

NOTHING RECORDED 	NOTHING RECORDED 	NOTHING RECORDED 	CHAPTER 3, VERSE 22 
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3:22 - After these things¹ came² Jesus³ and his disciples⁴ into the land of Judæa⁵; and there he tarried⁶ with them⁷, and baptized⁸.

CHRONOLOGY: Between the end of Passover, 15 April 27CE and Late November/Early December 27CE

LOCATION: Jerusalem, and the Land of Judæa

COMMENTARY: Jesus has finished with the annual Passover celebration in the city of Jerusalem. It was anything but an event free visit. Jesus cleared the money changers from the Temple Market. Late one evening He met with one of the rulers of the Great Sanhedrin, Nicodemus. There discussion was profound. After Passover, Jesus got right to work with spreading the doctrines of salvation. Jesus would spend approximately nine months teaching and baptizing among the people of Judæa. Judæa extended to Bethel in the North, the Mediterranean Sea on the West, Hebron in the South, and the River Jordan on the East. It is suspected that He ministered among the hill country of Judæa; however, I would expect that He traveled amongst all the inhabitants of the area. His disciples followed Him. It is unclear who the disciples were. We know that Peter, Andrew, James, John, Philip and Nathanael were disciples at this point, but we are unsure if they followed Him during these 9 months. Regardless, we know that Jesus had a large following of disciples. Jesus Himself baptized people, and He taught His disciples to do the same. It is estimated that Jesus walked at least 2,000 miles during this time period. The records of His sermons and miracles during this time period are missing. That leads us to speculate that none of the Gospel writers or inner circle of future Apostles were with Him during His sojourn in Judæa.

FOOTNOTES:

1- After these things – The word "After" is translated from the Greek word "μετά" or "meta". It means with, after, or behind. The phrase "these things" is translated from the Greek word "ταῦτα" or "tauta". It means "these". The word "things" was insert by translators for the easy of reading. Other translations, replaces "after these things" with "later on". The Codex Sinaiticus replaces "after these things" with the words "after this". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 3, Verse 22, page 168).

Jesus has attended the Jerusalem Passover of 27CE. He has cleared the money changers from the Temple complex, and met with Nicodemus in the night. The other dealings conducted by the Savior during His stay in Jerusalem are incomplete. Farrar wrote, "Whatever lessons were uttered, or signs were done during the remainder of this First Passover, no further details are given us about them. Finding a stolid and insensate opposition, our Lord left Jerusalem, and went with His disciples 'into Judæa', apparently to the banks of the Jordan, for there St. John tells us that His disciples began to baptize." (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 145).

One is left to speculate as to how long Jesus remained in Jerusalem after the Passover. This makes it difficult to place dates on this chapter, at least the beginning of the chapter. Brown describes John 3:22 as "A vague connective with no real chronological precision." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 150).

2- came – The word "came" is translated from the Greek word "ἐρχομαι" or "erchomai". It means to come from one place to another. "Leaving Jerusalem, Jesus and His disciples went into the rural parts of Judea, and there tarried, doubtless preaching as opportunity was found or made; and those who believed on Him were baptized." (Jesus the Christ, James E. Talmage, page 137). Jesus and His followers came, no doubt, by foot. They were apparently not confined to one village or town. The Gospel writer indicates only that they left Jerusalem and came to the province of Judea. Jerusalem is in the province of Judea and therefore we are lead to believe that they visited locations apart from Jerusalem, but still contained in Judea.

John the Baptist was preaching some 70 miles from Jerusalem. Traditionally, John was preaching and baptizing in an area known as Decapolis. This would not be considered part of Judea; however, by 27CE Judea and Decapolis were part of the same province ruled by the Roman Proconsul of Syria. Some would argue that Jesus made His journey towards John and taught in the Jordan River Valley. Others would argue that the area of Judea is clearly the hill country south of Jerusalem. If the Land of Judah means the hill country then the south of Jerusalem is the place. If it refers to the territory or province, it could have been the Jordan Valley or adjacent areas as well. Brown clarifies, "Jesus has been in Judea, at Jerusalem. Bultmann, p. 123, argues that the real inference is that Jesus went out from the city into the country districts of Judea; and we believe that this could be the adapted meaning in the present context. However, γῆ probably originally meant 'territory', not 'country district', translating Heb. 'eres; in iv 3, which can only refer to Judea as a territory, the Western tradition has added γῆ. The site is not given, but many think of the Jordan valley." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., pages 150-151).

3- Jesus – The name "Jesus" is a Latin transliteration of the Greek name "Ἰησοῦς" or "Iêsous". The Greek name is a transliteration of the Hebrew name "יהושוע" or "Yêhoshuwa", which we in turn transliterate into English as Joshua. Both the Greek and the Hebrew form of the name, translated literally, means "Jehovah is Salvation".



Jesus would have been just over 30 years of age. He would have been a young Rabbi, but His message resonated with the spirit of ancient prophets. The people were drawn to His message. He quickly found acceptance, and drew a following. In accordance with eternal law, Jesus also found opposition in proportion to that acceptance. Lehi taught his son Jacob, "For it must needs be, that there is an opposition in all things. If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility." (2nd Nephi 2:11). Jesus' great works were destined for great opposition.

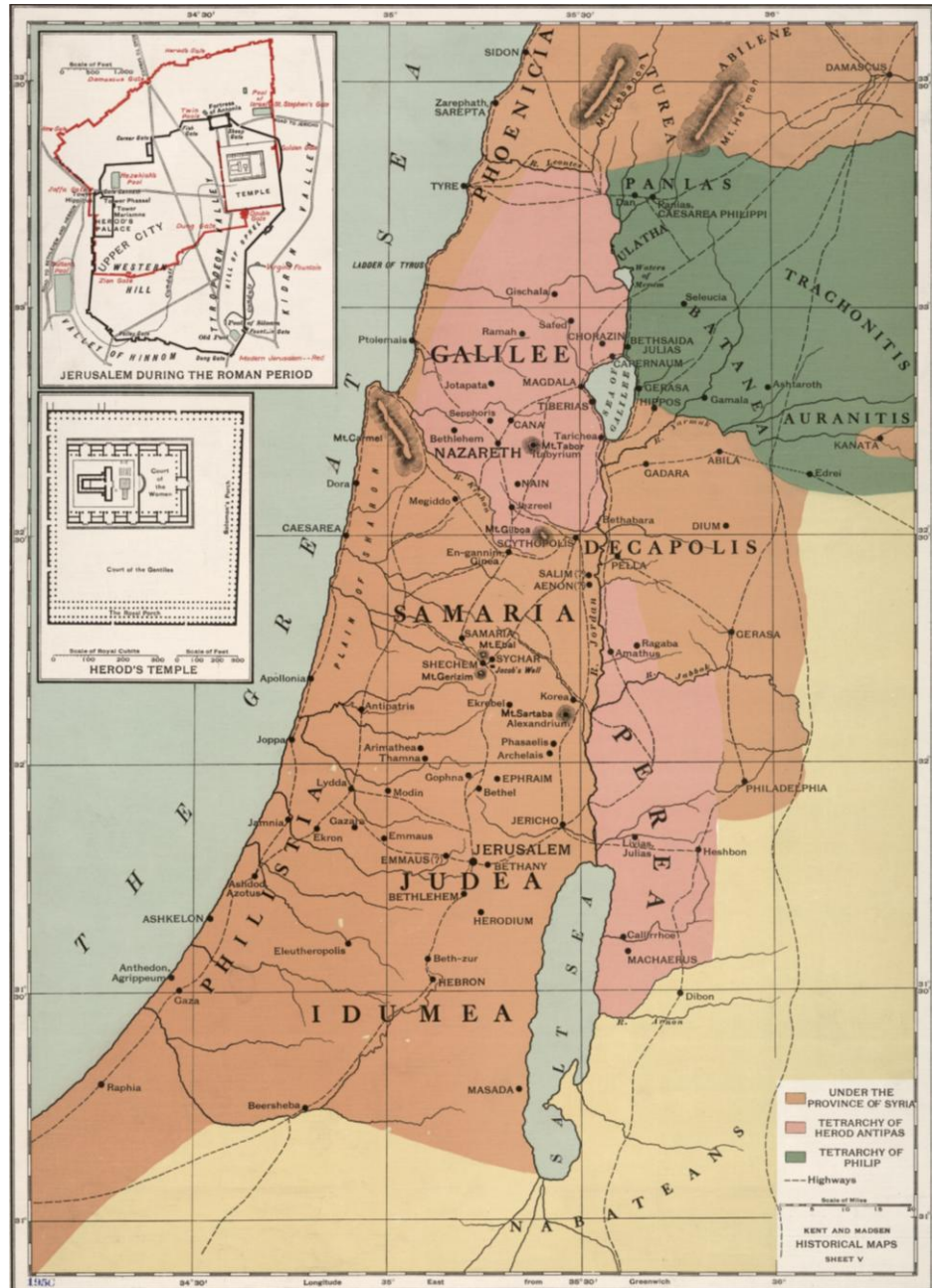
The principle of opposition is central to Father's plan for our happiness. This might seem like a contradiction in terms, but without opposition our ability to choose good over evil is eliminated. Without choice, we lose a fundamental key to our development. We can never become as our Father, unless we make choices that result in our spirit ruling over the desires of our flesh. "It is a true saying of the Saviour's, that he came not into the world to make peace, to unite the whole people, but to make division. He came for the express purpose of dividing the righteous from the wicked. This formed as much a part of his holy ministry as any other part of the will of his Father... The Gospel of salvation is perfectly calculated to cause division. It strikes at the root of the very existence of mankind in their wickedness, evil designs, passions, and wicked calculations. There is no evil among the human family, but at the foundation of which it strikes effectually, and comes in contact with every evil passion that rises in the heart of man. It is opposed to every evil practice of men, and consequently it disturbs them in the wicked courses they are pursuing." (The Journal of Discourses, Volume 1, Brigham Young, July 24, 1853, page 235).

- 4- **his disciples** – The word "disciples" is translated from the Greek word "μαθητής" or "mathētēs". It means a learner, a pupil, or a disciple. It is one who follows another's teachings. Who exactly were Jesus' disciples? We know that Peter, Andrew, Phillip, John, and Nathaniel were all followers at this point, though they are not named as the disciples referred to in this verse. Jesus had a large following at this point. We know so because the next chapter describes concern from the disciples of John the Baptist that most of John's followers had left to follow Jesus. John the Baptist had hundreds of followers. It is unsure what the size of Jesus' followers were, in terms of numbers, as He left Jerusalem and preached in Judea.
- 5- **the land of Judæa** – The word "land" is translated from the Greek word "γῆ" or "gē". It means arable land, a country, land enclosed within fixed boundaries, a tract of land, a territory or region. The name "Judæa" is translated from the Greek word "Ιουδαία" or "Ioudaia". The Greek word is a derivative of the Hebrew root "יהודה" or "Yehuwdah". The Hebrew word means "praised".

To better understand "the Land of Judea", we turn to Zondervan who records that Judea or Judæa is "a geographical term that first appears in the Bible in Ezra 5:8, where it is designated a province of the Persian Empire. The land of Judea is also mentioned in the apocryphal books I Esdras (1:30) and I Maccabees (5:45; 7:10). Since most of the exiles who returned from the Babylonian exile belonged to the tribe of Judah, they came to be called Jews and their land Judea. Under the Persian empire, Judea was a district administered by a governor who was usually a Jew (Hag. 1:14; 2:2). With the banishment of Archelaus, Judea became annexed to the Roman province of Syria; but its governors were procurators appointed by the Roman Emperor. Their immediate superior was the proconsul of Syria, who ruled from Antioch (Luke 3:1). The official residence of the procurators was Caesarea. This was true during the ministry of Christ. Geographically, Judea was about 55 miles N to S, and the same distance E to W, extending from the Mediterranean to the Dead Sea, with its northern boundary at Joppa, and its southern a few miles S of Gaza and the southern portion of the Dead Sea. Its exact boundary was, however, never fixed." (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 456).

There are two predominate theories as to where Jesus went after he left Jerusalem;

THEORY #1: The Southern portions of Judea, south of Jerusalem. Skousen reasons that the population of these southern lands makes this theory most probable. He writes, "After the Savior's conversation with Nicodemus, he appears to have left Jerusalem almost immediately and launched his ministry to the south, which was Judea. No towns or cities are mentioned in connection with this new field of labor. This leads us to conclude that Jesus moved about in the rural areas. Although we cannot pinpoint the place where he began to preach and baptize, we can eliminate the territory where he probably did not go. Some have supposed that he would move toward the eastern part of Judea, but this is extremely



unlikely. **Between Bethlehem and the Dead Sea is the wilderness of Judea. This is a desolate plateau approximately 15 miles wide.**" (The Days of the Living Christ: Volume 1, W. Cleon Skousen, page 153).

THEORY #2: The Jordan River Valley and the area surrounding the Dead Sea. Many support this theory because the followers of John the Baptist had previously congregated there. In fact, John the Baptist was still preaching in the Jordan River Valley. This Valley was apparently a gathering spot for seekers of the truth. Therefore, it would make sense that Jesus tarried there, not because it was densely populated with villages, but believers were want to visit in search of greater light and knowledge. Elder McConkie wrote, **"Having so done, our Lord's work in Jerusalem, for the moment, was accomplished. With the departing pilgrims, who would carry an account of his doings and sayings to the chosen seed everywhere, he and his disciples also left the Holy City. Their destiny: the villages and cities of Judea, from Beersheba and Moladah in the south, to Masada and Engedi on the Dead Sea, to Joppa in the northwest and Jericho in the northeast. Their mission and purpose: to preach the gospel of the kingdom and to baptize repentant souls. For how long? For nine full months, until December of A.D. 27, at which time - having, as Peter expressed it, preached 'throughout all Judea'."** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 322).

Other scholars don't even speculate as to the whereabouts of Jesus during this time period. They are just content with the broad definition of Judea. Edersheim wrote, **"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).

- 6 - **there he tarried** – The phrase "he tarried" is translated from the Greek word "διατρίβω" or "diatribō". It means to pass time, to spend, to wear away or consume. It is used in reference to staying in a specific place or location. Other translations replace "there he tarried" with "spent some time". The Codex Sinaiticus replaces the phrase "there he tarried" with "there he abode". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 3, Verse 22, page 168). Many find the use of the Greek word odd. It is odd in the sense that it is not a word that the Gospel of John would have been expected to use in this kind of passage. Brown states, **"This is not the usual Johannine mēnēin, but diatribein. That this is the only occurrence of the verb in John may support Dodd's precanonical theory."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 151). This probably has little significance to the average reader, but may indicate language from the original writer, rather than scribes.

So Jesus lived in the "Land of Judea" for a period of time. That is the inference made here. Though we cannot pinpoint his locations, we are to understand that he spent a significant amount of time in the area. We would estimate that he spent at the very least weeks, if not months, in the land of Judea. **"We have no means of determining how long Jesus may have tarried in Jerusalem after the events recorded in the previous two chapters. The Evangelic narrative only marks an indefinite period of time, which, as we judge from internal probability, cannot have been protracted."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 390).

Some scholars place the length in which "he tarried" at nine months. This is based on the time between this passage, and subsequent events that have anchor points for our time table. The fact is, a nine month estimation is very speculative.

- 7 - **with them** – The word "them" is translated from the Greek word "αὐτός" or "autos". It means himself, herself, themselves, itself, he, she or it.
- 8 - **baptized** – The word "baptized" is translated from the Greek word "βαπτίζω" or "baptizō". It means to dip repeatedly, to immerse, to submerge, to wash, to make clean with water, to bath or to overwhelm. **"The verbs are imperfect, a fact indicating repeated action."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 151). It is apparent that Jesus and His disciples baptized many souls.

It is a significant fact that Jesus started His ministry teaching Nicodemus about the ordinance of baptism, rebirth, and spiritual purification. He followed that conversation, by action. His ministry ventured out among the people. He preached, He ministered, and He led the people into the waters of baptism. Wherever He went, He invited souls to be baptized. Elder McConkie taught, **"Whenever the gospel is preached by legal administrators having power and authority from on high; whenever ministers possess the power of the priesthood and are guided by the Holy Spirit; whenever those professing to be apostles and prophets do in fact hold these high and holy calling, they always both preach and baptize. Jesus was no exception. He preached the gospel and baptized repentant soul. Jesus performed baptisms in water for the remission of sins, and he did it on the same basis and in the same way that his forerunner John performed the same sacred ordinance. When John first came, baptizing by immersion in the river Jordan, he taught that the one who was coming after him - the one mightier than he; the one whose shoes the Baptist was not worthy to bear - that such a one would baptize with the Holy Ghost and with fire."** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 322).



