

Jesus Christ The Galilean

by Sheldon Emry

It is quite common, in religious circles throughout the world today, to say that Jesus Christ was a Jew.

It is true that Jesus was born of Mary, who was of the tribe of Judah, and He was born in Bethlehem in the land of Judea. Further, He was crucified in Jerusalem, which was also in Judea. So, whenever we speak of Jesus, in relation to some names of geographical locations, Bethlehem, Jerusalem and Judea are the ones most often associated with Jesus. This is the reason so many people say that: "Jesus was a Jew."

However, there are two other places that are closely associated with the life and ministry of Jesus Christ. These places are seldom mentioned in the pulpits today, but are mentioned many times in the Bible. They are: the city of Nazareth and the land of Galilee.

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem."

(Matthew 2: 1)

By this we know Bethlehem of Judea was the city of Christ's birth. After the wise men departed, Joseph was told to take Christ to Egypt:

"And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, say-

ing, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

When he arose, he took the young child and his mother by night, and departed into Egypt:"

(Matthew 2:13-14)

After the death of Herod, Joseph was told to take the child to Israel.

"But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

And he arose, and took the young child and his mother, and came into the land of Israel.

But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

(Matthew 2:19-23)

So, after being protected from Herod in Egypt, God directed the path of the Christ

child to the land of Israel, into a city called Nazareth. This was in fulfillment of the prophecy that Christ would be called a Nazarene. My Bible's marginal reference says that "Nazarene" means "a branch" or "separated one."

The prophet, Jeremiah, was inspired to write a prophecy about the coming of Jesus Christ:

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, TUE LORD OUR KIGUTEOUSNESS.”
(Jeremiah 23:5-6)

This prophecy was repeated in chapter 33 of Jeremiah:

“Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel;”
(Jeremiah 33:14-17)

This is the same prophecy given in chapter 23 of Jeremiah, however, here it is related to the fulfillment of the reign of Jesus on David's throne.

It is easy to see that the following prophecy of the Branch refers to the removal of Israel's sins and the establishment of the Kingdom of God upon the earth:

“Hear now, O Joshua (the Hebrew word translated "Joshua" is literally "Jah saves") the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.”
(Zechariah 3:8-10)

This prophecy is found again later on in Zechariah:

“And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord:

Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.”

(Zechariah 6: 12-13)

These verses speak of a throne and a priest. We know from other prophecies that Christ is both King and Priest. If this prophecy is speaking of Christ, then Christ is the BRANCH. The fulfillment of Jesus being the Branch came about by His

being an inhabitant of the city of Nazareth, and thereby being called a Nazarene.

In the second chapter of Luke, we find another account of the birth of Jesus, with additional information about his early life.

“And it came to pass in those days, that there went out a decree from Csesar Augustus, that all the world should be taxed.”

(Luke 2:1)

Then we read the story of Joseph and Mary coming to Bethlehem; the Christ child being born, and of the events following Christ's birth:

“And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord);”

(Luke 2:21-23)

Following the law of Moses they went through the ritual consecration of Jesus in the temple at Jerusalem, which, at that time, was the temple of Israel.

“And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.”

(Luke 2:25)

Then follows the story of Simeon prophesying over Jesus. Anna, the

prophetess, also prophesied over the eight-day-old Christ child, in the temple at Jerusalem.

“And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.”

(Luke 2:39)

Nazareth was the home city of Jesus' parents, Mary and Joseph.

“And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.”

(Luke 2:40)

Christ's parents went to Jerusalem every year at the feast of the passover:

“And when he was twelve years old, they went up to Jerusalem after the custom of the feast.”

(Luke 2:40-42)

Then Mary and Joseph left, thinking Jesus was in another part of the caravan. Missing Him, they returned and discovered Him teaching in the temple. Except for once a year when they went to Jerusalem, and for a short period of time when, at the age of twelve, Jesus taught in the temple; apparently, all of His growing up years were spent in the city of Nazareth, in the land of Galilee.

We read earlier that Jesus was to live in the city of Nazareth to fulfill the prophecy that He was to be a Nazarene. Going on in chapter 3 we read:

“In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand.”

(Matthew 3:1-2)

This verse does not give the location of John except to say that he was in Judea. We know from other Scripture that John was at, or near, the Jordan River during most of his ministry and preaching of repentance.

John's ministry was to baptize, his message was the Kingdom of Heaven. According to this and other accounts in the Gospel, Jesus came to be baptized when He was about thirty years old. Where did He come from?

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.”

(Matthew 3:13)

Jesus was taken to Nazareth as a little child, so that He would be called a Nazarene. Except for the once a year trip to the temple in Jerusalem, He was still in Galilee when He was thirty years of age. He was, by common knowledge, a Nazarene (or Galilean), from Nazareth of Galilee.

“Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.”

(Matthew 4:1)

No specific location is given here, except that it was in the wilderness. Since the temptation happened immediately after Jesus' baptism in the river Jordan, it possibly occurred in the hills of Judea or Galilee. At least part of the temptation may have taken place in the temple at Jerusalem, as **Matthew 4:5** illustrates.

Immediately after the temptation we read the following in **verse 11**:

“Then the devil leaveth him, and, behold, angels came and ministered unto him.”

Now when Jesus had heard that John was cast into prison, he departed into Galilee.”

(Matthew 4: 11-12)

So, it appears that immediately after the temptation, if Jesus was in Judea when this happened, He went back to Galilee which was His home.

“And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtholim:

That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.”

(Matthew 4:13-16)

Zabulon and Nephtholim are cities in Galilee. The point I am making in this study is that Jesus spent almost all of His ministry in Galilee, away from Judea and Jerusalem. Jesus left Nazareth in order to fulfill a prophecy, found in the ninth chapter of Isaiah:

“Nevertheless the dimness shall not be such as was in her vexation. when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

For thou hast broken the yoke of his burden. and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.”

(Isaiah 9:1-5)

In other words, there was something that was to come upon the Israel people that was different than regular battles. It was to be something related to burning and fuel of fire. Here is what it was:

“For unto us a child is born. unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.”

(Isaiah 9:6-7)

Jesus, the Christ, was to come to this specific land of Galilee, Zabulon and Nephthalim, as a burning fire or a great light. This was prophesied over 500 years before Christ's birth.

“And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast. in the borders of Zabulon and Nephthalim: That it might be fulfilled which was

spoken by Esaias [Isaiah] the prophet. saying,

The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

The people which sat in darkness saw great light: and to them which sat in the region and shadow of death light is sprung up.”

(Matthew 4:13-16)

Where was Jesus Christ to become revealed as the light of Israel? Was it in Jerusalem? Most people would say: yes. Reading on in chapter four, let's see what Matthew had to say:

“From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And Jesus, walking by the sea of Galilee. . . .”

(Matthew 4:17-18)

Where did Jesus begin preaching the Gospel of the Kingdom?

In Galilee, fulfilling the prophecy that He was to become the Light of Israel there.

“And he was there in the wilderness forty days, tempted of Satan: and was with the wild beasts: and the angels ministered unto him.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”

(Mark 1:13-15)

Mark gives the same account of the temptation and events following it, as

recorded by Matthew. We have here, a double witness, that the very beginning of the preaching of the gospel of the kingdom, by the Light of Israel was in Galilee.

“And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

And he saith unto them, Follow me, and I will make you fishers of men.

And they straightway left their nets, and followed him.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

And they immediately left the ship and their father, and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.”

(Matthew 4:21-23)

Here we see that Christ's disciples were, also, from Galilee. The following verses from the gospel of John tell of Jesus Christ's title, "Jesus of Nazareth."

“One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

The day following Jesus would go

forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.”

(John 1:40-45)

Here is the first time that Jesus was given a title, which included the name of a city. That title is "Jesus of Nazareth." If you look in your concordance, you will find that Jesus is called "Jesus of Nazareth" nineteen times in the New Testament. He was never called "Jesus the Jew" or "Jesus of Jerusalem," yet that is what we hear Him called almost all of the time.

As I was making this study, I was amazed at how seldom the word "Nazareth" is used in relation to Jesus. Probably because if investigated we find it means "offshoot" or "The Branch." This is proof, of course, that Jesus was the fulfillment of the prophecies as given.

In John 2, after His baptism, it is recorded:

“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

And both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.”

(John 2:1-3)

Then follows the account, of Jesus turning the water into wine. Continuing on we read:

“This beginning of miracles did Jesus in Cana of Galilee, and manifested

forth his glory; and his disciples believed on him.”

(John 2:11)

Jesus began His miracles in Galilee. It, also, says, in these verses, that He "manifested forth his glory." In other words, He made known that He was the Light of Israel. This was to be made known where? In Galilee! It was because of this that the disciples believed on Him. He was fulfilling the exact prophecies of the Messiah to come.

Let's read more of chapter 4 of Matthew, where Jesus went about all of Galilee, teaching and preaching the gospel of the Kingdom, and healing those who were sick:

“And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.”

(Matthew 4:24-25)

Where did the people of Jerusalem, Judea, and beyond Jordan have to go to hear and see Jesus? They had to go to Galilee because that was where Jesus was.

“And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them. . . .”

(Matthew 5:12)

Then follows the well-known sermon on the mount. Where was this sermon given? On the mountains of Galilee! The sermon takes up the next three chapters, and then, in chapter 8, we read this:

“When he was come down from the mountain, great multitudes followed him...

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him. . . .”

(Matthew 8:1& 5)

Capernaum was in Galilee, on the north end of the Sea of Galilee.

“And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

And he touched her hand, and the fever left her: and she arose, and ministered unto them.”

(Matthew 8:14-15)

Where was Peter's house? In Galilee. Following this occurrence, we read of the miracle of the calming of the storm on the Sea of Galilee.

“And he entered into a ship, and passed over, and came into his own city.

And behold, they brought to him a man sick of the palsy, lying on a bed. . . .”

(Matthew 9:1-2)

We are then given more miracles of healing that took place in His own city of Nazareth in Galilee.

“But the Pharisees said, De casteth out devils through the prince of the devils.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sick-

ness and every disease among the people.”

(Matthew 9:34-35)

The Pharisees are mentioned a number of times in the Bible. We have already seen that there were synagogues in the area of Galilee, including Nazareth. There were Pharisees all over this land — they were not necessarily only in Jerusalem.

“And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.”

(Matthew 10:1)

Christ was still in Galilee when He gave these instructions to His apostles, which we read in part:

“These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.”

(Matthew 10:5-6)

The command to the disciples to go to the lost sheep of the house of Israel was given in Galilee.

“And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.”

(Matthew 11:1)

The disciples were chosen from Galilee, so, their cities were in Galilee.

“Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto

thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.”

(Matthew 11:20-23)

If you look at a map, you will find these three cities (Chorazin, Bethsaida and Capernaum) at the north end of the sea of Galilee. Therefore, Jesus was still about 75 miles from the city of Jerusalem — still doing all of His ministry outside of this city.

“At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.”

(Matthew 12:1-2)

In verse 9, after Christ rebuked the Pharisees, we read:

“And when he was departed thence, he went into their synagogue:”

(Matthew 12:9)

We hear hardly any preaching that explains that Jesus' ministry was in Galilee, not in Jerusalem.

Because of this, whenever we see the word "Pharisee," we think of Jerusalem. It was true that Jesus was in Jerusalem, once every year, and He was taken captive and killed in Jerusalem. But, so far, whenever He has done any preaching it has taken place in Galilee. Christ was about 75 miles from the city of Jerusalem most of the time.

"The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables. . . ."

(Matthew 13:1-3)

Again, the parables were preached where? On the shore of the Sea of Galilee! Now, some may be a little confused by some parts of this chapter; for example, the following verses:

"And it came to pass, that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?"

(Matthew 13:53-54)

It seems as if Jesus left Galilee and went to His own country. However, all it really means is, He physically left the Sea of Galilee. These parables were all taught while Christ sat in a ship on the sea. He then went into His own country, which was Nazareth, about 50 miles away. Looking at a map, Nazareth is about half way between the Sea of Galilee and the Mediterranean Sea. So, He was still in Galilee. He ran into problems there:

"Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

And his sisters, are they not all with us? Whence then hath this man all these things?

And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

And he did not many mighty works there because of their unbelief."

(Matthew 13:55-58)

If you do not read the rest of this, you might think that Jesus did not do any miracles in His own country of Galilee. What it really means is, that He was unable to do miracles in His own city of Nazareth. But, He did minister in all the rest of Galilee. In chapter 14, Herod had John killed, and Jesus heard about it while He was still in Galilee. Then, we read in verse 13:

"When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

And in the fourth watch of the night Jesus went unto them, walking on the sea."

(Matthew 14:13 & 25)

Jesus apparently went into a deserted area near the Sea of Galilee. Following the miracle of Jesus walking on the sea is another miracle (here Peter, also, tried to walk on the Sea of Galilee.

"Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

And when they were gone over, they came into the land of Oennesaret.

And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.”

(Matthew 14:33-36)

We see here that additional preaching was done in Gennesaret, on the other side of the Sea of Galilee.

“Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.”

(Matthew 15:1-2)

The Pharisees came from Jerusalem to try and rebuke Jesus. This, also, happened in Galilee.

“Then Jesus went thence, and departed into the coasts of Tyre and Sidon.”

(Matthew 15:21)

This is the first time, since the beginning of His ministry, that we find Jesus left what was called Galilee and went to Tyre and Sidon. These cities are about 50 miles north and west of Galilee which is even further away from Jerusalem.

“And, behold, a woman of Canaan (a non-Israelite) came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth

after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.”

(Matthew 15:22-26)

As you might know, non-Israelites are often referred to as dogs in the Bible. He is saying; I am Israel's bread and it is not meet to take the children's bread and cast it to non-Israelites.

“And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.”

(Matthew 15:27-28)

The above passage demonstrates the principle which is in the Old Testament prophecies: non-Israelites who believe in Jesus Christ can also partake of the bread Jesus Christ at the table of Israel. They can become Christians and have the advantage that Israel was promised to have.

“And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

And great multitudes came unto him...”

(Matthew 15:29-30)

We are told here that Jesus left Galilee. Keep in mind that Jesus' ministry was in Galilee. He had become so well known by His preaching and miracles

that even the Pharisees from Jerusalem came to Galilee to try to trap and rebuke Him. After this, Jesus left Galilee and went in among some non-Israelitish people, where He then demonstrated that non-Israelites can come under the bond of the covenant by belief in Jesus Christ.

Christ still has not gone to Jerusalem. It almost appears that the non-Israelites were more important to Him than the people in the city of Jerusalem.

After performing more miracles in Galilee, Jesus moved on:

“And he sent away the multitude, and took ship, and came into the coasts of Magdala.”

(Matthew 15:39)

“The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.”

(Matthew 16:1)

“When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?”

(Matthew 16:13)

If you look at a map you will see that Caesarea was on the Mediterranean, across from Galilee, over 50 miles northwest of Jerusalem. Jesus had come closer to Jerusalem, but was still some distance from it.

“And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?”

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bagona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

(Matthew 16:14-18)

I should mention in passing that this is not the rock upon which the Catholic Church is founded. This Rock is the Rock of truth that Jesus is the Christ, the Son of God. His church will be built upon that Rock.

“And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he his disciples that they should tell no man that he was Jesus the Christ.”

(Matthew 16:19-20)

All of this revelation goes into great detail that Jesus is the Christ, the Messiah of Israel who was to come. This was all done through Jesus' ministry in Galilee, and prior to His going to Jerusalem.

“From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.”

(Matthew 16:21)

The first mention of Jesus going to Jerusalem was when He told His disciples that He must go there so that He could be killed by the Pharisees.

Apparently, Jesus' ministry had become so well known that the Pharisees from Jerusalem went to Galilee to try and trap Him.

“The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.”

(Matthew 16:1-4)

This was the second time Jesus had spoken these words to the Jewish Pharisees, as recorded in Matthew. The first instance is in the twelfth chapter of Matthew:

“Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: .

For as Jonas was three days and three nights in the whale's belly; so shall

the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.”

(Matthew 12:38-41)

The word "generation" used here is from the Greek word "genea" which means "origin," it could, also, be translated "race." So, what Jesus was saying was that an evil and adulterous RACE seeketh after a sign; and there shall no sign be given it, but the sign of the prophet Jonas. In saying this to them, Christ is saying that they are a race different from Israel. They were not Israelites to whom Christ was speaking. In fact, many of us believe that those Pharisees were Edomites. Therefore they were not the covenant people, but instead the enemies of Israel, just as their descendants are today.

The Israelites in Galilee believed the teachings and miracles of Jesus. The Pharisees would believe none of it. That is why Jesus told them they would receive one sign which they would have to believe. That sign would be His death and resurrection.

Jesus spent His life and ministry witnessing to Israel in Galilee. Only His death and resurrection was accomplished in Jerusalem, as a sign which the Jews had to believe.

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.”

(Matthew 17:1-2)

Then, in verse 5, they heard the voice of God which said:

“...This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid.”

(Matthew 17:5-6)

As we can see in the following verse, the transfiguration took place in Galilee.

“And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.”

(Matthew 17:22-23)

Following the transfiguration, the teaching regarding this event took place in Galilee.

“And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.”

(Matthew 17:24-27)

The tax gatherers, of whom is spoken in these verses, came to Jesus in Capernaum, which is in Galilee. Jesus was a resident of Galilee, and, therefore not subject to the tax of the stranger. This is another proof that Jesus was a citizen. The tax gatherer apparently did not know Jesus, and assumed he was a stranger.

Here is another explanation that makes sense: Jesus spent at least part of His early years, possibly most of the time, from twelve years of age until his early twenties, in England.

There is a legend, substantiated with writings, that Jesus went to England with Joseph of Arimathea, who was His uncle (Mary's brother). We know from historical evidence that Joseph of Arimathea was an official in the Roman government, in charge of mining operations. This same evidence tells us Joseph had tin mines in England, and traveled back and forth between England and Galilee quite often.

It would be logical to assume, therefore, that Joseph would take his nephew, Jesus, with him; especially since it appears that Jesus' earthly father, Joseph, died sometime when Jesus was a young boy. This is probable, because we do not read of Christ's father after the gospels.

Perhaps another clue can be found in the following poem by William Blake, 1757-1827

The Glastonbury Hymn

And did those feet in ancient time
Walk upon England's mountains green?
And was the Holy Lamb of God
On England's pleasant pastures seen?
And did the Countenance Divine

Shine forth upon our clouded hills?
And was Jerusalem builded here
Among those dark Satanic mills?
Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds unfold!
Bring me my Charlot of Fire!
I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till I have built Jerusalem
In England's green and pleasant land.

So, if Jesus did spend His early years in England, that would explain why the tax gatherers came to Him to collect the head tax on aliens. However, Jesus told Peter that He was not an alien, that He was free because He was a citizen. This is another indication in the gospel of Matthew that Jesus was from Galilee.

“And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; And great multitudes followed him; and he healed them there.”

(Matthew 19:1-2)

Jesus was now healing people in Judea, although still not in Jerusalem.

“And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem: and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock. and to scourge. and to crucify him: and the third day he shall rise again.”

(Matthew 20:17-19)

Jesus repeated that the final thing to happen to Him (His death and resurrection) was to take place in Jerusalem. John recorded what were apparently annual visits to the city of Jerusalem, during passover. These annual visits were the

only other times that Jesus went to Jerusalem.

“This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

And the Jews' (Judeans') passover was at hand. and Jesus went up to Jerusalem,

And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.”

(John 2:11-16)

It is possible, from reading these accounts, that Jesus overthrew the tables of the money changers everytime He went to Jerusalem. It is possible because this occurrence is told of several times, in slightly different ways, in the four gospels.

Most Bible scholars insist that Christ did this only once, just before His captivity and death. But, here it appears He did this shortly after performing His first miracle in Cana of Galilee. This would have occurred during the first year of His ministry, instead of during the third.

In any case, one thing that He did, when He went to Jerusalem for the passover, was to throw the money chang-

ers out of the temple. This was the only act of wrath or physical violence recorded of Jesus in all of the gospels.

Speaking of Nicodemus we read in chapter three of John:

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.”

(John 3:1-2)

Nicodemus is admitting that Jesus must be from God. Then follows Christ's well-known conversation with Nicodemus concerning the kingdom of heaven. Moving ahead to verse 22, we read:

“After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.”

(John 3:22)

At this point Jesus was in the land of Judea with his disciples. Other times, during the passover, He apparently went there alone.

“He left Judaea, and departed again into Galilee. And he must needs go through Samaria.”

(John 4:3-4)

We see here that Jesus went back to Galilee, this time from Jerusalem. Following the story of the Samaritan woman, we read:

“Now after two days he departed thence, and went into Galilee.”

(John 4:43)

After this we read of His miracles, and then in the fifth chapter we read:

“After this there was a feast of the Jews; and Jesus went up to Jerusalem.”

(John 5:1)

Then follows the recording of more miracles in Jerusalem. Again, it seems that this trip to Jerusalem would have occurred each year, only during the feast days. The temple in Jerusalem was still the legal temple for Israel. Jesus was fulfilling the law by going to the temple. However, it appears that during the rest of the year, Jesus was in Galilee. I do not want you to think that Jesus never went to Jerusalem. He went there in order to fulfill the law.

Jesus came to Jerusalem with his disciples at the time that He would be put to death. This is what happened:

“Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.”

(John 7:30-32)

The Pharisees attempted to capture Jesus in Jerusalem, but each time they failed.

“Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye

also deceived? Have any of the rulers or of the Pharisees believed on him?"

(John 7:45-48)

The Pharisees were afraid that their own soldiers had believed Jesus. This is evidence, apparently, that none among the high rulers in Jerusalem believed on Jesus. This, again, verifies that Christ's followers were all Galileans.

"But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

Doth our law judge any man, before it hear him, and know what he doeth?"

(John 7:49-51)

Nicodemus was, in effect, standing up for Jesus, saying: You cannot condemn Him until you hear Him. Now read what they answered:

"They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet. And every man went unto his own house."

(John 7:52-53)

In other words, as soon as anyone (even someone of Jerusalem) implied they might in some way believe in Jesus, the Pharisees immediately looked at him and asked; are you a Galilean? Again, proof that practically-everyone who believed in Jesus was a Galilean. The Pharisees rebuked Nicodemus by accusing him of being a Galilean. They would even accuse one of their own people of being a Galilean, if he showed any sign of being friendly to Jesus.

"And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives,

then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me."

(Matthew 21:1-2)

Christ rode on the ass to fulfill the prophecy that He would come into Jerusalem lowly and riding on an ass. Continuing in Matthew, we read:

"And the multitude said, This is Jesus the prophet of Nazareth of Galilee."

(Matthew 21:11)

We see here that the people of Jerusalem, when they saw Jesus, recognized Him and called Him "the prophet of Nazareth of Galilee."

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them."

(Matthew 21:12-14)

So, here again, Jesus overthrew the tables of the moneychangers, this time riding in on an ass. Earlier we read, that He apparently went in just before the passover and overthrew the tables of the moneychangers.

Jesus performed miracles in the temple just before His captivity and death. Passing through the chapters that concern Jesus' teachings, we come to

Matthew 26 which describes the Last Supper.

“And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.”

(Matthew 26:30-32)

Jesus was in Jerusalem about to be put to death. What was He telling His disciples? He told them that as soon as His execution was accomplished, He would go back to Galilee.

Jesus was taken captive by the Pharisees at night, then tried the next morning.

“And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.”

(Luke 23:1-5)

Notice, in verse three, that Jesus did not say He was "king of the Jews." He merely agreed that Pilate had called Him by that title. Note, also, that even the

Pharisees admitted to Pilate that Jesus' ministry began in Galilee and then came to Jerusalem.

“When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.”

(Luke 23:6-7)

Many often wonder why Pilate sent Jesus to Herod. It was because Herod was the ruler of Galilee:

“Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee. . . .”

(Luke 3:1)

Jesus was a citizen of Galilee and, therefore, under the jurisdiction of Herod. Herod, of course, found no fault in Christ and sent Him back to Pilate. The final trial had to be in Jerusalem because it was in Jerusalem that He was accused of committing the crime of saying, He was the Son of God. We do the same thing today, of course; the trial is always held where the crime is committed.

So, the apparent crime, that Jesus was accused of committing, occurred in Jerusalem. However, He was, as evidenced here, a citizen of Galilee.

“Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. . . And when he was gone out into the porch, another maid saw him, and said unto them that were there, This

fellow was also with Jesus of Nazareth.

And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth (or betrayeth) thee.”

(Matthew 26:69-73)

Here we find that the speech of the Galileans was, apparently, different from that of the people of Jerusalem. Peter was recognized as a Galilean by his speech. This incident is again related in the twenty second chapter of Luke:

“And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean.”

(Luke 22:59)

Consider this if you will:

The people who were holding Jesus captive were saying: this man is a Galilean, we can tell by his speech and, therefore, since he is a Galilean, he must be a follower of Jesus. I believe it is plain what this means, that ONLY Galileans followed Jesus Christ and that ALL Galileans followed Jesus Christ. Have you ever thought of the implications of this — that none in Jerusalem were His followers? Even His captors said: here is a Galilean — we can tell by His speech. I wonder how many descendants of those Galilean Israelites, today, can be recognized by their speech as being different from the New York Jews, who are descendants of the Pharisees. I think a lot of them can. The same racial difference still prevails. One can still tell the Israelites from the descendants of the Pharisees.

Jesus was then taken before Pilate, condemned, turned back over to the Pharisees, and crucified.

In **Luke 23**, we find Jesus on the cross:

“And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.”

(Luke 23:49)

After Christ's death, Joseph came and claimed the body and buried Him. Then we read:

“And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.”

(Luke 23:55-56)

His body was cared for by the women from Galilee, according to the custom. In the twenty-eighth chapter of Matthew, is a description of the events following the resurrection and the discovery, of the empty tomb:

“And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and

did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.”

(Matthew 28:5-10)

Where would Jesus first appear to His Galilean disciples after His resurrection? Not in Jerusalem or Judea, but in Galilee. In concluding the book of Matthew, we read:

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. . . And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

(Matthew 28:16-20)

Isn't that something! Jesus, the Galilean gave the great commission to His Galilean disciples in Galilee. Isn't it strange that today, when we think of Jesus and His ministry we, almost invariably, think of the city of Jerusalem? Yet very little took place in Jerusalem, except Jesus' death and resurrection, and a certain amount of healing in the temple.

Following the resurrection, the book of Acts begins the story of the church. In

chapter 1, after Jesus told them of the things pertaining to the kingdom, we read of the ascension:

“And while they looked stedfastly toward heaven as he went up. behold. two men stood by them in white apparel; Which also said. Ye men of Galilee. why stand ye gazing up into heaven? this same Jesus. which is taken up from you into heaven. shall so come in like manner as ye have seen him go into heaven.”

(Acts 1:10-11)

The messengers who stood beside the disciples, as Jesus ascended into heaven, called those believers "ye men of Galilee."

“Then returned they unto Jerusalem from the mount called Olivet. which is from Jerusalem a sabbath day's journey.”

(Acts 1:12)

The disciples went back to Jerusalem as instructed by Jesus in verse 8, where He told them:

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem. and in all Judrea, and in Samaria, and unto the uttermost part of the earth.”

(Acts 1:8)

Their ministry, after Jesus' death and resurrection was to begin in Jerusalem. In the second chapter of Acts, the disciples were in the city of Jerusalem, beginning what we call the church age.

“And they were all filled with the Holy Ghost. and began to speak with other tongues, as the Spirit gave them utterance. . .

Behold. are not all these which speak Galileans?"

(Acts 2:4 & 7)

Who spoke in other tongues (or languages)? The first Holy Ghost Christians were Galileans. The next time that someone tells you that Jesus' disciples were all Jews, tell him to read **Acts 2:7**; that he might see for himself that the disciples who were given the baptism of the Holy Ghost, were all Galileans.

The early church began in Jerusalem, and then in Judea and Samaria, and later spread to the ends of the earth. It was carried by Galileans. In Acts, chapter ten, we read about Peter and Cornelius in Caesarea:

"Then Peter opened his mouth. and said. Of a truth I perceive that God is no respecter of persons:

But in every nation he that feareth him. and worketh righteousness. is accepted with him.

The word which God sent unto the children of Israel. preaching peace by Jesus Christ: (he is Lord of all:)

That word, I say, ye know, which was published throughout all Judrea, and began from Galilee, after the baptism which John preached;"

(Acts 10:34-37)

The above is verification by Peter that the ministry began in Galilee.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

And we are witnesses of all things which he did both in the land of the Jews. and in Jerusalem; whom they slew and hanged on a tree:"

(Acts 10:38-39)

So, Galilee is remembered for the teaching and the healing, and Jerusalem is remembered for the crucifixion, the death and resurrection of Jesus Christ.

Jesus is called "Jesus of Nazareth" seven times in the book of Acts, including **Acts 22:8**, where Jesus speaks to Paul in the first person and says of himself, *"I am Jesus of Nazareth."*

Isn't it strange that all we hear from the churches today is that Jesus is a Jew? Yet He is called a Galilean, a Nazarene and Jesus of Nazareth scores of times in the New Testament. The thirteenth chapter of Acts contains the last mention of the word "Galilean" in the New Testament. In this case Paul has been converted and is preaching:

"Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. . . ."

(Acts 13:16)

"And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people."

(Acts 13:29-31)

From that phrase, in verse twenty-nine, we would almost-assume that only Galileans saw Jesus after His resurrection; during the forty days that He taught them. The manner in which the word "Galilee" is used here would imply that Jesus showed Himself only to Galileans after His resurrection.

Today, of course, there are not any Galileans in the world. Doyou know any-

one who is of the Galileans? Perhaps the reason you do not is because there was a change of name.

“Then departed Barnabas to Tarsus, for to seek Saul:

And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.”

(Acts 11:25-26)

Here we see they lost their name of Galileans (by which they were known by all during Jesus' lifetime and ministry), and, instead, they were called CHRISTIANS.

Today, where would these Israelite descendants of Galileans be found? They would have to be among the people called by their new name, CHRISTIANS! Galileans, not Jews, became Christians!

It is important we realize the teaching that Jesus was a Jew, and that the disciples were Jews is spurious.

Perhaps the enemies of Christ have been able to fool us by not ...pointing out the true meaning or identity of the word Galilean.

(1) First of all, Jesus' home was Nazareth of Galilee, so He was called a Nazarene. His childhood was spent in Galilee for the most part. The exceptions would be His annual passover visits to Jerusalem, the time when he was twelve and was left behind in the temple, and, possibly, the time he spent in England (according to tradition, not Scripture).

(2) Until He was a young man of thirty, He, apparently, spent most of his life in Galilee. He was baptized in Jordan of Judea; He was tempted in the wilderness of Judea, but He began preaching in Galilee. His first miracle was in Galilee.

(3) He was prophesied by Isaiah to be made manifest to Israel in Galilee, which He was. Israel believed on Him in Galilee. He chose His disciples in Galilee. When He went to Jerusalem once a year, He did perform some miracles and healings and some teaching, but He, also, performed the only act of rage recorded in the Bible in Jerusalem when He cast out the moneychangers out of the temple.

(4) The Pharisees, in derision, called one of their own by the name "Galilean," when he spoke favorably of Jesus. Jesus spoke of Jerusalem only as the place of His death and resurrection. When He told His disciples of that death and resurrection, He told them afterwards that He would see them in Galilee.

(5) While He was held captive, His enemies suspected Peter of being a follower simply because Peter was a Galilean. The others of His followers who watched Him die are identified as Galileans. After His resurrection He told the women that He would meet His disciples in Galilee, which He did.

(6) At His ascension into heaven the angels called His disciples, "Ye men of Galilee." At Pentecost, all of the disciples who spoke in tongues were identified as Galileans and as Jesus' witnesses.

Yes, the witnessing did begin in Jerusalem, but the witnesses were identified as Galileans. Some may ask: why did the witnessing begin in Jerusalem? Why did Jesus testify, witness and perform

some miracles in Jerusalem? Also, why did the Galilean disciples begin their ministry in Jerusalem? The answer is found in the fifteenth chapter of John. This chapter is part of a long teaching discourse by Jesus Christ to the disciples, before His captivity and death. Speaking of why He had come to Jerusalem, Jesus says, among other things:

“If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.”

(John 15:22)

It was necessary (in God's mercy and righteousness), that Christ testify, witness, perform miracles, and carry out His death and resurrection in the presence of the enemies of Israel (the Jewish Pharisees), so that they would have "no cloak (or excuse) for their sins." They had to witness the sign that Jesus Christ said the Pharisees would be given; that is, His death, three days in the tomb, and His resurrection.

However, other than these events in Jerusalem and, of course, the casting out of the moneychangers from the temple, Jesus spent His time in Galilee, as a Galilean. He testified to Galileans, His followers were Galileans, and He was referred to as a Galilean.

I do hope and pray that this information can be used by you to help you understand, that when you are told that Jesus was a Jew, and that His disciples were Jews, there is no basis in Scripture for this claim.

Study the origin of these people--who they were and where they came from--and what Jesus did during His earthly ministry and where He did it. May God use this study to give us a better understanding as we worship Jesus Christ, the Galilean.

Pastor Emry

The Best of Sheldon Emry



Jesus
Christ
The
Galilean

