

## Galilee – Galilean BY Bernard Brandon Scott

### **Jesus was Galilean, Jewish and peasant.**

The archaeological research on Galilee led scholars believe that

**Galilee** had a significant gentile, Greek speaking population.

Jesus lived in Nazareth, a small Israelite town which was about three miles distant from large Hellenistic city Sepphoris.

Farming in Galilee was rapidly becoming commercialized.

Small farms were being replaced by large estates.

Many people were dislocated and the work force became more specialized.

The Judaism of Galilee was not identical to that of Judea and was probably viewed by Judeans with suspicion.

Judaism was not long established in Galilee and Judaism as practiced in Galilean villages was certainly quite different from that of the elites of Jerusalem. The temple was remote, probably suspect, and viewed as a drain upon the local area.

### **Jesus was Jewish.**

He viewed himself as loyal to the traditions of Israel.

He was one of many competing voices at the time attempting to articulate the meaning of the tradition of Abraham and Moses.

### **Jesus was a Peasant**

Peasant describes his social class.

He came from the bottom of society.

He was landless.

At some point his family lost its land, probably to one of the growing estates in Galilee.

As a carpenter, he was a day laborer. He was a **tekton** (builder).

He belongs to what anthropologists refer to as the disposables.

Since carpenters frequently built scaffolding for stone work, perhaps he was employed in the construction work ongoing in Sepphoris, which Herod Antipas was rebuilding.

### **Jesus was crucified under Pontius Pilate**

He ultimately came into conflict with the Roman Empire.

The Empire bears ultimate responsibility for his death.

He made people angry, angry enough to think his death was a good idea.

Crucifixion points out who held ultimate power in the first century – Rome.

According to our text in Matthew, after his resurrection, Jesus told Mary Magdalene when she and other women visited his grave site "do not be afraid, go and tell my brothers to go to Galilee; then they will see me there."

Jesus and his disciples met in Galilee where he commissioned his disciples to the world.

### **Why they went to Galilee?**

Jesus seemed to have a special relationship with Galilee for several reasons and Galilee plays symbolic theological role in the ministry of Jesus:

Actually the parents of Jesus are from Bethlehem in Judea.

But when Jesus was born, the King Herod was after baby Jesus to kill him and his parents fled to Egypt with him.

When Herod died, they came back but could not go to Bethlehem because Herod's son was ruling the district of Judea and therefore, Jesus' parents took the child to the district of Galilee and lived there. Jesus grew up in Nazareth and Jesus settled in Capernaum later. Both cities are located in the district of Galilee.

Matthew reports that when Jesus heard that John had been arrested, he left Nazareth where he grew up and made his home in Capernaum.

Both Nazareth and Capernaum were in the district of Galilee.

In Galilee, there is Sea of Galilee and exported fish and olive.

Galilee lost her sovereign autonomy by the Roman's occupation and control..

Galileans were known to resist the Romans even more than the Jews.

Diverse population, mixed race, the Jews called "Gentiles," lived in the region of Galilee.

Galileans felt contempt from the Jews as Jewish people despised any non-Jew as unclean and ungodly people.

Agriculture, fisheries and commerce provided Jesus with cultural background and are reflected in his parables and teachings.

Most of his disciples were also Galileans.

Some scholars would say that Galileans were underprivileged, lack of opportunity for education and many other things.

Galilee was the starting point of Jesus' ministry.

Matthew reports that when Jesus taught in his home town, Nazareth, people rejected him and took offense at him and did not believe him.

Matthew reports that his purpose of starting his ministry in Galilee was to fulfill what was said through the prophet Isaiah (in Is. 9:2) *-to bring light to Galilee of Gentiles... to those who sat in darkness... and shadow of death.*

In Jesus' time Galilee must have been so corrupted that Jesus said in 11:20-24 " Capernaum, you will be brought down to hades.... on the day of judgment it will be more tolerable for the land of Sodom than for you."

Sodom was so corrupted and unethical and unfaithful, God had to destroy it by fire (Gen.19:12-29).

Jesus was comparing Galilee with Sodom!

### **Point two: Where is Galilee in our time?**

In the State of Washington, downtown Seattle is Galilee.

In New York city, Halem is Galilee.

Galilee is a gettho where most underprivileged, rejected, discouraged people are living.

Galileans are economically poor and therefore, people are deprived of many benefits.

Galilee can be people who still sit in darkness and shadow of death regardless of geographic location.

Galilee includes all the Gentiles, non-main line people, such as people of color, racial minorities, recent immigrants, who are discriminated against in our present day culture.

Native Americans belong to this category although you are natives in this country.

36 million people who live in poverty in the U.S. are Galileans.

3-7 million homeless people in the U.S are Galileans.

Mentally ill people and pregnant women who live on the street because they have no place to live,

victims of domestic violence who live in despair and hopelessness, ex-prisoners who are denied housing and jobs, people who are drown in substance addiction are those who sit in the darkness and shadow of death and they are Galileans in our day.

I worked with many Native Americans among the homeless population.

I remember them as a wonderful people, likeable and loveable people of God. They too are Galileans.

Galilee can be poor countries outside the United States who are exploited economically and politically and whose million children are dying of starvation and disease.

Galilee is a people who did not come into the life of Jesus Christ yet and never experienced new life in him.

Many wealthy, greedy, corrupted, exploitative, and violent people in any nation can be Galileans.

Galileans are physically, emotionally and spiritually homeless people.

I define homelessness in three ways:

Anyone who has no roof over your head is physically homeless.

Anyone who is so hurt and broken that their life is full of resentment, hatred and anger toward self, others and also toward God is emotionally homeless.

Anyone whose life style is so destructive that they walked away from God and anyone who has wealth, home, job, pride, and hopes but do not live according to God's will to care for needy neighbors, then they are spiritually homeless.

In Barrow where is the Galilee? Who are the Galileans?

**Point three: Why do we have to go to Galilee ?**

Because Jesus cared about "Galileans" so much that he chose this Galilee and Galileans as his mission site and people to minister to.

Because there are too many Galilees and Galileans left on earth whom we are commissioned to go to.

Because Galilee is the place where Jesus loves to be and we need to be there too.

Because our texts, Is. 1: and 58: concretely explain that worship service, singing, offering and prayer are not enough and even unacceptable to God if we don't learn to do good, seek justice, rescue the oppressed, defend orphans and widows and bring jubilee to all the suffering, which means we restore people to the place as God wills.

In those days and even today, many people are very religious observing Sunday, bring offerings to church, pray regularly and even fasting but they converted religion into private club that meets their own needs. Some people stay in the church for the rest of their life.

They miss the essential point, God's compassionate justice.

Is. 58;3 says "look, you serve your own interest on your fast day, and oppress all your workers."

Our worship and prayer day must be the day of healing, of remission of debts, of release from slavery, of return to one's own restored property. God's central concern is the exercise of justice and the practice of compassion.

The whole Bible talks about two things. Love God and love your neighbor as yourself.

In Matt. 19: when a rich young lawyer came to Jesus to ask what must he do to inherit eternal life, Jesus told him "go and sell all you have, give it to the poor and follow me."

While I was serving the homeless women's church I learned that worship, prayer and food., clothes and crisis intervention all go together.

After worship service I could not lock the church door and walk away because homeless women stand in line to see me with their need.

Until I found a room for a mother and children I could not go home leaving them on the streets.

Doing justice and practice compassion is not just the responsibility of Peace and Justice Committee.

It is not optional either. Many people believe we have a choice to do it or not to do it.

That is not true. We don't have a choice but doing it.

It is everyone's job. If we love Jesus, we have to do what he would do with the Galileans.

If we love Jesus, we have to go where he would go.

If we love Jesus, we have to reach out to those who are sitting in the darkness and shadow of death.

It is good for us to build the house of God and blessed as the temple of God's spirit but

God wouldn't dwell here or in us if we don't act on the love of God to those who suffer.

I am afraid Jesus might stay outside in the cold with those who suffer instead of meeting us inside our church.

It is good to receive many gifts but if we don't use the gift for common good for all people,

we are not acceptable to God.

Jesus' disciples were commissioned to go to all the world as instruments or ambassador of Jesus.

He promised that "I will be with you."

This commissioning and promise are not restricted to missionaries alone.

This commissioning and promise are given to the church as a whole. and to us as individuals.

Jesus' home was semipagan Galilee, whose inhabitants, because they were often of mixed blood and open to foreign influence, were despised by the ethnically pure Judeans living to the south. His hometown was Nazareth, and was probably born there as well, contrary to later legends that assign his birth to Bethlehem to satisfy an ancient prophecy. Since Jesus was a Jew, he belonged to the ethnic group we now more accurately call Judeans, the ancestors of present-day-Jews. Jesus' father, as well as Jesus himself, may have been a carpenter or a craftsman of some kind. His mother's name was Mary. Jesus had four brothers whose names were James, Joses, Judas, and Simon. According to the Gospel of Mark, Jesus' mother and his brothers were originally skeptical of Jesus' program but later became part of the Christian movement. Jesus may also have had sisters. <sup>1</sup>

Jesus' native tongue was Aramaic, a Galilean dialect that Judeans apparently could identify. We don't know whether Jesus could read and write. He may have been bilingual; Greek was probably his second

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<sup>1</sup> Robert W. Funk, *HONEST TO JESUS* (San Francisco:Harper SanFrancisco, 1996), 33.

language, learned from the pagan environment that surrounded him in Galilee, especially in Sepphoris, a Hellenistic city located only four miles from his home village. The written gospels were all composed in Greek. <sup>2</sup>

## **INVITATION TO GALILEE** (Gardner)

### **Mark 16 : 7**

But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you."

그러니 그대들은 가서, 그의 제자들과 베드로에게 이르십시오. 그는 그들보다 앞서서 갈릴리로 가십니다. 그가 그들에게 말씀하신 대로, 그들은 거기에서 그를 볼 것이라고 하십시오."

Jesus predicts a post-resurrection reunion: *I will go before you to Galilee* (Mark 14: 28; cf. 16:7).

The context of this prediction indicates that *Galilee* stands for discipleship renewal. A renewal meeting in Galilee will be disciples' second chance, after failure. In Galilee, Jesus will renew his call to discipleship (cf. 1:14-20) and promise again to make them *fishers for people* (cf. 1:17).

Galilee stands for renewal; the journey to Jerusalem stands for discipleship. The disciples have *physically* walked that road already; but only Jesus has *truly* walked the way of the cross. <sup>3</sup>

Mark's narrative teaches that the renewal of their discipleship *depends on* the following Jesus again to (and in) Galilee (14:28). It teaches that the purpose of that post-resurrection journey is to *see* Jesus in Galilee (16:7). <sup>4</sup>

### **Meeting Jesus in Galilee**

Who is invited / summoned to the Galilean meeting with the resurrected Jesus? All disciples are.

The men who failed Jesus before the crucifixion represent those who fail and are unsure of the way back. Mark 16:7 provides assurance that the invitation is still valid for them. The women who witnessed the crucifixion, the burial, and the empty tomb represent those who continue to follow faithfully ....Mark 16:7 provides assurance that they, too, are invited. All readers of the Gospel are invited to meet the resurrected Jesus, regardless of how seriously we too may have failed. <sup>5</sup>

**Galilee is a symbol** of the place where their discipleship began, where they heard Jesus' summons to leave all, and where they made a good beginning. Galilee is

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<sup>2</sup> Robert W. Funk, *HONEST TO JESUS* (San Francisco:Harper SanFrancisco, 1996), 34.

<sup>3</sup> Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 348.

<sup>4</sup> Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 395.

<sup>5</sup> Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001). 405/

where they struggled to understand the secret coming of the kingdom, and where they saw powerful evidence of its advance. There they were first commissioned to go out as missionaries. There they faced Jesus' rebukes when they understood so little. There in Galilee the discipleship journey had begun; it was therefore, the logical place for it to start over again after the resurrection. <sup>6</sup>

Meeting Jesus in Galilee is all about hearing Jesus' call once more. It is about being with Jesus, being sent out by Jesus, and learning from Jesus. It is about following Jesus along the road, taking up a cross and heading for Jerusalem, persecution, possible martyrdom, and ultimately glory. To that, all are invited. Throughout the first two millennia of church history, countless believers have heeded the call to "meet Jesus in Galilee" Many have suffered greatly for their faithful discipleship, their courageous witness and their willingness to step out with this world in order to remain in step with Jesus. Others have been martyred. All have made sacrifices for Christ's sake. <sup>7</sup>

**(1) The context of His ministry and (2) the content of His ministry.**

**The context** is Galilee, with Jesus' deliberate move from Nazareth to Capernaum by the sea. The move placed him in both a social and religious center to the north of the Sea of Galilee. His move to Capernaum from Nazareth was a breaking of the ties with His home and community. The reference that this is Galilee of the Gentiles is significant that Matthew shows the movement of the gospel from the Jewish community to the Gentile nations and to the world. <sup>8</sup>

The content of his ministry was announcement of the kingdom and calling for repentance. For us, the kingdom is doing God's will on earth; it is sharing His mission, it is participating with the Master as disciples, as persons who live under the direction of the King. <sup>9</sup>

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<sup>6</sup> Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 405.

<sup>7</sup> Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 405-406.

<sup>8</sup> Myron S. Augsburger, *The Communicator's Commentary*, Vol. 1, on *MATTHEW* (Dallas: Word, Inc. 1982), 53

<sup>9</sup> Myron S. Augsburger, *The Communicator's Commentary*, Vol. 1, on *MATTHEW* (Dallas: Word, Inc. 1982), 54.

## **Matthew 4:12-16 Jesus' Galilean Ministry**

### **EXPLNATORY NOTES**

#### **Capernaum by the Sea – 4:12-13**

Matthew reports Jesus' change of residence from Nazareth to Capernaum, a prominent city of Galilee. Matthew quotes a passage from Isaiah to show how Galilee fits into God's redemptive purposes. **The time and place are now right for Jesus to launch his messianic program.** <sup>10</sup>

The hostile action toward John actually *prompted* Jesus to turn to Galilee. This *withdrawal* to Galilee is not simply a move to evade evil powers. Instead, Jesus interprets John's arrest as a signal to begin his own work and so *returns* to the place where that work must take shape. The reference to John's arrest points toward to the time when Jesus too will be delivered to the authorities (cf. Matt. 17:22; 26:2). <sup>11</sup>

Once in Galilee, Jesus passes through his hometown of Nazareth, but moves on immediately and settles in Capernaum. **Capernaum was a busy and prosperous community. Because it lay near a political border, it had a tax office or customs station (cf. 9:9) and also served as an outpost for a detachment of Herod's troops (cf. 8:5-13). Capernaum was a major center of Jesus' activity (cf. 11:23), referring to the city some sixteen times. Only Matthew, however, explicitly identifies Capernaum as the place of Jesus' residence, *his own town* (9:1). As Matthew describes Capernaum in verse 13, he uses language which connects the city with the quotation from Is. in verses 14-16: It is a city *by the sea* (cf. v15), in the area which once belonged to the tribes of *Zebulun nad Naphtali*.**<sup>12</sup>

#### **Galilee of Gentiles 4:14-16**

The passage from Isaiah which Matthew cites is yet another fulfillment quotation, one of several drawn from the book of Isaiah (cf. 2:23; 8:17; 12:18-21). **The passage comes from Is. 9:1-2 (8:23-9:1 in the Hebrew text), which Matthew has edited in his own distinctive way. In their original context, the words of Is. 9:1 about "the way of the sea, the land beyond the Jordan, Galilee of the nations" may refer to the three provinces which the Assyrians set up when they conquered Israel: Dor, Gilead, and Megido. The phrase *Galilee of Gentiles* may allude to the large number of non-Jews who resided in Galilee. Or it may simply designate Galilee as the place**

<sup>10</sup> Richard B. Gardner. Believers Church Bible Commentary on *MATTHEW* (Scottsdale, PA: Herald Press, 1991), 76.

<sup>11</sup> Richard B. Gardner. Believers Church Bible Commentary on *MATTHEW* (Scottsdale, PA: Herald Press, 1991), 76.

<sup>12</sup> Richard B. Gardner. Believers Church Bible Commentary on *MATTHEW* (Scottsdale, PA: Herald Press, 1991), 76.

from which God launches a program of salvation that eventually will encompass Gentiles. (Gentile, P. 420) <sup>13</sup>

The quotation continues in verse 16, which depicts Galilee as a land of darkness. For those who first heard Isaiah's words, *darkness* referred to a political climate marked by gloom and anxiety. For Matthew the metaphor takes on a broader meaning, describing a people who have yet to discover a right relationship with God. *Life in Galilee, however, about to change. With Jesus poised to begin his messianic work, light has dawned on those who live in darkness...* The fact that Galilee is a land of the Gentiles, hits at a wider circle of darkness to which Jesus will bring light through the work of his followers. <sup>14</sup>

### **THE TEXT IN BIBLICAL CONTEXT**

The text shows subtle signs of God's intention to include the Gentiles in God's design.... 4:12-16 sets the stage for what is to follow. With Jesus settled in Capernaum by the Sea of Galilee, the story is ready to move on to Jesus' public ministry. <sup>15</sup>

God's salvation is not confined to one particular geographical arena. It can manifest itself in new and unlikely locations, places like Nineveh, Babylon, Antioch, and Rome. Matthew's treatment of Galilee works at both points simultaneously. Inasmuch as Galilee is a part of the area of Zebulun and Naphtali, it represents God's fidelity to the old land of promise. Inasmuch, however, as Galilee is a land of the Gentiles, a gateway as it were to other nations, it represents God's freedom to expand the boundaries of holy geography and claim new lands for his purposes. <sup>16</sup>

### **Why they went to Galilee?**

Jesus seemed to have a special relationship with Galilee.

Jesus grew up in Nazareth and Jesus settled in Capernaum later.

Both cities are located in the district of Galilee. Galilee lost her sovereign autonomy by the Roman's occupation and control. Galileans were known to resist the Romans even more than the Jews. Diverse population, mixed race, the Jews called "Gentiles," lived in the region of Galilee. Jewish people despised any non-Jew as unclean and ungodly people. Galileans were underprivileged, lack of opportunity for education and many other things. Most of his disciples were also Galileans. Galilee was the starting point of Jesus' ministry.

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<sup>13</sup> Richard B. Gardner. Believers Church Bible Commentary on *MATTHEW* (Scottsdale, PA: Herald Press, 1991), 76-77.

<sup>14</sup> Richard B. Gardner. Believers Church Bible Commentary on *MATTHEW* (Scottsdale, PA: Herald Press, 1991), 77.

<sup>15</sup> Richard B. Gardner. Believers Church Bible Commentary on *MATTHEW* (Scottsdale, PA: Herald Press, 1991), 77.

<sup>16</sup> Richard B. Gardner. Believers Church Bible Commentary on *MATTHEW* (Scottsdale, PA: Herald Press, 1991), 78.

Matthew reports that his purpose of starting his ministry in Galilee was to fulfill what was said through the prophet Isaiah (in Is. 9:1-2) *to bring light to Galilee of Gentiles... to those who sat in darkness... and shadow of death*. In Jesus' time Galilee must have been so corrupted that Jesus said in 11:20-24 " Capernaum, you will be brought down to hades.... on the day of judgment it will be more tolerable for the land of Sodom than for you." Jesus was comparing Galilee with Sodom!

The hostile action toward John actually *prompted* Jesus to turn to Galilee. This *withdrawal* to Galilee is not simply a move to evade evil powers. Instead, Jesus interprets John's arrest as a signal to begin his own work and so *returns* to the place where that work must take shape. The reference to John's arrest points toward to the time when Jesus too will be delivered to the authorities (cf. Matt. 17:22; 26:2). Capernaum was a busy and prosperous community. Because it lay near a political border, it had a tax office or customs station (cf. 9:9) and also served as an outpost for a detachment of Herod's troops (cf.8:5-13). Capernaum was a major center of Jesus' activity (cf. 11:23), As Matthew describes Capernaum in verse 13, he uses language which connects the city with the quotation from Is. The passage comes from Is. 9:1-2 (8:23-9:1 in the Hebrew text), which Matthew has edited in his own distinctive way. In their original context, the words of Is. 9:1 about "the way of the sea, the land beyond the Jordan, Galilee of the nations" The phrase *Galilee of Gentiles* may allude to the large number of non-Jews who resided in Galilee.

depicts Galilee as a land of darkness. For those who first heard Isaiah's words, *darkness* referred to a political climate marked by gloom and anxiety. Life in Galilee, however, about to change. With Jesus poised to begin his messianic work, *light has dawned* on those who live in darkness...

An outline of this passage could well focus on two points:

(1) The context of His ministry and (2) the content of His ministry.

**The context** is Galilee, with Jesus' deliberate move from Nazareth to Capernaum by the sea. The move placed him in both a social and religious center to the north of the Sea of Galilee. His move to Capernaum from Nazareth was a breaking of the ties with His home and community. The reference that this is Galilee of the Gentiles is significant that Matthew shows the movement of the gospel from the Jewish community to the Gentile nations and to the world.<sup>17</sup>

The content of his ministry was announcement of the kingdom and calling for repentance. For us, the kingdom is doing God's will on earth; it is sharing His mission, it is participating with the Master as disciples, as persons who live under the direction of the King.<sup>18</sup>

### **The time and place are now right for Jesus to launch his messianic program**

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<sup>17</sup> Myron S. Augsburger, The Communicator's Commentary, Vol. 1, on *MATTHEW* (Dallas: Word, Inc. 1982), 53

<sup>18</sup> Myron S. Augsburger, The Communicator's Commentary, Vol. 1, on *MATTHEW* (Dallas: Word, Inc. 1982), 54.

But there will be no gloom for those who were in anguish. **In the former time** he brought into contempt the land of Zebulun and the land of Naphtali, **but in the latter time** he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in **darkness** have seen a great light; those who lived in a land of deep darkness--on them light has shined..

**The former time** is the time of failure and oppression under the rule of Ahaz.

**The latter time** is the time after Ahaz when new royal leadership (Hezekiah) makes new “peace and prosperity” possible. When this “former/later” is read in the larger context of the book of Isaiah (as in 43:18-19), then the “former time” is the entire preexilic and exilic experience of abuse and suffering, and the “latter time” is the time of homecoming and restoration in the land. **The “darkness”** refers to a situation of despair and oppression at the hand of Assyria (cf. 8:11; 9:1). **And new light** – “Light” is regularly linked to the coming of Yahweh’s “glory,” that is, to the visible evidence of Yahweh’s splendor, majesty, and sovereignty. This is the coming of Yahweh vigorously into the life of Judah where there had been only absence. That “darkness into light,” evokes unrestrained celebration and rejoicing.

부활 후에 제자들에게 갈릴리에서 다시 만나자고 하셨다 (마 28:10; 막 16: 7).  
그러니 그대들은 가서, 그의 제자들과 베드로에게 이르십시오. 그는 그들보다 앞서서 갈릴리로 가십니다. 그가 그들에게 말씀하신 대로, 그들은 거기에서 그를 볼 것이라고 하십시오."

예수님은 마 23 장에서 부패한 정치/종교지도자들을 “ 위선자, 눈먼 지도자, 뱀, 독사의 자식들,” 이라고 부르면서 절대로 세상 권력과 결탁하지 않으셨다. 이것이 그를 죽음으로 몰고간 메시아의 삶이고 그의 자리였다.

갈릴리와 예수님과의 관계는 특별하다: 예수는 나사렛에서 자라고(마 2:23). 가버나움에서 사역을 시작했다 (마 4:13). 그 두 도시는 모두 갈릴리 지방의 도시이다: 예수의 인간 부모, 요셉과 마리는 애굽 피란에서 돌아오는 즉시 아기예수를 갈릴릴 지방, 나사렛으로 데리고 가서 거기서 키웠다. ‘그는 나사렛 사람이리고 불릴 것이다. “라고 했다 (마 2:23). 예수의 모국어는 갈릴리 언어인 아람어였다. 그는 사역을 시작하기 위해 나사렛에서 가버나움으로 옮겼는데 그의 옮김은 그를 사회적, 종교적 중심지로 옮겨놓음을 의의하고, 자기 고향과 유대인 토배기 유대지역사람들과의 끈을 끊음을 의미한다. 그의 옮김은 (마 4:13) 복음운동을 유대인 지역에서 이방인 지역과 세계로 옮겨셨음을 의미한다. <sup>19</sup>

부활하신 후 막달라 마리아에게 “갈릴리로 가라, 거기서 만나자” 고 제자들에게 전하라고 하셨다 (마 28:10; 막 14: 28; 16: 7). 갈릴리는 도움이 많이 필요로 하는 곳이었고,

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<sup>19</sup> Myron S. Augsburger, *The Communicator's Commentary*, Vol. 1, on *MATTHEW* (Dallas: Word, Inc. 1982), 53

주님의 구원사역의 현상이었고, 대상이었고, 갈릴리에서 제자들의 선교정신을 새롭게 (renew)하기 위함이었다.

사 9:1 절에, 1) 스불론 땅과 납달리 땅, 2) 요단 강 동쪽, 3) 이방 사람이 살고 있는 갈릴리 지역을

말했는데 이 지역들은 앗시리아가 이스라엘을 점령했을 때 이루어 놓은 Dor, Gilead, and Megido. 세 지역을 말할 것이다. 그래서 혼혈민족이 많이 살았고, “이방인의 갈릴리” (마 4: 12-16). 라고 불리웠다. 하나님께서 구원사역을 펼치실 때 포함하시기 위해 지정하신 이방인 지역일지도 모른다. 20 마태는 예수가 갈릴리에서 사역을 시작하신 것은 “이방인의 갈릴리, 죽음의 그늘에 앉은 백성들에게 빛을 비추기 위함”이라는 사야의 예언 (사 9:1-2)을 성취하기 위함이라고 본다.

예수님 당시 갈릴리 (가버나움) 는 얼마나 부패했으면 그 도시를 소돔, 고모라와 비교한다 (마 11:23-24) "

로마의 점령과 압제하에 갈릴리는 독자적인 주권을 빼앗겼다. 갈릴리사람들은 유대인들보다 로마를 훨씬 더 적대시 했다고 한다. 유대인들이 “이방인”이라고 부르는 다인종, 혼혈민족들이 갈릴리 지방에 살고 있었다. 유대인들은 유대인 아닌 사람들을 불결하고 죄많은 (신앙심이 없는) 사람들이라고 멸시했을 때 갈릴리 사람들은 유대인들로 부터 모멸감을 느꼈다.들은 갈릴리 사람들은 교육의 균등한 기회등 모든 사회적, 경제적 혜택에서 소외되었다고 어떤 학자은 해석한다. 이 갈릴리가 예수의 사역의 출발점이었다.

**오늘 우리시대의 갈릴리는** 2 천년전과 다르지 않다. 도시마다 있는 가난하고, 병들고, 차별받는 사람들의 빈민가, 집이 없는 사람들이 전전하는 길가, 공원, 처마 밑, 다리 밑, 버려진 빌딩등에 갈릴리는 존재한다. 갈릴리는 세계어디든지 존재한다. 내 이웃에도 존재한다. 갈릴리는 경제적으로 불이익 당하고, 직업과 집을 잃고 차 안에, 공원에, 버려진 빌딩에 사는 사람들 속에 갈릴리가 존재한다. 사회적으로 차별받는 이방인, 소수민족, 특히 흑인들, 소외되고, 버려지고, 잊혀진 사람들 속에 존재한다. 미국에 사는 3 천 9 백만이란 가난에 시달리는 사람들속에, 매일밤 집이 없어 한데 자는 백만명의 노숙자들 속에 갈릴리는 존재한다. 정신병으로, 마약/술 중독으로 길바닥을 헤매는 사람들 속에 갈릴리가 존재한다. 가정폭력의 희생자로 길바닥에 나 앉은 여성들과 아이들 속에 갈릴리는 존재한다. 직업도, 집도 얻을 수 없이 사회가 외면하는 출감한 전과자들속에 갈릴리는 존재한다. 그러면 우리는 어떻게 갈릴리로 갈 것인가?

2 천년전에 메시아 (예수그리스도)가 갈릴리로 오셨고, 갈릴리에 계실 것이기 때문에 우리는 그가 계신 곳으로 가야한다. 우리더러 갈릴리에서 만나자고 하시기 때문에 우리는 갈릴리로 가야한다.

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<sup>20</sup> Richard B. Gardner. Believers Church Bible Commentary on *MATTHEW* (Scottsdale, PA: Herald Press, 1991), 76-77.

갈릴리는 주님과 제자들이 구원사역을 시작한 곳이고, 모든 것을 버리고 나를 따르라는 부름을 받은 곳이고, 제자도가 시작된 곳, 거기에서 천국의 비밀을 배우느라 고심하던 곳이었고, 천국 확장의 증거를 목격한 곳이고, 선교사로 파송받은 곳이기도 하고, 주님께 꾸중들은 곳이고, 가르침을 배운 곳으로서 구원과 제자도를 위한 상징이 되는 곳이기도 했다. 그래서 주를 버리고 다라난 제자들이 다시 모여 선교의 책임을 다시 다짐하고 새로이 시작하기에 적합한 장소였으므로 부활 후에 그 곳에다 주님은 제자들을 모으신 것이다. 갈릴리는 예수와 함께 함을 의미하고, 그에게서 배움을 의미하고, 그를 따름을 의미하고, 그와 함께 걷은 곳이고, 십자가를 지고 박해와 순교가 기다리는 예루살렘을 향해 출발한 곳이기 때문에 우리 모두를 갈릴리로 초대하신다.

**그러므로 우리는 갈릴리로 가야한다. 그러면 오늘의 갈릴리는 어디인가?**

마태복음 25:35 - 36, 40, 42 - 43, 45 절에서 예수께서는 우리가 굶주린 자를 먹이고 벗은 자를 입히고 병든 자를 돌보고 옥에 갇힌 자를 찾아가고 집 없는 자를 영접할 때, 우리는 이 모든 일들을 예수님 자신을 위해 행한 것이라며 가난한 민중과 자신을 동일시하신다. 예수 그리스도를 통해서 하나님께서는 손님으로, 집 없는 아이로, 머리 돌 곳도 없는 성인으로, 버림받고 조롱받는 죄인으로 오셔서 우리 가운데 노숙자 민중으로 거하신다고 하겠다. 이 말씀 때문에 박사학위를 다섯개나 가진 슈바이처 박사는 아프리카 선교사로 갔다고 한다. 이 말씀 때문에 필자도 노숙자들을 지난 수십여년을 섬긴다.