

# **The Galilean**



**By  
Willie Martin**

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**I**T IS KNOWN, BY MOST BIBLE STUDENTS, THAT THE GALILEANS OF CHRIST'S TIME, ON EARTH, WERE BENJAMINITES, and must have been later immigrants into Palestine, for the Jews would have very little to do with them. They also spoke a different dialect from the Jews, and it was among the Galileans that our Lord spent most of His time; eleven of His disciples were Galilean fishermen and only one was a Jew - Judas (The Jewish Traitor - like most of his kind). When we speak of Israelites we are not speaking of the Jews, because they are not Israelites.

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; He was crucified in Jerusalem, which was also in Judea. So, whenever we speak of Christ, in relation to some names of geographical locations, Bethlehem, Jerusalem and Judea are the ones most often associated with Christ. This is the reason so many people say that Jesus was a Jew. (Please remember that Ephraim and Manasseh were born in Egypt, therefore they were Egyptians, but they are never called Egyptians by our so-called Judeo-Christian ministers.

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

By a reading of Matthew 2:1 we know that Bethlehem of Judea was the city of Christ's birth. After the wise men had departed, Joseph was told to take Christ to Egypt. (Matthew 2:13-14) Then after the death of Herod, Joseph was told to take the child to Israel. (Matthew 2:19-23) 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 fulfilment of

the prophecy that Christ would be called a Nazarene. In some Bible's marginal reference it 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 called, **the Lord Our Righteous**. (Jeremiah 23:5-6)

This prophecy was repeated again in Jeremiah 33; and this same prophecy is also given in Jeremiah 23, however, here it is related to the fulfilment of the reign of Christ on David's Throne. Therefore, 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 (Joshua means literally Joh Saves) the high priest, thou, and thy fellows that sit before them: for they are men wondered at: for, behold I will bring forth my servant the **Branch**. For behold the stone that I have said 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 (Here once more is proof that Israel is in a land of their own, a land that is not Palestine). 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 in 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, 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. We read the story of Joseph and Mary coming to Bethlehem, the Christ called being born, and

of the events following Christ's birth. Luke 2:21-22. (See also Leviticus 12:2-4; Exodus 13:12)

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. Then follows the story of Simeon prophesying over Jesus. Anna the prophetess, also prophesied over the Christ Child, in the temple at Jerusalem in Luke 2:25-29.

Christ's parents went to Jerusalem every year at the feast of Passover. (Luke 2:42) Once when they had went there and after performing the required tasks, 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, all of His adolescent years were spent in the city of Nazarene.

Thus, He was, by common knowledge, a Galilean from Nazareth.

In those days came John the Baptist, preaching in the wilderness of Judea—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 Scriptures that John was at, or near, the Jordan River during most of his ministry and preaching of repentance. Because John's ministry was to baptize, his message was the Kingdom of Heaven. According to this and other accounts in the Gospels, Jesus came to be baptized when He was about thirty years old. Where did He come from?

Then cometh Jesus from Galilee—unto John, to be baptized of him.' (**Matthew 3:19**)

After His baptism:

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 could possibly have occurred in the hills of Judea or Galilee. At least part of the temptation may have taken place at the temple in Jerusalem, so most of our Judeo-Christian Ministers think, as Matthew 4:5 illustrates. Immediately after the temptation:

Then the devil leaveth 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.  
**(Matthew 4:13-16)**

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 the prophet, saying, The land of Zebulun...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—to them which sat in the—shadow of death light is sprung up.  
**(Matthew 4:16)**

Zabulon and Nephthalim are cities in Galilee. The point being made in this study is Jesus spent almost all of His Ministry in Galilee, away from Judea, Jerusalem and the Jews. Christ left Nazareth in order to fulfil a prophecy found in 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 full 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 where was Jesus 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**)

In Galilee, fulfilling the prophecy He was to become the light of Israel there. And believe the gospel. (Mark 1:13-15) 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.

By (Matthew 4:18-23) we see that Christ's disciples were also from Galilee. The following verses from the Gospel of John tells of Jesus Christ's title, Jesus of Nazareth.

—the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. (**John 1:45**)

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 Jesus is called Jesus of Nazareth nineteen times in the New Testament. He was never called Jesus the Jew or Jesus of Jerusalem, or Jesus of Bethlehem yet that is what the Judeo-Christian Ministers call Him almost all of the time.

During the making of this study, it was discovered amazing at how seldom the word Nazareth is used in relation to Jesus. Probably because if investigated, it will be found, it means offshoot or The Branch. This is, of course, is further verification that Jesus was the fulfilment of the prophecies.

In John 2, after His Baptism, it is recognized:

—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. (John 2:11) Jesus began His miracles in Galilee. It also says, in these verses that he manifested forth his glory. (John 2:11) In other words, He made known that He was the Light of Israel. This was 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. Then chapter 4 of Matthew relates that Jesus went about all of Galilee, teaching and preaching the gospel of the Kingdom, and healing those who were sick. (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 (Matthew 5:1-2) Where He taught the people and gave the well-known sermon on the mount. And 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 the following:

When he was come down from the mountain, great multitudes followed him--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. We are then told of more miracles of healing that took place in His own city of Nazareth in Galilee. (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. The Pharisees in this land; they were not necessarily only in Jerusalem (Parasites are found in several parts of the host, not just in one spot).

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 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)

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.—I say unto you, It shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you—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 one looks at a map, they will find these three cities (Chorazin, Bethsadia and Capernaum) at the north end of the sea of Galilee. Therefore, Jesus was still about 75 miles from the city of Jerusalem; thus, as we can see, He was still doing all of His ministry outside of this city. But we never hear any preaching that explains that Jesus' ministry was in Galilee, **Not in Jerusalem**. And 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 in Jerusalem, and killed just outside the city's gate. But, so far, whenever He has done any preaching it has taken place in Galilee, and was about 75 miles from the city of Jerusalem most of the time.

The same day went Jesus out of the house, and set by the sea side—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 13:1-2)

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:

—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 13:54-55**)

It seems as if Jesus left Galilee and went to His own country, which, if we count where He was born as His home country, would have been Judea.

However, all this 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 52 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.

There He ran into problems:

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 many miracles in His own city of Nazareth. But, He did minister and do many and mighty works in all the rest of Galilee.

Then, we read:

When Jesus heard of it, he departed thence to ship into a desert place apart; and when the people 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, 15)

Here, Jesus apparently went into a deserted area near the Sea of Galilee, following the miracle of Jesus walking on the sea is another miracle, where Peter also tried to walk on water. (Matthew 14:34-35) We see here additional preaching was done in Gennesaret on the other side of the Sea of Galilee.

Then Jesus went—into the coasts of Tyre and Sidon.  
**(Matthew 15:212)**

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

And, behold, a woman of Canaan (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 and said: **I Am Not Sent but Unto the Lost Sheep of the House of Israel.** Then came she and worshiped him, saying, Lord, help me. But he answered and said, It is not most to take the children's bread, and to cast it to dogs. **(Matthew 15:22-27)**

During any serious Bible study, it will be noticed that non-Israelites are often referred to as dogs. He is saying, in effect:

I am Israel's bread and it is not meet (necessary or proper) 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 from that very hour.  
**(Matthew 15:27-28)**

This passage is in answer to the Scriptures which state that all the world will be blessed in Israel.

We are told in Matthew 15:29-30 Jesus left the coast of Tyre and Sidon and returned to Galilee, or at least very near to there. Keep in mind that Christ's ministry was in Galilee. Also, that 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.

Christ still has not gone to Jerusalem, except once; where He drove those that sold oxen, sheep, doves and the money changers out of the temple. But He did **Not** perform any miracles at that time! (John 2:13-16) Thus, Christ still had not gone to Jerusalem, to perform miracles, and it almost appears that non-Israelites were more important to Him than the people in the city of Jerusalem. **until One Remembers That the Vast Majority of the People in Galilee; Were of the Tribe of Benjamin!** Then after performing more miracles in Galilee, Jesus moved on: —and came into the coasts of Magdala. **(Matthew 15:39; 16:1 and 16:13)**

Now, if you look at a map you will see that Caesarea was on the Mediterranean, across from Galilee, which was 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 other, 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 Barjona: 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)**

It should be mentioned in passing that this is not the rock upon which the Catholic Church is founded, as they would have us to believe. The Rock is the Rock of truth that, **Jesus Is the Rock**, the Son of God; That His Church was to be built upon. And to that Church He said:

—I will give unto thee the keys of the kingdom of heaven—whatsoever thou shalt bind on earth shall be bound in heaven—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 Gives Great Detail That Jesus Was and Is the Christ**, the Messiah of Israel, who was to come. This was all done through Jesus' ministry in Galilee prior to His going to Jerusalem to be Crucified. (Matthew 16:21) Here we have the first mention of Jesus and His going to Jerusalem and be killed by the Pharisees.

Evidently, Jesus' ministry had become so well known that the Pharisees (Jews) came from Jerusalem to Galilee to try and trap Him. (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 was in Matthew 12:38-39.

In fact, many of us believe that those Pharisees were Edomites. Therefore they were not the covenant people, but instead were the enemies of Christ and Israel, just as their descendants (the Jews) are today.

There is Edom [Esau is called Edom in Genesis 36:8. And Edom is in 'Modern Jewry.' (Jewish Encyclopaedia, 1925 edition, Vol. 5, p. 41).

The True Israelites in Galilee believed the teachings and miracles of Jesus. The Pharisees would believe none of it, and refused His teachings. That is why Jesus told them they would receive only one sign, in 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.

Under the heading of "A brief History of the Terms for Jew" in the 1980 Jewish Almanac is the following:

"Strictly speaking it is incorrect to call an Ancient Israelite a 'Jew' or to call a contemporary Jew an Israelite or a Hebrew." (1980 Jewish Almanac, p. 3).

Only His death and resurrection was accomplished in or near 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 an high mountain apart, And was transfigured before them—His face did shine as the sun and His raiment was white as the light. (**Matthew 17:1-2**)

Then, they heard the voice of God say:

—This is my beloved Son, in whom I am well pleased; hear ye him. (**Matthew 17:5**)

This took place, as we can see in the following; the transfiguration took place in Galilee:

—while they abode in Galilee... (**Matthew 17:22**)

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

The tax gatherers (collectors), spoken of in Matthew 17:24-27, 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. But, it is obvious, that the tax gatherer did not know Jesus, and assumed He was a stranger. Now, there is an explanation that makes sense, of the confusion on the part of the tax gatherer.

That explanation is: Jesus spent at least part of His early years, possibly most of the time from twelve years of age until His mid-twenties, in England. This would also explain why there is no record in the Scriptures of this portion of His life, as there is no mention of any event outside the immediate vicinity of Palestine. There is a legend, substantiated with ancient writings, that Jesus went to England with Joseph of Arimathea, who was His uncle (Mary's father's brother). (See Matthew 27:57; Mark 15:43 and John 19:38)

Because of their importance to Christ and Christianity: and because nothing is being taught about them in the Judeo-Christian churches today; Let's pause in our Study here for a reflection.

First: We will study the missing years of Jesus' life. As you know, the Bible is silent concerning Jesus' movements between the ages of 12 and 30. The only incident of childhood recorded in the Gospels is His visit to the Temple at about the age of twelve. The occasion was the Feast of Passover, when lectures were given in the Temple of Herod. There in the audience, listening to the words of the learned Rabbis, was the boy Jesus. Occasionally, as was His privilege, He asked a few questions. Then, He dared to disagree with the speakers. Soon, Jesus was invited to come to the lecture platform where He could be better seen and heard. As the debate progressed, the learned teachers were astonished and mystified at the questions the boy could present and then answer Himself. The Rabbis' wondered about this boy who could confound and amaze the world famous Faculty of the University of Palestine. (Luke 2:46-47)

The last New Testament account of the boy Jesus is found in Luke:

—Jesus increased in wisdom...stature, and in favor with God and man. **(Luke 2:52)**

Then, eighteen years passed during which time the Scriptures are absolutely silent concerning the whereabouts and activities of the Divine Teenager. It has been the popular teaching for centuries that He lived in the village of Nazareth, Galilee, working as a carpenter until He took up His Galilean Ministry, at the age of thirty. Although the Gospels offer no record of these so-called silent years, they do contain several distinct implications that these eighteen years were not spent in Palestine. Consider the following passage:

And he came to Nazareth, where he had been brought up—And the eyes of all them that were in the synagogue were fastened on him—And they said, is not this Joseph's son? (Luke 4:16-22) Two things strike us here; the usage of the expression, Where he had been brought up, implies that while Jesus had spent his childhood in Nazareth He had not continued to

live there. His more recent days had been spent elsewhere. This impression is further strengthened by the fact that His hearers ask the question, Is not this Joseph's son? almost as though they were in doubt as His identity. As we have seen in Matthew 13:55-56 Jesus was such a stranger to the people of Nazareth that they could not refer to Him by name, but only by His relationship to the other members of His family whose identity was not in doubt?

In fact, the people of Jesus's home town wanted to kill Him:

And he came to Nazareth, where he had been brought up--And he said, Verily I say unto you, No prophet is accepted in his own country--And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. **(Luke 4:16-29)**

We know that Jesus spent much of His time ministering in Capernaum. In fact, by comparing the account of the healing of the man sick with palsy as recorded in Matthew 9:2 with that of Mark 2:3, we find that Capernaum is described as His own city. Yet, here as an enquiry being made about Jesus' liability to the strangers tax (Roman Poll-tax) which was levied on foreign visitors to Capernaum.

Most often, these were traders and merchants who conducted their business there. Some Bible scholars have held that the tax. In question was the Temple Tax; however, unless the authorities were certain as to Jesus' nationality, which they surely were not, there could have been no doubt that Jesus was liable to pay the Temple Tax.

Moreover, the Temple Tax would have been paid with a Jewish shekel, a coin especially minted for that purpose, whereas it was a Greek coin (stater) which Jesus provided. However one looks at this incident, there is more than a suggestion that Jesus had been absent from Palestine for some considerable time. Consider this Bible incident: When Jesus appears upon the banks of the Jordan River where John was baptizing (John 1:28). John seems scarcely to recognize Jesus (John 1:31), even though they

were first cousins (Luke 1:36) and must have known each other during their early childhood. Finally, John recognizes who the strangers is and exclaims: Behold the Lamb of God! (John 1:36) Now, if Jesus had been living in Nazareth all those years surely John would not have appeared puzzled as to His identity. Then, later, John sent two of his disciples to make a peculiar query: Are you he who should come or look we for another? (Luke 7:20) So, apparently, the two had not met for several years since John displays a profoundly imperfect knowledge of the One whom he was proclaiming.

Yet another Bible incident, which suggests of Jesus' absence from His homeland is found in the story of Nathaniel. In the first chapter of the Gospel of John, we find:

Philip findeth, Nathaniel, 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. And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see, Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. (John 1:45-48)

The facts are clear that Nathaniel lived in Cana of Galilee, which is located about five miles from the city of Nazareth. If Christ had lived so close to him for eighteen years, it seems very strange that Nathaniel would not have known Him. Nathaniel would have been acquainted with Jesus because of His command of the Scriptures and His Divine character.

For it is beyond reason to believe that the Son of God would have no effect, for eighteen years, upon the community in which He dwelt? See again And Jesus increased in wisdom and stature, and in favor with God and man. (Luke 2:52) Thus, if this was true, and we believe it was, then it would have been impossible for Jesus to have lived in Nazareth and Nathaniel not know Him! In the light of these implications, the question could be asked: If Jesus was absent from Palestine then is there any evidence as to where He was during the eighteen years prior to beginning

His ministry at the age of thirty? The answer is: YES! Legends exist that Jesus travelled far and wide. The religious teachers of India assert He had dwelt among them studying the Himalayan Kingdom of Nepal, while other traditions take Jesus to Egypt. While it is possible that Jesus as a young adult did visit other countries, the strangest and most persistent traditions place the teenage Jesus on the mystical Isle of Avalon, the little Somerset country town of Glastonbury, England.

It is not difficult to believe that Jesus, having previously visited the area with His uncle Joseph, would have remembered the beauty and quiet of the Isle of Avalon a retreat in which to spend some years in study, prayer and meditation before His Ministry and Passion. The rich moist soil was favourable for cultivation and a copious supply of water gushed forth from the spring. Today this well is known as the Chalice Well or Holy Well. Having been brought up in the home of a carpenter, it would have been only natural for Him to construct a home for Himself.

If one wonders why the selection of Glastonbury as a place for retreat and study by Jesus, there are two possible answers:

**1).** Here was an island unconquered by the Romans and remote from Roman influences and authority. Several attempts to conquer this area proved abortive. The Romans, in a half-hearted manner, invaded Britain in 55 B.C., but did not progress into Western Britain. It was not until 43 A.D., that they began the conquest of Britain in earnest. By 47 A.D., their armies had reached Somerset, but were stopped short of Glastonbury;

**2).** Glastonbury was the centre of the Druidic faith in Britain, and it was surrounded by its chief centres, such as Caerleon, Salisbury, Bristol, Bath, and Dorchester. Druidism was regarded by the Romans as its greatest religious opponent, because of its widespread influence, which was definitely opposed to Roman and Greek mythology.

There is little doubt but that the Roman invasions were largely influenced by a desire to exterminate a cult which had so long proved a great hindrance to the Romans. In 61 A.D., Suetonius Paulinus, the legate in Britain, proceeded to carry out instructions received from Rome to

exterminate Druidism at any cost. (Tacitus, Annals, 14, Chapter 30). The resistance offered by the natives to Roman invasions was considered to be mainly due to the exalted doctrine of the indestructibility of the Shroud, which was taught by their religion.

Druidism taught the Three Duties of Man to be: Worship God; Be just to all men; Die for your country. Julius Caesar wrote: The Druids teach that by none other way than the ransoming of man's life by the life of man is reconciliation with the Divine Justice of the Immortal Gods possible. (Comment, Lib. 5) The basic Druid belief was in a Trinity, but not polytheism. The God-head was called Dres, the one without darkness who pervaded the universe.

The emblem of Druidism was three golden rays of light, representing the three persons, of the Trinity, emanating from the God-head. They were known as Beli, the Creator or regards the past: Toran, the controlling providence of the present and Yesu, the coming Saviour of the future. Druidism thus anticipated Christianity and pointed to the coming Savior under the very name by which Christ was called.

Thus, in Druidic Britain, Jesus would have had an opportunity to live among people dominated by the highest and purest ideals; the very ideals He had come to proclaim. What better place to reside than in a land prepared to receive His Truth.

When Joseph of Arimathea subsequently came back to proclaim the Saviour under the very name familiar to every Druid, no wonder he received a welcome at the hands of the Druids with a king whose religion was Druidism, or at least, sympathetic to their ideals. Druidism prepared the way for Christianity by its solid acceptance of The Way.

It certainly is not beyond reason, to think of Jesus as living a some-what secluded life, doing kindly acts, but not performing any miracles, since we read that the wedding at Cana of Galilee was the occasion of His first miracle. Jesus' hidden years were undoubtedly years of preparation, and would have been spent in relative obscurity. There would have been nothing spectacular about Him to draw attention to Him. Travelling from

His home, in Glastonbury, perhaps He visited various parts of the world, teaching the same principles as the Sermon on the Mount, which He later preached in His Ministry in Palestine.

Jesus would confirm and enlarge the Druid's faith in the One God, with the three aspects (The Trinity) and their belief in a coming Yesu they expected for He had not, as yet, accomplished the redemption of His Israel people.

Nevertheless, they preserved His dwelling, in Glastonbury, as a sacred spot. Of, later, when Jesus' uncle, Joseph of Arimathea (The Nobilus Decurio), and his companion returned to settle there after the Crucifixion of Christ, they found, that dwelling, the Home of God still standing.

Only this could explain the two mysterious titles, which in the earliest times, clung to Glastonbury: Secretum Domini (The Secret of the Lord) and Domus Dei (The Home of God).

We do not know how many times, Jesus, as a young man, may have taken extended voyages with His uncle Joseph, or to what foreign countries He may have travelled. In any event, Jesus (at the age of thirty) did return to Nazareth, sometime in 29 A.D., because that was the year of His baptism by John in the River Jordan. With His Baptism He began His Ministry; thus ending His silent years.

Second: Joseph of Arimathea; To most Bible scholars, Joseph of Arimathea, is in passing remembered or referred to as the rich man who took the body of Christ from the stake and placed it in his private sepulchre (John 19:38-42), then passing silently out of the Scriptural picture soon after the Ascension of Christ.

To most Bible scholars, Joseph, in addition to being rich, was a good man and a just man: a disciple of Jesus and a son of official rank, for he was an honourable counsellor. (Luke 23:50) Also, he was evidently a member of the Sanhedrin, for we are told that he had not consented to the counsel and deed of them. (Luke 23:51) Joseph is always spoken of as belonging to Arimathea, which implies that it was his place of residence. Bible

authorities identify this place with Raman, or Ramallah, as it is called today. It was the birthplace of the prophet Samuel and is called, in the Septuagint, Arimathaim. Being a member of the Sanhedrin, Joseph no doubt also had a residence in Jerusalem.

Ancient traditions, in the Easter Church, assert that Joseph was the great-uncle of Jesus. This is confirmed by the Jewish Talmud which has Joseph as the younger brother of the father of Mary and thus her uncle and a great-uncle to Jesus. The Harlein Manuscripts (British Museum; 38-59 f, 193b) further supports this claim that Joseph of Arimathea was uncle to Mary.

Other early historical manuscripts refer to Joseph as Joseph de Marmore or Arimathea. Mar, is an Eastern term for lord and more or mown signifies great. thus the title would mean, the Great Lord Joseph of Arimathea, a title in keeping with his birth as a prince of the House of David.

It is also obvious that the husband (Joseph the widower and carpenter of Mary died while Jesus was young. Under both Roman and Hebrew law, the next male kin automatically becomes legal guardian of the family. In this case it was Joseph of Arimathea. We must not overlook the fact that Joseph:

Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God—went in boldly unto Pilate, and craved the body of Jesus—he (Pilate) gave the body to Joseph. (Mark 15:43-45)

Now, the Sanhedrin had declared Jesus a criminal, according to both Roman and Jewish law, unless the body of an executed criminal was immediately claimed by the next of kin, the body of the victim was cast into a common pit, where, as with others, all physical record of them was completely obliterated.

And it is certain, that the fanatical Jews of the Sanhedrin, who sought the total extinction of Jesus, even in death, would have allowed nothing short of an absolutely legal claim on the body of Christ!!! **"One of the Finest Things Ever Done by the Mob Was the Crucifixion of Christ.**

Intellectually it was a splendid gesture. **but Trust the Mob to Bungle the Job.** If I'd had charge of executing Christ, I'd have handled it differently. You see, what **I'd Have Done Was Had Him Shipped to Rome and Fed Him to the Lions. They Could Never Have Made a Savior Out of Mincemeat!"** (Rabbi Ben Hecht)

That this is true is confirmed by the actions of the Pharisees in Matthew 27:262-66. Joseph of Arimathea, evidently, was a man, whom the Pharisees dared not oppose. For his influence must have been so great that it stretched beyond the borders of Judea into the highest places of Roman authority.

The hatred of the Pharisees toward Joseph must have been surpassed only by their hatred of Jesus (Which hatred of Christ the Jew still hold with a zeal beyond the belief of most Christians). As it was Joseph who, on at least one occasion, defended Jesus before the Sanhedrin. Even though throughout the trial Jesus offered no defence, knowing beforehand He was destined to die.

However, there is reason to believe that Joseph was not present at the final trial of Jesus before the Sanhedrin. Being aware of the mystery of the birth of Jesus, Joseph must also have been aware of His destiny. Joseph believed in the validity of all Jesus taught and ultimately suffered for. There is also the possibility that Christ Himself asked Joseph not to appear or intercede in His defence on His behalf, because his (Joseph's) presence might have delayed the inevitable appointment with the Stake.

Although Matthew and Mark declared that all the chief priests and elders' and the whole council was present during the morning trial, it is possible they were employing a figure of speech (a figure of speech in which a part or individual is used for a whole or class, or the reverse of this), when they said that all the council was present. This should be considered likely because the statement of Luke: (Joseph) had not consented to the counsel and deed of them. (Luke 23:51)

A number of arguments have been offered to indicate that more than one of the members of the Sanhedrin were absent at one of the morning trials

of Jesus. For there were TWO district trials: one between 2 And 3 a.m., which is recorded in Matthew 26 and Mark 14, a second trial about daybreak of the same day, recorded in Matthew 27, Mark 15 and Luke 23.

In a previous trial, it has been said, Nicodemus, a member of the Sanhedrin, defended Jesus by asking his fellow-judges:

Doth our law judge any man before it hear him and know what he doeth?  
(John 7:51)

There is no good reason to believe that Nicodemus defended Jesus at that meeting and then turned against Him at a subsequent one. This would also be true of Joseph of Arimathea who

Ahad not consented to the counsel and deed of them. (Luke 23:51)

The trial of Jesus was held in illegal session and in breach of Roman as well as Jewish law. The Roman law did not permit court hearings to be held after sunset. Jewish law forbid a trial for life since this was the exclusive prerogative of the Roman Courts, and to be held only before the Roman Procurator. Yet, Caiaphas, High Priest of the Sanhedrin, ordered and presided over the trial of Jesus in which the death penalty was demanded.

The recognizing that only Roman authority could impose a death sentence Caiaphas demanded that Jesus be tried before Pontius Pilate, the Roman Procurator of the Providence of Palestine, on the charge of treason. It is quite possible Joseph and Nicodemus both pleaded with Pilate on Jesus' behalf. Because four times Pilate pronounced Jesus innocent of all charges.

Yet, the tangle of politic and intrigue, Jesus was condemned and executed as a common criminal, by the Jews. His body was placed in the tomb which Joseph had provided for himself, within the confines of his garden (orchard) at Jerusalem. Joseph continued to hold his membership in the Sanhedrin until the year 36 A.D. At this point some will argue that the Jews did not kill Christ that the Romans did because it was the Roman

law that the Jews could not execute anyone themselves. But I submit to you, that then, just as today the Jews could and would execute anyone they deem dangerous to their objectives. Look at the story of Stephen; whom the Jews murdered, the story is in Acts 7:57-59:

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

Strangely, the Bible has nothing further to say about Joseph of Arimathea following the Crucifixion of Christ. Surely this man who was a disciple of Christ; who had shown rare courage in begging the body of Jesus, would have become a close follower of Christ after the transforming experience at Pentecost.

Although the Bible never mentions him again, we are not left in the dark concerning the dominant role Joseph played in the spreading of Christianity. Joseph became the Apostle of Britain, who with twelve other disciples of Christ, including his son, Josephes, and Mary the mother of Jesus, established Christianity in the Isles of Britain over five hundred years before St. Augustine set foot on English soil.

Several ancient manuscripts indicate that after the Crucifixion of Christ, Joseph was commissioned by St. Philip, the Apostle, to take the Gospel to Britain. One such manuscript is the *Victory of Aurelius Ambradius* by Gildas Albanicus. It asserts plainly that Britain received the Gospel in the time of Emperor Tiberius, and that Joseph was sent, with others (after dispersion of the Disciples) to Britain by St. Philip. There, Joseph was to lay the foundation of the Christian religion. The author gives the date about the year of our Lord 63" and adds that Joseph stayed in Britain the rest of his life.

Another manuscript, *De Antiquities of Glastonbury* (1908), contains this entry in the opening chapter: St. Philip—coming into the country of the Franks to preach—converted to the Faith, and Baptized them. Working to

spread Christ's Word, he chose twelve from among his disciples, and sent them into Britain. Their leader, it was said, was Philip's dearest friend, Joseph of Arimathea, who buried the Lord. (Translated from De Antiquitate Glastonbiensis Ecclesia. 1240)

Hugh Paulinus Cressy, the English Benedictine (1605-1674), in his church History of England describes Britain as receiving the beams of the Sun of righteousness before many other countries nearer approaching the place where he first rose. (Book 1, Chapter 5)

Now the most eminent of his companions with him, among whom is reckoned his son of his own name. These toward the latter end of Nero's reign, and before St. Peter and St. Paul were consumed by a glorious martyrdom, are by the testimony of ancient records said to have entered this island, as a place for the retiredness of it, the benignity to the British princes, and the freedom from Roman tyranny, more, opportune, and better prepared for entertaining the Gospel of Peace, than almost any country, under the Romans. (Book 2, Chapter 1)

Gildas Badonicus (516-570) the earliest British historian, refers to Joseph of Arimathea as nobilis decurio. The same title, Decurio is used by St. Jerome in his translation of the Vulgate of St. Mark's honourable counsellor. (Mark 15:43) and St. Luke's counsellor. (Luke 23:50) The Roman word decurio denoted an important Roman office, usually connected with the general management of a mining district.

The implication is that Joseph was a provincial (British) Roman Senator and was in charge of Rome's mining interests in Britain. Such a position would require Joseph to spend a considerable amount of time away from his homeland. This would also account for the reason the Evangelists had so little to say about him. He was busy in the metal trade in Britain.

It would be logical, therefore, to assume 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, 1757-18-27.

## 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 of Fire!  
Bring me my Chariot of Fire!  
In 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, he was free because he was a citizen. (Matthew 17:26-27) Matthew 19:1-2 is another indication in the Gospel of Matthew that Jesus was from Galilee.

Jesus was now healing people in Judea, although still not in Jerusalem. Christ 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 times Jesus went to Jerusalem. (Matthew 21:12-13; Mark 11:15-17; Luke 19:45-48; and John 2:14-16)

It is possible, from reading these accounts, that Jesus overthrew the tables of the money changers every time He went to Jerusalem. This is possible because this occurrence is told of several times, in slightly different ways, in the four gospels. In chapter three of John we read of Nicodemus;

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, here, admitting that Jesus must be from God, and that the Chief Priests and Elders knew it, by his use of the word Awe. Then follows Christ's well-known conversation with Nicodemus concerning the Kingdom of Heaven.

Then we read:

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. (**John 3:22**)

At this point Christ was in the land of Judea with His disciples. Other times during the Passover He apparently went there alone.

He left Judea, and departed again into Galilee. And he must needs go through Samaria. (**John 4:3-4**)

We see here that Christ went back to Galilee, this time from Jerusalem. Then after His meeting with the Samaritan woman, he went back to Galilee. (John 4:43) After this, we read of His second miracle, and then He travels again to Jerusalem. (John 5:1) Then follows the recording of more miracles in Jerusalem.

Again, it seems that His trips to Jerusalem occurred each year only during the feast days, as the temple in Jerusalem, was, at that time still the legal temple for Israel, and Christ was fulfilling the law by going to the temple. However, it appears that during the rest of the year He was in Galilee, and almost every time He went to Jerusalem the results were the same.

Then they sought to take him: but no man laid hands on him, because his hour was not yet come—the Pharisees and the chief priests sent officers to take him. (**John 7:30-32**) The Pharisees thus attempted to capture Christ while He was 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 spoke like this man. Then answered them the Pharisees. Are ye also deceived? Have any of the rulers of the Pharisees believed on him? **(John 7:45-48)**

The Pharisees were afraid that their own soldiers (the soldiers who actually carried out the crucifixion of the Lord Jesus Christ) had believed on Jesus. Also, here is evidence, testimony, that few of the highest rulers in Jerusalem believed on Him. Here again is verification that almost all of Christ's followers were 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. This is how they answered him:

They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet (Here again they prove themselves to be the liars we now know them to be. Just as their modern day descendants the Jews are now this later). (John 7:52)

In other words, as soon as anyone (even someone of Jerusalem, of their own camp) implied they might in some way believe in Christ, the Pharisees immediately looked at him and asked: are you a Galilean? Again here is more proof that practically everyone who believed in Jesus was a Galilean. The Pharisees then rebuked Nicodemus by accusing him of being a Galilean, and by this accusation they showed themselves capable of accusing their own people of being a Galilean if he showed ANY sign of being friendly to Jesus.

—when they drew nigh unto Jerusalem, and were come to Bethage, 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 then rode on an ass to fulfill the prophecy that He would come into Jerusalem lowly and riding on an ass. (Zechariah 9:9) Continuing in Matthew we find:

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. It should be noted here also, that when the Pharisees (Jews) made their cynical remark, out of Galilee ariseth no prophet. They were doing what comes so naturally to a Jew: **That of Lying and Ignoring the Facts to the Contrary.** For they were ignoring the prophets; Elijah, Elisha, Debrah, Jonah, Hosea and possibly Amos and Nahum.

Again in **Matthew 21:12-14**, 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. Then, we have Jesus performing miracles in the temple just before His captivity and death. Now, passing through the chapters that concern Jesus' teachings, we come to Matthew 26 which describes the Last Supper.

Christ was in Jerusalem just prior to His death. What was He telling His disciples? He was telling them that after His execution as accomplished, and He was risen again (after 3 days and nights), He would go back to **GALILEE**. Then just a few hours later, Christ was taken captive by the Pharisees at night, was tried in an illegal court during the early morning hours. (Matthew 26:57; Luke 22:66)

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 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, In 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. Attention must be called at this point to the translation of this verse. Thou sayest it, the word it is supplied and is not in the original Greek text. The verb may be used either transitively or intransitively, and it makes better sense to chose the latter, especially when no direct object is mentioned.

If the it had been in the original text it would seem to mean that Christ made claim to being the king of the Jews, and His reply would have implied that Pilate was assenting thereto. Had that been the case, Pilate would have been justified in accounting Him a rebel against Roman authority, and that, too, upon His own admission. In which case Pilate would have sentenced Him to death at once. But on the contrary, he reported to the Jews, In find no fault in him. Thus the logic of events as well as the literal rendering of the words require the same translation, namely, You are talking, and a corollary, there is nothing for me to say. It was simply a reply of resignation.

Note also, that even the Pharisees admitted to Pilate that Jesus' ministry began in **Galilee** and **Then** came to Jerusalem. When Pilate heard that Jesus was from Galilee, he asked if He were from Galilee, and then sent Him to Herod. (**Luke 23:6-7**)

Many Christians have often wondered why Pilate sent Jesus to Herod? The answer most often given to this question is simply: it was because Herod was the ruler of Galilee. However, this answer is just too simplistic and exonerate the guilty party by omission. The trial before Pilate was a mere formality. For it is a well known fact of life, that, o men of evil intent there is something especially infuriating to the reproach of a righteous life. Formal righteousness enthroned in power was the only kind that these Sanhedrin Satanists knew. Their insulted dignities could not endure the reproach of a blameless life, which by its contrast with themselves revealed their hypocrisy.

Hence, Their frantic and desperate efforts to frame Christ, and after many failures they finely secured a couple of perjurers who would and did swear to exactly what Caiaphas wanted. So Judge Lynch, in the person of the high priest, had already condemned Christ to death, and he demanded of the reluctant sheriff in the person of Pilate that Christ should be executed legally. They feared the people, we are told, and with very good reason, for Christ's followers were numerous though un-organized. Now, by using Pilate in this way, if by some chance there were popular disapproval from the masses, they could embarrass the Romans still more by blaming them with the whole affair. Pilate knew what they were up to and tried to shift the burden of decision upon the Governor of Galilee.

Herod, who happened just then to be in Jerusalem. But Herod was not about to be caught in this manner, for even though the accused was a Galilean, the accusation was made under the jurisdiction of the authorities at Jerusalem. Pilate, even tried to save Jesus by offering to substitute a real criminal. But the high priest would not have it so.

Thus Pilate, after all his vacillation, his frank statement that he found no fault in Him, and the pleas of his wife to have nothing to do with that just man Pilate finally capitulated to the Jewish mob, headed by the Sanhedrin and high priest like a sheriff giving up a prisoner he had pronounced innocent to be illegally executed, as if by law.

Herod sent Him back to Pilate also because 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. (Of course we have just seen lately, where the Jews have had the power to have men tried **Way** from where they were accused of committing a crime, and of bring men to trial who had done nothing except expose who the **Children of Satan Are!** And they were brought to trial under the exact same charges as those which the Savior the Lord Jesus Christ was charged under; that being **Sedition!**) So, the apparent crime that Jesus was accused of committing occurred in Jerusalem. Thus the final judgment was to be rendered there, even though He was a citizen of Galilee.

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also was with Jesus of Galilee. But he denied before them all, crying,

In 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, In 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 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. Much the same as the speech of the people of Texas differ somewhat from the people of the other states. Peter was recognized as a Galilean by his speech. This incident is also related in Luke 22:59.

Consider this if you will: The people (the Jews) who were holding Jesus captive were saying this man, Peter, is a Galilean, we can tell by his speech and, therefore, since he is a **Galilean, He Must Be a Follower of Jesus.** Hence, it is plain what this means, **Only Galileans Followed Jesus.** 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. Ever wonder how many descendant of those Galilean Israelites today can be recognized by their speech as being different from the New York Jews.

Jesus was then taken again before Pilate and related in Luke 23:13-23;

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. (Matthew 27:24)

Then answered all the people, and said, His blood be on us, and on our children. (**Matthew 27:25**)

Who did Pilate turn Jesus over to, He turned Him over to the **Pharisees** and **Chief Priests** and **Rulers** (the Jews) with the admonition **See Ye to It.** For Pilate had washed his hands of the affair and was letting the Jews have their way. So, it was they (The Jews), not the Romans who Crucified

our Lord and Savior Jesus Christ. Thus, fulfilling another prophecy and telling us, if we will only listen, just who the enemies of Christ are, and who our enemies are today! This prophecy can be found in the Book of Ezekiel:

Son of man (Christ), thy brethren, even thy brethren, the man of thy kindred, and all the house of Israel wholly, **Are They Unto Whom the Inhabitants of Jerusalem (Again The Jews) Have Said, Get You** (Christ, God and the Children of Israel) far from the Lord (Baal; #1167 Strong's Exhaustive Concordance of the Bible): unto us (The Jews; Satan's Children) is this land (Palestine and Jerusalem) given in possession. (Ezekiel 11:15)

Also, while the trials and the crucifixion of Jesus was taking place, we find: 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 of Arimathea came and claimed the body and buried Him. Then

—the women also, which came with him from Galilee, followed after—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 taken care of 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. (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 worshiped him:

but some doubted. And Jesus came and spoke 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 always, even unto the end of the world. Amen. (Matthew 18:16-20)

Isn't that something! Christ the Galilean gave the great commission to His Galilean disciples while they were 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 one, after Jesus told them of the things pertaining to the kingdom, we read of His Ascension:

And while they looked steadfastly 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? (**Acts 1:10-11**)

The messengers who stood beside the disciples, as Jesus ascended into heaven, called those believers Aye men of Galilee. The disciples then returned to Jerusalem as they were instructed to do, by Jesus, Where:

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 Judea, and in Samaria, and unto the uttermost part of the earth. (**Acts 18**)

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 very first Holy Ghost Christians! And they were **Galileans!** The next time someone tells you that Jesus' disciples were all Jews, tell him to read Acts 2:7, so that he might see for himself that the disciples who were given the baptism of the Holy Ghost **Were All Galileans!**, not Jews.

The early church began in Jerusalem, and then in Judea and Samaria, and later spread to the ends of the earth. This happened, not because of the Jews, but in spite of them. It was carried by Galileans,

Then Peter opened his mouth, and said, Of a truth In perceive that God is no respecter of persons (meaning that God doesn't care if one is rich or poor, in good health or bad health. It has nothing to do with the other races): 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 (here you can see clearly that God sent the >word' to the Children of Israel, not to the other races of the earth), preaching peace by Jesus Christ; (He is Lord of all) That word, In say, ye know which was published throughout all Judea, and began from Galilee, after the baptism which John preached. (Acts 10:34-37)

Here we have 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. Hand we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they (The Jews) slew and hanged on a tree. (Acts 10:38-39)

Can you not see? Galilee is remembered for the teaching and the healing, and Jerusalem is remembered for the crucifixion, the death and resurrection of Jesus Christ. Isn't it strange that all we hear from the Judeo-Christians churches of today is that Jesus is a Jew? He is called a Galilean, a Nazarene and Jesus of Nazareth scores of times in the New Testament; but He is **Never Never** called a Jew. In fact, Jesus told Pilate in so many words that **He Was Not a Jew**. —If my kingdom were of this world, then would my servants fight, that **I Should Not Be Delivered to**

**the Jews... (John 18:36)** The thirteenth chapter of Acts contains the last mention of the word Galilee in the New Testament. In this case Paul has been converted and is preaching. (Acts 13:16, 29-31) From the phrase, in verse twenty-nine, we could almost assume that only Galileans saw Jesus after His resurrection; and during the forty days that He taught them.

Also, 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 no people known as Galileans. There is a very simple reason for that; there was a change of name, they are now known by another name.

—And the disciples were called Christians first in Antioch.  
**(Acts 11:26)**

Here we can see clearly, they lost the name of Galileans (which they were known by all during Jesus's lifetime and ministry), and, were renamed, and were called **Christians!** For as we have seen, Galileans, **Not JewS**, because Christians!

Now a Jew can become a Christian but when he becomes one he will denounce Judaism; but he cannot be both a Christian and a Jew at the same time. That would be like a horse and a cow being called a horse at one time, and when he crosses the creek he is then called a cow. He is still a horse and not a cow, and a Jew is still a Jew and not a Christian. So, you see, it is important that you realize, the teaching that Jesus was a Jew, and that the disciples were Jews is not only spurious but is an outright lie, and completely utter falsehood. The enemies of Christ have been able to fool many by concealing the true meaning or identity of Jesus and of the word Galilean.

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 (this according to tradition, not Scripture). Second, until He was a young man of thirty, and except for the missing

18 years of His life, Jesus spent most of His life and Ministry, in Galilee. He was baptized in the Jordan River in Judea; He was tempted in the wilderness of Judea; He began preaching in Galilee, **and** His first miracle was in **Galilee**.

Third, He was prophesied by Isaiah to be made manifest to Israel in Galilee, which He was. **(Isaiah 9:1-2)**

Israel believed on Him in Galilee. He chose His disciples in Galilee. Here, another scene stands out in Christ's Ministry which demands an explanation. When He had finished choosing His twelve disciples, and He called them together for final instructions before sending them forth without Him, their Master, He did not tell them much about what to say; as given in the record, but He did tell them where to go, what to do, and what to expect in return. (Matthew 10:5-10)

Then He told them that He was sending them forth as sheep among wolves. (Matthew 10:16) and He told them to beware of them (the Jews), and He warned them of all the terrible things that might befall them, it was enough to terrify strong hearted men, but, as He reminded them, the disciple was not above his Lord, and doubtless he remembered the early days of His ministry when the Jews threatened to throw him down a precipice near His own home town. **(Luke 4:29)**

What does all this mean, and why first to the lost sheep of the house of Israel? Jesus knew His sheep and where they were:

I am the good shepherd, and know my sheep... (John 10:14)

He knew who His enemies were/are; Thus, His warning to them of what was in store for them.

Behold, In send you forth as sheep in the midst of wolves...  
**(Matthew 10:16)**

In fact, he was sending them out on this first missionary journey, chiefly, we may assume, to test them, and it was just the right time to give them

the toughest kind of a job, so He sent them among the Jews. About whom the mistake has been made by almost all of our Judeo-Christian Ministers to be a mark of preference for the Jews, and have, therefore, drawn the erroneous conclusion, that they, the Jews were the aforesaid sheep. **When the opposite Is True, That the Jews, Are the Most Deadly Enemies of Christ and Christianity, of All Times;** And the history of the world proves that to be so. For Jesus Himself said they were guilty of shedding all the righteous blood, from the beginning.

Wherefore, behold **I Send** unto you **Prophets, and Wise Men,** and scribes; and some of them **Ye Shall Kill and Crucify,** and some of them **Shall Ye Scourge in Your Synagogues, and Persecute Them from City to City:** That upon you may come all the righteous blood upon the earth... **(Matthew 23:34-45)**

Therefore, if there were any quitters among the disciples, this was the time and perfect method for sifting them out. Go among those stiff-necked, self-righteous people and do what you can. God down through Samaria, but don't stop there, because if they could succeed in Judea, they would do much better nearer home. It was what one might call a tough assignment, but they returned from their mission rejoicing that even the devils are subject unto us through the name. (Luke 10:17) **Therefore, with This Vivid Picture of the Difference between Christianity and Judaism, One Is Compelled to Admit That Christianity Came, Not from Judaism, but in Spite of It!!!!**

"The current expression 'Judeo-Christian' is an error which has altered the course of universal history by the confusion it has sown in men's mind, if by it one is meant to understand the Jewish origin of Christianity; for by abolishing the fundamental distinctions between Jewish and Christian messianism, **It Seeks to Bring Together Two Ideas That Are Radically in Opposition.**

By laying the accent exclusively on the 'Christian' idea to the detriment of the 'Judean' it conjures away monotheistic messianism - a valuable discipline at all levels of thought, and reduces it to a purely confessional messianism, preoccupied like Christian messianism with the salvation of

the individual soul. If the term 'Judeo-Christian' does point to a common origin, there is no doubt that it is a most dangerous idea.

It is based on a 'contrdictio in adjecto' which has set the path of history on the wrong track. It links in one breath **Two Ideas Which Are Completely Irreconcilable, It Seeks to Demonstrate That There Is No Difference between Day and Night or Hot and Cold or Black and White**, and thus introduces a fatal element of confusion to a basis on which some, nevertheless, are endeavouring to construct a civilization. Christianity offers to the world a limited messianism which it wishes to impose as the only valid one—Even Spinoza, who was further than any other thinker from the historic messianism of Israel, wrote: 'As for what certain churches say, that God assumed human nature, I must confess that this seems to me as absurd as saying that a circle assumed the shape of a square...'

The dogmatic exclusiveness professed by Christianity must finally end—It is the obstinate Christian claim to be the sole heir to Israel which propagates-anti-Semitism. This scandal must terminate sooner or later; the sooner it goes, the sooner the world will be rid of the issue of lies in which anti-Semitism shrouds itself." (Joshua Jehouda, 'Antisemitisme Miroir du Monde, pp. 135-136; Judaism and the Vatican, Vicomte Leon de Poncins, pp. 30-31).

Judeo-Christian Heritage a Hoax: It appears there is no need to belabor the absurdity and fallacy of the "Judeo-Christian heritage" fiction, which certainly is clear to all honest theologians. That "Judeo-Christian dialogue" in this context is also absurd was well stated in the author-initiative religious journal, Judaism, Winter 1966, by Rabbi Eliezar Berkowitz, chairman of the department of Jewish philosophy, at the Hebrew Theological College when he wrote:

"As to dialogue in the purely theological sense, nothing could be more fruitless or pointless. **Judaism Is Judaism Because It Rejects Christianity; and Christianity Is Christianity Because It Rejects Judaism.** What is usually referred to as the **Jewish-Christian Traditions Exists Only in Christian or Secularist Fantasy.**" There is no doubt this is true! And the fantasy exists in Christian and Secularist minds only

because it was implanted there by the persistent propaganda of the masters of intrigue of the ADL-AJC Network. Nevertheless, there can be no doubt that knowledgeable theologians, Jewish and Christians who constantly allude to "our Judeo-Christian heritage" are for their own specious purposes perpetuate a grotesque and fantastic hoax.

When He went to Jerusalem once each year, He did perform some miracles, healing and some teaching, but He also performed the only act of rage, recorded in the Bible by Him, when He cast the money-changers out of the temple.

Fourth, The Pharisees in derision, called one of their own by the name Galilean when he spoke favourably 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, and after that **He Would See Them Again in Galilee!**

Fifth, Did Christ say or do anything during His captivity to show that he did or did not include Himself in the Jewish race? The answer, is a definite and resounding **Yes!** Everyone knew Him and His followers as Galileans; Pilate, Herod, Caiaphas (the High Priest) and even the servant who detected Peter's Galilean speech.

In the gospel of John it is recorded that Christ said before Caiaphas: ...I ever taught in the synagogue, and in the temple, **Whither the Jews Always Resort...**' (John 18:20)

Then again Jesus said:

—-that I should **NOT** be delivered to the Jews.—(John 18:35)

**Thus Naming the Jews Objectively.** And since **He Did Not Include Himself among Them**, throughout the whole farce of the trial He regarded Himself and was regarded by others as a Galilean and **Not a Jew**, what excuse has anyone for calling Him a Jew? **Absolutely None!!!** Men do not gather grapes of thorns or figs of thistles, nor do they expect the

honesty and courage of Christ to be found with or in miscreants like Caiaphas. While Jesus 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.

Sixth, At His Ascension into heaven the angels called His disciples, Aye 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 Judea? The answer is found in the fifteenth chapter of John. This chapter is part of a long teaching discourse by Jesus to the disciples before His captivity, death and resurrection. So, speaking of why He had come to Jerusalem, Jesus said, 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)

(Now we know that no one but Israelites were given the Law of God and that the only way a person can sin is to violate those laws) it was necessary, Christ testified, witness, perform miracles, and carry out His death and resurrection in the presence of His and Israel's enemies (the Jewish Pharisees), so they would have no cloak (excuse) for their sins.

They, also, had to witness the sign that Jesus said the Pharisees would be given, that being, His death, three days in the tomb (grave/hell), and His resurrection.

We do hope and pray this information can be used by you to help you understand when you are told Jesus was a Jew, and that His disciples were Jews, that there is no basis in Scripture for this claim. Study the origin of the Jews; who they were and who they are not, and where they came from,

## The Galilean By Willie Martin

what Jesus did during His earthly ministry and where He did it. My God use this study to give you a better understanding as to why we worship the Lord Jesus Christ, **the Galilean!!!**



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