

~GALILEE (1109)

(Gal'i-lee) [Region, Circuit, from a root meaning roll, roll away, Galilean, Gal-i-le'an]

- **Boundaries**
- **Geographic Characteristics**
- **People Of Galilee**
- **Jesus Ministry In Galilee**

• The first mention of **Galilee** in the Bible identifies it as a district in the mountainous region of Naphtali, where the city of refuge Kedesh was located.

• Accordingly they gave a sacred status to Kedesh in **Galilee** in the mountainous region of Naphtali, and Shechem in the mountainous region of Ephraim, and Kiriath-arba, that is to say; Hebron, in the mountainous region of Judah. (**Joshua 20:7**)

• If not earlier, at least by Isaiah's time, **Galilee** included the territory of Zebulun. Perhaps many non-Israelites lived in **Galilee**, whence the expression **Galilee** of the nations.

• However, the obscureness will not be as when the land had stress, as at the former time when one treated with contempt the land of Zebulun and the land of Naphtali and when at the later time one caused it to be honored, the way by the sea, in the region of the Jordan, **Galilee** of the nations. (**Isaiah 9:1**)

• Some scholars think that the 20 cities of **Galilee** that King Solomon offered to Hiram the king of Tyre were probably inhabited by pagans.

• And it came about at the end of twenty years, in which Solomon built the two houses, the house of Yehowah and the house of the king. (**1 Kings 9:10**)

• Hiram the king of Tyre had himself assisted Solomon with timbers of cedar trees and timbers of juniper trees and with gold as much as he delighted in, that at that time King Solomon proceeded to give to Hiram twenty cities in the land of **Galilee**. (**1 Kings 9:11**)

• Accordingly Hiram went out from Tyre to see the cities that

Solomon had given him, and they were not just right in his eyes.
(1 Kings 9:12)

- So he said; What sort of cities are these that you have given me, my brother? And they came to be called the Land of Cabul down to this day. (1 Kings 9:13)
- The Assyrian king Tiglath-pileser III conquered Galilee during the reign of the Israelite king Pekah in the Eighth century B.C.E..
- In the days of Pekah the king of Israel, Tiglath-pileser the king of Assyria came in and proceeded to take Ijon and Abel-beth-maacah and Janoah and Kedesh and Hazor and Gilead and Galilee, all the land of Naphtali, and to carry them into exile in Assyria. (2 Kings 15:29)

See Also CABUL 2

•• Boundaries

- Over the years, the territorial boundaries of Galilee did not remain constant. Their greatest extent seems to have been about 100 by 50 kilometers (60 by 30 miles) and embraced the ancient territories of the tribes of Asher, Issachar, Naphtali, and Zebulun. However, during the time of Jesus Christ's earthly ministry, Galilee, while under the jurisdiction of Herod Antipas
- In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ituraea and Trachonitis, and Lysanias was district ruler of Abilene. (Luke 3:1)
- Extended only about 40 kilometers (25 miles) from East to West and about 60 kilometers (37 miles) from North to South.
- To the South lay Samaria, Galilees southern boundary extending from the foot of Mount Carmel along the Plain of Jezreel or Esdraelon toward Scythopolis or Beth-shean and then to the Jordan.
- According to Josephus, the Jordan River, with the Sea of Galilee and Lake Hula, now mostly drained, constituted the eastern boundary, but there may have been areas where that boundary was not so precise.

- The territory of Tyre, reaching below the ancient city of Kedesh, Kedasa, Cydassa, bounded **Galilee** on the North. [The Jewish War, III, 35-40 [iii, 1], II, 459 [xviii, 1], IV, 104,105 [ii, 3]] To the West lay the territory of Ptolemais or Acco and Mount Carmel.

- This northerly Roman province of Palestine West of the Jordan was further divided into Upper and Lower **Galilee**. The boundary between the two **Galilees** extended from Tiberias on the West bank of the Sea of Galilee to a point in the vicinity of Ptolemais. [The Jewish War, III, 35, iii, 1]

•• Geographic Characteristics

- In the **First Century C.E**, before the war with Rome, **Galilee** was densely populated and enjoyed great prosperity. A thriving fishing industry existed at the Sea of **Galilee**.

- Other occupations included weaving, stonecutting, shipbuilding, and pottery manufacture. The Jewish historian Josephus claimed there were 204 cities and villages in **Galilee**, the smallest of these numbering over 15,000 inhabitants.

- If this testimony is not an exaggeration, as many believe it to be, this would mean that **Galilee** had a population of about three million. [The Life, 235 [45] The Jewish War, III, 43, iii, 2]

- **Galilee** was blessed with abundant springs and fertile soil. So the chief occupation of the **Galileans** apparently was agriculture. Today many different kinds of vegetables, as well as wheat, barley, figs, millet, indigo, olives, rice, sugarcane, oranges, pears, and apricots, are cultivated. Anciently, **Galilee** was heavily wooded. Among the varieties of trees still found there are cedar, cypress, fir, oak, oleander, palm, pine, sycamore, and walnut.

- Both the climate and the geographic features of **Galilee** are marked by great contrast. The highlands are cool, the seacoast enjoys a mild temperature, and the Jordan Valley is hot.

- The altitude of Lower Galilee plunges to about 210 meters (689 feet] below sea level in the vicinity of the Sea of **Galilee** and reaches its highest point at Mount Tabor, with an elevation of 562 meters (1,844 feet). However, the hills and mountains of Upper Galilee range from 460 meters (1,500 feet) to 1,208 meters (3,963 feet) in height.

· People Of Galilee

- As a group, the Jews of **Galilee** differed from those of Judea. According to the testimony of rabbis of ancient times, the **Galileans** valued reputation, whereas the Judeans placed greater emphasis on money than on a good name.
- The **Galileans** generally were not such sticklers for tradition as were the Judeans. In the **Talmud [Megillah 75a]**, the former are, in fact, charged with neglecting tradition.
- In this regard it may be noted that Pharisees and scribes from Jerusalem, not from **Galilee**, were the ones who took issue with the failure of Jesus disciples to observe the traditional washing of hands.
- Now the Pharisees and some of the scribes that had come from Jerusalem gathered about him. (**Mark 7:1**)
- So these Pharisees and scribes asked him; Why is it your disciples do not conduct themselves according to the tradition of the men of former times, but they take their meal with defiled hands? (**Mark 7:5**)
- Since the Sanhedrin and the temple were in Jerusalem, doubtless a greater concentration of teachers of the Law was to be found there, hence the Jewish proverb.
- Go north, to **Galilee**, for riches, go south, to Judea, for wisdom. But this does not mean that the **Galileans** were steeped in ignorance.
- Throughout the cities and villages of **Galilee** there were teachers of the Law as well as synagogues. The latter were, in effect, educational centers.
- In the course of one of the days he was teaching, and Pharisees and teachers of the Law who had come out of every village of **Galilee** and Judea and Jerusalem were sitting there, and Yehowah's power was there for him to do healing. (**Luke 5:17**)
- However, the chief priests and Pharisees at Jerusalem evidently considered themselves superior to the common **Galileans** and viewed them as ignorant of the Law. For example, when Nicodemus spoke up in defense of Jesus Christ, the Pharisees retorted; You are not also out

of **Galilee**, are you? Search and see that no prophet is to be raised up out of **Galilee**.

- Therefore the officers went back to the chief priests and Pharisees, and the latter said to them; Why is it you did not bring him in? (**John 7:45**)
- The officers replied; Never has another man spoken like this. (**John 7:46**)
- In turn the Pharisees answered; You have not been misled also, have you? (**John 7:47**)
- Not one of the rulers or of the Pharisees has put faith in him, has he? (**John 7:48**)
- But this crowd that does not know the Law **are accursed people**. (**John 7:49**)
- Nicodemus, who had come to him previously, and who was one of them, said to them. (**John 7:50**)
- Our Law does not judge a man unless first it has heard from him and come to know what he is doing, does it? (**John 7:51**)
- In answer they said to him; You are not also out of **Galilee**, are you? Search and see that no prophet is to be raised up out of **Galilee**. (**John 7:52**)
- Thus they ignored the fulfillment of Isaiah's prophecy concerning Messiah's preaching.
- However, the obscureness will not be as when the land had stress, as at the former time when one treated with contempt the land of Zebulun and the land of Naphtali and when at the later time one caused it to be honored, the way by the sea, in the region of the Jordan, **Galilee** of the nations. (**Isaiah 9:1**)
- The people that were walking in the darkness have seen a great light. As for those dwelling in the land of deep shadow, light itself has shone upon them. (**Isaiah 9:2**)
- Further, after leaving Nazareth, he came and took up residence in Capernaum beside the sea in the districts of Zebulun and

Naphtali. (Matthew 4:13)

- **That there might be fulfilled what was spoken through Isaiah the prophet, saying; (Matthew 4:14)**
- **O land of Zebulun and land of Naphtali, along the road of the sea, on the other side of the Jordan, Galilee of the nations! (Matthew 4:15)**
- **The people sitting in darkness saw a great light, and as for those sitting in a region of deathly shadow, light rose upon them. (Matthew 4:16)**
- **From that time on Jesus commenced preaching and saying; Repent, you people, for the kingdom of the heavens has drawn near. (Matthew 4:17)**
- **Some ascribe the distinct Galilean accent to foreign influence. It is not at all unusual that the Galileans were easily recognized by their speech**
- **After a little while those standing around came up and said to Peter; Certainly you also are one of them, for, in fact, your dialect gives you away. (Matthew 26:73)**
- **Especially since the region of Samaria separated Galilee from Judea. Even today, in many parts of the earth, people are readily identified by their regional accent.**
- **Also, among the tribes of Israel pronunciation differences existed centuries previously. A striking example of this is the inability of the Ephraimites in Jephthah's day to pronounce the password Shibboleth correctly.**
- **And Gilead got to capture the fords of the Jordan ahead of Ephraim, and it occurred that when the escaping men of Ephraim would say; Let me pass over; then the men of Gilead would say to each one; Are you an Ephraimite? When he would say; No! (Judges 12:5)**
- **Then they would say to him; Please say Shibboleth. And he would say; Sibboleth, as he was unable to say the word correctly. And they would lay hold of him and slay him at the fords of the Jordan. So there fell at that time forty-two thousand**

out of Ephraim. (Judges 12:6)

.. Jesus Ministry In Galilee

- **Galilee** was the scene for many outstanding events in Jesus earthly life. The **Galilean** cities of Bethsaida, Cana, Capernaum, Chorazin, Nain, and Nazareth, as well as the regions of Magadan, are specifically mentioned in connection with his activity.
- Then he started to reproach the cities in which most of his powerful works had taken place, because they did not repent: (Matthew 11:20)
- Woe to you, Chorazin! Woe to you, Bethsaida! Because if the powerful works had taken place in Tyre and Sidon that took place in you, they would long ago have repented in sackcloth and ashes. (Matthew 11:21)
- Consequently I say to you, it will be more endurable for Tyre and Sidon on Judgment Day than for you. (Matthew 11:22)
- And you, Capernaum, will you perhaps be exalted to heaven? Down to Hades you will come, because if the powerful works that took place in you had taken place in Sodom, it would have remained until this very day. (Matthew 11:23)
- Finally, after sending the crowds away, he got into the boat and came into the regions of Magadan. (Matthew 15:39)
- And he came to Nazareth, where he had been reared, and, according to his custom on the Sabbath day, he entered into the synagogue, and he stood up to read. (Luke 4:16)
- Closely following this he traveled to a city called Nain, and his disciples and a great crowd were traveling with him. (Luke 7:11)
- Jesus performed this in Cana of **Galilee** as the beginning of his signs, and he made his glory manifest, and his disciples put their faith in him. (John 2:11)
- Most of his earthly life Jesus spent at the **Galilean** city of Nazareth.
- So he got up and took the young child and its mother and

entered into the land of Israel. ([Matthew 2:21](#))

- But hearing that Archelaus ruled as king of Judea instead of his father Herod, he became afraid to depart for there. Moreover, being given divine warning in a dream, he withdrew into the territory of **Galilee**. ([Matthew 2:22](#))
- And came and dwelt in a city named Nazareth, that there might be fulfilled what was spoken through the prophets; He will be called a Nazarene. ([Matthew 2:23](#))
- And he went down with them and came to Nazareth, and he continued subject to them. Also, his mother carefully kept all these sayings in her heart. ([Luke 2:51](#))
- And Jesus went on progressing in wisdom and in physical growth and in favor with God and men. ([Luke 2:52](#))
- At a marriage feast in Cana, he performed his first miracle by turning water into the best of wine.
- Now on the third day a marriage feast took place in Cana of **Galilee**, and the mother of Jesus was there. ([John 2:1](#))
- Jesus and his disciples were also invited to the marriage feast. ([John 2:2](#))
- When the wine ran short the mother of Jesus said to him; They have no wine. ([John 2:3](#))
- But Jesus said to her; What have I to do with you, woman? My hour has not yet come. ([John 2:4](#))
- His mother said to those ministering; Whatever he tells you, do. ([John 2:5](#))
- As it was, there were six stone water jars sitting there as required by the purification rules of the Jews, each able to hold two or three liquid measures. ([John 2:6](#))
- Jesus said to them; Fill the water jars with water. And they filled them to the brim. ([John 2:7](#))
- And he said to them; Draw some out now and take it to the

director of the feast. So they took it. (John 2:8)

- When, now, the director of the feast tasted the water that had been turned into wine but did not know what its source was, although those ministering who had drawn out the water knew, the director of the feast called the bridegroom (John 2:9)
- And said to him; Every other man puts out the fine wine first, and when people are intoxicated, the inferior. You have reserved the fine wine until now. (John 2:10)
- Jesus performed this in Cana of Galilee as the beginning of his signs, and he made his glory manifest, and his disciples put their faith in him. (John 2:11)
- After the arrest of John the Baptizer, Jesus withdrew from Judea to Galilee and began proclaiming; Repent, you people, for the kingdom of the heavens has drawn near.
- Now when he heard that John had been arrested, he withdrew into Galilee. (Matthew 4:12)
- Further, after leaving Nazareth, he came and took up residence in Capernaum beside the sea in the districts of Zebulun and Naphtali. (Matthew 4:13)
- That there might be fulfilled what was spoken through Isaiah the prophet, saying; (Matthew 4:14)
- O land of Zebulun and land of Naphtali, along the road of the sea, on the other side of the Jordan, Galilee of the nations! (Matthew 4:15)
- The people sitting in darkness saw a great light, and as for those sitting in a region of deathly shadow, light rose upon them. (Matthew 4:16)
- From that time on Jesus commenced preaching and saying; Repent, you people, for the kingdom of the heavens has drawn near. (Matthew 4:17)
- As Jesus traveled throughout Galilee, he taught in the various synagogues. In the course of time he came to his hometown,

Nazareth, where, on the Sabbath day, he read his commission from (Isaiah Chapter 61)

- **Although those in the synagogue were at first favorably impressed, when Jesus compared them to the Israelites in the days of the prophets Elijah and Elisha, the synagogue audience became enraged, and they were ready to kill him.**
- **Now Jesus returned in the power of the spirit into Galilee. And good talk concerning him spread out through all the surrounding country. (Luke 4:14)**
- **Also, he began to teach in their synagogues, being held in honor by all. (Luke 4:15)**
- **And he came to Nazareth, where he had been reared, and, according to his custom on the Sabbath day, he entered into the synagogue, and he stood up to read. (Luke 4:16)**
- **So the scroll of the prophet Isaiah was handed him, and he opened the scroll and found the place where it was written: (Luke 4:17)**
- **Yehowah's spirit is upon me, because he anointed me to declare Good News to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release. (Luke 4:18)**
- **To preach Yehowah's acceptable year. (Luke 4:19)**
- **With that he rolled up the scroll, handed it back to the attendant and sat down, and the eyes of all in the synagogue were intently fixed upon him. (Luke 4:20)**
- **Then he started to say to them; Today this scripture that you just heard is fulfilled. (Luke 4:21)**
- **And they all began to give favorable witness about him and to marvel at the winsome words proceeding out of his mouth, and they were saying; This is a son of Joseph, is it not? (Luke 4:22)**
- **At this he said to them; No doubt you will apply this illustration to me; Physician, cure yourself. The things we heard as having happened in Capernaum do also here in your home territory.**

(Luke 4:23)

- But he said; Truly I tell you that no prophet is accepted in his home territory. **(Luke 4:24)**
- For instance, I tell you in truth, there were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, so that a great famine fell upon all the land. **(Luke 4:25)**
- Yet Elijah was sent to none of those women, but only to Zarephath in the land of Sidon to a widow. **(Luke 4:26)**
- Also, there were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, but Naaman the man of Syria. **(Luke 4:27)**
- Now all those hearing these things in the synagogue became filled with anger. **(Luke 4:28)**
- And they rose up and hurried him outside the city, and they led him to the brow of the mountain upon which their city had been built, in order to throw him down headlong. **(Luke 4:29)**
- But he went through the midst of them and continued on his way. **(Luke 4:30)**

See Also BETHSAIDA

- Afterward Jesus went to Capernaum, a city of **Galilee**, and established this as his home. Evidently near Capernaum he called Andrew, Peter, James, and John to be fishers of men.
- And he went down to Capernaum, a city of **Galilee**. And he was teaching them on the Sabbath. **(Luke 4:31)**
- Further, after leaving Nazareth, he came and took up residence in Capernaum beside the sea in the districts of Zebulun and Naphtali. **(Matthew 4:13)**
- That there might be fulfilled what was spoken through Isaiah the prophet, saying; **(Matthew 4:14)**
- O land of Zebulun and land of Naphtali, along the road of the sea,

- on the other side of the Jordan, **Galilee** of the nations! (**Matthew 4:15**)
- The people sitting in darkness saw a great light, and as for those sitting in a region of deathly shadow, light rose upon them. (**Matthew 4:16**)
 - From that time on Jesus commenced preaching and saying; Repent, you people, for the kingdom of the heavens has drawn near. (**Matthew 4:17**)
 - Walking alongside the sea of **Galilee** he saw two brothers, Simon who is called Peter and Andrew his brother, letting down a fishing net into the sea, for they were fishers. (**Matthew 4:18**)
 - And he said to them; Come after me, and I will make you fishers of men. (**Matthew 4:19**)
 - At once abandoning the nets, they followed him. (**Matthew 4:20**)
 - Going on also from there he saw two others who were brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. (**Matthew 4:21**)
 - At once leaving the boat and their father, they followed him. (**Matthew 4:22**)
 - Accompanied by these four disciples, Jesus began a major preaching tour of **Galilee**. In the course of his activities of teaching and performing powerful works, Jesus called Matthew from the tax office at Capernaum to be his follower.
 - Then he went around throughout the whole of **Galilee**, teaching in their synagogues and preaching the Good News of the kingdom and curing every sort of disease and every sort of infirmity among the people. (**Matthew 4:23**)
 - And the report about him went out into all Syria, and they brought him all those faring badly, distressed with various diseases and torments, demon-possessed and epileptic and paralyzed persons, and he cured them. (**Matthew 4:24**)
 - Consequently great crowds followed him from **Galilee** and

Decapolis and Jerusalem and Judea and from the other side of the Jordan. (Matthew 4:25)

- **So, boarding the boat, he proceeded across and went into his own city. (Matthew 9:1)**
- **And, look! They were bringing him a paralyzed man lying on a bed. On seeing their faith Jesus said to the paralytic; Take courage, child. Your sins are forgiven. (Matthew 9:2)**
- **And, look! Certain of the scribes said to themselves; This fellow is blaspheming. (Matthew 9:3)**
- **And Jesus, knowing their thoughts, said; Why are you thinking wicked things in your hearts? (Matthew 9:4)**
- **For instance, which is easier, to say; Your sins are forgiven, or to say; Get up and walk? (Matthew 9:5)**
- **However, in order for you to know that the Son of man has authority on earth to forgive sins, then he said to the paralytic; Get up, pick up your bed, and go to your home. (Matthew 9:6)**
- **And he got up and went off to his home. (Matthew 9:7)**
- **At the sight of this the crowds were struck with fear, and they glorified God, who gave such authority to men. (Matthew 9:8)**
- **Next, while passing along from there, Jesus caught sight of a man named Matthew seated at the tax office, and he said to him; Be my follower. Thereupon he did rise up and follow him. (Matthew 9:9)**
- **Later, at a mountain near Capernaum, he chose the 12 apostles. All of them, with the possible exception of Judas Iscariot, were Galileans. Also near Capernaum, Jesus delivered the Sermon on the Mount.**
- **In the progress of these days he went out into the mountain to pray, and he continued the whole night in prayer to God. (Luke 6:12)**
- **But when it became day he called his disciples to him and chose from among them twelve, whom he also named apostles: (Luke**

6:13)

- **Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew. (Luke 6:14)**
- **And Matthew and Thomas, and James the son of Alphaeus, and Simon who is called the zealous one. (Luke 6:15)**
- **And Judas the son of James, and Judas Iscariot, who turned traitor. (Luke 6:16)**
- **And he came down with them and took his station on a level place, and there was a great crowd of his disciples, and a great multitude of people from all of Judea and Jerusalem and the maritime country of Tyre and Sidon, who came to hear him and be healed of their sicknesses. (Luke 6:17)**
- **Even those troubled with unclean spirits were cured. (Luke 6:18)**
- **And all the crowd were seeking to touch him, because power was going out of him and healing them all. (Luke 6:19)**
- **And he lifted up his eyes upon his disciples and began to say; Happy are you poor, because yours is the kingdom of God. (Luke 6:20)**
- **Happy are you who hunger now, because you will be filled. Happy are you who weep now, because you will laugh. (Luke 6:21)**
- **Happy are you whenever men hate you, and whenever they exclude you and reproach you and cast out your name as wicked for the sake of the Son of man. (Luke 6:22)**
- **Rejoice in that day and leap, for, look! Your reward is great in heaven, for those are the same things their forefathers used to do to the prophets. (Luke 6:23)**
- **But woe to you rich persons, because you are having your consolation in full. (Luke 6:24)**
- **Woe to you who are filled up now, because you will go hungry. Woe, you who are laughing now, because you will mourn and weep. (Luke 6:25)**

- **Woe, whenever all men speak well of you, for things like these are what their forefathers did to the false prophets. (Luke 6:26)**
- **But I say to you who are listening, continue to love your enemies, to do good to those hating you. (Luke 6:27)**
- **To bless those cursing you, to pray for those who are insulting you. (Luke 6:28)**
- **To him that strikes you on the one cheek, offer the other also, and from him that takes away your outer garment, do not withhold even the undergarment. (Luke 6:29)**
- **Give to everyone asking you, and from the one taking your things away do not ask them back. (Luke 6:30)**
- **Also, just as you want men to do to you, do the same way to them. (Luke 6:31)**
- **And if you love those loving you, of what credit is it to you? For even the sinners love those loving them. (Luke 6:32)**
- **And if you do good to those doing good to you, really of what credit is it to you? Even the sinners do the same. (Luke 6:33)**
- **Also, if you lend without interest to those from whom you hope to receive, of what credit is it to you? Even sinners lend without interest to sinners that they may get back as much. (Luke 6:34)**
- **To the contrary, continue to love your enemies and to do good and to lend without interest, not hoping for anything back, and your reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked. (Luke 6:35)**
- **Continue becoming merciful, just as your Father is merciful. (Luke 6:36)**
- **Moreover, stop judging, and you will by no means be judged, and stop condemning, and you will by no means be condemned. Keep on releasing, and you will be released. (Luke 6:37)**
- **Practice giving, and people will give to you. They will pour into**

your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out, they will measure out to you in return. (Luke 6:38)

- **Then he also spoke an illustration to them. A blind man cannot guide a blind man, can he? Both will tumble into a pit, will they not? (Luke 6:39)**
- **A pupil is not above his teacher, but everyone that is perfectly instructed will be like his teacher. (Luke 6:40)**
- **Why, then, do you look at the straw that is in your brothers eye, but do not observe the rafter that is in your own eye? (Luke 6:41)**
- **How can you say to your brother, Brother, allow me to extract the straw that is in your eye, while you yourself are not looking at the rafter in that eye of yours? Hypocrite! First extract the rafter from your own eye, and then you will see clearly how to extract the straw that is in your brothers eye. (Luke 6:42)**
- **For there is not a fine tree producing rotten fruit. Again there is not a rotten tree producing fine fruit. (Luke 6:43)**
- **For each tree is known by its own fruit. For example, people do not gather figs from thorns, nor do they cut grapes off a thornbush. (Luke 6:44)**
- **A good man brings forth good out of the good treasure of his heart, but a wicked man brings forth what is wicked out of his wicked treasure, for out of the hearts abundance his mouth speaks. (Luke 6:45)**
- **Why, then, do you call me Lord! Lord! But do not do the things I say? (Luke 6:46)**
- **Everyone that comes to me and hears my words and does them, I will show you whom he is like. (Luke 6:47)**
- **He is like a man building a house, who dug and went down deep and laid a foundation upon the rock-mass. Consequently, when a flood arose, the river dashed against that house, but was not strong enough to shake it, because of its being well built. (Luke 6:48)**

- On the other hand, he who hears and does not do, is like a man who built a house upon the ground without a foundation. Against it the river dashed, and immediately it collapsed, and the ruin of that house became great. (Luke 6:49)
- When he had completed all his sayings in the hearing of the people, he entered into Capernaum. (Luke 7:1)
- At the Galilean city of Nain, he resurrected the only son of a widow.
- Closely following this he traveled to a city called Nain, and his disciples and a great crowd were traveling with him. (Luke 7:11)
- As he got near the gate of the city, why, look! There was a dead man being carried out, the only-begotten son of his mother. Besides, she was a widow. A considerable crowd from the city was also with her. (Luke 7:12)
- And when the Lord caught sight of her, he was moved with pity for her, and he said to her; Stop weeping. (Luke 7:13)
- With that he approached and touched the bier, and the bearers stood still, and he said; Young man, I say to you, Get up! (Luke 7:14)
- And the dead man sat up and started to speak, and he gave him to his mother. (Luke 7:15)
- Now fear seized them all, and they began to glorify God, saying; A great prophet has been raised up among us, and, God has turned his attention to his people. (Luke 7:16)
- And this news concerning him spread out into all Judea and all the surrounding country. (Luke 7:17)
- In a later preaching tour, Jesus revisited Nazareth, but was again rejected.
- And after coming into his home territory he began to teach them in their synagogue, so that they were astounded and said; Where did this man get this wisdom and these powerful works? (Matthew 13:54)

- **Is this not the carpenter's son? Is not his mother called Mary, and his brothers James and Joseph and Simon and Judas? (Matthew 13:55)**
- **And his sisters, are they not all with us? Where, then, did this man get all these things? (Matthew 13:56)**
- **So they began to stumble at him. But Jesus said to them; A prophet is not unhonored except in his home territory and in his own house. (Matthew 13:57)**
- **And he did not do many powerful works there on account of their lack of faith. (Matthew 13:58)**
- **At Capernaum, around Passover time of 32 C.E, during what was apparently his final intensive coverage of Galilean territory, many disciples, stumbled by Jesus words about eating his flesh and drinking his blood, forsook the Son of God.**
- **The next day the crowd that was standing on the other side of the sea saw that there was no boat there except a little one, and that Jesus had not entered into the boat with his disciples but that only his disciples had left. (John 6:22)**
- **But boats from Tiberias arrived near the place where they ate the bread after the Lord had given thanks. (John 6:23)**
- **Therefore when the crowd saw that neither Jesus was there nor his disciples, they boarded their little boats and came to Capernaum to look for Jesus. (John 6:24)**
- **So when they found him across the sea they said to him; Rabbi, when did you get here? (John 6:25)**
- **Jesus answered them and said; Most truly I say to you, you are looking for me, not because you saw signs, but because you ate from the loaves and were satisfied. (John 6:26)**
- **Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you, for upon this one the Father, even God, has put his seal of approval. (John 6:27)**

- **Therefore they said to him; What shall we do to work the works of God? (John 6:28)**
- **In answer Jesus said to them; This is the work of God, that you exercise faith in him whom that One sent forth. (John 6:29)**
- **Therefore they said to him; What, then, are you performing as a sign, in order for us to see it and believe you? What work are you doing? (John 6:30)**
- **Our forefathers ate the manna in the wilderness, just as it is written, He gave them bread from heaven to eat. (John 6:31)**
- **Hence Jesus said to them; Most truly I say to you, Moses did not give you the bread from heaven, but my Father does give you the true bread from heaven. (John 6:32)**
- **For the bread of God is the one who comes down from heaven and gives life to the world. (John 6:33)**
- **Therefore they said to him; Lord, always give us this bread. (John 6:34)**
- **Jesus said to them; I am the bread of life. He that comes to me will not get hungry at all, and he that exercises faith in me will never get thirsty at all. (John 6:35)**
- **But I have said to you, you have even seen me and yet do not believe. (John 6:36)**
- **Everything the Father gives me will come to me, and the one that comes to me I will by no means drive away. (John 6:37)**
- **Because I have come down from heaven to do, not my will, but the will of him that sent me. (John 6:38)**
- **This is the will of him that sent me, that I should lose nothing out of all that he has given me but that I should resurrect it at the last day. (John 6:39)**
- **For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and I will resurrect him at the last day. (John 6:40)**

- **Therefore the Jews began to murmur at him because he said; I am the bread that came down from heaven. (John 6:41)**
- **And they began saying; Is this not Jesus the son of Joseph, whose father and mother we know? How is it that now he says, I have come down from heaven? (John 6:42)**
- **In answer Jesus said to them; Stop murmuring among yourselves. (John 6:43)**
- **No man can come to me unless the Father, who sent me, draws him, and I will resurrect him in the last day. (John 6:44)**
- **It is written in the Prophets: And they will all be taught by Yehowah. Everyone that has heard from the Father and has learned comes to me. (John 6:45)**
- **Not that any man has seen the Father, except he who is from God, this one has seen the Father. (John 6:46)**
- **Most truly I say to you, he that believes has everlasting life. (John 6:47)**
- **I am the bread of life. (John 6:48)**
- **Your forefathers ate the manna in the wilderness and yet died. (John 6:49)**
- **This is the bread that comes down from heaven, so that anyone may eat of it and not die. (John 6:50)**
- **I am the living bread that came down from heaven, if anyone eats of this bread he will live forever, and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world. (John 6:51)**
- **Therefore the Jews began contending with one another, saying; How can this man give us his flesh to eat? (John 6:52)**
- **Accordingly Jesus said to them; Most truly I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves. (John 6:53)**
- **He that feeds on my flesh and drinks my blood has everlasting**

life, and I shall resurrect him at the last day. ([John 6:54](#))

- For my flesh is true food, and my blood is true drink. ([John 6:55](#))
- He that feeds on my flesh and drinks my blood remains in union with me, and I in union with him. ([John 6:56](#))
- Just as the living Father sent me forth and I live because of the Father, he also that feeds on me, even that one will live because of me. ([John 6:57](#))
- This is the bread that came down from heaven. It is not as when your forefathers ate and yet died. He that feeds on this bread will live forever. ([John 6:58](#))
- These things he said as he was teaching in public assembly at Capernaum. ([John 6:59](#))
- Therefore many of his disciples, when they heard this, said; This speech is shocking. Who can listen to it? ([John 6:60](#))
- But Jesus, knowing in himself that his disciples were murmuring about this, said to them; Does this stumble you? ([John 6:61](#))
- What, therefore, if you should behold the Son of man ascending to where he was before? ([John 6:62](#))
- It is the spirit that is life-giving. The flesh is of no use at all. The sayings that I have spoken to you are spirit and are life. ([John 6:63](#))
- But there are some of you that do not believe. For from the beginning Jesus knew who were the ones not believing and who was the one that would betray him. ([John 6:64](#))
- So he went on to say; This is why I have said to you, no one can come to me unless it is granted him by the Father. ([John 6:65](#))
- Owing to this many of his disciples went off to the things behind and would no longer walk with him. ([John 6:66](#))
- Therefore Jesus said to the twelve; You do not want to go also, do you? ([John 6:67](#))

- Simon Peter answered him; Lord, whom shall we go away to? You have sayings of everlasting life. (John 6:68)
- And we have believed and come to know that you are the Holy One of God. (John 6:69)
- Jesus answered them; I chose you twelve, did I not? Yet one of you is a slanderer. (John 6:70)
- He was, in fact, speaking of Judas the son of Simon Iscariot, for this one was going to betray him, although one of the twelve. (John 6:71)
- Although the synoptic Gospels tell mainly of Jesus ministry in **Galilee**, the Son of God did not ignore Judea, as some have wrongly concluded. It is noteworthy that the initial interest the **Galileans** showed in Jesus was aroused by what they saw him do in Jerusalem.
- When, therefore, he arrived in **Galilee**, the **Galileans** received him, because they had seen all the things he did in Jerusalem at the festival, for they also had gone to the festival. (John 4:45)
- However, probably more space is devoted to Jesus activity in **Galilee** because the **Galileans** responded more readily than did the Judeans. This is confirmed by the fact that the first disciples to receive God's Holy Spirit were **Galileans**, some 120 in number.
- Now during these days Peter rose up in the midst of the brothers and said; the crowd of persons was all together about one hundred and twenty. (Acts of Apostles 1:15)
- Now while the day of the festival of Pentecost was in progress they were all together at the same place. (Acts of Apostles 2:1)
- And suddenly there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. (Acts of Apostles 2:2)
- And tongues as if of fire became visible to them and were distributed about, and one sat upon each one of them. (Acts of Apostles 2:3)
- And they all became filled with Holy Spirit and started to speak with different tongues, just as the spirit was granting them to

make utterance. (**Acts of Apostles 2:4**)

- As it was, there were dwelling in Jerusalem Jews, reverent men, from every nation of those under heaven. (**Acts of Apostles 2:5**)
- So, when this sound occurred, the multitude came together and were bewildered, because each one heard them speaking in his own language. (**Acts of Apostles 2:6**)
- Indeed, they were astonished and began to wonder and say; See here, all these who are speaking are Galileans, are they not? (**Acts of Apostles 2:7**)
- The control and influence of the Jewish religious leaders must not have been as strong among the Galileans as among the Judeans.
- Woe to you who are versed in the Law, because you took away the key of knowledge. You yourselves did not go in, and those going in you hindered! (**Luke 11:52**)
- In turn the Pharisees answered; You have not been misled also, have you? (**John 7:47**)
- Not one of the rulers or of the Pharisees has put faith in him, has he? (**John 7:48**)
- But this crowd that does not know the Law are accursed people. (**John 7:49**)
- Nicodemus, who had come to him previously, and who was one of them, said to them. (**John 7:50**)
- Our Law does not judge a man unless first it has heard from him and come to know what he is doing, does it? (**John 7:51**)
- In answer they said to him; You are not also out of **Galilee**, are you? Search and see that no prophet is to be raised up out of **Galilee**. (**John 7:52**)
- All the same, many even of the rulers actually put faith in him, but because of the Pharisees they would not confess him, in order not to be expelled from the synagogue. (**John 12:42**)
- For they loved the glory of men more than even the glory of God.

(John 12:43)

- **Some suggest that the crowd that clamored for Jesus death was mainly composed of Judeans.**
- **But the chief priests and the older men persuaded the crowds to ask for Barabbas, but to have Jesus destroyed. (Matthew 27:20)**
- **Now in responding the governor said to them; Which of the two do you want me to release to you? They said; Barabbas. (Matthew 27:21)**
- **Pilate said to them; What, then, shall I do with Jesus the so-called Christ? They all said; Let him be impaled! (Matthew 27:22)**
- **He said; Why, what bad thing did he do? Still they kept crying out all the more; Let him be impaled! (Matthew 27:23)**
- **Whereas those who had previously hailed Jesus as king were perhaps primarily Galileans.**
- **So the disciples got on their way and did just as Jesus ordered them. (Matthew 21:6)**
- **And they brought the ass and its colt, and they put upon these their outer garments, and he seated himself upon them. (Matthew 21:7)**
- **Most of the crowd spread their outer garments on the road, while others began cutting down branches from the trees and spreading them on the road. (Matthew 21:8)**
- **As for the crowds, those going ahead of him and those following kept crying out; Save, we pray, the Son of David! Blessed is he that comes in Yehowah's name! Save him, we pray, in the heights above! (Matthew 21:9)**
- **Now when he entered into Jerusalem, the whole city was set in commotion, saying; Who is this? (Matthew 21:10)**
- **The crowds kept telling; This is the prophet Jesus, from Nazareth of Galilee! (Matthew 21:11)**

- The presence of many **Galileans** and other non-Judeans during the Passover period may also have contributed to the fear of the leaders of Jerusalem to seize Jesus in broad daylight lest an uproar occur.
- Then the chief priests and the older men of the people gathered together in the courtyard of the High Priest who was called Caiaphas. (**Matthew 26:3**)
- And took counsel together to seize Jesus by crafty device and kill him. (**Matthew 26:4**)
- However, they kept saying; Not at the festival, in order, that no uproar may arise among the people. (**Matthew 26:5**)