



GALILEAN JESUS AND HIS MISSION TOWARDS A CONTEXTUAL CHRISTOLOGY IN INDIA

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Abstract: The Galilean identity of Jesus has truly reflected the real messiah and his work on earth. In the immediate context of region; Jesus' movement has brought drastic transformation competing with other existing sects. In lesser cooperative atmosphere, Jesus' mission had grown with establishing kingdom of God, confronting political, cultural, religious and social hurdles for proclaiming eternal life with the very nature of God that has manifested. I perceive the practical difficulty of exercising the biblical mandate to fulfil the mission of Christ in India. Abstract concept and the localizing Christology has diverted from the essential biblical understanding of divinity and humanity of Christ. Lack of Christology and indigenous spherical understanding. The Indian theologians have made few attempts to introduce image of Christ. Multi-entitlement to it distracted and low value genuine concept of Christology. Whether to fix incarnation of gods, sacrifice, rooster, elder brother or fulfilment of Vedas and *paramadivasi*. An appropriate contextual Christology is required for effectual understanding, efficacy of Christ without presupposing and pleasing the natives. Emerging context requires attention in the area of liberation, dalit and *Adivasi*.

In Galilean mission, Jesus is: healer, exorcist, social activist, God's kingdom builder. An attempt has ever been made to expand the mission beyond the border. Jesus stands as replica, incarnate son of God, messiahship and standing for truth was very much relevant. The Vedic sacrifice appeal Christ as ultimate, perfect one unlike other Indian sacrifice and the tribal rooster. Christ in the anthropological perspective seen as brother and *paramadivasi*. Galilean Christ's role has become an example to follow in the contextual mission in India.

Keywords: Galilean, Contextual, Christology, Christological, Mission, Dalit, Glocal, Sacrifice, *Paramadivsi*, Neo-Colonial

Introduction

Jesus had not lesser to be called Galilean. Immediate context of Galilee has essentially required Jesus' mission. His Jewish identity among Galilean as a social reformer, charismatic preacher, healer and teacher helped for holistic transformation. He is the forefront guideline for today's contextual Christology. Christian mission expertise in the Neo-colonial globalized world need to reconsider his model. India requires different perspective of contextual Christology like dalit, tribal and *adivasi*. In pointless amalgamation, contextual Christology reflected notion of *Advaita* and *Vedantic* idea, but apt interpretations are essential for adequate contextualization. I have dealt, a Galilean Christological perception of mission towards an effective plausible Indian contextual Christology.

Christological Notion in Galilee

Christological notion of the Galileans was wide spreading. Jesus' prophetic role, charismatic reform, sympathizing and liberation were essential phenomenon. His ministry to the large Gentile crowds was the fulfilment of prophecy (Matt 4: 13-16). His post-resurrection appearances, commission and ascension had happened in this place; so more than a geographical location, it was a place of acceptance and revelation.¹ He became famous throughout the country (Jn 4:45 cf. Lk 4:14). Many followed, though Jerusalem was headquartering. Galilee helps to trace back the faith and practice of disciples of Jerusalem, revelation of Jesus' identity at the time of baptism.² Through discipleship he stands for liberation in the Greco-Roman social structure in bringing God's image in humanity and as the personification of wisdom.³ Expecting messiah had not been unknown fact in connection with political freedom from dominant Roman rulers. People were waiting for transformation, peace and harmony. Galilean images of messiah were different from the Jews religious elite.⁴ They are, social reformer, teacher, healer, charismatic preacher, liberator and saviour.

Jesus' movement as a competitive Palestine phenomenon spread in neighboring regions focusing Gentile mission after A.D 70. His follower had been excommunicated. This being the renewal movement in Judaism cemented economic, ecological, political, cultural and social situation like others. In patron-client system of Palestinian society, for Jesus and followers, God who controlled all resources than Caesar. Jesus as broker in the healing transactions, healed person and the clients properly praise God in the form of physical and social wholeness (Lk 17: 11-19). The Scribes and Pharisee would some time come from Jerusalem to Galilee to discredit Jesus' ministry.

His movement had dealt the life of commoners, social tension, possibility of renewal, curiosity of aura and piety.⁵ Jesus' ministry had seen in different regions, such as Judea, Perea, Galilee, Samaria,⁶ and beyond the border. Galilean region was well known by the sea of Galilee: Capernaum, Bethsaida, Chorazin, Gennesaret and Magdala. He passed through upper Galilee, but the gospel suggest he spent most of his time in lower Galilee.⁷ Familiar with rural areas, Jesus focused socio-cultural, ethical, religious and political issues that is understood by His ministerial engagement of public preaching, teaching, healing, miracle, and exorcism. I have noted these ministries to clarify the mission of Jesus. He openly reprimand to the Pharisees, Sadducees, Essenes and Scribes. Christ came forward and received one of the rolls of prophetic book from the hand of the sacristan (Lk 4:18-20). He wished his friends and neighbor to share the blessings that he was pouring out on all Palestine.⁸ His teaching has been concentrated in different subjects, the kingdom of God, faith, repentance, love, relation, the truth and social issues. Galileans as fools, heretics, rebels, nothing good can come out of them; viewed by southern Jews. They were despising the teaching of God.⁹

Healing was an essential factor. Galileans had been suffering from different chronic diseases and many physical ailments, malnutrition, unable to afford medicines, consulting doctors and no proper medicines for certain diseases. In addition to this fact, one-fifth of the synoptic gospels contained description of healing and exorcism.¹⁰ So healing by Jesus was an attempt to re-imaging social, religious, political and cultural context of the land. According to Santon, "Although a full discussion is not possible here, many healings and exorcism of Jesus were an indication of his full acceptance of socially and religiously marginalized people."¹¹ In identity perspective, James Dunn attempts to distinguish ecstatic from charismatic traits (Mk 3: 20-22) and argues that Jesus was a charismatic.¹² He was seeking the transformation in society from the bottom up. His ministry "may be understood as fomenting a social revolution on behalf of the peasants."¹³ The message of unity, peace, and love shown through his personhood. Ernest Van Eck elaborates the idea of Adolf Julicher on the parable of Jesus. It was for social reformation intended for providing guidelines of correcting behaviour. Jesus was a social prophet.¹⁴ So it is important to know recent development of merging contextual Christology.

Emerging Contextual Christology in India

Contextual Christology has come up with various forms in different contexts such as, dalit, *adivasi*,¹⁵ and ongoing multi-situational need in India. Dialogical form is necessitated in Christian mission. The twenty-first century contextual Christology concentrated in postcolonialism in mission. With the dawn of Christianity, Dalits become well known and experienced dramatic transformation in their exploited and oppressed situation. Some pioneers express, Christology from a Dalit perspective and its realities through the paradigm of Jesus' life.¹⁶ A. P Nirmal says, "the starting point of theology for the Dalits, is the experience of suffering, not praxis. He asserts that, in Jesus Christ, the suffering Dalits have found their identity as people. He also states, Jesus of India is in the midst of the liberation struggle of the Dalits of India."¹⁷ Now, Jesus is identified as the God of Dalits like in the agrarian society of Galilee. Living Christ

is for the crushed one, broken, rejected, lowcastes and downtrodden. Tribal Christology is another concept bringing person and work of Christ in tribal understanding. Jesus is seen as a tribal man or God of tribes and the Galilean tribal Jew.¹⁸ There is an exploitation of tribes, though government named them scheduled tribes in India. For them, Christ is ancestor, chief, the center of festivals, celebration, guardian of creation and inseparable being of the land.¹⁹

Roman urbanization and manipulation had snatched the land from tribes. Similarly, tribals are underprivileged in India, though the missionaries have brought new consciousness for reformation even forming the language script.²⁰ The church being the body of Christ must explore anew in this situation. *Adivasi* the indigenous people, aborigin, commonly referred to the tribes. For them Christians have developed Christology from the local pots of theological insights. Method of inculturation and some metaphors have been used to interpret Christ in *adivasi* context.²¹ Christological notion in indigeneous form encourage natives to respond Christ as own and primitive one. Christian dialogues has to do more with non-Christians. Vivekananda and Gandhi rejected the colonial Aristotelian philosophical framework of the west in their understanding of Christ. They adopted *Advaitic* epistemology of experience, metaphysics of oneness and non-violent love, ethics in their Christ-experience. Instead of rational understanding of Christ, they emphasized intuitive experience (*anubhuti*) in Christ-experience. This was due to colonial context of missionary criticisms and the *advaita* Vedanta reactionary response to western Christianity. The conceptual differences come from the 19th century. There is an animosity and tension between Christian and Hindu even in today's India.²² Dialogical Christology was taken as practical rather than understanding the truth of Christ in the dialogue itself, it necessitated to describe the Christological notion in postcolonial era.

The Postcolonial/ Neocolonial Christology is needed because of iniquity of colonial rule, lives on imbalances, between first and third world nations. Main contributors of postcolonial theory is Edward Said, Gayatri Spivak and Homi Bhabha.²³ The concept of otherness, deconstruction and hybridity indicated, Christology has to do with more socio-political approach in the contemporary world. The postcolonial context struggle to present Christ in a particular image, since there has been economical inequity, multi-lingual, multi-racial and multi-faith in the society. C.I David Joy states, a postcolonial Christology in a postcolonial framework seems to be the focal point of religious identity, as the people of God redefine the person and work of Christ according to their political, social struggle and issues in terms of colonial experiences. It is about responding to the subaltern Christians.²⁴ The Bible and tools for interpretation in postcolonialist sense are experienced as liberation.²⁵ R. S Sugirtharajah writes in his book, *The Bible and Asia: From the Pre-Christian Era to the Postcolonial Age*, Christology seems to be a mixture of various cultural, political ideologies and philosophies.²⁶ This Christology has to do with the relevant indigenous way, confronting problems and finding solutions through Christ's life in the context.

Christological Context of Indian Christian Mission: Contemporary Trends

Christological context in India is pluralist. The development of a Christology in the context of religious pluralism is a major contribution to theology. Christology can be called as an ecumenical thought. Question arises, how we can understand the role and significance of Jesus Christ in the context of recognition of other religions? S. J. Samartha points out, "the possibility of the spirit being present and active among those who are not baptized and in communities outside the visible boundaries of the institutional church, should be left open rather closed."²⁷

The Hindutva attempts to achieve national integration through the project of uniformization or assimilation. There is an ongoing predicament of social ostracism, depravity and identity. People who suffer from this crisis are from very poor and vulnerable background.²⁸ The context of poverty, injustice, oppression, economical exploitation and religious-political situation became a scare. Caste and communal based politics, often divided people across the country and dehumanization is obvious.²⁹ This situation poses a real challenge to the Christian mission. Christ is the solution to all these problems. An appropriate Christology is required to relate like in Galilean context, Christ's mission meet the need of the hour in most effective way. I have further considered the socio-cultural values prior to the Indian Christological reflection.

The socio-cultural values essentially need to consider in presenting Christ in any context. Christ and culture are interrelated. H. Richard Niebour identified how people conceived the relation between Christ and culture. He views Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox and Christ the transformer of the culture.³⁰ Similar to Christ against culture, Sebastian Kappen says, Jesus became the pioneer for the counter culture where he challenged the existing socio-religious order and brought polarity.³¹ But Samuel Rayan reflected on the counter-culture movement of Jesus. He says it is the concern for the whole human person; future of the earth depends upon actions not on the nature

or fate.³² Jesus' concern for culture compels today's Christian mission to consider socio-cultural value. Christology as center of development, in each country of Asia provides a distinct flavor based on socio-religious context.³³ Various cultural relevant Christologies have developed in the world through recognition, appropriation of traditional values and cultural realities. Development of Contextual Christology is required in many regions. Yankahao Vashum by evaluating Christology in North East context said, Wati Longchar and K. Thanzauva the leading theologians also have not addressed much on Christology in North East context.³⁴ It is essential to consider the value of the context.

Indian Christological reflection is understood from the pioneers. Samuel George has enlisted them.³⁵ To the development of contextual Christology, S. J Samartha says, theology from above does not do justice to the humanity of Jesus. He suggested, context should not be negated at any cost and Christology from below in pluralist context.³⁶ Jesus Christ asserts the value and significance of the history. M. M. Thomas developed a Christ-centered humanism in which he emphasized the contribution of human, quest for a better quality of life and social justice. He recognises the presence of Christ in all struggle for justice, whether Christian or not.³⁷ R. S Sugirthajah reflects Asian Christology as such, poverty is a common factor between Asia and other third-world countries. Religious pluralism and poverty are inseparable, must be taken into consideration when theologizing in Asia. The Christian theology must address the issue of religion and poverty.³⁸ The Contextual Christology is essentially required in India though it has different faces.

Christological Faces in India

Christological faces have mainly developed with mixing-up contextual observation and own religious connotative interpretation in India. They are developed on the basis of various perspectives. Primarily, it is based on Dalit and tribal perspective.³⁹ The religious thoughts incorporated in Hindus thoughts from *Advaita* and *Vedanta*.⁴⁰ Some of the Christological faces that I have dealt in contextual Christology are, incarnation, sacrifice and other metaphoric terms. The concept of incarnation of god is well understood in Indian term, *avatars*. The Bhagvad Gita says, "whenever there is a decline of law, O Arjuna, and an outbreak of lawlessness, I incarnate my self, for the protection of good, for the destruction of the wicked and the establishment of the law I am born from age to age."⁴¹

In fact, Jesus the incarnated word was not among Hindu pantheons. M. M Thomas had denied Upadhaya's concept of the *avatara* and *Satchitananda* to establish Christ's incarnation as unique.⁴² Even Hindu viewed Christ as incarnated one.⁴³ Contextual Christology is taken in terms of incarnation. Christ is identified with the humanity by God's divine intervention. Jacob Mathew summarized, the contextual Christology of Tissa Balasuriya in Asian context. Christology from below must start with Jesus, who is very much from and for the people. This makes God's incarnation in Christ more meaningful and beautiful. Accordingly, Jesus Christ is not only the son of God, but also had the human face.⁴⁴ This is better understood when doing mission among other faiths since there has been a major influence from Hinduism.

The concept of sacrifice is well known among the people group. The pure and ultimate sacrifice from God is well understood in the Hindu scripture. God himself prepare a sacrifice, this parallel conceptual believe of Hinduism is in the Bible. The ultimate sacrifice is Jesus and his death on the cross was for the remission of sins of human beings. This brings a great Christological idea in different contexts by challenging the ongoing sacrifices that are made before gods and goddesses. It respects the man as the image of God by condemning human sacrifice. Most commonly used animals among the tribal are chicken, rooster, dog, pig, buffalo and Mithun. The rooster is by far the most valued sacrificial animals. Yangkhao Vashum states, "A rooster is decorated with beautiful ornaments from head to leg, and top to bottom. He not only looks gorgeous, he also appears very gracious at the same time."⁴⁵ The significance of rooster sacrifice in tribal tradition realized that the unblemished rooster dies on behalf of the person or community. It brings health and well-being for the community. According to Renty Keitzer, "our use of the sacrifice of the lamb in our Christian vocabulary is rather obscure. Why not use an equivalent term which is relevant? For example, the 'Cock of God' instead the Lamb of God."⁴⁶

This is just like the typological use of Old Testament sacrifice, taking the blemish animal for the remission of sins. The sacrificial death of Christ has universal significance. Rooster sacrifice has limitation. Taking the Vedas, scripture of Hinduism, Christian thinkers have interpreted Jesus' claim as fulfilment of Vedas.⁴⁷ This is another way of seeing Christ in the context. However, the Bible has revealed a greater significance regarding the birth, work and death of Christ. And similar portrayal of 'the son of God' is seen in the Vedic scripture.⁴⁸ T.V Philip states the view of Krishna Mohan Banarjee, Jesus Christ is the fulfillment of Vedas. He is the *Prajapati* of Hinduism that is fulfilled in the Bible.⁴⁹ God is experienced by people through Christ. The eldest son enjoyed a unique status in family and among siblings, as successor, inherit best portion of the family. Jesus the first born, an older son and to be a role model for others. The

elder brother exercised a critical role of being mediators. He also has religious duties including offering sacrifices on behalf of the family. Leonard Boff says:

Christ is our brother since he participated in the anonymity of almost all human beings and assumed the human situation that is identical for all.... Jesus is our elder brother, since within this human life, assumed both in obscurity and publicly, he lived in such a human manner that he revealed God, by his death and resurrection, realized all those dynamisms of which we are capable.⁵⁰

Responsibility of elder brother is well understood in Christ, but he is the lord of all creation than just a brother. *Paramadivasi*, the polysemic term, composed of three words *param* (supreme), *adi* (primordial) and *vasi* (dweller), as metaphor speaks Jesus as both human and divine. *Adivasis* are the original dwellers. Jesus, the supreme primordial dweller, the image of the invisible God, the firstborn of all creation, whom God reveals Himself (Heb 1:1; cf. Colo 1:15). He is constructed as *paramadivasi* in *adivasi* context. Christ is the one who transforms them to be like in solidarity with the rest of humanity. He liberates them in the power of the spirit and choreographed by the triune God since primordial time.⁵¹ Jesus, the rabbi was well known in his time (Matt 26: 49; Mk 6: 6; Jn 20:16). His powerful teaching has brought tremendous impact upon the lives. Ramanathan viewed Jesus as Judean Jnana guru in Tamil context, studied in the book of R.S Sugirtharajah.⁵² Swami Vivekananda gave importance to the teaching of Jesus and revered Jesus as a true *guru*.⁵³ The message of Christ was touched by Gandhi considering him as a moral teacher. He said, it is that Sermon which has endeared Jesus to me.⁵⁴ The social reformer, Raja Ramohn Roy was impressed by the teaching of Christ and wrote *the Precept of Jesus- the Guide to Peace and Happiness*.⁵⁵ He presented, Jesus as a teacher of wisdom. The principles of his teaching urge one's to understanding him as perfect guru. For Ramakrishnan, Jesus had become a yoga master.⁵⁶ The concept of *guru* and *sisya* is prevalent from ancient time. This ongoing thought generally reflected in the minds of Indians. Even the contemporary trends of *guru* movements have regarded Christ as *sidh* or perfect *guru*.⁵⁷ This urges Indian Christian mission to interpret Christ as perfect guru.

The *satyagrahi* concept of Christology is popular among follower of Gandhism. M. K Gandhi upholds the concept of *satyagraha* from the Bible, that has greatly attempted for the freedom of India. He has understood Jesus as a *satyagrahi*.⁵⁸ He says, Christ in his chastisement showed gentleness to the people. Without raising finger against His enemies, showed love in every action and gladly surrender. Seemingly failure is not the law of *satyagraha*. He was non-violent, active, with His dying breath on the cross said, father forgive them, for they know not what they do?⁵⁹ The aspect of the divinity of Christ was neglected in the concept of *satyagrahi* just in thought of truth. Jesus is the lord (Acts 4:12) not just the proclaimer of truth. He sets people free from all the bondage (Jn 8: 32). He, the divine healer becomes one of the prominent Christological faces, with the divine intervention in the lives of Indians. His ministry proved him as the son of God, who has authority over the physical substance of human beings, through cure, recovery and healing. Most accurately gospels narrate such events.⁶⁰ According to the requirement and faith of individuals, Christ's authority over sickness is positively resulted in acknowledging him as savior. Christ has been holistic healing not just physical, but restoring sick, evil possessed, and disabled to normalcy.⁶¹ Messianic idea of the Greco-Roman context is even prevalent today.⁶² He as liberator is used throughout the nineteenth and twentieth century. Same impact has brought a revolutionary change in the third world countries where experienced social injustice and economic exploitation, so reinterpreting the traditional Christology.⁶³ Jesus is not a proposition, mere theological concept of human head, but an event of liberation in the lives of oppressed one. To know him is to encounter him in the history of the week and helpless.⁶⁴ Struggle of caste barriers, identity crisis, inequality and disharmony in marginalized society is vivid. In such context, Christ provides the establishment of new humanity. He himself was dalit,⁶⁵ resurrected messiah, and hope.⁶⁶ Jesus' own experience and sympathy towards dalits are significant.

Galilean Christological Perceptions of Mission in India

Early community of believers saw Galilean Jesus' initiation and establishment of the kingdom of God. He has brought peace between God and creation, restored relationship, reconcile individuals and groups. Jesus had position and the power to serve humanity. His image in reaching others without barrier, bear suffering, being an example, knowing the immediate need and bringing expected development in reflecting exact nature of God is remarkable. His Galilean ministerial reflections help one to draw an appropriate example for mission in Indian context. I have noted below such Christological phenomenon. I also elaborate, how the Galilean Jesus is applied to the present day's India urging to develop contextual Christology for the effective mission.

The oppressed and the poor are the Jesus' vicor on earth. To serve them is to serve Jesus. Samuel Rayan assets that, Christ is in every starved man and deprived woman and hungry child and in all the stripped disposed and broken regardless of what the compass says." Jesus becomes present and relevant to all this manner.⁶⁷ The title, suffering servant is ascribed to Jesus. His bearing suffering of humanity is essential and practically visible in the mission. The Jewish sects have condemned without accepting his messiahship. His humanity was painful with full of rejection. He is an example of today's minister. Jesus as *peedith sevak* 'the suffering servant lord' idea drawn from the Indian theologians by Samuel George.⁶⁸ Christ is identified with people those are *peeda* suffering, marginalized, poverty, dalitness, barrier and so on. The healing of Christ is divine not just the human attempt. His healing in the context of Galilee was manifested with sympathy, compassion, concern and love. The mediating work of Christ is seen in the healing form. It was holistic in nature.⁶⁹ For it was such category of people who were really in need of it. The malnutrition, chronic diseases, no availability of medicine in such context, Jesus as the hope of their healing. The manifestation of the sovereign power has drawn people to concentrate him. He is above all the physical problem of any kind. Galilean society was undergoing political, economical, religious and social pressure, cut off from the mainstream Jews of Jerusalem, had mix community, immorality, hatreds, envy and inhuman behavior. People were not living in harmony and peace.⁷⁰ Jesus acquainted with the rural life and social climate of Galilee. He, the prince of peace reach to serve as the social reformer with his disciples, preached goodnews among common folk and called them to conversion.

With the concept of the kingdom, his preaching and mystery of heaven are truly dramatic in nature. The assumption and assessment of people were wrong. This was a more of heavenly than earthly. Messianic mission in Galilee exhibited with authority over demon, diseases, poverty, bringing a reign on earth and establishing the kingdom of God.⁷¹ India has been undergoing the oppression of political, religious and social discrimination. Christ, in this context interpreted as king, who liberate people from the evil forces with authority and power; in peace-less, political chaos, economic exploitation, and social discrimination, He stands as hope in establishing the kingdom of peace, righteousness, justice and harmony being the savior of soul. He is not limited to space and time. He is "concrete universal."⁷² He is beyond borders. Samuel George mentions a 'Borderless-Christology' emphasizing Jesus beyond borders and towards a 'Glocal' Christology.⁷³ mission of Jesus is an evident. He crossed the border. It shows universality and global concern of Christ for all tribes, people group, caste, color, and creed. Doing Christology in India requires, contextual Christology than the doctrinal, historical and orthodox Christology. Galilean Jesus is applicable and beyond the church wall, groups, cultural system, tradition. He was a traveler (Lk 24:28) during his ministry. The way of redemption is revealed in Christ (Jn 14:6). Christ became a redeemer to the people who were politically oppressed under the Greco-Roman world.⁷⁴ The sinners, tax-collectors, women, religious tradition and law was the bondage of common people. Similar stigma even in the Indian society diminishes true humanity, only Christ bring the freedom, peace and salvation.⁷⁵

Conclusion

Mission of Jesus in Galilee had to do with the context. The contemporary Jews had misunderstood the real identity of Christ but Jesus' movement had brought the drastic transformation, competing with other existing sects. His mission had grown with establishing the kingdom of God, confronting political, cultural, religious and social hurdles to proclaim the eternal life. The rigidity of Jewish sects and less mindful act of Galileans have disregarded the valuable identity of Christ in the region. Similarly the religious fanatics and illiterate Indians have reflected such attitude in receiving Christ in the twenty-first century. In an attempt the contextual Christology has brought confusion and inadequate relevance to the Indian context, recognizing an ineffectiveness of Christology and abstract ideas in mission. In much localization, Christology has diverted from the essential biblical understanding. Christologies continued in different faces with lack of indigenious understanding, though theologians have made few attempts to introduce the image of Christ. Multi-entitlement distracted and low value the genuine concept of Christology; whether incarnation of god, sacrifice, rooster, elder brother or fulfilment of Vedas and *paramadivasi*. An appropriate contextual Christology is required for effectual understanding and efficacy of Christ without presupposing. The emerging context requires attention in the area of liberation, Dalit and *Adivasi*.

Contextual Christological titles appeared to be much relevant to the socio-cultural and religious context. Like in Galilean mission, Jesus is seen as, healer, exorcist, social activist, God's kingdom builder. The attempt has ever been made to expand the mission beyond the border by not only condemning the religious tradition but also for the fulfilment of law and prophecies. The non-Jewishness of Christ in Indians minds should not negate the contextual dealing of Galilean Christ. Jesus as replica, the incarnate son of

God, his messiahship and standing for truth is very much relevant in doing Christology. His divine healing is most essential requirement for common people. The Vedic sacrifice appeal Christ as ultimate, perfect one unlike other Indian sacrifice and the tribal rooster. Christ in the anthropological perspective seen as brother and *paramadivasi*. In previous century, doing Christology in mission has brought irrelevant presentation of knowing Christ without endeavouring the applicable contextual Christology in India. The Galilean Christ's role has become an example to follow in the contextual mission. Therefore, I conclude stating Galilean Jesus and his mission is relevant to the twenty-first century India. So an appropriate contextual Christology in the light of Galilean perspectival understanding will help Christians to see the expansion of the mission of God in the region.

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