



## From Galilee to Galilee: Incarnational Christology in the Gospel of Mark Impacts National Leadership Transformation

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### ABSTRACT

This research asks: (1) how does the motif “from Galilee to Galilee” shape theological understanding of Christ’s incarnation in Mark? (2) how does Christ’s leadership, present, transformative, communicative, and responsive, form a missional paradigm with socio-national implications? and (3) how can Christlike Leadership respond to contemporary challenges, including spiritual sophism that reduces ministry to financial or performative motives? Using a qualitative-descriptive method with historical-grammatical, narrative, and intertextual analysis, this study finds that Galilee functions both as a geographical space and a theological symbol of God’s active presence among the marginalized. The motif serves as a corrective against manipulative ministry and provides a paradigm for authentic, prophetic, and contextual leadership with real impact for church, campus, and nation.

## **INTRODUCTION**

Leadership Crisis and National Challenges. The crisis of leadership with authentic integrity is one of the great challenges in the life of the nation in today's era. Nations, including Indonesia, face the pressures of social pluralism, moral corruption, and increasingly complex integration of communities. In a biblical perspective, the Gospel of Mark features Christ beginning and ending His ministry in Galilee (Mark 1:14); He taught and performed miracles in that place (Mark 1:39; 16, 39; 7:31; 9:30). Leon Morris explains that the region of Galilee played an important role in Jesus' ministry, which signaled the beginning of the divine mission in His incarnation, as well as the place of reunion with the disciples after His resurrection. On the eve of his ascension to heaven, HE promised to return "ahead" to Galilee (Mark 14:28; 16:7). A pattern that emphasizes the direct involvement of God in the real space of society, especially the marginalized. This narrative contains the meaning that theological leadership must be built not on the basis of power and elitism alone, but on the basis of presence, solidarity, and sacrifice as exemplified by Christ.

Spiritual Sophism and the Challenges of the Church. In the ecclesiastical context, a phenomenon has emerged that can be called spiritual sophism, which is a form of service that is manipulated by financial interests, performance, and personal branding, so as to deviate from the incarnate spirituality of Christ. This phenomenon clearly demands a theological correction that stems from the pattern of Christ's ministry in the Gospel of Mark. Mark affirms Jesus as the Messiah who is present in the incarnate, touches the reality of human suffering, and builds a community of disciples rooted in service, not prestige. This leadership paradigm based on the incarnation of Christ urges to be reconstructed in the context of theological leadership in Indonesia, so that the Church can present an example of leadership that is prophetic, with integrity, and has a socio-national impact.

## ***The Challenge of Nationality***

The Indonesian national context, even globally, is facing a serious leadership crisis. This crisis can be seen in the form of weakening the integrity of public leaders, rampant corruption, and the erosion of public trust in authoritative figures. Social fragmentation due to political, economic, and ideological polarization adds to the complexity of the national issue. The biblical bright spotlight, true leadership is determined not by power structures, but by moral and spiritual qualities rooted in God's righteousness. Mark presents Christ who began His ministry in Galilee (Mark 1:14-15) as a manifestation of leadership that is directly present in the midst of plural, poor, and marginalized societies. This pattern emphasizes that the transformation of the nation is impossible without leadership that presents the values of justice, truth, and solidarity.

A contextual illustration of the crisis of leadership integrity is clearly seen in the case of the Deputy Minister of Manpower, Immanuel Ebenezer, who was arrested for "OTT" by the KPK. He is suspected of extortion related to K3 certification and abuse of his position, as well as confiscating a number of evidence in the form of cash and dozens of luxury vehicles. This case has become a big blow to the political world, as well as the Christian community in Indonesia, considering that Ebenezer is known as a Christian public figure. This tragedy shows how vulnerable the integrity of Christian leaders can be when it is not built on the foundation of the incarnate spirituality of Christ. This emphasizes the need for a paradigm of theological leadership with integrity and prophetic integrity, so that the Church is able to make a real contribution to building public trust and sustaining national life.

## ***The Challenge of Spiritual Sophism***

In addition to the crisis of national leadership, the Church faces a great challenge in the form of a phenomenon that can be called spiritual sophism. A term that refers to the distortion of ministry that is caught up in spiritual rhetoric but loses the essence of the incarnation of Christ. It takes shape in the commercialization of faith, performance-oriented ministry, and the abuse of spiritual authority for financial gain and personal popularity. In this situation, ecclesiastical ministry turns into mere religious entertainment, and no longer a medium of true divine transformation. N. T. Wright emphasized that Christian leadership should be rooted in the work of Jesus that bears suffering and points people to the Kingdom of God, not on the quest for power or self-gain. Craig Detweiler sees that in the digitalist era, religious practices are often trapped in public imagery and performative appeal, thus obscuring the incarnate values of the gospel. The Apostle Mark portrays Jesus not as a charismatic leader pursuing public recognition, but as a Servant who is present in the midst of human suffering, ministering to the marginalized, and even resisting temptation to build empty popularity. Joel Marcus emphasized that the instruction of the readers of Mark's Gospel is to see the incarnate Messiah in suffering, not in worldly prestige. Therefore, spiritual sophism is a serious threat to the integrity of the Church, because it reduces the Gospel to a commodity and dilutes its prophetic voice in the midst of the nation.

The Gospel of Mark itself provides a strong correction to the tendency of the ministry to be performative. The description of Jesus is not as a charismatic leader who pursues public recognition (b. Yoh. 7:4 "Show yourself to the world", φανέρωσον σεαυτὸν τῷ κόσμῳ, *panerōson seauton tōi kosmōi*), but the Servant who is present in the midst of human suffering, serves the marginalized, and even resists temptation to build empty popularity. This is where the challenge for students of theology and the Church lies: are they preparing to become incarnate leaders: present, communicative, transformative, and responsive, or are they tempted to go along with the current of

spiritual sophism that emphasizes mere performance and self-image? Theology students as future leaders (the nation) must be formed with spirituality (inner human reality) rooted in the incarnation of Christ, so that they are not just "spiritual intellectuals," but prophetic witnesses with integrity. Likewise, the Church's call to form a pattern of participatory and prophetic leadership, to reject the commodification of faith, and to provide authentic service to the community and the nation.

## **METHODS**

The study of Mark's Christology has generally highlighted Jesus as the Messiah, the suffering Son of Man. The Messiah who suffered for the salvation of mankind was not just a charismatic figure seeking social influence. (Marcus) or emphasizing the ethical, prophetic aspects of the Kingdom of God (France). However, the incarnate dimension that appears in the geographical motif "from Galilee to Galilee" is still rarely studied, especially with regard to its implications for theological leadership. Therefore, this research fills the gap by emphasizing Mark's geographical pattern as a leadership paradigm with integrity and relevance to the nation.

This research uses a qualitative-descriptive approach with historical-grammatical, narrative, intertextual, and theological-practical reflection methods. Exegetical principles, historical-grammatical analysis are carried out to understand the text of Mark in a linguistic context and culture (Zuck), the analysis of the text must depart from the original meaning intended by the author before being applied to the modern context (Fee); the approach of intertextuality as a means of uncovering the continuity of biblical theology (Beale), which emphasizes creative dialogue between texts as the basis of theological understanding. (Moyise) connects Mark with the OT and other Gospels; while narrative case studies (Yin) help to read Mark's structure literally. Problem formulation: (1) how does the construction "from Galilee to Galilee" shape the theology of Mark's incarnation? (2) how does Christ's example of leadership build a pattern of social-national impacts? and (3) how does Christlike

Leadership answer spiritual sophism? The aim of the research is to formulate a paradigm of Christian leadership that is rooted in the incarnation of Christ, authentic, and has a real impact on the transformation of leadership integrity that has a national impact, the hope of freeing the Church-Theological Campuses from the trap of spiritual sophism.

## RESULTS AND DISCUSSION

**Historical Analysis:** The Gospel of Mark is believed by some scholars to be the oldest Gospel, written around 65-70 AD, in the context of the suffering and persecution of the church under the regime of Emperor Nero. This gospel presents Jesus Christ as the suffering Messiah, as well as the Son of God who is the authority over sin, disease, and evil powers. In a historical context, the Gospel of Mark was written for the Churches that were struggling to maintain their faith in the midst of social and political crises. Mark emphasizes practical, concise, and dynamic dimensions, according to the needs of communities hit by external pressures. Against this backdrop, Mark's narrative contains a prophetic energy that not only provides comfort, but also affirms a call to leadership rooted in suffering, sacrifice, and courage of faith.

**Mark's Gospel Overview:** In general, the Gospel of Mark is structured in the form of a fast-paced, movement-paced, and rich narrative with the word "immediately" (εὐθύς, -euthus), signifying the urgency of Jesus' mission. Mark emphasizes Jesus' work and power through miracles, teachings, and interactions with the little and oppressed. The Gospel is also known for giving a large space to the passion narrative that occupies a large proportion in the structure of the book. Gordon Fee and Douglas Stuart note that the apostle Mark wrote in a simple, yet theological, narrative style to emphasize Jesus as God's servant with authority in his ministry. Pastorally, this narrative structure helped the early Churches understand that faith in Christ was inseparable from the reality of suffering, but found meaning in the hope of resurrection.

**Special Overview-The Uniqueness of Mark's Gospel:** The uniqueness of Mark's gospel is evident in its geographical focus: Galilee as the beginning of Jesus' ministry, and again mentioned as the destination of the encounter after His resurrection (Mark 16:7). This makes Mark the only Gospel that consistently emphasizes the "from Galilee to Galilee" pattern as a narrative frame. G. K. Beale asserts that the geographical pattern in the Gospels is not only chronological, but contains theological significance as a sign of the continuity of God's mission from the Old Testament to the New Testament. Steve Moyise added that the intertextuality of Mark's narrative gives an understanding that Jesus' ministry in Galilee became a symbol of inclusion, restoration, and expansion of the mission to the nations. Thus, Mark not only emphasizes Christ's suffering, but also presents an Incarnate Christology that prophesies God's presence in the midst of plural and marginal contexts.

**Relevance to the contemporary context:** The relevance of the Gospel of Mark to the contemporary context lies in its ability to shape a paradigm of leadership rooted in the incarnation of Christ. The narrative that begins and ends in Galilee reminds us that God's real presence is not in an exclusive religious center, but in the living space of ordinary people. This is a correction for the Church today, including students of theology, to reject performance-oriented spiritual sophism and the commodification of faith. In the context of nationality, the Gospel of Mark emphasizes the need for prophetic, participatory, and contextual leadership, which dares to be present in marginal spaces to manifest God's love. Thus, the Gospel of Mark is not just a historical document, but a transformative energy that shapes the integrity of Christian leadership for the life of the nation.

### *Narrative Construction "From Galilee to Galilee"*

A. Analisis Tekstual Markus (Mrk. 1:14, 16, 39; 7:31; 9:30; 14:28; 16:7)

a. Markus 1:14, 16, 39 – Awal Pelayanan di Galilea

The Greek text mentions: Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν ("Then, after John was arrested, Jesus came and went into Galilee"). All major manuscripts (TR, WHNU, Tischendorf) consistently say "eis tēn galilaian, -εἰς τὴν Γαλιλαίαν" without significant variations. Bruce Metzger asserts that the textual tradition of this part of the text is stable, showing the importance of Galilee as a theological locus, not just a geographical detail. Mark 1:39 confirms that Jesus' ministry spread throughout Galilee through teaching and casting, indicating Galilee as the center of early missions.

b. Mark 7:31 – The Winding Journey to Galilee

The Greek text: Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας. There are minor textual notes: some minor manuscripts write "Sidonos kai Dekapoleos, -Σιδῶνος καὶ Δεκαπόλεως but TR, WHNU, and Tischendorf retain the classical form. This route is geographically strange (from Tyre -> Sidon -> the Sea of Galilee via the Decapolis), indicating a theological motive: Jesus' ministry was not only to the Jews, but also to the Gentiles (Galilean inclusivity).

c. Mark 9:30 – Teaching in Galilee

Greek text: Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ἤθελεν ἵνα τις γνοῖ. All major manuscripts are consistent, with no significant variations. The Gospel of Mark confirms that in Galilee Jesus gave an important lesson about His suffering. This shows the contrast: Galilee as a place of incarnation, but also a place of preparation for the cross.

d. Mark 14:28 – Prophecy about Galilee

The Greek text: ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. TR, WHNU, and Tischendorf all contain the keywords προάξω ("I will precede you all"). Daniel Wallace emphasizes the form προάξω (future active indicative 1-st singular) as Jesus' proactive and eschatological action, affirming HIM as the leader who leads the disciple. His statement became the promise of divine restoration after the denial of the disciples, especially the apostle Peter.

e. Mark 16:7 – Angel confirms Galilee

The Greek text: But go, you said to his disciples and to Peter that He is leading you into Galilee; There you will see him, as he said to you. All the major manuscripts (Sinaiticus, Vaticanus, Alexandrinus) support this reading. Minor variants appear in προαγει (present indicative) vs προάξω (future indicative) in some Byzantine manuscripts. Tischendorf emphasizes that reading is more difficult, because it is more in line with the nuances of the narrative (Jesus is proceeding, not just will). It emphasizes the living, active, and incarnate Christ.

f. Classical Lexical Analysis (TDNT)

Nomina Γαλιλαία (TDNT II: 65-67): Galilee is understood not merely as a regional name, but as a region of mixed Jewish-pagan patterns, "the land of the nations" (cf. Matt. Yes. 9:1). Mark's use emphasizes the theological meaning: Jesus is present in the plural realm, as a sign of the universality of the gospel.

Verb προάγω (TDNT I: 422-423): means I-"to lead, lead, go ahead." In Mark 14:28 and 16:7, this word embodies the Christological dimension of leadership: Jesus as the Great Leader who does not abandon His disciples, but continues to walk before them, restore, and lead to a new mission.

g. Textual Conclusion of Galilee-Gospel of Mark

Textual analysis of the Gospel of Mark shows the stability of the manuscript on the Galilean references, with minor variants that do not affect the theological meaning. However, the difference between προάξω (TR, WHNU) and προάγει (Tischendorf, NA28) highlights an important aspect of Christology: Jesus will not only lead in the future, but already precedes His disciples today. Narratively, the motif "from Galilee to Galilee" frames the entire Gospel of Mark as the story of the incarnation of Jesus who is present, leading, and healing in the midst of a marginalized and plural community.

Furthermore, the stability of the manuscript regarding the Galilean text shows that this theological emphasis of the Gospel of Mark is not a literary coincidence, but a deliberate attempt to show Jesus as the Incarnate Leader who is real in history and relevant to the social context of the nation. The textual variants προάξω-proakso and προάγει-proagei reinforce Christ's message of leadership of integrity and prophetic: He is not the leader who waits for the disciples, but the Leader who precedes them. This has direct relevance to the larger theme of this study, because the Galilean narrative affirms the integrity of theological leadership that is not only symbolic, but practical for the national context. It is this awareness that paves the way for the next discussion of Galilee as a "Geographical Space" as well as a "Theological Symbol", in which the socio-political and religious significance of Galilee further reveals the depth of the Incarnate Christology of the Gospel of Mark.

B. Galilee: Geographical Space as well as Theological Symbol

Historical and Geographical Dimensions. Galilee in the first century was not only an area in northern Palestine, but was also known as an ethnically and culturally plural border region. Flavius Josephus noted that the Galilee area was inhabited by Jews, Greeks, Syrians, and even Phoenician influences, making it a region with a very high level of cross-cultural interaction.

Geographically, Galilee became an important route for international trade connecting the territories of Egypt, Syria, and Mesopotamia. It is not surprising, then, that the region of Galilee received a bad stigma from the Jews of Judea as religiously "less pure." Instead, Jesus chose this plural and marginal context as the starting point of His ministry, thus confirming that the Gospel was originally intended for all nations, not just the religious center in Jerusalem.

Biblical and Theological Dimensions. From a biblical perspective, Galilee has been prophetically interpreted in Isaiah 9:1-2 as the "Galilee of the nations" (Γαλιλαία τῶν ἐθνῶν), which is the place where God's light will shine in the midst of darkness. The Apostle Mark, consistently mentioning Galilee (Mark 1:14; 16:7), is actually building a geo-theological narrative that the prophecies of the work of the Lord God are fulfilled in Jesus Christ. James R. Edwards explains that Galilee in the Gospel of Mark is not just a storyline, but a symbol of divine inclusion, a place where the marginalized experience restoration and are called to discipleship. Thus, Galilee signifies the presence of God that transcends the boundaries of religious exclusivism, opening up space for a universal mission that includes nations.

The Soteriological Dimension of Galilee. In addition to being a symbol of inclusion, Galilee is also the locus of revelation at the core of soteriology in the Gospel of Mark. It was in this region that Jesus repeatedly revealed the prophecy of His suffering: "The Son of Man must suffer many sufferings ... He will be killed and rise after three days" (Mark 8:31; 9:31; 10:33-34). This emphasis is in harmony with the call in Luke 24:26, that the Messiah must suffer to enter into His glory. Thus, Galilee is not just a geographical setting, but a pedagogical space where students are called to recall the essence of the Gospel: the suffering and resurrection of Christ as the way of salvation. Edwards narrates that in Galilee, Jesus revealed the mystery of God's salvation that transcended social and religious boundaries, so that the prophet Isaiah's prophecy on the theme of "Galilee of the nations" found its fulfillment. Even his echoes of the "Prince of Peace" (Zech. 9:10)

bringing universal salvation, show that the "Light" that appeared in Galilee was the light of the Messiah who would shine upon all nations. Thus, the motif "from Galilee to Galilee" contains not only missionary inclusivity, but also contains soteriological depth: Christ who is present, suffers, dies, and rises for the salvation of the world.

The Christological Theological Dimension. Theologically, Galilee in the Gospel of Mark symbolizes the incarnate paradigm: God is present in the midst of a plural, fragile, and marginal human reality. Beale points out that the geographical motive in the gospel must be understood within the framework of progressive salvation theology, namely that God takes the initiative to be present in an often underestimated, ostracized space to reveal His plan. This is in line with Mark's emphasis on Jesus who was repeatedly present in Galilee, calling the first disciples, ministering to the sick, and finally promising to meet the disciples after His resurrection. This symbolism reinforces the main message of this study: the integrity of theological leadership is not built on the ivory tower of Jerusalem, but in the midst of the real lives of the people who are struggling.

Likewise, Galilee as a geographical location, and theological space in which God reveals Himself incarnate through Christ. It contains an inclusive, prophetic, and transformative theological meaning that is relevant to the formation of Christian leadership mindsets. However, the geographical significance of Galilee will be sharper when compared to the city of Jerusalem. The city has been important since the Old Testament as a religious center but one that is full of rejection, exclusivity, and politicization of religion. Therefore, the next discussion will highlight the contrast between Jerusalem and Galilee as the key to understanding the narrative dynamics of the Gospel of Mark in shaping Incarnate Christology and theological leadership with integrity.

### C. Jerusalem (Rejection) vs Galilee (Inclusive, Restoration) Contrast

Jerusalem as the Center of Rejection. Jerusalem in the Gospel of Mark is shown not only as the religious center of the Jewish nation, but also as a locus of rejection of Christ's work of salvation. Mark records that in Jerusalem the scribes, chief priests, and elders repeatedly plotted Jesus' death (Mark 11:18; 14:1). This city, which was supposed to be a symbol of obedience to God, was instead filled with exclusivity and politicization of religion. Craig A. Evans asserts that the Jerusalem in Mark is a paradoxical space: a center of worship, but also a center of religious corruption that rejects the Messiah. Thus, Jerusalem symbolizes a religious leadership that has lost integrity, where authority is used not to serve, but to maintain the status quo.

Galilee as an Inclusive and Restorative Space. In contrast to Jerusalem, Galilee in Mark is presented as a space of inclusion and restoration. There Jesus called the first disciples (Mark 1:16-20), healed the sick (Mark 1:39-45), and taught the crowds that came from all over the world (Mark 3:7-8). Galilee became a symbol of God's openness to God's love for the little ones, the marginalized, and the Gentiles (cf. Matt. Yes. 9:1-2; Mat. 4:15). Edwards emphasizes that Galilee was chosen by Mark as the theological location where the gospel first took root, because it was here that divine inclusion broke through social and ethnic boundaries. Thus, Galilee is a geographical place, as well as a theological icon of God who is present to the excluded and neglected.

Contrast Theology: Rejection vs Restoration. The contrast of Jerusalem and Galilee presents a theological framework in the Gospel of Mark: rejection in the religious center is confronted with restoration in the periphery. In Jerusalem, according to the prophecy of the Old Testament Jesus was rejected and crucified; but in Galilee, the disciples were promised a reunion after His resurrection work (Mark 16:7). Wright commented that the resurrection of Jesus associated with Galilee showed a new direction in which God's mission was fulfilled: salvation was not confined to the exclusivity of Jerusalem, but was open to all nations. Thus, this

contrast reinforces Mark's message that theological leadership must be on the side of inclusion and restoration, not on religious exclusivism and hegemony.

From this contrasting narrative, it is clear that the Gospel of Mark places Galilee as a theological turning point: a space of re-encounter with the risen Christ. It is in this neglected place that Jesus is described as the Leader who precedes His disciples (**προάγει**, Mar. 16:7), a presence geographically but also missionally. This pattern contains the message that Christ's leadership is pioneering: He walks ahead, leading, and restoring fallen disciples, including the apostle, Peter. Next, it will enter the basis of the missionary leadership pattern that forms the Christlike Leadership paradigm.

#### D. Jesus who "Preced" (**προάγει**): Missionary Leadership Patterns

Lexical and Textual Analysis. The verb **προάγει** in Mark 14:28 and 16:7 comes from the root **προ-ἄγω** ("go ahead, lead forward"). This verb form, which signifies the actions of a leader who walks in front to pave the way for his followers. Textually, TR and WHNU use the form **προάξω** (future active indicative, "I will precede"), while Tischendorf and NA28 note **προάγει** (present active indicative, "He is in the lead"). This variant does not change the basic meaning, but gives a different theological emphasis: **προάξω** highlights the eschatological promise of Christ, while **προάγει** affirms the reality of the risen Christ actively presiding at this time. Thus, Mark emphasizes Christ as the Incarnate Leader who will not only "will" be present, but "already" walk ahead, restore the disciples, and lead them back to mission.

#### Theological and Christological Dimensions.

Theologically, the use of **προάγει** in Mark confirms the image of Jesus as a missionary leader. In Mark 14:28, the promise "I will go before you into Galilee" appears before Jesus' suffering, confirming the certainty of the resurrection. In Mark 16:7, the angel announces that the risen Jesus "went ahead of you into Galilee," a form of restoration for the disciples, especially the apostle Peter who denied Him. Wright calls this a "pattern of eschatological leadership" in which Christ walks before His people, not from behind, but as a pioneer who pioneers the way of salvation. That is, Christ's leadership is not rooted in domination or power, but in an active presence that leads the people to restoration and commissioning.

Missionary Leadership Patterns. The implications of the **προάγει** motive are significant for the paradigm of theological leadership. Jesus appeared as the Leader who came first, set an example, and paved the way for His disciples. Wallace explained that it is a grammatical form that shows a dynamic relationship between leader and follower: students are called to follow, not manipulate their own path. In the context of the Church-campus and the nation, this pattern of leadership requires integrity and courage to be a pioneer: to provide ministry in marginal spaces, to lead the congregation in loyalty and sacrifice, and to reject spiritual sophism that merely displays performance. Missionary leadership that "precedes" affirms true Christian leaders that is, those who walk ahead in incarnate faith, love, and service.

Thus, the narrative of Mark's Gospel is the key to understanding Christ's leadership pattern: pioneer, restorer, and messenger. From this text, it shows Christ as an object of faith, also a subject of leadership that actively leads disciples in history and mission. A deepening of the meaning of the motif "from Galilee to Galilee" is in dialogue with other texts in the Old Testament and New Testament, thus revealing the intertextual dimension of Mark's narrative. The intertextuality of the "Galilee-Motif" as an important bridge between Mark's Christology and God's universal mission.

### E. The Intertextuality of Galilee in the Old Testament and the Gospels

Galilee in Prophecy of the Chronicles. Mark's narrative of Galilee has strong intertextual roots in the Old Testament. The text of Isaiah 9:1-2 refers to Galilee as the "Galilee of the nations" (Γαλιλαία τῶν ἔθνῶν), a region that was once despised but will be filled with the light of God. Mark echoes this prophecy by placing Galilee as the center of Jesus' ministry from the beginning (Mark 1:14). The context is emphasized again in Zechariah 9:10, which speaks of the "Prince of Peace" who will bring universal salvation, beyond the borders of Israel. Thus, Mark does not stand alone, but deliberately places Jesus in the line of fulfillment of the prophecy of the Old Testament: The Messiah who first appeared in Galilee as a light to the nations.

Galilee in the Gospels of Matthew and Luke. Matthew explicitly affirms the prophecy of Isaiah 9:1-2 in Matthew 4:15-16, that the land of Zebulun and Naphtali, the Galilean of the nations, was the first place where the light of Christ appeared. Luke, in a different style, emphasizes that the suffering and resurrection of the Messiah must be understood as the fulfillment of Scripture: "Must not the Messiah suffer all these things to enter into His glory?" (Luke 24:26). Matthew's Gospel highlights the geographical aspect of prophecy-fulfillment, while Luke emphasizes its soteriological aspect. The Gospel of Mark combines the two: Galilee, the real space of Christ's ministering presence, as well as the eschatological space where Christ's resurrection begins the universal mission.

The Intertextual Significance of Galilee-The Gospel of Mark. Moyise emphasized that intertextuality in the Gospels is not just quotations, literature but the formation of new meanings through textual dialogue. Mark, echoing Isaiah and its parallels in Matthew and Luke, affirms that Galilee was not merely a geographical location, but a theological space in which God proclaimed universal salvation. Beale said that every use of the OT in the NT serves to show the continuity between the Lord God's plan in the OT and its fulfillment in Christ. That is why the narrative motif of "Galilee" is a

reflection of God's faithfulness to His promise: The Messiah is present not only for Jerusalem, but for nations outside the religious center.

The intertextuality of "Galilee" clearly shows the connection between biblical narratives, OT prophecy and fulfillment in the Gospels. Mark positioned Galilee as a symbol of inclusive light, a universal restoration, and the starting point of God's mission for the world. The motif "from Galilee to Galilee" has a theological weight that affirms the Incarnate Christology and forms a leadership paradigm rooted in integrity, marginalization, and national mission.

### F. Narrative Theology: Galilee as an Incarnational Paradigm

Incarnation in Marginal Spaces. Narratively, Mark presents Galilee as an incarnational paradigm: God is present in a unique space, in a marginal region characterized by plurality and rurality. Jesus' presence in Galilee confirms that the mission of salvation began on the periphery, not in the religious center of Jerusalem. This is in accordance with the pattern of incarnation: the Word became flesh (cf. John 1:14) not to dominate power, but to share life with those who were marginalized. The apostle Mark deliberately frames Jesus' ministry in Galilee to show God's solidarity with humanity in its fragile reality. Galilee becomes the locus of incarnational theology: God is not distant, but present in everyday life. Simplicity becomes the character of Christlike leadership.

The Narrative of Restoration and Mission. Galilee also serves as a reality and a symbol of restoration. After the denial of Judas and the other disciples (cf. Matt. Yoh. 6:66), Peter and the failure of the disciples in Jerusalem, the angel delivered Jesus' message that he would "precede" them to Galilee (Mark 16:7). This message is not only a promise of a physical reunion, but also an affirmation of divine encounters and the resumption of the resumption of Galilee. The Gospel narrative that shows God's mission does not stop at the failure of the disciples, but continues to be renewed through the resurrection of Christ. In the framework of the incarnation, the restoration is doctrinal, a real

encounter with the living Christ, who returns to lead the disciples to the place where they were first called.

The Incarnate Leadership Paradigm. The Galilee-rooted incarnational paradigm affirms a participatory, prophetic, and transformative pattern of theological leadership. Jesus did not lead from a distance, but was present, preceding, and setting an example. A solid foundation for Christian leadership with integrity: a leader who is present in the midst of the people, who is rooted in the solidarity of Christ, and who rejects spiritual sophism that emphasizes only performance or the commodification of faith. Beale asserts that the incarnate narrative presents a progressive pattern: from Christ's presence in Galilee, the discipleship call, to the suffering, to the resurrection, all form a unified mission of salvation. The Galilee-Motive became a paradigm for leadership rooted in the incarnation of Christ, a leader who walked forward with integrity, courage, and faithfulness to the gospel.

The narrative motif "from Galilee to Galilee" not only marks the structure of Mark's Gospel, but also presents an incarnate theological paradigm: the Lord God is present in marginal space, restoring the fallen, and leading the people on a mission. This pattern is the foundation for Incarnate Christology, particularly regarding how Jesus' presence in the midst of the marginalized reveals God's grounded and transformative solidarity.

### ***Incarnate Christology in Mark***

The motif "from Galilee to Galilee" is an analysis that paves the way for the affirmation of Incarnate Christology in the Gospel of Mark. The incarnation here is understood not just as an abstract doctrine, but as the reality of God's presence in Christ Jesus that enters into a marginal, plural, and rejection space. A slick description of the Messiah who does not dwell in the center of the religiosity of Jerusalem, but is present in Galilee of the land of the nations, in presenting His light, His restoration, and the transcendent solidarity of God that is grounded. The Christology of the Gospel of Mark emphasizes that God's divine work of salvation must be understood

in the context of the incarnation: God who comes, is present, suffers, restores, and sent.

### ***Jesus' Presence for the Marginalized and Plurality***

The Gospel of Mark consistently narrates Christ's presence among the marginalized: the sick, the possessed, women, children, even Gentiles. Apparently, from the beginning of His ministry in Galilee, HE healed many sick people and cast out evil spirits (Mark 1:32-34). The presence of Jesus that transcends social, cultural, and religious boundaries. Edwards said this narrative reveals Jesus' identity as an inclusive Messiah, which broadens the horizons of salvation to those who are left out. His presence in this marginal space confirms the incarnation of the Word into flesh-man, present also for those most in need, namely salvation.

The dimension of plurality is also seen in Jesus' ministry in the Decapolis area (Mark 7:31-37) and His interactions with Gentiles, including Syro-Phoenician women (Mark 7:24-30). Christ's presence outside the territory of Judea demonstrates the inclusiveness of God's mission to the nations. Wright emphasized that Jesus' actions in Galilee were a sign that the kingdom of God was present not for one ethnic or religious tradition, but for all mankind. The clear view of Incarnate Christology is not limited to the nation of Israel, but which is rooted in the universal vision of salvation of the Lord God.

### ***Incarnation as the Solidarity of the Earthly God***

The incarnation of Christ refers to a presence, a down-to-earth solidarity. Jesus entered into human suffering, even carrying the cross as a form of love, God's solidarity with the fragile reality of man. In Mark 8:31; 9:31; 10:33-34, Jesus repeatedly prophesied of His suffering, affirming that the way of salvation is the way of the cross. Marcus mentions, "the incarnation that leads to suffering," in which God is not only present, but also in the pain of His people. Thus, Mark's Christology rejects the distant image of God, and affirms the God who is present in the suffering of the people.

This incarnate solidarity also affirms the communicative and transformative nature of Jesus' ministry. HE also spoke in the language of parables that the common people understood, touched the sick, and accompanied the disciples in their weakness. Beale constructs the theology of Mark's incarnation moving from presence to suffering to resurrection, forming a single intact narrative of salvation. Incarnate Christology becomes a model of love, of God's solidarity that is not abstract, but rooted in everyday reality: God who is present, sacrificial, and redeeming.

### ***The First Disciple's Call and Peter's Restoration in the Frame of the Incarnation***

First Pupil Call. The narrative of Mark 1:16-20, Jesus calls the first disciples in Galilee. They were not religious elites, but simple fishermen (Peter was taken seriously as uneducated, Acts 4:13). The selection of disciples shows that the incarnation of Christ calls ordinary people to take part in God's mission. France sees the calling of disciples as a concrete sign of the inclusiveness of Christ's mission: God chooses and equips the weak to be witnesses. Jesus' presence for them shows communicative, not hierarchical leadership, HE calls to walk together, not to dominate but to emulate.

The Restoration of the Apostle Peter. After Peter's denial in Jerusalem (Mark 14:66-72), Mark emphasizes a specific message in 16:7: "Say to his disciples and to Peter. He went before you into Galilee." Peter's restoration began not in Jerusalem, but in Galilee, where he was first called. It is called the "narrative of the circle of recovery": the place of failure is not the end point, because the Galilee becomes a space of resurrection and re-transmission. Thus, the incarnation of Christ not only calls, but also restores those who have fallen.

The narrative of Peter's first disciple calling and restoration confirms the essence of Incarnational Christology: God is present, calling, and restoring to send back. This is directly related to the title and formulation of the problem of this study: Mark's Cardinal Christology forms a paradigm of theological leadership that has a national impact. The Incarnation of Christ present in Galilee became a model of Christian leadership rooted in solidarity, restoration, and commissioning. This model addresses the crisis of spiritual integrity and sophism, and affirms the contribution of participatory, prophetic, and contextual theological leadership to the nation.

### ***Christlike Leadership***

The example of Christ's leadership in the Gospel of Mark is born from the framework of Incarnate Christology. God who was present in Galilee, in marginal space, and who preceded His disciples. The presence of the incarnation is not just a historical fact, but a paradigm of theological leadership that is relevant to every age. Jesus leads not for domination, but for His presence that builds relationships, life-building communication, and transformative actions. The essence of Christlike Leadership: leadership rooted in incarnate solidarity, presenting God in the midst of His people with integrity.

### ***Leadership that is Present, Communicative, Transformative, Responsive***

Christ's leadership in the Gospel of Mark is marked by a real presence among His people. Jesus as a leader who is not far away, but walks with the disciples and is present in the community. His presence is accompanied by effective communication, using simple parables, touching the sick, and engaging in dialogue with those who are marginalized. In the context of theological leadership, this pattern suggests that Christ's authority does not come from a formal structure, but rather from the authority of the presence that builds relationships. Thus, Christ's leadership teaches that a

communicative presence is the foundation of spiritual and social transformation.

In addition to being present, Christ's leadership is also transformative and responsive. Jesus not only helped the sick, but also rebuked oppressive religious structures (Mark 2:27; 7:6-9). This transformative leadership changed the way disciples looked from mere followers to send witnesses. Christ's responsiveness is seen when He adjusts His approach: sometimes gentle to the little ones, but harsh to hypocritical religious leaders. In a contemporary context, this pattern requires theological leaders to be tangible, communicate clearly, transform communities, and be responsive to the needs of the nation.

### ***Christ Who Leads: Leaders as Pioneers of Mission and Integrity***

The text of Mark 14:28; 16:7 shows Jesus as the leader who precedes (προάγει) His disciples. His actions affirmed Christ as a pioneer mission: He walked ahead, opened the way, and invited disciples to follow. This leadership pattern rejects the authoritarian model that forces from behind, and is also different from the passive model that waits behind. Rather, Christ set the example that true leaders are those who are willing to be pioneers in faithfulness, service, and sacrifice. Christ's leadership combines vision, mission, and moral integrity.

The dimension of integrity built into the verb προάγει, Christ taught, also lives what He teaches. Wallace notes the tense προάγει (Mar. 16:7) emphasizes Christ "leading ahead" even after the resurrection. That is, Christ is a consistent Leader: He leads by example, not empty rhetoric. For contemporary theological leadership, this means that leaders must appear as faithful pioneers of integrity, present in front of the people, not simply give instructions from behind the pulpit or in a position of formality.

### ***Christlike Leadership as an Answer to the Crisis of Integrity and Spiritual Sophism***

The contemporary Indonesian context is facing a crisis of leadership integrity, both in the public sphere and in the ecclesiastical body. Cases of abuse of spiritual authority, financially oriented ministry, and commercialization of faith are symptoms of spiritual sophism that undermines the testimony of the gospel. Christlike Leadership comes as a correction: leadership rooted in the incarnation of Christ, who is present, precedes, restores, and sends. A leadership model that emphasizes self-integrity is more important than performance, and fidelity to God's divine mission takes precedence over self-image.

Christlike Leadership is also the answer for theology and Church students in facing the challenges of the digital age and the plurality of the nation. By imitating the incarnate Christ, theological leadership can appear as a prophetic force in society, not just a performative actor in the public sphere. This model shapes leaders who are participatory (building community), prophetic (voicing the truth), and contextual (relevant to national challenges). The example of Christ's leadership affirms a real theological contribution to the nation: to form leaders of integrity, to resist spiritual sophism, and to bring about social transformation.

### ***Implications for Nationality, Church, and Campus***

The discussion of Christlike leadership examples that demonstrate "Christlike Leadership" is rooted in the presence of the incarnate, constructive communication, and integrity that precedes it. This leadership pattern does not stop at the theological dimension, but must be actualized in the life of the nation, the Church, and the Campus. The Gospel of Mark affirms that Jesus was present in Galilee to restore and send out His disciples, which analogously demands contemporary theological leadership to present the Gospel in public spaces, build community (members of the body of Christ), and respond to the challenges of the times with tested self-integrity. It is on this basis that five implications of incarnational leadership are developed: prophetic,

participatory, contextual, corrective, and theological student formation.

### ***Prophetic Leadership: The Voice of Truth in the Public Space***

Prophetic leadership imitates Jesus, who spoke out against religious and social injustice (Mark 7:6-13). Theological leaders are called to voice God's truth in public spaces, even when that voice is confronted by the majority. Stott emphasized that true Christian leadership should not be caught up in compromise, but should be prophetic: bold, clear, and rooted in the Word. In the context of the Indonesian nation, prophetic leadership means voicing social justice, defending the marginalized, and reminding the nation of moral and spiritual values that come from Christ.

The practical implication is that the Church and theology students should not only discuss spiritual issues in the worship room or classroom, but also present a prophetic voice in public policy, social advocacy, and community empowerment. Theological leadership must uphold spiritual integrity, as well as make a tangible contribution to the direction of the nation through work and implementation, academic, and holistic pastoral.

### ***Participatory Leadership: Building Inclusive Communities***

Jesus' leadership in Galilee was participatory, HE built relationships, empowered disciples, and involved ordinary people in God's mission. Mark shows that Jesus called simple fishermen to be fishers of men (Mark 1:16-20). This model emphasizes leadership not the monopoly of the elite, but the involvement of the entire ummah. Dietrich Bonhoeffer called the Church a "community for others," which means true leadership invites every member to engage in service.

The implication is that the Church and theological campuses need to build a leadership pattern that is not only hierarchical, but collaborative. Participatory leadership creates an inclusive community, where every member, whether congregation, students, or faculty, is given space to contribute their spiritual and intellectual gifts for shared growth.

### ***Contextual Leadership: Addressing Nation Plurality and Urban Challenges***

Galilee is a reality and a symbol of plurality and marginality, so Christ's leadership there sets an example of contextual leadership. Mark affirms that Jesus ministered to both Jews and Gentiles (Mark 7:24-30), revealing the inclusiveness of the Gospel. In the context of the Indonesian nation, theological leadership must be sensitive to religious plurality, culture, and urban challenges such as poverty, social polarization, and moral degradation.

Contextual leadership means not imposing a foreign leadership model, but grounding the gospel in local wisdom. The church and the campus need to develop a leadership pattern that understands Indonesia's socio-political context, so that the gospel is present not as a foreign discourse, but as good news that is relevant and transformative for urban and rural communities.

### ***Corrective Leadership: Countering Spiritual Sophism and the Commodification of Faith***

One of the greatest challenges of today's church is spiritual sophism: a commercialized, performance-oriented, and loss of integrity. Mark shows Jesus rejecting false religiosity and restoring the focus of the ministry to God's love and truth (Mark 11:15-17). Brümmer called the phenomenon of spiritual sophism a form of abuse of the Bible in spiritual leadership, where the text is used for personal or financial gain.

Corrective leadership means that theological leaders must dare to correct the direction of church and campus ministry that is tempted by the commodification of faith. Rooted in the incarnate spirituality of Christ, Christian leadership can deliver authentic service: not for financial gain, but for the growth of faith and the transformation of society.

### ***Formation of Theology Students: Forming a Generation of Inincarnate Leaders***

Student theology leaders and future leaders of this Church and nation. Therefore, their formation must be rooted in the Incarnate Christology of the Gospel of Mark. His theological learning is not only academic, but also forms a leadership spirituality that is present, precedes, and has integrity. Fee asserts that true biblical study must lead to spiritual formation, not just intellectual knowledge.

This formation can be realized through a curriculum that integrates exegetical studies, contextual theology, and social service practice. The theological campus should be a laboratory of inincarnate leadership, where students learn to be present in society, serve with humility, and voice God's truth. Thus, a new generation of leaders will be formed as participatory, prophetic, contextual, and corrective leaders, leaders who make a real contribution to the nation.

### **CONCLUSION**

A study of the construction of the narrative-geographical pattern "from Galilee to Galilee" in the Gospel of Mark reveals the fundamental foundations of Incarnate Christology. Galilee was not just a geographical location, but a theological paradigm: a marginal space in which God chose to reveal Himself, where the bright prophecy of Isaiah 9:1-2 was fulfilled, and the beginning and end point of Jesus' ministry. From Galilee, Christ called the first disciples, taught in the midst of plurality, healed the sick, and promised a reunion after the resurrection. All of this forms the theological framework that Christ is the Leader who is present, leading in front (*προάγει*), restoring and sending. The pattern "from Galilee to Galilee" affirms that true

theological leadership is not built on an exclusive religious center, but is rooted in the presence of the incarnate God in the midst of the fragile and plural lives of the people.

The theological implications are clear: the paradigm of Incarnate Christology shapes a pattern of Christian leadership that is authentic, with integrity, prophetic, participatory, and transformative. This kind of leadership rejects the spiritual sophism that reduces ministry to performance or commodity, and restores the core of the gospel: love, justice, restoration, and God's righteousness. In the context of Indonesian nationality, this pattern presents a relevant theological leadership model: a leader rooted in the spirituality of Christ, siding with the marginalized, and bringing a voice of truth and hope to the nation. The Gospel of Mark makes a visionary contribution to the transformation of this Church, Campus, and Nation through the example of Christ's incarnate leadership.

Dear brothers and sisters of leadership, graduates of theology, you have been forged in the process of academic, spiritual, and ministry. Today is not the end of the journey, but the beginning of a new calling. The pattern "from Galilee to Galilee" is an invitation to live an incarnate leadership: to be present in the midst of the people, to dare to speak prophetically in the public sphere, to build an inclusive community, and to reject all forms of spiritual sophism. The world, and this nation, needs not only leaders who are eloquent, but leaders who dare to walk forward with integrity and the everlasting love of Christ.

Therefore, be theological leaders who make a real contribution to the church and the nation. Present Christ in the classroom, pulpit, community, and society at large. Uphold justice in the midst of injustice, treat the plurality of nations as a gift of God, and live faithfully to the gospel. Let the academic journey you have undertaken be a provision for upholding the truth and love of Christ in the midst of a fragile world. Just as Jesus preceded His disciples into Galilee, so you are called to precede this generation by an example of integrity,

courage, and faithfulness. That is the legacy of Christ that you must live: an incarnate leadership, which is not only remembered in academia, but whose impact is felt in the history of this Church and Nation.

Theology graduates, just as Christ "went ahead of you into Galilee" (Mark 16:7) and said, "As the Father sent me, so now I am sending you" (Jn. 20:21), so you are called to be leaders of integrity, prophetic, and incarnate, be present in the midst of the people, ignite the light of Christ, and make a real contribution to the Church and the Nation.

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