

deliverance from a raging sea convinced the Twelve even more of Jesus' divine identity than the miraculous multiplication of food for the 5000 in relative calm, sometimes rescue from sure death speaks more convincingly of God's power, divinity and tender care to the menaced person than even His more spectacular works seem to those who think themselves in no immediate danger.

Though now we walk by faith, living on hope, believing that Jesus will come to our rescue, one day He will! Worlds afire, the elements aflame, the whole thing ready to blow . . . , and Jesus will appear to take His own to eternal safety. That will be a glorious moment when we can rejoice and throw ourselves at His feet in willing worship, confessing: "Lord, you really are God's Son!"

CONCLUSION:

Let us even now row against the wind and waves of our lives until we drop, not giving in to any of the temptations to give up and coast with the current!

Let us continue, whether He rescues us personally and miraculously in this life or not!

Let us continue to long for, and look for, His glorious coming when His omnipotent word will guarantee our eternal security, and His personal presence will assure our inexpressable joy and imperturbable peace with Him forever!

Section 35

JESUS HEALS SOME SICK AT GENNESARET

(Parallel: Mark 6:53-56)

TEXT: 14:34-36

34 And when they had crossed over, they came to the land, unto Gennesaret. 35 And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick; 36 and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

THOUGHT QUESTIONS

- a. Jesus' original purpose for the disciples was that they sail for Bethsaida near Capernaum. How is it that they disembark so far south of that city?
- b. If Jesus had already performed so many miracles of healing in the general area of Gennesaret, how do you account for this report of so many people needing to be healed?
- c. What evidence of generosity do you discover in the inhabitants of Gennesaret shown in what they did?
- d. Why do you suppose they chose the particular method by which they would be healed, i.e., why touch only the border of His robe?
- e. Matthew reports that "as many as touched" were healed. Does he mean to imply that there were others who did not come to Jesus? Did Jesus ever heal each and every diseased person in any single area of Palestine? If not, why not? If so, how do you know this?
- f. Do you think the Apostles helped Jesus with the healing done at this time? Or did they let Jesus do all the work of healing? If they did help Jesus, what is your proof that they did? If they did not, why do you think they did not? What was their relationship to Jesus at this moment, in contrast to their work during their own first evangelistic tour in Galilee?
- g. What do these miracles prove about Jesus?

PARAPHRASE AND HARMONY

When Jesus and His Apostles had crossed over the Sea of Galilee, they beached at the plain of Gennesaret, mooring the boat at the shore. When they disembarked, at once the people recognized Jesus. The men of that area ran through the entire neighborhood to bring to Him all the sick people on their pallets to any spot where they heard He was. Wherever He went, whether in villages, cities or in the countryside, they laid their sick in the market places, begging Him that they might only touch the fringe of His garment. And as many as touched it were healed.

SUMMARY

Although it had been Jesus' order to sail for Bethsaida near Capernaum after the feeding of the five thousand, the strong north-westerly winds had blown the Apostles further south, so that shortly after Jesus boarded the boat, they beached at Gennesaret. They were recognized at once by the local people who began collecting their sick along the road Jesus must travel. He healed them all, as He made His way to Capernaum.

INTRODUCTION

WHY INCLUDE THIS SECTION AND
OMIT THE CLIMAX AND COLLAPSE?

As a matter of fact Matthew and Mark pass over in silence the stunning rejection of Jesus' spiritual mission by the crowds that abandoned Him after the Capernaum discourse on the Bread of Life. (Jn. 6:25-66) It would hardly be thought likely that BOTH Matthew and Mark ("the interpreter of Peter") should have neglected to describe an event that must have tested their personal loyalty to the limit. Unfriendly commentators see this section as "just one of Matthew's almost colourless little connecting passages" with no definite connection with his general presentation of the Messiah:

After a few, brief summary verses (34-36), composed on the model of those which we found in 4:23-25 and in 9:35, we find the discussion with the Pharisees and the specialists in the law, placed here because it belongs to the section on the bread.

This comment by Cuminetti (*Matteo*, 220), while reducing our text to a brief summation serving only a literary function, ignores the true, historico-theological editing by Matthew. His purpose is not to fill space nor simply to indicate chronological connections at this point. The very fact that two major eyewitnesses of Jesus' ministry (Matthew and Peter, if we may presume to include his message as standing back of Mark's Gospel) produce a version different than a third major eyewitness (John), a version which does not contradict the other two in any detail, should lead the reader to expect a difference in evaluations on the part of the witnesses, which, in fact, we have here.

Edersheim (*Life*, II, 6-36) takes the view that Matthew and Mark approach the climax and collapse of Jesus' Galilean ministry from quite another angle than that of John. Whereas John deals with the critical message that widened the crevice between Jesus and the *multitudes*, Matthew and Mark deal with the critical position taken by Jesus that deepened the abyss between Himself and the *champions of Jewish orthodoxy*, the Pharisees. Edersheim endeavors, then, to harmonize the two presentations quite tightly, concluding that the reproof of the religious leaders (Mt. 15; Mk. 7) preceded the Discourse on the Bread of Life (Jn. 6). However, even a looser harmonization than he produces would still permit us to consider Mt. 15 and Mk. 7 as those Evangelists' treatment of Jesus' deliberate conclusion of His popular ministry in Galilee. That is, even if we place the attack of the Pharisees as occurring after the Passover and return of the pilgrims to Galilee, or about two weeks after the feeding of the 5000 and the scandalous Bread of Life discourse, it could still be considered as the *coup de grace* of Jesus' popularity.

On this basis, then, we may sense that Matthew and Mark intend only to omit the clash of popular views with those of Jesus, in order to illustrate the collision between Jewish official doctrine and the spiritual nature of Jesus' doctrinal position. In effect, then, these two Evangelists do actually include the climax and collapse of Jesus' popular ministry. If so, then what role does this present section play in their outline?

1. This section, when coupled with the following clash with the Pharisees (Mt. 15:1-20; Mk. 7:1-23) gives the impression that, while Jesus intended to sift the superficial from the serious followers (see Notes at 14:13b), He did not ever intend to "turn off" the mercy of God from anyone. Rather, He kept right on showing men that God cared about them in practical ways. Thus Matthew and Mark, in this vivid scene at Gennesaret, clarify Jesus' position before they record His verbal broad-sides levelled at the Pharisees' representation of traditional orthodoxy.
2. This impression is heightened if we consider the pathos of the scene before us. Here Jesus appears only as a Healer of the sick. There is not even a suggestion that these healings were possibly accompanied by teaching. Other considerations would easily explain this absence of instruction, as for example, Jesus' haste to return to Capernaum to strike the final blow to His popular following before Herod Antipas could effectively move to hinder Him,

or perhaps He wanted to deliver the Bread of Life sermon before the people left for the Passover at Jerusalem, or in order to begin the private Training of the Twelve so much sooner, or in order to avoid the continuation, by a popular ministry in Gennesaret, of the very thing He must now bring to a close. Nevertheless, the sensitive reader can probably sense the grim fact that something is amiss, even in reasonably tranquil Gennesaret, because Jesus does not pause to teach this generous, solicitous folk. Why does He keep moving, pausing only long enough to cure this or that sick one and move steadily on to Capernaum? (Cf. Jn. 6:24, 25, 29)

3. Is it possible that Matthew is pushing forward a theme he introduced earlier in his gospel? (Cf. Mt. 8:17; 12:18-21) Jesus is the healing Servant of Jehovah who moves steadily toward victory while steadfastly avoiding riots and demagoguery, mercifully helping the weak and making truth and righteousness to triumph. He could easily have avoided the Gennesarenes by ordering an immediate sailing to Capernaum without going overland and risking the loss of valuable time. Psychologically, then, Matthew's presentation is essential to the overall picture of the Messiah, because he inks in this detail of Christ's merciful kindness, before he sketches His terrible judgment of Phariseism and rabbinical tradition.
4. The apologetic value of this miniature lies in its presentation of one more grand proof of Jesus' right to reveal God's message to the Jewish people, hence all the more reason why they should listen to Him, even if He turns immediately thereafter to cut official orthodoxy to pieces.
5. Then, conversely, the reader who reflects upon this scene and the one following, could appreciate the absolute sterility of Pharisean ideals when thrown into contrast with the concrete, down-to-earth practical human kindness exemplified by Jesus who continued showing the love of God to people who desired Him all too often for what they could get out of Him. The miserable helplessness of the Pharisees makes a striking antithesis to the vibrantly alive, openly caring and morally alert personal godliness of Jesus of Nazareth! No sooner did the Lord appear than people began to come to Him as a magnetic source of Life and Power; no sooner did the Pharisees begin to teach than the Law became an intolerable burden. Joy in righteousness began to drain out of even the simplest acts of life. (See Notes on 15:1-20.) The reader cannot miss the implication: righteousness is not something abstract and

purely philosophical, but a message believed and acted upon that brings with it happiness, harmony, and healing to the soul, if not also to the body. And it is to be found in Jesus, not embalmed in tradition nor debated among the rabbis.

NOTES

14:34 **And when they had crossed over** is Matthew's way of concluding the incident where Jesus walked on the water, not an independent introduction to an unrelated section. John's conclusion to the same event reads:

Then they were glad to take him into the boat, and immediately the boat was at the land to which they were going, (Jn. 6:21; cf. Note at Mt. 14:32)

This arrangement is better than Lenski's arguments for placing this event after the Bread of Life Sermon, because the most natural connections indicated by Matthew and Mark suggest the natural conclusion of the overnight boat trip from the east side of the lake. *Diaperào* means "to cross over."

Cf. Arndt-Gingrich, 186; Rocci, 459, while admitting an extended sense: "to go through" in a figurative sense, however gives "to pass across, to traverse, to cross, to ferry from one bank to the other" as the literal meaning.

After the crossing they moored to the shore at Gennesaret. (Mk. 6:53) Lenski's view demands too much not in the text: (1) a supposed landing at Capernaum after the walking on the water, although John's remark (6:21) that they arrived "at the land to which they were going" need not mean "Capernaum," as opposed to "Gennesaret," but "Galilee," as opposed to "Gaulonitis"; (2) the Bread of Life Discourse after which most of Jesus' followers left Him; (3) an unrecorded sailing to Gennesaret, because Lenski used the aorist participles (*diaperàsantes*: "crossed over") to cover the trip to Capernaum, leaving the sailing to Gennesaret unrecorded in Scripture. (4) Then, because the collapse at Capernaum is thought to have occurred first, the enthusiastic reception at Gennesaret, only a few miles south, is strangely inexplicable except on the supposition that Jesus had never been there and the Gennesarenes completely out of touch with events at Capernaum: The facts are more easily

harmonized as follows:

1. Jesus walked on the water to the boat in mid-lake; called Peter to Him; walked with him back to the boat. The wind dropped (He calmed it?) and in no time at all the boat arrived on the west side of the lake. (Mt. 14:24-33; Mk. 6:47-52; Jn. 6:19-21)
2. The crossing concluded (*diaperàsantes*), Jesus and the Twelve find themselves immediately at the shore on the Gennesar Plain and moored the boat there. (Mk. 6:53)
3. Immediately recognized upon disembarking, Jesus walked through the Gennesaret region, healing as He went. (Mt. 14:35f; Mk. 6:54-56)
4. He gradually made His way to Capernaum where He concluded His teaching in the synagogue. (Jn. 6:59)
5. Later—how much later no text informs us,—Jesus was attacked by the Pharisees from Jerusalem. (Mt. 15:1-20; Mk. 7:1-23) Ederheim makes an interesting case for reversing these latter two items. (*Life*, II, 6-36)

On this view the enthusaism of the Gennesarenes and the tolerant attitude of Jesus are perfectly explicable, because He had not yet so forcefully, nor so publicly, declared that crucial position that eventually ruined His public image in the minds of His superficial disciples.

They came to the land, unto Gennesaret. The boat came into port (*prosormisthesan*) presumably early in the morning after the night voyage across. The Plain of Gennesaret is located on the west side of the Galilean lake about two and a half miles south of the Capernaum-Bethsaida area, the original destination Jesus ordered the Apostles to reach when they sailed the day before. This coming to land so far south of their intended goal suggests that the wind they fought during the night blew out of the north-north-west. On the other hand, it might be rightly objected that after Jesus calmed the storm, they could have rowed (or sailed) to any destination He then chose. If so, it is interesting that He should have chosen Gennesaret: was it simply the closer shore? After breakfast did He desire to make good use of His time while deliberately staying away from Capernaum during at least the morning hours, in order to give people adequate time to collect back into Capernaum for the final show-down in the synagogue there?

Gennesaret is glowingly described by Josephus (*Wars*, III, 10, 8) in a paragraph that would do honors to the local tourism office of

the Gennesaret Chamber of Commerce. The plain itself is about 3.7 miles long and 2.5 miles wide, but its fertility and fruitfulness more than compensate for its diminutive area. On its southeast corner was located the village of Magdala, the home of Mary the Magdalene. Was the woman whom Jesus healed of the hemorrhage also from this area? (See on 9:20-22; and note on 14:36.)

14:35 **And when the men of that place knew him**, i.e., immediately recognized Him as soon as they disembarked (Mk. 6:54), they sprang into action. Their attention would have been drawn originally perhaps by the fishing boat full, not of fish, but of men. Upon closer investigation, they recognize Him who could bring instant aid to all their sick. The decision and instantaneousness of their reaction is perfectly understandable on the supposition that:

1. they had known Him from contacts with Him up at Capernaum, if He had never come to Gennesaret before;
2. they had their mind firmly decided upon this course of action in the event He should ever pass this way;
3. His arrival only triggered their reaction.

They sent into all that region round about and brought unto him all that were sick. Mark (6:55f) emphasizes the extensiveness of their preparations:

They ran about the whole neighborhood and began to bring sick people on their pallets to any place where they heard he was. And wherever he came—in villages, cities or country—they laid the sick in the market places, and besought him. . . .

Because the precise sequence of events from this point to the end of the Sermon on the Bread of Life and the Attack of the Jerusalem Pharisees is difficult to establish, we may assume that the urgency of these Gennesaret events is not based upon any declared intention of Jesus to be in Capernaum for the day, unless, in some unrecorded statement of His, He had warned them to hurry because of His scheduled stop in Capernaum. If Mark's language, that speaks of a considerable healing ministry, seems too elaborate for one day's activity, as if Jesus needed to spend more than one day in the Gennesaret area to accomplish all that is here affirmed, it must be remembered that John did not specify that the people found Jesus on the day following the miracle of the loaves. We merely interpret it so. (Jn. 6:22, 25) John may not have intended the tight chronological connection we think we see. However, Mark's language is

not objectively overstating the case, because, by planning His itinerary carefully, Jesus could well have worked His way through lots of people all the way from Magdala, at the south end of the Gennesaret Plain, clear to Capernaum, two and a half miles north of it, arriving at the synagogue in time for His decisive sermon on the Bread of Life,—all on the same day.

What a contrast distinguishes the Gennesarenes from the Gerasenes, their neighbors on the opposite side of the Galilean Lake! Whereas the latter, upon His arrival there, fearfully rushed Jesus away (see on Mt. 8:28-34), the inhabitants of Gennesaret joyfully welcomed Him. The Gerasenes felt no need of the Lord; the men of Gennesaret not only recognized their own deep need, but also that of their sick folks at home. Mark's language suggests that the Lord made a loop through the villages and towns in the Gennesaret area, making His way to Capernaum. Because His route was more or less clear to the local people, they could more easily run ahead of Him and anticipate His approach to a given point and assemble their sick there.

14:36 And they besought him that they might only touch the border of his garment. What a contrast distinguishes the men of Gennesaret and the Nazarenes, their inland compatriots to the west! Whereas the latter were so totally indifferent to Jesus as not even to trust Him enough to ask Him to bring merciful healing to their people (see on 13:54-58), Gennesaret's people gratefully rushed as many infirm people as possible to every possible point they imagined He would pass!

What a contrast between these people of Gennesaret and the woman healed at Capernaum when *she touched the border of His garment*: these men openly requested Jesus' permission but she did not and had to be called from hiding to open discipleship and blessing. (See notes on 9:20-22.) The amazing request that they be permitted to touch His garment is the more curious, because nowhere else is it recorded that so many people desired that they be allowed to use this method to contact His power. Is it possible that news of the healing of the woman in Capernaum a short distance north of here encouraged them to request that they too be permitted to do so likewise? (Cf. by contrast Mk. 3:10; Mt. 8:8) Their magnificent respect for the Lord manifests itself, as Matthew Henry (Vol. V, 208) said it so succinctly: They approach Him

with great humility; they came to him as those that were sensible

of their distance, humbly beseeching him to help them; and their desiring to touch the hem of his garment, intimates that they thought themselves unworthy that he should take any particular notice of them, that he should so much as speak to their case, much less touch them for their cure; but they will look upon it as a great favour, if he will give them leave to *touch but the hem of his garment*. . . . With great assurance of the all-sufficiency of his power, not doubting but that they should be healed, even by touching the hem of his garment; that they receive abundant communications from him by the smallest token or symbol of communion with him. They did not expect the formality of striking his hand over the place or persons diseased, as Naaman did (2 Kings 5:11); but they were sure that there was in him such an overflowing fulness of healing virtue, that they could not fail of a cure, who were but admitted near him.

In light of these suggestions, it is probably too low a view of their confidence in Jesus to affirm that their choice of the garment-hem by which to contact His power indicates an "imperfect faith."

As many as touched were made whole. It is important to remember here that the modern expression: "We are but touching the hem of the garment" has nothing essential in common with this story, because that expression means to imply that "we are only beginning to tap the potentiality of something." There is no connection between that notion and this story, because the people of Gennesaret experienced the full total cleansing, healing power of God by that touch, because theirs was a touch of humble, expectant, trusting faith! There is no indication whatever in the text that they would have been more greatly blessed, or would have tapped greater spiritual resources, if they had touched Jesus somewhere else, or approached Him in some other fashion. From this standpoint, Jesus granted their request with the same generosity with which He responded to Peter's spontaneous proposal to come to Him on the water. His permission must not be construed as the superior condescension to ignorance and superstition, as if they thought His tassels to possess some magical power. It is, rather, His friendly bending to an enlightened request made in a climate of confidence. Who would not want to work with people like that? But these very open-hearted people will stand out in sharp contrast with the beady-eyed, narrow-minded, small-souled Pharisees and their selfish, contracted religion in the next section.

FACT QUESTIONS

1. What major events precede this incident?
2. What major sermon follows this incident?
3. How had Jesus and His disciples come to Gennesaret?
4. Locate the plain of Gennesaret and describe it.
5. Analyze the attitude of the inhabitants of this area toward Jesus.
6. How many people did Jesus heal in this area?
7. What method of healing did the people themselves prefer that He use?
8. Trace the general travel plan of Jesus from the time He left the Capernaum area by boat until He returned there. (Jn. 6:59)

EXPOSITORY SERMON:

"JESUS CAME TO OUR TOWN"

I. THE DEPTH OF OUR NEED (v. 35)

- A. Gennesaret, however fertile, however fruitful, could not assuage the grief and heal the sick with its choicest food within their reach! Environment, however fine, is not everything!
- B. So, upon His disembarking in our country we recognized Him.
 1. We recognized that our day of opportunity had come.
 2. Jesus had evangelized elsewhere in Galilee, but this was His first real visit, and perhaps His last, in Gennesaret, for all we knew, so we must seize the moment.
 3. Application: Jesus was recognized because He was known; He was trusted and appealed to, because He was known. Men will be able to appeal to Him only to the extent that they know Him. If His disciples neglect to make Him known, how can men call upon Him? (Ro. 10:14-17)
- C. Our men spread the good word that the Great Healer had come to our land.
 1. We knew that Jesus' power was great enough to be shared with all.
 2. We chose not to monopolize Jesus on the beach, but share Him in the neighborhood.
 3. Unselfishly and quickly, our sick were assembled along His route in order not to have to ask Him to turn aside for anyone.

4. Application: If you have tested the goodness and power of Christ, you too will want to take the trouble to share that goodness with everyone around you, bringing them to Him to be saved. We can show no better love to our own people than by opening up to them all the benefits of the knowledge and power of Christ!

II. THE TRUSTING HUMILITY OF OUR APPROACH (v. 36a)

- A. We brought nothing to Jesus when we let Him know of our need:
 1. No external inducements were offered Him, except the reality and extent of our need, to stir His compassion.
 2. No certificates of faithful attendance at synagogue were offered as proof of our worthiness—those who approach this holy Lord must do so out of real humility!
 3. We made no appeals to His pride; ours was an appeal to His mercy and an appeal that was fully confident of and totally dependent upon His power.
 4. We offered Him no money: what earthly treasure could we pay to equal the value received when He turned the miraculous power of God to bless and heal us?
- B. All we sought was the privilege to bring our sick into contact with His power.
- C. Application: This is the only approach acceptable to Jesus Christ: we have no righteousness worth mentioning and must depend entirely upon His grace!

III. THE SIMPLICITY OF HIS METHOD: a mere touch of the tassel on His robe! (v. 36)

- A. We knew that there was no particular efficacy in the robe itself, but in the Lord whose robe it was.
- B. What an amazing condescension to the desires of this humble people!
- C. This request is the more astonishing because of its universality: was the woman who had been healed earlier of the twelve-year hemorrhage from this area? (See on 9:20-22.) At any rate, had news of her healing encouraged these people to request that they too be permitted, in faith, to touch His tassel?
- D. Application: While we should beware of mindless imitation of the formal patterns of someone else's successful approaches to Christ, yet their experiences can be valuable encouragement to

us too. We may well make use of those methods of devotion which others before us have found so rewarding, i.e., Bible reading, regular prayer, fasting, giving, etc. Even so, we must choose among those means He has promised to honor, if we would come to Him and be blessed. Nevertheless, we must never despise even the humblest approach: some must look upon a brazen serpent to live, others must paint blood on doorposts, others must be immersed in water, others touched His garment, but all who did were blessed. And those who did not?

IV. THE COMPLETENESS OF HIS RESULTS (v. 36b)

- A. The sick were universally healed:
 1. There were none who were given only temporary relief.
 2. There were none whose complaint was rejected as too difficult for Jesus to correct.
 3. There were none who went away hopeless, saying He could not help them.
- B. All were thoroughly cured: Jesus stopped nothing short of banishing all existing sickness out of our land in the case of everyone brought to Him!
- C. Application: He who can miraculously heal the body proves by that act that He can save our souls too. (Cf. Mt. 9:6; 12:28; 11:2-5) If a word or a touch can heal our bodies, our trust in His powerful word can bring healing to our sin-sick spirit, if we but earnestly turn to Him to request and so receive His gracious blessing! (Phil. 1:6) If He can save the chief of sinners, He can save the tribe! (1 Ti. 1:15, 16) "He is able to save for all time those who come to God through Him!" (Heb. 7:25; 2 Co. 5:21)

CONCLUSION:

In that day of judgment, will the men of Gennesaret stand up and condemn our generation, for they graciously and gladly brought their sick to the great Physician, whereas we could bring our friends and neighbors to the Prince of Life, so that they may have eternal salvation, but we have not done it? Are we consistently anxious for the whole neighborhood to have the joy of preparation for Jesus' coming to our world?

CHAPTER FIFTEEN

- Section 36. Jesus Debates With Jerusalem Pharisees about the Elders' Traditions (15:1-20)
- Section 37. Jesus Liberates Syrophenician Woman's Daughter (15:21-28)
- Section 38. Jesus Feeds 4000 and Heals Many of Decapolis (15:29-39)

STUDY OUTLINE

I. JESUS DEBATES WITH JERUSALEM PHARISEES ABOUT THE ELDERS' TRADITIONS (15:1-20; Mk. 7:1-23)

- A. The attack led by the Pharisees (Mt. 15:1f; Mk. 7:1-5): "You break our rules!"
- B. Jesus counterattacks (Mt. 15:3-20; Mk. 7:6-23)
 - 1. Before the Pharisees themselves (15:3-9; Mk. 7:6-13): "You break God's Law to keep your rules!"
 - 2. Before the multitudes (15:10f; Mk. 7:14-17): "Real defilement is not external, but spiritual!"
 - 3. Before the disciples privately (Mt. 15:12-20; Mk. 7:17-23):
 - a. "Human tradition does not possess God's authority, so will finally be eradicated."
 - b. "Nothing eaten affects the soul; defilement proceeds from an unregenerate heart."
 - c. "Sin defiles man like no ceremonies, foods or other externals ever could."

II. JESUS LIBERATES A SYROPHOENICIAN WOMAN'S DAUGHTER (15:21-28; Mk. 7:24-30)

- A. Situation: Jesus desires privacy (Mt. 15:21; Mk. 7:24)
- B. The Request by faith (15:22; Mk. 7:25f)
 - 1. She came out of the depth of her distress.
 - 2. She came despite the distinct disadvantages of her position.
 - 3. She came despite her meager knowledge of Jesus.
- C. The Relentlessness of faith (15:23-27; Mk. 7:27f)
 - 1. Her resolution undaunted by Jesus' seeming indifference.
 - 2. Her resilience seen in her steady good humor despite desperation

3. Her reserve seen in her proper humility.

D. The Rewarding of faith (15:28; Mk. 7:29f)

III. JESUS FEEDS 4000 AND HEALS MANY OF DECAPOLIS

(15:29-39; Mk. 7:31—8:10)

A. Situation: Journey through Decapolis from Tyre and Sidon to Lake Galilee (Mt. 15:29; Mk. 7:31)

B. Many miracles of healing (Mt. 15:30f; Mk. 7:32-37)

C. Jesus feeds the 4000 (Mt. 15:32-39; Mk. 8:1-10)

Section 36

JESUS DEBATES WITH JERUSALEM PHARISEES ABOUT THE ELDERS' TRADITIONS

(Parallel: Mark 7:1-23)

TEXT: 15:1-20

1 Then there come to Jesus from Jerusalem Pharisees and scribes, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? 4 For God said, Honor thy father and thy mother: and, He that speaketh evil of thy father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; 6 he shall not honor his father. And ye have made void the word of God because of your tradition. 7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people honoreth me with their lips;

But their heart is far from me.

9 But in vain do they worship me,

Teaching as *their* doctrines the precepts of men.

10 And he called to him the multitude, and said unto them, Hear, and understand: 11 Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.

12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying?