

02-25 Lecture: Jesus's Galilee Crossings, Two Feedings, and Kenotic Christology

Duration: 27m 18s | Date: February 24-25, 2026

SITE OVERVIEW

- **Location:** Eastern shore of the Sea of Galilee (modern-day Golan Heights region); ancient Gentile/Decapolis territory, opposite Capernaum
- **Date of Visit:** Not explicitly stated
- **Biblical References:** Mark 6 (feeding of the 5,000; death of John the Baptist), Mark 8 (feeding of the 4,000), John 6:15 (crowd attempts to make Jesus king), Luke 13:31 (Pharisees warn Jesus of Herod's contract), Luke 2:52 (Jesus increasing in wisdom and stature), Philippians 2:7 (kenosis — Christ emptying himself), Psalm 74 (multi-headed sea monster), Isaiah 27 (Leviathan), Daniel 7 (four beasts from the sea), Revelation 13 (beast with ten horns and seven heads), Deuteronomy 7:1 (seven Gentile nations), Acts 13:19 (seven Gentile nations listed)

HISTORICAL SIGNIFICANCE

- Jesus crossing the Sea of Galilee from the Jewish (western) side to the Gentile (eastern) side
- Exorcism of the Gadarene/Gerasene demoniac; demons cast into a herd of pigs that drowned in the sea
- Feeding of the 4,000 Gentiles, following the earlier feeding of 5,000 Jews near Capernaum
- Jesus commissioning the healed demoniac as the first Gentile missionary
- A Byzantine church (sixth century) built on the site commemorating the demoniac event and the feeding of the 4,000
- **Time Periods:** OT background (Assyrian conquest under Tiglath-Pileser), 2nd century B.C. (Hasmonean recapture), 1st century A.D. (Ministry of Jesus), 6th century A.D. (Byzantine church)

ARCHAEOLOGICAL EVIDENCE

- An unexcavated ancient harbor discovered near the lake on the eastern shore, identified as a likely landing point for Jesus's boat

- A sixth-century Byzantine church at the site, commemorating both the demoniac narrative and the feeding of the 4,000
- Interior mosaic floor (too fragile to walk on) depicting baskets with handles, consistent with the Greek word used for baskets in the feeding of the 4,000 narrative
- A baptismal font located in the walkway of the church
- The harbor location corroborates the Gospel accounts of Jesus arriving by boat on the eastern shore
- **Scholarly Debate:** Some liberal NT scholars argue the feedings of the 5,000 and 4,000 represent a single event — Dr. Schilling explicitly refutes this

DR. SCHILLING'S KEY POINTS

- **“The Other Side” as a Theological Proper Name:** When the Gospels use “the other side,” it functions as a theological designation — the Gentile world, associated with impurity, demons, cemeteries, and pigs
- **Symbolic Significance of the Pigs:** Pigs were sacrificial animals for Canaanite gods. Casting demons into pigs and driving them into the sea = eliminating Canaanite sacrificial system and consigning evil to the sea (symbol of chaos in Jewish cosmology)
- **The Sea as Symbol of Chaos:** Draws on Psalm 74, Isaiah 27, Daniel 7, Revelation 13 — the sea represented an unknowable, monster-inhabited abyss
- **The Healed Demoniac as First Gentile Missionary:** Jesus sent the man back to evangelize his own community, preparing for Jesus's return visit
- **Two Distinct Feedings — Linguistic Evidence:**
 - Feeding of 5,000 (Jewish): 12 baskets (κόφινος, without handle) = 12 tribes of Israel
 - Feeding of 4,000 (Gentile): 7 baskets (σπυρίς, with handle) = seven Gentile nations
- **Conservative Scholarship Recovery:** Within the last ~50 years, conservative seminaries have re-engaged liberal scholarship's data with different conclusions
- **Kenotic Christology:** Jesus voluntarily suspended use of divine attributes to fully inhabit human existence. His miracles attributed to responsiveness to the Holy Spirit rather than independent divine power. Based on Philippians 2:7. Developed in Dr. Schilling's book *The Worm Became Flesh*

GEOGRAPHICAL CONTEXT

- **Capernaum:** Jewish (western) shore; site of the feeding of the 5,000
- **Tyre and Sidon:** Jesus traveled there after Herod's threat, encountering the Syrophenician woman
- **Jordan River:** De facto ethnic and religious boundary (Jews west, Gentiles east)
- **Sea of Galilee:** A crossing of two to four hours by rowing

QUOTABLE MOMENTS

- “A storm of nature couldn't stop Jesus. A thousand demons from the demonic world couldn't stop Jesus. The only thing that stopped Jesus was a human being who said, ‘I don't want you.’”

- “When we read ‘the other side,’ we just read it from our 21st-century thinking — well, he just goes from one side to the other. But I think ‘the other side’ is actually a proper name.”
- “Jesus sends the first Gentile missionary back to his world.”
- “Whenever the gospel is confronted by making money, the gospel usually loses.”
- “We’ve all formed a box of comfort... My spiritual gift is to force you to put your hands on the edge of that box and push.”
- “Jesus didn’t stop and say, ‘We need to talk about displacement.’ He simply learned to obey the voice of God — and he walked on water.”

PERSONAL NOTES

- Follow up: Identify the specific Greek terms for the two basket types (Mark 6 vs. Mark 8) — likely κόφινος (kophinos) vs. σπυρίς (sphyris)
- Locate and read Dr. Schilling’s book *The Worm Became Flesh* — particularly chapters 1 and 2 on kenotic Christology
- The Byzantine church on site: confirm dating (sixth century). Identify formal archaeological name
- The harbor mentioned as unexcavated — check current excavation status as of 2026
- Dr. Schilling’s kenotic position warrants comparison against classical kenotic theologians (Thomasius, Forsyth, Davis)