

intro

First story – controversial, esp. with the rise of feminism

Some are tempted to water it down. (to make it acceptable)

I get the temptation. But its bad.

Let's take it full force and get a biblical worldview out of it.

Because 1) it's not what triggered people think. 2) It's really important

Mk 24

Mark 7:24–37 (NASB95)

²⁴Jesus got up and went away from there to the region of Tyre. And when He had entered a house, He wanted no one to know of it; yet He could not escape notice.

²⁵But after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet.

²⁶Now the woman was a Gentile, of the Syrophenician race. And she kept asking Him to cast the demon out of her daughter.

²⁷And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs."

²⁸But she answered and said to Him, "Yes, Lord, but even the dogs under the table feed on the children's crumbs."

²⁹And He said to her, "Because of this answer go; the demon has gone out of your daughter."

³⁰And going back to her home, she found the child lying on the bed, the demon having left.

Mark 7:24–37 (NASB95)

²⁴Jesus got up and went away from there to the region of Tyre.

- Gentile area
 - Josephus described the Tyrian's as having "bore the greatest ill will" toward the Jews (Against Apion 1.70)
- Region (not city)
 - About 20 miles from Sea of Galilee
 - You had to pass through it to get to Caesarea Philippi
 - Peter's confession (Mk 8)

And when He had entered a house, He wanted no one to know of it; yet He could not escape notice.

- Why?
 - Options
 - To avoid crowds trying to start a revolution
 - To get rest
 - To focus on discipleship of a smaller crowd
 - To avoid the paralyzing nature of a mobbish crowd
- Mission leading... not crowds

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- Matthew ads...
 - ***Matthew 15:22–25 (NASB95) ²²And a Canaanite woman from that region came out and began to cry out, saying, "Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed." ²³But He did not answer her a word. And His disciples came and implored Him, saying, "Send her away, because she keeps shouting at us." ²⁴But He answered and said, "I was sent only to the lost sheep of the house of Israel." ²⁵But she came and began to bow down before Him, saying, "Lord, help me!"***
 - Persistence: I won't stop pleading with God
 - She got help when she came and yielded.
- Also, notice who she is
 - Mark: A Gentile from Syrophenicia (Syrian area of Phoenicia)
 - Matt: A Canaanite woman (Jewish perspective)

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- The problem
 - She's a woman?
 - No, irrelevant
 - Jesus elevated women's status
 - True but irrelevant
 - She's a gentile
 - Must notice "jew/gentile" issues or we will misunderstand a lot of the Bible
 - Jesus seems to be saying that His ministry is for Jews (the children) not Gentiles (the dogs)
 - Jew first compilation.
 - Abraham:
 - **Genesis 18:18 (NASB95)** ¹⁸since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed?
 - **Genesis 22:18 (NASB95)** ¹⁸"In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."
 - **Genesis 26:4 (NASB95)** ⁴"I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed;
 - Jew first
 - **Romans 1:16 (NASB95)** ¹⁶For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.
 - Jesus (parallel passage) **Matthew 15:24 (NASB95)** ²⁴**But He answered and said, "I was sent only to the lost sheep of the house of Israel."**
 - What does all this mean?
 - Big misunderstanding!

- "Jew only" instead of "Jew first"
 - Jew only = elitism, favoritism
 - **Isaiah 49:6 (NASB95)** ⁶He says, "It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations So that My salvation may reach to the end of the earth."
 - Jew first =
 - **Vs. 27 "let the children be satisfied FIRST"**
 - 1. God's faithfulness to fulfill His promise. AND
 - 2. To show our righteousness wasn't the way -
 - 3. Puts Jesus in an OT context to make sure we don't become a cult.
 - You want Jesus? You get the Bible too. All of it.
 - I shouldn't have to say this... but I do.
 - **Galatians 3:28 (NASB95)** ²⁸**There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.**
 - Positionally, in Christ – no Jew or Gentile
 - Contextually, Christ is the Messiah
- "dogs"
 - Yes... it is insulting.
 - But it's true.
 - The gospel has insulting truth as well.
 - It's parabolic.
 - Point: alienated from God and His promises

- Overall context of Mark
 - This is the beginning of Jesus' short ministry to the Gentiles.
 - Feeding the 4000 (many Gentiles)
 - As a result of the fulfillment of the promise to the Jews
 - Connection with Elijah
 - 1 Kings 17:8-24
 - Connections
 - A Gentile woman from the same region
 - Whose child is saved
 - 17:24 she converts
 - ***24Then the woman said to Elijah, "Now I know that you are a man of God and that the word of the Lord in your mouth is truth."***
 - Even though Elijah failed to convert many of his own people.
 - Jesus said, of the Centurion ***Matthew 8:10 (NASB95) 10Now when Jesus heard this, He marveled and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel.***
 - Foreshadows God's love and provision for the non-Jew
 - Or, the one who is alienated from God.
 - If they come humbly.
 - Here is the stumbling block.
- Conclusion
 - The whole thing was planned...
 - Don't be offended.... Learn!
 - Just like Abraham and Isaac.
 - She shows us what saving faith looks like.
 - Humble, desperate (clingly), believing

¹⁹And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly.

²⁰And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it.

²¹They were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear and the mute to speak."

- Don't miss the point

- The miracle attests to who Jesus is.

²¹Again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis.

- Decapolis

²²They brought to Him one who was deaf and spoke with difficulty, and they implored Him to lay His hand on him.

²³Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue with the saliva;

²⁴and looking up to heaven with a deep sigh, He said to him, "Ephphatha!" that is, "Be opened!"