

## WHO DO YOU SAY I AM? Wednesday Night Bible Study

Pastor Larry 3.27.19

Mark 7: MSG 24 From there Jesus set out for the vicinity of Tyre. He entered a house there where he didn't think he would be found, but he couldn't escape notice. He was barely inside when a woman who had a disturbed daughter heard where he was. She came and knelt at his feet, begging for help. The woman was Greek, Syro-Phoenician by birth. She asked him to cure her daughter.

27 He said, "Stand in line and take your turn. The children get fed first. If there's any left over, the dogs get it." 28 She said, "Of course, Master. But don't dogs under the table get scraps dropped by the children?" 29 Jesus was impressed. "You're right! On your way! Your daughter is no longer disturbed. The demonic affliction is gone." She went home and found her daughter relaxed on the bed, the torment gone for good.

1 **Tyre and Sidon** were the two great Phoenician seaports, but here denoting the territory generally, to the frontiers of which Jesus now came. But did Jesus actually enter this heathen territory? The whole narrative proceeds upon the supposition that He did.

2 His immediate object seems to have been to avoid the wrath of the Pharisees at the withering exposure He had just made of their traditional religion.

3 Jesus **entered a house and did not want anyone to know it**--because He had not come there to minister to heathens. But though "sent to the lost sheep of the house of Israel" ( [Matthew 15:24](#) ), He did not prevent the lost sheep of the vast Gentile world from coming to Him, nor kick them out when they did come--as this incident was designed to show.

4 **Jesus could not hide because**--Christ's fame had early spread from Galilee to this very region ( [3:8](#) , [Luke 6:17](#) ).

5 The previous incident shows Jesus wiping out the distinction between clean and unclean foods. Can it be that here, in symbol, we have him wiping out the difference between clean and unclean people? Just as the Jew would never soil his lips with forbidden foods, so he would never soil his life by contact with the unclean Gentile. It may well be that here Jesus is saying by implication that the Gentiles are not unclean but that they, too, have their place within the Kingdom.

6 The story itself must be read with insight. The woman came asking Jesus' help for her daughter. His answer was that it was not right to take the children's bread and give it to dogs.

7 She asked him to cure her daughter. He said, "Stand in line and take your turn. The children get fed first. If there's any left over, the dogs get it."

8 She said, "Of course, Master. But don't dogs under the table get scraps dropped by the children?" Jesus was impressed. "You're right! On your way! Your daughter is no longer disturbed. The demonic affliction is gone." She went home and found her daughter relaxed on the bed, the torment gone for good.

9 The word dog was in fact sometimes a Jewish term of contempt for the Gentiles.