



THE GOSPEL of **MARK**

The Outcasts Invited In

THE GOSPEL of **MARK**

Outcasts
Invited In

Where we are in the Gospel of Mark...

- First 7 chapters of Mark ask the question, “who is this man?”
- Context... Jesus has redefined what defiles a person and what is clean and unclean
 - “These people honor me with their lips, but their hearts are far from me. They Worship me in vain; their teachings are merely human rules.”
 - “What comes out of a person is what defiles them.”
 - Jesus has been looking to escape the crowds for quite some time and finally leaves Israel

THE GOSPEL of **MARK**

Mark
7:24-37

²⁴ Jesus left that place and went to the vicinity of Tyre. He entered a house and did not want anyone to know it; yet he could not keep his presence secret. ²⁵ In fact, as soon as she heard about him, a woman whose little daughter was possessed by an impure spirit came and fell at his feet. ²⁶ The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.

²⁷ “First let the children eat all they want,” he told her, “for it is not right to take the children’s bread and toss it to the dogs.”

²⁸ “Lord,” she replied, “even the dogs under the table eat the children’s crumbs.”

THE GOSPEL of **MARK**

Mark
7:24-37

²⁹ Then he told her, “For such a reply, you may go; the demon has left your daughter.”

³⁰ She went home and found her child lying on the bed, and the demon gone.

³¹ Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis. ³² There some people brought to him a man who was deaf and could hardly talk, and they begged Jesus to place his hand on him.

³³ After he took him aside, away from the crowd, Jesus put his fingers into the man’s ears. Then he spit and touched the man’s tongue.

THE GOSPEL of **MARK**

Mark
7:24-37

³⁴ He looked up to heaven and with a deep sigh said to him, "*Ephphatha!*" (which means "Be opened!"). ³⁵ At this, the man's ears were opened, his tongue was loosened and he began to speak plainly.

³⁶ Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. ³⁷ People were overwhelmed with amazement. "He has done everything well," they said. "He even makes the deaf hear and the mute speak."

The Deaf Hear, the Mute Speak

1. Important Observations

- Jesus is not looking to make a spectacle of his power so he takes the man “aside”
- Jesus uses very unorthodox means to heal
 - Meant to emphasize Jesus’ power – that he can heal through word and deed
- The deep sigh... “Ephphatha”
 - Not explained, but most likely is in response to the brokenness and pain that sin entering the world has caused
- People are “overwhelmed with amazement”
 - Making the deaf hear and the mute speak is a fulfillment of Isaiah’s prophecy of the Messiah

The Deaf Hear, the Mute Speak

1. Important Observations

2. Significance of the Story

- Mark is ending the first section of his book with 2 important evidences
 - 1. Jesus is fulfilling the prophecies that show who he is
 - 2. The confession that “He has done all things well”

The Test

1. Important Observations

- Woman is of Canaanite descent (a Gentile considered to be unclean)
 - Appropriate consequence of his most recent teaching
- Jesus appears to be condescending – perhaps even downright rude!
 - In typical “Jesus form”, he uses a common domestic scene to explain his mission – to proclaim the gospel of God and coming of the kingdom of God (Mark 1:14-15)
 - The gospel was first preached to the Jews, but would later include the Gentiles
 - Jesus uses the word “first” – a foreshadow that the time of the Gentiles would come later

The Test

1. Important Observations

- Woman is of Canaanite descent (a Gentile considered to be unclean)
- Jesus appears to be condescending – perhaps even downright rude!
- The response of the woman is incredible
 - She has the right perspective (matt 15)
 - She has humility
 - She has faith

The Test

1. Important Observations

- Woman is of Canaanite descent (a Gentile considered to be unclean)
- Jesus appears to be condescending – perhaps even downright rude!
- The response of the woman is incredible
- The woman's faith is contrasted to the disciples hard hearts and the Pharisees hypocrisy
- Jesus does not command the demon to leave as he has done previously
 - This is another strategic way Mark emphasizes Jesus' power

The Test

1. Important Observations

2. Lesson Learned

- The way to God is not through status, obeying human rules, or through our own righteousness but rather through humility and faith
- Eph 2:8-9... ⁸ For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— ⁹ not by works, so that no one can boast.

Lessons from a Canaanite Woman

1. Hunger

- Who is Jesus to you? Do you see him as your only hope? Is there a great desire for more of him?

2. Humility

- When your hunger or need drives you to God, are you willing to lay down your pride and seek him on his terms? Are you willing to accept the grace that he offers?

3. Hope

- Your hope cannot be found in you behavior or performance – it must be on Jesus & what he has done

THE GOSPEL of **MARK**

Outcasts
Invited In

“O God, I have tasted Thy goodness, and it has both satisfied me and made me thirsty for more. I am painfully conscious of my need for further grace. I am ashamed of my lack of desire. O God, the Triune God, I want to want Thee; I long to be filled with longing; I thirst to be made more thirsty still. Show me Thy glory, I pray Thee, so that I may know Thee indeed. Begin in mercy a new work of love within me. Say to my soul, ‘Rise up my love, my fair one, and come away.’ Then give me grace to rise and follow Thee up from this misty lowland where I have wandered so long.”

— A.W. Tozer *The Pursuit of God*