

Good morning, church family.

Take your, whoa, that was really weak. Good morning, church family.

There we go, that's better. Okay, good morning. Turn to Mark chapter seven if you would for me. Mark chapter seven, verses 24 through 30. We're gonna continue in the book of Mark as we have for quite a while now. And we're gonna tackle a rather

confusing and sometimes difficult task of looking at a Gentile woman and the conversation between Christ and herself. Mark chapter 7 verses 24 through 30. Once you've found that text,

if you would stand with me in honor of the one who gave us this word as we read the text this morning together. Mark chapter seven verses 24 through 30 reads, now Jesus stood up and went away from there to the region of Tyre. And when he had entered a house, he was wanting no one to know of it, yet he could not escape notice. But after hearing of him, a woman

whose little daughter had an unclean spirit immediately came and fell at his feet. Now the woman was a Greek, a Syrophenician descent, and she kept asking him to cast the demon out of her daughter. And 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. But she answered and said to him, yes, Lord, but even the dogs under the table feed on the children's crumbs. And he said to her, because of this answer, go, the demon has gone out of your daughter. And going back to her home, she found the child lying on the bed, the demon having left. This is the word of the Lord,

let's pray. Heavenly Father, we're so thankful

for your grace and gathering us here together. We are humbly here to worship you as children adopted, being told to sit at the table, brought into the household of you by your grace. And I pray that every one of us here will look to do all that we do today

and going into this week for your glory. I pray that this text would be spoken from my mouth in a way that honors you,

that you would remove any distractions or hindrances from me. We know that you promise that your word will never return void, and I pray that that is no exception today as we focus on a difficult

text, that we understand the blessings that you've given the overflow even to us as Gentiles. We love you and praise you in your holy name. Amen. You can be seated. So as we went

through chapter 7, specifically last week, we have firmly established, as if it wasn't clear already in Mark, but we have now firmly

established that the Pharisees, the religious leaders of the Jewish nation, are resistant to Christ. They came last week, if you remember, and were hostile towards Jesus. They questioned

Him over the last couple of weeks. And as we saw Jesus accusing them that the defilement, the uncleanness that they were worried about for their disciples didn't come from the food that they ate. but came from within. And we went through last week

specifically all the things that defile a man, that's just the

depravity of man. And now Jesus is going to turn his attention to the Gentiles. So he's left the area that he was in, in Gennesaret. where he was still ministering primarily to the Jews, and now he's left and he's going northwest. So he's going towards Tyre and Sidon, both of which are going to be towns on the coast of the Mediterranean Sea, probably about 40 miles or so northwest of where he was before. There's lots of debate and speculation around why he went. It's interesting because he came to minister to the Jews first, but now he's suddenly with the Gentiles. Most scholars think that it's because of the oppression of the Pharisees, which has been very well established from last week. Not to mention the suspicion of Herod. If you remember, Herod thinks that this is John reincarnated, that John came back to life and that Jesus is going to cause trouble just like John did. So he's catching oppression from the Romans. He's catching oppression from the Jews. And it's time for a respite to take a step away from his current ministry location. So now that he's in these cities, we're going to see over the next coming few weeks that he's going to go to Tyre first. that we're going to look at today. He's going to go to Sidon and then the Decapolis, more generally speaking, where he'll do more miracles. Now, you may remember the term Decapolis from whenever he went and healed the man with many demons in the tombs. If you guys remember a few weeks ago, I don't remember how long ago that was, but it's been a little while back in Mark, whenever he healed that man. So that'll come into play here a little bit. But ultimately the area that he's going to is known to be anti-Jewish. They absolutely hated the Jews.

And so to set the context of where he's going and to understand the impact of his change in ministry location, the area that he's now ministering to was actually responsible in the time of Elijah for leading the Northern Kingdom of Israel away from God, for leading them into paganism. And in fact, during the Maccabean revolt, during the intertestimonial period between the Old and New Testament, the group that he's now ministering to actually aided in putting down the Jewish revolts. So they actually fought physically against the Jews as well. In fact, Josephus, the historian of that time, said that the area that now Jesus is now in, Tyre and Sidon, were notoriously our bitterest enemies. That's a quote from Josephus. So where he's going now is not a regular place of ministry that we've seen him mark so far. So now that he's over in this area, he's seeking anonymity. He's trying to find an area where he won't be noticed. And suddenly this woman is going to come and begin to plead with him for aid. And this is in stark contrast.

So understand the hatred of this area. the animosity that they have to Jews, we're going to see a stark, stark contrast today between this woman's reaction and her understanding of Jesus versus the religious leaders of the Jews who came hostilely,

as we saw earlier in chapter seven, to accuse him of not following the law. So there's a stark contrast here. So as we dig in, keep those differences in mind so that we understand the context of this passage. So point number one this morning, is a ministry change. A ministry change. So he's changing up his ministry where he is now going to be doing his work with the people. Verses 24 and 25 is where we find that setting. I will reread it for us this morning. Now, Jesus stood up and went away from there to the region of Tyre. And we had entered a house. He was wanting no one to know of it, yet he could not escape notice. But after hearing of him, a woman whose little daughter had an unclean spirit immediately came and fell at his feet." So he leaves Israel. The word there in the original language for went away is much stronger than the normal word for depart. This is an adamant, sly in the sand, I'm done with this region. He is done. He's moving on. It's a very strong force in the idea of the word. And so after this altercation with the Pharisees, after all the issues he's having with Herod, he decides to go try to find some respite with the Gentiles. But as Mark places this story here, we need to understand the setting is he has just pronounced that all foods are clean. And in so doing, as we know from Peter later on in Acts, he is in effect saying that there's no nationality that is clean and unclean. All of them are equally unclean. As we saw last week, all men are depraved, right? We went through that last week. And so as we see here, Mark is taking us to show us that Jesus is putting legs to his previous teaching. He put down the Pharisees and said, no, no, it's not food that makes you unclean. It's not how you wash your hands that make you unclean. It's what comes from within and all men are unclean. He accuses all men, if you recall from last week, that they are unclean. And so now he's going to the Gentiles and essentially putting feet to the message that he gave to the Pharisees. It was quoted, a quote that I found this week, Jesus's visit to Tyre universalizes the concept of Messiah in terms of geography, ethnicity, gender, and religion in a way entirely unprecedented in Judaism. This was a step outside what everyone would expect for the Messiah to do. This was completely outside the realm of what they thought he should minister to. And understanding that a woman coming to fall at his feet and him interacting with a woman, let alone a Gentile woman, let alone a Syrophoenician Gentile woman, they were known as pagans of pagans, the pagans of pagans. They took paganism, if you will, to a whole new level, if you look through the Syrophoenician history. So now he is in this place trying to find rest. And this woman comes and falls at his feet. He's trying not to be recognized. He wants to step away and get away from all the oppression that he's been dealing with, all the conflict, all the hostility that the Pharisees brought to him. And he can't

escape it. Because immediately, as soon as he's in the region, everyone starts spreading the word about who this is that's come. Now, if you remember, Where would they have heard about Jesus in a Gentile nation? I mentioned a very specific place earlier in the story we had earlier in Mark. Hopefully it's ringing some bells, the Decapolis. So if you remember, Jesus, earlier in Mark, went to the Decapolis and found a man in the tombs. You remember the story? He's screaming, he can't control himself. He has a legion of demons that Jesus allows to go into the herd of swine that ran down a hill and killed themselves. And if you remember that the healed man, the one that was impacted by Christ, that was saved by him, said, please take me with you. And what does Jesus tell him to do? Go and tell everyone what has happened to you, right? It was the first time in Mark that he wasn't being secretive. It was because he was in the Gentile nation. And now suddenly all of the Decapolis, which Tyre and Sidon are a part of, know who he is. As soon as he walks in, they know who he is. Clearly the man who, had the relief come from Jesus for all these demons, did his job and did it well, because they knew exactly who this man was that came and freed this just enslaved person from the demons. Now, I can't say for sure whether this woman heard it firsthand, but it makes sense that she probably maybe heard it firsthand because the immediate thought of my daughter has a demon is this guy, took the demons from the man that was living in the tombs. And so it makes relative sense that she could possibly have even heard it firsthand from the man that was saved by Christ. So that's the perspective. That's where we are. We're only going to have two points this morning and our application will come towards the end because this text takes a lot of unraveling. So as we've gotten the context in place, we know who this is. We know why Jesus is there. We know where this woman would have gotten her information. We're gonna come to the meat of the message this morning, which is point number two, a true Israelite. A true Israelite. Now, I can already hear in your mind, how is this Gentile woman a true Israelite? We're gonna get there. Let me walk you through it. But this is gonna be an example of a true Israelite, because a true Israelite is not about your bloodline. It's not about your lineage. A true Israelite isn't about who your father is, It's about whether or not God has brought you into his family. That is the definition of a true Israelite. So let's read verses 26 through 30, and then we will break down the remainder of this text this morning. Now the woman was a Greek, a Syrophenician descent, and she kept asking him to cast the demon out of her daughter. And 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. But she answered and said to him, yes, Lord, but

even the dogs on the table feed on the children's crumbs. And he said to her, because of this answer, go, the demon has gone out of your daughter and going back to her home, she found the child lying on the bed, the demon having left. So this pagan of pagans comes to a Jew. comes to a Jew for help, knowing that the Jews regularly called the Gentiles dogs, and we'll get more to that in just a moment. So she's come here humbly, falling at the feet of this man. And we see Jesus's response. Now, I want to remind you, Mark is receiving the information for his gospel from who? Peter, right? Mark is listening at the feet of Peter who lived with Christ. And at this time that this is being written, this is toward the end of Peter's life. So we have to understand the context of what Peter is talking about in ministering to the Gentiles by looking at Acts chapter 10, 34 through 35. So when this gospel is written, Peter has already had the vision. of the sheet coming down from the sky with all the animals in it, and Peter being told by a voice from heaven, rise and eat. It's all the unclean animals, right? You guys remember that passage in Acts. And at the end of that, Peter ends up going to a Gentile's home, which was absolutely forbidden for a Jew. You do not go to a Gentile home. That makes you unclean. And yet at the end, in Acts chapter 10, verses 34 and 35, Peter has this to say, and opening his mouth, Peter said, I most truly comprehend now that God is not one to show partiality, but in every nation, the one who fears him and does righteousness is welcome to him. So we need to understand that Peter is giving the information to Mark about this gospel, retelling him about the life of Christ in context of already having learned more than what even Jesus explained last week to the Pharisees. It's not just about food being clean and unclean. People, nationalities, people are not clean and unclean. It's what comes from within someone that makes them defiled. And so to show that, he responds to this woman who's at his feet, begging for her, excuse me, for Jesus to heal. her daughter. And it says that she kept asking him. So this was not a simple one-time request. She was there essentially making a nuisance of herself for the sake of her daughter. And now we're going to read something that makes all of us, I think, probably, if you're anything like me, cringe just a little bit. This is by far the most harsh response that Jesus has in all of scripture, by far. And it's confusing, right? I already know what's in your mind. He just said there's no queen and unclean animals. He's making the argument and applying it that it's not ethnicity that makes you queen or unclean. It's what comes out of you. And he's making the point to go to the Gentiles and then he still calls them dogs. How do we figure this out? How do we bring this to a point of understanding why in the world would Jesus talk to this woman

that came to him in a humble manner in such a fashion? So let's break this down a little bit. We're going to do some looks at some meanings of some words, but I want us to understand by the end of this, my prayer is that you'll understand that Jesus is encountering for the first time in this Gospel of Mark, a person who truly has faith in him. By her wording and her answer to him, we're gonna see that this is the first true Israelite. His disciples haven't understood, the Pharisees haven't understood, the crowds haven't understood. This is the first time that there's gonna be someone with faith coming to him. So let's look at why. So Jesus' response to her is with a parable. He doesn't do much teaching or much evangelizing in the Gentile region. We know that from other passages of scripture that he came first to the Jew and then to the Gentile. So we know the primary point of his ministry on earth, the time that he was here, was to minister to the Jew first. So he gives her a parable. Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs. So when we think about the word

dogs here, and we have to establish what the nation of Israel thought about Gentiles and the use of dogs. So your first mindset, especially in our modern context, may be, I'm a dog person. I love dogs. That's not really an insult.

Well, understanding in the Jewish context, this was the insult of insults. This is an extremely pejorative term. In fact, in the Old Testament, the idea of dogs were absolutely detestable for the common Jew. They ate garbage, they ate dead things. We have records in the Old Testament

of them eating corpses. What happened to Jezebel's body when she perished, right? She was eaten by dogs. In the New Testament, Jesus himself speaks very negatively of dogs.

He says in Matthew 7, verse 6, not to entrust sacred things to dogs. referencing them in a negative fashion. He even says that human wretchedness in Luke 16, 21, human wretchedness is comparable to a dog licking the wounds of a beggar. So now we've established, I'm

making my case even worse, aren't I? Now we've established that Jesus himself looks at dogs as a pejorative term. So what do we make of this? How can we understand what Jesus is doing? And the key comes down to the

word that he uses for dogs. There's a word in the original language, kyon, K-Y-O-N, which is the word for, in the Greek, a mongrel or street dog. Those who are living wild, we would think of them as, Oh, my mind just went blank. The dingoes. Dingoes. There we go. Okay. Dingoes.

Like, you know, the wild packs of dogs that come and harass people. That's kind of the idea that Kion means. However, that is not the word that Jesus used here. He uses canarion. And so he uses the term that

is for a pet dog. Those who are part of the household.

Those who would be accepted into the home. It can mean puppy or small pet dog. So he is emptying the word dogs of all the garbage, the baggage that the Jews have attached to it over all these centuries. And he's speaking to her as though she's part of the household, although not a child at the table. And she didn't take it as pejorative because she uses the same word in her answer back to him. And we'll see that in just a moment. So she understands what he is saying. This is not Jesus coming down on a Gentile and encountering what he just explained to the Pharisees. He is telling her that you are part of the household, but you're not there yet to eat. The children have not yet been satisfied. If you look at the beginning of his parable, it says, let the children be satisfied first, for it is not good to take the children's bread and give it to the dogs. In other words, would you starve your child to feed your pet? And so understanding his parable and understanding that he empties the word dogs of all the animosity, all the baggage that the Jews have brought, it brings a whole new light to Jesus. And we can understand, to Jesus' statement, excuse me, we can understand that he is not here going against what he's just taught. He is in fact expanding on what he just taught in parable form. So we know that he is saying the Jews come first because the children, of the Jews must be satisfied first because it is not good to take the children's bread and throw it to the dogs who are still part of the household. But she answered and said to him something that is absolutely astounding. It's amazing her response. She answered and said to him, yes, Lord, but even the dogs under the table feed on the children's crumbs. So she begins first by acknowledging the original language there for yes is yes, it is right. So she's acknowledging you are correct. You came, she understands, you came to minister to the children first. The nation of Israel, I know you're a Jew, you're here to minister to the Jews, I understand that. But the main thing that you have to understand here, she's responding to his parable from within the parable. Now those who have listened to us go through Mark for quite a while, what have we learned about parables over and over and over again? You can't understand a parable from outside the parable without someone explaining it to you. That's the whole point of a parable. That's why Jesus teaches from them. But she, without having an explanation from Him, understands as a Gentile, Syrophenician woman, exactly what He's saying in His parable, and then responds to Him from within the parable. The disciples haven't even done that. There hasn't been a single teaching that Jesus has given the disciples that they have not had to ask Him what it means to this point and mark. It's amazing. In fact, in Matthew, Jesus records His response, which we'll get to in just a moment. It's so amazing that Jesus responds with, woman, what great faith.

Mark doesn't have that particular wording here, but the amazement here is palpable. It's beautiful that this Greek woman, this Gentile woman would come and understand what Jesus is saying from inside of the parable. It's been said, the story of the Greek woman expresses in the simplest and clearest terms the way every human being comes to God. because they must come humbly, with humility, with a gift of faith. Now you may say, boy, you made a big jump there, Josh. Where does it say anything about her faith? Her response shows us faith. How do we truly understand that someone has received the gift of faith, even today? How do we understand that? By their response. Faith brings about action. Action does not bring about faith, but faith brings about action. So we know by her understanding, she has been given the gift of faith. And we have well established throughout Mark that the gift of faith is only given by whom? God. So we know, we don't have to have it written out here in detail because Mark has such a succinct way of writing. He is explaining to us in the context of Mark overall, we know that the gift of faith only comes from God. We know that parables have to have an explanation to someone from God himself. And therefore, if this woman understands the parable, she has to have been given the gift of faith prior to this. Which brings us back to the man from the Decapolis, the first Greek missionary recorded in all of Scripture. The first missionary in all of Scripture was a Gentile. Who took the gospel message, the word impacted the Decapolis, and here is a woman who has been converted and given that gift before Christ has even come to the area. Oh, the power of the gospel. It's beautiful. The power of the gospel impacting this woman who would be a full-on enemy of God, enemy of the Jews, who is part of a people who have a history of paganism and battling the Jews themselves, now comes changed by the gospel that was preached to her by a missionary. It's a beautiful example of how God spreads his message. Beautiful are the feet of those who carry the gospel message out. And not only does she answer from within the message, but she understands the subtlety of what Jesus is saying in the parable. In Jesus's explanation of the parable, he says, let the children be satisfied first. He uses a Greek word that means biological children. So he is saying the Jews, those who were chosen by God, those who are part of the nation of Israel, biologically descendants of the nation that God established. But she uses the word children, A different word in the original language that means both biological adopted and servants of the household. So she is literally expanding the household. understanding. The understanding of this woman is beyond comprehension for us today. Her response is beautiful. She literally understands that



Jesus is here to give His primary work of ministry, His primary work of salvation, His primary work of His sacrifice to the Jew first, so that they are completely satisfied and then it will overflow to the Gentile nation. She understands that. She understands by the gift of God and his understanding to her that this is not just about Jesus here to have the Jews take back over and kick out the Romans. She understands as a Gentile that Jesus's mission is to bring so much redemption to Israel that it literally spills out over into the Gentiles. You and I are here because of the plan of Christ that she understands. It is so amazing when you understand the meaning of these words and you understand what she's responding to. Now you can begin to grasp the idea of her being a true Israelite, because this is not something that God has not already explained throughout the entirety of the Old Testament. In Sunday school today, we walked through how The entire biblical theology of all of scripture is his redemptive plan for all nations. He promised Abraham himself that he would bless all nations by the one that would come from the loins of Abraham. It would be a descendant of him. Guess what? We are part of all nations. It doesn't mean that every single person ever living, but it means that all ethnicities would be included in this blessing. And this woman understands that. What a gift that God gave her. And so in saying this, she's essentially verbalizing to Jesus, yes, you're right. I understand that you came for Israel, but even the crumbs of the children that fall to the ground are eaten by the household pets. In other words, I know you're going to give and have already given Israel so much that there's an overflow that these children are making a mess on the ground. This mercy will not take away from what you planned for Israel. In other words, I'm not asking you to take something from Israel that you will not give them. I'm saying you're going to give them so much. I know that there'll be leftovers. This isn't taking anything from the children. I know that your plan is to bless the nation of Israel so abundantly that it overflows off the table. The food is everywhere. There's going to be plenty for the dogs. There's going to be plenty for those who are part of the household. And then understanding the provision of the Father. What is the job of the Father in a household? To provide. to feed the children, to welcome the children to the table, to take care of everyone in the household, both biological children, servants. In the context of the culture of that time, the father was responsible for making sure everyone in the household, including the household pets, were all taken care of. So she understands that Yahweh, God of Israel, has promised to do these things, and it is being fulfilled in the man at whose feet she has humbly knelt at. It is beautiful beyond comparison

to see this passage open up and expand on what he just taught to the Pharisees. He just got done correcting the law that forbade these Gentiles that said, you are dogs. You will never be clean. There's nothing you can do about it. You don't have the law and we do. And he says, no, that's not correct. And he goes to the Gentiles and he begins by taking one of the ones that he's converted to be the first true Israelite in the entire gospel. And as if that isn't amazing enough, because that's amazing. I hope that you're nerding out on this as much as I did this week, because I saw it and went, that is beautiful as this language unpacks to see what God is doing. But then we look in the context of Mark overall, and in just a couple weeks we'll be in chapter 8 where he feeds 4,000. What did he do a few chapters ago? He fed 5,000. Now do you know the difference between those two crowds? The 5,000 were Jews, the 4,000 are Gentiles. So now right in the middle, almost in the exact halfway point of Mark's gospel, showing that he feeds both Jews and Gentiles alike to a point where they are so satisfied that there's baskets and baskets and baskets of food leftover, more than a human could comprehend of having this much leftover for a group of what ultimately ends up being, because the five and 4,000 are men, we could potentially say 15 to 20,000 people per crowd, is exactly the same. He ministers to the Jew and Gentile exactly the same. He fills them both full to overflowing and the excess abounds. Oh, what great mercy and grace does our God give us. And so now we see from the overall overarching message of Mark, he's coming to a point now, another turning point. I told you as we got closer and closer to chapter eight, we'd see more and more large turning points. Here's another turning point that we have where Mark is telling us, Jesus is now explaining, I'm not just here for the Jews as the Jews thought the Messiah was here. That was his only job was to come minister to the Jews. Now he's saying, I am here to fulfill the covenant promise that God made with Abraham and that all nations would be blessed in me. So we see this woman's response as the one true, first true Israelite that we're recognizing in Mark. And so she's given her response. She answers from within the parable, displaying her faith. And he says to her, because of this answer, go, the demon has gone out of your daughter. Now I've heard this message and maybe you have or have not, but I want to make sure and explain. She did not earn herself a miracle. I have heard this particular text explained that she got herself enough faith. She conjured up enough faith. She pulled herself up by her bootstraps enough that she was able to impress Jesus enough that he healed her daughter. Please understand we cannot conjure up enough faith to impress God. We are so destitute and dead

of our faith that it requires Him to enact and regenerate us from a dead man's bones to even be given a small amount of faith to even understand who He is and our need for Him. There is no possible way that a human being can conjure up enough faith to impress the God of the universe. That is not at all what's going on here. What's going on here is he recognizes the outworking of faith, the gift that has been given to her as one who is truly converted, who is a true Israelite, a true spiritual descendant of Abraham. And he goes, this person is one of mine, go and be healed. It's simply another grace. Would her salvation have been dependent upon her daughter's healing? No. Do all of us who in here who have converted and profess Christ in faith, do we all have family members who are ill at some time in our lives? Yes. Do we have heartaches and hurts that we go through regardless of whether we're converted or not? Yes. But by his mercy and grace, he saw the faith in her, saw her humility, saw her coming to his feet and begging and pleading, and by grace, he healed her daughter. And what's a beautiful thing here is he doesn't have to go anywhere. He doesn't have to do anything. He doesn't have to lay hands on her. He just says, in past tense, by the way, your daughter's already healed. And when she goes home, she sees that her daughter, in normal fashion from these evil creatures, these evil spirits that have been within her, threw her daughter on the bed, and there she found her lying, healed by the mercy and grace of God. But what's so beautiful here about this is the fact that God's overwhelming mercy and grace pours out onto the nation of Israel according to his promises that then flows over to you and I who are sitting here. And we see that in her reaction once more. I wanna draw your attention again. Yes, Lord, but even the dogs under the table feed on the children's crumbs. Even those whom you did not establish as your son. How many times have God called the nation of Israel his son in the Old Testament? Over and over and over again. His children are at the table. In fact, Luther about this text on his commentary, he said, she took Christ at his own words. He then treated her not as a dog, but as a child of Israel. And that's what I want you to understand this morning. We, as Gentiles, have been accepted at the table as children of the Most High God. by His grace through the sacrifice of His Son that He sent to do His will to establish His kingdom in fulfillment of the promise He made in Genesis 3:15 to crush the head of the serpent. We have been accepted as children united with Christ into the family of God. We are no longer even pets. We have received by grace the title child. And those of you who were here during the time of us going through Ephesians, I want us to flip

back and look there again, because Paul's wording here is absolutely beautiful. And you almost can't find anywhere else, but in Ephesians, the wording that he uses is just mind blowing. Ephesians chapter one and verse five. Because our understanding of this text has to come from the Gentile view of what God promised. Because we're not, if you are here and you are Jewish, I apologize, but as far as I know, everyone in here is Gentile. And so all of us are here worshipping the Creator God because He gave grace and adopted us in. Ephesians chapter 1 and verse

5. It reads, "...by predestining us to adoption as sons through Jesus Christ to Himself, according to the good pleasure of His will." We are adopted as sons through Jesus Christ. Sons and daughters of the King because of what Christ did for us. And this all comes from an explanation

that we find for the first time in Mark from a Gentile woman who came and fell at His feet and exhibited the faith. But Paul doesn't stop there. In Ephesians chapter 3, if you turn over just a couple pages, verses 1 through 7, Paul continues, For this reason I, Paul, the

prisoner of Jesus Christ, on behalf of you Gentiles, if indeed you heard of the stewardship of God's grace which was given to me for you, that by revelation there was made known to me the mystery, as I wrote before in brief, about which when you read, you can understand my insight in the mystery of Christ, which in other generations was not made known to the sons of men as it was now revealed to his holy apostles and prophets in the spirit, that the Gentiles are fellow heirs and fellow members of the body and fellow partakers of the promise in Christ Jesus through the gospel of which I was made a minister according to the gift of God's grace, which was given to me according to the working of his power. How beautiful is it that we see what Christ's future plan, future from the timeline of Mark, what Christ's future plan for the church is? Because in Acts 2, it becomes fulfilled. So we see the outworking of it here. The Gentile woman is explaining, we understand, or she understands,

that there will be an overflowing of grace and mercy that is not just for the children at the table, but for the other parts of the household as well, even the animals. And then we see in Acts chapter two, the outpouring of the Holy Spirit after Christ's ascension, and the establishment of the church, and then an explosion to the Gentile world as he saves Paul so dramatically on the Damascus road. And he sends Paul as the missionary to the Gentiles who spends his entire life, blood, sweat, and tears, expanding the gospel ministry to all nations, that all nations would be blessed. that all nations would become

part of the true Israel. I have a beautiful revelation for you. I hope, ideally, you've thought of this before, but do you realize that every person who has confessed Christ by faith

is a true Israelite? Every single person. Because true Israel is united with Christ as the only Israelite, Jesus fulfilling the shadow of the nation of Israel, who lived perfect according to the law, who fulfilled every aspect of the Father's will with His time on earth, who then sacrificed Himself with a death on the cross to shed His blood, to break His body, so that you and I and every other person that has been decreed to be saved by God's grace would be united with Him and brought to the table as adopted sons and daughters of the King, as we just read in Ephesians. That is the redemptive plan from the beginning. That's what all of Scripture is about, is God enacting His redemptive plan from beginning to end. The fall of the first Adam brought about the curse. God immediately, by grace, promises the one in Genesis 3.15 who would come to relift that curse. The entire nation of Israel is here as a foreshadow of Christ, who then comes and does what the first Israel could not. who is the true son of God, who then unites the church in himself. How, what are we called throughout the New Testament? The body of Christ. So the body of Christ is here now as united in him as fully adopted children. And we are here by grace because of God's redemptive plan. Amen. You guys aren't as excited as I am. I can see on your face. Is it too early? Because that should get you excited, right? That should get you excited that the entire culmination of all of the Old Testament comes true in understanding this Gentile woman's response to Jesus. It's all right there. He explains the parable and she responds in the parable by faith, revealing to us that we are here because God is gracious and overflowed his mercy and grace to the Gentiles. That is a beautiful thing to see. all from the mouth of someone who never should have been allowed to speak to Jesus in the first place from a cultural perspective of that day. And Mark, by the inspiration of the Holy Spirit, records it here for us to see this morning. So we're no longer pets, we're no longer outsiders, we're no longer rejected, we're no longer enemies. By the grace of God and his gospel, we are children of the King. And as we looked at last week as a point of application, I want us to understand that the hope for every human is not ethnicity, but Christ. The hope of every human is not gender, but Christ. The hope of every human is not what they can do according to the law. It's Christ. Do you see this whole chapter fitting together so much more clearly now? He's talked about the deformity of the man-made laws that were added onto the Torah and said, no, the law itself is good and perfect. We looked at that, but no one can be made perfect by the law. And he now has the Gentile woman coming to explain, no, I get it. I get it. I understand by faith, by this gift that you've given me, the first true Israelite we have, we as Gentiles get to rejoice in her understanding because

we too get to understand that beautiful revelation and sing His holy praises this morning together because of that. How beautiful that is. But there's one last point of application I want to leave you. We must never never cease to stop being amazed and marveling at our adoption. We cannot forget that. We cannot sweep it under the rug. We cannot be distracted by the things of this world. We have to understand that we are adopted by grace alone, through faith alone, in Christ alone. into the family of God, and that should motivate us every second of every day. Now, I understand it doesn't, I understand we're all human and we have our flesh that tugs at us and says, no, no, the world looks pretty appealing, but we don't need the world anymore. We're adopted, we're at the table now. We are now first fruit recipients of the grace of God. We're at the table, we get to eat until we're satisfied. He's gonna feed us till we are full for all eternity. Let us not forget the marvel of our adoption. It's a beautiful truth that God has brought forward to us because in conclusion, the grace of God is more beautiful than anything this world has to offer. The smallest, in Richard Sibbes in his book, he writes, the bruised reed, he writes, the smallest bit of grace is more beneficial than the entire world combined. The smallest aspect of grace is more than the entire world has to offer. And when we understand and we don't forget to marvel at our adoption, we come to a point of singing praise with ever increasing fervor. we come to a point of seeing the beauty of Christ unfold more and more. With each new passage of Mark, my prayer is that everyone in here has a higher, more beautiful view of Christ. And I pray that every Gentile in here sees Christ in a whole new way as the one who bought their adoption with his sacrifice. And I want us to understand that we are a part of the household that God expanded to include us by His grace alone. That's the title of the message this morning, A Household Expanded. Because according to the Jews and according to some readings of the Old Testament, if you don't have the spirit to reveal to you what it means, it looks like He chose a nation of Israel and that's the only ones He's gonna have for all eternity. But in reality, He had a plan to expand that household and we're here because of that household expansion. And as we proceed over the next few weeks, we're gonna see this expand to the Gentiles in Sidon. We're gonna see it expand to the Gentiles and the Decapolis. Jesus is showing us with his actions. Remember, Mark records more action than he does teaching. We're gonna see with his actions that the true outcome of the church is that all nations will be blessed in him. And to close this morning, I want to simply, before I pray, read to you a few words from one of my favorite songs. Christ our hope in life and death.

What is our hope in life and death? Christ alone, Christ alone. What is our only confidence? That our souls to him belong. Who holds our days within his hand. What comes apart from his command. And what will keep us to the end? the love of Christ in which we stand because we are a part of that expanded household. Let's pray. Dear heavenly father, we are so thankful for the revelation that we have in your word today that has revealed your plan for redemption coming to fruition and the one that you sent to pay for our adoption. I pray Lord that we would marvel at our adoption more That we would forever see you in our mind's eyes, you sacrificed yourself to bring us as children to the table of the Father and the King. That we understand the outpouring of grace and love and abundance till we're satisfied that we have at this table. And that that would drive us to a point of gratitude and praise for what you have done for us. And let us find all that as we rest in Christ. for what you've done for us. We love you and praise you. I pray that you will help us to do all that we do for your glory throughout this coming week. In your holy name I pray, amen.