

Moreover, Mark adds, **“19 (Thus He declared all foods clean.)”** This is a major **important maxim** that is laid down here in the New Testament. To **“declare all foods clean”** is to **abrogate** the Old Testament **dietary laws** which prohibited one from eating anything **unclean**. Of course Peter’s visions at Joppa (Acts 10:9-23), and Paul’s teaching on dietary laws (Rom 14:1-21, Col 2:16-23), expand on this teaching to explain that we are no longer bound to Levitical dietary laws. Here Jesus explains clearly how **evil springs** from the **heart** and is what **defiles people**, in contrast to what he eats. **“20 And He was saying, “That which proceeds out of the man, that is what defiles the man. 21 “For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, 22 deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. 23 “All these evil things proceed from within and defile the man.”** He points out specific sins and in categories of sinful thoughts, deeds, and words.

**Mark 7:24-30** - 24 And from there He arose and went away 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. 25 But after hearing of Him, a woman whose little daughter had an unclean spirit, immediately came and fell at His feet. 26 Now the woman was a Gentile, of the Syro-Phoenician race. And she kept asking Him to cast the demon out of her daughter. 27 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." 28 But she answered and said to Him, "Yes, Lord, but even the dogs under the table feed on the children's crumbs." 29 And He said to her, "Because of this answer go your way; the demon has gone out of your daughter." 30 And going back to her home, she found the child lying on the bed, the demon having departed.

Now here again we see **Jesus’ compassion** toward those in need. But this time the Lord has gone into the **region** of the **Gentiles**. He has gone north along the coast up to the region of Syro-Phoenicia. **“24 And from there He arose and went away 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.”** Even in this far region up the coast Jesus popularity is widespread. He apparently seeks some solitude as He wants no one to know He had entered a certain house. But like in the other places, people had soon learned He was there and would **seek Him** for His **healing** power. **“25 But after hearing of Him, a woman whose little daughter had an unclean spirit, immediately came and fell at His feet. 26 Now the woman was a Gentile, of the Syro-Phoenician race. And she kept asking Him to cast the demon out of her daughter.”** The woman’s great need is here announced, her **“little daughter”** has a **demon**. Beyond the hope of any human doctor, the woman seeks Jesus for a

miracle. It is an important note in verse 26, **“Now the woman was a Gentile, of the Syrophenician race.”** This account highlights an important aspect of Jesus ministry, that His compassion extends even beyond the **House of Israel** to include the Gentiles. Of course, the **Gentiles** were **despised** by the **Jews** and considered them dogs, a heathen race, outside of the grace and favor of God. This encounter teaches Jesus disciples that Lord will indeed even show His salvation to the Gentiles and His compassion even to a **“woman”** who is also a **“Canaanite.”** The parallel account in Matthew tells us this.

**Matthew 15:21-22** - 21 And Jesus went away from there, and withdrew into the district of Tyre and Sidon. 22 And behold, **a Canaanite woman came out from that region, and began to cry out, saying, "Have mercy on me, O Lord, Son of David;** my daughter is cruelly demon-possessed." NASB

Now this whole account is obviously meant to **highlight** an important **truth** concerning **Jesus relationship** to these **Gentile** people far beyond the border of Israel. Jesus seeming indifference to the woman amplifies the matter and is meant to showcase her faith and also His willingness to help her. **“27 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.”** Jesus Himself points out that these Canaanite people are clearly outside of the favor of God up until now, and He here explains that **His ministry** is **primarily** for the **Jews**. But the woman has both a **humble** and a **persistent faith**, knowing that Jesus alone can heal her little daughter. **“28 But she answered and said to Him, "Yes, Lord, but even the dogs under the table feed on the children's crumbs.”** Jesus is not here being **rude**, but giving her an opportunity to show what others who had rejected Him didn't. That He is worthy to be sought, even through much difficulty, and that Jesus **rewards** humble persistent faith. In acknowledging that she is like a little dog under the table seeking crumbs from the Master, the woman shows her true humility and dependence on Jesus. **“29 And He said to her, "Because of this answer go your way; the demon has gone out of your daughter.”** Notice here, that Jesus is willing to extend His compassion to a Canaanite woman. This would have been a profound **lesson** for His **Jewish disciples**. But even more, consider the **Omnipresent power** of Jesus who can cast out a demon from a little girl that is not even in the same location! And this amazing power of Jesus is displayed by Mark by statement of the facts, **“30 And going back to her home, she found the child lying on the bed, the demon having departed.”** Consider that before going north to Tyre, Jesus had been rejected in His own hometown, and also by the Scribes and Pharisees who accused Him of being **defiled**. After instructing His disciples about things **clean** and **defiled** the story suddenly has us among unclean and **defiled people** where Jesus Himself will save and heal. This is a profound statement on the compassion of Christ toward **all people**, and also that whatever is unclean and

defiled can be **cleansed** and **healed** by Jesus. Moreover, this episode foreshadows an important truth about the **Coming of Christ** and the **Kingdom of God**. Jesus came to save the lost House of **Israel**, but led by the religious leaders, they largely reject Him and the Jewish Messiah is dishonored among His own people whom He came to save. God therefore, hardens and blinds the Jews and sends His disciples to the Gentiles (Romans 11:7-31) to compel them all to come in that His house may be full (Luke 14:23-24). Rejected by the Jews and religious leaders at Nazareth, Jesus now turns to the Gentiles to teach His disciples that God's compassion extends even to those whom the Jews previously knew as **far off** from **God**. This important truth is explained by Paul in Ephesians 2:11-22 that now even the Gentiles have been included in the covenant people of God, and together with believing Jews have become a new Temple where God lives by His Spirit.

**Ephesians 2:11-13** - 11 Therefore remember, that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands — 12 **remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.** NASB

**Mark 7:31-37** - 31 And again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis. 32 And they brought to Him one who was deaf and spoke with difficulty, and they entreated Him to lay His hand upon him. 33 And He took him aside from the multitude by himself, and put His fingers into his ears, and after spitting, He touched his tongue with the saliva; 34 and looking up to heaven with a deep sigh, He said to him, "Ephphatha!" that is, "Be opened!" 35 And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly. 36 And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it. 37 And they were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear, and the dumb to speak."

Jesus will not only visit the **Gentile** region of **Tyre**, but north even as far as **Sidon** and then loop all the way around to the eastern shore of the Sea of Galilee to the region of the **Decapolis**. Both of these areas are dominated by Gentiles as well. The Decapolis is a Gentile region east of Galilee where 10 Roman cities lay mostly inhabited by idol worshipping Gentiles. **“31 And again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the**

**region of Decapolis.”** Jesus popularity has spread in the **Decapolis** no doubt in response to His miracle of casting out the demon from **Gadara** named **Legion**. There Jesus had told the man to enter the city and tell the good things God had done for him. In any event, crowds are following Jesus in this place outside of Israel. **“32 And they brought to Him one who was deaf and spoke with difficulty, and they entreated Him to lay His hand upon him.”** The people clearly know that Jesus is a miraculous healer and desperately bring their sick and diseased to Him. **“33 And He took him aside from the multitude by himself, and put His fingers into his ears, and after spitting, He touched his tongue with the saliva; 34 and looking up to heaven with a deep sigh, He said to him, "Ephphatha!" that is, "Be opened!" 35 And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly.”** Notice that Jesus here had taken a **deaf and mute man** aside to show him individual compassion. Not only was the condition of His deafness healed, but also miraculously this man who could not speak is given the ability to **“speak plainly”** without the aid of any speech therapy. Here again is another profoundly miraculous work of Jesus, and this on one who was obviously seen by many in his culture as defiled and cursed because of his sickness. The scene is also a **foreshadow** of something really big, Christ can give the **Gentile peoples** who have no ear to hear the **Word of God**, much less speak it, both **ears to hear** and a **mouth to speak** the glories of God. Which is in fact what they do next, **“36 And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it. 37 And they were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear, and the dumb to speak.”** These people were profoundly astonished by Jesus and were eager to go forth and tell of the glory of Jesus and His amazing power. A statement of plain facts, after the **Jewish rejection of Jesus in the First Century**, the Gentiles have spread the message of Christ to ever corner of the globe for some 2000 years now.

**Mark 8:1-10** - In those days again, when there was a great multitude and they had nothing to eat, He called His disciples and said to them, 2 "I feel compassion for the multitude because they have remained with Me now three days, and have nothing to eat; 3 and if I send them away hungry to their home, they will faint on the way; and some of them have come from a distance. " 4 And His disciples answered Him, "Where will anyone be able to find enough to satisfy these men with bread here in a desolate place?" 5 And He was asking them, "How many loaves do you have?" And they said, "Seven." 6 And He directed the multitude to sit down on the ground; and taking the seven loaves, He gave thanks and broke them, and started giving them to His disciples to serve to them, and they served them to the multitude. 7 They also had a few small fish; and after He had blessed