

Program: SS Panel 2024 3 Q

Quarterly title: The Book of Mark

Quarterly author: Thomas R. Shepherd

Lesson Title: #6 Inside Out

Section title: Tuesday - Crumbs for the Dogs

Note: This color and font = quarterly text

Note: This color and font = John Dinzey notes

J Dinzey 2024 Q3 L6 Crumbs for the Dogs

Inside Out

Read for This Week’s Study: *Mark 7, Isa. 29:13, Exod. 20:12, Mark 8:11–21.*

Memory Text: “ ‘There is nothing that enters a man from outside which can can defile him; but the things which come out of him, those are the things that defile a man’ ” (*Mark 7:15, NKJV*).

TUESDAY

August 6

Crumbs for the Dogs

Read Mark 7:24–30. What important lessons are found in this story?

Mark 7:24–30 24 From there He arose and went to the region of Tyre and Sidon. And He entered a house and wanted no one to know *it*, but He could not be hidden.

COM:

COM: this verse states that Jesus did not want anyone to know that he entered a house, but he could not be hid. Even though Jesus loved to minister to those in need, being in a physical body he also grew tired and needed rest. Notice other stories that mention the crowds that followed Jesus:

Example of Jesus entering a house

Mrk 1:29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

Mrk 1:32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

Mrk 1:33 And all the city was gathered together at the door.

REF::> Mrk 1:40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

Mrk 1:41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, **I will; be thou clean.**

Mrk 1:42 And as soon as he had spoken, **immediately the leprosy departed from him, and he was cleansed.**

Mrk 1:43 And he straightly charged him, and forthwith sent him away;

Mrk 1:44 And saith unto him, **See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.**

Mrk 1:45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, **but was without in desert places: and they came to him from every quarter.**

Mrk 2:1 And again he entered into Capernaum after *some* days; and it was noised that he was in the house.

Mrk 2:2 And straightway many were gathered together, insomuch that **there was no room to receive *them*, no, not so much as about the door:** and he preached the word unto them.

Mark 7:25 For a woman whose young daughter had an unclean spirit **heard about Him, and she came and fell at His feet.**

26 The woman was a Greek, a Syro-Phoenician by birth, and **she kept asking Him** to cast the demon out of her daughter.

From Barnes on Matthew 15:21-28

Ref:>> Tyre and Sidon - A woman of Canaan - This woman is called, also, a Greek, a Syro-Phoenician by birth, [Mrk 7:26](#)

In ancient times, the whole land, including Tyre and Sidon, was in the possession of the Canaanites, and called Canaan. The Phoenicians were descended from the Canaanites. The country, including Tyre and Sidon, was called Phoenicia, or Syro-Phoenicia. That country was taken by the Greeks under Alexander the Great, and those cities, in the time of Christ, were Greek cities. **This woman was therefore a Gentile**, living under the Greek government, and probably speaking the Greek language. She was by birth a Syro-Phoenician, born in that country, and descended, therefore, from the ancient Canaanites. All these names might, with propriety, be given to her.

Jhn 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Mark 7:27 But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw *it* to the little dogs."

*****READ*****

Why does Jesus respond so harshly to this woman, in so many words calling her a dog?

He does not openly explain, but two characteristics in His response to her suggest what He is teaching. In Mark 7:27, He says that the children should be fed "first." If there is a "first," it seems logical that there would be a "second."

The other characteristic is that Jesus uses a diminutive form of the word *dog*, not meaning puppies but rather, in context, dogs allowed inside the house in contrast to street dogs. The woman picks up on these two markers in her response to Jesus, which helps explain her response.

>>> The woman's response clearly shows that she was not discouraged by what Jesus said, but found encouragement. Shirley Jesus and I speak in a hateful manner, he was not angry. He was calm and the way he expressed Himself motivated her to respond with faith.

The woman answers yet even the little dogs

Mark 7:28 And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs."

COM: Praise the Lord! She had a faith and a hope that would not be deterred. What the woman said it's worthy of notice. Considering the words of Jesus she saw Hope because Jesus did not say, "I have nothing for you, it's best for your to walk away because you're not getting anything from me. Just leave me alone!" No, the woman that heard that Jesus said "Let the children be filled first..." She must have thought, "wat a minute he did not say no, He said, Let the children be filled first" There is hope! Little dogs under the table, know that some crumbs are gonna fall from the table or somebody's gonna give them some food that's why they linger under the table. Jesus was testing her faith. This was an opportunity to teach his disciples that there is a blessing in persevering in asking the Lord in faith...

Mark 7:29 Then He said to her, "For this saying go your way; the demon has gone out of your daughter."

30 And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.

>>> The account in Matthew sheds some light:

Jesus said, "O woman, great is your faith"

Matthew 15:28 Then Jesus answered and said to her, "**O woman, great is your faith! Let it be to you as you desire.**" And her daughter was healed from that very hour.

Following on the heels of the challenging passage in yesterday's study, the story in this passage also raises troubling questions. **Why does Jesus respond so harshly to this woman, in so many words calling her a dog?**

He does not openly explain, but two characteristics in His response to her suggest what He is teaching. In Mark 7:27, He says that the children should be

fed "first." If there is a "first," it seems logical that there would be a "second." **The other characteristic is that Jesus uses a diminutive form of the word dog, not meaning puppies but rather, in context, dogs allowed inside the house in contrast to street dogs. The woman picks up on these two markers in her response to Jesus, which helps explain her response.**

The woman's response is rather pointed. She replies: "Lord, yet even the ... dogs under the table eat from the children's crumbs" (*Mark 7:28, NKJV*).

How did this woman come up with this response to Jesus? Certainly the love for her daughter drove her forward. **But He also encouraged her. He said "first," implying there could be a "second." Furthermore, He implied she was a dog under the table. Just as the dog was in the house under the table, so she was at Jesus' feet pleading for her daughter. So, she claimed a dog's right to the food that fell on the floor.**

The woman's response reveals her faith. Calling the mighty miracle of healing her daughter from a distance a "crumb" indicated both that Jesus' power was especially great (If such a miracle were a crumb, what would a whole loaf be?) and that granting her request was a small matter for Him. Jesus was moved and granted her request.

*****READ*****

"By His dealings with her, He has shown that she who has been regarded as an outcast from Israel is no longer an alien, but a child in God's household. As a child it is her privilege to share in the Father's gifts."—Ellen G. White, *The Desire of Ages*, p. 401.

>>> can't sin never entered into this world there would be no differences among us we would all be one big family. We can all trees are origin to Adam. We are all related.

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Gal 3:27 For as many of you as have been baptized into Christ have put on Christ.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: **for ye are all one in Christ Jesus.**

obtained no relief. And at times she was tempted to think, What can this Jewish teacher do for me? But the word had come, He heals all manner of diseases, whether those who come to Him for help are rich or poor. She determined not to lose her only hope. DA 399.2

But although Jesus did not reply, the woman did not lose faith. As He passed on, as if not hearing her, she followed Him, continuing her supplications. Annoyed by her importunities, the disciples asked Jesus to send her away. They saw that their Master treated her with indifference, and they therefore supposed that the prejudice of the Jews against the Canaanites was pleasing to Him. But it was a pitying Saviour to whom the woman made her plea, and in answer to the request of the disciples, Jesus said, "I am not sent but unto the lost sheep of the house of Israel." Although this answer appeared to be in accordance with the prejudice of the Jews, it was an implied rebuke to the disciples, which they afterward understood as reminding them of what He had often told them,—that He came to the world to save all who would accept Him. DA 400.3

This was the only miracle that Jesus wrought while on this journey. It was for the performance of this act that He went to the borders of Tyre and Sidon. He wished to relieve the afflicted woman, and at the same time to leave an example in His work of mercy toward one of a despised people for the benefit of His disciples when He should no longer be with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others besides their own people. DA 402.1

Jesus longed to unfold the deep mysteries of the truth which had been hid for ages, that the Gentiles should be fellow heirs with the Jews, and "partakers of His promise in Christ by the gospel." Ephesians 3:6. This truth the disciples were slow to learn, and the divine Teacher gave them lesson upon lesson. In rewarding the faith of the centurion at Capernaum, and preaching the gospel to the inhabitants of Sychar, He had already given evidence that He did not share the intolerance of the Jews. But the Samaritans had some knowledge of God; and the centurion had shown kindness to Israel. Now Jesus brought the disciples in contact with a heathen, whom they regarded as having no reason above any of her people, to expect favor from Him. He would give an example of how such a one should be treated. The disciples had thought that He dispensed too freely the gifts of His grace. He would show that His love was not to be circumscribed to race or nation. DA 402.2

When He said, "I am not sent but unto the lost sheep of the house of Israel," He stated the truth, and in His work for the Canaanite woman He was fulfilling His commission. This woman was one of the lost sheep that Israel should have

rescued. It was their appointed work, the work which they had neglected, that Christ was doing. DA 402.3