

The background of the slide is a close-up photograph of water ripples, showing concentric circles and intricate patterns of light and shadow on the water's surface.

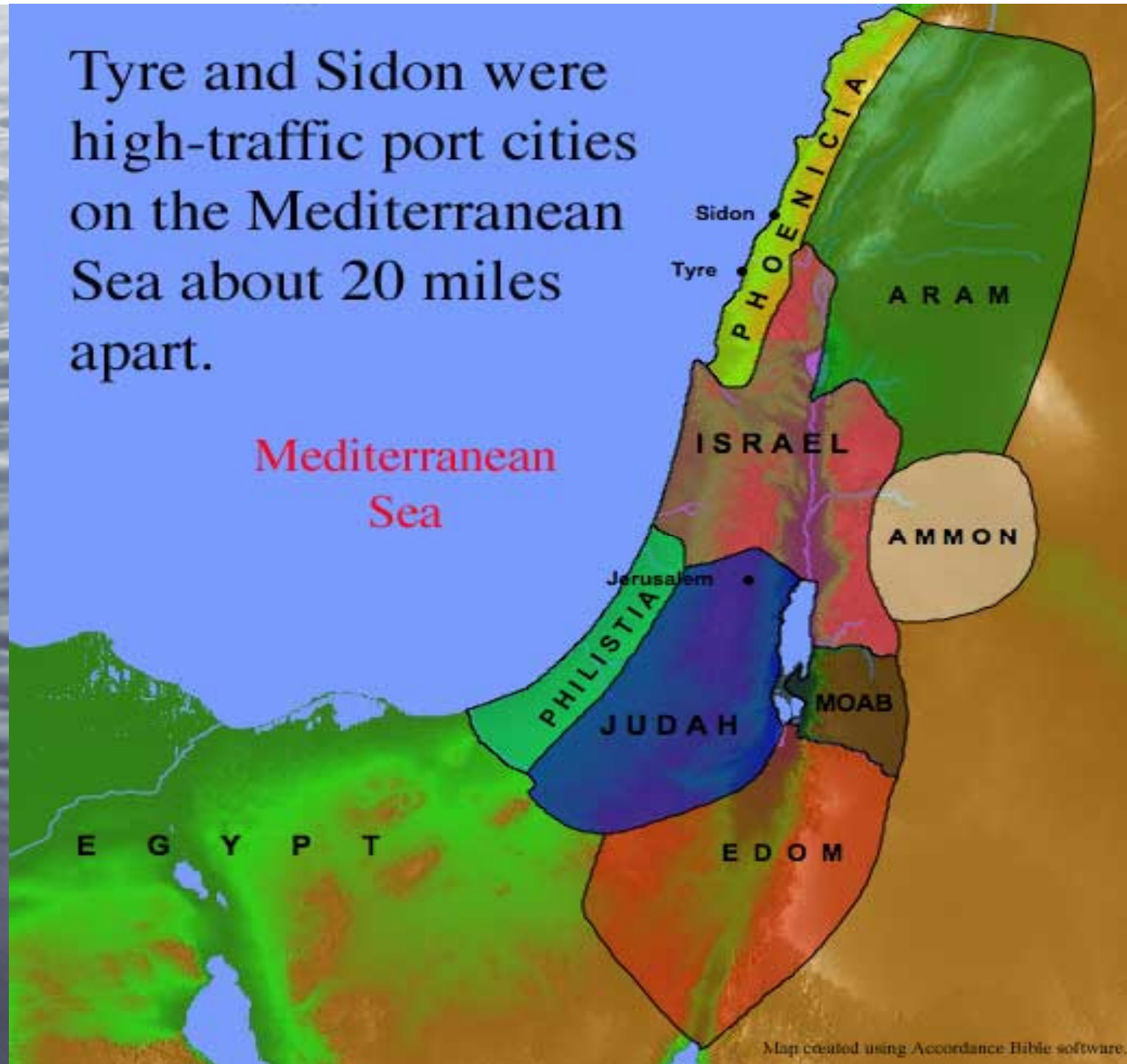
Mark Dispensationally Considered

**Mark 7:24-30: The Syrophenician
Woman**

Mark 7:24-30

- Mark 7:24—Jesus now departs from the land of Gennesaret into the region of Tyre and Sidon. Upon entering the region, Mark tells us that Jesus intended to privately enter a house but could not be hid from the people.
 - Mark 6:53-7:1—remember that the Pharisees when out from Jerusalem to see Christ.

Tyre and Sidon were high-traffic port cities on the Mediterranean Sea about 20 miles apart.



Mark 7:24-30

- Tyre and Sidon were high traffic shipping ports on the Mediterranean Sea about 20 minutes apart south of Beirut in modern Lebanon. These two cities are mentioned numerous times in the O.T. They were the chief cities of Phoenicia. The Phoenicians were known under the name of Canaanites or Sidonians in the O.T.
 - II Samuel 5:11 (360)—provided David with cedar trees to build his house when he became king of Israel.
 - I Kings 5:1 (392)—provided wood for Solomon to build the temple
 - Ezra 3:7 (532)—when the temple was resorted after the Babylonian captivity Tyre and Sidon again provided wood and carpenters.
 - Matthew 11:21-22 (1010)—eventually these two cities fell under the judgment of God (Ezekiel 27-28).

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- Mark 7:25-26—informs us that a Greek woman (i.e., gentile) comes to Christ and asks him to cast the unclean spirit out of her daughter.
- Matthew 15:21-22 (1020)—Matthew reports that this Gentile woman addressed Christ as the Son of David. The title Son of David connects Christ with the Davidic Covenant as the rightful king of Israel.
 - Matthew 1:1 (993)—Jesus Christ is the Son of David and the Son of Abraham. These are two of the major covenants of the Old Testament.
 - Genesis 12:1-3 (20)—the Abrahamic Covenant consisted of three component parts: 1) land, 2) seed that would become a great nation, 3) blessing—is was through Israel that God would bless the gentiles. There was to be no blessing for the gentiles apart from Israel.
 - II Samuel 7:12-17 (362)—the Davidic Covenant established the promise that David's house, kingdom, and throne would be established for ever. The title Son of David is referring to the one who would fulfill this covenant as Israel's king.

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- Ephesians 2:11-12 (1251)—as a gentile the Syrophenician Woman had no right to claim Christ as the Son of David because the gentiles were strangers from the covenants of promise.
- Matthew 15:23—because of these positional and dispensational factors Jesus does not even answer this woman's request the He cast the evil spirit out of his daughter. Embarrassed the disciples ask Christ to send here away.
- Matthew 15:24—Christ's response sends shockwaves through the majority of professing Christendom. Jesus was not sent but to Israel alone.
 - Matthew 1:21 (994)—“. . .he shall save his people from their sins.”
 - John 1:11 (1114)—“He came unto his own and his own received him not.”
 - Romans 15:8 (1208)—“. . . Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:”

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- Ephesians 2:11-12—in “time past” God made a distinction between Israel (Circumcision) and the Gentiles (Uncircumcision). During “time past” the Gentiles were:
 - Aliens from the commonwealth of Israel
 - Strangers from the covenants of promise
 - Without hope
 - Without God in the world
- Any time we see God dealing with humanity on the basis of a distinction between Jew and Gentile we know we are still in “time past.” Based on the testimony of Scripture, when Jesus says that he is “not sent but to the lost sheep of the house of Israel,” who is still first in the plan and program of God? Israel. If Israel is first and enjoys an advantage over the gentiles than what time period are we in? Time Past.

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- Ephesians 2:13-18—in the “But Now” time period all of the time past distinctions between Jew and Gentile have been done away by the blood of Christ.
 - Ephesians 2:14—peace has been made between Jews and Gentiles and the Middle Wall of Partition has been broken down.
 - Ephesians 2:15—the Law of commandments has been abolished. Jews and Gentiles are now being formed into a New Man by God himself.
 - Ephesians 2:16—on the basis of the cross work of Christ; God is now reconciling both Jews and Gentiles in one body. The time past enmity has been done away in Christ.
 - Ephesians 2:17—peace is now preached and offered to those who used to be far off (Gentiles) and those that were nigh (Israel).
 - Ephesians 2:18—Gentiles no longer need to go through Israel to have access to God as they did in Time Past.

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- **The Body of Christ = Jew and Gentile Equality**
- Summary: During the “But Now” time period all of the Time Past distinctions have been removed based upon the cross work of Jesus Christ. Israel no longer possesses an advantage and is concluded in unbelief with the Gentiles. Therefore, the Body of Christ cannot be formed until Israel has been reckoned in unbelief along with the Gentiles.
- Ephesians 3:1-9—we learn that God’s plan to form the body of Christ was a mystery hid in God until God revealed it the apostle Paul.
- Matthew 15:25—it was only after this exchange between Christ and his disciples that the Canaanite women fell down and worshiped Christ.

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- Mark 7:27—it is clear that Jesus is referring to Israelites as children and to Gentiles as dogs. Dogs were unclean animals, and He contrasts them with sheep, clean animals.
 - Matthew 15:26—“it is clear that God’s order was for the Israel to first be filled with blessings before the Gentiles were to receive any blessing. In fact, the prophetic kingdom program was that the Gentiles were to be blessed through Israel; therefore, Israel must first be blessed before she could in turn pass on blessing to the Gentiles. It is axiomatic that wherever the message is to Israel only, or to Israel first, the ministry is that of the Messianic Kingdom. This is in direct contrast to the dispensational order today, when Israel has been blinded and cast aside, when no nationality has the priority.” (Baker, 135)

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- Mark 7:28—this woman as a Gentile understood that she had no claim upon Christ so she took her place as a dog having no seat at the table.
 - Matthew 15:27-28—even though Jesus as yet had no ministry for the Gentiles, he is moved by this woman's expression of faith and heals her daughter after she acknowledges his dispensational standing as a gentile dog.
- Mark 7:29-30—when the woman returned home she found that her daughter had been healed.