

Miracles of Jesus 12-08-26b

We pick up our study now in the miracles of the Lord Jesus Christ. We are in Mark chapter 7, as well as Matthew chapter 15, and we're looking at the context in some form or fashion we see that surrounding this is a lot of discussion about bread. And we've gone a little bit ahead to pull some of this information.

We back up now. The final thing we can look at in Mark chapter 8, Jesus being aware of their reasoning among themselves about misconstruing His statement, thinking that it was a personal rebuke instead of information they are going to need both then and in the future. They already have some status and some recognition as Jesus' disciples.

This is what's going to get Peter in trouble at the arrest. People recognize Him. You are with Him.

You are one of those guys. They're going to go forth in twos and perform miracles and so on. And Jesus says, beware when you get into the realm of authority, when you get into the realm of recognition as the Pharisees are and as Herod is, don't let ambition blind you.

Don't start manipulating the Word of God to your own goals and purposes. Humble yourself under the mighty hand of God. He will exalt you in due time.

God resists the proud. If there's one thing you can absolutely say without any qualification, the Pharisees had a pride problem. Herod had a pride problem.

And Scripture is not going to be properly interpreted and properly applied in that environment, in that soul that is occupied with itself, is self-centered, self-aggrandizing, motivated to promote itself. Why do you reason? Mark 8, 17. Why do you reason? Because you have no bread.

Do you not yet perceive nor understand? Two separate steps. Perceiving is one. Understanding is the next, right? You can't understand what you don't perceive.

You've got to perceive it first, then understand it. Now, what happens in our brains? When you open your eyes and look around, this is something we learned as infants. Infants, when they first come into the world, cannot understand what they perceive.

Their eyes are open. Their lenses have that programming to focus and sharpen the images. It happens very soon.

And there is information going to the brain, but the brain can't make heads or tails out of it. It's shapes. It's colors.

It's movements. There's some dimensionality. Hopefully, your eyes line up.

There's nothing like looking at a baby, and you think, oh, look at that loving gaze. And then one of their eyes just drifts off to the right. You realize, they don't even see me.

They look like they're looking with love and adoring gaze at you, and then one eye just off. They have to learn this. They have to learn to get their eyes focused.

All of this stuff is building, and they've got a feedback loop in there. It's amazing. And it all just evolved, according to the dimwits.

But there is perception without understanding, right? How does that understanding come? How does that perception come? It comes by experience. It comes with practice. As they keep perceiving and they begin to put information together, they begin to notice that, oh, you know what? Every time I see this particular configuration of shapes, suddenly I get fed.

I get picked up. I get my discomfort down in my nether regions relieved. Every time I see this particular configuration.

And later on, they figure out that this is a face. This is their mother's face. And they begin to look at themselves, and they see their hand, and they begin to operate the thing and realize they've got some motor control, and they can eventually see a thing and reach out and touch it.

And they think that's so neat. They begin to reach out and touch just everything and anything. Light sockets and dangerous sharp objects.

But they learn. They practice. And they get feedback, and they say, ah, this is what this means.

Jesus says, do you not yet perceive? You're not even looking in the right place. And what you do perceive, you don't understand. We need both.

We need perception. This is Bible class. This is thinking about what we've learned and trying to understand what it means, not just in the abstract, not as a doctrine, but as a principle.

What does this mean to me? How do we live in the light of this truth? How does this change the way I operate? Should I be doing something different now that I've seen this? If it changes me, if it transforms me, if it renews my mind, if it gives me strength to walk the narrow road, if it gives me a clearer view. Man, I walked outside last night for some reason. Oh, I know.

The light was on in one of the cars. The dome light was on. The girls had been on a trip, came back, and it got dark.

I glanced out my study window, and I could see this odd glow in the car. I thought, oh,

dome light's on. So I grabbed a key and went out there to shut the dome light off.

Walked out, and everything was a fuzzy blur. Becca was out walking the dog, and I thought, well, I wonder if she's on her way back. And I looked down the street, and it was just blobs.

It was just nebulosity down there. And I thought, well, you know, there could be three gorillas and a trained elephant coming, and I wouldn't know. So thankfully, I had my glasses in my pocket, and I picked them up, and I stuck them on my face.

Instantly, clarity. Oh, it's a street light. It's not, you know, circus animals.

That's a street light. Those are mailboxes. That's a parked car, not an elephant.

Now I can see. Clarity. I put my glasses on, and boy, my night vision has just gone totally away, unless I had my glasses.

And then, so boy, you know, driving and so on. You ever see me driving without my glasses? Get away. Why do you reason, do you not perceive nor understand? This is what we tend to do.

Do you notice the link here? You're reasoning. You're chewing on this thing and drawing false conclusions, and you're never going to get it right, because you don't perceive and you don't understand. You have to perceive and understand first, then reason.

You see the progression? I perceive the truth. I understand and grasp its import and its meaning. Now I reason.

I don't reason. This is the problem, and God bless them, but with the Pentecostal rituals and Holy Rollerism and tongues and healing and all the rest of that, what are they doing? They're going to the Scripture and saying, look, Jesus healed, and Jesus is still Jesus. The Holy Spirit is still the Holy Spirit.

The prayer of faith will heal the sick. So hey, they do not perceive. They do not understand.

They jump straight to reasoning. Well, here's the Scripture. Here's my conclusion.

I have skipped the perceiving and the understanding and jumped straight to reasoning. This is a classic mistake. This is the leaven of the Pharisees.

This is the leaven of Herod. I get a few biblical facts, and I reason with them and draw a completely stupid conclusion. We do this any time we do not stop and meditate.

How do babies learn how to see and perceive and understand what they're looking at? Repetition. Rehearsal. Review.

Day after day after day. They perceive every day. They experiment every day.

They figure it out every day. Pretty soon it becomes second nature. You haven't given a thought to your visual perception probably since you were a child.

I mean, you just take it for granted. I learned that when I was a child. I use it all the time.

It's a regular part of my skill set. Wake up in the morning, use it all day long. This ought to be our spiritual practice as well.

Our perception and our understanding should precede our drawing of conclusions. And if we don't, there is no test that tells you a conclusion is bad. You can talk to somebody who has a faulty conviction.

I know you have done this. You have talked to someone, and you know they are just as dead wrong as they can be, and you think, what is the matter with you? How can you possibly hold that persuasion? How can you think this thing is good and this thing is bad when actually this thing is good and the first thing is bad? How can you possibly do that? They've done it because they have skipped perception and understanding. There is only one truth.

All else is falsehood. But people who are convinced that the false is true and that the good is bad and that the bad is good have not perceived and have not understood. This is why the carnally minded cannot understand the things of the Spirit, because they are spiritually perceived.

They are spiritually understood. And without the ministry of God the Holy Spirit active in our souls, you can't see and you can't understand. So what hope is there for your conclusions? What hope is there for your reasoning? Well, forget it.

And this ought to give you peace when you see the world going off in a weird bottle rocket with a broken stem spiral. Don't worry about it. What did you expect? There is no Holy Spirit there.

There is no perception, much less understanding, so the reasoning is going to be fouled up. Do you not yet perceive nor understand? Is your heart still hardened? Now, this is the difference between us and the world. We should not have a hard heart.

Jesus has given the ministry of the Holy Spirit to his disciples. He is in their midst as their comforter and as their guide, as their leader into truth. He painstakingly teaches them, just as the Holy Spirit is available to painstakingly teach us.

They are without excuse for having a hard heart. If they were wondering about the loaves, could they not ask? Did anybody in this group ask Jesus, Lord, I was just thinking about that 5,000, 4,000 thing, and why is it we took up 12 baskets the first time? What

was that all about? Why did they not ask? Well, you know, the other disciples are going to make fun of me for being a dim bulb. Nobody else seems to be interested.

I don't want to stick out. I don't want to stand out like a sore thumb. Peter didn't ask.

James didn't ask. Bartholomew didn't ask. Thaddeus, whoever, didn't ask.

Why not? They could have. Is your heart still hardened? Having eyes do you not see, and having ears do you not hear? And do you not remember? Eyes to see, ears to hear. What did the prophet say? What did God say to the prophet? You go forth and preach, seeing they will see and not perceive.

Hearing they will hear and not understand. The heart of this people has grown callous, and Jesus is alluding back. Are you going to be like the rest of these people? Seeing you see and don't perceive.

Hearing you hear and you do not understand. Is your heart hard? Do you not remember? Now, I mentioned earlier, what about the studies that we have all been a part of? What about the books that we have looked at, the miracles that we have studied? Do you not remember? Remembering is important. Jesus mentions it here.

You've got to see, you've got to hear, and you've got to remember. How do you remember stuff for a test? It's called study and review, right? Is this life a long 3-D test? Yes. How are you going to remember the material that you need for the test? Study and review.

This is called meditate. Blessed. Remember Psalm 1-1? What's the very first word? Blessed.

Hands up everybody that does not want to be blessed. Me? Blessings for the weak. I don't need blessing.

I want travail. I want tribulation. I want discipline.

I want judgment. I want fire and brimstone in my life. I want everything to unravel and fall apart.

I want to be miserable. I want to be full of angst and stern and drang. I want to walk around like a goth and wear black clothes and have a hanged on expression to be pale and anemic.

That's my goal. Nonsense. Blessed, right? Blessed.

Wouldn't it be great if the Bible would just tell me how to be blessed? Wouldn't that be great? Blessed is the man who? Now we're talking. I'm interested. Blessed is the person who does what? Does not walk in the counsel of the ungodly, the Pharisees and Herod.

Their counsel is the leaven of the Pharisees and Herod. That's the counsel of the ungodly, right? I don't walk in that. Do not stand in the way of sinners.

Now, to walk somewhere, you kind of have to have a plan, right? I'm not sitting there trying to do a thing and all of a sudden my legs and my feet just stand me up and start carrying me off. Whoa, wait a minute. It's like Steve Martin in All of Me, where something just takes over and he starts walking.

He's like, whoa, stop that. I don't want to go here and somebody's got control of the legs. I decide where I'm going to walk, right? So if somebody is walking in the counsel of the ungodly, how did they get that way? Who walks in the counsel? Well, there must be something about the counsel of the ungodly that I thought was a great thing, because here I am walking in it.

If I am standing in the way of sinners, doesn't mean like I'm blocking them. The way of sinners, that's their path. And I'm standing there.

I'm saying, well, you know, I'm not walking like they're walking, but I'm standing right there. I'm there. Hey, how are you doing? Nice talking to you.

It's the way of sinners. Those sinners are going back and forth. Sinners are traversing, going from pillar to post and post to pillar.

And I'm standing right there. I'm keeping company with them. This is my, you know, people that stand in the way do something for a reason.

They're selling something. They're begging. They're interested.

They want to see what's going on. Standing in the way of sinners. It doesn't say walking in the way of sinners.

They're just standing there. Well, I'm not walking. I'm not a real sinner.

But you're standing there. Or sitting in the seat of the scornful. Sitting on a seat is quite often a picture of judgment.

You sit on the bama. And my judgments are scornful. This is the idea.

I elevate myself by scorning others. You know what scorn is? That's just dismissive, vitriolic criticism and finding fault and flaws. And we make ourselves feel good by pointing out the flaws in others.

Hey, you know, you've got toilet paper hanging out the back of your clothing there. Did you know your shoe's untied? Did you know your fly's unzipped? Did you know you get spinach on your teeth? Hey, did you know you've got a big price tag hanging out of your clothes on the back there? Hey. Scornful.

Sitting in the seat. Passing judgment. Finding fault.

And setting ourselves up as judge and jury. Blessed is the man that does not do these things, but what? His delight. By the way, if you're walking in the way and standing in the way, you're walking in the council, standing in the way and sitting in the seat, what do all of those things refer to? You've got the ungodly and the sinners and the scornful, right? They're all people.

I'm plugged into people. I've got my social network going. I tweet my scorn.

I've got myself and all the most flattering pictures on my Facebook page. I'm out there. I'm plugged in with people.

But they're the ungodly and they're the sinners and they're the scornful. That's where I operate. That's where I discriminate.

And some of them are my friends, and some of them I scorn and judge. The man who is different is delighting himself in the law of the Lord. And instead of determining what works and what doesn't and what's good and what's bad by looking at people, he looks at the law of the Lord.

His delight is in the law of the Lord. How many people in society say, well, I'm going to wear this kind of clothes because that's what's on the catalog page. That's what I see on TV.

That's what somebody wore on American Idol. That's what I saw in the music video. He had that, you know, in the 80s, it was this dirty dancing thing where the gal took her sweatshirt and ripped the neck out of it and had her shoulders sticking out.

Everybody thought, ooh. So then to see all of these, they sold brand new sweatshirts with the neck ripped out and you're too big so that your shoulder had to stick out to keep the thing up. Sweat socks.

Well, I saw Olivia Newton-John wear sweat socks so I'm going to wear sweat socks. I saw this. I saw that.

Walking in the way, looking at people. The blessed man has his delight in the law of the Lord and thinks about the law of the Lord day and night. He is the tree planted by the rivers of water.

So what is Jesus saying here? Do you not remember? Do you not see? Do you not understand? Our memory, our seeing, our hearing has to be in the Word of God. It's not pie in the sky, by and by. It's not holy stuff that's good for Sundays and Friday nights.

It's all the time. If we meditate in it, if we have it in our minds, it'll be there when we need it. When I broke the five loaves for the 5,000s, how many baskets full of fragments

did you take up? And this is a great technique.

Jesus waits for them to answer. How many baskets did you take up? They said to him, he said, come on now, how many did you take up? You hear the disciples, 12, 12, we took up 12. Didn't you have a bag? Yeah, I think each of us had a bag.

It was 12. Jesus says, also when I broke the seven for the 4,000, how many large baskets full of fragments did you take up? And they said to him, how many baskets? Seven. Seven baskets.

So he said to them, how is it you do not understand? Two different times I have miraculously multiplied the bread. Two different times I have sent you out to collect the fragments and you had big baskets. How is it you don't understand? I'm thinking, well, you know, I don't really understand either.

But if you flip over to Matthew, Jesus' Bible class is recorded for us. Look at 16, five and following. Disciples come to the other side.

They had forgotten to take bread. Jesus said to them, take heed and beware of the leaven of the Pharisees and the Sadducees. Here we get just the religious side.

Matthew, of course, his perspective is tied into the Old Testament and the nation of Israel so much, it's the Pharisees and Sadducees here. So what did Jesus actually say? Beware of the leaven of the religious leaders, the Pharisees and the Sadducees, and the leaven of Herod. They reasoned among themselves, saying, It is because we have taken no bread.

Jesus being aware of it said, O ye of little faith, why do you reason among yourselves? Because you brought no bread. Do you not understand or remember the five loaves of the five thousand and how many baskets you took up? Nor the seven loaves of the four thousand and how many large baskets you took up? And notice that distinction of basket size is maintained each time. We talked about that.

How is it that you do not understand? And then he keeps going. Thank you, Lord. Matthew got it all down.

That I did not speak to you concerning bread. Get yourself out of circumstances and materialities and the subjectivity of people and self and details. I wasn't talking about bread, but to beware of the leaven of the Pharisees and Sadducees.

Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and the Sadducees, their teachings, their traditions, their corruption of God's truth. Well, all of this is necessary background and context. If you're in Matthew there, just stay there and go back into chapter 15, verse 21.

Jesus went out and departed to the region of Tyre and Sidon. What do you know about Tyre and Sidon? It's not like Tyre and Battery. It's not an auto parts store.

We used to have Otasco, Oklahoma Tyre and Supply Company. This is Sidon and Tyre. These are Phoenician cities.

And what happened, you know, Phoenicia was one place, Syria was another. But under the Romans, these two provinces were united into Syrio-Phoenicia. So if you're a Syrio-Phoenician person, you come from this united province.

But these two towns, Tyre and Sidon, are very ancient. They were founded back before the time of Abraham, circa 2000 B.C. You can go to Genesis, chapter 10, verse 15, and you can see, "...Canaan begot Sidon his firstborn, along with Heth." Remember the sons of Heth? And you have the Hittites. There's two different kinds of Hittites.

The sons of Heth are one. The ancient Hittite empire is another. But Sidon, it's a very ancient city.

Tyre was founded just after 2000 B.C. Originally, Sidon was the big, muscle town. But over the course of history, Tyre assumed a more prominent role and kind of overshadowed Sidon. They are seacoast towns.

They are port towns. They are centers of trade. Tyre became noted for its export of purple dye.

This is blue in the ancient world. And because it was so far from the land of promise, this is something that Joshua did not conquer. There's a list of things that Joshua conquered and what he did not conquer.

When you go to Joshua, chapter 13, verses 3 and 4, you will see that that territory was not conquered during the time of the conquest. However, it wasn't necessarily animosity and enmity between this region. In fact, in the days of David, there was a great friendship.

You remember Hiram, king of Tyre? A lot of the wherewithal for the temple came from up there. David used stonemasons from Tyre and carpenters and cedars that came from that. Tyre and Sidon, that's Lebanon now.

Cedars of Lebanon, that stuff all came down and became a part of the temple during Solomon's reign. It's also notable because around 870 B.C., think about your timing now, you know that Exodus is 1400 B.C., you get the time of the judges, and then you end up with Saul and then David and Solomon right around 1000. Well, 870, this is going to be 130 years after that, about three generations after that, you have Ahab marrying Jezebel.

Jezebel is the daughter of the king of Phoenicia, from up in this region. And you know what that did, that brought Baal worship down into full prominence. So sometimes they were a blessing, sometimes they were a curse.

You get the good and the bad. You remember Isaiah 14 and Ezekiel 28 are the two chapters that give us details about Satan and his fall. I always remember that.

It's like 28 is twice 14, and Isaiah comes before Ezekiel, so you get Isaiah 14, Ezekiel 28. It's like little brackets there. Well, Ezekiel 28 talks about the king of Tyre, and he is the example of pride.

And through the king of Tyre, we see Satan himself walking among the stones of fire in the garden of God and so on. Under the Romans, these two cities continued to be trading ports and so on, but they had kind of slipped. They weren't the big powerhouses that they had been.

Jesus, of course, goes up here after tangling with the Pharisees. Why? Well, he has sort of officially left the land of Israel here. Sometimes he would go to the Transjordan.

Other times he went out of Galilee and went up to the region of Tyre and Sidon. He's getting away from his own people, right? He gets disgusted with them, and he just needs a break. So he gets some distance.

In Matthew chapter 11, Jesus began to rebuke the cities in which most of his mighty works had been done. This is Luke 10, 12 through 15. You have a similar statement.

He began to rebuke the cities in which most of his mighty works had been done because they did not repent. Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. And you think, well, boy, that's kind of a tough run of luck for Tyre and Sidon.

What if Jesus had gone up there and done his mighty works, but he didn't, and so they didn't get to repent in dust and ashes? It seems like it depends. It's one of these sovereignty things. If God had done something different, why, these people would have repented in dust and ashes.

Well, does that mean that the people of Tyre and Sidon are out of luck? Not at all. But the Gentiles are held up as a rebuke to the people of Israel, right? That's what's happening here. Look now at our passage.

Oh, we've still got a minute to do so. Matthew 15.21, Jesus went out from there, departed to the region of Tyre and Sidon. And behold, a woman of Canaan, Canaan is Syrophenicia, it's the same thing.

Canaan is the Old Testament designation of the provinces that are now known as Syrophenicia under the Romans. Came from that region, cried out to him saying, Have mercy on me, O Lord, Son of David, my daughter is severely demon possessed. But he answered her not a word.

Harsh, harsh. Here's a woman appealing on behalf of her daughter. Jesus ignores her.

It is as though the walls of heaven have slammed into place. He doesn't even hear, doesn't even respond. Answered her not a word.

His disciples came and urged him, saying, Send her away, for she cries out after us. Dispose of this some way, either help her out or tell her to go away. But she did it so much and for so long that it became something the disciples just couldn't put up with anymore.

So she didn't just try and give up. This has been going on for some time. He answered her not a word.

The disciples came. He answered and said, I was not sent except to the lost sheep of the house of Israel. Lost sheep.

They're sheep that belong to God. They are believers, but they're lost. They're out of the fold.

They're away from where they should be. They belong to God. They are his possession, but they're lost.

Not lost in a salvation sense, lost in that they aren't where they are supposed to be. And Jesus is sent to seek and to save that which was lost, to bring it back to where it should be. Then she came and worshipped him, saying, Lord, help me.

But he answered and said, it is not good to take the children's bread and throw it to the little dogs. She said, yes, Lord. Yet even the little dogs eat the crumbs which fall from their master's table.

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.

Another one of these long distance exercising of authority miracles. The Lord doesn't have to go there. What's really interesting is to look at the parallel account in Mark.

Hopefully you have noted some details here based on what we have reviewed by way of background. But look at Mark 7.24 and following. He arose, went to the region of Tyre and Sidon, entered a house, wanted no one to know it, but he could not be hidden.

For a woman whose young daughter had an unclean spirit heard about him and she

came and fell at his feet. The woman was a Greek, Seraphimician by birth, kept asking him to cast the demon out of her daughter. She's Canaanite, she's Greek, she's Seraphimician, she's all of these things.

Greek meaning Gentile, not Greek from Greece. This is the classification of a non-Jewish person. And she kept asking him to cast the demon out of her daughter.

She's yelling outside the house and the disciples say, you know, if you're trying not to be seen or known, we need to get rid of this woman because she's like this big blaring, this is like somebody's car alarm that's going off and won't quit, it's drawing attention. 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. She answered and said to him, yes Lord, yet even the little dogs under the table eat from the children's crumbs.

Then he said to her, for this saying, go your way. For this saying, go your way. The demon has gone out of your daughter.

And when she had come to her house, she found the demon gone out and her daughter lying on the bed. This is so fascinating. I'm going to make one point for this morning and then we're going to look at these details next time.

Notice though, it is for this saying. What is the saying that prompts Jesus to grant her request? He says, let the children be filled first. The picture here is clear to both of them.

You're in a household. There is a table set. There is a master at the table.

There are children at the table. There is bread that has been given by the master, by the father to the children. The children are at the table playing around with the bread.

They're not careful. They're not hungry. They're not ensuring that they preserve every crumb.

They're goofing around. They're playing with the bread. They're not interested in the bread.

And some of the bread is falling off the table onto the ground. That's the picture, right? And there are little dogs in the house. By the way, these are house dogs.

And the Greek word, the kunarion here, instead of kuon, which is the word for dog, like Gentile dogs. Get out of here, you Gentile dogs. These are field dogs.

These are stray dogs. These are wild dogs, kuon. This is kunarion, little dogs.

This is the word used for the puppies you keep in the house. These are your pets. And obviously, we love our pets.

We care about our pets. We grieve on them when they're gone. We lost a little black kitty this week.

Had to elevate him to a higher plane, as they say. You grieve over them, but they don't have the status of children, right? But you care for them. But children come first.

If I have a choice between feeding my kid or feeding my dog, feed the kid, right? That's the picture here. But she answers and says, he says, the children must be filled first. It's not good to take the children's bread and throw it to the dogs.

I'm going to feed my dog first. There are men that have actually done this. They're hunting hounds and so on.

They spend more on their hobby than they do on their family, both time-wise and resource-wise. He says, let the children be filled first. Not good to take the children's bread and throw it to the dogs.

What is the bread here? Because we're really talking about healing, right? Is he saying, well, I've got to heal the Israelites first before I can heal any Gentiles? What has he already told the disciples about this whole bread thing? What should they already hear and understand? The bread can be leavened. You don't leaven healings. It is revelation from God.

What embraces both the teaching and the miracles? It's revelation from God, right? That's what the bread is. The bread is revelation. Jesus said, you've got to eat my flesh and drink my blood.

Who is Jesus? He's the fullness of deity in bodily form. He's the revelation of God. He's the whole package, right? And eating his flesh is fully understanding who he is and what he reveals about God.

He's the way. He's the truth. He's the life.

He's the Redeemer. He's the king. He's the head of the church.

He's all of these things, right? That bread comes to Israel first. Notice the word first. Let the children be filled first.

And you know what she says? You have to look at what this woman says. What has she already said? Remember in the Matthew account, son of David? Where does this woman live? Where is she from? Like the blind man we saw earlier, she calls Jesus the son of David. This is not an idol appellation.

What does son of David mean? You're the Messiah. Gentile woman, Syrophoenician, living up in Tyre, recognizes who Jesus is. When Peter said this, you are the Christ, Jesus said, this is the rock on which I'm going to build my church.

This woman says the same thing Peter said. You are the Christ. You are the son of David.

And because you are the son of David, you can exercise your kingly authority and drive this demon out of my daughter. That's her reasoning. Now, how does that compare to the reasoning of the disciples? When Jesus gives her the opportunity to say, why are you asking me this question? He says, look, if you understand that I'm the son of David, you know that I've got to go to the people of David first.

She says, yes, but I've been tracking you and I can tell you there's crumbs falling off the table. And there's got to be enough for me. Jesus says, for this saying, you have figured out what I am still trying to explain to my disciples.

If God does not immediately seem to listen, if we make an appeal and He's walking on down the road, you remember the blind guys, same thing. They called Him son of David and they had to wait as well. No coincidence here.

You've got the blind who the Pharisees consider to be sinners. Remember John? That whole thing, we'll be getting to that, the blind man. Here, Syrophenician woman, Canaanite, Gentile, but they have figured something out that God's own people have not discerned, that Jesus' own disciples have not quite figured out.

Well, there's a lot more in this story, but what is the principle? What is the point of application for you and for me? We have got to learn. We have got to practice. We all have to get better at perceiving and understanding by thinking about what we see and hear from the Word of God.

I am not the guy that makes your spiritual life good. I can put something out that we can all look at and perceive. I do my best to provide background and other things from Scripture so that we can all understand.

But the conclusions that are drawn and the applications that are made and the remembering of these things, Jesus Himself explained His parables and explained His allusions and His metaphors to His disciples. What was their problem? They didn't remember it. They didn't go back and think about it.

In the night watches when Jesus was off praying, were they praying as well? Were they laying these things out before God the Father and reinforcing them in their souls? No. So when the point of application came, they were deaf, dumb and blind. They heard Him talk to the Pharisees and they didn't understand what He was really talking about.

We want to avoid that mistake. We want to be people who are not walking in the counsel of the ungodly. We're not standing in the way of sinners.

We're not sitting in the seat of the scornful. We don't have our eyes on people. We don't have our eyes on circumstances.

Eyes on ourselves. Woe is me. Look at my situation.

We delight ourselves in the law of the Lord and we meditate on it in the day and we meditate on it in the night. Not constantly but periodically. It's something to which we regularly return.

It's like anything else that you really love and enjoy. You can't keep your mind off it for very long. You can do other things but pretty soon your mind is back on it.

If you've got a project you're working on, you've got a thing you're interested in and you're really looking forward to it, it just keeps returning to your mind, doesn't it? And you think about it a little more and you make another little plan. You go and work on it a little bit and add a little to it. And it just keeps returning to your mind.

If you've got a person you're interested in, now you're going to text them and you're going to tweet them and you're going to write on their Facebook wall and you're going to find a way to see them or call them up on the phone or whatever. You just return to them frequently because it's your priority, it's an interest, it's a fascination, it's an enthusiasm. This needs to be the pattern in our lives for the things of God, the Word of God, the Spirit of God, keeping our eyes on the Kingdom.

That's our hope. And we return to it and because these things are fresh, because they're alive, because they're meaningful to us, when the time comes for application, when the time comes to do some reasoning, we can be like this Seraphim woman. She's been up there entire, never heard a Bible class of the Lord Jesus, except by word of mouth, third hand, somebody in a caravan saying, well, I was down there in Galilee, I heard this guy talking.

You know what he said? She's all ears. She's been listening to that. She's been parsing it.

She says, you know what? I know about this Israel thing. I know about David. I know about his throne.

I know about the promises that their scriptures make to them. I know about their God. And you know what? I think that God is real and I think that Messiah is coming and I think this guy is him.

Then she hears that he's in town. I can't believe it. The Jesus that I thought would never leave Israel is in my town.

And she's got this affliction. She's got a need. She says, you know what? This is of God and she will not be denied.

She is outside that house and she is not going to be denied. She knows the truth. She knows who he is.

She knows what he can do and she knows that he should do it and she knows why. She has thought all of this out. She is so far ahead of the disciples.

It's amazing. That's why Jesus says, for this saying, go your way. And the demon leaves.

Now something to chew on for next week. Look at the very last phrase in Mark chapter 7 verse 30. Think about similar situations.

Think about Peter's mother-in-law. Think about Jairus's daughter. Think about various ones.

And think about the very last phrase in verse 30. I leave you that as a tidbit. It's a clue for next time.

Let's close here in a word of prayer. Father, thank you for the privilege we have of living in this age, of having unlimited access to the full revelation of your truth in the Old Testament and in the New, the words of the Lord Jesus, the inspired writings of the apostles, all of the prophetic writings, the histories, the poetry, the riches of truth that are contained in your word are just limitless and so available to us. We have so many tools for understanding them even though they're not written in our language.

We thank you that we live in this time. We thank you that we are purchased possessions of the Lord Jesus Christ. We are your gift to Him.

We thank you that you have given us time and opportunity in this life to learn and grow and prepare ourselves for life before you, life in the presence and the company of the Lord Jesus. And we pray that as we review these things in our minds, as we think about them, that God the Holy Spirit will minister them to our hearts, help us to see clearly, help us to understand, and help us to reason accurately as we seek to make application and walk in the way to which we have been called. We pray these things in Jesus' name.

Amen.