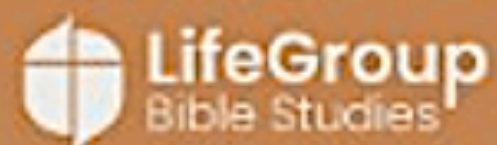




THE STORY
OF JESUS
IN THE
GOSPEL
OF MARK



FALL 2025
SPRING 2026

Mission of Jesus

- Jesus sent to the Jews, but His mission was for the world.
- Mark 7:24-30
- Jesus went to Tyre and Sidon on the Mediterranean Sea.
- When Israel first entered the Promised Land, Tyre and Sidon were part of the land given to the tribe of Asher, but Asher never took control of them.

Tyre and Sidon



Mission of Jesus

- But when David became king (1055 BC), the king of Tyre built a palace for him, and when Solomon built the temple (966 BC), he gave him all the wood and gold.
- Queen Jezebel, the vilest queen in Israelite history, was the daughter of the king of Sidon (1 Kings 16:31).
- The widow of Zarephath (in Sidon) took care of Elijah; the Lord provided food for her through the famine.

Mission of Jesus

- In the Old Testament prophets, Tyre and Sidon were prophesied to be overthrown, which they were, by Babylon (585–572 BC), Greece (322 BC), and Persia (359–338 BC).
- By Jesus' day, both cities had become prosperous provinces of Rome.
- The Jews believed Tyre and Sidon would be punished in the Day of Judgment.

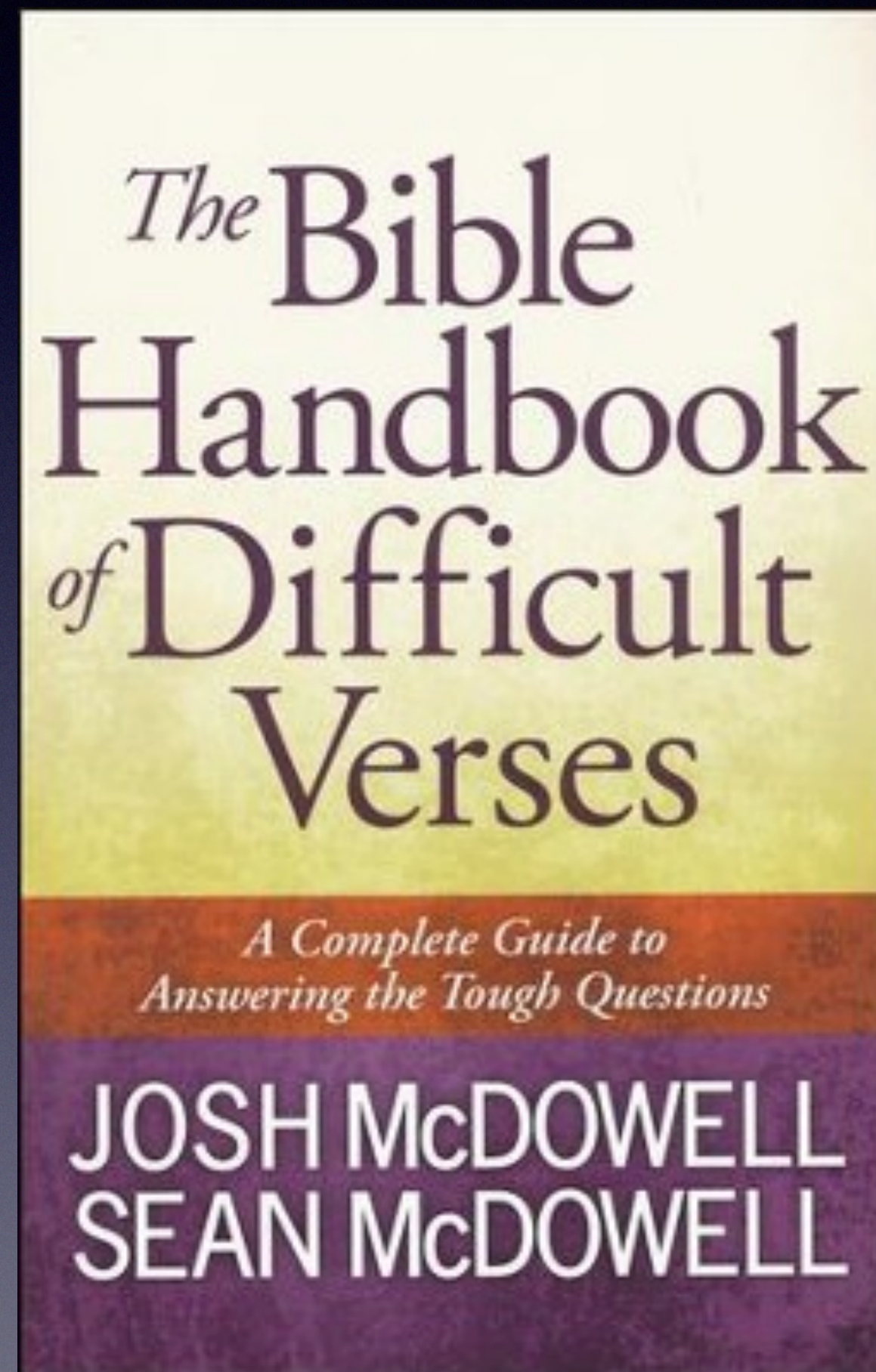
Mission of Jesus

- Jesus tried to hide out in Tyre and Sidon, but He could not be hidden.
- His reputation had even spread this far, to the Gentile territories.
- The Gentile woman who came to Him was Syrophoenician, a blend of Phoenicia (where Tyre and Sidon were) and Syria, a larger region to the east.

Mission of Jesus

- She reminds us of God's mission to the whole world, including Israel's enemies.
- She was a Gentile and a woman, so a Jewish man should not have talked to her.
- Also, her daughter's being possessed by a demon made them both outcasts, even in their Gentile city.

Mission of Jesus



- This is another story that is difficult to understand without cultural context.
- Reading it at face value sounds as though Jesus was being mean to this woman, calling her a dog.

Mission of Jesus

- Understanding the cultural context reveals God's heart for the Gentiles and the outcast, for every human being on earth.
- Some Jewish people did call Gentiles dogs, but that's not what Jesus was doing.
- Jesus used a play on words to say the opposite – that she had value in God's kingdom.

Mission of Jesus

- Jesus was an honorable rabbi; for Him to even acknowledge her would have been shameful in their culture.
- But He didn't ignore or shame her. Instead, as with the Samaritan woman at the well (John 4).
- He engaged her in a deep (though brief) theological conversation.

Mission of Jesus

- When He said it wasn't right to take the children's (Jews) bread and give it to dogs (Gentiles), He wasn't calling her a dog. The word He used was the word for a beloved pet.
- He wasn't using a slur; He was using a play on words.
- He was challenging the culture's view of Jew and Gentile and testing to see how she would respond.

Mission of Jesus

- Jesus didn't believe Gentiles were dogs.
- Jesus spent His ministry reaching out to the marginalized, challenging the Jews' prejudices and their social system of honor, status and power.
- Jesus was using a metaphor to explain to her that He was sent first to the Jews (Romans 1:16).

Mission of Jesus

- The woman was not deterred. She understood what Jesus was saying and responded with wit and faith.
- Yes, dinner is prepared for the children, but the dogs eat the crumbs.
- She had the humility to accept whatever “crumbs” she could get and did not demand a place at the table, unlike the disciples, who argued over who was greatest.

Mission of Jesus

- The disciples may have thought of her as a dog eating scraps under the table, but she would feast at the table with them in the kingdom of heaven.
- Jesus praised her for her faith and her humble thinking and healed her daughter instantly.
- His great power was shown again in the fact that He did this from afar. He didn't have to go anywhere near her.

Jesus Open the Spritual Ears

- Jesus opens the spritual ears of those who have faith.
- Mark 7:31-37
- Jesus left and Tyre and Sidon and returned to Galilee, to the region of the Decapolis, which was a Gentile area comprising 10 Hellenistic cities in an area otherwise populated by Jews. He was still focused on the Gentiles.



Jesus Open the Spritual Ears

- It was in the Decapolis that Jesus healed the man with the legion of demons and sent them into the pigs (Mark 5).
- After that healing, Jesus had told the man to go home and tell his people how much the Lord had done for him.
- This was a big contrast to the times Jesus had told people to keep His miracles a secret, but here it was because it was in a Gentile area.

Jesus Open the Spritual Ears

- Apparently, the man healed of the demons did a great job spreading the word.
- When Jesus returned to the Decapolis, people knew who He was, and they brought to Him a man who was deaf and had a speech impediment, begging Him to lay hands on him and heal him.
- Like the Syrophoenician woman, they begged Jesus.

Jesus Open the Spritual Ears

- These are two different words in the Greek.
- The woman's begging was a persistent asking, as if she asked many times.
- This begging for the deaf man was an urgent asking.
- They didn't come to Jesus with a sense of entitlement but with a plea to please help their loved one.

Jesus Open the Spritual Ears

- Jesus did not touch the Syrophoenician woman's daughter to heal her; He wasn't anywhere near her.
- In this story, He used very intentional touch that was highly symbolic of the man's need.
- They asked Jesus to lay hands on him, and He did. He put His fingers in the man's ears, then, after spitting, touched his tongue.

Jesus Open the Spritual Ears

- It was also a symbolic moment for the disciples who would have been watching. When Jesus healed the man, He looked up to heaven, sighed, and said, “Be opened.”
- The word “sighed” is not just a sigh; it’s a deep groan, as when you are in intense distress or pain. It’s such an intense groan that it’s the word Paul used for the “groans” of childbirth (2 Corinthians 5:2).

Jesus Open the Spritual Ears

- Jesus' deep groan expressed both His pain that this man was not whole the way he would be in God's kingdom as well as His pain at the spritual deafness of His people, even those closest to Him. Jesus had just asked His disciples, "Do you not understand?" (7:18).
- Jesus' asking this man's physical ears to be opened was also a plea for His disciples' spritual ears to be opened.

Jesus Open the Spritual Ears

- Jesus pulled the man aside to do this miracle privately, and this time He asked them not to tell anyone, even though it was a Gentile area.
- But the more He told them not to, the more they proclaimed it.
- This word “proclaim” was used of the town crier, going through the streets, proclaiming the news.

Welcome at God's Table

- People from every nation are welcome at God's table.
- Mark 8:1-10
- This is much like the feeding of the 5,000 in chapter 6, but with some different details that point to this story's being the "Gentile version" of the same miracle:
- Again, they were in a "desolate place."

Welcome at God's Table

- Again, Jesus was moved with compassion for the people.
- Again, they had some bread and fish (different number).
- Again, Jesus broke the bread and gave thanks.
- Again, Jesus supplied more than enough, but this time seven baskets were left over instead of 12.

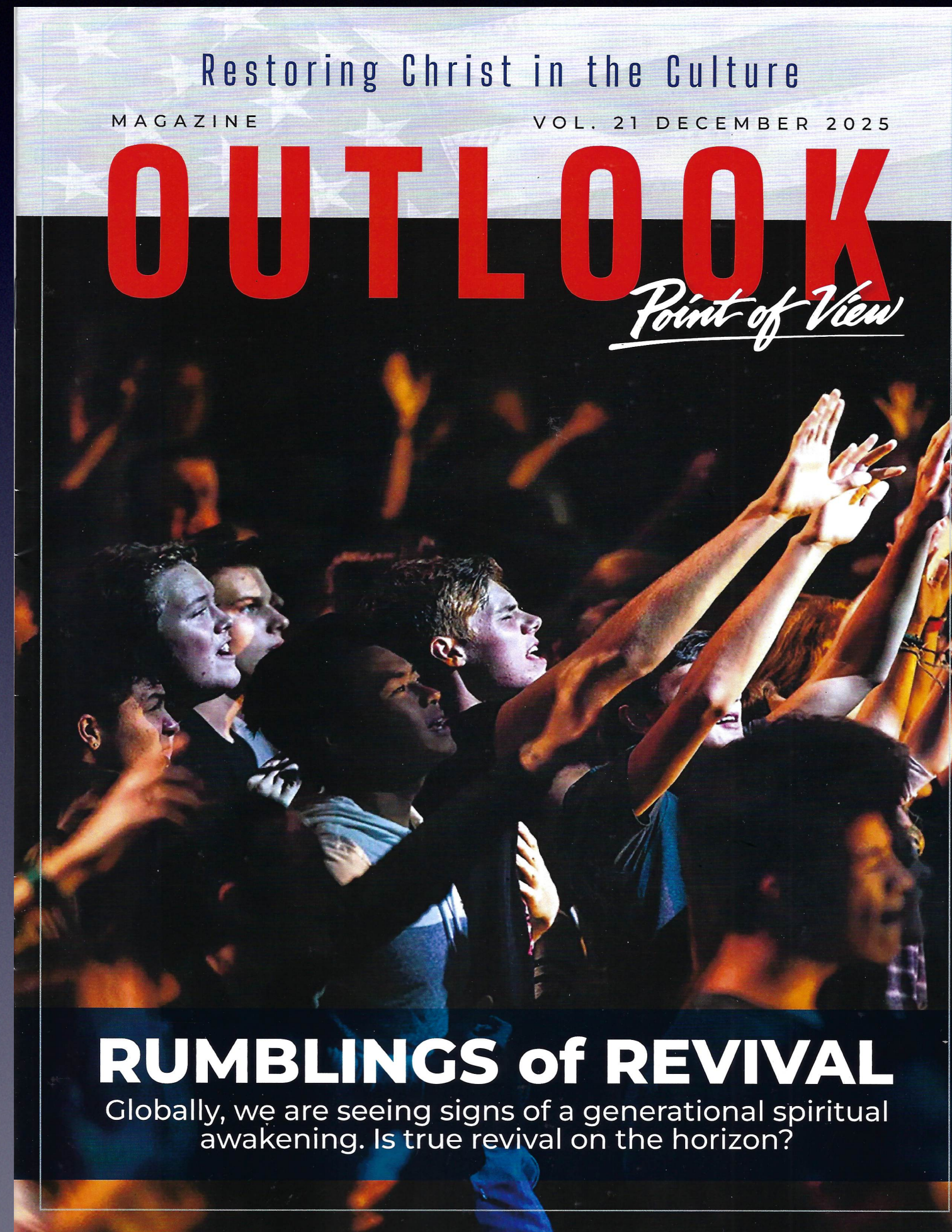
Welcome at God's Table

- Seven baskets were leftover, symbolic of the seven Gentile nations of the Canaanites in the land before the conquest (Deuteronomy 7:1–2; Acts 13:19).
- Seven is also the number of completion or wholeness.
- Jesus performed this same miracle twice, once for the Jews and once for the Gentiles, showing that the kingdom of God is for all nations.

Welcome at God's Table

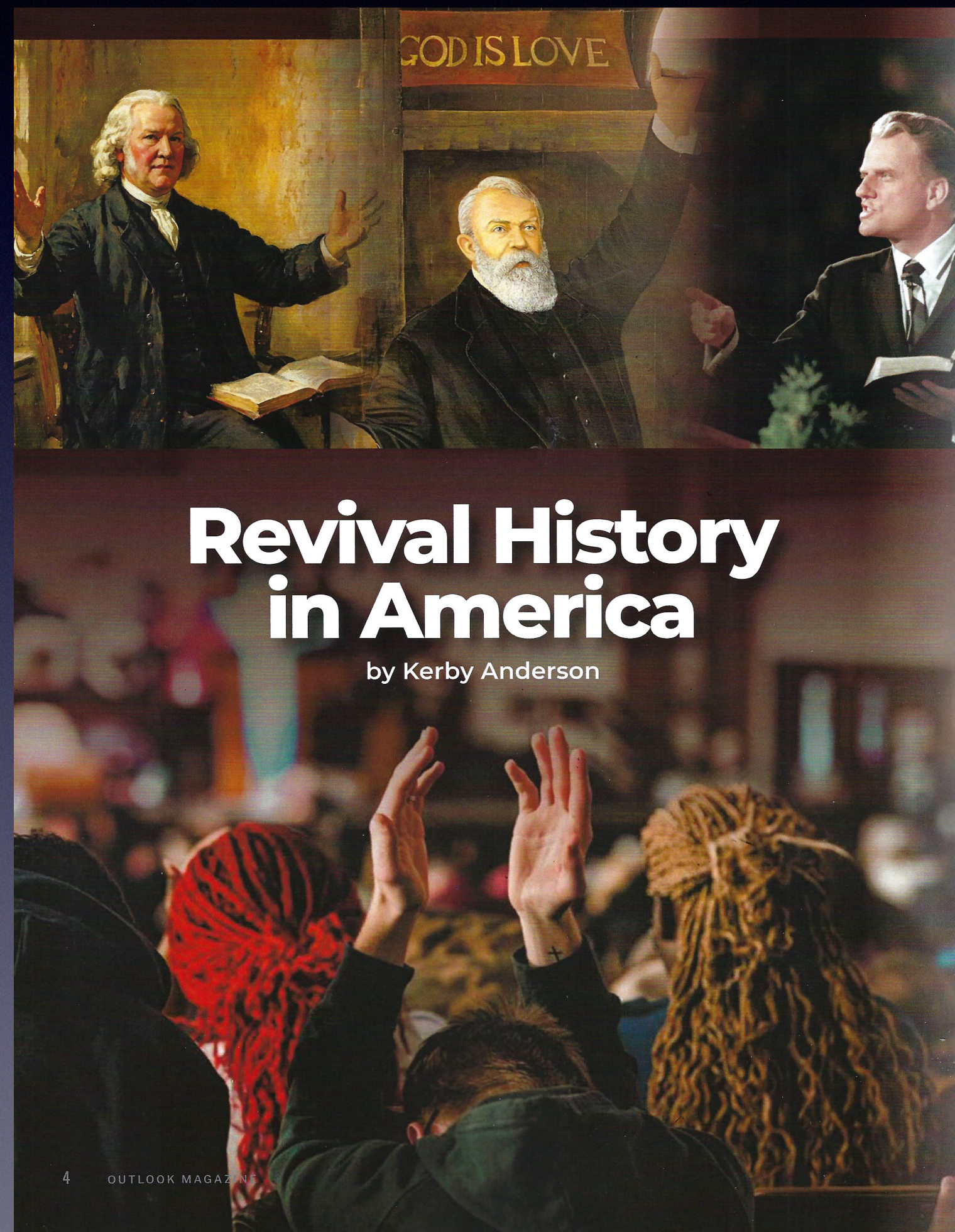
- This reiterates the point Jesus made in the earlier story, with the Syrophoenician woman who was willing to take whatever scraps fell from the table of the kingdom of God.
- The leftovers symbolize that plenty of “the children’s bread” remains for other seekers.
- All are welcome at God’s table (Matthew 22:2–14).

Revival in America?



- We are seeing some signs of revival across the globe and even in America.
- What are some of the signs of revival?
- What is this country's history of revivals?

History of Revival in America



- America has a rich history of revival. Although they differed, the common denominator was the Holy Spirit.
- We begin with the First and Second Great Awakening and then will look at other revivals.

History of Revival in America

- The First Great Awakening not only changed America spiritually, but it also changed it politically by uniting the colonies. For the first 150 years, the colonies were not in communication with each other individually. They were in touch with Mother England.
- But the First Great Awakening changed that and, in many ways, became the catalyst for the American Revolution that took place decades later .

History of Revival in America

- One of the key figures was Jonathan Edwards, a Puritan Congregationalist. He is probably best known for his sermon, “Sinners in the Hands of a Angry God.”
- George Whitefield came from England and attended Oxford with John and Charles Wesley. When he came to America, he preached from New England to Georgia in open arenas to thousands. His primary message was simply “you must be born again.”

History of Revival in America

- The Second Great Awakening took place in the first few decades of the 19th century.
- In many ways, it was different from the First Great Awakening. These revivals were often more like camp meetings. Many were circuit-rider preachers.
- During his career, Charles Finney is credited with converting 500,000 to Christ.

History of Revival in America

- Charles Finney has become known as the “father of revivals.”
- But his revivals were different because he also focused significant attention on the need for social action.
- This included the abolition movement and the temperance movement, as well as a call for equal education for women and African Americans.

History of Revival in America

- The Layman's Prayer Revival (sometimes called the Businessmen's Revival) was a spontaneous Christian revival in America starting in 1857 in New York City, led by businessman Jeremiah Lanphier.
- The Civil War Revival took place as the war unfolded. This led to widespread religious awakenings that occurred in both Union and Confederate armies during the American Civil War.

History of Revival in America

- D.L. Moody is probably the best-known leader of the Urban Revivals in the latter part of the 19th century.
- His revivals were widespread evangelistic campaigns held in the United States and Great Britain in the late 19th century, characterized by mass meetings and the use of gospel singers.

History of Revival in America

- The Azusa Street Revival broke out in Los Angeles due to preaching of William J. Seymour, an African American Holiness preacher.
- This interracial movement is considered by many to be one of the foundational movements that resulted in the Pentecostal Movement and the later Charismatic Movement.

History of Revival in America

- After World War II, many historians refer to this time as a Post-World War Awakening.
- It should probably be more accurately described as several revivals along with a interest in Christianity.
- Billy Graham became known nationwide due to his 1949 Los Angeles Crusade and became pastor to the presidents.

History of Revival in America

- This was also the time of an explosion in parachurch ministries.
- Bill Bright began Campus Crusade for Christ. Many other groups (e.g., Navigators, InterVarsity, Fellowship of Christian Athletes) flourished on college campuses and in society.

History of Revival in America

- This was also the time of the Charismatic Movement and various revivals and spiritual events. One that has been well publicized through books and a recent movie was the Jesus Movement.
- Calvary Chapel started as a local Bible study group in California. Soon it grew into a large network of congregations. Many credit it with being the catalyst for the Christian youth culture of the time.

History of Revival in America

- One key event was Expo '72 that was organized by Campus Crusade for Christ and took place in the Cotton Bowl in Dallas.
- Some of the speakers were Bill Bright and Billy Graham, who spoke to the more than 80,000 Jesus People in attendances.

Lesson from Revivals

- One of the lessons from revivals is how different they are from one another.
- One was led by pastors and theologians. Another was primarily a student movement. Yet another was led by businessmen.
- Some were regional, while others covered the country and even came from another country.

Lesson from Revivals

- Messiness is another attribute of many revivals. Although thousands of people convert to Christ, they may not have had good teaching.
- One good example of this occurred in Western and Central New York State. The region came to be known as the “burned-over district” because revivals burned through the area. But lacking sound biblical teaching, the people of these regions also started to follow false teachers.

Lesson from Revivals

- Another attribute of revivals is timing. A revival or awakening cannot be manufactured. It is a movement of the Holy Spirit upon the people of the nation.
- The timing seems to coincide with spiritual and moral decline. It comes as sinners are confronted with their sin and have a deep conviction for repentance. It is accompanied with the teaching of God's Word and fervent prayer.

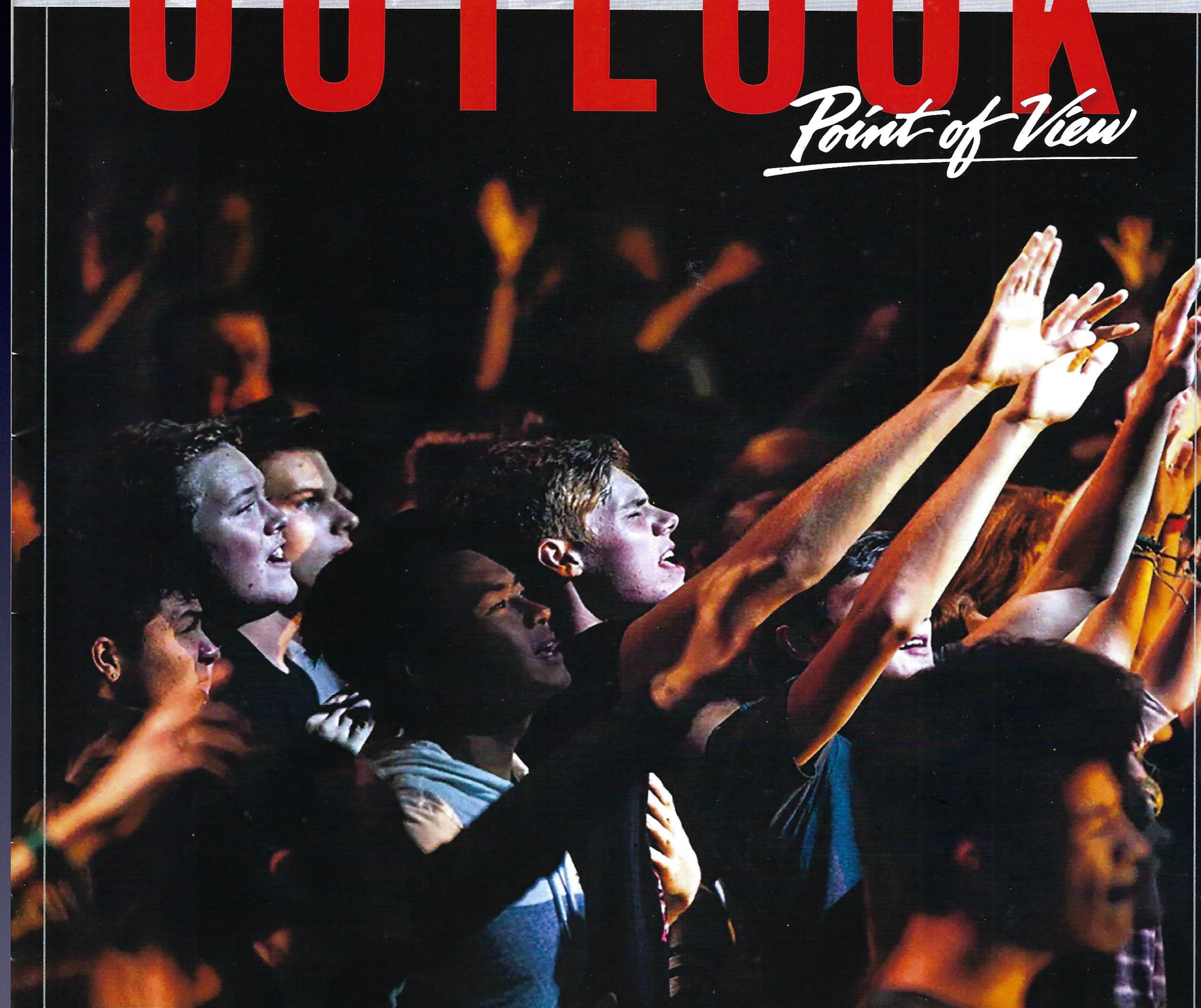
Restoring Christ in the Culture

MAGAZINE

VOL. 21 DECEMBER 2025

OUTLOOK

Point of View



RUMBLINGS of REVIVAL

Globally, we are seeing signs of a generational spiritual awakening. Is true revival on the horizon?