

- B. Jesus is moved with compassion.
  - i. He preempts the disciples' questions.
  - ii. The disciples do not try to talk him into getting rid of the crowds this time.
  - iii. The people had been there 3 days. They've not been eating. Jesus doesn't want them to faint on the way.
  
- C. He gave thanks (eucharisto) and broke it and gave it.

## DISCIPLE 1.0: Three Invitations and a Whole Lot of Crumbs

Jerry Cisar — November 17, 2019

Text: Matthew 15

### Introduction

#### I. The Un-invitation (1-20)

A. Wash your hands!

i. *Sola Scriptura*

ii. The Priesthood of All Believers

B. Jesus wastes no time getting to the heart of the matter.

i. Exodus 20:12; 21:17

ii. The pharisees had a tradition that allowed adult children to abuse their parents and get away with it!

The problem is that they had masked their selfishness with love for God veneered over greed and hatred of their neighbor.

a) Matthew 23.25

### LIVE THE STORY

*The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.*

- Have you ever summarized in your mind the 1<sup>st</sup> story in Matthew 15 something like either, "Tradition bad; Bible good," or, "Law bad; Jesus' lax attitude good"? What is wrong with these summaries?
- Why might some traditions matter? How can they be helpful?
- Why were the disciples okay not to wash their hands? What were the pharisees doing wrong?
- What are ways we may have made loopholes around loving our neighbor and covered it with a veneer of piety?
- What kind of questions should the presence of this Canaanite woman in our text raise?
- Why do you think Jesus ignores the woman's cry and then rejects her when he first speaks? How does Jesus bring his disciples to a new way of thinking about inclusion and exclusion?
- What lesson might the last story (feeding 4,000) suggest that his disciples have finally learned? (Compare to the feeding of 5,000 and the story of the Canaanite woman.)
- What might we understand from the 7 large baskets of leftover crumbs which were gathered in the context of the story about the Canaanite woman?

- b) 15:19 Jesus lists things right out of the second half of the 10-commandments.

They had developed traditions which allowed them to circumvent love of neighbor in the name of love of God, but it was really love of self.

- C. What are some of our sacred traditions that we are more committed to than the commands of God?

## II. The Self-invitation (21-28)

- A. This Canaanite women should raise a number of questions.

- i. Why does Jesus, after telling the disciples not to “go among the Gentiles” go among the Gentiles himself?

- ii. What is a Canaanite woman doing here (at all)?

- iii. What, *in Matthew*, is a Canaanite woman doing?

- a) Matthew 1:3, 5-6

- Rahab (Josh. 2)
- Tamar (Gen. 38)
- Ruth (Ruth 1:16)

- b) God has always made provision for Canaanites through faith.

- B. Jesus doesn't invite her to the table. She must invite herself.

- i. Who is this woman?

- ii. Why does Jesus ignore her passionate plea, and then, when he finally says something, reject her?

- C. When Jesus insults her, he throws her a bone.

- i. Jesus uses the term here for house dog rather than stray.

- ii. The woman picks up on this invitation into the house and builds on it.

- a) Consider a Syrophenician perspective.

- b) “Your majesty!”

- She was acknowledging his claim to her life and land.
- She was rejecting her natural heritage for His new heritage.
- She was doing what Rahab, Tamar, and Ruth did.

- iii. The disciples had likely viewed Israel's election has something that was exclusionary.

## III. The Open Invitation (29-39)

- A. He goes up on a mountain and sits down.

- i. We are to call to mind the Sermon on the Mount.

- ii. Compare to Matthew 11:2-3.