

She Won't Back Down
Mark 7:24-30
ABC 5/7/23

Because Mark wrote his gospel for a Gentile audience, he was careful to highlight the fact that the message of salvation wasn't limited to Israel but extended to the entire world (Mk 13:10; 14:9; 16:15). For 1st-century Jews, that was radical. They viewed Gentiles as outcasts, separated from the kingdom & purposes of God. They were considered unclean, cursed, & destined for judgment. But the Jews were called to be a light to the nations. The gospel was given to the Jews 1st that through them it would extend to all the world (Rom 1:16). Tragically, Israel failed to embrace that role. Where the nation failed, Jesus would triumph. He would be the light of the world (Jn 9:5) so the message of God's salvation would spread everywhere. Though the focus of Jesus' earthly ministry centered on Israel, His offer of salvation extended to everyone, whether Jew or Gentile. Jesus' ministry to the whole world is previewed in our passage this morning, Mk 7:24–30, as a Gentile woman from pagan Tyre demonstrates saving faith in Him. Immediately after His debate with the religious rulers about clean & unclean things & His explanation to His disciples as to how the heart matters, Jesus leaves for an area Jews thought was defiling because it was filled with Gentiles. He's showing He is the Savior for everyone, both Jew & Gentile. Salvation must be of the heart & only God can change the heart. Jesus alone is God in the flesh, & only He can transform anyone, even a Gentile woman. This passage isn't primarily about her great faith, but about our great God. Salvation wasn't meant just for Jews. Salvation is for all people of all cultures for all time. But there was a huge barrier between Jew & Gentile. Mark now shows how Jesus broke through that barrier, & celebrates the faith given to a woman who is a model for all Gentiles in coming to Christ for salvation & help.

1. An Unlikely Place¹ It's been said, *There was too much excitement among the people, too much bitterness among the Pharisees, too much suspicion on the part of Herod & too much dullness on the part of the disciples for Jesus to remain in Galilee.*² With about a year left in His public ministry,

¹ Outline stolen from Matthew Breeden, www.southernhillslife.org/get-connected/resources/sermons-and-podcasts/sermon/2020-10-18/a-humble-faith-and-the-reach-of-salvation-mark-7:24-30

² A.T. Robertson, *The Gospel According to Matthew & the Gospel According to Mark*

Jesus wanted time alone with His disciples to prepare them for His death & for their own future ministry. As the Jewish leaders reject Him & the gospel, God cracks the door for the Gentiles. Where does Jesus go to get away? A place considered completely unclean by the Pharisees. **24**

Matthew describes it as **the district of Tyre & Sidon** (15:21). He left Galilee for Gentile territory, about 30 miles from Capernaum. That region came to symbolize idolatry & paganism to the Jews. King Ahab married the Sidonian princess Jezebel, who promoted Baal worship in Israel, & the prophets repeatedly pronounced judgment against Tyre for her arrogance & greed (Is 23; Ezek 26–28). This animosity continued into Jesus' time, & Josephus refers to Tyre as one of Israel's bitterest enemies.³ Jesus, however, finds a woman of faith there. He goes to the home of some unnamed person for some time with His disciples in private. But He couldn't remain hidden. His fame had spread to the areas around Galilee. Although Jesus wishes to be anonymous, His reputation as a healer precedes Him & He can't escape notice.

2. An Urgent Plea 25-26

The humble request of this Gentile woman creates dramatic tension. Will Jesus be as gracious to her as He was to the diseased & demon-possessed within Israel? From the perspective of 1st-century Judaism, this lady had everything going against her. She was a **woman** & was viewed by society as inferior to men. Strike 2 is that she **was a Gentile**, a **Syrophoenician**, a Syrian from Phoenicia. According to Matthew she was a descendant of the Canaanites (15:22), the ancient enemies of Israel. Her final strike is because she was from an area that was engulfed in pagan idolatry. In the Jewish mind, no rabbi would ever allow a Gentile, especially a pagan woman, to remain in his presence. Jesus was different & wanted to show His disciples that the message of salvation was for everyone, even for those whom they'd been taught were outside God's grace & blessing. Once this lady heard Jesus was nearby, she immediately tracked Him down. How did she know of Jesus? One thing for sure & 2 possibilities: 1) Vs 25 tells us she had heard about Jesus. She knew of His ability & miracles. 2) Perhaps someone she knew had heard & seen Jesus teach, heal, & cast out demons. This may surprise you, but Mark already has told us there were many from

³ Ag. Ap. 1.13 §70

Tyre who'd seen & heard Jesus already. Mk 3:8 is direct when it says, **from Jerusalem, & from Idumea, & beyond the Jordan, & the vicinity of Tyre & Sidon, a great number of people heard of all that He, Jesus, was doing & came to Him.** Luke tells us there were people from Tyre who were present when Christ gave the SOTM. **Jesus came down with them & stood on a level place; & there was a large crowd of His disciples, & a great throng of people from all Judea & Jerusalem & the coastal region of Tyre & Sidon** (Lk 6:17). The certainty she displays in approaching Jesus, & her repeated request assumes she knows He can deliver her daughter from a demon. 3) It's possible, but not likely, she'd seen & heard Jesus herself. Whatever the case, she knew of Jesus' ability & power. As she approaches Him, she's a woman in great need. Her daughter is demon-possessed. As I've said before, I believe out of hatred for God & His Messiah, the most massive demonic assault occurred during the earthly life of Christ. That attack wasn't limited to Jews or to adults only. Try to imagine your child possessed by a demon & there's absolutely nothing you can do for them. But you've heard of what Jesus can do, that He has the authority & ability to cast out demons. You'd do whatever it takes to come to Him, wouldn't you? When she found Him, she fell flat **at His feet.** By doing so, she's displaying a heart of humility, reverence, submission, & concern for her daughter. Matthew's account tells us she said: **Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed** (15:22). Notice the genuineness of her heart. 1) She cries out for **mercy.** By definition, **mercy** is asking for something one doesn't deserve & admitting you deserve something far worse. She knows she doesn't deserve Jesus' help, but cries out for it anyway. Recognizing her own unworthiness, she begged for **mercy** on the basis of Jesus' goodness, not her own. 2) She calls Jesus **Lord.** This can be a term of respect, like *Sir*, but it's the Greek word for **Lord** or *Master*, meaning the one in charge with all authority over everything, including demons. 3) Then she calls Jesus **Son of David.** This is further evidence she's been influenced by friendly Jews or those who have heard Jesus themselves. She knows of the coming Jewish Messiah & she addresses Jesus as such, **the Son of David.** She had heard of His great power & believed in His great compassion. She's more prepared to see Jesus as God than the religious leaders of Israel were. She rightly

understood who Jesus was.⁴ By Jewish standards, she's unclean & despised. She has nothing going for her. Yet in spite of that, she knows Jesus can help her. She puts her faith in Him, as she falls on her face before Him & pleads for her daughter. Mark tells us that **she kept asking Him** (26). She didn't give up; she wouldn't give up. What did she want of Jesus? For Him **to cast the demon out of her daughter** (26). She has confidence that He has more power & authority than Satan or demons. Up to this point, this seems to be an interaction with Jesus as we've seen many times before. But things now take a different turn.

3. An Unusual Reply (27) John MacArthur writes,

Great faith does not give up; it is not deterred by obstacles, setbacks, or disappointments. Jesus therefore tested the faith of this woman by setting up a series of barriers. Some people have to struggle against strong doubts before they come to fully trust Christ for salvation. Others have to struggle against the objections & arguments of friends & family. Still others struggle to believe because they have never heard the gospel clearly presented or because they see inconsistencies in the lives of Christians they know. This woman, however, had barriers placed in her way by the Savior Himself.⁵

Vs 27 is the last of 3 in a series of tests given to this woman. Matthew tells us of the 1st 2. Like the barriers in an obstacle course, she must overcome, & she does. The barriers Jesus erected weren't designed to push her away but to showcase the depth of her faith. Unlike the rich young ruler, whose faith failed when tested (Mt 19:16–22), this woman's faith was unbreakable. What were her tests?

#1 Silence Mt tells us she cried, **Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed** (22). How did Jesus respond? **He did not answer her a word** (23). That seems out of character & unloving, doesn't it? But think back: Jesus wasn't unloving when He was asleep in the boat in the storm. He wasn't unloving when He waited on the shore while His men rowed all night. Jesus isn't indifferent to her either, He was testing her faith. Jesus' silence was the silence of love. By it He would raise the woman's awareness of her own faith & hold it up for the church to see forever.

⁴ John MacArthur, *Mark 1–8*, p 367

⁵ John MacArthur, *Matthew*, vol. 2, p 471

#2 Uncaring Disciples Again, Mt tells us, **His disciples came & implored Him, saying, 'Send her away, because she keeps shouting at us (15:23).** The disciples just want to get rid of her. Her repeated pleas were annoying. She's loud & obnoxious. The disciples want her to go away. To make matters worse, Jesus seems to support His men saying, **I was sent only to the lost sheep of the house of Israel (15:24).** With those words, Jesus assures His disciples His plan of redemption was still directed toward Israel. But it seems harsh. What does this lady do? **She came & began to bow down before Him, saying, 'Lord, help me!' (Mt 15:25).** She won't back down. She stands her ground against Jesus' silence & the disciples desire to get rid of her, knowing Jesus is her only hope.

#3 An Apparent Dismissal Mt 15:26 says Jesus told her, **It is not good to take the children's bread & throw it to the dogs.** Mark reports, **He was saying to her, 'Let the children be satisfied first, for it is not good to take the children's bread & throw it to the dogs' (7:27).** What's He doing? What's He implying? A feminist scholar once wrote an essay giving a scathing critique of Jesus' response to this woman, saying His insensitivity & harshness were so severe, that He so demeaned this woman in typical chauvinistic fashion, that He transgressed all boundaries of courtesy & crossed the line even into slander. This text, she claims, is Exhibit A that Jesus wasn't sinless, because He wronged this innocent woman by calling her a dog.⁶ If Jesus committed a sin in His treatment of this woman, He wasn't sinless. & if Jesus had a single sin, He didn't have what was necessary to atone for His own sin, let alone to atone for ours. As you can see, there's a great deal at stake when it comes to our understanding of how Jesus treated this lady. If He sinned against her, then He is no Savior of her, you, or me. Did He actually sin against her? No, of course not. So what's going on? She comes asking, seeking, & knocking. Jesus speaks about throwing bread to dogs. She doesn't ask about bread; she asks for help for her child. How can Jesus compare a child to a dog? He seems to say the only legitimate diners at the table are Jews. Others, no matter how deserving or needy, can expect nothing from Him. He won't give what is holy to dogs (Mt 7:6). This upsets our sense of justice. It seems cruel for Jesus to call her a dog. Some go to great lengths to make sure we realize there are 2 different words for dogs, one is the mangy mongrel that ran in packs & terrorized

⁶ R.C. Sproul, *Mark*, p 172

neighborhoods. The other word was for a household pet. The pet dog is the word used here. But that doesn't make it any less harsh. Face it, if you call your wife a dog (or even call her by your dog's name) it isn't going to end well. We struggle to understand why Jesus doesn't respond more sensitively to this woman. She can't help she was born a Gentile, lives in a pagan region, & is culturally Greek. We don't mind Jesus being rude to scribes & Pharisees, whom we believe deserve it, but it isn't like Him to be rude to a worried mother.⁷ Clearly, the children are the Jews & the dogs are the Gentiles. It isn't right to give the food meant for the Jews to the Gentile dogs. What is Jesus saying here? He's simply saying His 1st priority was to minister to God's people, Israel, to reveal Himself as their Messiah, & to offer them His kingdom. But He always extended Himself to open hearts & never refused a person of any race or culture who came to Him in faith. Jesus declared in Mt 11:28, **Come to Me, all who are weary & heavy-laden, & I will give you rest.** He promised in Jn 6:37, **The one who comes to Me I will certainly not cast out.** The gospel came through the Jews & is 1st given to the Jews but it was never intended only for them. As Paul said **the gospel ...is the power of God for salvation to everyone who believes, to the Jew first & also to the Greek** (Rom 1:16). The Great Commission is to **make disciples of all the nations** (Mt 28:19) beginning with Jerusalem, but reaching **to the remotest part of the earth** (Acts 1:8). Israel was to be the channel through which the gospel would spread to the entire world. This was God's plan. From the very beginning when God called Abraham in Gen 12, He said to Abram, **In you all the families of the earth will be blessed** (3). God intended for the Gentiles to receive the good news of salvation. But instead of reaching out to a lost world with the knowledge which leads to faith, Israel isolated themselves & hated everyone who was a non-Jew. But not Jesus. God wants Gentiles to be forgiven & saved & Jesus does that. God intends the dogs to get some of the children's food. So how does the woman respond to this final test?

4. An Unflinching Faith Don't make the mistake of thinking it was her persistence that earned deliverance for her daughter. Her persistence was only a demonstration of her faith. Jesus wants

⁷ David E. Garland, *Mark*, p 290

us to see what resulted from her faith, & you should be impressed by her response. This is the faith of one who knows she deserves nothing. **28**

Jesus utters one word which has given her hope. The word is found in vs 27. **Let the children be satisfied FIRST**. She hears that word & knows there's a ray of hope. Once the kids eat, then the dogs get the crumbs. This woman understands Jesus & engages Him creatively in debate. She catches the meaning of His riddle immediately, which is surprising because most people in Mark's gospel don't comprehend His sayings without some explanation, including the disciples. But this woman recognizes, without any prompting, that the **children** represent Israel & **the dogs** represent Gentiles. She understands & accepts the implications that Israel has precedence over Gentiles. She recognizes that the salvation of the Jews means blessings for the Gentiles. The dogs will be fed, meaning the Gentiles will receive a share in God's salvation.⁸ & yet Jesus appears to be deliberately scandalous, throwing stumbling blocks in her way. He affronts the Pharisees by calling them hypocrites to their face & scoffing at their traditions, & He challenges this Gentile woman by saying she's a dog. But she recognized her unworthiness & acknowledged her place as a Gentile. Unlike many of the Jews, who responded to Jesus with self-righteous pride, her attitude was meek & poor in spirit (Mt 5:3). She knew she was a **dog**. She knew there was no merit in her that would win Jesus' help. She was a Gentile, not a child of the household. The bottom line is this: she depended upon Jesus' goodness & not her own. It was all of His grace. For her, the **crumbs** were sufficient. A tiny fragment of Jesus' power could heal her daughter & that was all she wanted. Luther said, *She catches Christ with His own words*.⁹ She did so because He wanted her to trap Him. Jesus is being intentionally provocative, seeking to draw out a response of persistent faith from the woman. While Jesus *loses* the debate, He's delighted to do so since His purpose is to bring about even greater faith. Notice, she doesn't ask for a catered, full-course meal, just a little crumb of Jesus' power. She comprehends more about the bread that Jesus offers than even the disciples. They've seen the feeding of the 5k (6:31–44, 52) & will witness the feeding of 4k (8:1–10) but still

⁸ Mark L. Strauss, *Mark*, p 314

⁹ R. Kent Hughes, *Mark: Jesus, Servant & Savior*, vol. 1, p 174

don't understand the bread that Jesus offers (8:14–21). This woman, who didn't partake in either feeding, begs to receive only the crumbs falling from the diners' laps. She'll gladly accept the rank of household dog if it means getting fed. Her quick response expresses sincere humility. She concedes the differences between children & dogs. This willingness to humble oneself is a key requirement for discipleship & something the disciples have difficulty learning (9:35–37; 10:44). They have trouble receiving the kingdom as little children (10:15) whereas she has no qualms about receiving the kingdom as a little dog. Like a dog, she'll gobble whatever is given. Her response expressed a quality of faith that Jesus called **great faith** in Mt 15:28. He made a similar remark about a Roman centurion who asked Him to heal his servant: **I have not found such great faith with anyone in Israel** (Mt 8:10; Lk 7:9). In both cases, the only 2 where He said someone had great faith, it was a Gentile who demonstrated such remarkable faith. With the woman in Tyre, her humble, reverent, & persistent appeal to Jesus implies that God was at work in her heart, drawing her to salvation (Jn 6:44). The greatness of her faith is magnified when compared to the little she probably knew. Born & raised in a pagan culture, she didn't share in the heritage of the Jewish people. Yet, even though she had only a little knowledge, she believed. Her faith was proven by her willingness to turn from the pagan deities of her upbringing & embrace Jesus in faith. Her response stood in contrast to the Jewish leaders who arrogantly condemned their own Messiah as a blasphemer (Jn 10:33), a friend of sinners (Lk 7:34), & an ally of Satan (Mk 3:22). In Mt 11:21 Jesus offered this warning to those who rejected Him: **Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred where? in Tyre & Sidon which occurred in you, they would have repented long ago in sackcloth & ashes.** Here was a pagan woman from Tyre who proved the truth of Jesus' words. What a rebuke she was to Israel, a Gentile who embraced the Messiah when so many self-righteous Jews rejected Him (Rom 11:11).

Remember, this chpt opened with the Pharisees' rebuking Jesus' disciples for eating with unwashed hands. It concludes with crumbs now being offered to dogs, who are at the bottom of the ladder when it comes to clean & unclean. We must see the implication that God loves Gentiles, no matter

how *unclean* or far from Him they may seem.¹⁰ She knows she has nothing & can do nothing to merit Christ's help. She realizes He has a mission priority & she accepts it. She doesn't deny the special place the Jews have in God's plan, nor does she want to usurp it. She just wants a few crumbs from the table for her daughter, the Gentile puppy. Her attitude in the face of refusal is the key to this passage. She comes empty-handed & can make no claim. She has no merit, no priority, no standing, nothing to commend her. Her manner is the opposite of the snippy, *you-owe-me, I deserve it*, attitude that prevails among so many today. She doesn't argue her case is an exception or lobby for special treatment. She doesn't point out that Jesus isn't even in the land of Israel; how could He deprive Jews of bread by helping her? On the other hand, she doesn't cut herself off from the power of Jesus by thinking that she's too unworthy to receive anything at all. She accepts His judgment & bows down as a beggar for grace. I want to be like her when I grow up!

5. An Undeserved Mercy Though Jesus prolonged His interaction with this woman, in order to put the nature of genuine faith on display, He knew all along what He was going to do. The Lord never refused anyone, Jew or Gentile, who approached Him in sincere faith (Jn 4:39; 6:37; Lk 7:9). **29-30** After all those tests, Jesus blesses this woman with the deliverance of her child. She doesn't get a mere crumb but exactly what she's asked for. When Jesus says that the demon has left her daughter, she doesn't insist He go with her to make sure. He commands her to go & she goes. She goes in faith as she came in faith. Do you think she walked or ran home? She runs home & finds her child lying in bed & the demon gone (30). Can you see the tears of joy in her eyes for the grace & mercy of Jesus? Instead of being continually tormented by this demon, her daughter is now calmly laying on her bed. Jesus provides deliverance from demons from a distance. He doesn't even need to be present to command authority over the demonic realm. How blessed was this woman? I believe this pagan, Gentile woman was saved & her demon-possessed daughter was delivered. Her healing, though wonderful, isn't the primary point of this story. The focus centers on both the substance of this woman's faith, characterized by humility, reverence, & persistence,

¹⁰ David E. Garland, *Mark*, pp 289–290

& the object of her faith, Jesus Himself. This woman's story is a magnificent illustration of the fact that genuine saving faith forsakes idols, abandons pride, & reverently yet persistently begs for divine mercy & grace (Mt 7:7). True faith persists & endures until it receives the grace it seeks. This mother knew she was nothing, had nothing, & deserved nothing, which put her in the right place to depend on Christ alone, to trust in Him & not in herself in any way. Gal 6:3 says, **For if anyone thinks he is something when he is nothing, he deceives himself.** 2 Cor 12:10 adds, **for when I am weak, then I am strong.** Who are you trusting for all things? If it's not Jesus, you're trusting in the wrong thing. This woman's faith was great, but it wasn't faith in faith. Faith must always have an object. Her faith was in Jesus. She wasn't trusting in the amazing power of her faith, she was trusting in the amazing authority & ability of Jesus Himself. She knew enough of Him to trust Him alone. We must do the same. Jesus tested her with silence, opposition, & even the reality of her Gentile situation. But these were all meant to strengthen her heart & grow her faith in Jesus. You may be going through a deep trial & painful test, some family, health, financial, relational, or spiritual test. Trust Him, no matter what, & watch what He does for His glory & your good.

She may have originally been a Gentile idolater, but she didn't suffer from *I-dolatry*, *me-dolatry*. She didn't come expecting praise for her faith but wanting healing for her sick daughter. She accepts that she's unacceptable. Jesus' ministry reveals that God hasn't sent Him to reward the deserving but to serve the needy, whoever they are & wherever they may be found. God helps those who confess they are needy & deserve nothing. She's like the men who dig through the roof to lower their friend to Jesus. She's like the woman who relentlessly pushes her way through the crowd to touch His garment. She's like the widow who knew no shame & screamed out daily in the court of the wicked judge for justice. This woman won't back down. She stands her ground & shows a *dogged* determination to get help for her daughter. She knows she's unworthy, but that doesn't keep her from believing that she & her daughter are worth healing. Many would be tempted to walk away from anyone who treated them with disrespect. Who wants to be likened to a dog or a sinner? We walk away. We may convince ourselves we can handle the problem on our own. Pride changed angels into devils, Augustine said, & Satan uses pride as a favorite device for separating

us from God & from God's help. Pride stiffens the knees so they won't bow down & muzzles our voice so that we don't call out in humble plea for mercy.

Do you see that the gospel can break any barrier, forgive any sin, grant great faith, & give you a new birth & new heart? If you're tired of trying to earn your salvation, if you're weary of your religion, if you're sick of your sinfulness, then cry out to Jesus. Believe He is God in the flesh who took the punishment for your sin on the cross, rose from the dead & lives today to forgive you now & give you eternal life forever. Ask Him to do for you what you can never do for yourself, to save you.

This Gentile woman is a remarkable model of faith. Although a true outsider to Israel's elite by virtue of her gender & ethnicity, she demonstrates the attributes that God is seeking in His people. Although only Matthew's account explicitly refers to her faith, it's implicit in her behavior & actions. She approaches Jesus because she believes He's able to cast the demon out of her daughter. This is also persistent faith that won't fail because of Jesus' initial reluctance. God calls us to persevere in faith, not because He's a reluctant Father who's slow to meet the needs of His people, but because He wants us to step out in greater dependence & deeper trust in His ability to accomplish far more than we can **ask or think, according to the power that works within us** (Eph 3:20). In addition to faith, the woman demonstrates humility. Instead of being offended or put off by Jesus' initial rebuff, she humbly accepts what He says & turns it to her advantage. She acknowledges that she's undeserving, with no rightful place at the table, but then falls at Jesus' feet (literally) & asks for mercy. This is the only appropriate approach to God, as humble sinners in need of His grace. We bring nothing to the table except our emptiness & the promise of a loving & merciful God. It's a salvation available not just for the religious elite but for all those who respond in repentance & faith. For Mark's readers, the woman becomes a model disciple, who is willing to be last instead of first & who understands the inclusive nature of the gospel message.¹¹ Jesus still desires you come to Him today, humbling asking for mercy, & in His grace He will give it. PRAY

¹¹ Mark L. Strauss, *Mark*, p 317

One of the great prayers as we approach to the Lord's Supper was written by Thomas Cranmer in the first *Book of Common Prayer*, it's based on this story in Mark of the woman from Tyre & it goes like this:

*We do not presume to come to this Your table, merciful Lord, trusting in our own righteousness, but in your manifold & great mercies. We are not worthy so much as to gather up the crumbs under your table, but You are the same Lord whose property is always to have mercy.*¹²

As we come to the table today, do you understand that? It's not your righteousness that saves you. It's His death in your place that allows you to have His righteousness credited to your account. As we come to communion, we celebrate Jesus death and resurrection. More than that, we know that we benefit from all He did there: He did it for us and He is with us and for us. We know that even though we aren't worthy to be called His people, not worthy even to gather up the crumbs that fall from His table, He opens His arms to us and invites us to feast with Him freely. As Paul says, **salvation has come to the Gentiles** (Rom 11:11). We as Gentiles have been grafted in. **Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!** (Rom 11:33). In Christ, by God's amazing grace, we also have become a people whose God is the Lord. PASS

I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me" (1 Cor 11:23-24).

With gratitude, like the Syrophenician woman, we eat of the crumbs remembering our salvation that comes from Jesus' death & resurrection.

In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes (1 Cor 11:25-26).

We remember once again Jesus' death for us, in our place, giving us His righteousness & taking our sins upon Himself, as we drink of the cup together.

¹² Timothy Keller, *Jesus the King: Understanding the Life & Death of the Son of God*, p 98