

# Jesus' Take on Race

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Talking about race is tough.  
In 2020.  
Especially online.

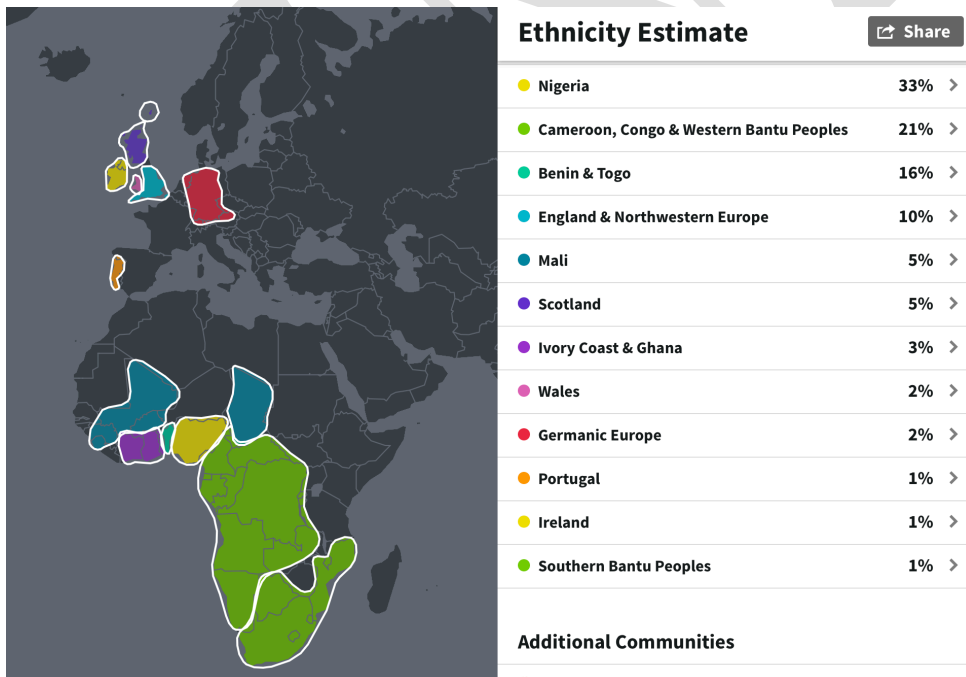
The vocabulary of race emotionally triggers us in conversations.

SLIDE \_\_\_\_\_ )

- Black Lives Matter
- All Lives Matter
- Blue Lives Matter
- White Privilege
- White Supremacy
- Anti-Racist

SLIDE \_\_\_\_\_ ) **Special Sermon Slide**

My ancestry  
DNA.



SLIDE \_\_\_\_\_ )

**None of us are 100% anything.**

The race narrative has been dominated by white people and black people, but there's a lot more colors in the room.

**SLIDE** \_\_\_\_\_ )

**Only 50% of the U.S. population under the age of 18 is Caucasian.**

How did Jesus deal with race matters?

**SLIDE** \_\_\_\_\_ )

**Show & Tell**

He showed his disciples some things.  
He told them some things.

I don't want to give my opinion on race matters in America. That's what Facebook is for. I want to look at some crucial Jesus moments I think we can learn and grow from.

If it's your first time at Chase Oaks, or a friend sent you this message, just so you know, we think Jesus is a really big deal. He predicted his death, burial, and resurrection and I've never heard of anyone else doing that. In fact, if you did that, I would believe anything you said. His ways were counter-culture when He walked the earth in human form, and His ways are counter-culture today. I'd argue, our culture needs something different and I believe what Jesus showed and told his disciples change everything for you and I.

First, let's look at who's on Jesus' team who he taught the most.

Jesus had 12 disciples.

**SLIDE** \_\_\_\_\_ ) **Mark 3:16-19**

“He appointed the twelve: Simon (to whom he gave the name **Peter**); **James** the son of Zebedee and **John** the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); **Andrew**, and **Philip**, and **Bartholomew**, and **Matthew**, and **Thomas**, and **James** the son of Alphaeus, and **Thaddaeus**, and **Simon** the Zealot, and **Judas** Iscariot, who betrayed him.”

It's interesting that there were three sets of brothers among the disciples - Simon Peter and Andrew, James and John (the sons of Zebedee), and the other James and Thaddeus. Have you ever done business with family? And then James and John momma got involved once.

**SLIDE \_\_\_\_\_ ) Mark 20:20-21**

“Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something. And he said to her, “**What do you want?**” She said to him, “Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom.”

Imagine you're Jesus. You're fully man, but you're also fully God. Technically speaking, you had a hand in making Peter and James' momma. And she's approaching you for a spot in the kingdom. It's kinda funny.

So, let's do roll call for this crew:

**SLIDE \_\_\_\_\_ )**

**3 Sets of brothers**  
**Simon the Zealot**  
**Matthew The Tax Collector**

*(Matthew was pretty good with money. How do you think he felt about Judas being the treasurer?)*

SLIDE \_\_\_\_\_)

**Judas the Traitor**

**Thomas the Doubter**

**Peter the Loner**

**Bartholomew The Unknown**

They had diverse backgrounds, but they were all presumably young and Jewish.

So, what'd Jesus do for this diverse group of Jewish zealots, fishermen, tax collectors, and traitors to help them understand how the world works and what he wanted to do in it?

SLIDE \_\_\_\_\_)

**Field trips**

Because what else would you do to show someone a world outside of their own?  
What else would you do to show someone the world outside of their own skin?

SLIDE \_\_\_\_\_)

**What Jesus did is equally important as *where* Jesus did it.**

SLIDE \_\_\_\_\_) **Mark 4:35**

**“On that day, when evening had come, he said to them, “Let us go across **to the other side.**”**

SLIDE \_\_\_\_\_) **Mark 5:1**

**“They came to the other side of the sea, to the country of the *Gerasenes.*”**

*Let go across to the other side...* When Jesus says those simple words to his disciples, they probably about had a heart attack. Jesus had been preaching on the western bank of the Sea of Galilee, which meant, basically, that he was preaching to people like himself and his disciples—his fellow Galileans, mostly poor fishermen and their families, mostly Jewish, with a strong regional identity. And suddenly Jesus is saying, Let's go to the other side, by which he means, let's cross the Sea of Galilee, at its widest point, from west to east, and go to other side, which in modern times we'd call the Nation of Jordan, and which back in those days was a land filled with people completely different from Galileans. This was Gentile territory, an area called the Decapolis, or the Ten Cities, populated by Arabs and by people from every part of the Roman Empire, sophisticated types, people who were proud Romans. Even the Jews who lived on the other side were completely different from Galileans. Jews who lived in the Decapolis were comfortable with compromises most Jews wouldn't have made. They were willing to live among and work among people that Jews considered unclean, maybe even engage in unclean practices like eating pork. There were key Roman units garrisoned there. These people didn't like Galilean Jews and Galilean Jews didn't like them; and here's Jesus saying, let's cross over to the other side and hang out with them! The other side isn't just any other side, it's the dark side.

SLIDE \_\_\_\_\_ ) **Mark 5:20**

**“And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled.”**

SLIDE \_\_\_\_\_ )

**Field Trip #1 Lesson: The goal of going to the other side isn't to be *comfortable*. It's to be *effective*.**

SLIDE \_\_\_\_\_ )

**Unity Table.**

SLIDE \_\_\_\_\_ )

***How are you processing 2020?***

***What's it like to be you?***

**SLIDE** \_\_\_\_\_ )

We should embrace opportunities to engage with people who look different than us, and when we do, we should **take notes over giving lessons.**

**SLIDE** \_\_\_\_\_ ) **Mark 7:24**

“And from there he arose and went away to the *region of Tyre and Sidon*. And he entered a house and did not want anyone to know, yet he could not be hidden. But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet. Now the woman was a Gentile, a *Syrophenician* by birth. And she begged him to cast the demon out of her daughter. And he said to her, “Let the children be fed first, for it is not right to take the children's bread and **throw it to the dogs.**” But she answered him, “Yes, Lord; yet even the dogs under the table eat the children's crumbs.” And he said to her, “For this statement you may go your way; the demon has left your daughter.” And she went home and found the child lying in bed and the demon gone.

Matthew called her a Canaanite woman as he was tailoring his gospel for the Jews. Mark was writing for the benefit of the Romans. This woman lived in Phoenicia (which, politically speaking, belonged to the province of Syria), but her ancestry is Canaanite.

We never get her name, but we get her race because her race was important for this story.

This woman is a Canaanite. This detail is important because it means she is a descendant of one of Israel's oldest rivals and enemies. And now she is walking up to a Jewish rabbi in need of a miracle. It should also be noted historians tell us it was highly unlikely for Jesus to go to the region of Tyre and Sidon because Tyrians had much ill will toward the Jews. Given the racial tension in the text, she could reason Jesus may not want to heal her daughter simply because she was *not* a Jew. Clearly, she had heard stories of what Jesus could do. Perhaps this woman knew Jesus had healed Gentiles (non-Jews) before. We see evidence of this earlier in the book of Matthew in previous chapters. Yet what made this encounter special was Jesus performed those miracles as Gentiles came to Him on Jewish territory. Here, Jesus was meeting this woman on *her* territory. *And she gets a dog reference.*

**SLIDE \_\_\_\_\_ ) Matthew 15:23**

“But he did not answer her a word. And his disciples came and begged him, saying, ‘**Send her away**, for she is crying out after us.’”

They’re annoyed on this field trip. And this game is now 13 Jewish Men vs 1 Canaanite mom. But despite their rivalry, this mom had faith.

**SLIDE \_\_\_\_\_ ) Mark 7:31**

“Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the **Decapolis.**”

This was about 40 miles away from home, yet Jesus made the trip anyway for just one Canaanite woman.

**SLIDE \_\_\_\_\_ )**

**Jesus walks.**

**SLIDE \_\_\_\_\_ )**

**Field Trip #2 Lesson: Biases about whole groups deteriorate by experiencing the stories of one.**

All African-Americans... All Caucasians... All Hispanics... however you fill in the blank... is rarely if ever a true story.

**SLIDE \_\_\_\_\_ ) Mark 8:1**

“In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him and said to them, I have **compassion** on the crowd, because they have been with me now three days and have nothing to eat. And he directed the crowd to sit down on the ground.’ And he took the seven loaves, and having given thanks, he broke them and **gave them to his disciples to set before the people**; and they set them before the crowd.”

*“Compassion is knowing your darkness well enough that you can sit in the dark with others.”*

Look how Jesus is leading his disciples.

**SLIDE**

Field Trip #3 Lesson: We know we’re becoming more like Jesus when we can value another life enough to **serve it**.

We can tolerate each other.  
We can get along with each other.  
But serving each other values each other.

**SLIDE** ) **Philippians 2:3**

“Do nothing out of selfish ambition or vain conceit. Rather, in humility **value others** above yourselves.”