

Mark 6

Then Jesus went around teaching from village to village. 7 Calling the Twelve to him, he began to send them out two by two and gave them authority over impure spirits.

8 These were his instructions: "Take nothing for the journey except a staff—no bread, no bag, no money in your belts. 9 Wear sandals but not an extra shirt.

10 *Whenever you enter a house, stay there until you leave that town.*

Matthew 10

Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.

2 These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; 4 Simon the Zealot and Judas Iscariot, who betrayed him.

5 These twelve Jesus sent out with the following instructions: "**Do not go among the Gentiles or enter any town of the Samaritans.**

6 Go rather to the lost sheep of Israel.

7 As you go, proclaim this message: 'The kingdom of heaven has come near.' 8 Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.

9 "Do not get any gold or silver or copper to take with you in your

Luke 9

When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, 2 and he sent them out to proclaim the kingdom of God and to heal the sick.

3 He told them: "Take nothing for the journey—no staff, no bag, no bread, no money, no extra shirt. 4 *Whatever house you enter, stay there until you leave that town.*

[Notice Matthew has Jesus say, "Do not go among Gentiles..." Luke's gospel puts a focus on Jesus reaching out to the Gentiles...so he does not include this saying. This stands in contrast to Luke 9:51 where he specifically sends some of the men into a Samaritan village. When they do not welcome the men

<p>11 And if any place will not welcome you or listen to you, leave that place and shake the dust off your feet as a testimony against them.”</p>	<p>belts— 10 no bag for the journey or extra shirt or sandals or a staff, for the worker is worth his keep. 11 Whatever town or village you enter, search there for some worthy person and stay at their house until you leave. 12 As you enter the home, give it your greeting. 13 If the home is deserving, let your peace rest on it; if it is not, let your peace return to you.</p> <p>14 If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet. 15 Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.</p>	<p>James and John want to call down fire and get rebuked by Jesus. Remember the meta-message of Luke is that Jesus came for Gentiles...and Romans.]</p> <p>5 If people do not welcome you, leave their town and shake the dust off your feet as a testimony against them.” 6 So they set out and went from village to village, proclaiming the good news and healing people everywhere.</p>
<p>Mark 7</p> <p>24 Jesus left that place and went to the vicinity of Tyre. He entered a house and did not want anyone to know it; yet he could not keep his presence secret. 25 In fact, as soon as she heard about him, a woman whose little daughter was possessed by an impure spirit came and fell at his feet.</p>	<p>Matthew 15</p> <p>21 Leaving that place, Jesus withdrew to the region of Tyre and Sidon.</p>	<p>[This story does not appear in Luke's account even though Jesus is ministering to a Gentile.</p> <p>Notice that in Mark's account Jesus enters a home in a Gentile region (earlier he had told the disciples in Matthew's account NOT to do that).</p> <p>Matthew does not have Jesus entering into a house – v24 restates that Jesus is only there for the "lost sheep of Israel."</p>

26 The woman was a Greek, born in Syrian Phoenicia.

She begged Jesus to drive the demon out of her daughter.

27 "First let the children eat all they want," he told her, "**for it is not right to take the children's bread and toss it to the dogs.**"

28 "Lord," she replied, "even the dogs under the table eat the children's crumbs."

29 Then he told her, "For such a reply, you may go; the demon has left your daughter."

30 She went home and found her child lying on the bed, and the demon gone.

22 A Canaanite woman from that vicinity came to him,

crying out, "Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly."

23 Jesus did not answer a word. So his disciples came to him and urged him, "Send her away, for she keeps crying out after us."

24 He answered, "**I was sent only to the lost sheep of Israel.**"

25 The woman came and knelt before him. "Lord, help me!" she said.

26 He replied, "**It is not right to take the children's bread and toss it to the dogs.**"

27 "Yes it is, Lord," she said. "Even the dogs eat the crumbs that fall from their master's table."

28 Then Jesus said to her, "Woman, you have great faith! Your request is granted." And her daughter was healed at that moment.

But the woman simply finds Him.

Luke has apparently left this story out of his account. He likely does not want his Gentile audience to read the harsh words of Jesus to this woman.

We see Matthew **ADDING** to his story in the previous passage.

So this is an example of a gospel writer making an editorial decision **to leave something out.**]

Again I am going to mention: Luke's gospel is the longest: the most **Gentile-friendly** AND the most **woman-friendly** of the Synoptic gospels.