**2. The Persistency of the Woman (V. 28).** *28 "Yes, Lord," she replied, "but even the dogs under the table eat the children's crumbs."*

**Yes, Lord** – Indicative of the woman’s humble faith and worshipful attitude. She knew she was sinful and undeserving of any of God’s blessing. Her response was characterized by a complete absence of pride and self-reliance, which Jesus answered by granting her request (vv. 29, 20). (The MacArthur Study Bible, Page 1475)

**3. The Promise of Jesus (V. 29).**  *29 Then he told her, "For such a reply, you may go; the demon has left your daughter."*

Rewarding her persistence, Jesus granted her request. He cast the demons out, although the girl was not in His presence. (The Nelson Study Bible, Page 1657)

It was this faith that Jesus acknowledged and immediately He healed her daughter. It is worth noting that both of the persons in the Gospel of Matthew who had “great faith” were Gentiles: this Canaanite woman and the Roman centurion (Matt. 8:5-13). In both cases, Jesus healed the one in need from a distance. Spiritually speaking, the Gentiles were “afar off” until Calvary, when Jesus Christ died for both Jews and Gentiles and made reconciliation possible (Eph. 2:11). (The Bible Exposition Commentary, New Testament Volume 1, Warren Wiersbe, Pages 54-55)

**4. The Proof of the Miracle (V. 30).** *30 She went home and found her child lying on the bed, and the demon gone. (NIV)*

This miracle shows that Jesus’ power over demons is so great that he doesn’t need to present physically in order to free someone. His power transcends any distance. (Life Application Bible, Page 1748)

**III. CLOSE –** When Jesus says yes to our request, no one can say no and stop our blessing. However, we must learn to be persistent in prayer. God will answer us but it will be based on His time table and not ours. Lastly, for those who are fortunate enough to still have their mother with them, please cherish and honor her because she is special.

# *RISING STAR MISSIONARY BAPTIST CHURCH*

***2800 E. 36th Street***

#### Tucson, AZ 85713

## *Sermon Notes*

## *May 10, 2015*

***When Jesus Says Yes, No One Can Say No!***

***Mark 7:24-30***

**Sermon Notes:** [www.risingstarbaptist.org](http://www.risingstarbaptist.org)

**Podcasting:** [www.allewisministries.org](http://www.allewisministries.org)

***Vision: A Local Church with a Global Reach***

***Motto: One Mind, One Heartbeat, One Direction.***

## *Rev. Amos L. Lewis*

***Senior Pastor***

**When Jesus Says Yes, Nobody Can Say No!**

**Mark 7:24-30**

**I. INTRODUCTION –** I love it when people ask the question, “How bad do you want it?” Your answer to that question will determine how far you go if life, whether you become a winner or a loser. Winners never quit and quitters never win. When you want to be something, do something, or have something, you’ve to be tenacious. I can’t think of anyone more tenacious than a loving mother. A good mother will climb the highest mountain, descend into the lowest valley, and cross the widest river to take care of her children. There is no love on earth that’s stronger than a mother’s love. Children will fight for their father but they’ll die for their mother. A mother believes in her children when no one else does. Thank God for godly mothers!

**II. EXPOSITION OF THE TEXT**

 **A. The Place of the Miracle (V. 24a).** *24 Jesus left that place and went to the vicinity of Tyre.*

Jesus traveled about 30 miles to Tyre and then went to Sidon. These were port cities on the Mediterranean Sean north of Israel. Both cities had flourishing trade and were very wealthy. They were proud, historic Canaanite cities. (Life Application Bible, Page 1747)

 **B. The Popularity of Jesus (V. 24b).** *He entered a house and did not want anyone to know it; yet he could not keep his presence secret.*

**Why did Jesus go into Gentile territory?** Jesus may have gone to Tyre and Sidon because he was interested in ministering to non-Jews; however, he clearly saw the lost sheep of Israel as his main focus at this point in his ministry. Eventually he sent his disciples to the whole world. (The Quest Study Bible, Page 1393)

 **C. The Problem of the Woman (Vs. 25-26).** *25 In fact, as soon as she heard about him, a woman whose little daughter was possessed by an evil spirit came and fell at his feet. 26 The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.*

The woman was ethnically Syrophoenician, descended from the original inhabitants of the area. “Greek” did not indicate her ethnicity but rather the fact that she was a Hellenized pagan, a non-Jew. Mathew called the woman a Canaanite (which can merely mean a pagan in rabbinic literature) because of her ethnicity and to heighten the contrast of a woman from the traditional religious enemies of Israel approaching the Jewish Messiah for help. Because it is unlikely this woman spoke Aramaic, the story indicates that Jesus, like many Palestinian Jews, was able to converse in Greek. (The Apologetics Study Bible, Page 1481)

A mother’s heart is one of the most potent motivators known. A Syro-Phoenician (or Canaanite) woman exhibited this during one of Jesus’ teaching tours. We do not know her name, but we do know this mother had insight, courage, persistence, and initiative. Obviously, Jesus’ reputation had reached beyond Palestine. Most likely His healing ministry had made the news in Tyre and Sidon, but few would cross cultural and religious lines to approach Him. This woman is one of the few. What motivated her to take such initiative on her own? Her mother’s heart! There were at least three barriers that could have discouraged her from accomplishing her task: She was a Gentile (Matt. 15:24); she was a Canaanite (see v. 22); and she was a woman (John 4:27). But the magnitude of a mother’s love pulled her as irresistibly as the moon pulls the tides. (The Woman’s Study Bible, Page 1608)

 **1. The Priority of Jesus (V. 27).**  *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 their dogs."*

The lost sheep of the house of Israel must be fed before the “little dongs” (Matt. 10:5). Christ employed a word here that speaks to a family pet. His words with this woman are not to be understood as harsh or unfeeling. In fact, He was tenderly drawing from her an expression of her faith in V. 27. (The MacArthur Study Bible, Page 1421) Jesus was not calling the Gentiles “dirty scavenger dogs” as did many of the proud Jews; He was giving her hope, and she took hold of it. (The Bible Exposition Commentary, New Testament Volume 1, Warren Wiersbe, Page 136)