



‘Now!’ Sermon Series

Sermon #28

‘Demon Possessed and Left for Deaf!’

Mark 7:24-37

Sunday, November 10th, 2024

Last week in ‘NOW’ sermon series:

- The Last two Sundays, we have studied the initial conversation that started with the Pharisees questioning Jesus over His disciples not washing their hands.
 - *Last Sunday, we looked at this more in depth as Jesus spoke to the crowd, and then the disciples away from the Pharisees.*
- Last week in our NOW sermon series I preached a sermon entitled *‘When Was Your Last Heart Check-Up?’* from Mark 7:14-23.
 - I asked the question: *How can we have a spiritual heart check-up this morning based on what Jesus said here?*

- **Truth #1: *Reverse Your Thinking. (V. 14-15)***
- **Truth #2: *Root of the Tongue. (V. 17-19)***
- **Truth #3: *Repercussions of a Troubled Heart. (V. 20-23)***

- Last week in addition to studying Mark 7:14-23, we also observed the Lord’s Supper.
 - *Last Sunday, I hope and pray that you were truly able to have a heart-check up, and that have been able to follow the Lord more intimately and closely this week because of it.*

‘Demon Possessed and Left for Deaf!’

Mark 7:24-37

Sermon in a Sentence:

We can learn that the Presence of Jesus is always recognizable, the probing of Jesus is accurately received, and the power of Jesus is acknowledged rejoicefully when we see of Jesus’ interactions with the social outcasts of society.

Intro:

- Just last week, we saw how Jesus declared that all foods are clean (Mark 7:19).
 - *Now, whether Jesus went up to the Phoenicia region right after the events of Mark 7:1-23, we can’t be 100% sure of.*
 - *But, I do think that Mark placed this text right after the events of Mark 7:1-23, where Jesus declared all foods clean for a specific purpose and reason.*

- *We must be reminded that Mark wrote his Gospel account, for a Gentile audience with the purpose of showing that salvation was for a worldwide audience.*
 - In this text that we will read and study this morning, we find that Jesus goes into an ‘unclean’ (to the Jews) territory, and declares all people clean, meaning that all people can receive the Gospel.
 - *The magnitude this would have had in the 1st century was radical and revolutionary.*
 - But the readers of Mark’s Gospel (mostly gentiles) would hear/read that account and realize the Gospel was for them too!
 - *This is also where you and I fit in, because we are gentiles! And Christ came and died for us too.*
- As we study the text this morning, I also want you to see that Missionary Mindset of our King Jesus.
 - *#1: He traveled the furthest distance, from Heaven to earth to give us the Good News.*
 - *#2: Even without great transportation methods in the ancient world, He gave His 3 years of ministry to travel to different places and share the Gospel.*
- Dr. Daniel Aiken said *‘He made time to travel to foreign soil to give us a glimpse of Great Commission*

Christianity, demonstrating beyond question that God’s kingdom knows no ethnic, racial, national, or gender barriers.’

- This morning, both of the healing miracles we will witness from scripture take place in a pagan gentile territory.
 - *Both of these miracles will show us that God’s Kingdom came to earth in the Person of Jesus, and that Jesus is for all peoples.*

Read Mark 7:24-37

Question to Ask:

What do we learn about Jesus when we see His interactions with the social outcasts of society?

Truth #1: *The Presence of Jesus is Always Recognizable. (vv. 24-25)*

- At this point, Jesus had just engaged in pretty lengthy and heated discussion with the Pharisees.
 - *As we saw in our last two Sunday AM sermons through Mark 7, that Jesus was arguing with them over religion versus the Gospel.*
 - That of course was just the buildup for the inevitable showdown that will end up in our Lord being crucified.
 - In the first two verses of our text this morning, we see that Jesus is leaving Galilee (I think to get away from the Drama filled Pharisees), and

to further spend time with the Disciples and teach them.

- *If He desired rest with this trip, He wouldn't get it for long...*
 - There are **2** things to point out about how the presence of Jesus is always recognizable.
- **Jesus heads North. (v. 24a)**
 - 'And from there he arose and went away to the region of Tyre and Sidon.'
 - Jesus went to Tyre, which is modern day Lebanon.
 - **The fact that Jesus heads north here in Mark 7:24, is significant to understanding the Missionology of our Lord.**
 - From what we can tell from the scripture, this is the only time Jesus ventured beyond the borders of Israel.
 - *Tyre and Sidon were known for being a very pagan area, inhabited by gentiles, and historically had been in opposition to Jews.*
 - **Well known Bible characters from this region:**
 - According to 1st Kings 16:31-32, this was the home of Jezebel.
 - Ezekiel and Zechariah preached against her in this region.

- Scholar James Edwards said **'Tyre probably represented the most extreme expression of paganism, both actually and symbolically., that a Jew could expect to counter.'**
 - **But, our Lord goes there... why??**
 - **To expand the scope and the reach of the Messiah's ministry beyond just Israel.**
 - This is one of the first times in the Gospels where we see start to see that the Gospel is not just for Israel, but for all nations.
 - We should be the same way!
- **Jesus is Noticed. (v. 24b-25)**
 - 'And he entered a house and did not want anyone to know, yet he could not be hidden. **25** But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet.'
 - **Even in a pagan region, the word of Jesus had already undoubtedly spread.**
 - They get to the area and enter a house, but even there, it cannot be hidden that Jesu is there.
 - **A woman who is a gentile woman that we will study more in depth in a moment is desperate.**
 - Her child has been possessed by a demon and desperately needs to be delivered.

- She humbly goes to Jesus, falling down at His feet, knowing she's not supposed to speak to Him, and we are getting ready to see one of the most interesting exchanges in the Bible occur...

Truth #2: *The Probing of Jesus is Accurately Received.* (vv. 26-30)

- So the woman comes and lays at the feet of Jesus, and begs that Jesus will save her little daughter.
 - *Verse 26 gives us more insight into who this lady was...*
 - 'Now the woman was a Gentile, a Syrophenician by birth. And she begged him to cast the demon out of her daughter.'
 - Now Jesus had regularly healed Jews, but had not done so with Gentiles, yet.
 - ***This woman was a gentile of the Srophoencian race.*** (In Matthew 15:22, Matthew calls her a canaanite woman)
 - From the world's perspective, she was in the worst possible status position to be in...
 - *She was a woman.*
 - *She was a gentile.*
 - *She came from an area saturated in pagan idolatry and could have been an idol worshiper herself.*

- JM said ***'In the minds of the Jews, no self-respecting rabbi would ever allow a Gentile, especially an idolatrous woman, to remain in his presence.'***

- Jesus seeks out the least liked and desirable, and shows clear and complete compassion, but He does it in a way that may seem odd or foreign to the Jesus that we know and see in scripture.
- ***A Parable. (v. 27)***
 - '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."'
 - ***The way the Jesus responds to this mother is one of the most shocking verbal responses that we see from Jesus in the NT.***
 - To you and I, and the onlookers that day who overheard what Jesus said, this could be viewed as an insult.
 - ***Now, Jews in this time period would often refer to gentiles as dogs, unclean scavengers unworthy of salvation.***
 - I don't think that is what Jesus means here. I personally believe that the words He speaks to this woman are a parable.
 - ***To understand that Jesus is not insulting here, we must see what He is trying to say and crucial to understanding this is the word 'first'.***

- ***Jesus is testing the woman's faith (a test in which she will pass), and not insulting her.***
- What is the meaning of what Jesus is saying here? What is the parable?
 - ***I believe that Jesus is saying I must first minister to Israel before I minister to the Gentiles.***
- The apostle Paul would later write this truth to the Church at Rome:
 - 'For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.'
 - ***Yes, you and I are gentiles and we CAN come to Christ through faith by His Grace. But we must remember, the Gospel first came to the jews and not to us.***
- Our Lord's priority was the people that He came to save. He came to preach the Gospel to the children of Israel, although they did not accept Him.
 - ***The Gospel did come to the gentiles, and did come to this lady here and the deaf man, but Jesus point is that He first came for the Jews who were obviously rejecting Him.***

- ****Word Study**** We must also look at the Greek...
 - The word dogs in verse 27 that Jesus says is different that how it's translated.
 - The regular Greek word for a street dog is ***'Kyon'*** but the word that Jesus uses as well as the lady, is ***'Kunarion'***.
 - ***The difference is that Kunarion is in reference to what we would call a 'puppy' or a house dog.***
 - ***Since the woman repeats the same word in her response, she did not take offense.***
- Scholar James Edwards summarized this well ***'The priority of Israel in Jesus' mission does not emply the exclusion of the Gentiles. The servant of hte Lord must first 'restore the tribes of Jacob' and then be 'a light to the nations.'***
 - While Jesus was on earth before He descended, the jews had first privilege.
- Remember that Jesus wept over the Jews and their rejection of Him as their Messiah in Matthew 23:37...
 - ***God is not yet through with the Jews, and we will continue to see that truth as History unfolds.***
 - Paul makes this clear in Romans 11:25-29....

- ***A Purpose. (v. 28-29)***
 - ‘But she answered him, “Yes, Lord; yet even the dogs under the table eat the children's crumbs.”
29 And he said to her, “For this statement you may go your way; the demon has left your daughter.”
 - Based on the woman’s response, we see that she understood what Jesus was saying. She does not seem to take offense.
 - ***If this were to happen today, most people would have walked away, talked bad about Jesus, and never stepped foot in a Church again.***
 - ***But she has a child who is in need of healing, and Jesus is the only one who can do this for her Child.***
 - ***She responds boldly and takes Jesus analogy a step further when she says...***
 - ‘Yes, Lord; yet even the dogs under the table eat the children's crumbs.’
 - Dr. Daniel Aiken said ***‘What insight! What humility! What faith!’***
 - She gets it, that Gentiles are in the house, they can receive the Gospel too. This is exactly right.
 - ***She accepts that Israel is first priority, but also shows that Gentiles have access to the Gospel as well.***

- Jesus told this woman in ***Matthew 15:28*** that she had great faith.
 - ‘Then Jesus answered her, “O woman, great is your faith! Be it done for you as you desire.” And her daughter was healed instantly’
- ***Notice the illustration of the Gospel here:***
 - We are all dogs under the table. We have no rights into the family.
 - We acknowledge that we don’t deserve a place at the table, but that there is enough on the table for us.
 - All we need are just a few crumbs.
- ***In the amazing grace of our Lord, He lifts us up no longer as a sinner (dog), but as a saved (child) of His. No longer under the table, but at the table.***
 - The probing of Jesus gives us a great illustration of the Gospel.

Truth #3: *The Power of Jesus is Acknowledged Rejoicefully.*
(vv. 31-37)

- Now we transition to another story of Jesus healing someone.
 - ***This one in particular, known as Jesus healing a deaf man, is only found in Mark’s Gospel.***
 - Perhaps it was impactful to Peter, and Peter wanted to make sure that it was in the Gospel account.

- **Lets look at Verse 31** ‘Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis.’ Mark 7:31
- *Verse 31 tells us that Jesus went north to Sidon, before he would turn to the southeast, back to the Sea of Galilee in the Decapolis (10 cities)region.*
 - This was quite the journey Jesus was on, and Markan scholars estimate Jesus walked 120-Miles on foot.
 - *While this was an odd route to take, most scholars agree that Jesus was trying to avoid the Heordians (Roman Government Officials) and Pharisees (Religious officials) who were after Him.*
- Now this region of Decapolis was on the southeast side of the Sea of Galilee.
 - *These were non-jewish cities that were known as the ‘ten city-states’.*
 - Meaning, they were greek towns and archaeologists have found that these towns were the centers of greek paganism.
 - *These were idol worshiping towns, but they had heard of the power of Jesus and knew that*

their false pagan gods had never done such things.

- *And instead of heading back to Jewish regions, Jesus is still willing to minister in this gentile area.*
 - JM said *‘His interaction with the woman from Tyre, previewed the fact that the Gospel was always intended to be preached throughout the whole world.’*
- Jesus’ power is going to be displayed and because of that people will rejoice.
 - There are **3** things to look at concerning this...
- *A Poor Man. (vv. 32)*
 - ‘And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him.’
 - ‘They’ would indicate friends or acquaintances of the man who needed a touch from Jesus.
 - **Word Study**
 - The phrase ‘speech impediment’ comes from a strange greek word *‘Mogilalos’* *μογιλάλον* *that literally means to speak with great difficulty.*
 - This word occurs nowhere else in the NT.
 - This word occurs in the septuagint of the OT but it is

translated as ‘mute’ in Isaiah 35:6.

- ***So it's hard to know the severity of this man's condition. But either way, we know that verbally communicating was extremely difficult.***
 - ***Not only did he have struggles speaking, he was also deaf, which means he could not hear.***
- Jesus sees the need, and decides to take this to a private meeting.
- ***A Private Meeting. (vv. 33-35)***
 - ‘And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. **34** And looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” **35** And his ears were opened, his tongue was released, and he spoke plainly.’
 - ***The beginning of verse 33 is very significant.***
 - ‘And taking him aside from the crowd privately,’
 - ***Jesus takes the deaf man aside, because He doesn't want to make a spectacle of the healing.***
 - ***In the same way, you and I must be careful to not meet private needs for others, just so that they can be publicly displayed.***

- ***When Jesus makes this a private meeting, He is also showing that this individual is not a problem to solve and move on, but this is a gentile man, an individual, who had needs to be met.***

- Jesus takes Him away personally and privately, but look at what Jesus does in the second part of verse 33.
 - ‘he put his fingers into his ears, and after spitting touched his tongue.’
- ***We may read this and find it odd that Jesus put his fingers in the man's ears. But here's what we must remember, this man is deaf! He can't hear!***
 - ***So what does Jesus do? He seeks to meet the man right where He is...***
- I agree with Dr. Daniel Aiken, in the fact that Jesus used sign language/a symbolic non-verbal gesture to speak to the man.
 - ***Jesus is so caring, loving, kind and compassionate. Jesus often comes to us, and meets us where we are...***
- ***The fingers that Jesus placed in his ears and then removed, in ancient sign language, would have meant that He (Jesus) was going to remove the blockage of his hearing.***
 - ***The spitting and then touching of the man's tongue meant he was going to***

remove the speech impediment from his mouth.

- ***This is different from the other miracles of Jesus in the sense that Jesus didn't speak to heal the man but used physical means.***

- This shows us the awesome power of God. He can speak it and He can use physical means. He can do it however He wants to!

- ***In verse 34, Jesus looks up to Heaven, sighs, and says 'Ephphatha' (Aramaic), which means 'be opened'.***

- When Jesus looks up to Heaven, it is showing that God alone is the one who is performing this miracle.

- ***Meaning the power had been given to the Son by the Father's authority and for His Glory.***

- ***Now, the sigh that Jesus lets out has become a topic for discussion.***

- I believe this is a physical and outward expression of the love that Jesus had for this man, and a sign of grief.

- ***Grief over the consequences of sin. Grief over the broken creation of mankind.***

- ***The sigh is real and raw proof that sin does break the heart of God.***

- In verse 35, the man is healed and he is able to hear and speak.

- ***The original greek text when translated literally, shows us the severity of Jesus healing power here.***

- Scholar James Edwards said ***'The original Greek is more vivid and concrete, saying that 'the chain of his tongue was broken.'***

- This man, like many of us, was a prisoner bound in Chains, but Jesus set him free. Now, a proclamation comes from this healing.

- ***A Proclamation of the Miracle. (vv. 36-37)***

- 'And Jesus[h] charged them to tell no one. But the more he charged them, the more zealously they proclaimed it. 37 And they were astonished beyond measure, saying, "He has done all things well. He even makes the deaf hear and the mute speak."

- We can only imagine the first words that this man was able to speak because of what Jesus did for him.

- ***I believe he would've been praising God and giving Jesus Glory.***

- I tend to agree with scholar James Brooks when he said ***'The injunction to silence is somewhat surprising since the miracle could not be concealed.'***

- Back in Mark 5:19-20, Jesus told the demon possessed man in this same region (Decapolis), to spread the news throughout the region.
- *Now, Jesus tells the formerly deaf man not to speak on what occurred. Why?*
 - *By this time, Jesus power was known across the region, not just among jews now, but among Gentiles too.*
- I believe our Lord did not want to add any fuel to the political fire that could come costly later on and hinder His ministry, and others being able to have their needs met by Jesus.
 - Though we may be confused, we must trust.
- *Jesus told the man to be silence about it, but that did not happen. The proclamation of His miracle spread all throughout the region as the political thermostat kept increasing as well.*

Conclusion:

- *In this passage of scripture we find two different social outcasts.*
 - One who wasn't even supposed to engage in a conversation with Jesus, is able to see her child delivered by Jesus.
 - Another who had been an outcast since birth due to what he was born with.

- *Their hope can be our hope.*
- *Whether it's the demon possessed or the one who is left for deaf.*
 - *Or the one who just lost their job.*
 - *The one who just found out they have cancer.*
 - *The one who just lost a loved one.*
 - *The one who is facing marital issues.*
- *In this passage the hope that Jesus brings can be open to all of us today.*
 - We must see and realize that...
 - **Truth #1: *The Presence of Jesus is Always Recognizable.* (vv. 24-25)**
 - **Truth #2: *The Probing of Jesus is Accurately Received .* (vv. 26-30)**
 - **Truth #3: *The Power of Jesus is Acknowledged Rejoicefully.* (vv. 31-37)**
- Have you noticed His Presence?
- Do you allow Jesus to prob you in such a way to where you don't get offended or run away?
- Do you acknowledge Him rejoicefully?