



World Christian Fellowship

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6th Response to Jesus- Good Soil- Mega Faith! Matthew 15:21-29

Matthew 15:21-28, பின்பு, இயேசு அவ்விடம் விட்டுப் புறப்பட்டு, தீரு, சீதோன் பட்டணங்களின் திசைகளுக்குப் போனார். 22. அப்பொழுது, அந்தத் திசைகளில் குடியிருக்கிற கானானிய ஸ்திரீ ஒருத்தி அவரிடத்தில் வந்து: ஆண்டவரே, தாவீதின் குமாரனே, எனக்கு இரங்கும், என் மகள் பிசாசினால் கொடிய வேதனைப்படுகிறாள் என்று சொல்லிக் கூப்பிட்டாள். 23. அவளுக்குப் பிரதியுத்தரமாக அவர் ஒரு வார்த்தையும் சொல்லவில்லை. அப்பொழுது அவருடைய சீஷர்கள் வந்து: இவள் நம்மைப் பின்தொடர்ந்து கூப்பிடுகிறாளே, இவளை அனுப்பிவிடும் என்று அவரை வேண்டிக்கொண்டார்கள். 24. அதற்கு அவர்: காணாமற்போன ஆடுகளாகிய இஸ்ரவேல் வீட்டாரிடத்திற்கு அனுப்பப் பட்டேனேயன்றி, மற்றப்படியல்ல என்றார். 25. அவள் வந்து: ஆண்டவரே, எனக்கு உதவிசெய்யும் என்று அவரைப் பணிந்துகொண்டாள். 26. அவர் அவளை நோக்கி: பிள்ளைகளின் அப்பத்தை எடுத்து, நாய்க்குட்டிகளுக்குப் போடுகிறது நல்லதல்ல என்றார். 27. அதற்கு அவள்: மெய்தான் ஆண்டவரே, ஆகிலும் நாய்க்குட்டிகள் தங்கள் எஜமான்களின் மேஜையிலிருந்து விழும் துணிக்கைகளைத் தின்னுமே என்றாள். 28. இயேசு அவளுக்குப் பிரதியுத்தரமாக: ஸ்திரீயே, உன் விசுவாசம் பெரிது; நீ விரும்புகிறபடி உனக்கு ஆகக்கடவது என்றார். அந்நேரமே அவள் மகள் ஆரோக்கியமானாள்.

Chapter 13, Kingdom Parables were spoken.

Chapter 13, Jesus says how the world is going to react to them. What it's going to be like out there as they labour and minister in the harvest.

Matthew gives us from **Matthew 13:53 till Matthew 16:12**, **eight incidents** in the life of our Lord which illustrate the kind of response that there will be to the King.

They are masterfully presented.

1st response: Matthew 13:53-58- Unbelief!

2nd response: Matthew 14:1-12 Fear that Forfeit's Christ!

3rd response: Matthew 14:12-21 Faith for only materials!

4th response: Matthew 14:22-33 Jesus is Lord

5th Response: Matthew 14:36-15:20 Vain Worship

After our Lord had fed the 5,000. His popularity reached the peak.

They wanted then to force Him to be a king, bring Him to Jerusalem, put Him on the throne, have Him destroy the Romans, and the Herodians. Give them liberty, healing, give them food, and do all the things that they had seen Him do in His miracle power.

Jesus had been ministering for a long time at Galilee and departed into the parts or region of Tyre and Sidon.

Jesus left Galilee, and there were reasons for that. The pressure was really building. His ministry was so far-reaching, everyone knew about it. Hostility was beginning to really form in the concrete. There were tremendous pressures being applied to Him.

Popular frenzy of the political, militarily oriented people who wanted to take Him and force Him to be a king. Rush Him down to Jerusalem in the Passover season, gather an army around Him, and have Him overthrow the Romans.

Due to the jealous hatred of Herod that had resulted in the murder of John the Baptist, which certainly would have resulted equally in the murder of Jesus Christ had He exposed Himself to that man.

The scribes and the Pharisees were confronting Him with a desire to plot against and take His life.

The last conversation **Matthew 15:1-20**, He had exposed the false character of their tradition as that which was antithetical to the truth of God.

Having been exposed again, they were even more desirous of eliminating this one who was undermining their religious stature in the community.

It was the political and the religious pressure that drove Him really to seek a time of seclusion with His own.

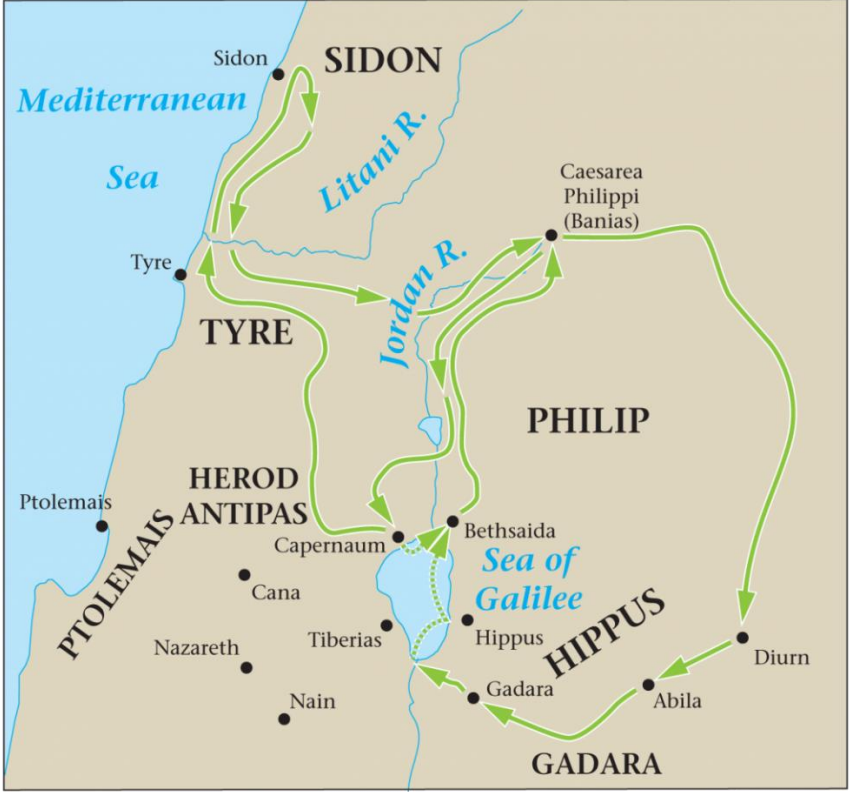
He had tried that earlier, in going across the Sea of Galilee to the northeastern shore, going up into a mountain.

But the multitude gathered below, and that was brought to a halt.

Jesus sought it again by going across the sea to the other side, only to find the multitude there. He went into Gennesaret, which was an area of farmland without city, only to find another multitude there.

Then seeking again, the rest and the seclusion and the quiet and the time with His own, anticipating the cross only a year away. Knowing there was much to be readied in their hearts, He sought seclusion.

From the frenzy of Galilee, He went into the north. He went beyond the political and religious jurisdiction of the leaders of Israel.



V 21, பின்பு, இயேசு அவ்விடம் விட்டுப் புறப்பட்டு, தீரு, சீதோன் பட்டணங்களின் திசைகளுக்குப் போனார்.

Tyre and Sidon would be modern day Lebanon. The southern mountains of Lebanon, a journey of 50 miles at the most, through rough mountain passage roads.

It would be a great change in climate from the hot area of the Sea of Galilee, very low, to the high, very cool mountains of southern Lebanon.

Jesus went into **Phoenicia**.

For Jesus, this was a deliberate withdrawal.

It was not out of fear.

It was out of a desire for time alone with His twelve men, time for preparing them for the cross, for the mission at hand, time to take the pressure off the frenzied situation in Galilee.

Palestine obviously afforded Him no privacy.

No matter where He went, there was a mob there, and He needed this time.

The people of Tyre and Sidon region had a notorious history in the mind of the Jewish people.

Jezebel, the wife of King Ahab who had introduced the worship of the vile Phoenician god Baal to the people of Israel, resulting in God's severe judgment upon His covenant people was the daughter of "Ethbaal, king of the Sidonians".

1 Kings 16:31, நேபாத்தின் குமாரனாகிய யெரொபெயாமின் பாவங்களில் நடப்பது அவனுக்குக் கொஞ்சக்காரியமென்று நினைத்தாற்போல் அவன் சீதோனியரின் ராஜாவாகிய ஏத்பாகாலின் குமாரத்தி யேசபேலை விவாகம்

பண்ணினதுமல்லாமல், அவன் போய் பாகாலையும் சேவித்து அதைப் பணிந்துகொண்டு,

The great prophets of the Old Testament, Jeremiah (Jeremiah 27:1-11), Ezekiel (Ezekiel 26:3-21; 28:1-10),

Joel 3:4-6, தீருவே, சீதோனே, பெலிஸ்தியாவின் சகல எல்லைகளே, உங்களுக்கும் எனக்கும் என்ன? இப்படி எனக்குச் சரிக்கட்டுகிறீர்களோ? இப்படி எனக்குச் சரிக்கட்டுவீர்களாகில், நான் தாமதமின்றி அதிசீக்கிரமாய் நீங்கள் சரிக்கட்டுகிறதை உங்கள் தலையின்மேல் திரும்பும்படி செய்வேன். 5. நீங்கள் என் வெள்ளியையும் என் பொன்னையும் எடுத்து, இன்பமும் உச்சிதமுமான என் பொருள்களை உங்கள் கோவில்களிலே கொண்டுபோய், 6. யூதாவின் குமாரரையும் எருசலேமின் குமாரரையும் அவர்களுடைய எல்லைகளுக்குத் தூரமாக்கும்படிக்கு, கிரேக்கரிடத்தில் விற்றுப்போட்டீர்கள்.

Amos 1:9-10, அதிகமாய் வருமென்று நீங்கள் எதிர்பார்த்திருந்தும், இதோ, கொஞ்சம் கிடைத்தது; நீங்கள் அறுத்து வீட்டுக்குக் கொண்டுவந்தும், நான் அதை ஊதிப்போடுகிறேன்; எதினிமித்தமென்றால், என் வீடு பாழாய்க்கிடக்கும்போது, நீங்கள் எல்லாரும் அவனவன் தன்தன் வீட்டிற்கு ஓடிப்போகிறீர்களே, இதினிமித்தமே என்று சேனைகளின் கர்த்தர் சொல்லுகிறார். 10. ஆதலால் உங்கள்மேல் இருக்கிற வானம் பனியைப் பெய்யாமலும், பூமி பலனைக் கொடாமலும் போயிற்று.

All prophesied strongly against the cities of Tyre and Sidon.

The people of Israel would not have been inclined to even enter their region, let alone expect that God would extend His mercies to anyone from that region.

Some people assume that He went into a gentile land because of what it says in **verse 24**, *“I am not sent but unto the lost sheep of the house of Israel.”*

Some people, wanting to keep that firmly within the framework of the borders of Palestine, don't want to allow for the Lord to leave.

This area and why it really doesn't violate verse 24.

We know that when Jesus went into that area in the gentile lands, He did not purposely go there to minister. This was not the time when He was saying, “I have had enough of Israel's rejection, animosity. I have had enough of their turning against me, this is the end, I am leaving.”

It was not that, and verse 24 tells us that His mission is still yet to the lost sheep of the house of Israel.

Jesus did not go there primarily to minister.

Mark 7:24, பின்பு, அவர் எழுந்து அவ்விடம் விட்டுப் புறப்பட்டு, திரு சீதோன் பட்டணங்களின் எல்லைகளில் போய், ஒரு வீட்டுக்குள் பிரவேசித்து, ஒருவரும் அதை

அறியாதிருக்க விரும்பியும், அவர் மறைவாயிருக்கக் கூடாமற்போயிற்று.

Jesus did not go there to minister.

Jesus did not go there for the purpose of expanding His ministry into gentile territory.

Jesus went there to rest.

Do not go into the way of the Gentiles.

Matthew 10:5-6, இந்தப் பன்னிருவரையும் இயேசு அனுப்புகையில், அவர்களுக்குக் கட்டளையிட்டுச் சொன்னது என்னவென்றால்: நீங்கள் புறஜாதியார் நாடுகளுக்குப் போகாமலும், சமாரியர் பட்டணங்களில் பிரவேசியாமலும், 6. காணாமற்போன ஆடுகளாகிய இஸ்ரவேல் வீட்டாரிடத்திற்குப் போங்கள்.

It is very much like Elijah the prophet in **1 Kings 17** when he needed solace and comfort and provision, the Lord sent him to a house of a widow of Zarephath.

1 Kings 17:8-9, அப்பொழுது கர்த்தருடைய வார்த்தை அவனுக்கு உண்டாயிற்று, அவர்: 9. நீ எழுந்து, சீதோனுக்கடுத்த சாறிபாத் ஊருக்குப் போய், அங்கே தங்கியிரு; உன்னைப் பராமரிக்கும்படி அங்கே இருக்கிற ஒரு விதவைக்குக் கட்டளையிட்டேன் என்றார்.

Jesus knew there would be ministry there. It had long ago been established that the people of Phoenicia had already heard about His ministry.

Matthew chapter 4 itself, when Jesus was first beginning His ministry in Galilee people from the other regions came.

Matthew 4:24, அவருடைய கீர்த்தி சீரியா எங்கும் பிரசித்தமாயிற்று. அப்பொழுது பலவித வியாதிகளையும் வேதனைகளையும் அடைந்திருந்த சுகல பிணியாளிகளையும், பிசாசு பிடித்தவர்களையும், சந்திரரோகிகளையும், திமிர்வாதக்காரரையும் அவரிடத்தில் கொண்டுவந்தார்கள். அவர்களைச் சொஸ்தமாக்கினார்.

Because they had heard of Jesus, and they were bringing multitudes with them. He healed their diseases and He cast out their demons, so they were very much aware of Him.

Mark 3:8, கலிலேயாவிலும், யூதேயாவிலும், எருசலேமிலும், இதுமேயாவிலும், யோர்தானுக்கு அக்கரையிலுமிருந்து திரளான ஜனங்கள் வந்து, அவருக்குப் பின்சென்றார்கள். அல்லாமலும் தீரு சீதோன் பட்டணங்களின் திசைகளிலுமிருந்து திரளான ஜனங்கள் அவர் செய்த அற்புதங்களைக்குறித்துக் கேள்விப்பட்டு, அவரிடத்தில் வந்தார்கள்.

- They must have had rather receptive hearts.
- They were hearts that were not burdened by the terrible legalism of Judaism.
- They were hearts that were not bound by the chains of tradition.
- They seemed to be less intellectually proud and less religiously proud.

Our Lord denunciation of the cities of Galilee. He had done His works in the cities of Galilee, and they did not repent.

Matthew 11:21-23, கோராசினே! உனக்கு ஐயோ, பெத்சாயிதாவே! உனக்கு ஐயோ, உங்களில் செய்யப்பட்ட பலத்த செய்கைகள் தீருவிலும் சீதோனிலும் செய்யப்பட்டிருந்ததானால், அப்பொழுதே இரட்டுடுத்திச் சாம்பலில் உட்கார்ந்து மனந்திரும்பியிருப்பார்கள். 22. நியாயத்தீர்ப்புநாளிலே உங்களுக்கு நேரிடுவதைப் பார்க்கிலும் தீருவுக்கும் சீதோனுக்கும் நேரிடுவது இலகுவாயிருக்கும் என்று உங்களுக்குச் சொல்லுகிறேன். 23. வானபரியந்தம் உயர்த்தப்பட்ட கப்பர்நகூமே, நீ பாதாளபரியந்தம் தாழ்த்தப்படுவாய்; உன்னில் செய்யப்பட்ட பலத்த செய்கைகள் சோதோமிலே செய்யப்பட்டிருந்த தானால், அது இந்நாள்வரைக்கும் நிலைத்திருக்கும்.

Jesus says there is a receptivity among the people of Phoenicia that is not true among you.

When the Syria & Phoenicia did bring people down early in His ministry, there were many of them who did believe in Him. There were many of them who must have responded to Him, who perhaps repented of Him and came to the full faith in the Messiah.

Jesus is saying that there are people up there who know and who responded to the Lord. If had seen all that the others had seen, would have repented in sackcloth and ashes long before.

Although Jesus is not fully opening the ministry to the gentiles, He is not cancelling out the priority of Israel, He is extending Himself to open hearts.

Even though Jesus did not go there purposely to minister He knew when He got there that He had meet this woman because He knew everything.

- ✓ Jesus was driven to go to a place where hearts were more open.
- ✓ Jesus is abandoning traditional religion for true faith.
- ✓ He is abandoning religious pride for humility.
- ✓ He is abandoning the one who seeks nothing for the one who seeks with an open heart.

John 6:37, பிதாவானவர் எனக்குக் கொடுக்கிற யாவும் என்னிடத்தில் வரும், என்னிடத்தில் வருகிறவனை நான் புறம்பே தள்ளுவதில்லை.

Matthew 11:28, வருத்தப்பட்டுப் பாரஞ்சுமக்கிறவர்களே! நீங்கள் எல்லாரும் என்னிடத்தில் வாருங்கள்; நான் உங்களுக்கு இளைப்பாறுதல் தருவேன்.

The Samaritan woman was the first to receive the message of His Messiahship in **John chapter 4**.

The centurion in Matthew chapter 8 was a gentile.

Jesus mission always to the world!

Matthew 28:19, ஆகையால், நீங்கள் புறப்பட்டுப்போய், சகல ஜாதிகளையும் சீஷராக்கி, பிதா குமாரன் பரிசுத்த ஆவியின் நாமத்திலே அவர்களுக்கு ஞானஸ்நானங்கொடுத்து,

Israel was to be a channel through that to reach the world, but it was obvious that Israel was darkened and hardened.

Since His original intention was to reach the world anyway, He was never resistant to one coming from the gentile world. But at first, He went there to seek seclusion.

V22, அப்பொழுது, அந்தத் திசைகளில் குடியிருக்கிற கானானிய ஸ்திரீ ஒருத்தி அவரிடத்தில் வந்து: ஆண்டவரே, தாவீதின் குமாரனே, எனக்கு இரங்கும், என் மகள் பிசாசினால் கொடிய வேதனைப்படுகிறாள் என்று சொல்லிக் கூப்பிட்டாள்.

Who can imagine what torture it would have been for this poor mother?

What could she do?

Where could she go?

How could she hope to set her daughter free from something so beyond human help as this?

She doesn't fit the Jews' view of who can enter into the blessing of God.

First, she is a woman.
secondly, a Canaanite.

Do you remember the Canaanites?

They were the original occupants of the Promised Land.

When God brought His people to eliminate them.

They were a cursed, doomed people, set for divine removal through the instrumentation of the people of Israel.

Deuteronomy 7:1-5, நீ சுதந்தரிக்கப்போகிற தேசத்தில் உன் தேவனாகிய கர்த்தர் உன்னைப் பிரவேசிக்கப்பண்ணி, உன்னைப்பார்க்கிலும் ஜனம் பெருத்த ஜாதிகளாகிய ஏத்தியர், கிர்காசியர், எமோரியர், கானானியர், பெரிசியர், ஏவியர், எபூசியர் என்னும் ஏழு பலத்த ஜாதிகளை உனக்கு முன்பாகத் துரத்தி, 2. உன் தேவனாகிய கர்த்தர் அவர்களை உன்னிடத்தில் ஒப்புக்கொடுக்கும்போது, அவர்களை முறிய அடித்து, அவர்களைச் சங்காரம்பண்ணக்கடவாய்; அவர்களோடே உடன்படிக்கைபண்ணவும் அவர்களுக்கு இரங்கவும் வேண்டாம். 3. அவர்களோடே சம்பந்தம் கலவாயாக; உன் குமாரத்திகளை அவர்கள் குமாரருக்குக் கொடாமலும், அவர்கள் குமாரத்திகளை உன் குமாரருக்கும் கொள்ளாமலும் இருப்பாயாக. 4. என்னைப் பின்பற்றாமல், அந்நிய தேவர்களைச் சேவிக்கும்படி அவர்கள் உன் குமாரரை விலகப்பண்ணுவார்கள்; அப்பொழுது கர்த்தருடைய கோபம் உங்கள்மேல் மூண்டு, உங்களைச் சீக்கிரத்தில் அழிக்கும். 5. நீங்கள் அவர்களுக்குச் செய்யவேண்டியது என்னவென்றால்: அவர்கள் பலிபீடங்களை இடித்து, அவர்கள் சிலைகளைத் தகர்த்து, அவர்கள் தோப்புகளை வெட்டி, அவர்கள் விக்கிரகங்களை அக்கினியிலே எரித்துப்போடவேண்டும்.

The only reason this lady was even alive is because Israel was disobedient to the word of God.

If there was anybody ever outside the covenant, it would be a Canaanite.

Mark says a Syro-Phoenician that is, from the area of Syria and Phoenicia, today Syria and Lebanon.

The woman who comes to Jesus, and she is one of those who would have repented in Tyre and Sidon if the Lord had done His works there, because she had seen enough up to this point to be convinced. She really does come repenting.

- She was outside the covenant.
- She was an outcast.
- She was a sinner.
- She was from a people of sinners.
- She has no right to the covenant.
- She has no claim on the covenant.
- She has no worthiness to ask anything of our Lord.
- She is a perfect example of a sinner who comes without right, without privilege, without worthiness to embrace by faith Jesus Christ.

We can conclude at this point that she is utterly unsatisfied with her idols. If she has been worshiping **Astarte** alone or in concert with other gods, they have not been able to solve her problem.

She is unsatisfied, her needs are unmet. So, she comes to Jesus Christ, believing in her heart that He can meet her need.

Great faith is a relative term. To her, it was great faith because she had so little on which to build it.

In other words, she was a pagan outside the covenant, outside the law, outside the promises, outside the Word of God, outside the Scriptures, and she had been in area where the Lord Jesus had not been doing His mighty deeds. So based on the amount of content and information she had, her faith is great.

On the other hand, when the Lord says to the disciples, “you of little faith,” it is only little in a relative sense.

Relative to all they knew and to all they had been exposed to, they should have had a greater faith.

But in her case, this is great faith. If we don’t understand that the faith of the woman is the issue, we can’t understand what goes on.

Mega Faith Characteristics.

1. Right Person.

She put her faith in the right person.

She was disillusioned with Astarte, she was disillusioned with the idols, the no-gods, the dumb deities, and she now puts her faith in the right object.

The woman came, turning her back on the idols, and believed in the Lord, the Son of David.

Her object of faith was correct.

Wishful thinking is not faith, wishful thinking is an illusion.

Great faith always has the right object, and she turned from her faith in false gods, and she cried.

V 22, ஆண்டவரே, தாவீதின் குமாரனே, எனக்கு இரங்கும், என் மகள் பிசாசினால் கொடிய வேதனைப்படுகிறாள் என்று சொல்லிக் கூப்பிட்டாள்.

False god Astarte might have been okay until the current dilemma, in which her daughter was badly demonized. Now she couldn't get any help.

We are sure she went through the prescribed religious ceremonies and went through all the wailings and whatever you

did to get Astarte's attention. She came up with nothing, and so she left her religious heritage.

She left her friends, system, false belief, and she came to the only one who could help her, and she put her faith in the right object.

She left her daughter and her home, and travelled some distance in order to ask Jesus to show her this act of mercy. But there were certain challenges that might have stood in the way of her doing so.

There is an element of repentance here.

1 Thessalonians 1:9, ஏனெனில், அவர்கள்தாமே எங்களைக்குறித்து, உங்களிடத்தில் நாங்கள் அடைந்த பிரவேசம் இன்னதென்பதையும், ஜீவனுள்ள மெய்யான தேவனுக்கு ஊழியஞ்செய்வதற்கு, நீங்கள் விக்கிரகங்களை விட்டு தேவனிடத்திற்கு மனந்திரும்பினதையும்,

Turning that is repentance, putting your faith in the right object.

Acts 4:12, அவராலேயன்றி வேறொருவராலும் இரட்சிப்பு இல்லை; நாம் இரட்சிக்கப்படும்படிக்கு வானத்தின் சீழெங்கும், மனுஷர்களுக்குள்ளே அவருடைய நாமமேயல்லாமல் வேறொரு நாமம் கட்டளையிடப்படவும் இல்லை என்றான்.

Peter preached.

Acts 3:16, அவருடைய நாமத்தைப்பற்றும் விசுவாசத்தினாலே அவருடைய நாமமே நீங்கள் பார்த்து அறிந்திருக்கிற இவனைப் பெலப்படுத்தினது; அவரால் உண்டாகிய விசுவாசமே உங்களெல்லாருக்கும் முன்பாக, இந்தச் சர்வாங்க சுகத்தை இவனுக்குக் கொடுத்தது.

Through faith in all that He is, the name of the Lord Jesus Christ.

Acts 20:21, தேவனிடத்திற்கு மனந்திரும்புவதைக்குறித்தும், நம்முடைய கர்த்தராகிய இயேசுகிறிஸ்துவை விசுவாசிப்பதைக்குறித்தும், நான் யூதருக்கும் கிரேக்கருக்கும் சாட்சியாக அறிவித்தேன்.

Hebrews 12:1-2, ஆகையால், மேகம்போன்ற இத்தனை திரளான சாட்சிகள் நம்மைச் சூழ்ந்துகொண்டிருக்க, பாரமான யாவற்றையும், நம்மைச் சுற்றி நெருங்கிநிற்கிற பாவத்தையும் தள்ளிவிட்டு, விசுவாசத்தைத் துவக்குகிறவரும் முடிக்கிறவருமாயிருக்கிற இயேசுவை நோக்கி, நமக்கு நியமித்திருக்கிற ஓட்டத்தில் பொறுமையோடே ஓடக்கடவோம்;

They believe in the wrong thing. They may believe very hard, it's the wrong object.

Great faith has the right object, it is properly directed faith.

Here is a woman coming out of all this paganism and putting her faith in the right person. That's great faith, that's the right place for it.

2. Repentant.

Repentance has two elements.

- Turning from sin to God,
- Turning from idols to God.

V 22, ஆண்டவரே, தாவீதின் குமாரனே, எனக்கு இரங்கும், என் மகள் பிசாசினால் கொடிய வேதனைப்படுகிறாள் என்று சொல்லிக் கூப்பிட்டாள்.

What this lady is asking for?

Mercy.

The basic assumption of someone who seeks mercy is a sense of unworthiness.

She was not coming demanding anything.

What we deserve?

Hell.

This woman didn't come saying, "I demand this or that."

I don't deserve anything. I need mercy.

"Mercy" is a very biblical term.

If you look at the Greek translation of the Old Testament along with the New Testament word *eleeō* which is the word used here.

We will find it 500 times.

Man comes to God only to seek mercy.

There is no worthiness there.

David cries out to God.

Psalm 51:1-2, தேவனே, உமது கிருபையின்படி எனக்கு இரங்கும், உமது மிகுந்த இரக்கங்களின்படி என் மீறுதல்கள் நீங்க என்னைச் சுத்திகரியும். 2. என் அக்கிரமம் நீங்க என்னை முற்றிலும் கழுவி, என் பாவமற என்னைச் சுத்திகரியும்.

She is the antithesis of the ugly spiritual pride of the Pharisees and the scribes.

Exodus 34:6-7, கர்த்தர் அவனுக்கு முன்பாகக் கடந்துபோகிறபோது, அவர்: கர்த்தர், கர்த்தர், இரக்கமும், கிருபையும், நீடிய சாந்தமும், மகா தயையும், சத்தியமுமுள்ள தேவன். 7. ஆயிரம் தலைமுறைகளுக்கு இரக்கத்தைக் காக்கிறவர்; அக்கிரமத்தையும் மீறுதலையும் பாவத்தையும் மன்னிக்கிறவர்; குற்றவாளியைக் குற்றமற்றவனாக விடாமல், பிதாக்கள் செய்த அக்கிரமத்தைப் பிள்ளைகளிடத்திலும், பிள்ளைகளுடைய பிள்ளைகளிடத்திலும் மூன்றாம் நான்காம் தலைமுறைமட்டும் விசாரிக்கிறவர் என்று கூறினார்.

If you are the God of mercy, and I can find that mercy and that grace, then hear my request.

Great faith, saving faith, genuine faith that really apprehends the blessing of Christ. There is repentance, there is a sense of unworthy, undeserving penitence.

You are not only turning from idols to God, but there is a sense of recognizing you are asking a Favour you do not deserve. Great faith has in its repentance.

- Repentance isn't something you add to faith it's in it.
- Repentance is the inseparable companion of faith.
- Faith and repentance, like the twins joined together.

Faith and repentance are but two spokes in the same wheel, two handles of the same plough.

Repentance has been well described as a heart broken for sin and from sin., It may equally well be spoken of as turning and returning. It is a change of mind it is attended with sorrow for the past and a resolve of amendment in the future.

Repentance of sin and faith in divine pardon are the ways and woof of the fabric of real conversion.

She is coming saying, "I am not worthy. Give me mercy."
Saving faith will be that which is repentant. In other words, it's synonymous.

You could even call saving faith repentance,
You could call salvation repentance,
You could call conversion repentance,
Because the Bible does.

2 Peter 3:9, தாமதிக்கிறார் என்று சிலர் எண்ணுகிறபடி, கர்த்தர் தமது வாக்குத்தத்தத்தைக்குறித்துத் தாமதமாயிராமல்; ஒருவரும் கெட்டுப்போகாமல் எல்லாரும் மனந்திரும்பவேண்டுமென்று விரும்பி, நம்மேல் நீடிய பொறுமையுள்ளவராயிருக்கிறார்.

What does Peter mean by that?

Salvation.

Romans 2:4, அல்லது தேவதயவு நீ குணப்படும்படி உன்னை ஏவுகிறதென்று அறியாமல், அவருடைய தயவு பொறுமை நீடியசாந்தம் இவைகளின் ஐசுவரியத்தை அசட்டைபண்ணுகிறாயோ?

The woman came, and she turned from idols, and she came with a sense of unworthiness.

There was repentance, and in that repentance was a turning and in it was a penitence.

This is mega-faith.

3. Reverent.

It was reverent.

V 22, தாவீதின் குமாரனே, எனக்கு இரங்கும், என் மகள் பிசாசினால் கொடிய வேதனைப்படுகிறாள் என்று சொல்லிக் கூப்பிட்டாள்.

She gives Him such a reverent title!

Two titles:

1. Lord, sovereign deity,
2. Son of David promised Messiah, and Saviour.

She's saying more than sir when she says Lord. She called Him "Lord" three times in this passage.

She was like the leper.

Matthew 8:2, அப்பொழுது குஷ்டரோகி ஒருவன் வந்து அவரைப் பணிந்து: ஆண்டவரே! உமக்குச் சித்தமானால், என்னைச் சுத்தமாக்க உம்மால் ஆகும் என்றான்.

Leper acknowledging Jesus' sovereignty and His omnipotence when he calls Him Lord.

She comes with the same spirit.

"Lord" His sovereign deity. She knows He has supernatural power.

The very fact that she seeks and believes that He can raise her daughter from a demon vexation back to the normal place indicates that she believes that He has power over the supernatural kingdom of Satan and demons.

She must be putting into the word “Lord” some sense of deity, supernatural, divinity, and sovereignty over darkness and demons.

Son of David.

A Messianic title, the right to be a king.

David was a king, and this who was his son, this Lord who was his son, was also of the royal line. She sees in that Messianic name the royal, sovereign Christ. She treats Him with great dignity.

It must have been refreshing for Him. It certainly was a great contrast to the irreverent Jews who called Him a drunk, a friend of publicans and sinners, and demon-possessed, etc.

From the irreverence of the hating Jews, He comes to the reverence of this hated gentile.

People in our day are very irreverent in treating Christ.

They would slur Him, they would use His name profanely, as a curse word. Even in the church, I fear that we have become irreverent.

But great faith that we see with this woman, has great reverence, respect, a sense of awe.

She may not understand the fullness of all of the Lordship of Christ, and she would not have perceived the sweeping reality of what these titles meant, but she sees in there some sense of His Lordship, and His power, and His supernatural character.

“My daughter is badly demonized.”

The word daughter means my little child.

Her little child was demonized. This ought to be a warning to us that a little child even in pagan society and pagan religion is susceptible to being demonized.

She comes to Jesus believing He has power over the lord of darkness. She affirms His power over Satan. She affirms His power over her own gods and deities, who can render her no service in this matter.

A pagan mother, outside the covenant, who didn't know God, who loved her baby. God has built in even to pagans that a woman should love her child.

4. Persistent.

V 23, அவளுக்குப் பிரதியுத்தரமாக அவர் ஒரு வார்த்தையும் சொல்லவில்லை. அப்பொழுது அவருடைய சீஷர்கள் வந்து: இவள் நம்மைப் பின்தொடர்ந்து கூப்பிடுகிறாளே, இவளை அனுப்பிவிடும் என்று அவரை வேண்டிக்கொண்டார்கள்.

Some people come to Christ in the Gospel of Matthew, and they have to struggle through the inability of the disciples but this woman, in order to get through to Christ, has to struggle through the barriers that He puts up.

It wasn't easy for her to get to the Lord.

She comes with all of this on her heart, and she pours it out, "My daughter is demonized," and He answered her not a word. Not a word. Never said a word to the woman.

This isn't like Christ. He doesn't say anything.

Did Jesus care?

He cared.

Did Jesus have compassion?

Of course, He had compassion.

What is Jesus doing?

Why doesn't He say something?

Jesus had had enough of shallowness,

- ✓ He had enough of superficiality,
- ✓ He had enough of people who came and got what they wanted and left.
- ✓ He had all He needed of that in Galilee.

There was enough shallow soil, enough weedy ground, and He wanted to strengthen and test and pull this woman's faith to its full flower.

So, Jesus puts up barriers through with she must persist to show the reality of true faith.

There is no indifference on His part, there is a moving of this woman to great faith, mega-faith, saving faith.

Matthew 7, Jesus said the gate is narrow and few there be that find it.

Do you remember that He said it's with difficulty that men enter the Kingdom?

Do you remember when He said, "But men are pressing their way into the Kingdom?"

Luke 13:24, இடுக்கமான வாசல்வழியாய் உட்பிரவேசிக்கப் பிரயாசப்படுங்கள், அநேகர் உட்பிரவேசிக்க வகை தேடினாலும் அவர்களாலே கூடாமற்போகும் என்று உங்களுக்குச் சொல்லுகிறேன்.

Jesus resists shallow faith and wants to demonstrate in this woman the truest faith. So, puts up the barriers through which only genuine faith will persist.

There are some barriers to salvation that we could put up to screen out shallow faith.

Jesus doesn't say anything.

His disciples aren't nearly so in control, and so His disciples came and sought him, saying, "Send her away, for she *krazō* after us" - screams, and its present tense.

"She is following us around, screaming and wailing and yelling.

Lord, send her away.

Please, Lord. It is no big thing, just heal her and send her away. What this indicates to me is that His silence was over a period of time, and He was not responding.

He was continuing to be silent, and she was just yelling and screaming continually. He was doing nothing.

The disciples saying don't you realize that if this woman keeps screaming. We are going to attract a crowd, and then there goes our retreat.

It is awfully irritating to try to have a conversation with a screaming woman running up and down.

Lord, you are just standing there. Heal her and send her away.
No big thing for you to do that!

But instead, He says this to the lady.

V 24, அதற்கு அவர்: காணாமற்போன ஆடுகளாகிய இஸ்ரவேல் வீட்டாரிடத்திற்கு அனுப்பப் பட்டேனேயன்றி, மற்றப்படியல்ல என்றார்.

Why would Jesus ever say that?

He had healed a centurion's servant.

He had given grace to a Samaritan.

Why, multitudes had come out of Tyre and Sidon region, Phoenicia, in Matthew 4 and they had been healed, and the demons had been cast out of them.

What is this, *"I am only sent to the lost sheep of the house of Israel?"*

That is like saying, "Go away, you are not a member of this church. We don't care what your needs are."

What a strange statement?

To the disciples, Jesus was saying that the plan is still on course. I have not turned my back yet on Israel!

In spite of their hostility, bitterness, hatred, and murderous plots against me. I am still calling Israel to repentance.

Jesus would go back into Israel and preach to them and call them to believe and come to His Kingdom.

Right on up to the end, He would do that.

Even when Jesus ascended into heaven, Peter stood up and preached.

Acts 3:25-26, நீங்கள் அந்தத் தீர்க்கதரிசிகளுக்குப் புத்திரராயிருக்கிறீர்கள்; உன் சந்ததியினாலே பூமியிலுள்ள வம்சங்களெல்லாம் ஆசீர்வதிக்கப்படும் என்று தேவன் ஆபிரகாமுக்குச் சொல்லி, நம்முடைய முன்னோர்களோடே பண்ணின உடன்படிக்கைக்குப் புத்திரராயிருக்கிறீர்கள். 26. அவர் உங்களெல்லாரையும் உங்கள் பொல்லாங்குகளிலிருந்து விலக்கி, உங்களை ஆசீர்வதிக்கும்படி தேவன் தம்முடைய பிள்ளையாகிய இயேசுவை எழுப்பி, முதலாவது உங்களிடத்திற்கே அவரை அனுப்பினார் என்றான்.

The plan was that God would send the Messiah to Israel, and then through Israel, the world would be reached.

Jesus is saying, in terms of the theology of the statement.

I am not now turning my back on Israel. This is not the time to move to the gentiles, we are still on that plan.

Mark adds in his account that Jesus also said, "Let the children first be filled." In other words, "I am going to come and feed you first" of Israel.

Now, we know that, in His heart, He always had the world. Always we knew that He would go to the world, and Israel was only to be the channel. Already many gentiles have responded, but He wants them to know that that's still the plan and it's still going through Israel.

So, for them, it is an important note. But for the woman, it is like a slap.

The Lord was just testing her faith. He separates her out from the shallow.

5. Humble.

V 25, அவள் வந்து: ஆண்டவரே, எனக்கு உதவிசெய்யும் என்று அவரைப் பணிந்துகொண்டாள்.

Humble lady. She did not get angry or not mad, she's worshipping and says, "Lord help me."

If the Jewishness thing is problem, I will drop the Son-of-David part." "But you are not just the Son of David, you are the Lord, you are the Creator, help me. I am a creature."

She is humble.

She worshiped, and the word it's *proskuneō*, she bowed down and worshiped, she put her head in the dirt.

Worship is always accepted by the Lord.

We see in

Matthew chapter 8,

chapter 9,

chapter 14,

chapter 18,

chapter 28,

Other places in the Scripture, the book of Revelation, and whenever He was worshiped, He accepted that because He deserved it, He was God.

This is the right attitude.

Jesus put up one barrier of silence,

Then He put another up of purpose.

It doesn't matter for her, she just plunges through both of them and says, "Lord, help me, I just want help."

You see this is the truly seeking heart, this is the beatitude attitude, where you come begging in your spirit, meekly, hungering and thirsting after righteousness, and even the Lord Himself cannot put sufficient barriers to keep you back.

Her request was so humble.

She is bowed down, with her head in the dirt, and she says, "Oh, Lord, help me."

She doesn't argue,
She doesn't get into a theological debate.
She is so humble, deep distress, no pride.

She didn't say who do you think Jews are?

She has no pride here.
Complete absence of pride, self-reliance, and self-sufficiency.

V 26, அவர் அவளை நோக்கி: பிள்ளைகளின் அப்பத்தை எடுத்து, நாய்க்குட்டிகளுக்குப் போடுகிறது நல்லதல்ல என்றார்.

Initially Jesus was silent.
Then He gives her some dispensational deal.
Now He calls her a dog.

Another barrier.

Is the Lord trying to convert this woman or not?

Jesus says it's not right to take the children's bread or food and throw it to the dogs.

There are two words in the Greek for dogs:
One is the mangy, scroungy, mongrel, vicious kind of dogs that ran in packs and prowled around the garbage.

Matthew 7:6, பரிசுத்தமானதை நாய்களுக்குக் கொடாதேயுங்கள்; உங்கள் முத்துகளைப் பன்றிகள்முன் போடாதேயுங்கள்; போட்டால் தங்கள் கால்களால்

அவைகளை மிதித்து, திரும்பிக்கொண்டு உங்களைப்
பீறிப்போடும்.

The word referred to wild, filthy dogs that ran in packs dogs that presented a danger to people.

The other is the word for little pet dog, and that's the word He uses.

It is not a vicious kind of statement.

What Jesus was saying that is anybody knows that when you are having dinner, you don't take the food intended for the children and give it to the little begging pet dog that's at their feet.

We know what those little pet dogs are like!

They are in the house,
They are part of the family.

When you eat and they get up to the table and they start that little routine of wanting the food.

When a little pet dog comes around the table, everybody knows it's part of the family and included in the house, but you just don't give the food to them, you give it to the children, and that's the way it is.

Jesus is testing her faith.

God said to Abraham, "You are going to have a son," then made him wait years until they got that son.

Romans 4 tells us why. Abraham grew strong in faith. It's strengthened by testing.

There was the time that the Lord was going to feed the multitude, and He knew He was going to feed the multitude, and Philip says, "Lord, what are we going to do?"

The Lord gives Philip this big problem.

How are we going to do it, 200 Denarius how many and where we going to buy?

The scripture says that He did to test him.

When Lazarus died, Jesus didn't come. He stayed away until Lazarus was dead but dead four days, and then He shows up.

Why did He wait?

John 11:14-15, அப்பொழுது இயேசு அவர்களை நோக்கி: லாசரு மரித்துப்போனான் என்று வெளிப்படையாய்ச் சொல்லி; 15. நான் அங்கே இராததினால் நீங்கள் விசுவாசமுள்ளவர்களாகிறதற்கு ஏதுவுண்டென்று உங்கள்நிமித்தம் சந்தோஷப்படுகிறேன்; இப்பொழுது அவனிடத்திற்குப் போவோம் வாருங்கள் என்றார்.

Tested their faith.

Exactly the same thing what our Lord is doing with this woman.

Jesus is letting it demonstrate its reality.

She is a sharp lady. Because He gives this little deal.

V 27, அதற்கு அவள்: மெய்தான் ஆண்டவரே, ஆகிலும் நாய்க்குட்டிகள் தங்கள் எஜமான்களின் மேஜையிலிருந்து விழும் துணிக்கைகளைத் தின்னுமே என்றாள்.

No matter what, she would not take “no” for an answer.

She would not be put off.

She passed every test the Lord had placed on her persistence.

When it was all over, she still looked to Him to answer.

She had proven herself to have great faith in Him.

She picks up on the analogy of Jesus and takes it a step further.

What a persistent lady?

V 28, இயேசு அவளுக்குப் பிரதியுத்தரமாக: ஸ்திரீயே, உன் விசுவாசம் பெரிது; நீ விரும்புகிறபடி உனக்கு ஆகக்கடவது என்றார். அந்நேரமே அவள் மகள் ஆரோக்கியமானாள்.

It was a saving day for that lady.

She had great faith.

When she had come to her house, she found the demon gone out, and her daughter lying on the bed.

Mark 7:29-30, அப்பொழுது, அவர்: நீ சொன்ன அந்த வார்த்தையினிமித்தம் போகலாம், பிசாசு உன் மகளை விட்டு நீங்கிப்போயிற்று என்றார். 30. அவள் தன் வீட்டுக்கு வந்தபொழுது, பிசாசு போய்விட்டதையும், தன் மகள் கட்டிலில் படுத்திருக்கிறதையும் கண்டாள்.

The Lord of glory surrendered to the faith of the woman.

She brought her great faith, and she found the blessing she sought.

Conclusion:

Just introspect yourself.

Are you focusing the Right person, Repentant, Reverent, Persistent, and Humble!

1. Not difference inside the Church.

The Canaanite woman has the best lines in this story, but Jesus has the last word:

"Woman, great is your faith! Let it be done for you as you wish."

Not "Canaanite woman" but simply "woman."

She will never be defined by national or racial or religious prejudice again.

She is now a mother like any other who desperately seeks help for her child. And for this mother's sake, Jesus heals her daughter.

Let us come to Jesus so that He can release us inside the church let there not be any division on nationality, racial or caste any kind of division among us. We are all one family.

2. Willing to embrace people!

Jesus' encounter with the Canaanite woman reminds the church that God is constantly entering new territory and breaking boundaries.

This God is in the unsettling business of meeting outsiders and granting them not just a crumb, but a place at the table.

So let our church be a welcoming church with any kind of person who is willing to be a disciple of Jesus Christ with both arms wide open to embrace them.