

## Faith of a Canaanite Woman

I am grateful for the job I have," said Nakita. "I don't want to seem boastful."

"How is it boastful? Aren't you already doing the work?" asked Raven. "Don't you want to boast in the Lord?"

It was the last week to file for the executive director of communications. Nakita had been with the company for seven years, serving as an excellent and all-encompassing assistant communications director.

"Don't you want the job?" asked Raven.

Nakita did want the job. The word was that management wanted a man. And they didn't necessarily want a person of color. In her number-two role, it was true that she led the way many times when Danielle was not able to make it for whatever reason.

After Danielle announced her resignation, she talked to Nakita as a "friend." It wasn't that she didn't think she couldn't do the job. It was just a "political thing. And Nakita worked best somewhat behind the scenes."

"Forget that!" said Raven. "God is able to do immeasurably more than all we ask or imagine," partially quoting Ephesians 3:20.

Later that evening at home, Nakita realized her friend Raven was right. And so, in her devotion, she unashamedly asked God for favor in the selection process of executive director of communications and stayed up the rest of the night preparing her resume packet.

**1.** *Do you ask God for impossible things? Why or why not?*

**2.** *What's the biggest request you've ever prayed for? What happened?*

**3.** *On a scale of 1 to 10, what would you rate the size of your faith and why?*

## A Mother's Plea

*Matthew 15:21-24, KJV*

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

*Matthew 15:21-24, NIV*

<sup>21</sup>Leaving that place, Jesus withdrew to the region of Tyre and Sidon. <sup>22</sup>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."

<sup>23</sup>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."

<sup>24</sup>He answered, "I was sent only to the lost sheep of Israel."

In the first half of Matthew 15, Jesus rebuked the Pharisees in Jerusalem for missing the point of the law they taught: heartfelt obedience to God based on faith. The region that Jesus travels to next—the region of Tyre and Sidon (vs. 21)—would have raised the eyebrows of many Jewish readers. It was filled with Gentiles (non-Jews) who seemingly had no interest in the things of God. What was Jesus about to do there?

Suddenly, a local woman burst onto the scene. The passage calls her a "Canaanite," which means she was from a people group that was historically considered an enemy of God's people (vs. 22). Often in the Old Testament, the Canaanites' idol worship had caused the Israelites to stray from the living God (Judg. 3:5; Ps. 106:34-36) Yet this woman spoke to Jesus in a manner very different from what might be expected of a "typical" Canaanite!

First, she calls Jesus “Lord,” (vs. 22) and then, more amazingly, she calls Him the “Son of David” (vs. 22), a title which showed belief that Jesus was the promised Savior of Israel—the Messiah—as prophesied in the Scriptures (Isa. 9:7; Jer. 33:15). Not even many Jewish people were sure that Jesus was the promised Messiah, yet somehow this Gentile woman had learned about these promises and believed in them with radical faith.

This woman wasn’t asking for a miracle on her own behalf. Instead, she pleaded for Jesus to cure her daughter, who was suffering terribly from a demon (vs. 22).

Jesus first chose not to answer her—not even with “a word” (vs. 23). While the text doesn’t explain exactly why He kept silent, His attitude would have been considered normal for the time period: typically, men and women didn’t address each other if they were strangers. But Jesus openly spoke to women and to Gentiles at other times in Matthew’s Gospel, especially when they asked for healing (8:5-13; 9:22)! As scholar R.T. France notes, it’s possible Jesus sensed that this woman was ready to “rise to the challenge” of this situation and courageously pursue His mercy.

Indeed, Jesus’ silence didn’t discourage the woman from boldly asking for help again and again. The annoyed disciples begged Jesus to “send her away” (vs. 24).

Jesus responded with the familiar picture of a shepherd. Echoing passages from the Old Testament prophets, He said He was sent only to the “lost sheep of Israel” (vs. 25).

- 4.** *What does the Canaanite woman call Jesus?*
- 5.** *What is motivating the woman to cry out and pursue Jesus?*
- 6.** *How does Jesus first react to the woman’s pleas? How do the disciples react?*
- 7.** *To whom does Jesus say He was sent?*

## Bread for the Faithful

*Matthew 15:25-28, KJV*

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

*Matthew 15:25-28, NIV*

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

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

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

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

The woman did not turn away in discouragement. In fact, she decided that she would no longer simply shout from a distance but boldly approached the Lord herself! Yet rather than storming up to Jesus to make an angry demand, she came forward with reverence, kneeling in front of Him. Her simple cry of "Lord, help me!" (vs. 25) once again recognized Jesus' special position of authority.

Finally, Jesus broke his silence—to refuse the woman's request. Once again, He used a word picture to point out the seeming "problem" of the woman's Gentile background. Comparing God's mercy to bread, He said it was not right to take the mercy that rightfully belonged to the "children" of Israel and throw it to the "dogs" (vs. 26).

His meaning would have been clear to everyone who was listening. In the first century, it was common for Jewish people to call Gentile outsiders "stray dogs" as a serious insult. Although Jesus uses a different (and significantly less harsh) word than the slur people typically used, His

meaning would have been clear. It is as if He was saying that His mercy was intended only for those of Jewish heritage—not for Gentiles like this woman.

Considering Jesus' previous kindness toward those who came to him in faith—including at least one Gentile centurion (Matt. 8:5-13)—His response seems shocking. The text doesn't tell us about Jesus' tone of voice or His facial expression, so we cannot fully tell how He phrased these seemingly harsh words. Some scholars argue that Jesus might have taken the tone of a teacher, waiting for this woman's answer to make a key point to His listeners.

Whatever the case may be, the grieving mother seemed to understand and was ready with an answer of her own. Keeping with Jesus' image of dogs at dinner, she cleverly responded that even dogs can eat the leftovers from their master's table. Even if Jesus was going to consider her a "dog," she indicated she would still acknowledge Him as the master of the table. This would require great confidence in God's goodness. Her argument wasn't primarily based on what she felt she deserved, but about her confidence in what God can give. She had faith that Jesus is without limits, and there would be enough "bread" of mercy for her, no matter what her background is.

As it turns out, the woman's words were absolutely right! After hearing her amazing statement, Jesus warmly commended her "great faith" (vs. 28). He showed no hesitation to give her exactly what she asked for—immediately! God's mercy is clearly for her, and for all who come to Jesus with courageous faith in Him.

**8.** *What is this woman's attitude when she approaches Jesus?*

**9.** *What does Jesus mean when he talks about taking the children's bread and giving it to the dogs?*

**10.** *How does the woman respond to Jesus' statement? What do her words mean?*

**11.** *What is Jesus' final response to this woman?*

## He Will Do It!

When my brother and I were growing up, we attended church and loved Jesus. I knew from a young age that I wanted to be a youth pastor. I've always felt a heart for teenagers and want them to know how much Jesus loves them. I loved being in church, helping out and volunteering. My brother went more out of obligation and only because it's what the family did on Sundays.

When my brother moved away to go to college, he started hanging out with people who liked to party and drink. The more he hung out with them, the more he started behaving like them. He quit attending church altogether. I knew this wasn't the right path for him, so I started praying that he would come back to the Lord. It was heart-breaking for me to watch someone I loved so much be leading this kind of lifestyle and not living up to his full potential. I prayed for years as I listened to his stories of crazy exploits, drunken parties, and other shenanigans.

After several months and years, I was overjoyed when my brother started coming to church with us once more. Slowly but surely, he built back his relationship with Jesus. Now he volunteers on Sundays with the rest of my family and is seeking God's will in all aspects of his life. It took a long time of praying, but eventually the fruit was born. Throughout the experience, my faith was strengthened because I knew that God would hear my prayer, and it would be answered according to His perfect timing. I never gave up on praying, and finally my brother returned to the Lord.

**12.** *What is a situation in your life in which you feel like you're at the end of your rope when it comes to prayer?*

**13.** *What Scripture references support persistence in your prayer life?*

**14.** *How can you encourage others to keep the faith when it feels impossible to do so?*

## Pray Big

We tend to put God in a box. We think if we can't do something ourselves, then God must not be able to do it either. There's this subconscious idea that He is made in our image, instead of the other way around. The fact is God is so much bigger than we can even comprehend and no prayer request is too big or impossible for Him.

► *In the space below, consider what areas of your life need the biggest amount of prayer or miracle at the moment. Number them in order from greatest to least. Put this list somewhere you will see it each day, and remember to pray big, even for the impossible. God is capable of all things!*

### KEY VERSE

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. —Matthew 15:28, KJV

Then Jesus said to her, "Woman, you have great faith! Your request is granted." And her daughter was healed at that moment. —Matthew 15:28, NIV

### DAILY BIBLE READINGS FOR NEXT WEEK'S LESSON

Week of April 29 through May 5

(See *The Quiet Hour* and *Cross* devotionals on these passages.)

- Mon.** Psalm 35:1-8, 22-28—Vindicate Me, O Lord My God.
- Tues.** Psalm 112—Blessed Are They Who Fear God.
- Wed.** Acts 3:12-26—Repent and Turn to God.
- Thurs.** John 3:1-8, 13-17—God So Loves the World.
- Fri.** Psalm 5—Lord, Lead Me in Your Righteousness.
- Sat.** 1 John 1:1—2:2—Christ Our Atoning Sacrifice.
- Sun.** Romans 3:21-30—Atonement by Christ's Blood.

By Kaitlyn Depoister

## Lord, I Boldly Ask For...

In the spaces below, complete the bold prayer statements that have been started for you.

Lord, I boldly ask for healing for . . .

Lord, I boldly ask for provision for . . .

Lord, I boldly ask for grace for . . .

Lord, I boldly ask for forgiveness for . . .

Lord, I boldly ask for peace for . . .

Lord, I boldly ask for wisdom for . . .

Lord, I boldly ask for patience for . . .

Lord, I boldly ask for strength for . . .

Lord, I boldly ask for guidance for . . .

Lord, I boldly ask for encouragement for . . .



# THE MEASURE OF FAITH

The measure of our faith is found in how much we trust Jesus. Four people He encountered in His travels showed the depth of their faith when they came to Jesus, hoping He could bring healing and forgiveness.

When Jesus taught, large crowds often gathered; that was the case one day when four men brought a paralyzed friend on a mat to Jesus for healing. Unable to reach Jesus through the crowd, “they went up on the roof,” broke through it, and lowered the man “right in front of Jesus” (Luke 5:19). Impressed by the “faith” of these men, Jesus did not immediately heal the man, but, instead, did something more eternal: He forgave the man’s sins. The “Pharisees and the teachers of the law” (vs. 21) were appalled—only God had the power to forgive sins, not some Galilean rabbi. So, to show “that the Son of Man has authority on earth to forgive sins” (vs. 24), Jesus commanded the man to pick up his mat and walk home. The man was fully healed, physically and spiritually.

When He found great faith, Jesus healed people without even seeing or touching them. One such event happened when Jesus entered Capernaum and met a group of Jewish elders who “pleaded earnestly” (Luke 7:4) with Him to come and heal the servant of a Roman centurion. Though the relationship between the Jews and their Roman conquerors was usually antagonistic, this centurion was beloved in the community because he had helped build the local synagogue. When Jesus went with the elders to the centurion’s house, friends of the centurion met them, saying the Roman did not “deserve” (vs. 6) to even have Jesus in his house. If Jesus would just “say the word” (vs. 7), the servant would be healed. Jesus marveled at the centurion’s faith, saying, “I have not found such great faith even in Israel” (vs. 9). When the centurion’s representatives returned to the house, they found the servant healed.

One woman came to Jesus not for physical healing but with the faith that He would forgive her sin. While Jesus was eating at the house of a Pharisee named Simon, “a woman in that town who lived a sinful life” (Luke 7:37) interrupted the meal by anointing His feet with her tears and perfume. Simon was appalled that Jesus would even allow this sinful woman to touch Him, but Jesus chided Simon for not even washing His feet before the meal. However, for this display of faith, Jesus said, “Her many sins have been forgiven” (vs. 47). Simon and his guests wondered how Jesus could forgive the woman’s multitude of sins, but He told them, “Whoever has been forgiven little loves little” (vs. 47).

When Jesus retreated from Jewish territory into the Gentile region of Tyre and Sidon, a “Canaanite woman” (Matt. 15:22) confronted Him with a request for healing—not for herself, but for her demon-possessed daughter. This Gentile woman recognized God in this Jewish prophet, calling Him by the Jewish titles of “Lord” and “Son of David” as she begged Him to heal her daughter. The disciples urged Jesus to send the woman away, and even He said He had come only to “Israel” (vs. 24) to bring salvation. But her persistence and “great faith” (vs. 28) caused Jesus to heal the daughter without even seeing her.

Great faith comes with great trust. Those who trusted in Jesus found healing, forgiveness, and hope.



A painting of a Roman centurion by James Tissot (1836-1902). Jesus said of the centurion who asked Him to heal his servant, “I tell you, I have not found such great faith even in Israel” (Luke 7:9).

Brooklyn Museum, New York/Public Domain



This reconstructed house in the Nazareth Village in Israel shows a roof like one of the four friends could have broken through to bring their paralyzed friend to Jesus (Luke 5:19).

Ian Scott



This stained-glass window from a church in North Carolina shows “a woman . . . who lived a sinful life” (Luke 7:37) anointing Jesus’ feet with perfume while a Pharisee watches in disbelief.

Nheyob



A miniature alabaster jar—possibly like the one the sinful woman used to carry her perfume to anoint Jesus (Luke 7:37).

Metropolitan Museum of Art/Public Domain



Jesus was in “the region of Tyre and Sidon” (Matt. 15:22), in what is now Lebanon, when “a Canaanite woman from that vicinity came to him” asking for healing for her demon-possessed daughter. These are the ruins of Roman Tyre showing a triumphal arch and the remains of an aqueduct (on the right).

Roman Deckert