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The Faith of a Canaanite Woman Matthew 15:21-28 and Mark 7:24-30

The faith of a Canaanite woman DIG: How would the Pharisees and the Torah-teachers view the Lord going into Gentile territory? What was Jesus' point in going to Tyre and interacting with a Canaanite woman after His confrontation with the religious leaders from Jerusalem over the Oral Law? What do we learn about this woman? How did her reply show her faith? What is the intent of His play on words?

REFLECT: When you deal with needy people or "outsiders" are you more like the apostles or Yeshua? If Christ came to your community, who are the "unclean" He would care for? How might you be His hands and feet for them? Christ walked about a hundred miles to heal this woman's daughter. How has God done that in your life?

This story about the **faith** of a **Canaanite woman** seems to be a natural sequence to the preceding incident showing **Jesus** wiping out the distinction between clean and unclean foods, while here we see **Christ** wiping out the difference between clean and unclean people. **Yeshua** normally had no relationship with **Gentiles** because any association with them made **Jews** ceremonially unclean. But, now **Messiah** shows by example that this and other Oral Laws are invalid by deliberately interacting with a **Gentile** woman. Another purpose was to emphasize the eventual mission to **the Goyim (the Gentile nations)**. The kingdom of **God** was not to be limited to **Isra'el**, even though it came to her first.

This is the third time we see **Jesus** ministering to **Gentiles** in the gospels. **He** set **His** course for the territory to the northwest of **Isra'el** known as the region of **Tyre and Sidon**. This is the same territory that Elijah was sent to, which is modern-day Lebanon. **His** intent was to have a private time with **the talmidim**. But, it is interesting to note that **Jesus of Nazareth** seldom traveled to **Gentile** areas during **His** lifetime. In fact, **He** rarely had a personal conversation with anyone outside of **His** Jewish community.

This was not a racism or spiritual superiority but, in reality, it is quite fair and logical. After all, the promise of **ADONAI** was given to **Isra'el** starting with Abraham, then Isaac and then to Jacob, so it is only fair that they, people of the promise, should be the first to hear of its fulfillment. Of course, the time will come when this message will go out to all the **Gentile** nations (**Matthew 28:19**). Here **Yeshua** enters a **Gentile** area and ministers to a pagan **Canaanite woman**. This was a general term, meaning **she** was a **Gentile**.⁸³⁹ Nothing could be lower on the Jewish social scale than a **Gentile woman**!

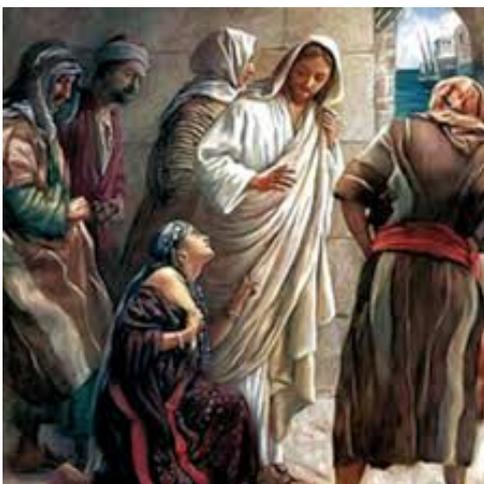
Jesus left that place and went into the vicinity of Tyre and Sidon. The little preposition *eis*, translated **into** is notable. Our **Lord** did not merely cross over the border into Phoenician territory, but **He** went deep **into** the heart of the country. **According to Josephus (Jewish Wars, 3. 1), at the time of the Messiah these two areas stretched from the Mediterranean towards Jordan.** It was to these extreme boundaries of **the Land** that **Christ** had withdrawn from pharisaic Judaism and its blind obedience to the Oral Law (**to see link click [Ei - The Oral Law](#)**). There, our **Savior** spoke words of healing, and a **Canaanite woman** would not let **the miracle working Rabbi** of **Isra'el** go without an answer.

This scene is quite a contrast to the previous one where **Yeshua** was in Jewish territory, in Galilee. But, now **He** was entering purely **Gentile** country, the land of **Phoenicia**. **He** had experienced the antagonism of the Jewish leadership, and had failed to get the quiet and rest **He** needed to minister and teach **His apostles**. Consequently, **He entered a house and did not want anyone to know it. Yet, He could not keep His presence secret and a Canaanite woman, who was Greek and born in Syrian Phoenicia, heard about Him (Mattityahu 15:21; Mark 7:24, 7:25a, 7:26a).** The news concerning the great **Teacher** and **Healer** had spread far beyond the confines of **Isra'el** into pagan territory.

Mark says that **the woman** was a **Greek, born in Syrian Phoenicia**. Since **she** obviously was not a **Greek** by nationality, **Greek** is probably equivalent here to **Gentile** (in distinction from being **Jewish**) or to **Greek-speaking**. By nationality, **the woman** was a **Syrophenician**. In those days **Phoenicia** belonged administratively to **Syria**. So **Mark** probably used **Syrian Phoenicia** to distinguish this **woman** from Libyan Phoenicia in North Africa. **Jesus'** conversation with this **woman**, therefore, must have been in **Greek**, not Aramaic. There is no reason why **the Nazarene**, raised in Galilee, would not have known **Greek**. In the villages and towns of Palestine, **He** would ordinarily have used Aramaic. But, in the coastal cities of **the Greeks**, **He** would have spoken to them in **Greek**.⁸⁴⁰

But immediately, a Canaanite woman came to Him and fell at His feet and cried out: Lord, Son of David. By addressing **Jesus** as **the Son of David**, it seemed that **she** had knowledge of, and **faith** in, the claim that **He** was **the Meshiach** of **Isra'el**. **She** must have also known of the Hebrew Scriptures promise that the blessings of **the Lord** were not only for the Jewish people, but would ultimately **bless** many **Gentiles** as well. **ADONAI** had said to Abram: **I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all the peoples on earth will be blessed through you (Genesis 12:1-3)**. Somehow it seemed that this **Canaanite woman** believed that moment in history had arrived when **she** met **the miracle-working Rabbi** from Galilee.

Her request had a sense of urgency when **she** cried out: **Have mercy on me! My little daughter is demon-possessed by an impure spirit and suffering terribly (Matthew 15:22; Mark 7:25b)**. The spiritual oppression and demonic activity was certainly stronger and more common in the land of paganism and idolatry. **Job 1** and **Zechariah 3** can testify to the reality of demonic activity and **Adversary Himself**. In fact, **his** very name in Hebrew means *to oppose*. While **the devil** and **his demons** can do great damage to this world and its **people**, believers in **Christ** must take hold of the promise that **He who is in you is greater than the Adversary who is in the world (First John 4:4 CJB)**. It was with this understanding that this **Gentile** mother came to **Yeshua Ha'Mashiach** to plead for spiritual deliverance for **her daughter**.



She begged Jesus to drive the demon out of her daughter (Mark 7:26b).

The verb *erotao*, is in the imperfect tense indicating continuous action. **She** kept on **begging**. What **she** was really asking for was a miracle. **He** was **the Messiah** and, therefore, **she** was asking for something that was promised to **Isra'el**, not to **the Gentiles**. On that basis, **Yeshua's** first response was rather shocking. **He did not answer** or say *anything* to **her**. **So His talmidim** having observed the exchange probably assumed that **their Rabbi** did not have the time or the inclination to address **her** needs. **They came to Him and urged Him, "Send her away, for she keeps crying out after us" (Mattityahu 15:23).**

When **she** kept pressing the issue, **Jesus** tells **her** what the real problem was. **He** reminded **the Twelve** (and undoubtedly **the Canaanite woman**) that **He was sent only to the lost sheep of Isra'el (Matthew 15:24)!** **Yeshua's** personal mission prior to **His** death and resurrection was only to **the Jews - God's people**. After **the Ruach Ha'Kodesh** was given, the gospel would reach **the Gentiles** even **to the ends of the earth (Acts 1:8)**, who would be grafted into **Isra'el** through **the Messiah (Romans 11:16-24)**.⁸⁴¹ The situation must have seemed bleak. There was nothing **He** could do for **her**. So, being desperate to save **her daughter**, **she** changed the basis of **her** plea.

The woman came and knelt before (Greek: *proskuneo*, meaning to *kiss the face*) **Him**. **"Lord, help me!" she said (Matthew 15:25).** **She** came to **Him** on the basis of **her** own personal need (see [En - Four Drastic Changes in Christ's Ministry](#)). But, **Messiah's** answer still did not give **the mother** much hope. In fact, it must have been utterly discouraging. **Jesus** replied with an analogy: **First let the children eat all they want, for it is not right to take the children's bread and toss it to the dogs (Matthew 15:26; Mark 7:27).** In other words, it was not proper to take what was promised **to the Jews** and give it **to the Gentiles**. The word **Jesus** used was *kunarion*, literally, *to the puppies*. Because they were **the people of the Covenant**, over time the spiritual pride of **the Jews** grew and grew. Eventually **they** came to regard the non-**Jews** as **dogs**, using the word for **dog** that would have been translated *wild beasts that roam in packs (Mt 7:6; Lk 16:21; Second Peter 2:22; Revelation 22:15)*. Even to enter the house of a **Gentile** was unthinkable because any **Jew** would then be considered defiled. In an interesting twist, however, **Yeshua** used the friendlier term for **dog** that would be used of household pets, or *puppies*. **His** response was still quite shocking, but it emphasized the common understanding of the day that the great treasures given to **Isra'el** were not meant to be desecrated by the pagan **Gentiles**.

And because **she** was a believer and could discern spiritual truth, **she** understood

the lesson **He** intended to teach. **Her** reply was remarkable. **She** humbly agreed with **Jesus'** statement and replied: **Yes, Lord, but even the puppies eat the children's crumbs that fall from their master's table (Mt 15:27; Mk 7:28).** And **Jesus** loved **her**. Here was a sunny **faith** that would not take no for an answer; here was a **woman** with the tragedy of a **demon-possessed daughter** at home, yet there was still light enough in **her** heart to answer with a little smile.⁸⁴² The household *puppies* were part of the family and loved by **the children**. The bottom line was that **she** was not asking for that which was promised to **the Jews**, only that which was extended to **the Gentiles**.

The woman had taken the place of a **Gentile**, and had, so to speak, accepted the second place in line. **Jesus** was pleased with **her** reply. On that basis, then, **He** was free to minister to **her** and granted **her appeal**. **Then Jesus said to her: Woman, you have great faith! Your request is granted. You may go; the demon has left your daughter.** The perfect tense is used, showing that it was a permanent cure. **And her daughter was healed at that moment.** Indeed, **she went home and found her child lying on the bed, and the demon was gone (Mattityahu 15:28; Mark 7:29-30).**

The whole situation gives us a great picture of first-century Jewish culture. In light of the fact that **the Jews** are **the people of the Covenant**, it was understandable. It was not time for the Gospel to be declared to the **Gentile** nations. **Because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile (Romans 1:16).** This situation was very consistent with traditional rabbinic view dealing with **Gentiles** who were seeking after **ADONAI**. While the door has always been open for any **Gentile** to connect with **Isra'el** and their **God**, the rabbis did not make it very easy.

Out of fear of insincere converts or pagan cultural influences, it was specified that **the Gentiles** needed to clearly prove **their** commitment. The most pessimistic view stated that the **proselytes are as hard for Isra'el to endure as a sore (Tractate Yevamot 47b). The rabbis teach that even the sin of the Golden Calf in the wilderness is to be blamed on the converts from Egyptian paganism (Exodus Rabba 42:6).**

Because of these suspicions, it was understood that if a **Gentile** seeker approached a rabbi, the rabbi was obligated to initially reject the person. In a most interesting parallel to this account seen here, **the Talmud notes that some key questions should be posed to a potential convert, like "What is your objective," and**

“Do you know that today the people of Isra’el are in constant suffering.” If the seeker says, “I know of this and I do not have the merit,” then that seeker is to be accepted immediately and taught some of the precepts of the Torah (Tractate Yevamot 47a).

In this context, **Christ’s** encounter with this **Gentile woman** reflected the very natural reply of a first-century rabbi to a seeker of **the God** of **Isra’el**. Without a doubt, **the Lord** rather harshly rejected **the Canaanite woman** three different times - not answering at all, then saying **His** calling was only to **the Jews**, and finally saying **He** could not share the bread with a **Gentile**. It is the commonly held tradition, along with the grace of **Yeshua**, which resulted in the acceptance of that **woman** as a new disciple and the healing of **her daughter**. This should serve as a beautiful reminder to all **Gentile** believers that they are grafted into **Messiah** by **faith**.

This was an important lesson for **the Twelve** to learn in view of the ministry that would be entrusted to **them** in the days following **Christ’s** death and resurrection.

Rabbi Sha’ul says to us even today: **To those of you who are Gentiles I say this: since I myself am an emissary sent to the Gentiles, I make known the importance of my work in the hope that somehow I may provoke some of my own people to jealousy and save some of them! For if their casting Yeshua aside means reconciliation for the world, what will their accepting him mean? It will be life from the dead! Now if the hallah offered as firstfruits is holy, so is the whole loaf. And if the root is holy, so are the branches. But if some of the branches were broken off, and you - a wild olive - were grafted in among them and have become equal sharers in the rich root of the olive tree (Romans 11:13-17 CJB).**