

This woman was of the outcast nations of Canaan, (dwelling in the regions of Tyre and Sidon, proverbial for their wickedness,)—a mere sinner of the Gentiles—an “alien from the commonwealth of Israel, and a stranger to the covenants of promise.” Her misery had drawn her to Christ for help, and her heart had entire confidence in His power. Still, at her first, and even second appeal, she meets only with a repulse. She said, “Have mercy on me, O Lord thou Son of David.”—“But He answered her not a word.”

The “Son of David” was a title that indeed belonged to Christ, but it was as the Messiah of the Jews; and this woman was not a Jew. A Canaanite had nothing to do with “the Son of David.” She was a Gentile, and she must take the outcast Gentile’s place, relinquishing the ground of Jewish promises, to which she had no claim. The disciples would have got rid of her at any rate—for her misery could not be repulsed—but man’s thoughts are not to set aside the order, and the covenants of God. Therefore Jesus answered them, “I am not sent but unto the lost sheep of the house of Israel.” This but brings the woman nearer to Christ, with the more touching expression of her sorrow, “Lord help me!” But no! she must go lower yet. She was an outcast Gentile; Israel’s covenanted mercies did not reach her case; and she must hear the word from Christ, “It is not meet to take the children’s bread, and to cast it to the dogs.”

This was a terrible word to fall on her ear. But

it w  
sub  
sin  
we  
not  
thin  
kno  
sam  
the  
this  
with  
Sl  
coul  
fore  
in tr  
dog’s  
sueir  
long  
refus  
degr  
her c  
She  
place  
of th  
Sh  
if He  
of th  
porti  
that  
claim  
exerc

Th