

## Lesson XI.

## THE CANAANITISH WOMAN

June 12, 1910

**BETWEEN THE LESSONS**—Jesus went back to Capernaum. There the crowds who had returned from the place where the five thousand had been fed, asked Him as to how He had come across the Lake. He spoke to them of the Bread of life. His words so offended many of His disciples that they forsook Him. The Twelve continued with Him, but even one of these was to betray Him, John 6: 22-71. Scribes and Pharisees from Jerusalem found fault with His disciples for eating with unwashed hands. This led to a discussion of the traditions of the Pharisees, and Jesus sharply rebuked them for their hypocrisy.

**GOLDEN TEXT**—Great is thy faith: be it unto thee even as thou wilt.—Matthew 15: 28.

Memorize vs. 21, 22. **THE LESSON PASSAGE**—Matthew 15: 21-28.

21 <sup>1</sup>Then Jesus went <sup>2</sup>thence, and <sup>3</sup>departed into the <sup>4</sup>coasts of Tyre and Sidon.

22 And, behold, a <sup>5</sup>woman of Canaan came out <sup>6</sup>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.

**Revised Version**—<sup>1</sup>And Jesus; <sup>2</sup>out; <sup>3</sup>withdrew; <sup>4</sup>parts; <sup>5</sup>Canaanitish woman; <sup>6</sup>from those borders, and cried saying; <sup>7</sup>was not; <sup>8</sup>But she came; <sup>9</sup>And; <sup>10</sup>Omit to; <sup>11</sup>the; <sup>12</sup>But she said, Yea, Lord: for even the dogs; <sup>13</sup>done; <sup>14</sup>healed; <sup>15</sup>Omit very.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The Canaanitish woman, Matt. 15: 21-28. T.—A father's plea, Luke 9: 37-45. W.—A Roman centurion's faith, Luke 7: 1-10. Th.—"Whosoever", Rom. 10: 1-13. F.—The Lord heareth, Ps. 145: 8-21. S.—Praise for answered prayer, Ps. 66: 8-20. 8.—Mark's narrative, Mark 7: 24-30.

## THE LESSON EXPLAINED

**I. FAITH SEEKING.**—21. Jesus went thence; from Capernaum (Between the Lessons), glad to escape from the faultfinding Pharisees, with their sticking for forms and ceremonies to the neglect of heart purity and real righteousness. Coasts; not the seashore, but the neighborhood or district. Tyre and Sidon. See Geography Lesson. Tyre was forty and Sidon sixty miles from the Sea of Galilee. Mark says that Jesus went into a house, and did not wish His presence made known, "but He could not be hid", Mark 7: 24.

22. A woman of Canaan. Mark calls her "a Greek, a Syrophenician" (Mark 7: 26), that is, a Phenician of Syria. Canaan is the older name of Phenicia. The woman spoke Greek, she was of the Phenician race, and she belonged to the Roman province of Syria. Coasts; that is, neighborhood or district, as in v. 21. Cried. . . Have mercy on me. All the agony of the mother's broken heart went into the cry. Thou son of David; a title of the Jewish Messiah (compare chs. 9: 27; 20: 30, 31; 21: 9). The woman had likely heard, from some of her own countrymen who had been in the crowds drawn to Jesus in Galilee (Mark 3: 7, 8), that Jesus was regarded by many as the Messiah of the Old Testament. My daughter; a young girl, Mark 7: 25. Grievously vexed with a devil; "very evil deviled", the words may be translated.

**II. FAITH TESTED.**—23, 24. Answered her not a word. Jesus first refused by silence. He had come to be alone with the Twelve, and if He should heal the girl, He would be surrounded by a curious throng. Send her away; by doing for her what she asks. She crieth after us. The disciples had not greater pity than Jesus, but they wished to rid themselves of trouble. He answered; the disciples. I am not sent, etc. Israel is pictured as a flock of sheep lost on the mountains, and Jesus as the

25 <sup>8</sup>Then came she and worshipped him, saying, Lord, help me.

26 <sup>9</sup>But he answered and said, It is not meet to take the children's bread, and <sup>10</sup>to cast it to <sup>11</sup>dogs.

27 <sup>12</sup>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 <sup>13</sup>unto thee even as thou wilt. And her daughter was <sup>14</sup>made whole from that <sup>15</sup>very hour.

Shepherd sent to bring them back to the fold. Jesus did His personal work amongst the Jews only, leaving it to His apostles to carry the gospel to the outside world. Yet, on special occasions, He blessed Gentiles, like the Capernaum centurion, ch. 8: 5-13. It was His need and desire for quiet that held Him back here.

25-27. Then came she; perhaps following Jesus and the disciples into the house where they reclined at supper. Worshipped him; Mark, "fell at His feet" (Mark 7: 25, compare Luke 7: 38). Lord, help me. Her great need was her only plea, and it proved sufficient. It is not meet; proper. Mark prefixes the sentence, "Let the children first be filled." The children's bread; the blessings of the gospel, intended first for the Jews. Cast it to dogs; the "little dogs" or "doggies", pet dogs, of which there may have been one in the room, begging scraps about the table. It is a common Greek proverb which Jesus here quotes. Truth, Lord. The nimble-witted Greek woman caps proverb with proverb. Her quick ear, too, had caught the word "first", with its hint that there was something for the Gentiles after the needs of the Jews had been met. The dogs eat of the crumbs;



A SYROPHENICIAN WOMAN