

Prayer list: Nina, Carol, Gail, Jill, Judy T., Becky, Bob and Lynn, Cole, Barb, Nate, Chuck, Kima, Father Gene, Beverly, Mitchell, Tammy, Lincoln, Kyle, Bentley, Zoey, Kay

Deaths: Virgil and Gannon

Happy Birthday this week to Jacie Hays, Gavin Wharton, Mark Ullman, Sydney Gammon, Lara Shepherd and Charlie Sommer

Vestry will meet after Morning Prayer on Sunday August 16, 2020.

Morning Prayer will be live from the church Facebook page at 10:30am on Sunday August 16, 2020.

Evening Prayer will be live from the Church Facebook page at 7pm on Wednesday August 19, 2020.

The Collect

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Old Testament

Genesis 45:1-15

Joseph could no longer control himself before all those who stood by him, and he cried out, "Send everyone away from me." So no one stayed with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence.

Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive

for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children’s children, as well as your flocks, your herds, and all that you have. I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.’ And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. You must tell my father how greatly I am honored in Egypt, and all that you have seen. Hurry and bring my father down here.” Then he fell upon his brother Benjamin’s neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

The Response

Psalm 133

Ecce, quam bonum!

1 Oh, how good and pleasant it is, *
when brethren live together in unity!

2 It is like fine oil upon the head *
that runs down upon the beard,

3 Upon the beard of Aaron, *
and runs down upon the collar of his robe.

4 It is like the dew of Hermon *
that falls upon the hills of Zion.

5 For there the Lord has ordained the blessing: *
life for evermore.

The Epistle

Romans 11:1-2a, 29-32

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew.

For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

The Gospel

Matthew 15: (10-20), 21-28

[Jesus called the crowd to him and said to them, “Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.” Then the disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” He answered, “Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit.” But Peter said to him, “Explain this parable to us.” Then he said, “Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile.”]

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before him, saying, “Lord, help me.” He answered, “It is not fair to take the children’s food and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly.

Daily Morning Prayer: August 16, 2020
Rite Two

Officiate: James Wright; Reader: James Wright

Priest: Gene Sheppard

At any Time

Grace to you and peace from God our Father and from the Lord Jesus Christ. *Philippians 1:2*

The following Confession of Sin may then be said; or the Office may continue at once with "Lord, open our lips."

Confession of Sin

The Officiant says to the people

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together, all kneeling

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Priest alone stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

The Invitatory and Psalter

All stand

Officiant Lord, open our lips.

People And our mouth shall proclaim your praise.

Officiant and People

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be forever. Amen.

Except in Lent, add Alleluia.

Then follows one of the Invitatory Psalms, Venite or Jubilate.

One of the following Antiphons may be sung or said with the Invitatory Psalm

Jubilate Psalm 100

Be joyful in the Lord, all you lands; *
serve the Lord with gladness
and come before his presence with a song.

Know this: The Lord himself is God; *
he himself has made us, and we are his;
we are his people and the sheep of his pasture.

Enter his gates with thanksgiving;
go into his courts with praise; *
give thanks to him and call upon his Name.

For the Lord is good;
his mercy is everlasting; *
and his faithfulness endures from age to age.

Then follows

At the end of the Psalms is sung or said

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be forever. Amen.

The Lessons

Old Testament

Genesis 45:1-15

Joseph could no longer control himself before all those who stood by him, and he cried out, “Send everyone away from me.” So no one stayed with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. Joseph said to his brothers, “I am Joseph. Is my father still alive?” But his brothers could not answer him, so dismayed were they at his presence.

Then Joseph said to his brothers, “Come closer to me.” And they came closer. He said, “I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he

has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children’s children, as well as your flocks, your herds, and all that you have. I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.’ And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. You must tell my father how greatly I am honored in Egypt, and all that you have seen. Hurry and bring my father down here.” Then he fell upon his brother Benjamin’s neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

After each Lesson the Reader may say

The Word of
the Lord.

People Thanks be to
God.

Or the Reader may say Here ends the Lesson (Reading).

13 A Song of Praise *Benedictus es, Domine*
Song of the Three Young Men, 29-34

Glory to you, Lord God of our fathers; *
you are worthy of praise; glory to you.
Glory to you for the radiance of your holy Name; *
we will praise you and highly exalt you for ever.

Glory to you in the splendor of your temple; *
on the throne of your majesty, glory to you.

Glory to you, seated between the Cherubim; *
we will praise you and highly exalt you for ever.

Glory to you, beholding the depths; *
in the high vault of heaven, glory to you.
Glory to you, Father, Son, and Holy Spirit; *
we will praise you and highly exalt you for ever.

The Epistle

Romans 10:5-15

Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say?

“The word is near you,
on your lips and in your heart”

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.”

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

The Word of
the Lord.
People Thanks be to
God.

Or the Reader may say Here ends the Lesson (Reading).

16 The Song of Zechariah *Benedictus Dominus Deus*
Luke 1: 68-79

Blessed be the Lord, the God of Israel; *
he has come to his people and set them free.
He has raised up for us a mighty savior, *
born of the house of his servant David.
Through his holy prophets he promised of old,
that he would save us from our enemies, *
from the hands of all who hate us.
He promised to show mercy to our fathers *
and to remember his holy covenant.
This was the oath he swore to our father Abraham, *
to set us free from the hands of our enemies,
Free to worship him without fear, *
holy and righteous in his sight
all the days of our life.

You, my child, shall be called the prophet of the Most High, *
for you will go before the Lord to prepare his way,
To give his people knowledge of salvation *
by the forgiveness of their sins.
In the tender compassion of our God *
the dawn from on high shall break upon us,
To shine on those who dwell in darkness and the
shadow of death, *
and to guide our feet into the way of peace.

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

The Gospel

Sermon: Rev. Gene Sheppard

Matthew 15: (10-20), 21-28

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Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before him, saying, “Lord, help me.” He answered, “It is not fair to take the children’s food and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly.

The Apostles' Creed

Officiant and People together, all standing

I believe in God, the Father almighty,
creator of heaven and earth;
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins
the resurrection of the body,
and the life everlasting. Amen.

The Prayers

The People stand or kneel

Officiant The Lord be with you.

People And also with you.

Officiant Let us pray.

Officiant and People

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,

on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Then follows the Suffrage

B

V. Save your people, Lord, and bless your inheritance;
R. Govern and uphold them, now and always.
V. Day by day we bless you;
R. We praise your name for ever.
V. Lord, keep us from all sin today;
R. Have mercy upon us, Lord, have mercy.
V. Lord, show us your love and mercy;
R. For we put our trust in you.
V. In you, Lord, is our hope;
R. And we shall never hope in vain.

The Officiant then says one or more of the following Collects

The Collect of the Day

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

A Collect for Sundays

O God, you make us glad with the weekly remembrance of the glorious resurrection of your Son our Lord: Give us this day such blessing through our worship of you, that the week to come may be spent in your favor; through Jesus Christ our Lord. *Amen.*

A Collect for Peace

O God, the author of peace and lover of concord, to know you is eternal life and to serve you is perfect freedom: Defend us, your humble servants, in all assaults of our enemies; that we, surely trusting in your defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. *Amen.*

A Collect for Grace

Lord God, almighty and everlasting Father, you have brought us in safety to this new day: Preserve us with your mighty power, that we may not fall into sin, nor be overcome by adversity; and in all we do, direct us to the fulfilling of your purpose; through Jesus Christ our Lord. *Amen.*

A Collect for Guidance

Heavenly Father, in you we live and move and have our being: We humbly pray you so to guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before

you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. *Amen.*

Authorized intercessions and thanksgivings may follow.

Before the close of the Office one or both of the following may be used

The General Thanksgiving

Officiant and People

Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness

to us and to all whom you have made.

We bless you for our creation, preservation,
and all the blessings of this life;

but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.

And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up ourselves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. *Amen.*

A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two

or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

Then may be said

Let us bless the Lord.

Thanks be to God.

The Officiant may then conclude with one of the following

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore.

Amen. 2 Corinthians 13:14

What kind of faith do you have? Over the last several weeks we have seen various people with different kinds of faith. There was Peter who had "little faith," yet was able to do the impossible – walk on water in order to be with Jesus. There were the crowds that had enough faith to come to Jesus to be healed of their sicknesses, yet they did not have enough faith to believe His claims that He was the Messiah, and so they left Him.

This morning we are going to examine another kind of faith. A faith that Jesus called a "great faith." But "great" is a relative term. This faith is not "great" large in size, for even Peter's "little" faith was greater in that sense, but because of it was an exceptional faith for someone who was an outcast from Israel to have. It was a faith that was not expected to be found among the gentiles, yet it is the type of faith that characterizes those who truly seek after God.

Jesus has completed a very hectic ministry in the region of Galilee in the area of Capernaum. He and His disciples have tried to find a secluded spot in order to get some rest and for Jesus to give the disciples further instruction. They had gone to the far northern tip of the Sea of Galilee to an area Scripture describes as a "lonely place," but it did not stay lonely for long, for the crowds followed Jesus there and Jesus, having compassion on them, healed their sick, taught them, and then fed more than 5,000 people with just five small barley loaves and two small fish. Jesus then sent the disciples back south in the boat while He sent the multitudes away, then He spent time in prayer alone with the Father. Later that night, Jesus caught up to the disciples in the middle of the Sea of Galilee by walking on the water. This is when the incident of Peter walking on and the sinking in the water took place. After they reached the agricultural area of Gennesaret south of Capernaum, they still did not gain any peace and quiet for the people recognized Jesus immediately and sent for all their sick. Jesus again compassionately healed them, but they rejected His claim to being the only way to salvation and left Him.

Now Jesus has left the area of Galilee completely. *He ends up in Tyre and Sidon* on the coast of the Mediterranean Sea in what is now Lebanon. Tyre is about fifty miles south of modern Beirut, and Sidon was halfway between the two. In Jesus' time, as now, the cities were outside the boundaries of Israel. They were gentile cities.

Why did Jesus go there? There were several reasons, but fear was not one of them. Yes, Herod had recently killed John the Baptizer and the political situation was dangerous. Yes, the Pharisees were plotting to kill Him. Those things figured into the reasons, but Jesus did not go into the territory of the Gentiles because of fear. Instead, Jesus went in order to try to find a quiet place where He could be alone with His disciples for a while. Remember that Jesus has been trying to do that, but the crowds keep following Him. Now He has gone into an area where neither Herod, nor the religious leaders, nor the multitudes of people would bother Him. This is not an area where Jewish people are going to come looking for Him. Yet, even here, we find that there are those that seek

after Him. It is here we find a "Canaanite" woman turning from her idols to seek the Lord.

Initially this does not seem to be that significant since there have been so many that have already called out to Jesus for healing and for casting out demons. But remember that this is not in the land of Israel and this is not a Jewish woman. She has no heritage in understanding or even knowing God's revelation in the Old Testament. She is not even in a place where she would be in regular contact with those who did. This is a woman of Canaanite heritage, a descendant of the people God had commanded Israel to "utterly destroy."

Her people had been worshipers of Baal. This woman would have been brought up in paganism, yet now we see a new faith in her. It is a faith that has brought her to Jesus and seeking His mercy.

How would she have known about Jesus? It is very unlikely that a gentile woman with a daughter would have been traveling into the land of Israel.

It is more likely that she had heard of Jesus from second-hand sources, from those who had seen and heard Jesus and were now passing through her land. She was coming to Jesus based on the stories that she had heard.

Think for a moment what it meant that she was seeking out Jesus. While we must be careful from reading too much into the fact that she addressed Jesus as "*Lord, Son of David,*" for though those are terms used of Jesus' Messiahship, that does not mean she understood their significance. Then again, it is possible that she was told the significance of that name and believed that Jesus was the Messiah and sought Him out because of that. But either way, for her to come to Jesus required the first step of saving faith – repentance.

Repentance is a change of mind that results in a change of directions. A repentant person recognizes that the direction they were going was

wrong, so they turn to follow the truth. Then she hears of a miracle worker in the land of Israel. Could it be true? And now she finds that Jesus is in her area. She will go to Him and plead for His mercy which is further evidence that she does understand something of who Jesus is, for by definition, a person who asks for mercy asks for something that they know that they do not deserve. She turns her back on the idols of her people and turns to the Lord Jesus.

Notice one other thing about this woman's faith. Faith must have an object, and now she has placed her faith in the correct object. Faith is of little to no value and even destructive if it is in the wrong object.

You can have a lot of faith in something, but if it is the wrong thing, then you may benefit by feeling good for a while, but ultimately you will be left with nothing, or damaged. If you take a pill having faith it is aspirin, but it is in reality poison, you will bear the consequences regardless of your belief. This woman may have had a lot of faith in her pagan gods, but ultimately, they left her hopeless. For her faith to be of value it had to be placed in a trustworthy object – in Jesus.

Now our expectation would be that Jesus would grant her request and that would be the end of the story. But Jesus does not respond that way. Instead, He responds in a way that will require from her a deeper faith, a faith that will come to Him in worship.

Jesus ignores her. How could He do that? Why would He do that? That even seems cruel, and at the very least it is not very good manners. The disciples' response is even worse. They have become irritated by the woman's continual shouting to Jesus to have mercy on her. They come and say to Jesus, "*Tell her to go away.*" There is nothing in the text to indicate that their request included that Jesus should grant her request. They simply wanted her shouting to stop and so want Jesus to send her away. We can understand the disciples harshness since they considered Gentiles beneath themselves and unworthy of their consideration, but why does Jesus act this way? The answer is directed to the woman, but

said to the disciples. " *He answered and said, 'I was sent only to the lost sheep of the house of Israel.'*"

Now Jesus' statement is consistent with His instructions to the disciples but still, hadn't Jesus already healed the servant of a Gentile Roman Soldier. Wasn't the gospel eventually supposed to go to the Gentiles as well? Wasn't Jesus' great commission to make disciples of all nations? Why then such an answer and why wouldn't Jesus grant the woman her request?

Again, we find that it seems that Jesus is being harsh with her and we wonder why, but you see that is often the way it is with us. We do not have the full information and it is easy to judge based on the information we do have. We do that not only with one another and think evil of others when we know only part of the story and are therefore guilty of judgment but much worse, we also do that with God. When something happens that we do not like we can be quick to cry out, "*Why me, Lord,*" and "*How can you do this to me, Lord.*" We end up blaming the Lord for the evil that befalls us and even worse, in doing so, we think evil of Him.

There are several reasons why Jesus has responded as He has so far. First, He is bringing out the central truth that salvation is to the Jew first. God's plan was for the message of salvation to go out to the world through the nation of Israel and to this point the Gentiles have not been invited. The Gentiles would not be invited until after Jesus had completed His work in offering Himself as Messiah to Israel. The message of salvation being extended to the Gentiles would not occur until after Jesus' resurrection.

Notice the complete identification the mother takes with her daughter. The cry is not to help her daughter, but to help her for she sees any help given to her daughter by the Lord is to her as well. This mother loves her daughter very much. This woman is bowing down before Jesus. Bowing before another could be either an act of respect, as in bowing before a king, or it could be an act of worship as in bowing before God, at a

minimum, she understood that Jesus was not an ordinary man and was deserving of her highest respect, and so she is bowing before Him. Her action and request brings us to the next point about her faith. Not only was she repentant in turning from her pagan idols to Jesus, not only was her faith in the right object – Jesus. Not only was she reverent to Jesus, but she was also persistent.

The English translation does not bring this out well, but the verb tense here states that she was continually bowing before Jesus crying out to Him, "*Lord, help me,*" just as she had earlier been continually crying out to Him to have mercy on her daughter." Jesus' response of seeming indifference and statement that He was sent only to the House of Israel did not change her mind one bit. She continued to follow after Jesus and plead with Him for mercy and help. She was persistent.

Such perseverance should be the mark of every Christian, but sadly it is not. Too often we give up when we do not receive a quick reply to our requests. We may even get discouraged thinking the Lord is no longer listening to us or is ignoring us as He was this woman.

Jesus' delay to respond to this woman's request is not unique in the Scriptures. In fact, it is a fairly common occurrence that God does not immediately answer the requests of his followers. He waits, even as we parents often do the same, until it is the right time to grant the requests of our children. Children do not always know what is best for them or when it is best to receive something. It is the parents' responsibility to structure everything in the best interest of helping the child to mature. God does the same with us.

This woman could have left saying that Jesus was cold, compassionless, and His religion was bigoted, but she knew that Jesus was her only hope. She did not understand why Jesus delayed, but she persisted and kept placing her faith and hope in Him. Should we do no less?

"And He answered and said, 'It is not good to take the children's bread and throw it to the dogs.' But she said, 'Yes, Lord; but even the dogs feed on the crumbs which fall from their master's table.'"

If she had been proud like so many of the people Jesus had been dealing with in Galilee, she would have left right then. But she was not proud. She was humble. She understood exactly the message of Jesus' statement and accepted it fully, while still pleading for mercy.

The children is referred to the people of Israel. The bread referred to God's blessings. The dog referred to the Gentiles. In complete humility, she completely agreed with the truth of what Jesus had just said. The blessings were for the children of Israel and she was not worthy of them. She knew they did not belong to her. All she desired was a crumb of God's mercy that spilled over from the abundance of mercy He had granted to Israel.

What a beautiful example of the humility and faith, and what a contrast she was to the pride and unbelief of those Jesus had been with in Galilee. She responded in complete humility which is the way each of us should respond.

Jesus' work was still to the lost sheep of Israel, but a fragment of God's mercy was spilled over as her daughter was healed. This was a drop of mercy given to a Gentile. They were the beginnings to the flood of mercy that would come to all people after Jesus had completed His work of redemption.

The delay in granting her request brought out in her a greater measure of faith.

What kind of faith do you have? The repentant, reverent, persistent, humble faith in the Lord that this Canaanite woman had is an example of the faith that receives God's mercy. Are those the marks of your faith? If not, it gives us all something to work on in our spiritual journey.

Amen!