

**“The Children's Bread” (Part 2 of 2)**  
**Matthew 15:21-28**  
**Rev. Gerie Martin**

As we begin to take up this message again, we want to remember that the Canaanite woman had come out from her country, seeking out Jesus, who was traveling there with his disciples. Although she cried out to Him from afar off for mercy for her demon-possessed daughter, the Word says He answered her not a word. This was very unusual for the Lord, as He was known for mercy. But, upon examining scripture from Deuteronomy 7:1-2, we see that Jesus is under the constraint of the Old Testament Law and the Word of God, in which the Israelites were forbidden to show mercy to the Canaanites.

The Canaanite woman will not give up in her quest to have help for her daughter. In response to her continued pleas Jesus responds in Matthew 15:24, “I have come only for the lost sheep of the house of Israel.” He is saying that the blessing she is requesting from God for her daughter is reserved for the people who serve the Lord God, Jehovah and for the lost sheep of the House of Israel.

Well then, this begs the question, “Who are the lost sheep of the House of Israel?”

What Jesus is saying here is this: He came first and foremost to the chosen people of God, the Jews. The whole purpose of His coming was to restore the children of the House of Israel, those who are the descendents of Abraham, Isaac and Jacob, literally or figuratively. That was His first and main purpose. But scripture also tells us that the House of Israel rejected Him and as a result He then opened the gates to the Kingdom of God to the Gentiles. According to the Zodiates Word Study Dictionary of the New Testament, the House of Israel means a lineage or family. It means posterity, or to be descended from one head or ancestor.

Now ask yourself this. Between the Israelites and the Canaanites, who was the common ancestor from which they both descended? Noah! And through Noah, all the way back to Adam and Eve. So we see that Jesus is coming to those who were once under God's protection, those who through the loins of Canaan and Noah were in the Ark, but have now fallen away and lost their way because of disobedience; The lost sheep that were once of His flock and are now scattered among the nations of the world. The dispersed Jews who are hidden away among the nations are part of the lost sheep of the House of Israel. God knows where they are and He will call them to Himself, just as He is calling this woman, one of the lost sheep of the House of Israel. How does all of this fit together you might ask? After all, the Israelites had not yet totally rejected Him. And where does this woman fit into the over-all scheme of things?

Throughout His earthly ministry Jesus always walked in compassion and love, extending grace where it was needed. Quite often these opportunities were to those who did not “deserve them” or situations where great faith in Him and His abilities was shown, even when they were not Jews. For instance, in Matthew 8:5-13, when the centurion came asking for healing for his servant, neither he nor his servant were Israelites. They were not entitled to the blessings of healing, etc. But His great faith in Jesus’ ability to deal with the supernatural realm, especially demons, caused him to receive what he asked Jesus for. Faith moves God when nothing else will.

The centurion had faith in Jesus’ abilities and authority. Because he was a man under authority and knew power and authority when he saw it, he requested Jesus to come and heal his servant. Jesus honored his faith, such as it was, for even the leaders of the Israelites were not recognizing nor respecting Him as such. The centurion did not believe He was God, but he did believe he had power and authority in the spiritual realm and because of this Jesus responded to his faith, right where it was. He was able to believe that Jesus would heal and he received what he believed for.

We have the exact same situation here in Matthew 15. This Canaanite woman is extending faith. She is beginning to align herself with Jesus and His household of believers. She is beginning to have a contrite heart and a broken spirit. She is walking in true humility before the Lord.

**Vs. 25** But she came and began to bow down before Him, saying, “Lord, help me.”

Look at the difference in the way she is asking. In the first part of the passage we see her afar off, crying out loudly, on behalf of her demon-possessed daughter. Now she is respectful, but bold at the same time, driven by her need. Now we see her coming directly to Him, which means He must have stopped in order to allow her to catch up to Him. She comes right up to Him and bows down, saying, “Lord, help ME.” The emphasis has changed from her daughter’s need to “help me.”

By her perseverance in asking she has broken through the discouragement and difficulties that her situation and position presented to her and has not reached the Lord Himself. The woman persevered with God even when she had no right to do so. Even when He did not respond to her, she continued to cry out to Him and follow after Him. Her heart is now humbled before Him and she believes He can help her with all her heart. No matter what the circumstances, she knows He can heal her daughter and she is willing to pay any price for that healing.

However, she had been asking for the daughter, she is now asking for herself. Lord, help ME. She puts it on a personal level. Sometimes the anointing will do that. It will reveal to us what the true need is not what we are asking for. The usage of the word, Lord, in this verse has changed meaning. It not only is used as good manners, it means God; a god. It means one who has power and over which he/she has the power and authority or the final “say so.” In other words, she knows he can do this thing if He chooses to do so.

God is beginning to reveal Himself to her in her heart of hearts. She is beginning to realize and understand that she is speaking with someone very special. Not just an ordinary man, but someone who can change her entire life. She recognizes the anointing upon Him is not that of just another “itinerant

shaman,” or healer. She begins to bow before Him, showing recognition of His position and her relationship to Him. She knows He can do this but it is going to take more from her than just a “help me.” She realizes that she must come under His protection to have her request. She must become aligned with His household in order to be able to ask for the “children’s bread.” Humility is beginning to take hold in her spirit. In His presence she is beginning to realize her sinful nature. The anointing will do this to people. They will either become uncomfortable around it or be drawn to it. In this case she is drawn to it and recognizes it as something she wants and needs for her own life. She began to recognize that this was a divine appointment in her life and she cries out to Him with new understanding, HELP ME!

**Vs. 26** And He replies, “It is not good to take the children’s bread and throw it to the dogs.”

Wow, what a slap in the face. At this point most people would have been grossly offended and walked away. Perhaps she could have thought, “After all, I came bowing before Him, seeking His help. The least He could have done was to be polite to me.” Jesus is stating very, very clearly here that He is the children’s bread. He is the portion of those who believe in Him and they are the only ones entitled to eat the blessings in His household, at His table. He is the bread come down out of Heaven. His gifting, His power, His authority are for the ones who believe in Him and will acknowledge he is the Son of God sent down from heaven.

He isn’t just another healer, another good man, and another prophet. He is the Son of God! And His Word, the bread from heaven is to be their food on a daily basis. This is abiding in Him, drinking of His blood and eating of His flesh. He is the living Word that will nourish your flesh and give your spirit eternal life. He is the Children’s Bread!

What He is saying here in Matthew 15:16 is this: It is not a fitting thing to do, to take the special bread, the bread which God has provided for those who receive Him as their Lord and Savior and give it to those who will not follow Him, but simply want something from Him. It would be as though the heathen came into the temple and ate the “shewbread” from the table intended for the priests. Just because somebody recognizes who He is and knows what He can do doesn’t put him or her in the same category as the children of the household. He is testing her to see if she will respond to the fact that she is still outside the household, still outside the blessings. He is waiting for her to come to Him; to see and admit she needs Him, to receive Him fully and completely; to humble herself in the sight of the Lord before she can be lifted up.

Jesus had very skillfully positioned this situation so that the Canaanite woman would see that while the Jews were the chosen ones of God, there was still room for others to be adopted into the family. By offering her the position of the dogs in the household he gave her an opening for free will and choice. “Better to be a doorkeeper in the house of the Lord than a king in a palace in hell.” She could choose either way. She could be willing to receive what most people would be delighted to have, the scraps from the table of God. Or, she could allow herself to be offended at what she had been called and how she had been treated and walk away in a huff.

Her acknowledgement is very, very humble. “You have spoken truth Lord (My master, my Lord and My savior and God) I cannot deny it; I am a dog (an

outsider) and I have no right to the children's bread of your household. I am not of your household, but I am willing to join your household, even to eating crumbs from under your table. I call you my Lord and Master and it is now your responsibility to care for my entire household and me. Even the dogs feed on the crumbs from under their master's table. She has now placed herself in the household of God, even if it is under the table. She has now placed herself in a position of being able to receive from God. She is entitled to the "children's bread." Humility before God is a soothing aroma of sacrifice unto Him.

Jesus must become our "master" and have the right to direct every part of our lives, every step of the way. Master means obedience on our part from now and through all eternity. The old things, the old person you once were has passed away, has died. The new person, the love slave, the dulos of God, the "dulos of His heart, serves wherever and whenever God asks and does it with a happy, contented heart, even if it means crumbs from under the table. His last comment to her was this in **verse 28** is this: "O woman, your faith is great; be it done for you as you wish." And her daughter was healed from that hour.

If you have never truly joined yourself to the household of God; if you have only stood afar off, calling out to Him for help, today is the day to come close to Him and sit at His table, in His household and let Him care for you. Accept Him as your Lord and Savior and ask Him to come and live in you and make His home in you.

If you have committed your life to Jesus at one time or another, but still have never really enjoyed the fullness of the blessings, have never truly walked in the understanding of the provision that the bread of heaven has for you, today is the day to change all that. Today is the day to come fully to Him, offering Him all that you are and joining fully with His household.

If you have been angry with God, perhaps even walking in rebellion because of situations that to your understanding are not the way they should be, today is the day to let go of the anger, ask for forgiveness and return home to the arms of your loving Heavenly Father.

Today is the time to get up from where you find yourself and come home to your Father. He is waiting for you with outstretched arms and there is a place prepared for you at the table, come and join us.

I hope this message has helped you to understand how much our Heavenly Father loves you and has made provision for you in all things.

**Blessings & Love,  
Rev. Gerie Martin**