

The Red-Letter Words of Yeshua ~ Part 76

Yeshua's Extensive Tour throughout Galil ~ Part 2

In our last post, we introduced the new topic of **Yeshua's Extensive Tour throughout Galil**. In this post, we begin to follow **Yeshua's Extensive Tour throughout Galil**.

The Faith of a Woman from Kena'an

This passage raises the question: does **Yeshua** treat **Gentiles** demeaningly? Is he a **Jewish** chauvinist? As we will see, the answer is **NO!**

²¹ Yeshua left that place (Genessaret) and went off to the region of Tzor and Tzidon. ¹ There He found a house to stay in and wanted to remain unrecognized but keeping hidden proved impossible. ² ²² A woman from Kena'an who was living there came to Him, pleading, "Sir, have pity on me. Son of David! My daughter is cruelly held under the power of demons!" ²³ But Yeshua did not say a word to her. Then His talmidim came to Him and urged Him, "Send her away because she is following us and keeps pestering us with her crying." ²⁴ He said, "I was sent only to the lost sheep of the house of Isra'el."

Yeshua's mission before His death and resurrection was only to the **Jews**, **God's** people. After the **Ruach** was given, the **Gospel** would reach **Gentiles** even in "*the farthest parts of the earth*" (Acts 1:8), who would be grafted into **Isra'el** through the **Messiah** (Romans 11:16–24).

²⁵ But she came, fell at his feet, and said, "Sir, help me!" ²⁶ He answered, "It is not right to take the children's food and toss it to their pet dogs."

There are two Greek words for **dog**, "*kuôn*," scavenging hounds that roam the streets in packs, and "*kunarion*," small dogs kept as house pets (only in this passage and its parallel, Mark 7:27–28). Yet even if **Gentiles** are not here compared with wild snarling beasts, are they still not being insulted? The answer can only be no more than in the **Tanakh** itself, where God especially takes the people of **Isra'el** as His children. And although **Judaism** teaches that the righteous **Gentiles** of the world have a share in the world to come, this is not a primary focus either in the **Tanakh** or in rabbinic **Judaism**.

²⁷ She said, "That is true, sir, but even the dogs eat the leftovers that fall from their master's table."

The woman is not offended but understands what she has been told. In humility, she accepts not only her role analogous to that of a house pet being fed crumbs from the master's table but also the implication that **Yeshua's Messianic** mission is not for the present directed at **Gentiles** but **Jews**.

²⁸ Then Yeshua answered her, "Lady, you are a person of great trust. Let your desire be granted." And her daughter was healed at that very moment. ³

On these terms, **Yeshua** grants her request. Her case differs from the Roman army officer at Mattityahu 8:5–13, an isolated **Gentile** in a **Jewish** community. Had **Yeshua** healed the daughter immediately, this bold, talkative woman would indeed have spread the news, unleashing an onslaught of **Gentiles** with needs; and this might have tempted Him to neglect His commission to "*the lost sheep of the house of Isra'el*."

¹ Mattityahu 15:21.

² Mark 7:24.

³ Mattityahu 15:22–28.

In our next post, we will continue to examine **Yeshua's Extensive Ministry Throughout the Galil** when **Yeshua Heals a Deaf-Mute**.