

SBC – March 6, 2022

55

Matt. 15:21-28 (NKJV)

“The Great Faith of a Canaanite Woman”

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King's baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

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Matthew wrote to Jews to show that Jesus is the Jewish Messiah as prophesied in the OT who would come as both Deliverer and Ruler. He would be both God and Man in one person – the God-Man!

But God's ways consistently take us by surprise. God's ways are not our ways – they are ever and always above our ways.

Isaiah 55:9 (NKJV)

9 “For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.

If Jewish society in Jesus' day was to vote on who would most likely go to heaven, the vote would have gone to the Jewish religious leaders known as the scribes and Pharisees. They were considered the most spiritual!

However, in Matthew 15 we see these scribes and Pharisees came from the spiritual elitist capital of Jerusalem to confront and try to discredit Jesus and His ministry (cf. Mt. 15:1).

In contrast to these hypocritical religious male leaders was a Canaanite woman in Gentile territory who came seeking Jesus, not to criticize, but to humbly ask for help.

The religious leaders were exposed by Jesus as being vain worshipers who are not saved – not being planted by the heavenly Father (cf. Mt. 15:9, 13). In contrast this woman with a despised pagan background is shown to be a true worshiper with GREAT faith (cf. Mt. 15:25, 28).

Amazingly, the religious leaders who knew the Scriptures so well rejected the truth, while this pagan Gentile woman with no respective background embraced the truth. Truly, God's ways are above our ways.

The tension was mounting between the religious leaders in Israel and Jesus. We saw in Matt. 15:10-20 that Jesus in effect did away with the entire major premise of the faith of legalistic Judaism as taught by the religious leaders, saying, *“Not what goes into the mouth defiles a man... But those things which proceed out of the mouth come from the heart, and they defile a man”* (Mt. 15:11, 18).

Jesus taught that Jewish legalism had it exactly backwards. They were all consumed with ceremonial/outward/ritualistic cleansing – emphasizing what goes into a person. This was an outside in approach to holiness. In contrast Christ said it's all about an inside out reality. The heart needs to be cleansed. And what comes out of the heart is the ultimate issue.

We pick our study up this morning in Matthew 15:21...

Matthew 15:21–28 (NKJV)

21 Then Jesus went out from there and departed to the region of Tyre and Sidon.

In Matthew we have this recurring withdrawal narrative. As the hostility of the religious leaders was growing more and more in conjunction with national fickleness, we see Jesus more and more withdrawing to where He could be out of the limelight with just His disciples. His ministry turned from more public to more private as time went along. More and more He was building into the lives of these faithful apostles who in turn would take the truth baton and run with it after He was gone.

Slide # 2

- Withdrawal to Nazareth – Mt. 13:53 -14:12
- Withdrawal to a secluded place – Mt. 14:13 – 15:20
- Withdrawal to the region of Tyre & Sidon – Mt. 15:21 – 16:4
- Withdrawal to the “other side” – Mt. 16:5 – 16:28

In Mark 6:31 we see there was so much stress in Christ’s ministry that He said to the disciples, “**Come aside by yourselves to a deserted place and rest a while.**” Well, as noted that didn’t last long. Then again in Mark 7 (which is a parallel text to the one we are studying in Matthew 15 – cf. Mark 7:24-30) it says in Mark 7:24 that Jesus coming to the region of Tyre and Sidon entered a house and did not want anyone to know it, but then it quickly adds: “**but could not be hidden.**” It was hard for Christ to have much privacy or quality personal time with just the disciples.

To get away from the religious antagonists and from the fickle crowds Jesus withdrew into Gentile territory way up north on the coastline. Tyre was about 30 miles NW of Capernaum and Sidon about another 25 miles north of Tyre. It was in this territory that God brought Elijah in the OT for a time of rest where he ministered to the widow of Zarephath (1 Kg. 17:9).

Slide # 3



Tyre and Sidon were proverbial for wickedness. These cities were denounced by both the prophet Isaiah and Ezekiel in the OT (cf. Isa. 23 and Ezek. 28). Jesus in Matthew 11:21 said that if Tyre and Sidon had been exposed to the mighty works He did in key cities in Galilee “**they would have repented long ago in sackcloth and ashes.**”

This serves to show how infamously wicked Tyre and Sidon historically had been, and yet Christ’s point was that the towns where He did most of His mighty miracles were even more sin hardened being guilty of even greater sin for rejecting the light which they had been given through His ministry!

22 And behold, a woman of Canaan came from that region and cried out to Him, saying, “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.”

This woman traced her ancestry back to the Canaanite people who were notoriously wicked. They were accursed and God repeatedly told His people that when they conquered the land the Canaanites were to be completely destroyed (cf. Num. 13:29; Deut. 7:1-2; 20:17; Josh. 3:10; Jud. 1:1, 32-33; Ezra 9:1).

Mark further identified her as a “Greek, a Syro-Phoenician by birth” (Mk. 7:26). This means she was Greek speaking but Syro-Phoenician by race which related her heritage to the areas of Syria and Phoenicia which territory included the cities of Tyre and Sidon.

Slide # 4



Not only was she a Gentile, but she was a Canaanite by background and in the eye of the Jews this was the lowest of the low. She was not only a Gentile – but an accursed Gentile at that. As such she had absolutely no claim on the Jewish Messiah!

Yet, here she came asking for MERCY as she addressed Jesus as Lord and as the Son of David.

“By definition, the person who asks for mercy asks for something undeserved.” (MacArthur). Mercy is the idea of having pity on the undeserving. She comes very humbly pleading for mercy and not demanding anything.

And she came recognizing Jesus as the Jewish Messiah as seen in her calling Him the “Son of David”. This is something which the Jewish religious leaders of Israel refused to do.

The title **“Lord”** when used in faith of Jesus consistently recognizes His deity – that He is Lord-God. Lord simply means “Master” but when properly applied to Jesus it recognizes Him as God-Master who is worthy of worship!

“Son of David” is a Messianic title. God promised David a descendant who would sit on the throne of David and reign forever (cf. 2 Sam. 7:12). This would be the Messiah. Calling Jesus the “**Son of David**” was a recognition that He was the promised coming Messiah!

Slide # 5

Luke 1:31–33 (NKJV)

31 And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS.

32 He will be great, and will be called the Son of the Highest; and the Lord God will **give Him the throne of His father David.**

33 And **He will reign over the house of Jacob forever,** and **of His kingdom there will be no end.**”

This was an amazing Messianic confession by this Canaanite woman – and she was right on about His identity as Lord Who is the Son of David. She obviously thought because of Who He was as Lord-Messiah He could do something for her concerning her demon-possessed daughter.

Demons are spirit beings who have the ability to possess people – unsaved people. And when they do it is never pretty. They exercise great influence and control over people’s mental facilities. They torment people. The devil and his demons never make life better for people. They are in the business of hurting people. They exist to resist God and make people miserable!

This reality right here MADE it so blatantly clear that Christ’s ministry of doing good was clearly not of the devil but was of God. This is what made the blasphemy of the Spirit so serious when the religious leaders in Israel ascribed to Satan the miracles that Jesus did in the power of the Spirit (cf. Matt. 12).

Slide # 6

Acts 10:38 (NKJV)

38 how God anointed Jesus of Nazareth with the Holy Spirit and with power, who **went about doing good** and healing all who were oppressed by the devil, for **God was with Him.**

The Messiah would be a Deliverer Who brings in kingdom release. As Isaiah 61:1 prophesied He would “**proclaim liberty to the captives, and the opening of the prison to those who are bound**” and that is speaking about spiritual bondage first and foremost. She evidently knew something about the deliverance ministry of the Messiah (cf. Isa. 35). And of course, Jesus had a reputation at this point that extended even up into this Gentile region.

Footnote: Even though believers do wrestle with demonic forces of darkness; even through we can be oppressed, we CANNOT be possessed (cf. Eph. 6:12). God draws a line as to how far Satan and his demons can go with us. He will not allow His children to be tempted “beyond what you are able” (1 Cor. 10:13).

Slide # 7

1 John 4:4 (NKJV)

4 You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.

23 But He answered her not a word. And His disciples came and urged Him, saying, “Send her away, for she cries out after us.”

Jesus’ response was “the silent treatment”. He answered her not a word! What was this? Was Jesus being mean and coldhearted? No! There was a reason for His non-response. By the way, He didn’t tell her to be quiet either! He just didn’t say anything – and there was a reason for His silence – which was about to become a teachable moment.

Sometimes “**silence**” is the hardest response to accept, but we need to realize when our Lord is silent there is a reason for it. And perhaps it is then that we need to listen all the harder.

The answer for the disciples often involved just sending people away – get rid of annoying people who are causing a scene. Bothersome people need to be sent on their way. Before Jesus fed the 5000 plus women and children, the disciples on that occasion said, “**Send the multitudes away...**” (Mt. 14:15). It is an easy solution – just get rid of them. But Jesus did not do that!

Here was Jesus’ response as follows in verse 24. It seems Jesus said this to the disciples but evidently also within ear shot of this Canaanite woman.

24 But He answered and said, “I was not sent except to the lost sheep of the house of Israel.”

Jesus had healed Gentiles before, but it was always in Jewish territory, never strictly on Gentile grounds (cf. Mt. 4:24-25; 8:5-13). The entire context here is Gentile. He is in Gentile territory dealing with a woman as Gentile as it gets. She came asking for mercy in dealing with this demon problem.

Jesus didn't answer her directly, but He said to His disciples, "***I was not sent except to the lost sheep of the house of Israel.***" This is a humbling reality for Gentiles. It is was not that Jesus didn't care about Gentiles, but they needed to realize that God's plan is to bless the world through the Jews. Messianic blessing runs through the Jews who have special claim to it because of God's special covenant relationship with them.

On another occasion Jesus found it necessary to educate a Samaritan woman saying....

Slide # 8

John 4:22 (NKJV)

22 You worship what you do not know; we know what we worship, for **salvation is of the Jews.**

The priority of God's program is the Jews first and then to bring blessing to the world through the Jews. This has always been the case ever since God called Abraham out of the nations.

Slide # 9

Genesis 12:3 (NKJV)

3 I will bless those who bless you, And I will curse him who curses you; And **in you all the families of the earth shall be blessed.**

Here was the problem. This Canaanite woman approached Jesus on the basis of Him being the "***Son of David***" which implied Messianic blessings in relation to God's covenant people – the Jews. She being a Gentile was an alien from the promises and covenants God made to Israel. Alas, she was not a part of God's covenant family and therefore alien to these Messianic covenant blessings.

Slide # 10

Ephesians 2:12 (NKJV)

12 that at that time you were without Christ, being **aliens from the commonwealth of Israel** and **strangers from the covenants of promise,** having **no hope and without God** in the world.

This was the position of Gentiles outside the covenant family of Israel. Positionally they had no claim on God or the Messiah and His covenant blessings. Although Jesus was indeed the Messiah, the Son of David, yet as a Gentile she had no right to approach Him on that basis.

The Messiah came on a Jewish mission being sent to the lost sheep of the house of Israel.

Slide # 11

Matthew 10:5–6 (NKJV)

5 These twelve Jesus sent out and commanded them, saying: “**Do not go into the way of the Gentiles,** and do not enter a city of the Samaritans.

6 But **go rather to the lost sheep of the house of Israel.**

Jesus the Messiah came presenting the kingdom to Israel on the condition of repentance that would recognize Him as Messiah-Lord. The kingdom comes through Israel. Kingdom blessings come through Israel. This is God’s plan. And the kingdom will not come until Israel finally accepts Jesus as their Messiah (cf. Mt. 23:39).

Slide # 12

Acts 3:19–21 (NKJV)

19 Repent therefore and be converted, that your sins may be blotted out, so that **times of refreshing** [kingdom renewal] may come from the presence of the Lord,

20 and that He may send Jesus Christ, who was preached to you before,

21 whom heaven must receive until the **times of restoration of all things,** [kingdom restoration] which God has spoken by the mouth of all His holy prophets since the world began.

Until Israel comes to repentance and accepts Jesus as their Messiah kingdom restoration will not come to the world. God’s kingdom plan runs through Israel and her Messiah. The Messiah’s rule is Davidic in nature. The Messiah’s throne is Davidic. The Messiah’s kingdom release and blessing is tied to the covenant blessings which are Jewish in orientation.

In Jeremiah 50:6, God calls Israel His people and “lost sheep.” The Messiah, spoken of throughout the Old Testament, was seen as the one who would gather these “lost sheep” (Ezekiel 34:23-24; Micah 5:4-5). When Jesus presented Himself as a shepherd to Israel, He was claiming to be the fulfillment of Messianic prophecy (Mark 6:34, 14:27; John 10:11-16; see also Hebrews 13:20; 1 Peter 5:4; and Revelation 7:17). – ***Unknown Author***

In the Old Testament a **Canaanite** had become symbolic of anything ceremonially unclean and ungodly (the dishonest “merchant” in Hosea 12:7 is lit., “the Canaanite”). In the millennial temple no such defilement will occur. – *The Bible Knowledge Commentary*

Slide # 13

Zechariah 14:21 (NKJV)

21 Yes, every pot in Jerusalem and Judah shall be holiness to the LORD of hosts. Everyone who sacrifices shall come and take them and cook in them. **In that day there shall no longer be a Canaanite in the house of the LORD of hosts.**

Canaanites have no part in the Messianic blessings of Israel. She could not appeal to Jesus on this basis – not as one alienated from the covenants.

In the book of Acts after Pentecost with the Church now operating under a New Covenant Peter still referred to Israel as the sons of the covenant.

Slide # 14

Acts 3:25–26 (NKJV)

25 **You are sons** of the prophets, and **of the covenant** which God made with our fathers, saying to Abraham, ‘**And in your seed all the families of the earth shall be blessed.**’

26 **To you first**, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities.”

As Church Age saints now living in the dispensation of the Church Age we can be very thankful that God in Christ has broken down the wall that separated the Gentiles from the Jewish covenantal blessing. We now, both Jew and Gentile, are on an equal spiritual footing in the CHURCH.

Slide # 15

Ephesians 2:13–16 (NKJV)

13 But now in Christ Jesus you who **once were far off have been brought near by the blood of Christ.**

14 For He Himself is our peace, who has **made both one**, and has **broken down the middle wall of separation,**

15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself **one new man from the two**, thus making peace,
16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

All believers in Christ through the blood of Jesus NOW partake of the New Covenant blessings which first and foremost belong to Israel. We are grafted in and are forever grateful (cf. Rom. 11:17-18).

Even so we understand that the gospel goes first to the Jew and then to the Gentile. God's order is to bless the world through His covenant people Israel (cf. Rom. 1:16; Acts 1:8; 22:21; 26a:17-18, 23; Lk. 24:47; Jn. 10:16).

If this Canaanite woman had no covenantal basis of appeal – then on what basis could she appeal? She got the point! If she was to appeal to Jesus it was going to have to be strictly on the basis of WHO Jesus is as Lord totally apart from any other grounds – because she had no other grounds of appeal.

25 Then she came and worshiped Him, saying, “Lord, help me!”

This is powerful! She came and worshiped Him saying, “Lord, help me!” This combination of “worship” and calling Him “Lord” is very significant!

The Greek word (*proskuneo*) translated here as “worshiped” literally means “to bow down before” in reverence or in an act of homage.

Slide # 16

(**proskuneo** from **pros** = before + **kuneo** = kiss or adore) means to prostrate oneself in homage before another in the full sense of worship, not mere reverence or courtesy. ... **Proskuneo** represents the most common Near Eastern act of adoration and reverence and also carries the idea of profound awe and respect.

– **Thomas Constable**

The idea is to bow down before in the sense of worship. She worshiped Him and again calling Him Lord, said, “**Lord, help me!**”

If she could not appeal to Him on the basis of a covenant relationship, then she would just appeal to Him directly as LORD on the basis of sheer MERCY! Again, Lord means MASTER and when used in faith in reference to Jesus it means God-Master!

She was petitioning Him as sovereign Lord who could do something about her situation just because of WHO He is as Lord.

This was an impassioned plea of faith! It is comparable to Peter who when sinking down in the waves cried out to Jesus, “Lord, save me!” (Mt. 14:30)

Jesus is LORD over the waves and He is LORD over demons! As Lord (Sovereign Master) He can do something about the forces of evil because He is LORD over them.

“**Lord, help me!**” is a short prayer but it is powerful when it comes from a heart that worshipfully aligns with the truth of Christ’s Lordship!

“I commend this prayer to you because it is *such a handy prayer*. You can use it when you are in a hurry, you can use it when you are in a fright, you can use it when you have not time to bow your knee. You can use it in the pulpit if you are going to preach, you can use it when you are opening your shop, you can use it when you are rising in the morning. It is such a handy prayer that I hardly know any position in which you could not pray it: ‘**Lord, help me.**’” (Charles Spurgeon)

26 But He answered and said, “It is not good to take the children’s bread and throw it to the little dogs.”

The “children” here represent the covenant people of Israel as God’s chosen people and the “little dogs” represent the Gentiles who were outside the covenant family.

There is a measure of grace here in the terminology that Jesus uses with her. There are two different words used in the New Testament for dogs. One refers to “mangy and often vicious mongrels that ran in packs and lived off garbage and carcasses of dead animals.” (MacArthur). But that is not the word that Jesus used here. Instead He used another softer word the referred to domesticated dogs that Gentiles often had as household pets.

Slide # 17

Greek Words for Dog

Kuon = common word for dog (negative connotation).

Kunarion = domesticated pet (more positive connotation).

No matter how you take it this was humbling! No matter how you take it, referencing someone as a dog is low down. And no matter how you take it the Bible was clear that dogs were unclean animals.

Slide # 18

Leviticus 11:27 (NKJV)

27 And whatever goes on its paws, among all kinds of animals that go on all fours, those are unclean to you. Whoever touches any such carcass shall be unclean until evening.

Natural thinking is so easily offended because we naturally are so full of ourselves. Can you imagine the average worldling responding to being called a “little dog” by Jesus? They would probably curse and walk off calling Jesus a racist, sexist, misogynist, bigot, and all kinds of other names.

But in truth there was mercy with the Lord. He was not cruel but rather emphasizing TRUTH to her. Jesus was emphasizing to her – her position of unworthiness!

What Jesus says to this woman is what the gospel says to every sinner: “You are not worthy to be in God’s presence. Confess that you are a sinner, worthy only of His eternal wrath, and call upon Him for mercy and grace.” The gospel is not meant to flatter us, but to save us from our sins and the penalty of eternal wrath. The things our Lord said (and didn’t say) to this woman resulted in one of the greatest declarations of faith in the New Testament. Why, then, do we seek to second guess our Lord in His dealings with this Canaanite woman? – **Bob Deffinbaugh**

In saving faith we are humbled. In saving faith we see our unworthiness. This what MERCY is all about. We don’t come on our own merits, but rather because we have demerits. We need pity because we are undeserving!

Really, Jesus responded to this woman to draw out her faith – to bring her to the point where she expressed it. He didn’t shut her down – but really served to draw out her faith. This was ultimately for her greatest good!

The question was, “Would she acknowledge her unworthiness to receive the least of His mercies?” – **William MacDonald**

We have the statement in the OT that the just shall live by faith. This is a KEY statement in the Bible showing us how we are saved. It is quoted 3 times in the NT (Rom. 1:17; Gal. 3:11; Heb. 10:38). But we should note the entire verse that is quoted as found in Hab. 2:4...

Slide # 19

Habakkuk 2:4 (NKJV)

4 “Behold the **proud**, His soul is not upright in him; But **the just** shall live by his faith.

A true saving faith is humbled down before God. This woman came bowing down before Jesus and calling Him Lord. That is the stuff of true faith. It personally recognizes Jesus for Who He is as LORD. This what the Bible means when it says, “*whoever calls on the name of the LORD shall be saved.*” (Joel 2:32; Acts 2:21; Rom. 10:13).

And what was her response?

27 And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.”

What we have here is a very humbled down response of faith. She fully accepted God’s order of things. She didn’t challenge it. She didn’t argue that she was an exception. She didn’t rant about her rights. She didn’t protest that this whole arrangement was unfair and unjust.

No, she once again called Jesus “***Lord***”. This the third time in the text that she refers to Jesus as “***Lord***” as seen in verse 22, verse 25, and now again in verse 27. And she got it right saying, “***Yes, Lord***”. This shows she was submissive and humbled down before the truth of what He was saying. She acknowledged her unworthiness.

And yet her faith believed that even in her humbled position the Master also had something for her – even it was merely the crumbs of His mercy.

Slide # 20

Then the woman with great insight sees herself in the place of a house dog (not a street hound) in the house of Israel. ... When she comes to Him as a Gentile outside the pale of Jewish blessings, she is helped. She sees that she has no right to their blessings, **but turns to Him in faith alone**. On the basis of her great faith, not because of her relationship to the covenant people, her request is granted.

– ***Stanley Toussaint***

28 Then Jesus answered and said to her, “O woman, great is your faith! Let it be to you as you desire.” And her daughter was healed from that very hour.

Jesus’ assessment was that she had GREAT FAITH! And consequently, her desire was granted, and her daughter was healed from that very hour.

It is noteworthy that only two times in the gospel of Matthew are people said to have great faith and both were Gentiles. The first was the Roman centurion in Matthew 8:5-13. He too saw his unworthiness and Christ’s great authority saying, “Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed.” (Matt. 8:8).

The second is this woman with a Canaanite background in Gentile territory (Matt. 15:21-28). She too recognized Christ as Lord and her unworthiness. In both cases they were convinced of the Lordship authority of Christ and that He as God-Master could help them. And in both cases He honored their faith.

This woman’s faith was great because in spite of everything that seemed against her she pressed on in faith. Nothing dissuaded her. Her background didn’t dissuade her. Christ’s initial silence didn’t dissuade her. The disciples efforts to get rid of her didn’t dissuade her. Jesus saying He was only sent to the lost sheep of the house of Israel didn’t dissuade her. Jesus statement that it’s not good to take the children’s bread and throw it to the little dogs didn’t dissuade her. And the cumulative effect of all those things didn’t dissuade her.

In spite of all this she believed in Jesus. She believed in His Lordship as seen in her worship. She believed He could help her. She believed in His delivering power. And she wouldn’t let go of it.

Many have compared her great faith to the action of Jacob who refused to let go until the LORD blessed him.

Slide # 21

Genesis 32:26 (NKJV)

26 And He said, “Let Me go, for the day breaks.” But he said, “I will not let You go unless You bless me!”

By healing the daughter, Jesus reveals Himself as the Gentiles' Savior. Here, as in 8:5-13, He heals at a distance (in keeping with His present mission to Israel, v. 24).

– ***Evangelical Commentary on the Bible***

Faith in the Bible always has the Person of God and His Word as its object!

In the context that builds up to Christ's pronouncement of the woman's faith being GREAT FAITH are three notable things that relate to faith.

Slide # 22

Christ's Lordship (v. 22, 25, 27)

Worship (v. 25)

Great Faith (v. 28)

This is a package. Faith has its object the Lord Jesus Christ. Note the nature of the FAITH of this woman. She...

Believed in Jesus as Messiah-Lord (v. 22).

She believed in Him as the Lord who is to be worshipped (v. 25).

She believed in Him as the Lord who could help her (v. 25).

She believed in Him as Lord who is Deliverer (v. 27).

Faith believes in the Lordship authority of Christ and bows before Him in worship. A true saving faith is a worshipping faith. Saving faith is the first act of God-honoring worship that a person ever does. True faith believes in Jesus for deliverance. In short it believes in Him as Lord and Savior!

Note the contrast in this context. The Jewish religious leaders who were rejecting Jesus worshipped in vain as Jesus showed in verse 9. But this Gentile woman who had great faith worshipped Jesus as Lord and Savior. Right there is the great issue in this whole context!

In John 4 in an evangelistic context Jesus told a Samaritan woman that the Father is looking for true worshipers (Jn. 4:23-24). This ultimately is the great issue in life. It's all about true faith – its all about being a true worshiper who believes in Jesus as Lord and Savior!

It's all about true faith, its all about the Lordship of Christ – and true faith worships Him for Who He is as Lord. Without sounding redundant: No one is ever saved by believing on the Lord Jesus Christ without believing in Him as Lord! Lord and Savior is a package!

In Phil. 3:3 Paul said that those bear the mark of true covenant relationship with God are those who, “worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh”. (cf. Rev. 19:10).

Jesus is Lord and Savior and a true faith worshipfully believes in Him for WHO He is. Are you a true worshiper? Are you a true believer? Believe on the Lord Jesus Christ and you will be saved.

Paradise Lost is a literary masterpiece written in the 17th century by English poet John Milton (1608–1674). Paradise Lost presents Satan’s rebellion against God as summed up by Satan saying: **“Better to reign in Hell, than serve in Heav’n.”** Thus Milton envisions Satan as accepting no secondary position. He would prefer hell than accepting any arrangement in which he does not reign supreme.

It is true that the original sin was PRIDE – Satan’s pride in heaven. And the besetting sin of mankind is pride. In order to be saved we have to humble ourselves before the Person of Christ and the cross of Christ – before the Lordship of Christ and before the Saviorhood of Christ.

We must come to humble ourselves before the truth that we are totally unworthy. As Scripture says, **“all our righteousness are like filthy rags”** (Isa. 64:6). And again, **“There is none righteous, no, not one”** (Rom. 3:10). We must come to see ourselves as unclean and unworthy dogs (as it were) in God’s eyes. We are no better on our own merits than a pagan Gentile Canaanite. We are all equally in need of the mercy and grace of God which is provided in the Lord Jesus Christ alone.

Paul said that he counted everything loss “for the excellence of the knowledge of Christ Jesus my Lord” to the end that he might gain Christ and the righteousness “which is through faith in Christ, the righteousness which is from God by faith” (Phil. 3:7-9).

The Bible says, **“God resists the proud but gives grace to the humble”** (1 Pet. 5:5). And Jesus said, **“everyone who exalts himself will be humbled, and he who humbles himself [in saving faith] will be exalted.”** (Lk. 18:13-14).

The Canaanite woman in Matthew 15 acknowledged her unworthiness but at the same time clung in faith to the truth that Jesus as Lord Who could help her. And He did! And He will do the same for you if you in your heart will believe on Him as your Lord and Savior! It’s still true...

“Believe on the Lord Jesus Christ, and you will be saved...” (Acts 16:31).

The oldest recognized confession and creed in Christianity is this: "Jesus is Lord!" Say it with me, who is Jesus to you? "He is Lord!" If you are a true believer say it with me: "Jesus is Lord!" If you are a true worshiper lets say it together: "Jesus is Lord!"

But realize it is not enough to merely call Jesus Lord, it must be real in the HEART. As Romans 10:10 says, "with the heart one believes...and with the mouth confession is made". If you really mean it from your heart lets say it together: "Jesus is Lord!"

Amen! Indeed, "Jesus is Lord!"