



MASTERARBEIT | MASTER'S THESIS

Titel | Title

The Syrophoenician Woman's Faith (Mark 7:24–30)

verfasst von | submitted by
Rinku Cizar Costa Bacc.

angestrebter akademischer Grad | in partial fulfilment of the requirements for the degree of
Master of Arts (MA)

Wien | Vienna, 2025

Studienkennzahl lt. Studienblatt | Degree
programme code as it appears on the
student record sheet:

UA 066 795

Studienrichtung lt. Studienblatt | Degree
programme as it appears on the student
record sheet:

Masterstudium Theologische Spezialisierungen

Betreut von | Supervisor:

Univ.-Prof. Mag. Lic. Dr. Markus Tiwald

TABLE OF CONTENTS

ACKNOWLEDGEMENT	4
INTRODUCTION	6
1. The Author	7
2. The Addressees	7
3. To be Read or Heard?	8
4. The Time	9
5. The Place.....	9
6. Mark and Q Source	10
7. The Synoptic Problems	11
CHAPTER ONE	
1. Text Mark 7:24–30 in different Translations	13
2. Analysis of the Four Translations	15
3. Main Differences among these Four Translations	20
CHAPTER TWO	
2. Synchronic Text Analysis	23
2.1. Context Analysis	23
2.1.1. Macro–Context	24
2.1.2. Micro–Context	25
2.1.3. Structure/Outline of the Pericope	26
2.1.4. Text Analysis	29
2.2. Syntactic Analysis	29
2.2.1. Grammatical Syntactics	30
2.3. Text Delimitation, Context Analysis and Text Organization	40
2.3.1. Context Analysis	40
2.3.2. Delimitation of the Text	41
2.3.3. The Beginning of the Narrative	42
2.4. Semantic Analyses	43
2.4.1. Creating a Semantic Inventory	44

2.4.2. Semantic Oppositions	44
2.4.3. Word Semantics	44
2.5. Actant/Narrative Analysis	47
2.5.1. Analysis of Characterization	49
2.5.2. Ways of Characterization	54
2.5.3. Analysis of the Narrative Perspectives	56
2.5.4. Analysis of the Spatial Constructions	56
2.6. Text Pragmatic Analysis	59
2.6.1. Direct and Indirect Declaration.....	59
2.6.2. Systematic Argumentation	59
2.6.3. Indirect Persuasive Factors	59
2.7. Characterized narrative forms ('Patterns')	60
2.8. Form and Genre Criticism	62
2.8.1 Form Criticism.....	62
2.8.2. Genre Criticism.....	63
2.8.3 'Sitz im Leben'	64

CHAPTER THREE

3. Diachronic Textual Analysis	65
3.1. Criticism of Motives	65
3.1.1. Introductory Motifs.....	66
3.1.2. Expository Motifs.....	67
3.1.3. Central Motifs	68
3.1.4. Final Motifs.....	69
3.2. Criticism of Traditions	69
3.2.1. Contemporary Socio-Economic Condition.....	69
3.2.2. The Contrast between the Children and the Dogs	70
3.2.3. Dogs in the Old Testament.....	72
3.2.4. Religious Point of View	72
3.3. Compositional and Editorial Criticism	73
3.3.1. Linking Composition	73
3.3.2. Typifying Composition	74
3.3.3. Analytical Composition	74
3.3.4. Overarching Composition.....	75

3.4. Synoptic Comparison.....	75
3.4.1. Synoptic Comparison between Mark and Matthew	76
3.4.2. The Source of the Text	80
3.4.3. Similarities between Mark 7:24–30 and Matthew 15:21–28.....	81
3.4.4. Differences between Mark 7:24–30 and Matthew 15:21–28.....	82
3.4.5. Changes in Vocabulary.....	84
3.4.6. Stylistic Changes.....	84
3.4.7. Omissions.....	84
3.4.8. New Additions	85

CHAPTER FOUR

4.1. Individual Interpretation	86
4.2 Theological Criticism.....	93
4.3. History of Effect	95

CONCLUSION.....	98
-----------------	----

ABBREVIATION USED IN THE THESIS	100
---------------------------------------	-----

BIBLIOGRAPHY.....	101
-------------------	-----

ABSTRACT	105
----------------	-----

ABSTRAKT	106
----------------	-----

ACKNOWLEDGEMENT

First of all, I would like to express my heartfelt thanks and gratitude to the Almighty God for His immense love, guidance and courage throughout my studies in the University of Vienna, Austria.

I extend my sincere thanks to Most Reverend Gervas Rozario, DD, the Bishop of Rajshahi Catholic Diocese, Bangladesh, who well planned along with other honorable Councilors and sent me here to pursue my studies. At the same time, I extend my prayerful gratitude to my brother Priests of the Rajshahi Catholic Diocese for their prayerful motivation and support.

I specially extend my heartfelt thanks and gratitude to my honorable moderator Univ.-Prof. Mag. Lic. Dr. Markus Tiwald, for his guidance, proficient corrections, friendly accompaniment, insightful suggestions and encouragement that helped me to develop my thesis on the topic of “The Syrophoenician Woman’s Faith” (Mark 7:24–30). When I approached him with the topic of my thesis, he really appreciated it and encouraged me to continue. Whenever I sent him my writings chapter by chapter, he tried a lot to correct them sincerely and make some valuable suggestions to make my thesis more standard. Without his loving effort, it was impossible for me to finish my thesis so quickly and nicely.

I express my sincere thanks and gratitude to the Archdiocese of Vienna, Austria, for giving me the opportunity to study and to grow in Spiritually with the Liturgical and Pastoral services in the Mariahilf Church. I am thankful to the Priests Mag. Andreas Kunkel, CSMA, and to Tomaszewski Kazimiers, CSMA, for their friendly support and care regarding my study in the Church Community.

My sincere thanks to all the Staff members of “Afro-Asian and Latin-American Communities in the Archdiocese of Vienna” (ARGE AAG), especially to Dr. Alexander Kraljic, Helga Widmann, Dr. Takako Aoki and Aguirre Maria-Zezilia, for their unconditional support, guidance and loving care throughout my long journey in Vienna.

I am very glad to thank to the “Bengali Catholic Christian Community” in Vienna, for their utmost and prayerful support regarding my studies as well as my spiritual journey with them all.

I extend my thanks to the University of Vienna, my honorable professors and all the respected staff, who accompanied me to profound my knowledge and wisdom specially in the New Testament.

I express my loving and prayerful gratitude to my lovely parents, brothers and sisters, friends and well-wishers for their continuous prayer and moral support.

Finally, to all who have shown me their love and concern, I extend my heartfelt thanks and blessing.

Rinku Cizar Costa

9th September 2025

INTRODUCTION

The modern Biblical scholars assume that “the Gospel of Mark was written as the first among the Synoptic Gospels”.¹ According to Petri Luomanen, “Traditional historical-critical analysis of the Gospel of Mark takes it as a composition of smaller units that were first separately transmitted by oral tradition.”² Loumanen continues to emphasize that the oral tradition did not stop suddenly; rather it continued for a long time.³ The Gospel of Mark focusses mostly on the critical interaction between Jesus and the people of Israel, whereas the other two (Matthew and Luke) begin their Gospels with the genealogy of Jesus.⁴ From the historical perspective, it is said that the Gospel of Mark was a “book in the shadows” (*Buch im Schatten*) for two thousand years.⁵ Though it is assumed that the Gospel of Mark was the first written Gospel, yet, there were probably some letters of Paul were available as written texts.⁶ The Gospel of Mark has been read in the early Christianity and this Gospel still is being read in the present Church.⁷

According to historical-critical research, the Gospel of Mark is written not in the sense of ‘historiography’, rather it is written in the sense of ‘testimony of faith’.⁸ The Gospel of Mark depicted ‘the man Jesus’ as ‘the Son of God’, who came down in this earth to proclaim about ‘the Kingdom of God’. The Gospel mostly focuses on ‘the Person’ and ‘the Message’ of Jesus.⁹ Mark is the only author, who took the initiative first to write about ‘a story of Jesus’.¹⁰ According to the Gospel of Mark, Jesus, as Protagonist, is the “Innocent” (*unschuldiges*) victim, who suffered and sacrificed his life for the salvation of human being.¹¹ The complete text of the Gospel of Mark is provided by the Majuscule Manuscripts. Many Biblical scholars assume that the addressees of the Gospel of Mark

¹ Bartosz ADAMCZEWSKI, *Q or not Q? The So-Called Triple, Double, and Single Traditions in the Synoptic Gospels*, Frankfurt am Main 2010, 227.

² Petri LUOMANEN, *From Mark and Q to Matthew. An Experiment in Evolutionary Analysis*, in: Eve-Marie BECKER – Anders RUNESSON (eds.), *Mark and Matthew II. Comparative Readings: Reception History, Culture Hermeneutics, and Theology* (WUNT 271), Tübingen 2013, 37–73, here: 56.

³ Cf. *ibid.*

⁴ Cf. *ibid.*, 57.

⁵ Cf. Reinhard von BENDEMANN, *Das Markusevangelium als Herausforderung für die Theologie*, in: ZNT 47 (2021) 23–39, here: 24.

⁶ Cf. Gudrun GUTTENBERGER, *Das Evangelium nach Markus* (ZBK 2), Zürich 2017, 18.

⁷ Cf. BENDEMANN, *Das Markusevangelium als Herausforderung für die Theologie*, 27.

⁸ Cf. GUTTENBERGER, *Das Evangelium nach Markus*, 20.

⁹ Cf. Thomas SÖDING, *Das Evangelium nach Markus*, Leipzig 2002, 1.

¹⁰ Cf. GUTTENBERGER, *Das Evangelium nach Markus*, 18.

¹¹ Cf. BENDEMANN, *Antagonismen im Markusevangelium*, in: Stefan ALKIER (Hg.), *Antagonismen in neutestamentlichen Schriften. Studien zur Neuformulierung der „Gegnerfrage“ jenseits des Historismus* (Beyond Historicism – New Testament Studies Today 1), Paderborn 2021, 219–252, here: 228.

were not Jewish because in his Gospel Mark explains the Jewish customs several times (Mk. 7:36).¹² Some say that Mark was familiar with the Septuagint (LXX) and he also quotes some texts in his Gospel. Mark was well-known with the Aramaic translations and Hebrew texts.¹³

1. The Author

According to C. Clifton Black, “the Gospel itself never reveals the identity of its author.”¹⁴ From the very beginning, the author of the manuscripts was unknown or anonymous. In his edition “The Gospel of Mark. A Hypertextual Commentary” Bartosz Adamczewski states that,

This anonymous literary work, which evidently reflects the main principles of Paul’s theology, but also narratively highlights the importance of Peter, was probably in the mid-second century AD attributed to Mark (cf. Irenaeus, *ad Haer.* 3.10.5; 3.11.8; 3.16.3), the person who was mentioned in the Pauline letters (Phlm. 24; cf. Col. 4:10; 2 Tim. 4:11), but also in a letter attributed to Peter (1 Pet. 5:13).¹⁵

From the book of Eusebius (Hist. Eccl. III 39, 15), we find an important text, which tries to give us an idea about the author of the Gospel of Mark:

And the presbyter (John) used to say this, ‘Mark became Peter’s interpreter and wrote accurately all that he remembered, not, indeed, in order, of the things said or done by the Lord. For he had not heard the Lord, nor had he followed him, but later on, as I said, followed Peter, who used to give teaching as necessity demanded...’¹⁶

Though, many of the biblical scholars tried to find out the real author of the Gospel of Mark, yet, no one could give us an exact name of the author. Therefore, we can come to the conclusion that the name of the author of the Gospel of Mark is unknown.

2. The Addressees

Each of the writings has a purpose or goal and has a target community or group. Along with three other Gospels, the author of the Gospel of Mark had also a certain targeted

¹² Cf. GUTTENBERGER, *Das Evangelium nach Markus*, 25.

¹³ Cf. *ibid.*, 23.

¹⁴ C. Clifton BLACK, *Mark. Images of an Apostolic Interpreter*, Minneapolis 2001, 198.

¹⁵ Bartosz ADAMCZEWSKI (ed.), *The Gospel of Mark. A Hypertextual Commentary*, vol. 8, Frankfurt am Main 2014, 12.

¹⁶ Edward CAPPS, et al. (eds.), *Eusebius I. The Ecclesiastical History*, [trans by Kirsopp LAKE], London n. d., 297.

community for whom he wrote this Gospel.¹⁷ The targeted people were a “faith community” or “believers”, those who were expecting or waiting for a proper guidance and those who were eager in their missionary activity.¹⁸ In his Gospel, Mark tries to present Jesus as ‘educated’ and ‘innocent’ to the Greco-Roman readership.¹⁹ According to the Twentieth-century scholarship, “it has been taken for granted not only that a Gospel was written in the context of a particular local Church situation but also that its aim was to speak specifically to that situation.”²⁰ William R. Telford assumes that Mark addressed his Gospel to certain readers [“let the reader understand” (Mk. 13:14)], but not for the community,²¹ because a community “implies a particular social configuration, with its own special organization, needs, activities, beliefs and traditions.”²² Along with other modern scholars, Telford also assumes that the Gospel of Mark could be written either for the urban Gentile Christians in Rome or for the Jewish Christians in Galilee.²³ Reinhard von Bendemann also assumes that the Gospel was written for ‘a largely non-Jewish and Christian readership’ because in his Gospel, Mark translates or explains Jewish practices for his readership (Mk. 7:3f.; cf. 3:17; 5:41; 7:11.34; 15:42).²⁴ In his book “Frühjudentum und beginnendes Christentum. Gemeinsame Wurzeln und das Parting of the Ways”, Markus Tiwald also confirms that Mark was ‘not a Gentile Christian’²⁵ and the audience of his Gospel was ‘non-Jewish readership’.²⁶

3. To be Read or Heard?

The common understanding of writing a book or anything is ‘to be read’. If so, then what was the understanding or intention of Mark to write down his Gospel? Was this Gospel ‘to be read’? or ‘to be heard’? According to the modern scholars, in the ancient period only few people were able to read or write. Therefore, we assume that Mark did not intend his Gospel only to be read in silent for few learned people; rather to be heard or preached for all people in the community or in the local Church.²⁷

¹⁷ Cf. SÖDING, *Das Evangelium nach Markus*, 5.

¹⁸ Cf. *ibid.*, 7.

¹⁹ Cf. BENDEMANN, *Antagonismen im Markusevangelium*, 232.

²⁰ Richard T. FRANCE, *The Gospel of Mark. A Commentary on the Greek Text*, Cambridge 2002, 36.

²¹ Cf. William R. TELFORD, *The Theology of the Gospel of Mark*, Cambridge 1999, 15.

²² *Ibid.*

²³ Cf. *ibid.*, 17.

²⁴ Cf. BENDEMANN, *Das Markusevangelium als Herausforderung für die Theologie*, 27.

²⁵ Cf. Markus TIWALD, *Frühjudentum und beginnendes Christentum. Gemeinsame Wurzeln und das Parting of the Ways*, Stuttgart 2022, 374.

²⁶ Cf. *ibid.*, 375.

²⁷ Cf. TELFORD, *The Theology of the Gospel of Mark*, 15 f.

In his book “The Theology of the Gospel of Mark”, William R. Telford emphasized on,

Because of its compositional techniques, structure and style, the Gospel should be considered as ‘oral traditional literature’, an oral/aural narrative which was designed for performance before and in interaction with a live audience, and the evangelist perhaps as an itinerant storyteller or oral performer.²⁸

According to Christopher Bryan, the Gospel of Mark was to be read aloud, not for private study or silent reading; rather Mark intended his Gospel to be orally transmitted for all, especially for the uneducated people.²⁹

4. The Time

The exact date of the Gospel of Mark is not found. There is a big dispute among the modern scholars regarding the date of writing the Gospel of Mark. Many Biblical Scholars say that the Gospel of Mark was written before the destruction of the Temple; but others say that the Gospel of Mark was written after the destruction of the Temple. Because in his Gospel chapter 15:38, Mark indicates about the tearing of the curtain of the Temple into two parts, from the top to bottom. Thus, indicates that the Gospel of Mark was provably written after 70 AD.³⁰ William R. Telford emphasizes that the Gospel of Mark was written neither earlier than 65 AD nor later than 75 AD.³¹ Along with many other modern Biblical scholars, Markus Tiwald also confirms that the Gospel of Mark was written shortly after 70 AD.³²

5. The Place

Among the Biblical scholars there are some disputes regarding the exact name of the place, where the Gospel of Mark was written. Traditionally, it is believed that the Gospel of Mark was written in Rome,³³ but most of the Biblical scholars propose the possible name of place of Syria along with the name of Rome.³⁴ According to William R. Telford, “four hypotheses dominate the field, namely Rome, Galilee, Antioch and small-town, rural Syria.”³⁵ After a comparative discussion with other possible places, Telford assumes

²⁸ Ibid., 16.

²⁹ Cf. Christopher BRYAN, A Preface to Mark. Notes on the Gospel in Its Literary and Cultural Settings, Oxford 1993, 152.

³⁰ Cf. SÖDING, Das Evangelium nach Markus, 8.

³¹ Cf. TELFORD, The Theology of the Gospel of Mark, 12 f.

³² Cf. TIWALD, Frühjudentum und beginnendes Christentum, 374.

³³ Cf. SÖDING, Das Evangelium nach Markus, 9.

³⁴ Cf. GUTTENBERGER, Das Evangelium nach Markus, 29.

³⁵ TELFORD, The Theology of the Gospel of Mark, 13 f.

that the Gospel of Mark could be written possibly in Rural and small-town southern Syria.³⁶ In his book “Frühjudentum und beginnendes Christentum. Gemeinsame Wurzeln und das Parting of the Ways”, Markus Tiwald also confirms that the Gospel of Mark was written in a large city in Syria.³⁷

6. Mark and Q Source

The question arises that whether Mark saw or heard about the so-called ‘Q Source’ or not. Some scholars say that Mark had no any idea about the ‘Q Source’, because he did not use anything in his writings from the ‘Q Source’. But some other Scholars say that Mark knew the ‘Q Source’ and he deliberately ignored it.³⁸ The debate still continues and the questions arise, “If the ‘Q source’ ever existed, it must have been one of the pillars of theology of early Christianity. [...] Why did ‘Q’ completely disappear as a literary entity soon after the composition of the gospels of Matthew and Luke?”³⁹ The scholars tried to give an explicit or implicit answer to these fundamental questions. Some says that for an unknown reason the ‘Q Source’ is not preserved as manuscript for the present time, but it can be found in one way or another way in the Gospels of Matthew and Luke.⁴⁰ On the one hand, the length of the written documents was so expensive and these were almost impossible to carry from one place to another; and on the other hand, in that time the most of the people were unable to read or write and therefore the missionaries had to memorize the written text for their preaching.⁴¹ The ‘Q Source’ was possibly written either in the early of 60 AD or before the beginning of the Jewish War in 66 AD.⁴² The most of the Biblical Scholars agree that the Q Source was composed in Greek language⁴³ probably in the Northern part of the Galilee.⁴⁴

Since many of the Markan descriptions are found in the Gospel of Matthew and more than half of the Markan descriptions are found in the Gospel of Luke, therefore, it is assume that the Gospel of Mark is the first written Gospel and probably Matthew and

³⁶ Cf. *ibid.*, 14 f.

³⁷ Cf. TIWALD, *Frühjudentum und beginnendes Christentum*, 374.

³⁸ Cf. ADAMCZEWSKI, *Q or not Q?* 17.

³⁹ *Ibid.*, 17 f.

⁴⁰ Cf. Markus TIWALD, *The Sayings Source. A Commentary on Q*, Stuttgart 2020, 13.

⁴¹ Cf. *ibid.*, 17.

⁴² Cf. *ibid.*, 22.

⁴³ Cf. *ibid.*, 186.

⁴⁴ Cf. *ibid.*, 23.

Luke used the Gospel of Mark as their source,⁴⁵ but some scholars, on the other hand, say that Matthew and Luke might have used the ‘Q Source’ more than they used the Gospel of Mark.⁴⁶

It is true that Matthew and Luke wrote their Gospels separately, yet they have many common pericopes, stories, miracles of Jesus, which are taken from the Gospel of Mark. Though, on the one hand, we find some common materials in Matthew and Luke, yet, on the other hand, we find also some dissimilarities especially at the beginning and at the end of their Gospels. In the Gospel of Matthew, we find the Herod’s infanticide and the flight to Egypt, which are missing in the Gospel of Luke. In Luke, we find the virgin conception of Mary and the presentation of Jesus in the temple; but Matthew does not mention these. In Matthew, Jesus only appears in Galilee, whereas in Luke Jesus appears only in Jerusalem.⁴⁷

From the discussion of similarities and dissimilarities between the Gospel of Matthew and Luke, it can be assumed that both of them not only used the Gospel of Mark as their written source, but they must have used another source, which could be said “Q Source” or “the Logia” or “the Source of Sayings”. The word ‘Q’ comes from the first letter of the German word ‘Quelle’.⁴⁸ At the beginning of the twenty-first century, the theory of the priority of Mark and a no-longer-extant source ‘Q’, was accepted by the New Testament scholars, theologians and exegetes as a possible solution to the synoptic problem.⁴⁹

7. The Synoptic Problems

The Gospel of Matthew, Mark and Luke are called the ‘Synoptic Gospels’, because they have so much in common and in some cases literal agreement that they cannot be distinguished from one another. Despite many differences in wording, order or style and materials; there are several close similarities among the Synoptic Gospels; such as: verbal agreements, orders of narrative units and narrator’s comments.⁵⁰ The Synoptic Gospels create also some problems. The two-document hypothesis (2DH) is regarded by the

⁴⁵ Cf. Thomas SÖDING, *Das Neue Testament – Komposition und Genese*, in: Michael BÖHNKE – Thomas SÖDING (hrsg.), *Bibel Verstehen. Schriftverständnis und Schriftauslegung* (Theologie Module 4), Freiburg - Basel - Wien 2008, 87–132, here: 107.

⁴⁶ Cf. TIWALD, *The Sayings Source*, 31.

⁴⁷ Cf. SÖDING, *Das Neue Testament – Komposition und Genese*, 107.

⁴⁸ Cf. *ibid.*, 108.

⁴⁹ Cf. ADAMCZEWSKI, *Q or not Q?* 23.

⁵⁰ Cf. *ibid.*, 19.

Biblical scholars as the solution to the Synoptic problems, where the Gospel of Mark is accepted as the oldest Gospel.⁵¹

The Synoptic Gospels, on one hand, tell us that the duration of Jesus' preaching was one year; the Gospel of John, on the other hand, tells us that the duration of Jesus' preaching was three years. In his Gospel John gives us information that Jesus visited to Jerusalem at least three times (Jn. 2:13; 6:4; 11:55).⁵² In his lifetime, Jesus not only visited and preached in the Jews territory, but also Jesus visited and preached in the Gentile or Pagan territory. Since, Jesus had no any aversion against the Gentiles or Pagans, therefore, he visited the Gentile or Pagan territories and did his miracles too (Mk. 5:1–20; 7:24–30). Though, the primary mission of Jesus was “the gathering of the twelve tribes of Israel, the restitution of all of Israel as an eschatological sign of the upcoming *basileia*”⁵³; yet, Jesus did not forget or neglect the Gentiles or Pagans.⁵⁴ Jesus visited the diaspora community, not only to look for the “lost sheep of the house of Israel” (cf. Mt. 10:6; 15:24),⁵⁵ but also to look for the ‘faith of the Gentiles’, because from the history it is known that “a strong diaspora community lived in the rural hinterland of Tyre.”⁵⁶

After a long discussion of what is “clean and unclean” in Mark 7:1–23, Jesus now enters (7:24) in Gentile area, which is called Tyre. There he meets a Gentile woman (7:25–26), whose daughter was possessed by an unclean spirit or demon and he casts out the unclean spirit or demon from her daughter (7:25, 30).⁵⁷ According to Robert H. Stein, the pericope of Mark 7: 24–30 consists of three parts, such as: a) The first part (7:24–26) consists of an encounter between Jesus and Syrophoenician woman, b) The second part (7:27–28) consists of dialogue between them; and c) The third part (7:29–30) consists of the confidence of the Gentile woman and healing of her daughter.⁵⁸ Using this pericope (7:24–30), Mark wants to give us a deep message, which I will try to discuss in my paper through the exegetical methods.

⁵¹ Cf. BENDEMANN, *Das Markusevangelium als Herausforderung für die Theologie*, 24.

⁵² Cf. Markus TIWALD, *The Rural Roots of the Jesus Movement and the ‘Galilean Silence’*, in: Markus TIWALD – Jürgen K. ZANGENBERG (eds.), *Early Christian Encounters with Town and Countryside. Essays on the Urban and Rural Worlds of Early Christianity*, vol. 126, Göttingen 2021, 149 – 175, here: 165.

⁵³ *Ibid.*, 167.

⁵⁴ Cf. *ibid.*

⁵⁵ *Ibid.*

⁵⁶ *Ibid.*, 166.

⁵⁷ Cf. Robert H. STEIN, *Mark. Baker Exegetical Commentary on the New Testament*, Michigan 2008, 349.

⁵⁸ Cf. *ibid.*

CHAPTER ONE

In this first chapter, I will analysis my pericope (Mk. 7:24–30) in four different translations, which are namely: a) Novum Testamentum Graece (NA28), b) Greek Interlinear Bible (NT), c) New Revised Standard Version (NRSV) and d) Bengali Bible Online Version. Among these four translations, ‘Greek Interlinear Bible (NT)’ and ‘New Revised Standard Version (NRSV)’ are in English language, ‘Bengali Bible Online Version’ is in my own mother language (Bengali) and ‘Novum Testamentum Graece (NA28)’ is written in Greek language. In my paper, I will use mostly the Greek version, because Greek is the original version of my pericope. On the other hand, I will also use the English translation of ‘The New Revised Standard Version (NRSV)’. The NRSV is a “scholarly and ecumenical approach along with its accuracy, readability, and clarity.”⁵⁹ This is a well translation of Jewish, Catholic and Protestant Biblical scholars.⁶⁰

1. Text Mark 7:24–30 in different Translations

Novum Testamentum Graece (NA28) (A)	Greek Interlinear Bible (NT) (B)	New Revised Standard Version (NRSV) (C)	Bengali Bible Online Version (D)
24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν·	24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know [it]: but he could not be hid.	24 From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice,	24 পরে তিনি সেই স্থান ছেড়ে সোর অঞ্চলে গিয়ে সেখানে একটা বাড়িতে ঢুকলেন, আর তিনি যে সেখানে এসেছেন সেটা গোপন রাখতে চাইলেন: কিন্তু পারলেন না।

⁵⁹ The Holy Bible. New Revised Standard Version, USA 1989, 5.

⁶⁰ Cf. *ibid.*

25 ἀλλ' ἐνθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἣς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·	25 For a [certain] woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.	25 but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet.	25 যীশুর আসার কথা শুনে একটি দ্বীলোক, যার মেয়ের ওপর অশুচি আত্মা ভর করেছিল, সে সঙ্গে সঙ্গে এসে যীশুর পায়ে লুটিয়ে পড়ল।
26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαίμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.	26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.	26 Now the woman was a gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter.	26 দ্বীলোকটি ছিল জাতিতে গ্রীক, সুরফেনীকী। সে মিনতি করে যীশুকে বলল যেন তিনি তার মেয়ের ভেতর থে কে ভূতকে তাড়িয়ে দেন।
27 καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.	27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast [it] unto the dogs.	27 He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs."	27 তিনি দ্বীলোকটিকে বললেন, 'প্রথমে ছেলে মেয়েরা তৃপ্ত হোক, কারণ ছেলেমেয়েদের খাবার নিয়ে কুকুরকে খাওয়ানো ঠিক নয়।'
28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν	28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of	28 But she answered him, "Sir, even the dogs under the table	28 তখন সেই দ্বীলোকটি বলল, 'প্রভু এটা সত্য; কিন্তু কুকুররাও তো খাবার টেবিলের নীচে ছেলে মেয়েদের ফেলে দেওয়া

ψιγίων τῶν παιδίων.	the children's crumbs.	eat the children's crumbs.”	খাবারের টুকরোগুলো খেতে পায়।
29 καὶ εἶπεν αὐτῇ· διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.	29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.	29 Then he said to her, “For saying that, you may go—the demon has left your daughter.”	29 তখন তিনি তাকে বললেন, ‘তুমি ভালোই বলেছ, বাড়ি যাও, গিয়ে দেখ ভূত তোমার মেয়ে কে ছেড়ে চলে গেছে
30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξελήλυθός.	30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.	30 And when she went home, she found the child lying on the bed and the demon gone.	30 তখন সে বাড়ি গিয়ে দেখতে পেল, মেয়েটি বিছানায় শুয়ে আছে এবং ভূত তার মধ্য থেকে বেরিয়ে গেছে।

2. Analysis of the Four Translations

Verse	Novum Testamentum Graece (NA28) (A)	Greek Interlinear Bible (NT) (B)	New Revised Standard Version (NRSV) (C)	Bengali Bible Online Version (D)
24	Beginning: The passage begins with a conjunction “δὲ” (And).	Beginning: The passage begins with a conjunction “And”.	Beginning: The passage begins with a preposition “From”.	Beginning: The passage begins with an adverb “Then”.
	Name: The name of Jesus is not directly mentioned here, but an indirect	Name: Instead of naming Jesus, the pronoun “he” is used.	Name: Instead of naming Jesus, the pronoun “he” is used.	Name: Instead of naming Jesus, the pronoun “he” is used.

	mention Ἐκεῖθεν δὲ ἀναστὰς (And from there he (Jesus) set out). Pronoun “he” (Jesus) is used.			
	Place: (Ἐκεῖθεν δὲ)? From where he (Jesus) came is not mentioned here. Only “Tyre” (Τύρου) is mentioned here.	Place: From where he (Jesus) came is not mentioned here. Tyre and Sidon are mentioned here.	Place: From where he (Jesus) came is not mentioned here. Tyre is mentioned here.	Place: From where he (Jesus) came is not mentioned here. Only “Tyre” is mentioned here.
	Action: a. He (Jesus) set out b. Went to Tyre c. Entered into a house	Action: a. He (Jesus) arose b. Went into... c. Entered into...	Action: a. He (Jesus) set out. b. Went away to... c. Entered into...	Action: a. Set out from there b. Went into... c. Entered into...
	Grammar: Simple past tense	Grammar: Simple past tense	Grammar: Simple past tense	Grammar: Simple past tense
25	Beginning: The sentence begins with a conjunction “ἀλλ” (But), which is followed by an adverb “εὐθὺς” (immediately).	Beginning: The sentence begins with a conjunction “For”.	Beginning: The sentence begins with a conjunction “but”.	Beginning: No conjunction.

	Name: a. A woman (no name) b. A young daughter (no name) c. An unclean spirit (πνεῦμα ἀκάθαρτον)	Name: a. A [certain] woman (no name) b. A young daughter (no name) c. An unclean spirit	Name: a. A woman (no name) b. Little daughter (no name) c. An unclean spirit	Name: a. A woman (no name) b. A young daughter (no name) c. An unclean spirit
	Action: a. She (woman) heard... b. Came... c. Fell down...	Action: a. She (woman) heard ... b. Came... c. Fell down ...	Action: a. She (woman) heard ... b. Came... c. Bowed down	Action: a. She (woman) heard b. Came... c. Fell down
26	Beginning: The sentence begins with a conjunction “δὲ” (Now).	Beginning: No conjunction	Beginning: The sentence begins with a conjunction “Now”.	Beginning: No conjunction
	Name: a. The woman, who was a Greek and a Syrophoenician by nation b. The demon c. The daughter	Name: a. The woman, who was a Greek and a Syrophoenician by nation b. The devil c. The daughter	Name: a. The woman, who was a Gentile and a Syrophoenician by birth b. The demon c. The daughter	Name: a. The woman, who was a Greek and a Syrophoenician by nation b. The demon c. The daughter
27	Beginning: The sentence begins with a conjunction “καὶ” (And).	Beginning: The sentence begins with a conjunction “But”.	Beginning: The sentence begins with a pronoun “He”.	Beginning: No conjunction is used.

	Name: No name is mentioned but pronouns are used as “he” (Jesus) and “her” (woman). The children (τὰ τέκνα) and the dogs (κυναρίοις).	Name: The name of “Jesus” (noun) is used and “her” [woman] (pronoun) is used. The children and the dogs.	Name: No name is mentioned but pronouns are used as “he” (Jesus) and “her” (woman). The children and the dogs.	Name: No name is mentioned but pronouns are used as “he” (Jesus) and “her” (woman). The children and the dogs.
	Verb: “be satisfied” (χορτασθῆναι) and “to throw” (βαλεῖν)	Verb: “be filled” and “to cast”	Verb: “be fed”, “to take” and “to throw”	Verb: “be satisfied” and “to feed”
28	Beginning: The sentence begins with a conjunction “δὲ” (But).	Beginning: The sentence begins with a conjunction “Ἄνδρ’”.	Beginning: The sentence begins with a conjunction “ὦν”.	Beginning: No conjunction
	Name: Pronouns are used “she” (woman) and “him” (Jesus). The children (τὰ τέκνα) and the dogs (κυναρίοις).	Name: Pronouns are used “she” (woman) and “him” (Jesus). The children and the dogs.	Name: Pronouns are used “she” (woman) and “him” (Jesus). The children and the dogs.	Name: Pronouns are used “she” (woman) and “him” (Jesus). The children and the dogs.
	Action: Only Lord (κύριε) is used.	Action: “Yes, Lord” is used.	Action: “Sir” is used.	Action: “Yes, Lord” is used.
29	Beginning: The sentence begins with a	Beginning: The sentence begins with a	Beginning: The sentence begins	Beginning: No conjunction

	conjunction “καὶ” (And).	conjunction “And”.	with an adverb “Then”.	
	Name: No name is mentioned but pronouns are used as “he” (Jesus) and “her” (woman). The noun “demon” (δαίμόνιον) and “the daughter” (τῆς θυγατρὸς) are used. “Because of this statement” (διὰ τοῦτον τὸν λόγον) is used.	Name: Pronouns are used “she” (woman) and “him” (Jesus). The noun “devil” and “daughter” are used. “For this saying” is used. The word “thy” (old-fashioned dialect word) is used instead of “your”.	Name: Pronouns are used “he” (Jesus) and “her” (woman). The noun “demon” and “daughter” are used. “For saying that” is used.	Name: Pronouns are used “she” (woman) and “him” (Jesus). The noun “devil” and “daughter” are used. “For this well saying” is used.
	Action: He (Jesus) said.	Action: He (Jesus) said.	Action: He (Jesus) said.	Action: He (Jesus) said.
	Beginning: The sentence begins with a conjunction “καὶ” (And).	Beginning: The sentence begins with a conjunction “And”.	Beginning: The sentence begins with a conjunction “And”.	Beginning: No conjunction
30	Name: No direct name is mentioned but a noun “child” [παιδίον] (woman’s daughter)	Name: No direct name is mentioned but a noun “daughter” (woman’s daughter) and pronouns “she”	Name: No direct name is mentioned but a noun “child” (woman’s daughter) and	Name: No direct name is mentioned but a noun “child” (woman’s daughter) and pronoun “she”

	pronouns “she” (woman) and “her” (woman’s daughter) are used. The noun “demon” (δαιμόνιον) is used.	(woman) and “her” (woman’s daughter) are used. The noun “devil” is used.	pronoun “she” (woman) is used. The noun “demon” is used.	(woman) is used. The noun “demon” (देव) is used.
	Place: “οἶκον” (house).	Place: house.	Place: home.	Place: house.
	Action: a. She went ... b. She found... c. Child lying...	Action: a. She was come b. She found ... c. Her daughter laid...	Action: a. She went ... b. She found... c. Child lying... d. Demon gone.	Action: a. She went ... b. She found... c. Child lying

3. Main Differences among these Four Translations

Verse 24:

i. Version A and B begin with a conjunction “**And**” but version C begins with an adverb “From” and D begins with an adverb “**Then**”.

ii. Version A, C and D mention that “**from there He set out**” but B mentions that “**from there He arose**”.

iii. Version A, C and D use the word “**the region**” but B uses the word “**the borders**”.

iv. Version A, C and D mention the name of “**Tyre**” but B mentions the names of “**Tyre and Sidon**”.

Verse 25:

i. Version A and C begin with a conjunction “**But**” and version B with a conjunction “**For**” but version D does not use any conjunction.

ii. Version A, C and D use an adverb **“immediately”** but B does not.

iii. Version A, B and D say about the **“young daughter”** but C says about the **“little daughter”**.

Verse 26:

i. Version A and C begin with a conjunction **“Now”** and version B and D do not use any conjunction.

ii. Version A, B and D say that the woman was **“a Greek, a Syrophoenician by nation”** but version C says that the woman was **“a Gentile, of Syrophoenician origin”**.

iii. Version A, C and D say about **“the demon”** but version B says about **“the devil”**.

Verse 27:

i. Version A begins with a conjunction **“And”**, version B with a conjunction **“But”**, version C begins with a pronoun **“He”** but version D does not use any conjunction.

ii. Version A and D say that **“let the children be satisfied first”**, but version B says **“let the children first be filled”** and version C says that **“let the children be fed first”**.

iii. Version A and D say that **“it is not right to take the children’s bread and throw it to the dogs”**, version B says that **“it is not meet to take the children’s bread, and to cast [it] unto the dogs”** but version C says that **“for it is not fair to take the children’s food and throw it to the dogs”**.

Verse 28:

i. Version A and C begin with a conjunction **“But”** and B with **“And”** but version D does not use any conjunction.

ii. Version A and D tell us that Jesus is called by the woman as **“Lord”**, version B tells us that Jesus is called by the woman as **“Yes, Lord”** and version C tells us that Jesus is called by the woman as **“Sir”**.

Verse 29:

i. Version A and B begin with a conjunction **“And”**, version C begins with an adverb **“Then”** but version D does not use any conjunction.

ii. Version A and D say that **“for this statement”**, version B says that **“for this saying”** and version C says **“For saying that”**.

iii. Version A says **“go”**, version B says **“go thy way”**, version C says **“you may go”** and version D says **“go home”**.

iv. Version A says **“the demon has gone out of your daughter”**, version B says **“the devil is gone out of thy daughter”**, version C and D say **“the demon has left your daughter”**.

Verse 30:

i. Version A, B and C begin with a conjunction **“And”** but version D does not use any conjunction.

ii. Version A and C say that **“the child lying in bed”** but version B and D say that **“her daughter laid upon the bed”**.

iii. Version A and C inform us that **“the demon gone”** but version B and D inform us that **“the devil gone out”**.

CHAPTER TWO

2. Synchronic Text Analysis

The term ‘Synchronic’ comes from the two Greek words *σύν* (with/over) + *χρόνος* (time), which means taking the text with a certain point of time.⁶¹ In this chapter, we are going to use the synchronic text analysis to see our pericope step by step.

2.1. Context Analysis

Just after declaring “all foods are clean” (Mk. 7:19), Jesus’ journey to the unclean Gentile territory shows a deep significance. William L. Lane says, “Mark’s placement of the incident in the district of Tyre immediately following the discussion of clean and unclean provides a concrete example of Jesus’s disregard for the scribal concept of defilement.”⁶² Jesus makes a “U turn” in his public ministry by visiting into Phoenicia in Syria (Mk. 7:24 f.) and in Decapolis (Mk. 7:31), which shows a possibility of full inclusion in the salvation plan of God.⁶³ That is why Mark L. Strauss says, “Jesus’ pronouncement of all foods being clean (Mk. 7:18 f.) not only fulfills the OT dietary laws, but symbolically prepares the reader for Jesus’ ministry to ‘unclean’ Gentiles here (Mk. 7:24–30)”.⁶⁴

Mark probably keeps the story of the Syrophoenician Woman’s Faith (Mk. 7:24–30) with a good intention in between the first feedings story (Mk. 6:30–44), performed in the Jewish territory; and the second feeding story (Mk. 8:1–10), performed in the Gentile territory.⁶⁵ The presentation of the Mark’s healing story of the Syrophoenician Woman’s daughter is “an appropriate metaphor for the process of inclusion and recognition of an increasingly Gentile Church.”⁶⁶

The Jews did not want to share their meal at the table with Gentiles (Acts 10:28), which created a barrier between Jews and Gentiles. But Jesus wanted to break this barrier by creating a ‘table fellowship’ between Jews and Gentiles, which he showed a glimpse

⁶¹ Cf. Martin EBNER –Bernhard HEININGER (eds.), *Exegese des Neuen Testaments. Ein Arbeitsbuch für Lehre und Praxis* (UTB 2677), Stuttgart 2018, 69.

⁶² William L. LANE, *The Gospel according to Mark* (NICNT), Cambridge 1974, 216.

⁶³ Cf. Eckhard J. SCHNABEL, *Mark: An Introduction and Commentary*, Inter Varsity Press 2017, 171.

⁶⁴ Mark L. STRAUSS, *Mark. Zondervan Exegetical Commentary on the New Testament* [ed. by Clinton E. ARNOLD], Michigan 2014, 309.

⁶⁵ Cf. Gerd THEISSEN, *The Gospels in Context. Social and Political History in the Synoptic Tradition* [trans by Linda M. MALONEY] Fortress Press (Minneapolis) 1991, 64.

⁶⁶ Bruce CHILTON et al. (eds.), *A Comparative Handbook to the Gospel of Mark. Comparisons with Pseudepigrapha, the Qumran Schrolls, and Rabbinic Literature*, Boston 2010, 246.

at the multiplication of loaves (Mk. 6:35–44).⁶⁷ Traditionally, “Gentiles were seen as unclean in all respects”,⁶⁸ because the gentiles engaged themselves mostly in the activities, which were not accepted and would exclude them from the kingdom.⁶⁹

Whatever Jesus discussed in the previous sections, were in the theoretical level or insights level; but in this pericope (Mk. 7:24–30), Jesus puts into practice all those insights by healing the daughter of a Gentile woman.⁷⁰ Probably Mark regards this pericope (Mk. 7:24–30) as “a symbol and prophecy of the gospel which will be proclaimed with power in the Gentile world.”⁷¹

2.1.1. Macro–Context

Mark was probably fond of the ancient dramas and therefore, in his Gospel he uses the structure as like the structure of ancient dramas.⁷² Mark begins his Gospel with a prologue (1:1–13) and ends with an epilogue (16:1–8). In his mission to the Galilean territory (1:14–8:26), Jesus is identified as preacher and miraculous performer. Jesus, in his Galilean mission, performs a distance exorcism along with other healings. In his mission at Caesarea Philippi (8:27–29), Jesus is identified as the ‘Messiah’ by his own disciple Simon Peter and just after that Jesus, for the first time, publicly prophesies about his own suffering, death and resurrection (8:31–33).⁷³ Jesus, once again in Jerusalem prophesies about his fate (9:31; 10:33–34) and his prophecies are fulfilled.⁷⁴

The Gospel of Mark is based not only on a specific theme or message or character; rather this Gospel is based on many characters, themes and messages. Though, Jesus is the predominant figure, but he is designated by so many titles; such as: the “Messiah” (Mk. 1:1, 11; 3:11; 5:7; 9:7; 15:39), the “Son of Man” (Mk. 2:10, 28) and the “Prophet” (Mk. 6:4, 15; 8:28). Here, Jesus gives importance to proclaim about God; rather than himself (1:14; 3:35; 7:8–9).⁷⁵

⁶⁷ Cf. Mary HEALY, *The Gospel of Mark*, Washington 2008, 143.

⁶⁸ James W. VOELZ, *Mark 1:1–8:26 (Concordia Commentary: A Theological Exposition of Sacred Scripture)*, Missouri 2013, 475.

⁶⁹ Cf. *ibid.*

⁷⁰ Cf. *ibid.*

⁷¹ LANE, *The New International Commentary on the New Testament*, 217.

⁷² Cf. Mary A. BEAVIS, *Mark*, Michigan 2011, 25.

⁷³ Cf. *ibid.*

⁷⁴ Cf. *ibid.*, 26.

⁷⁵ Cf. *ibid.*, 22.

The Gospel of Mark is structured mostly Galilean section (1:1–8:21), Jerusalem section (8:22–10:52) and Passion narrative (11:1–16:8).⁷⁶

According to Mary A. Beavis,⁷⁷ Mark's plot structure can thus be summarized as follows:

Prologue: John and Jesus (1:1–13)

Transition: Summary of the Good News (1:14–15)

Act 1: Jesus in Galilee (1:16–3:35)

Interlude: Teaching in Parables (4:1–34)

Act 2: Beyond Galilee (4:35–6:56)

Interlude: Teaching on Ritual and Moral Purity (7:1–23)

Act 3: Mission in Gentile Regions (7:24–9:29)

Interlude: Teaching on the Way to Jerusalem (9:30–10:52)

Act 4: Opposition in Jerusalem (11:1–12:44)

Interlude: Teaching on the End Times (13:1–37)

Act 5: Passion Narrative (14:1–15:47)

Epilogue: Women at the Empty Tomb (16:1–8)⁷⁸

2.1.2. Micro-Context

A. Defilement of a Person (7:14–23)

The teaching of Jesus in Mark 7:6–13 is not directly related to the issue of hand washing; rather the ritual purification, which was neglected by the disciples (Mk. 7:2). In the written Torah, the handwashing ritual was not required, rather it was a tradition of the elders.⁷⁹ Therefore, it is not defiling, if someone fails to wash hands before eating, rather Jesus says, “What comes out of a person is what defiles him.” (Mk. 7:20).

According to Strauss, “Mark probably introduces Jesus’ teaching on “clean” and “unclean” (defiled) things here in order to prepare for the episodes that follow, where Jesus will travel into Gentile territory and interact with “unclean” Gentiles.”⁸⁰ In the Gentile territory, Jesus also performs miracles by healing the daughter of a Gentile woman (7:24–30) and healing of a deaf and mute man (7:31–37). The both moral

⁷⁶ Cf. *ibid.*, 25.

⁷⁷ Cf. *ibid.*, 27 f.

⁷⁸ Cf. *ibid.*

⁷⁹ Cf. *ibid.*, 115 f.

⁸⁰ STRAUSS, Mark, 294.

defilement and ritual defilement are not distinct; rather they are part of the same body of sacred tradition. Therefore, Jesus wants to teach us that only “external religious observances are empty without moral dispositions and behaviors”⁸¹ (Isa. 1:10–12; 29:13 Jer. 6:19–21; Hos. 6:6, LXX).

B. Healing of a Deaf Man in the Decapolis (7:31–37)

The account of the “Healing of a Deaf Man” is not found in the Gospels of Matthew, Luke and John. This healing account is found only in the Gospel of Mark 7:31–37, which takes place in Gentile territory. Jesus, not only places his fingers in the man’s ears and touches his tongue; but also pronounces the word *Ephphatha*. The word *ἐφφαθά* (*ef-fath-ah*), which means ‘be opened’.⁸² In this healing account of a deaf man, Jesus uses “the divine passive: “be opened,” “his ears were opened,” “his tongue was loosed”.”⁸³

2.1.3. Structure/Outline of the Pericope

If we want to get the proper knowledge of the pericope, we need to understand the structure properly. We would like to discuss the pericope in the Literary Structure: In the literary structure of the pericope, Jesus is the protagonist. Jesus is physically and actively present from verse 24 to verse 29. Though, Jesus, in verse 30 is not physically present, but his miraculous influence is present there. The demon left the daughter of the Gentile woman by the miraculous power of Jesus.

The idea of the structure of my pericope, I have mentioned below, is taken from the book of “Mark. Zondervan Exegetical Commentary on the New Testament” by Mark L. Strauss.⁸⁴

Verse	Text
24a	Ἐκεῖθεν δὲ ἀναστὰς (From there he set out)
b (special setting)	ἀπῆλθεν εἰς τὰ ὄρια Τύρου . (and went away to the region of Tyre.)
c (Setting)	Καὶ εἰσελθὼν εἰς οἰκίαν (He entered a house)

⁸¹ BEAVIS, Mark, 117.

⁸² Cf. James STRONG, Greek Dictionary of the New Testament, Albany 1997, 205.

⁸³ Ibid.

⁸⁴ Cf. STRAUSS, Mark, 310.

d (Purpose of 24c)	οὐδένα ἤθελεν γινῶναι, (and did not want anyone to know he was there)
e (Result of 24b)	καὶ οὐκ ἠδυνήθη λαθεῖν· (Yet he could not escape notice,)
25a (Character entrance)	ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἣς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον (but a woman whose little daughter had an unclean spirit immediately heard about him,)
b (Character description)	ἐλθοῦσα προσέπεσεν (and she came)
c (Action)	πρὸς τοὺς πόδας αὐτοῦ· (and bowed down at his feet.)
26a (Character description)	ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφονίκισσα τῷ γένει· (Now the woman was a gentile, of Syrophenician origin.)
b (Entrance)	καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. (She begged him to cast the demon out of her daughter.)
27a (Response)	καὶ ἔλεγεν αὐτῇ· (He said to her,)
b	ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, (“Let the children be fed first,)
c	οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. (for it is not fair to take the children’s food and throw it to the dogs.”)
28a (Counter response)	ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· (But she answered him,)
b	κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιγίων τῶν παιδίων. (“Sir, even the dogs under the table eat the children’s crumbs.”)
29a (Healing announcement)	καὶ εἶπεν αὐτῇ· (Then he said to her,)
b	διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. (“For saying that, you may go—the demon has left your daughter.”)
30a (Character departure)	καὶ ἀπελθοῦσα εἰς τὸν οἶκον (And when she went home,)

b (Result of healing)	αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός. (she found the child lying on the bed and the demon gone.) ⁸⁵
-----------------------	--

A. Setting: The Region of Tyre – Gentile Territory (7:24)

Verse 24 begins with an introductory element, which transits from the previous place ‘Gennesaret’ to a new place ‘Tyre’. Jesus’ movement to a new place signals the beginning of a new context or a new sub-unit. The new context or sub-unit locates in a new place, which is outside of the Jews territory. From the historical point of view, “Tyre is an ancient Phoenician city and shares borders with Galilee and is in the northwest of Capernaum.”⁸⁶

B. The Encounter of Jesus with the Syrophoenician Woman (7:25–29)

- i. The Approach of Syrophoenician Woman (7:25–26):** In verses 25–26, unexpectedly a Syrophoenician woman approached and bowed down at the feet of Jesus with an urgent request. Falling down at someone’s feet has a cultural value. The Syrophoenician woman bowed down at the feet of Jesus “to show reverence and to worship him, probably acknowledging Jesus as Lord.”⁸⁷ Though, it was unusual for a Gentile woman to meet a Jewish man; yet, Mark intentionally brings this incident in his Gospel to give us a good lesson.
- ii. Jesus’ Initial Rebuff (7:27):** Traditionally, Jews had no any good relationship with the non-Jews. Therefore, keeping in mind the social statutes, Jesus initially wanted to send the Syrophoenician woman away by using a metaphorical sentence.
- iii. The Woman’s Wise and Witty Response (7:28):** The woman was not a traditional woman. For the wellbeing of her daughter, she broke the tradition and argued with Jesus by her wise as well as witty response.

⁸⁵ Cf. STRAUSS, Mark, 310.

⁸⁶ Alice M. NSIAH, Breaking the Ethnic Barrier in Mark 7:24–30. Implication for the Ghanaian Context, in: E-Journal of Humanities, Arts and Social Science (EHASS), vol. 2, issue 10 (2021), 159–169, here: 161.

⁸⁷ Ibid., 162.

iv. Jesus' Commendation and the Healing Pronouncement (7:29): Jesus also found that the woman was not weak minded woman, rather seeing her deep faithful confidence, granted her request.

C. The Result: The Girl is Healed (7:30)

The faith upon Jesus is always rewarded. The Gentile woman had a deep faith upon Jesus and she got her reward instantly. Her daughter is cured.

Therefore, it can be said that Mark did the structure of the pericope in a dramatic way, where a Gentile woman enters 'crying' and departs with a 'peaceful face'. Mark, by this distance healing account, wants us to give us two lessons: firstly, Jesus listens the request or prayer of everyone and secondly, Jesus is not only for the chosen people of Israel, rather Jesus is for all.

2.1.4. Text Analysis

The Gospel of Mark is written in Greek language. The writing style of the Gospel is very simple. He used some Aramaic words in his writings, which he also translated for his readers. He was very close to the non-literary *koine*. In his writings Mark used *καί* as conjunctive particle in place of *δέ*. He also rarely used the participles *ὄν*, *ᾶρα*, *μέν* and *δέ*. Mark did not use aorist, rather he used either historic present or the imperfect. We do not find any barbarisms in his writings as we find in the book of Revelation.⁸⁸

2.2. Syntactic Analysis

The English word 'Syntactic' is a unique word, comes from a Greek word *σύνταξις*, which means compilation, grouping or arrangement together. The task of the "Syntactic Analysis" is to examine the relationships between the words and the sentences in a certain pericope. The Syntactic analysis brings the order of the texts, which is done with the formation of words into sentences.⁸⁹

⁸⁸ Cf. Antonio PINERO- Jesus PELAEZ, The Study of the New Testament. A Comprehensive Introduction (trans by David E. ORTON and Paul ELLINGWORTH), Leiden 2003, 487 f.

⁸⁹ Cf. EBNER–HEININGER (eds.), Exegese des Neuen Testaments, 93.

I have tried to analysis each and every word of my pericope separately taking the help form the book “The Lexham English Bible. English-Greek Reverse Interlinear New Testament”.⁹⁰

2.2.1. Grammatical Syntactics

24a Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια Τύρου. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν· (From there he set out and went way to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice)

The Text form	Meaning	The Lexical form	The Grammatical Description
Ἐκεῖθεν	From there	ἐκεῖ (ekei) there	Adverb of place
δὲ	and		Conjunction logical
ἀναστὰς	he set out	(ἀνα- up + ἵστημι- to rise) ἀνίστημι (raise/rise/stand up/come back to life)	Verb aorist active participle masculine nominative singular of ἀνίστημι
ἀπῆλθεν	went away	ἀπο- “away” + ἔρχομαι- “to come, go”). ἀπέρχομαι (go/go away/ come)	Verb aorist active indicative 3 rd person singular of ἀπέρχομαι
εἰς	into		Preposition
τὰ	the		Dative article plural neuter
ὅρια	region	ὄριον (region, district)	Noun accusative neuter plural of ὄριον
Τύρου	Tyre		Noun Genitive singular feminine
Καὶ	and		Conjunction logical
εἰσελθὼν	He entered	(εἰς-into + ἔρχομαι-to go.)	Verb aorist active participle masculine nominative singular of εἰσέρχομαι

⁹⁰ Cf. W. Hall HARRIS et. al. (eds.), The Lexham English Bible. English-Greek Reverse Interlinear New Testament, Bellingham (Washington) 2010, 213 f.

		εἰσέρχομαι (enter/go in/come in)	
εἰς	to/into		Preposition
οἰκίαν	house	οἶκος (house)	Noun accusative feminine singular of οἶκος
οὐδένα	no one	οὐδεὶς (no one/ none)	Noun accusative singular feminine
ἤθελεν	did not want	(θέλ-‘wish’+ω –‘I’) θέλω (wish/want)	Verb imperfect active indicative 3 rd person singular of θέλω
γινῶναι	to know	(γιγνώσκ+ω) γιγνώσκω (know/have knowledge of/ learn)	Verb aorist active infinitive of γινώσκω
καὶ	and		Conjunction logical
οὐκ	not		Adverb of negative
ἠδυνήθη	able	δύναμαι (can/ be able to/ be capable of/able to do)	Verb aorist passive indicative 3 rd person singular of δύναμαι
λαθεῖν	hide	λᾶνθᾶνω (to keep secret/ to escape notice/ be hidden)	Verb aorist active infinitive of λᾶνθᾶνω

25 ἀλλ’ εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἥς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· (but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet.)

The Text form	Meaning	The Lexical form	The Grammatical Description
ἀλλ’	But		Conjunction logical
εὐθὺς	immediately		Adverb
ἀκούσασα	heard	ἀκουω (hear/give heed to)	Verb aorist active participle feminine nominative singular of ἀκουω

γυνή	a woman		Noun nominative singular feminine
περὶ	about		Preposition
αὐτοῦ	him		Pronoun personal 3 rd person genitive singular masculine
ἥς	whose		Pronoun relative genitive singular feminine
εἶχεν	had	ἔχω (I have)	Verb Imperfect active indicative 3 rd person singular of ἔχω
τὸ	an		Definite article nominative singular neuter
θυγάτριον	a little daughter		Noun nominative singular neuter
αὐτῆς	her	αὐτός (him/her)	Pronoun personal 3 rd person genitive feminine singular of αὐτός
πνεῦμα	spirit		Noun accusative singular neuter
ἀκάθαρτον	unclean		Noun nominative singular neuter
ἔλθοῦσα	she came	ἐρχομαι (come/go)	Verb aorist active participle feminine nominative singular of ἐρχομαι
προσέπεσεν	bowed down	προσπιπτο (fall at someone's feet)	Verb aorist active indicative 3 rd person singular of προσπιπτο
πρὸς	at		Preposition
τοὺς	the		Definite article accusative plural masculine
πόδας	feet		Noun accusative plural masculine
αὐτοῦ	his	αὐτός (his)	Pronoun personal 3 rd person genitive masculine singular of αὐτός

26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γενεῖ· καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. (Now the woman was a gentile, of Syrophoenician origin. She begged him to cast the demon out of her daughter.)

The Text form	Meaning	The Lexical form	The Grammatical Description
ἡ	the		Definite article nominative singular feminine
δὲ	now		Conjunction logical
γυνή	woman		Noun nominative singular feminine
Ἑλληνίς	a Gentile		Noun nominative singular feminine
Συροφοινίκισσα	of Syrophoenician		Noun nominative singular feminine
τῷ	the		Definite article dative singular neuter
γενεῖ	origin	γένος (origin)	Noun dative singular neuter
καὶ	and		Conjunction logical
ἡρώτα	she begged	ἐρωταω (ask/ request/ beg/ urge)	Verb imperfect active indicative 3 rd person singular of ἐρωταω
αὐτὸν	him	αὐτός (him)	Pronoun personal 3 rd person accusative masculine singular of αὐτός
ἵνα	so that		Conjunction substantial
τὸ	the		Definite article accusative singular neuter
δαιμόνιον	demon	δαιμόνιος (demon)	Noun accusative neuter singular of δαιμόνιος
ἐκβάλῃ	cast out	ἐκβαλλω (throw out/ expel/ cast out)	Verb aorist active subjunctive 3 rd person singular of ἐκβαλλω

ἐκ	from/ out of		Preposition
τῆς	the		Definite article genitive singular feminine
θυγατρός	daughter		Noun genitive singular feminine
αὐτῆς	her	αὐτός (her)	Pronoun person 3 rd person genitive feminine singular of αὐτός

27 καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. (He said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.”)

The Text form	Meaning	The Lexical form	The Grammatical Description
καὶ	and		Conjunction logical
ἔλεγεν	he said	λέγω (say/ speak/ tell/ call/ name)	Verb imperfect active indicative 3 rd person singular of λέγω
αὐτῇ	her	αὐτός (her)	Pronoun personal 3 rd person dative feminine singular of αὐτός
ἄφες	let	ἄφημι (let go)	Verb aorist active imperative 2 nd person singular of ἄφημι
πρῶτον	first	πρῶτος (frist)	Adjective nominative neuter singular of πρῶτος
χορτασθῆναι	be fed	χορτάζω (feed/ satisfy)	Verb aorist passive infinitive of χορτάζω
τὰ	the		Definite article accusative plural neuter
τέκνα	children	τέκνον (a child)	Noun accusative neuter plural of τέκνον
οὐ	not		Adverb of negative
γάρ	for		Conjunction adverbial

ἐστιν	it is	εἰμι (be/ exist/ happen)	Verb present active indicative 3 rd person singular of εἰμι
καλὸν	good	καλὸς (good/right)	Adjective nominative neuter singular of καλὸς
λαβεῖν	to take	λαμβάνω (take/ receive)	Verb aorist active infinitive of λαμβάνω
τὸν	the		Definite article accusative singular masculine
ἄρτον	bread	ἄρτος (bread/ loaf)	Noun accusative masculine singular of ἄρτος
τῶν	the		Definite article genitive plural neuter
τέκνων	children	τέκνον (child)	Noun genitive neuter plural of τέκνον
καὶ	and		Conjunction logical
τοῖς	the		Definite article dative plural neuter
कुनारीस	dogs	कुनारίον (a little dog)	Noun dative neuter plural of कुनारίον
βαλεῖν	to throw	βάλλω (throw/ throw down/ place/ pour)	Verb aorist active infinitive of βάλλω

28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· κύριε· καὶ τὰ कुनάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιγίων τῶν παιδίων. (But she answered him, “Sir, even the dogs under the table eat the children’s crumbs.”)

The Text form	Meaning	The Lexical form	The Grammatical Description
ἡ	the		Definite article nominative singular feminine
δὲ	but		Conjunction logical
ἀπεκρίθη	answered	ἀποκρίνομαι (answer/ reply/ say)	Verb aorist passive indicative 3 rd person singular of ἀποκρίνομαι
καὶ	and		Conjunction logical

λέγει	said	λεγω (say/ speak/ tell/ call)	Verb present active indicative 3 rd person singular of λεγω
αὐτῷ		αὐτος	Pronoun personal 3 rd person dative masculine singular of αὐτος
κύριε	Sir	κύριος (sir/Lord)	Noun vocative masculine singular of κύριος
καὶ	even		Conjunction logical
τὰ	the		Definite article nominative plural neuter
κυνάρια	dogs	κυνάριον (a little dog)	Noun nominative neuter plural of κυνάριον
ὑποκάτω	under		Preposition
τῆς	the		Definite article genitive singular feminine
τραπέζης	table	τραπέζι (table)	Noun genitive feminine singular of τραπέζι
ἐσθίουσιν	eat	ἐσθίω (to eat/ to consume/ to take food)	Verb present active indicative 3 rd person plural of ἐσθίω
ἀπὸ			Preposition
τῶν	the		Definite article genitive plural neuter
ψυχίων	crumbs	ψυχίον (little crumb/morsel)	Noun genitive neuter plural of ψυχίον
τῶν	the		Definite article genitive plural neuter
παιδίων	children	παιδίον (child)	Noun genitive neuter plural of παιδίον

29 καὶ εἶπεν αὐτῇ· διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. (Then he said to her, “For saying that, you may go—the demon has left your daughter.”)

The Text form	Meaning	The Lexical form	The Grammatical Description
καὶ	Then/and		Conjunction logical
εἶπεν	said	λέγω (say/ speak/ tell/ call)	Verb aorist active indicative 3 rd person singular of λέγω
αὐτῇ	him	αὐτός (him)	Pronoun personal 3 rd person dative feminine singular of αὐτός
διὰ	for		Preposition
τοῦτον	this	οὗτος (this)	Pronoun demonstrative accusative masculine singular of οὗτος
τὸν	the		Definite article accusative singular masculine
λόγον	saying	λόγος (word/say)	Noun accusative masculine singular of λόγος
ὕπαγε	may go	ὑπάγω (go/ go one’s way/ depart)	Verb present active middle 2 nd person singular of ὑπάγω
ἐξελήλυθεν	has left/gone	ἐξέρχομαι (go out/ come out)	Verb perfect active indicative 3 rd person singular of ἐξέρχομαι
ἐκ	from/out of		Preposition
τῆς	the		Definite article genitive singular feminine
θυγατρὸς	daughter	θυγάτηρ (daughter)	Noun genitive feminine singular of θυγάτηρ
σου	your	σύ (of you/ your)	Pronoun person 2 nd person genitive singular of σύ
τὸ	the		Definite article nominative singular neuter
δαιμόνιον	demon		Noun nominative neuter singular

30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξελήλυθός. (And when she went home, she found the child lying on the bed and the demon gone.)

The Text form	Meaning	The Lexical form	The Grammatical Description
καὶ	And		Conjunction logical
ἀπελθοῦσα	she went	ἀπερχομαι (go / go away/ come)	Verb aorist active participle feminine nominative singular of ἀπερχομαι
εἰς	to/into		Preposition
τὸν	the		Definite article accusative singular masculine
οἶκον	house	οἶκος (house/family)	Noun accusative masculine singular of οἶκος
αὐτῆς	her	αὐτὸς (her/him)	Pronoun personal 3 rd person genitive feminine singular of αὐτὸς
εὗρεν	found	εὕρισκω (find/ discover)	Verb aorist active indicative 3 rd person singular of εὕρισκω
τὸ	the		Definite article accusative neuter singular
παιδίον	child		Noun accusative neuter singular
βεβλημένον	lying on	βαλλω (throw/ throw down/ place/ pour)	Verb perfect passive participle neuter accusative singular of βαλλω
ἐπὶ	on		Preposition
τὴν	the		Definite article accusative singular feminine
κλίνην	a small bed		Noun feminine accusative singular
καὶ	and		Conjunction logical
τὸ	the		Definite article neuter accusative singular
δαιμόνιον	demon		Noun neuter accusative singular

ἐξεληλυθός	gone/gone out	ἐξέρχομαι (go out/ come out)	Verb perfect active participle neuter accusative singular of ἐξέρχομαι
------------	------------------	---------------------------------	---

According to the book of “Exegese des Neuen Testaments. Ein Arbeitsbuch für Lehre und Praxis” edited by Martin EBNER and Bernhard HEININGER, there are four steps to do the syntactic analysis:⁹¹

A. Examination of Parts of Speech and Word forms

In the following table, I have shown the Parts of Speech and its frequency of occurrence according to each verse of my pericope.

Verse	Article	Nouns	Pronouns	Verbs	Adjectives	Adverbs	Prepositions	Conjunctions
v24	1	4	3	7		2	2	3
v25	2	5	3	2		1	1	1
v26	4	6	2	2			1	3
v27	4	4	1	6	2	1		3
v28	5	5	1	3			2	3
v29	3	3	3	3			2	1
v30	4	4	1	4			2	2
Total	23	31	14	27	2	4	10	16

B. Linking of Words and Sentences

Coordinating Conjunctions		Subordinating Conjunctions	
Copulative:	δὲ, καὶ, ἀλλ', ἵνα, γάρ	Comparative:	
Disjunctive:	ἢ	Hypothetical:	οὐκ, οὐ
Adversative:	ἀλλ', δὲ	Temporal:	
Consecutive:		Causal:	
Causal:			

⁹¹ Cf. EBNER–HEININGER (eds.), Exegese des Neuen Testaments, 93 ff.

C. Detecting Stylistic Features

- i. **Litotes: (the negation of the opposite instead of a positive statement):** No litotes is used in this pericope.
- ii. **Irony (assertion of a fact in order to express the opposite):** After hearing the earnest petition from the Gentile woman, Jesus said “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs” (Mk. 7:27). By this statement, Jesus actually uses an irony to see the faith of the Gentile woman.
- iii. **Hyperbole (exaggeration):** No hyperbole is used in this pericope.

2.3. Text Delimitation, Context Analysis and Text Organization

1.3.1. Context Analysis

Context analysis is very important analysis for biblical studies; especially for a selected pericope. This analysis is done to understand the pericope well and to have global overview as well as knowledge about the pericope. Let us jump into the depth of the pericope and find out the real motif of the text.

In the Gospel of Mark, Jesus goes in the Gentile territory twice (5:1–20 and 7:24–30). The second journey (7:24–30) immediately follows the teaching of Jesus on “clean and unclean things” (Mk. 7:1–23). In chapter 7:19, Jesus declared that “all foods are clean”, which is the fulfillment of the “dietary laws” of Torah (Lev. 11; Deut. 14, LXX). We find a parallelism between the ministry of Jesus to the “unclean Gentiles” (Mk. 7:24–30 and 7:31–37) and Peter’s vision of “clean and unclean animals” (Acts 10–12).⁹² Traditionally, Gentiles were seen as “unclean” and therefore, it seemed to be that Gentiles were not eligible for the kingdom of God. Whatever in the previous pericope (Mk. 7:14–23) was discussed by Jesus, is now putting into practice in this pericope (Mk. 7:24–30) with full insights.⁹³

⁹² Cf. STRAUSS, Mark, 309.

⁹³ Cf. VOELZ, Mark 1:1–8:26, 475.

1.3.2. Delimitation of the Text

The delimitation of the text helps us to find some changes in my pericope; specially, change of place, change of time, change of characters and change of theme. According to this delimitation of the text, we would like to analyze the three episodes side by side (cf. the previous episode: 7:14–23; the selected episode: 7:24–30; and the following episode: 7:31–37). We will find an overview from the table regarding the elements of the delimitation of three texts: previous text 7:14–23 (A), selected text 7:24–30 (B) and the following text 7:31–37 (C).⁹⁴

Text	Time	Place	Characters	Theme
Mk. 7:14–23 (A)	In the morning [Jesus and his disciples crossed the river and reached at Gennesaret by morning] (cf. Mk. 6:47–54)	The house, to land at Gennesaret and moored to the shore (cf. Mk. 6:53)	Jesus, the disciples, the Pharisees, the scribes and the crowd.	What Defiles a Person
Mk. 7:24–30 (B)	This could be the middle of the day, because Jesus left Gennesaret and come to the region of Tyre.	The house and the region of Tyre.	Jesus, a woman, a little daughter, the dog and the demon.	The Syrophoenician Woman's Faith
Mk. 7:31–37 (C)	Could be in the evening.	The Sea of Galilee, in the region of the Decapolis.	Jesus, the crowd and the deaf man.	Jesus Heals a Deaf Man

⁹⁴ Cf. Shipon P. REBEIRO, Jesus at Prayer on the Mount of Olives. A Redaction-Critical Study of Luke 22:39–46, [unpublished diss. Pontifical Biblical Institute, Rome] 2016, 9 f.

1.3.3. The Beginning of the Narrative

A. Changes of Location: From the previous text 7:14–23 (A), we do not find any name of the place, but from verses 6:47–54, we come to know the name of the place, which is Gennesaret. From the selected text 7:24–30 (B), we get a certain name of a famous place, which is Tyre. But Matthew tells us that, “Jesus left that place and went away to the district of Tyre and Sidon” (Mt. 15:21). My pericope begins with an adverb Ἐκεῖθεν [Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια Τύρου (From there he set out and went way to the region of Tyre)], which means ‘from there’. The word “ἐκεῖθεν with a verb of motion is used as a connecting link between sections four times in Mark”⁹⁵ (6:1; 7:24; 9:30; 10:1). Mark, in this pericope (7:24–30), used this adverb ἐκεῖθεν either to refer ‘a house’, where Jesus entered alone (7:17); or ‘Gennesaret’, where Jesus and his disciples landed from the boat (6:53).⁹⁶ The following text 7:31–37 (C), says that Jesus went through Sidon to the Sea of Galilee, in the region of the Decapolis. So, from the discussions, we can say that Jesus comes from Gennesaret and drives out the demon from a daughter of Gentile woman in the selected pericope 7:24–30 (B), and Jesus continues his journey in the region of the Decapolis.

B. Changes of Person: In the previous text 7:14–23 (A), we find Jesus, his disciples, the Pharisees, the Scribes and the crowd. Though the name of Jesus is not mentioned here but Jesus is present as pronoun ‘he’. In verse 14, we see that “Then he called the crowd again and said to them, “Listen to me, all of you, and understand”. In verse 17 we see, “When he had left the crowd and entered the house, his disciples asked him about the parable”. In the selected text 7:24–30 (B), we find only Jesus and a Gentile woman were present as persons in the pericope; but we hear about the daughter of the Gentile woman, who is at home and was possessed by an unclean spirit. As the previous text, we do not find also the direct name of Jesus; rather the name of Jesus is present as pronoun ‘he’. In Markan text, the disciples of Jesus, the Pharisees and the Scribes were not present, but Matthew tells us that the disciples were also present with Jesus, “And his disciples came and urged him, saying, send her away, for she keeps shouting after us” (Mt. 15:23). In the following text 7:31–37 (C), we find Jesus, a deaf man and the crowd. We find all this information

⁹⁵ Charles E. B. CRANFIELD (ed.), *The Gospel according to Saint Mark. An Introduction and Commentary*, Cambridge 1959, 192.

⁹⁶ Cf. *ibid.*, 246.

in the verses 33–34, “They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue”.

C. Changes of Time: None of the three texts [the previous text 7:14–23 (A), the selected text 7:24–30 (B) and the following text 7:31–37 (C)] mentions about the exact time, when Jesus and his disciples enter and exit the certain places. But from the verses 6:47–54, we come to know that Jesus and his disciples landed at Gennesaret in the morning. In the selected text 7:24–30 (B), Jesus comes to the region of Tyre, which is a Gentile territory. In the following text 7:31–37 (C), Jesus goes away in the region of the Decapolis, where he heals a deaf man. So, from these discussions, we can easily say that in the selected pericope 7:24–30 (B), Jesus comes to the region of Tyre around the middle of the day.

D. Changes of Subject: The main subject of the previous text 7:14–23 (A) is “what Defiles a Person”, the main subject of the selected text 7:24–30 (B) is “the Syrophoenician Woman’s Faith” and the main subject of the following text 7:31–37 (C) is “Jesus Cures a Deaf Man”.

From the above discussion, it can be concluded that the selected pericope starts in Mark 7:24 and ends in Mark 7:30. Therefore, Mark 7:24–30 is a unique pericope happened outside the Jews territory.

2.4. Semantic Analyses

The English word ‘Semantic’ comes from the Greek word *σημαίνω*, which means “to mean”. Semantic analyses try to find out the meaning of the linguistic signs as well as the sequences of the signs. Another task of the Semantic analyses is to examine the words and sentences in terms of their meanings.⁹⁷ According to the book of “Exegese des Neuen Testaments. Ein Arbeitsbuch für Lehre und Praxis”, edited by Martin Ebner and Bernhard Heininger, there are basically two steps of the Semantic analysis:⁹⁸

⁹⁷ Cf. EBNER–HEININGER (eds.), *Exegese des Neuen Testaments*, 97.

⁹⁸ Cf. *ibid.*, 97 f.

2.4.1. Creating a Semantic Inventory

- A. Hide and Seek:** Jesus, in the region of Tyre, wanted to be alone, but could not because a Gentile woman heard about him and came to him (Mk. 7:24 f.).
- B. Petition:** A Gentile woman, whose little daughter was possessed by an unclean spirit, came to Jesus and “bowed down” at his feet with a petition. She “begged” him that Jesus may “cast the demon out” of her daughter (Mk. 7:25 f.)
- C. Metaphor:** By using a metaphor Jesus emphasized on the “children to be fed first”, rather than “the dogs” (Mk. 7:27). Jesus wanted to see the real faith upon him and deep concern about her daughter.
- D. Acceptance:** By hearing from Jesus, the woman did not feel insult or did not badly react; rather she accepted the logical point of view of Jesus saying “Sir, even the dogs under the table eat the children’s crumbs” (Mk. 7:28).
- E. Result:** No one is excluded from the love of Jesus. As a result of her deep faith upon Jesus, she found her daughter “lying on the bed” and the “demon gone” (Mk. 7:30).

2.4.2. Semantic Oppositions

No	Intention	Opposition
01	24 “...did not want anyone to know...”	“...Yet he could not escape notice...”
02	27 “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.”	28 “Sir, even the dogs under the table eat the children’s crumbs.”

2.4.3. Word Semantics

- A. Τύρου (Tyre):** The Greek word Τύρου is a name of place. The grammatical form of this Τύρου is genitive, singular and feminine. In ancient times, Tyre, on the one hand, was a famous harbor of the world, and on the other hand, was one of the important cities of

Phoenicia.⁹⁹ The word Tyre means “the Rock”, which is about “40 miles north-west of Capernaum.”¹⁰⁰

From the historical point of view, “there was much social and political interaction between Sidon and Tyre and the kingdoms of Israel and Judah”.¹⁰¹ In the Old Testament period, Tyre was one of the “recipients of the Prophets’ ire”¹⁰² and “was subject to many prophetic denouncements”¹⁰³ (Ezek. 26:1–28:19, LXX). In the New Testament period, “Tyre and Sidon continued to be significant cities under Roman rule”¹⁰⁴. Jesus condemned Jewish people by saying, “For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes” (Mt. 11:20–23). Paul also traveled to Tyre and spent seven days during a missionary journey (Acts 21:3–4).¹⁰⁵ When Jesus traveled to Tyre, a Syro-Phoenician woman insisted that he help her daughter, who had an unclean spirit and Jesus casted out the demon from her daughter (Mk. 7:24–30).

B. οἰκίαν (house): The Greek word οἰκίαν is a noun, accusative, feminine and singular of οἶκος. The word οἶκος means ‘house’ or ‘dwelling place’.¹⁰⁶ The word οἶκος appears so many times in the LXX as the meaning of dwelling place or the family and clan or the tribal unit. In a secular Greek, the word οἶκος indicates the temple, where people gather to pray or to sacrifice.¹⁰⁷ In the New Testament the word οἶκος appears also several times (Mt. 2:11; 7:27–7; 9:7; Mk. 7:30).¹⁰⁸

C. γυναῖκα (a woman): The word γυναῖκα is a Greek word, which is a noun, nominative, singular and feminine. The word γυναῖκα could be translate into English as a woman, mistress, maid, wife or widow. In general sense, every female could be called γυναῖκα.¹⁰⁹ The woman, in the Old Testament period, was as like a subject, who lived under the authority or control either of man or father or brother or husband. The dignity of a woman

⁹⁹ Cf. William BARCLAY, *The Gospel of Mark*, Philadelphia 1956, 179.

¹⁰⁰ Ibid.

¹⁰¹ Mark STRAUSS, “Tyre and Sidon”, *The Baker Illustrated Bible Dictionary*, ed. by Tremper LONGMAN III, Michigan 2013, 3671.

¹⁰² Ibid.

¹⁰³ Ibid.

¹⁰⁴ Ibid.

¹⁰⁵ Cf. *ibid.*, 3671 f.

¹⁰⁶ Cf. Markus J. GOETZMANN, “οἶκος”, *NIDNTT* 1, Michigan 1975, 247.

¹⁰⁷ Cf. *ibid.*

¹⁰⁸ Cf. *ibid.*, 248.

¹⁰⁹ Cf. Hans VORLÄNDER, “γυναῖκα”, *NIDNTT* 1, Michigan 1975, 1055.

depended on bearing a child or children (Deut. 25:5–10, LXX), otherwise a childless woman was regarded as curse in the society (Gen. 29:21–30:24).¹¹⁰ In the history of Israel, women (Miriam and Debora) as leading figure, played an important role (Exod. 15:20; Jdg. 4:4, LXX).¹¹¹ In the New Testament period, women also played an important role. We find γυνή as woman or female being in Matthew 9:20, Luke 13:11 and as wife in Matthew 5:28; 31 f.; 1 Corinthians 7:2 ff.¹¹²

D. Ἑλληνίς (Gentile): The Greek word Ἑλληνίς is a noun, nominative, singular and feminine. The word Ἑλληνίς means a race or nation. Gentile people were considered as “pagans”, because they were not chosen by God. In the Old Testament, the book of Deuteronomy forbids the chosen people to have communication with the Gentiles (Deut. 7:3, 6, 16, LXX).¹¹³ Jesus, on the one hand, limited his own missions only to the Jews (Mt. 15:24) and he, on the other hand, also instructed to his disciples to limit their missions only to the Jews (Mt. 15:24).¹¹⁴

E. Συροφοινίκισσα (Syrophoenician): Grammatically the Greek word Συροφοινίκισσα is a noun, nominative, singular and feminine. The word Συροφοινίκισσα means of Syrophoenician. The word Συροφοινίκισσα could be a combination of two areas under Roman rule namely Syria and Phoenicia.

The word *Συροφοίνισσα* (*soo-rof-oy'-nis-sah*) as a Greek term used only in Mark 7:26. According to Greek Dictionary of the New Testament, the Greek word *Συροφοίνισσα* means “feminine of a compound of (4948) (Σύρος) and the same as (5403) (Φοινίκη); a *Syro-phoenician* woman, i.e. a female native of Phoenicia in Syria: — Syrophoenician.”¹¹⁵ In his account, Mark specifies the woman as a “Syrophoenician” but on the other hand, Matthew specifies the same woman as a “Canaanite” (Mt. 15:22). From these two accounts of Mark and Matthew, it is very clear that “the woman was a Greek-speaking member of the Phoenician people, still recognized by Jews as Canaanites”.¹¹⁶

¹¹⁰ Cf. *ibid.*

¹¹¹ Cf. *ibid.*, 1057.

¹¹² Cf. *ibid.*, 1058.

¹¹³ Cf. Jack P. LEWIS, “Gentiles” *Holman Illustrated Bible Dictionary*, eds. by Chad BRAND et al., Tennessee 2003, 1250.

¹¹⁴ Cf. *ibid.*, 1251.

¹¹⁵ STRONG, *Greek Dictionary of the New Testament*, 466.

¹¹⁶ Mark STRAUSS, “Syrophoenician”, *The Baker Illustrated Bible Dictionary*, ed. by Tremper LONGMAN III, Michigan 2013, 3498.

According to Mark Strauss, “Syrophoenicia was officially designated a separate district within the province of Syria in AD 194.”¹¹⁷

F. δαιμόνιον (demon): The Greek word δαιμόνιον is a noun, accusative, neuter and singular of δαιμόνιος. The word δαιμόνιον means demon. “Demons are identified in Scripture as fallen angels who joined Satan in his rebellion.”¹¹⁸ In the New Testament, demons are called in various titles; such as: evil spirit, deceitful spirit and unclean spirit.¹¹⁹ Jesus, on the one hand, casted out the demons (Mk. 7:24–30) and on the other hand, he also gave authority to his disciples to cast out the demons (Lk. 10:17–20; Acts 16:18).

G. ἄρτον (bread): The Greek word ἄρτον is a noun, accusative, masculine and singular of ἄρτος. The word ἄρτον means bread or loaf. The bread, made from barley flour and baked on a griddle (Lev. 2:5, LXX), was the main food for the people of Israel. The people used to eat bread along with meat or fish.¹²⁰ In the early Rabbinic period, according to the social custom, the host of the house used to take the bread from the table and pronounce the blessing in front of the guest or invited people. Then the host used to give the bread to each and every guest and the host begins the meal by eating the bread first.¹²¹ During the New Testament period, the bread was also the main food for the people. Eating bread was thought of as a food or to have a meal. The bread was also seen as the support of life.¹²²

2.5. Actant/Narrative Analysis

The aim of actant analysis is to depict the relationship between the various characters in the text and to use the relationship between the characters to gain information about the characteristics. In other words, the aim is to find out who the hero of a story is; and which character plays the role as helper or as antagonist.¹²³ There are various actant models used

¹¹⁷ Ibid., 3499.

¹¹⁸ Joe CATHEY, “Demonic Possession”, Holman Illustrated Bible Dictionary, eds. by Chad BRAND et al., Tennessee 2003, 816.

¹¹⁹ Cf. *ibid.*

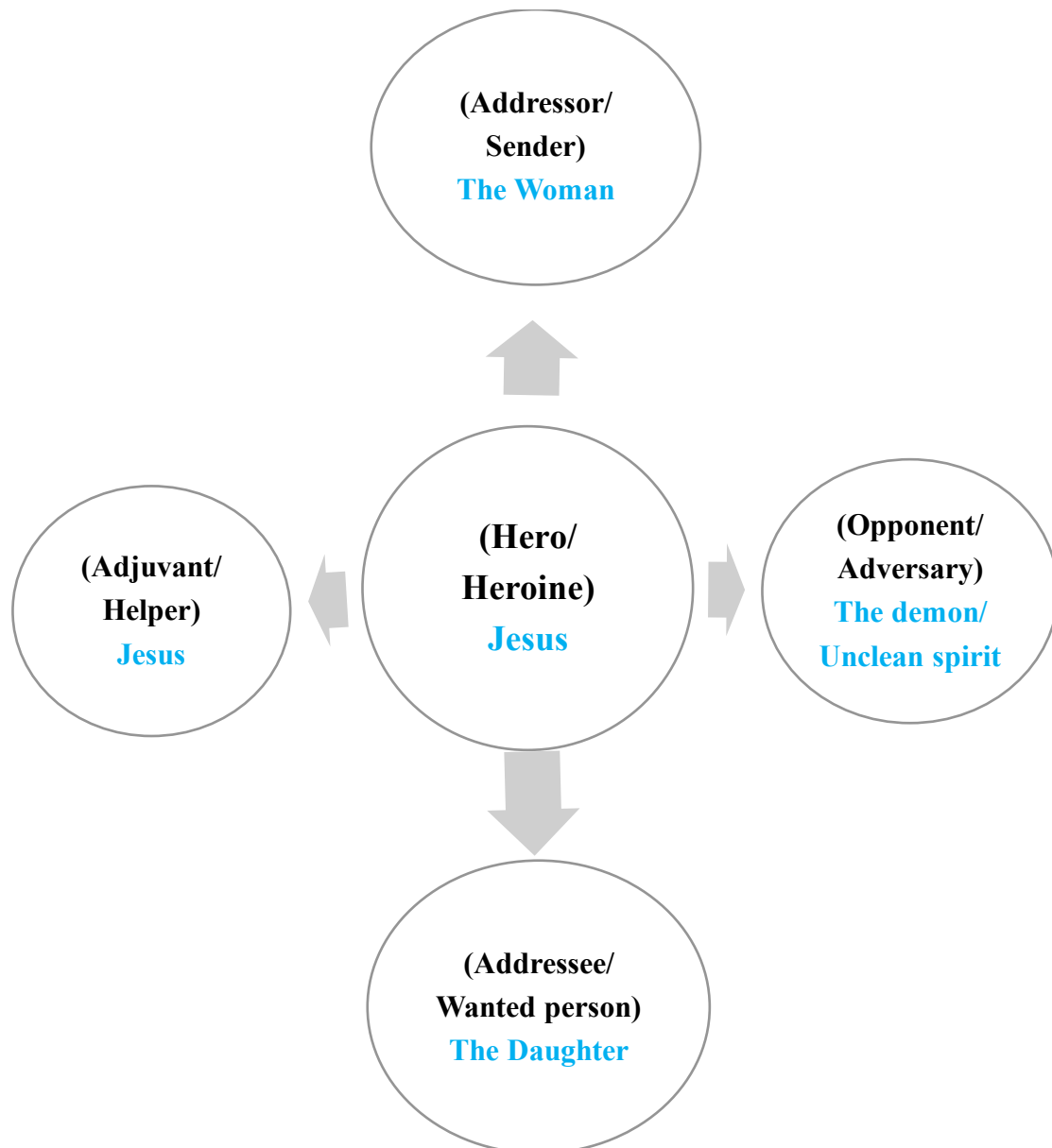
¹²⁰ Cf. Friedrich MERKEL, “ἄρτος”, NIDNTT 1, Michigan 1975, 249.

¹²¹ Cf. *ibid.*, 250.

¹²² Cf. *ibid.*

¹²³ Cf. Markus LAU – Nils NEUMANN (eds.), Das biblische Methoden seminar. Kreative Impulse für Lehrende (UTB 4612), Bristol 2017, 104.

in the biblical text analysis, but the model of Martin Ebner and Bernhard Heininger¹²⁴ is very user-friendly model, which can be easily understood by all. The model has five positions that are to be tentatively filled with the actants acting and speaking in the text.¹²⁵ The chart of this model is given below:



¹²⁴ Cf. EBNER–HEININGER (eds.), *Exegese des Neuen Testaments*, 78 f.

¹²⁵ Cf. LAU–NEUMANN (eds.), *Das biblische Methoden seminar*, 104.

A. Addressor/Sender: In this pericope (Mk. 7:24–30), “the Gentile woman” is the addressor. There is no name of the Gentile woman is mentioned in the text. She took the initiative first and came to Jesus with a problem that her daughter was possessed by an unclean spirit; and begged him to cast the demon out of her daughter (Mk. 7:25).

B. Addressee/Wanted Person: In this pericope, “the daughter” of the Gentile woman is the addressee. There is neither the name nor the age of the daughter is mentioned in the text. The daughter was possessed by an unclean spirit and the Gentile woman begged Jesus to cast out the unclean spirit from her daughter. At first, Jesus was not willing to help the daughter of the Gentile woman, but after seeing a deep faith, Jesus granted her prayer and cured her daughter (Mk. 7:29–30).

C. Adjuvant/Helper: In this pericope “Jesus” is the helper, who cured the daughter of the Gentile woman. Mark tells us that, “Now the woman was a gentile, of Syrophoenician origin. She begged him to cast the demon out of her daughter” (Mk. 7:26). First of all, Jesus did not want to cure her daughter; but seeing her deep faith and humbleness, he said to her, “For saying that, you may go—the demon has left your daughter” (Mk. 7:29).

D. Hero/Heroine: In this pericope, the hero is “Jesus”, because he solved the problem. From the story, we come to know that a Gentile woman came to Jesus, begging to cure her daughter, because her daughter was possessed by an unclean spirit. Hearing her good argumentation and seeing her deep faith, Jesus as hero, cured her daughter.

E. Opponent/Adversary: In this pericope, the opponent is “an unclean spirit” or “the demon”. The daughter of a Gentile woman was possessed by an unclean spirit. The woman begged Jesus with a deep faith to cast the demon out from her daughter and Jesus granted her prayer and the demon left her daughter.

2.5.1. Analysis of Characterization

In this analysis, first of all, we will try to figure out or identify the characters of this pericope. Secondly, we will try to sort out the personality, experience, feelings, behaviors, social context, knowledge, point of view and duties of the characters. Thirdly, we will try to find out their motivations in this pericope.

A. Jesus

i. Identity: In this pericope, Jesus is identified as “Sir” by the Gentile woman (Mk. 7:28).

ii. Behaviors: When a Gentile woman “begged him to cast the demon out of her daughter” (Mk. 7:26), Jesus was little bit irritated as well as surprised to see a Gentile woman, who is asking help from him. Jesus was a little bit rude, saying, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs” (Mk. 7:27); but after the good argumentations with the woman, Jesus changed his mind about the Gentile woman and said to her, “For saying that, you may go—the demon has left your daughter” (Mk. 7:29).

iii. Social Context: Mark begins his pericope by saying, “And from there he arose and went away to the region of Tyre. And he entered a house and did not want anyone to know, yet he could not be hidden” (Mk. 7:24). From this verse 7:24, we can easily assume that Jesus was so much busy at Gennesaret (Mk. 6:53) with his teaching, preaching and miraculous works and became tired. Therefore, he entered to the Gentile area to take rest, but he could not take rest because a Gentile woman came and begged to cure her daughter who was possessed by an unclean spirit (Mk. 7:25). Jesus replied, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs” (Mk. 7:27), which was a metaphorical verse. By saying this metaphorical Jesus maybe intended to mean “the Jewish people” as “children” and “the Gentile people” as “the dogs”. We assume that there was not a good relationship between the Jews and the people of Tyre.¹²⁶

iv. Knowledge: Jesus came to the region of Tyre and wanted to be alone, but suddenly a woman came to him and fell down at his fit and begged to cast out the unclean spirit out of her daughter (Mk. 7:24–26). Though the woman did not say anything about herself, yet Jesus understood that the woman was a Gentile. Jesus also probably had no idea that in this non-Jews area someone could come to him for any kind of help.

v. Duty: The most of the time Jesus spent with the people of Jews, but he also visited several times to the people of non-Jews too. When a Gentile woman came to him and “begged him to cast the demon out of her daughter” (Mk. 7:26), first of all, Jesus was

¹²⁶ Cf. Andreas HAUW, *The Function of Exorcism Stories in Mark’s Gospel*, Oregon 2019, 87.

little bit irritated and gave a diplomatic answer to her saying, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs” (Mk. 7:27). By hearing this the woman replied, “Sir, even the dogs under the table eat the children’s crumbs.” (Mk. 7:28). When Jesus heard this from the woman, he was motivated and cured her daughter (Mk. 7:30). Jesus, as hero, fulfilled his duty here.

vi. Intention/Motivations: First of all, the intention of Jesus was to go to the region of Tyre to be alone and did not want anyone to know (Mk. 7:24). Secondly, in the case of a Gentile woman, the intention of Jesus was not to cure the daughter, but after hearing the good argumentations of the woman, later he changed his mind and cured the daughter.

vii. Feelings: Jesus came to the region of Tyre just to be alone. Jesus was probably a little bit irritated, when a Gentile woman came to him and “begged him to cast the demon out of her daughter” (Mk. 7:28). It seems that Jesus was not interested to cure her daughter, but when Jesus saw a deep faith in her, he was motivated and fulfilled her desire saying, “For saying that, you may go—the demon has left your daughter.” (Mk. 7:29).

viii. Experience: In this pericope, Jesus actually wanted be alone and take rest but he was probably annoyed when a Gentile woman came to him with an appeal. Here, Jesus experienced a good as well as positive arguments with the woman. Jesus found a deep faith of a Gentile woman. Maybe Jesus did not think the Gentile woman has this kind of humble attitude and deep faith. Jesus was surprised, when he heard from her, “Sir, even the dogs under the table eat the children’s crumbs” (Mk. 7:28). Though Jesus was a little bit rude to her appeal but later he cured her daughter. Here, Jesus experienced his own “change of mind”.

ix. Opinions/Point of View: First of all, the point of view of Jesus was to be alone and no one to be known about him, which could be that no one should disturb him. Secondly, the point of view of Jesus was not to cure the daughter of the Gentile women. In the course of time, we see that Jesus changed his mind and cured the daughter, because he was touched by the argumentations and deep faith of the woman.

B. The Gentile Woman

i. Identity: Mark tells us that “The woman was a gentile, of Syrophoenician origin (Mk. 7:26), but does not talk about her name. Though she was a Gentile, yet she had a deep faith on Jesus, who was a Jew. She wanted to cure her daughter and that is why, she came to Jesus and fell down at his feet (Mk. 7:25).

ii. Behaviors: The behavior of the Gentile woman was an extra ordinary behavior and was not well accepted by the Jews. All in a sudden, she came to Jesus and fell down at his feet and begged him to cast the demon out of her daughter (Mk. 7:25–26). Falling down at someone’s feet shows a deep respect or humbleness. When Jesus said, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs” (Mk. 7:27), she was very positive and answered to Jesus very humbly, “Sir, even the dogs under the table eat the children’s crumbs” (Mk. 7:28).

iii. Social Context: From the saying of Jesus, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs” (Mk. 7:27), anyone can easily understand that there was maybe not a good relationship between the Jews and non-Jews. Yet, the woman came to Jesus and with a proper respect she begged to cast out the unclean spirit from her daughter. She, as a mother, gave the utmost importance to her daughter; rather than her social barrier or boundary.

iv. Knowledge: The Gentile woman probably never seen Jesus before but probably heard the miraculous works that Jesus did for the people. After knowing all those good as well as positive things about Jesus, she came to Jesus with an urgent urge begging him “to cast the demon out of her daughter” (Mk. 6:26). She believed that if she could ask help from Jesus, he could cure her daughter.

v. Duty: As a Gentile woman she knew that, it is not lawful to go to a man and fell down at the feet of him, who is a Jew. But as a responsible mother, she went to Jesus and fell down at his feet. Maybe she tried a lot to cure her daughter with the help of doctors or in many other ways, but the daughter was not cured. That is why, she came to Jesus with a hope that Jesus could cure her daughter. As a responsible mother, she did everything she could, just to cure her daughter.

vi. Intention/Motivations: As a mother of sick daughter, she had a good intention to cure her daughter from the unclean spirit. She was a Gentile woman, yet she went to Jesus (who was a Jew) with a good intention “to cast the demon out of her daughter” (Mk. 7:26) and Jesus fulfilled her intention (Mk. 7:30).

vii. Feelings: In the beginning, probably the Gentile woman was so desperate about the sickness of her daughter. Hopefully, she tried her best to cure her daughter but she could not. When she heard about Jesus, she came to Jesus with a “hope” that Jesus could cure her daughter. After a good argumentations Jesus cured her daughter. Mark tells us, “And when she went home, she found the child lying on the bed and the demon gone” (Mk. 7:30). Here, we can easily assume her joyful as well as grateful feelings.

viii. Experience: The Gentile woman probably heard many good things about Jesus, and that is why a hope grew up in her mind that Jesus could cure her daughter. She came to Jesus with a big hope as well as a deep faith and begged to cast the demon out of her daughter (Mk. 7:26). By seeing the good argumentations and deep faith Jesus said to her, “you may go- the demon has left your daughter.” And when she went home, she found the child lying on bed and the demon gone” (Mk. 7:29–30). The Gentile woman experienced the love of Jesus.

ix. Opinions/Point of View: The point of view of the Gentile woman was that Jesus could heal her daughter, no matter whether she was a Jew or a non-Jew. Probably, she had a good knowledge about Jesus and that is why she was so certain about her point of view that she could stand up for it and she could argue with Jesus. Her point of view was right and her wish was fulfilled by Jesus.

C. Other Characters

i. The Daughter: This daughter is identified as the ‘little daughter’ of a Gentile woman, who was possessed by an unclean spirit (Mk. 7:25). She was cured by Jesus (Mk. 7:30). Mark neither mentioned her name nor her age in the pericope. We also do not know whether the woman had any other children or not.

ii. Unclean Spirit or Demon: In this pericope, in verse 25, the name “an unclean spirit” is used once but the name “the demon” is used three times in verses 26, 29 and 30. In this pericope, we not find any motivation or intension of the unclean spirit.

iii. Dogs: The name “the dogs” is mentioned twice in this pericope in verses 27 and 28. Dogs are not present in this pericope physically but they are used as metaphor.

2.5.2. Ways of Characterization

The ways of characterization, perhaps the most important contribution of narratological theory to the analysis of New Testament. In this category there are three ways of characterization: a) direct characterization, b) indirect characterization, and c) characterization by analogy.¹²⁷

A. Direct (Telling; Narrative)

i. Through Telling: The pericope of the Gospel is a direct telling of the writer. The writer tells us something about what Jesus had done in the region of Tyre with a Gentile woman and with her daughter.

ii. Through Narrator: In this pericope, the Gospel writer Mark is the narrator. Mark begins his narration saying, “And there he set out and went away to the region of Tyre” (Mk. 7:24).

B. Indirect (Showing; Dramatic)

i. Through Actions: In this pericope, the Gentile woman played an action, “But a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet” (Mk. 7:25). By falling down at the feet of Jesus, the woman tells Jesus indirectly that she needs some help from him. Here Jesus does not show any direct action; rather he cured the daughter of the woman indirectly.

a. One-time: The action of the passage is done one time only in the story.

¹²⁷ Cf. EBNER – HEININGER (eds.), *Exegese des Neuen Testaments*, 87.

b. Habitual: Though in the whole Gospel of Mark, we find other indirect actions, but in this pericope, this was not a habitual fact or action.

ii. Through Words/Speech: Hearing the good argumentations and seeing the deep faith of the Gentile woman, Jesus granted her prayer and cured her daughter. Jesus said to the woman, “For saying that, you may go—the demon has left your daughter” (Mk. 7:29). The daughter was not present in front of Jesus, yet Jesus cured her by his own Words.

C. Through External Appearance

In this pericope, only Jesus and the Gentile woman are actively present. It seems that Jesus, on the one hand, was little bit tired and looking for a quiet place to be alone; and the woman, on the other hand, was mentally distressed as well as worried and looking for a help to the sickness of her daughter. Though the names of daughter, dogs and unclean spirit are mentioned in this pericope but they are not physically present.

D. Through the (Physical or Social) Environment

In this pericope “the region of Tyre” (Mk. 7:24), indicates that Jesus was in the non-Jews area. Though it is not mentioned here, but from the Gospel of Matthew 1:1–16, we come to know that Jesus was a Jew. As a Jew, it was not so usual to go to the territory of the non-Jews. Mark tells us, “the woman was a gentile, of Syrophoenician origin” (Mk. 7:26). But in the pericope, we see that Jesus (a Jew) healed the daughter of a Gentile woman (a non-Jew).

E. Through Analogies

i. Internal: In this pericope, an analogy is used between “children” and “dogs”. Mark tells us, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs” (Mk. 7:27).

ii. External: In this pericope, an external analogy can be found in the love and care of Jesus. The love and care are not only for a certain race or a nation; rather his love and care are for all.

2.5.3. Analysis of the Narrative Perspectives

Narrative science has developed three basic patterns of “narrative situations”.¹²⁸

A. The “First-Person” Narrative Situation (‘explicit’ narrator or author): Here, the Gospel writer Mark is the ‘omniscient’ first person narrator. He begins his pericope by writing, “From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice” (Mk. 7:24).

B. The “Authorial” Narrative Situation (‘omniscient’ first-person narrator): Here, the narrator Mark stands outside the world of the character.

C. The “Personal” Narrative Situation (‘reflector figure’): The novel character of this pericope is Jesus. He was little bit annoyed, when a Gentile woman come to him because he wanted to be alone. Mark writes, “He entered a house and did not want anyone to know he was there. Yet he could not escape notice” (Mk. 7:24).

2.5.4. Analysis of the Spatial Constructions

The analysis of the “Spatial Constructions” is very much needed for the readers of the Gospel passage or pericope. Sometimes the listeners and readers come to know about the name of various places and spaces, but it is sometimes difficult for them to understand the original meaning of the places. Therefore, this must be investigated more intensively and a possible connotation of the place can be developed within the framework of intertextual analyses. By doing these, the learners or readers become sensitive to the directions of movement that are mentioned in the text or that can be determined indirectly. Learners or readers also become familiar with the significance of the name of the places mentioned in the text for the interpretation of the text. They learn to pay attention to the construction of space in biblical texts.¹²⁹

¹²⁸ Cf. LAU–NEUMANN (eds.), *Das biblische Methodenseminar*, 133 f.

¹²⁹ Cf. *ibid.*, 146 f.

A. The Name of the Places in the Text

In this pericope (Mk. 7:24–30), we find some name of the places, where Jesus performed his miracles. Mark tells us, “From there (**Gennesaret**) he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice”. From this verse (Mk. 7:24), we, on the one hand, find two direct names of the places; such as: “**Tyre**” and “**a house**” and on the other hand, there is also mentioned about an indirect name of the place “**from there**”, which indicates the name of a place “**Gennesaret**” (Mk. 6: 53).

B. The Journey of Jesus in this Text

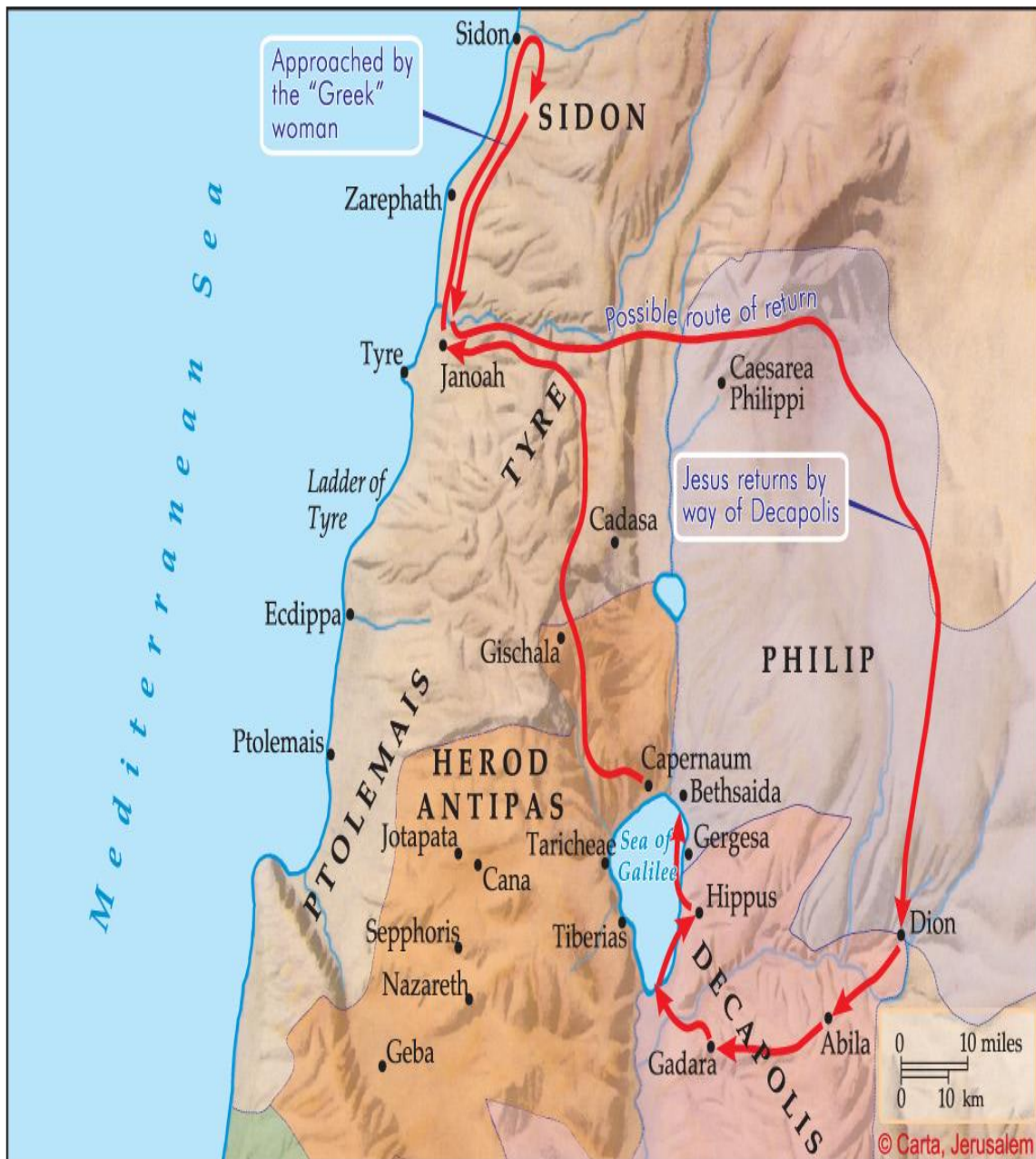
From the Gospel of Mark (chapter 6) and the Gospel of Matthew (chapter 14), we come to know that Jesus fed five thousand people **near Bethsaida**, close to the **Sea of Galilee**. After crossing the sea of Galilee, Jesus reached in Gennesaret with His disciples (Mk. 6: 53). There, Jesus healed the sick people and went to the region of Tyre (Mk. 7:24). Here, Jesus fulfilled the prayer of a Gentile woman and cured her daughter. After healing a demon possessed daughter, Jesus “went through Sidon to the Sea of Galilee, in the region of the Decapolis” (Mk. 7:31).

Matthew 15:21–28 tells us that Jesus along with his disciples “traveled first into the **region of Tyre and Sidon**, then around and over to the **Decapolis**. Here it was Gentiles throughout, and Jesus’ disciples were clearly out of their comfort zone.”¹³⁰ When a Canaanite woman came to Jesus with an appeal, Jesus did not want to help her and his disciples were also little bit irritated. But the woman continued her request throwing herself on the ground. Seeing her belief and persistence, Jesus healed her daughter (Mt. 15:21–28). Then they went **to the region of the Decapolis**, where Jesus healed a deaf man (Mk 7:31–37).¹³¹

¹³⁰ Paul H. WRIGHT, *Rose Then and Now Bible Map Atlas: With Biblical Background and Culture*, California 2012, 370.

¹³¹ Cf. *ibid.*, 370 f.

Map: Jesus' Travels in Gentile Lands¹³²



In his book “Rose Then and Now Bible Map Atlas: With Biblical Background and Culture” Paul H. Wright gives a beautiful explanation of this map:

As local opposition to his comments about “keeping kosher” gained steam, Jesus decided to take his disciples to the district of Tyre and Sidon, then over to the Decapolis. His journey likely first crossed the rugged hills of Upper Galilee. Somewhere toward the coast (perhaps near Zarephath between Tyre and Sidon, where Elijah provided for a widow and her boy; cf. 1 Kgs. 17:8–24) Jesus was approached by a “Greek” (i.e., Gentile) woman. He returned to the Sea of Galilee through the Decapolis, possibly on an inland route looping through Gaulanitis to the northeast.¹³³

¹³² Cf. WRIGHT, *Rose Then and Now Bible Map Atlas*, 371.

¹³³ *Ibid.*

2.6. Text Pragmatic Analysis

The ideas of the pragmatic analysis are taken from the book of “Das biblische Methodenseminar. Kreative Impulse für Lehrende” edited by Markus Lau and Nils Neumann.¹³⁴

2.6.1. Direct and Indirect Declaration

A. Direct Command: After a long and meaningful argumentation, Jesus understands the deep faith of the Gentile woman and a deep love for her sick daughter. As a prize of her deep faith, Jesus says to her directly, “For saying that, you may go—the demon has left your daughter” (Mk. 7:29).

B. Indirect Command: While a Gentile woman comes to Jesus with a petition to cast out the demon from her daughter then Jesus says to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs” (Mk. 7:27). As a Jew, Jesus does not directly mention the Gentiles as ‘dogs’; rather indirectly commands that it is not good to help the Gentiles, instead of helping the Jews first.

2.6.2. Systematic Argumentation

A. Norm: Jesus says to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs” (Mk. 7:27).

B. To be Prudent: But she answered him, “Sir, even the dogs under the table eat the children’s crumbs” (Mk. 7:28).

C. Justification: Then he said to her, “For saying that, you may go—the demon has left your daughter” (Mk. 7:29).

2.6.3. Indirect Persuasive Factors

A. Sender/Authority: As authorized person, Jesus sent the woman to her house saying “the demon has left your daughter” (Mk. 7:29).

¹³⁴ Cf. Hildegard SCHERER, *Pragmatische Analyse*, in: Markus LAU–Nils NEUMANN (eds.), *Das biblische Methodenseminar. Kreative Impulse für Lehrende* (UTB 4612), Bristol 2017, 154 – 174.

B. Representation/Quantity: By hearing the command of Jesus, the woman went to house and “she found the child lying on the bed and the demon gone” (Mk. 7:30).

2.7. Characterized narrative forms (‘Patterns’)

In the ancient time, the ‘miraculous action’ was mainly focused or highlighted in the miracle stories but in the New Testament time, ‘the faith’ is highlighted or focused more than the ‘miraculous action’. ‘The faith’ breaks or crosses all the time the difficulties or obstacles and boundaries of the miracle stories. The personal encounter with Jesus is also emphasized in the most of the miracle stories.¹³⁵

According to Gerd Theissen¹³⁶ the Patterns of my pericope (7:24–30):

Structure	Pattern	Mark 7:24–30
INTRODUCTION	0. Time; place and circumstances	24 “From there he set out...”
	1. Coming of the Miracle Worker	24 “...and went away to the region of Tyre. He entered a house...”
	2. Occurrence of the Quantity	24 “...and did not want anyone to know he was there. Yet he could not escape notice,”
	3. Appearance of the Opponent or Antagonist	25 but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet.
	4. Motivation of the Opponents	26 She begged him to cast the demon out of her daughter.
	5. Characterization of the Need	25 but a woman whose little daughter had an unclean spirit...
	6. Approaching the Miracle Worker	25 “...and she came and bowed down at his feet.”

¹³⁵ Cf. Gerd THEISSEN, *The Miracle Stories of the Early Christian Tradition*, Edinburgh 1983, 75.

¹³⁶ Cf. *ibid.*, 73 f.

EXPOSITION	7. Falling Back or Misunderstanding	27 He said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.”
	8. Behavior of the Miracle Worker	29 Then he said to her, “For saying that, you may go—the demon has left your daughter.”
	9. Scenic Preparation of the Miracle	Mark does not tell us anything about the scenic preparation of the miracle.
CENTRE	10. Act of Miracle	29 Then he said to her, “For saying that, you may go—the demon has left your daughter.”
	11. Confirmation of the Miracle	30 And when she went home, she found the child lying on the bed and the demon gone.
CLOSING	12. Behavior of the Opponent	The opponent was so positive and confident. Therefore, the woman says to Jesus “Sir, even the dogs under the table eat the children’s crumbs” (28).
	13. Behavior of the Miracle Worker	Mark does not tell us about the behavior of the miracle worker
	14. Behavior of the Interlocutors	Mark does not tell us anything about the behavior of the interlocutors.
	15. Narrator’s Own Note	Mark does not tell us anything extra after the miracle act.

The pericope, I have chosen, was simply a ‘miracle story’, but after an elaborate discussion we can say that the motive of my pericope has been changed from a ‘miracle story’ into a ‘faith story’. The story tells us that, the way the Gentile woman was treated by Jesus, was not normal. As a normal human being, it was so common to react or take action against the person who insults. But the Gentile woman did not react; rather she showed her deep respect and confidential faith to Jesus. This confidential faith brought her a good result that her demon possessed daughter was healed by Jesus.

2.8. Form and Genre Criticism

2.8.1 Form Criticism

In this pericope (Mk. 7:24–30), Mark begins a new ‘scene’ with the movement of Jesus from the regular territory (Jewish territory) to the irregular territory (non-Jewish territory). Jesus’ changing the territory has a consequence of the previous lessons given to the Pharisees and Scribes. Mark tells us a new drama of the healing story with a ‘standard form’.¹³⁷ The drama begins with the movement of Jesus to a new territory (Mk. 7:24) and ends to another new territory (Mk. 7:31). Mark does not tell us any kind of acclamation of the miraculous act or exorcism of Jesus done to the daughter of the Syrophoenician woman. Like any other miracle stories or exorcisms, the victim (the daughter) is not present in this particular scene. The daughter is cured from the distance.¹³⁸

The pericope (Mk. 7:24–30) is a story about Jesus and a Syrophoenician woman, whose daughter was possessed by an unclean spirit. The dialogue between Jesus and the Syrophoenician woman is more highlighted than the exorcism of the daughter.¹³⁹

Mark begins this new episode, where Jesus enters into a new territory (7:24) and ends the episode with the leaving of Jesus the territory of Tyre (7:31). Mark presents the story in a shorter form than Matthew (Mt. 15: 21–28). Now, the question arises, whether Mark depended on Matthew or some other source? Or Matthew depended on Mark or some other source? The question is not so easy to answer. It is assumed that the greater part of verses 24 and 31 are the editorial work of Mark. Verse 27 could be the second edition of Mark, because the whole sentence ἄφες πρῶτον χορτασθῆναι τὰ τέκνα gives us a hint of later edition.¹⁴⁰ This pericope of the Syrophoenician woman is not highlighted as the story of exorcism; rather this story is mentioned just to emphasis on the changing attitude of Jesus to the Gentile woman. Though the dialogue was a little bit controversy between Jesus and the Gentile woman, but Jesus’ intention was neither to be the winner of the dialogue nor to humiliate the Gentile woman.¹⁴¹

¹³⁷ Cf. Edwin. K. BROADHEAD, Mark, 2nd edition, Sheffield 2009, 66.

¹³⁸ Cf. *ibid.*

¹³⁹ Cf. *ibid.*

¹⁴⁰ Cf. Rudolf BULTMANN, History of the Synoptic Tradition [trans. by John MARSH], Oxford 1968, 38.

¹⁴¹ Cf. *ibid.*

2.8.2. Genre Criticism

In every case of plea or petition, the expression of faith is needed. The faith and the humbleness bring the situation to climax, an action or an event. In the account of Mark 7:24–30, we see also the climax situation: a) Plea of the Gentile woman (7:26), b) Rejection of Jesus (7:27), c) Declaration of humility and trust (7:28) and d) Healing as the result of trust (7:30).¹⁴²

Verse 26	a) Plea of the Gentile woman:	“She begged him to cast the demon out of her daughter.”
Verse 27	b) Rejection of Jesus:	“Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.”
Verse 28	c) Declaration of humility and trust:	“Sir, even the dogs under the table eat the children’s crumbs.”
Verse 30	d) Healing as the result of trust:	“...she found the child lying on the bed and the demon gone.”

In his account Matthew 15:21–28, improves the structure of the story of “the Syrophoenician Woman” dramatically. Matthew also developed his structural pattern four times as like Mark, which are: a) Petition, b) Continued Petitions, c) Petition and d) Petition. On the other hand, Matthew also tells us about the “Rejection” along with every “Petition”.¹⁴³

a) Petition: Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” (15:22)	a) Rejection: “But he did not answer her at all.” (15:23)
b) Continued Petitions: “...for she keeps shouting after us.” (15:23)	b) Rejection: “Send her away, for she keeps shouting after us.” (15:23)
c) Petition: “Lord, help me.” (15:25)	c) Rejection: “I was sent only to the lost sheep of the house of Israel.” (15:24)
d) Petition: “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” (15:27)	d) Rejection: “It is not fair to take the children’s food and throw it to the dogs.” (15:26)

¹⁴² Cf. THEISSEN, *The Miracle Stories of the Early Christian Tradition*, 54.

¹⁴³ Cf. *ibid.*, 181 f.

There is a little bit doubt regarding the original connection of the miraculous healing (v. 25f; 29f.) and dialogue (v. 27f.) between Jesus and the Gentile woman. In this account, the interdependence of miraculous healing and dialogue precludes the attempts to trace its development from one to another.¹⁴⁴

2.8.3 ‘Sitz im Leben’

The setting of this pericope (Mk. 7:24–30) follows immediately after the two narratives on defilement (Mk. 7:1–13 and Mk. 7:14–23). The dialogue between Jesus and the Gentile woman raises an important issue of the “priority of the Jews” and the “priority of the Gentiles”. Jesus, during their dialogue, said to the Gentile woman, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs” (Mk. 7:27). This controversial answer shows “the world-view of the first-century Judaism”¹⁴⁵ because “The idea that God’s gifts are for the Jews first, then subsequently for the Gentiles, lies at the heart of the theology of the Old Testament and of Judaism.”¹⁴⁶

In those days, it was almost impossible for a Gentile woman or girl to meet or to talk with a Jew man; but Jesus took this meeting as an opportunity to have dialogue and to learn something new.¹⁴⁷ Mark tries to give a new insight to the reader that there should not be any boundary between Jews and the Gentiles, especially among human beings. According to Mark, all are equal in the eyes of God. In this pericope, the saying of Jesus is proved that even a Syrophoenician woman also receives the grace of God.¹⁴⁸

Mark tries his best to keep a pace about this important issue in his setting. Mark keeps the miraculous healing of the Gentile woman’s daughter (Mk. 7:24–30) in between the story of the Jewish feeding (Mk. 6:34–44) and the Gentile feeding (Mk. 8:1–10). By keeping this pace, Mark tries to remove all the social boundaries of ritual defilement and highlights the priority of the Gentiles in the Kingdom of God as like the Jews.¹⁴⁹

¹⁴⁴ Cf. Dietrich A. KOCH, *Die Bedeutung der Wundererzählungen für die Christologie des Markusevangeliums* (BZNW 42), Berlin 1975, 86.

¹⁴⁵ BROADHEAD, *Mark*, 67.

¹⁴⁶ *Ibid.*

¹⁴⁷ Cf. *ibid.*, 68.

¹⁴⁸ Cf. *ibid.*

¹⁴⁹ Cf. Werner H. KELBER, *The Kingdom in Mark. A New Place and a New Time*, Philadelphia 1974, 59 f.

CHAPTER THREE

3. Diachronic Textual Analysis

The term ‘Diachronic’ comes from the two Greek words *διὰ* (through) + *χρόνου* (time), which means the text should go through the time.¹⁵⁰ The work of the Diachronic textual analysis is “actualization of the possibilities immanent in the motif field shows at the compositional level in varying motif associations”.¹⁵¹ In this chapter, we are going to use the Diachronic textual analysis to see our pericope step by step.

3.1. Criticism of Motives

In my Pericope, it is very clear that the boundary-crossing motif is ‘Faith’ or ‘Trust’. According to Gerd Theissen, “Faith is not just the business of those who hear of miracles and adopt an attitude to them, but of those directly affected. It is therefore no accident that the issue of faith appears in individual accounts of healing.”¹⁵² Gerd continues that miracle and faith are not distinct; rather both go together. Faith comes by experiencing impossible or unthinkable works.¹⁵³ Though it is said that faith is a consequence of the miracles works; yet the miracle works are not free from argumentations, doubt or skepticisms.¹⁵⁴ In Mark, most of the time, the motif of faith is tested or challenged and faith goes with difficulty.¹⁵⁵ In most of the cases “The brief dialogue expresses the nature and ambivalence of faith in miracles. The petitioner is credited with faith which goes beyond all human possibilities.”¹⁵⁶ Therefore, in short it can be said that, “‘Faith’ is therefore not just one motif among other motifs of boundary-crossing associated with human characters, but the essence of all motifs of boundary crossing.”¹⁵⁷ This faith is not in vain or unnoticed, rather the faith is highly valued as well as highly recognized by the miracle worker.¹⁵⁸

¹⁵⁰ Cf. EBNER–HEININGER (eds.), *Exegese des Neuen Testaments*, 69.

¹⁵¹ Gerd THEISSEN, *The Miracle Stories of the Early Christian Tradition* [trans by Francis McDONAGH], Edinburgh 1983, 139.

¹⁵² *Ibid.*, 131.

¹⁵³ Cf. *ibid.*, 130.

¹⁵⁴ Cf. *ibid.*, 132.

¹⁵⁵ Cf. *ibid.*, 138.

¹⁵⁶ *Ibid.*, 137.

¹⁵⁷ *Ibid.*, 139.

¹⁵⁸ Cf. *ibid.*

The structure of the motif analyses of my pericope (7:24–30) is taken from the book of “Der Historische Jesus”, written by Gerd Theissen and Annette Merz.¹⁵⁹ Here, I have discussed several motifs of this pericope step by step.

3.1.1. Introductory Motifs

- A. The Coming of the Miracle Worker (7:24a):** In this pericope, Jesus is the miracle worker. Though the name of Jesus is not mentioned in this verse, but from the previous passage it is known that Jesus comes to the region of Tyre.
- B. The Appearance of the Crowd (7:24b):** Mark does not tell us about the appearance of the crowd, but from the motif of Jesus it is clear that he was fed up with the crowd.
- C. The Appearance of the Distressed Person (7:25):** Mark tells us that the distressed person is the daughter of the Gentile woman, who was possessed by an unclean spirit, but she is not present directly in this scene.
- D. The Appearance of Representatives (7:26):** The Gentile woman, as representatives, comes to Jesus with a request on behalf of the distressed person (her daughter).
- E. The Appearance of Embassies (7:25):** Here, the woman, as a mother of the demon possessed daughter, comes as an embassy to Jesus and requests him to cast out the demon from her daughter.
- F. The Appearance of Opponents:** In this pericope, Mark does not mention about the appearance of any opponent.
- G. Reasons given for the Appearance of ‘Opposite Numbers’ (7:25):** Here, Mark does not tell us from whom the woman heard about Jesus. It is uncertain to us that whether the woman heard about Jesus from human being or from the divine inspiration.

¹⁵⁹ Cf. Gerd THEISSEN - Annette MERZ, *Der Historische Jesus*, Göttingen 1996, 254–282.

3.1.2. Expository Motifs

- A. Description of the Distress (7:25):** The woman, who came to Jesus with a request does not tell us about problem or sickness of her daughter; rather Mark gives us the real information that the daughter was possessed by an unclean spirit (Mk. 7:24).
- B. Difficulties in the Approach (7:27):** Here, Mark tells us that the difficulty or obstacle or rejection comes by Jesus himself and it is the person, who comes to Jesus should overcome the obstacle or difficulty.¹⁶⁰
- C. Falling to the Knees (7:25):** The mother of the sick daughter, as representative, comes to Jesus and bowed down at the feet of Jesus. This is the sign of attracting the attention, having a request, expression of deep faith and a declaration of trust.¹⁶¹
- D. Cries for Help (7:26):** Mark does not tell us directly about the woman that she “cries for help”, but he tells us “she begged” instead.
- E. Pleas and Expressions of Trust (7:26):** The daughter, who was possessed by an unclean spirit, does not come to Jesus with a plea directly, but her mother comes on behalf of her.
- F. Misunderstanding (7:27):** Mark does not give us any direct clue about the misunderstanding in this pericope, but indirectly the readers can misunderstand while Jesus says, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs” (7:27).
- G. Assurance (7:29):** Jesus, after a fruitful conversation with the Gentile woman, understands the motif of deep faith and granted her plea. The assurance means healing of her daughter.

¹⁶⁰ Cf. Gerd THEISSEN, *The Miracle Stories of the Early Christian Tradition* [trans by Francis McDONAGH], Edinburgh 1983, 53.

¹⁶¹ Cf. *ibid.*

H. Argument (7:28): The Gentile woman makes a good argument against Jesus' saying, "Sir, even the dogs under the table eat the children's crumbs" (7:28).

I. The Withdrawal of the Miracle-Worker (7:27): Here, Jesus seems to bypass the plea of the Gentile woman, but seeing deep faith and loving concern of her daughter, Jesus granted her prayer and cured her daughter.

3.1.3. Central Motifs

A. Setting the Scene (7:24): The scene of this pericope takes place in the region of Tyre, which is a Gentile area. Jesus shifted himself from the territory of Jews to the non-Jews.

B. Touch: Mark does not tell us about touching the daughter of the Gentile woman. Jesus heals the daughter from distance (7:30).

C. Healing Substances: In this pericope, no healing substance is used for the miracle work.

D. Miracle-Working Word (7:24): Jesus heals the demon possessed daughter only by the "words" from his mouth, because the "words" of Jesus acts either as a power or a command, which heal the sick person. The "words" heal the sick person either from a close distance or from a long distance.¹⁶² Jesus said to the Gentile woman, "For saying that, you may go—the demon has left your daughter" (7:29).

E. Prayer: In this pericope, Jesus does not pray before doing his exorcism.

F. Recognition of the Miracle (7:30): The woman went home with a deep faith and found her daughter was cured as Jesus said. There is no extra recognition by anyone of the healing miracle.

¹⁶² Cf. *ibid.*, 63 f.

3.1.4. Final Motifs

- A. **Demonstration (7:30):** Mark tells us that the daughter was lying on the bed and the demon is gone. This lying on the bed proves that the miracle has taken place as Jesus said to the Gentile woman.
- B. **Dismissal (7:29):** Jesus sends the Gentile woman to get the result of her deep faith. She went home and found as Jesus told her.
- C. **Acclamation:** Mark does not tell us about the motif of acclamation neither by the Gentile woman nor by her daughter.
- D. **The Spread of The News:** Mark does not tell us about the spreading of the news of the miracle work done by Jesus from a distance.

3.2. Criticism of Traditions

Traditions have a great impact in every aspect of human life. In order to understand the pericope properly, we must critically study about the context, the contemporary situation and the historical background of the text. For the better understanding of the text, we need to have a great knowledge about the social, political, cultural and religious traditions that had a deep influence in the text.¹⁶³

3.2.1. Contemporary Socio-Economic Condition

From the historical point of view, Jews had no any good social, political, cultural and economic relationship with the people of Tyre. The economic condition of Tyre was considerably good and that is why Galilee was probably dominated by Tyre.¹⁶⁴ Mark used the term “bread” in the pericope (Mk. 7:24–30) in order to show the social and economic situation between the people of Tyre and Israel. The people of Israel were rich in agricultural production but most of the agricultural production were taken by the Gentiles of Tyre and Sidon forcefully and the people of Israel used to starve. Therefore, there was a hostility between them.¹⁶⁵

¹⁶³ Cf. EBNER–HEININGER (eds.), *Exegese des Neuen Testaments*, 244.

¹⁶⁴ Cf. Andreas HAUW, *The Function of Exorcism Stories in Mark's Gospel*, Oregon 2019, 87.

¹⁶⁵ Cf. *ibid.*, 89.

3.2.2. The Contrast between the Children and the Dogs

The Greek word *Κύων* (*koo'-ohn*) primarily means a “dog” (hound). On the other hand, the Greek word *Κύναρion* (*koo-nar'-ee-on*) means also a ‘puppy’ or ‘dog’ or ‘house dog’.¹⁶⁶ The word *Κύων* is mostly used in the Old Testament to indicate the street dogs (cf. 1 Sam. 17:43; 2 Kgs. 8:13; 1 Kgs. 14:11; Ps. 22:16, 20; Prov. 26:11, LXX). The rabbis used to use this word to compare to them with ‘ungodly people’ or ‘Gentiles’.¹⁶⁷ The diminutive of *Κύων* means ‘house dog’ and Jesus, probably used the word *Κύναρion* (κυνάρσιος, 7:27c) in Mark 7:27 and Matthew 23:26 “to show that there is a distinction between Jews and Gentiles but still to give the Gentiles a place in the house.”¹⁶⁸

Jesus gives a brutal answer to the Gentile woman by saying, “Let the children be fed first, for it is not right to take the children’s bread and throw it to the dogs” (Mk. 7:27). Though in the Jewish tradition, all ‘dogs’ were not house pets; yet it was very insulting to call someone as a ‘dog’.¹⁶⁹

Jesus’ words in Mark “Let the children be fed first, ... (Mk. 7:27) has another powerful meaning, which can be said in two points; first of all, in the Jewish rural territory, the poor people should be fed first; and secondly, it is not good to give food to the rich Gentiles instead of giving the poor. It was not Jesus’ motif that he would deny or insult the Gentiles; rather Jesus’ first concern was for the Jews.¹⁷⁰ In those days, the people would not care or love dog properly because they understood dog as a ‘symbol of disrespect or dishonor’.¹⁷¹

According to William Barclay,

To the Greek, the word dog meant a shameless and audacious woman; it was used exactly with the connotation that we use the word bitch to-day. To the Jew it was equally a term of contempt. “Give not that which is holy unto dogs.” (Mt. 7:6; cp. Phil. 3:2; Rev. 22:15). The word dog was in fact sometimes a Jewish term of contempt for the Gentiles.¹⁷²

In this account, first of all, Jesus did not use the common or usual word for “dog”, rather he used a diminutive word, which means a little pet dog or house dog. Secondly, the tone of his voice was not so loud or rough; rather his voice was soft and mild. Thirdly, by

¹⁶⁶ Cf. STRONG, Greek Dictionary of the New Testament, 276.

¹⁶⁷ Cf. Gerhard KITTEL–Gerhard FRIEDRICH (eds.), Theological Dictionary of the New Testament [trans. By Geoffre W. BROMILEY], Stuttgart 1985, 438.

¹⁶⁸ Ibid. 439.

¹⁶⁹ Cf. William C. PLACHER, Mark, Kentucky 2010, 104.

¹⁷⁰ Cf. Gerd THEISSEN, The Gospels in Context: Social and Political History in the Synoptic Tradition, Cambridge 1994, 75.

¹⁷¹ Cf. William BARCLAY, The Gospel of Mark, 181.

¹⁷² Ibid.

saying, “the children must be fed first”, Jesus did not shut the door for the Gentiles; rather Jesus keeps open a “second” or “the next” position for all and for all the time.¹⁷³

In the previous healing account (Mk. 5:21–43), Jairus falls at Jesus’ feet and requests to heal his daughter. Without any question or argument Jesus went with him and healed his daughter. As like Jairus, the Gentile woman also falls at Jesus’ feet and requests him to cast out the demon from her daughter. But instead of healing her daughter, “Jesus adds insult to her injury by referring to her and her daughter as “dogs” (κυνάρियों, 7:27c) who have no right to consume the food that is reserved for the “children” (τέκνα, 7:27b and c).”¹⁷⁴ The woman does not argue with Jesus that “both she and her daughter are also children with equal rights and equal shares in the kingdom of God, she simply affirms that “dogs” do receive “trickled-down” benefits from the “children”. ”¹⁷⁵

In verse 27, the response of Jesus to the Gentile woman was so much offensive, and it seems that Jesus uses an analogy to call “the Jewish people *children*, meaning ‘God’s children’ (cf. Deut. 14:1; Isa. 1:2, LXX) and the Gentiles *dogs*.”¹⁷⁶ In the biblical tradition, “dogs are often mentioned in parallel with pigs and prostitutes and associated with the wicked.”¹⁷⁷ In some Jewish texts, the dogs were treated in several ways: a) regarded as ‘unclean animals’ (Exod. 22:31; 1 Kgs. 14:11, LXX), b) symbolized as for ‘Gentiles’ (1 En. 89:42, 46–49, LXX) and c) treated as ‘friendly’ (Tob. 6:1; 11:4, LXX).¹⁷⁸ The domestic dogs, on the other hand, “symbolize righteous Gentiles (Midr. Ps. 4:11).”¹⁷⁹

The dogs were fed either rejected foods or garbage food, because they were understood as scavengers and unclean.¹⁸⁰ The word ‘dogs’, used by Jesus in the pericope, neither the street dogs, nor the members of the house. The position of the dogs not at the table; rather their position was under the table. The dogs can have crumbs from the table, which is not an intended act; rather an unintended consequence of the act of feeding the children.¹⁸¹ Gerd Theissen gives us a new idea that, “The woman not only evokes the image of the faithful dog in her clever reply, she behaves like a “devoted dog”. She

¹⁷³ Cf. *ibid.*, 182.

¹⁷⁴ LIEW, *Politics of Parousia*, 136.

¹⁷⁵ *Ibid.* 137.

¹⁷⁶ SCHNABEL, *Mark*, 173.

¹⁷⁷ *Ibid.*

¹⁷⁸ Cf. *ibid.*

¹⁷⁹ *Ibid.*

¹⁸⁰ Cf. Carolyn OSIEK, *Philippians, Philemon*, (ANTC; Nashville: Abingdon, 2000), 82.

¹⁸¹ Cf. T. Alec BURKILL, *Historical development of the story of the Syrophoenician woman*, *Mark 7:24–31*, in: *NT 9*, (1967), 161–177, here: 173.

believes that, despite his refusal, Jesus can and will help her daughter.”¹⁸² Jesus also helps her by saying, “For this saying, you may go your way; the demon has left your daughter” (Mk 7:29).

3.2.3. Dogs in the Old Testament

The Old Testament says, “What is your servant, who is but a dog, that he should do this great thing?” (2 Kgs. 8:13, LXX). In the Old Testament, the dog is used sometimes “as a metaphor for hostility (Ps. 22:12–13, 18, 20, LXX), self-abasement (1 Sam. 17:43; 2 Kgs. 8:13, LXX), and even an extreme form of self-degradation such as “dead dog” (1 Sam. 24:14; 2 Sam. 9:8, LXX).”¹⁸³ The book of Deuteronomy says, “You shall not bring the fee of a prostitute or the wages of a dog into the house of the Lord your God in payment for any vow, for both of these are an abomination to the Lord your God” (Deut. 23:18, LXX). Dog is sometimes referred as “to a male prostitute”.¹⁸⁴ In those days, “dogs were prohibited from entering Jerusalem so as to keep the city and the sacred food from becoming defiled through their scavenging activities.”¹⁸⁵ In many places in the Old Testament, Jews, on the one hand, were regarded as children of God (Exod. 4: 22–23, LXX) and Gentiles, on the other hand, were regarded as dogs (2 Sam. 16:9; Ps. 22:16; Phil. 3:2; Rev. 22:15).¹⁸⁶

The Catholic Dictionary nicely states,

The dog in the Old Testament is a scavenger, equated with impurity. Dogs devoured corpses left unburied (1 Kgs. 14:11, 16:4, 21:19, 22:38; 2 Kgs. 9:10; Ps. 68:23; Jer. 15:3, LXX). Calling a person, a dog was a strong insult (1 Sam. 17:43, 24:14; 2 Sam 3:8, 16:9; Ps 22:16, LXX), and the word was used specifically for male prostitutes (Deut. 23:18, LXX). Dogs were not widely domesticated, but occasionally we hear of dogs used in shepherding (Job. 30:1) and even as family pets (Tob. 5:16).¹⁸⁷

3.2.4. Religious Point of View

The Old Testament gives us a clear idea that, Israel was chosen people by God (Dut. 7:6, LXX) and in the New Testament Jesus, as a Jew, said, “I was sent only to the lost sheep of the house of Israel” (Mt. 15:24). From the religious point of view, the Jews had no any

¹⁸² THEISSEN, *The Gospels in Context*, 80.

¹⁸³ HAUW, *The Function of Exorcism Stories in Mark’s Gospel*, 87.

¹⁸⁴ *Ibid.*

¹⁸⁵ Ian C. WERRETT, *Ritual Purity and the Dead Sea Scrolls*, ed. by Florentino García MARTÍNEZ, vol. LXXII, Leiden 2007, 204.

¹⁸⁶ Cf. HAUW, *The Function of Exorcism Stories in Mark’s Gospel*, 87.

¹⁸⁷ Scott HAHN (ed.), *Catholic Bible Dictionary* (review), “Dog”, New York 2010, 288.

good relationship with Gentiles because; a) the Jewish people believe that they are the only nation chosen by God and b) the Jewish people have the Torah, which Gentiles do not have.¹⁸⁸ In the pericope (Mk. 7:24–30), it is not clear whether Jesus primarily rejected the Gentile woman either for political-economic issues or for religious issues.¹⁸⁹

3.3. Compositional and Editorial Criticism

The compositional and editorial criticism are very important “to adopt a position distinct both from recent redaction criticism and from classical form criticism.”¹⁹⁰ It is said that the Gospels are “based on a narrative form of composition: one event is attached chronologically to another.”¹⁹¹ The composition does not mean “just the sequence of individual motifs within a small unit, but their sequence within a framework form.”¹⁹² There are mostly four types of composition, which we are going to discuss below:¹⁹³

3.3.1. Linking Composition

The task of the linking composition is to make “possible narrative transitions from one individual pericope to the next.”¹⁹⁴ According to Gerd Theissen, there are five forms of linking compositions.¹⁹⁵

A. The Time Connection: The time connection is very important aspect to make a link between the previous pericope and next pericope regarding the passage of time.¹⁹⁶ Though, none of the three pericopes mentions the exact time, yet from the early discussions, we come to know that Jesus with his disciples came to land at Gennesaret in the early morning (Mk. 6:53), and from there he went to the region of Tyre in the noon or afternoon (Mk. 7:24) and Jesus left the region of Tyre in the evening (Mk. 7:31). From this discussion, we can say that Jesus did three miracles in the same day, which are “Healing the Sick in Gennesaret” (Mk. 6:53–56), “The Syrophoenician Woman’s Faith” (Mk. 7:24–30) and “Jesus Heals a Deaf Man” (Mk. 7:31–37). In the same day, Jesus gives

¹⁸⁸ Cf. HAUW, *The Function of Exorcism Stories in Mark’s Gospel*, 87.

¹⁸⁹ Cf. *ibid.*

¹⁹⁰ THEISSEN, *The Miracle Stories of the Early Christian Tradition*, 196.

¹⁹¹ *Ibid.*, 197.

¹⁹² *Ibid.*

¹⁹³ Cf. *ibid.*, 197–221.

¹⁹⁴ *Ibid.*, 198.

¹⁹⁵ Cf. *ibid.*

¹⁹⁶ Cf. *ibid.*

a good lesson to the Pharisees and Scribes about “The Tradition of the Elders” (Mk. 7:1–23)

B. The Place Connection: The place connection is also a very important aspect to connect to previous and following pericope. When the actor(s) leave(s) the scene of the previous pericope, then the place connection starts. In the previous pericope (Mk. 7:14–23), we do not find the name of any place, but from the early discussions, we come to know that Jesus with his disciples came to land at “Gennesaret” (Mk. 6:53). In my own pericope (Mk. 7:24–30), the name of the place is mentioned as “Tyre” and in the next pericope (Mk. 7:31–37) the name of the places is also mentioned as “Sidon towards the Sea of Galilee, in the region of the Decapolis” (Mk. 7:31).

C. The Action Connection: In the previous pericope, Jesus gives us a good lesson that “all foods are clean” (7:19) and Jesus proves his lesson by curing ‘the daughter of a Gentile woman’ (Mk. 7:24–30) and ‘a deaf man’ (Mk. 7:31–37).

D. The Motivation Connection: The motivation connection is a very important aspect by which all three pericopes are connected. In the pervious pericope (Mk. 7:14–23), Jesus calls “all foods are clean” (7:19) and in the next two pericopes Jesus proves that motivation by healing the non-Jews.

E. A Circumstantial Introduction: Most of the Mark’s pericope begins with a conjunction “και”. In the pervious pericope (Mk. 7:14–23) and next pericope (Mk. 7:31–37), the sentence begins with a conjunction “και”; but my chosen pericope (Mk. 7:24–30) begins with an adverb of place “Εκεῖθεν”.

3.3.2. Typifying Composition

The motif of Jesus is the typifying composition of my chosen pericope (Mk. 7:24–30). The first motif of Jesus was ‘not to help’ but after a good argumentation and seeing the deep faith of the woman, Jesus changes his motif and cures the daughter of the woman.

3.3.3. Analytical Composition

Miracle motifs play an important role in the process of analytical composition. Here, sometimes the motifs are not found in the same pericope; rather borrowed from other

genres.¹⁹⁷ Mark distinguished his each and every pericope with a new motif and with a new theme. By seeing the theme of the pericope, people can easily understand the motif of the pericope. In the pervious pericope (Mk. 7:14–23) the motif of Jesus was to declare “all foods are clean” (Mk. 7:19) and in my chosen pericope (Mk. 7:24–30), the motif of Jesus is “to heal the sick”, even though the person was a Gentile. Here, Jesus wants to say that he is not only for a certain group of people; rather he is for all.

3.3.4. Overarching Composition

Overarching composition is a “creative realization of field and compositional units of small genres.”¹⁹⁸ From this composition we get the unity of form of the four Gospels. Here, we will try to trace the contribution of the miracle story according to the structure.¹⁹⁹

A. The Aretalogical Arch: In my pericope, the Gentile woman heard about the true identity of Jesus and with a deep faith she came to Jesus and asked to cast out the demon from her daughter. The request of the woman was granted by Jesus, but there is no acclamation of the miracle of Jesus.

B. The Mythical Progression: In my pericope, there is not mythical progression.

C. The Biographical Arch: In my pericope, the only biographical arch is given about the woman. The woman is mentioned as “a gentile, of Syrophoenician origin” (7:26).

3.4. Synoptic Comparison

The Gospels of Matthew, Mark and Luke are called as the ‘Synoptic Gospels’, because of their similarities and “they can be ‘viewed together’ (*syn* = with; *opsis* = look at).”²⁰⁰ Synoptic Gospels are almost similar in most of the cases; especially in wording, order and parenthetical material.²⁰¹ Synoptic comparison is a special procedure, by which texts are placed next to each other and compared line by line or sentence by sentence. The main act of the Synoptic comparison is to compare the similarities and dissimilarities between

¹⁹⁷ Cf. *ibid.*, 209.

¹⁹⁸ *Ibid.*, 212.

¹⁹⁹ Cf. *ibid.*

²⁰⁰ Mark GOODACRE, *The Synoptic Problem. A Way Through the Maze*, London 2001, 15.

²⁰¹ Cf. *ibid.*

or among the texts.²⁰² According to the New Testament scholars, there are basically two goals of the Synoptic comparison, which are (a) that each Gospel should be read in its original order and (b) that all comparable texts should be placed side by side.²⁰³

The synoptic comparison of a text should be among these three Gospels, but the pericope of Mark 7:24–30, which I am going to discuss or compare is found only in the Gospel of Mark and Matthew. The Gospel of Mark and Matthew deals about the story of a deep faith of Gentile woman (Syrophoenician woman), but Luke in his Gospel does not deal about this story. Luke probably did not know about the story of Syrophoenician woman or he willingly escaped this story in his Gospel.

Mark places this episode (Mk. 7:24–30) in the first part of his Gospel 1:1–8:26, which covers the ‘Ministry of Healing’ and ‘Preaching in Galilee’. In his second part 8:27–16:20, Mark covers the ‘Suffering Prediction’, ‘Death in Jerusalem’ and ‘Resurrection’ of Jesus. Mark uses the direct speech, through which many details are described and a seemingly more vivid picture produced. Matthew seems to focus on the encounter between Jesus and the woman, including their dialogue, rather than the healing itself, which is described rather secondarily. Mark uses 7 verses and 129 words and Matthew describes his account in 8 verses using 139 words.

3.4.1. Synoptic Comparison between Mark and Matthew

Verse	Mark 7:24–30 (NRSV)	Verse	Matthew 15:21–28 (NRSV)
24a (Change of place)	Ἐκεῖθεν δὲ ἀναστὰς (From there he set out)	21a (Change of place)	Καὶ ἐξελθὼν ἐκεῖθεν (Jesus left that place)
24b (special setting)	ἀπῆλθεν εἰς τὰ ὄρια Τύρου. (and went away to the region of Tyre.)	21b (special setting)	ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. (and went away to the district of Tyre and Sidon.)
24c (Setting)	Καὶ εἰσελθὼν εἰς οἰκίαν (He entered a house)		

²⁰² Cf. EBNER–HEININGER (eds.), *Exegese des Neuen Testaments*, 133.

²⁰³ Cf. *ibid.*, 137.

24d (Purpose of 24c)	οὐδένα ἤθελεν γινῶναι, (and did not want anyone to know he was there)		
24e (Result of 24b)	καὶ οὐκ ἠδυνήθη λαθεῖν· (Yet he could not escape notice,)		
25a (Character entrance)	ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἥς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον (but a woman whose little daughter had an unclean spirit immediately heard about him,)	22a (Character entrance)	καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἔκραζεν (Just then a Canaanite woman from that region)
25b (Action)	ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· (and she came and bowed down at his feet.)	22c (Action)	ἐξελθοῦσα ἔκραζεν λέγουσα· (came out and started shouting,)
26a (Character description)	ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· (Now the woman was a gentile, of Syrophoenician origin.)		
26b (Petition)	καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. (She begged	22d (Petition)	ἐλέησόν με, κύριε υἱὸς Δαυίδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται. (“Have

	him to cast the demon out of her daughter.)		mercy on me, Lord, Son of David; my daughter is tormented by a demon.”)
		23a (Jesus’ silence)	ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. (But he did not answer her at all.)
		23b (Disciples’ Action)	καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἡρώτουν αὐτὸν λέγοντες· (And his disciples came and urged him, saying,)
		23c	ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. (“Send her away, for she keeps shouting after us.”)
		24a (Jesus’ response)	ὁ δὲ ἀποκριθεὶς εἶπεν· (He answered,)
		24b	οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. (“I was sent only to the lost sheep of the house of Israel.”)
		25a (Woman’s second time action)	ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα· (But she came and knelt before him, saying,)
		25b (Woman’s second time petition)	κύριε, βοήθει μοι. (“Lord, help me.”)
27a (Jesus’ response)	καὶ ἔλεγεν αὐτῇ· (He said to her,)	26a (Jesus’s second time response)	ὁ δὲ ἀποκριθεὶς εἶπεν· (He answered,)

27b	ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, (“Let the children be fed first,)		
27c	οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. (for it is not fair to take the children’s food and throw it to the dogs.”)	26b	οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. (“It is not fair to take the children’s food and throw it to the dogs.”)
28a (Woman’s counter response)	ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· (But she answered him,)	27a (Woman’s counter response)	ἡ δὲ εἶπεν· (She said,)
28b	κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιγίων τῶν παιδίων. (“Sir, even the dogs under the table eat the children’s crumbs.”)	27b	ναὶ κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. (“Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.”)
29a (Healing announcement)	καὶ εἶπεν αὐτῇ· (Then he said to her,)	28a (Healing announcement)	τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· (Then Jesus answered her,)
29b	διὰ τοῦτον τὸν λόγον ὑπάγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. (“For saying that, you may go—the demon has left your daughter.”)	28b	ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. (“Woman, great is your faith! Let it be done for you as you wish.”)

30a (Character departure)	καὶ ἀπελθοῦσα εἰς τὸν οἶκον (And when she went home,)		
30b (Result of healing)	αὐτῆς εὑρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός. (she found the child lying on the bed and the demon gone.) ²⁰⁴	28c (Result of healing)	καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης. (And her daughter was healed instantly.)

3.4.2. The Source of the Text

The modern scholarship believe that the Gospel of Mark is the oldest Gospel and both Matthew and Luke probably used the Gospel of Mark as their one of the sources.²⁰⁵ In his book “An Introduction to the New Testament”, Raymond E. Brown gives us a clear idea about the Synoptic Gospels. He writes:

Mark has 661 verses, Matthew has 1068 verses, and Luke has 1149 verses. Eighty percent of Mark’s verses are reproduced in Matthew and sixty five percent in Luke. The Marean material found in both the other two is called the “Triple Tradition.” The approximate 220–235 verses (in whole or in part) of non Marcan material that Matthew and Luke have in common is called the “Double Tradition”.²⁰⁶

The Two-Source Theory

The Two-Source theory, on the one hand, gives the first priority to Mark as a first source and on the other hand, tells us about a new source, which is called “Logia or Sayings Source”, as a second source.²⁰⁷ This “Logia Source” contains the ‘sayings’ and many ‘discourses of Jesus’. Though, modern scholars assume that both Matthew and Luke used Mark as their first source, but on the contrary, there are some similarities between the Gospel of Matthew and the Gospel of Luke, which are not found in the Gospel of Mark.

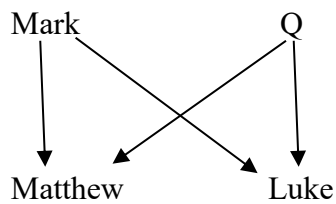
²⁰⁴ STRAUSS, Mark, 310.

²⁰⁵ Cf. LAU – NEUMANN (eds.), Das biblische Methhodenseminar, 176.

²⁰⁶ Raymond E. BROWN, An Introduction to the New Testament, New York 1997, 111.

²⁰⁷ Cf. LAU–NEUMANN (eds.), Das biblische Methhodenseminar, 176.

Therefore, it is assumed that both Matthew and Luke used a ‘second source’ except the ‘first source’ Mark.²⁰⁸



At the end of the eighteenth century, it is believed that Mark was written first or the older Gospel.²⁰⁹ At the end of the nineteenth century, ‘Q Source’ was well established by the Biblical scholars. This ‘Q’ is called also ‘Logia’ (Sayings), which comes from the German word ‘*Logienquell*’ (Sayings Source).²¹⁰ The word “Q” comes from the first letter of the German word ‘*Quelle*’, which means ‘source’. This second source “Logia” or “Sayings source”, was certainly unknown to Mark.²¹¹

So, from the above discussion, we come to know that Mark was the first writer and Matthew took help from Mark. In this regard, it is very clear that the idea of the story of “The Faith of a Canaanite Woman” (Mt. 15:21–28) was taken from the story of “The Syrophoenician Woman’s Faith” (Mk. 7:24–30). Matthew did not copy exactly the story, but he changed some of the ‘words’ and ‘ideas’ according to his personal theology, social context and audience.

3.4.3. Similarities between Mark 7:24–30 and Matthew 15:21–28

No	Subject	Event
01	Concept	The main concept of Gospel of Mark and Matthew is same. The main concept is: The Deep Faith of a Gentile or Canaanite woman.
02	Area	Both of them mention the same area of Tyre, but Matthew adds also the name of Sidon.

²⁰⁸ Cf. Markus TIWALD, Wie sicher ist die Q-Hypothese? in: Zeitschrift für Neues Testament, 22. Jahrgang (2019) Heft 43/44, 171–187, here: 175 f.

²⁰⁹ Cf. GOODACRE, The Synoptic Problem, 20

²¹⁰ Cf. *ibid.*

²¹¹ Cf. LAU–NEUMANN (eds.), Das biblische Methodenseminar, 176.

03	Woman	From both of the Gospels, it is clear that the woman was a Canaanite or Gentile (non-Jew).
04	Daughter	Both of them mention that the woman has a daughter and she is possessed by a demon.
05	Demon	In the two Gospels, we find the word “demon”, though Mark mentions as “unclean spirit” (7:25).
06	The Dogs	In Mark and Matthew, we find the name of the name “the dogs” two times.
07	Humble Request of Woman	In both of the texts we see a humble request of the Gentile woman to Jesus.
08	The First Reaction of Jesus	The first reaction of Jesus to the request of woman was not positive. Jesus was little bit irritated, because He wanted to be alone.
09	Deep Faith	It is clearly expressed in the two Gospels that the Gentile woman has a deep as well as humble faith.
10	Reward of Faith	Both of the Gospel mention that because of her deep faith she receives reward of her deep faith from Jesus.
11	Miracle	Seeing the deep faith of a Gentile woman Jesus did a miracle to her daughter from a distance. The daughter was cured.

3.4.4. Differences between Mark 7:24–30 and Matthew 15:21–28

No	Subject	Mark 7:24–30	Matthew 15:21–28
01	Verses	Mark limits his pericope within seven verses.	Matthew limits his pericope within eight verses.
02	Beginning	24a Mark begins his pericope with Ἐκεῖθεν (from there).	21a Matthew begins his pericope with a conjunction Καὶ (and).
03	Name of Place	24b Mark mentions only the name of Tyre.	21b Matthew mentions the name of Tyre and Sidon.
04	House	24c Mark mentions that Jesus entered a house.	Matthew does not mention about the house.

05	Devotion	25b Mark says that the woman comes to Jesus and bows down at his feet.	22c Matthew does not mention about the ‘bow down’; rather mentions about the ‘crying’ of woman.
06	Woman	26a Mark gives us information that the woman was “a Gentile, of Syrophoenician origin.”	22a Matthew gives us information that the woman was “a Canaanite.”
07	Mercy	Mark does not say about the “mercy”.	22c Matthew says about the “mercy”. The woman says, “Have mercy on me...”.
08	‘Son of David’	Mark does not mention it.	22d Matthew mentions that the woman calls Jesus as “Lord, Son of David”.
09	Disciples	Mark does not mention about the disciples of Jesus.	23-25 Matthew mentions about disciples of Jesus and their request regarding the petition of the woman.
10	Appeal	In Mark we do not find this appeal, “Lord, help me.”	25 Matthew tells us that “But she came and knelt before him, saying, “Lord, help me” (15:25).
11	Children be First	27b Mark mentions the statement of Jesus “Let the children be fed first.”	Matthew does not mention it.
12	Greetings	28b Mark mentions that the woman calls Jesus as “Sir”.	27b Matthew mentions that the woman calls Jesus as “Yes, Lord”.
13	Declaration of Faith	29b Mark only tells us that Jesus says to the woman, “For saying that, you may go.”	28b Matthew tells us that Jesus praises the woman by saying “Woman, great is your faith!”
14	Result of Faith	30 Mark gives us information that the woman goes home back and finds her daughter cured.	28c Matthew does not inform us about going home but informs us that the daughter is cured instantly.

15	Name of Jesus	Mark does not mention the name of Jesus, rather he mentions Jesus as “he” five times.	Matthew mentions the name of Jesus as “Jesus” twice. Matthew also mentions Jesus as “he” three times.
16	The Demon	In Mark we find the name of the name “the demon” three times and “unclean spirit” one time.	In Matthew we find the name “the demon” only once. (verse 22)

3.4.5. Changes in Vocabulary

No	Mark 7:24–30	Matthew 15:21–28
01	24 τὰ ὅρια Τύρου (the region of Tyre)	21 τὰ μέρη Τύρου καὶ Σιδῶνος (the district of Tyre and Sidon)
02	25 πνεῦμα ἀκάθαρτον (had an unclean spirit)	22 κακῶς δαιμονίζεται (tormented by a demon)
03	28 κύριε (Sir)	27 αἰ κύριε (Yes, Lord)

3.4.6. Stylistic Changes

In his pericope, Mark does not mention the name of the mani figures; such as: Jesus, the woman and the daughter. He introduces Jesus as a pronoun ‘he’, the woman as ‘a Gentile’ and the daughter as ‘had an unclean spirit’. On the other hand, Matthew mentions only the name of Jesus, but not the names of woman and her daughter. Matthew also mentions about his disciples.

3.4.7. Omissions

In Mark 7:27 Jesus says, ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. (“Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.”) but in Matthew 15:16, Jesus says almost the same concept except ἄφες πρῶτον χορτασθῆναι τὰ τέκνα (“Let the

children be fed first...”). Matthew probably intentionally did not put this sentence in this pericope just to qualify the “admission of the Gentiles to the children’s meal”.²¹²

3.4.8. New Additions

Mark tells us that Jesus goes to the territory of Tyre, but Matthew tells us that Jesus goes to the district of Τύρου καὶ Σιδῶνος (Tyre and Sidon). This καὶ Σιδῶνος is probably the personal edition of Matthew.²¹³

In verses 7:23–25, Matthew adds a new dialogue between Jesus and his disciples, which is not found in Mark. There might have a big dispute, whether Matthew added this verses in his pericope or Mark intentionally omitted these verses “to suit his own more ‘liberal’ view”.²¹⁴

²¹² Wilfred L. KNOX, *The Sources of the Synoptic Gospels* [ed. by Hector M. CHADWICK], vol. 1, Cambridge 1953/2010, 54.

²¹³ Cf. *Ibid.*, 55.

²¹⁴ *Ibid.*, 54.

CHAPTER FOUR

4.1. Individual Interpretation

In this chapter, I would like to interpret all the verses of my pericope (Mk. 7:24–30) one by one. Going through the detail interpretations, we will get more information and proper knowledge about the pericope. Many Biblical Scholars do not like to see this pericope as a ‘miracle story’, rather they emphasis this pericope as a ‘doctrinal discussion’ or a ‘special debate’ between Jesus and the Gentile woman.²¹⁵ There is a big discussion about this pericope that whether or not this pericope was influenced by the story of the “The Widow of Zarephath” (1 Kgs. 17:8–24), because there is so much similarities between these two stories.²¹⁶

Verse 24: Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν· (From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice,)

Interpretation:

A. Ἐκεῖθεν (From there): This pericope begins suddenly with a Greek adverb of place Ἐκεῖθεν (from there), but the pericope does not tell us exactly from where Jesus set out and went to the region of Tyre. If we go back to the chapter 6:53, where Mark writes, “When they had crossed over, they came to land at Gennesaret and moored to the shore” (Mk. 6:53), then only we can assume that Jesus set out his journey from Gennesaret. Many scholars believe that Jesus’ shifting from the Jews territory to the Gentile territory was not for vain, rather it was a practical example of the previously discussed two lessons on ritual washing and dietary laws.²¹⁷

B. τὰ ὄρια Τύρου (the region of Tyre): After the discussions on clean and unclean (Mk. 7:1–23), Jesus enters into the region of Tyre. Tyre is not located inside of Israel; rather it

²¹⁵ Cf. Joachim GNILKA, *Das Evangelium nach Markus*. 1. Teilband: Mk 1–8,26 (EKK II, 1), Zürich 1978, 291.

²¹⁶ Cf. *ibid.*

²¹⁷ Cf. Bas M.F. van IERSEL, *Mark. A Reader-Response Commentary* (trans. by W. H. BISSCHEROUX), Sheffield 1998, 248.

is located in Gentile area. Jesus' journey from the Jews territory to non-Jews territory was not merely to see or experience the religious, cultural or social differences; rather he wanted to encounter the Gentiles.²¹⁸

C. εἰσελθὼν εἰς οἰκίαν (He entered a house): Entering in a house was not uncommon in the life of Jesus. Jesus probably entered in a pagan family to experience their attitude of welcoming or hospitality.²¹⁹ But on the other hand, there is a big question whether by entering in a pagan house, Jesus breaks the 'Jewish Purity Laws' or not.²²⁰

D. οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν (did not want anyone to know he was there. Yet he could not escape notice): Jesus did not want anyone to know that he was in the house, because Jesus was either tired or he had to accomplish some other works. But he could not remain hidden, because his words, lessons and miraculous works were spread out not only among the Jews; but also, among the non-Jews.²²¹

The pericope does not give us the exact reason of Jesus' coming to the non-Jews area. Therefore, many scholars tried to find out some reasons, which could be; a) to preach the Good News to the non-Jews, b) to take a little rest for further preaching and c) to hide himself not to be arrested by Herod Antipas.²²²

Verse 25: ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἣς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· (but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet.)

Interpretation: In this verse, the woman was not the needy person, she came to Jesus on behalf of her demon possessed daughter. She was the representative of her demon possessed daughter at home.

²¹⁸ Cf. SÖDING, Das Evangelium nach Markus, 211.

²¹⁹ Cf. *ibid.*

²²⁰ Cf. GNILKA, Das Evangelium nach Markus, 291.

²²¹ Cf. SÖDING, Das Evangelium, 211.

²²² Cf. STEIN, Mark, 350.

A. Θυγάτριον (daughter): The Greek word θυγάτριον indicates a young girl. This young girl was possessed by an unclean spirit. The name of the daughter is not mentioned here.²²³

B. πνεῦμα ἀκάθαρτον (unclean spirit): The daughter is possessed by an unclean spirit. In the previous section (7:1–23), Mark did not use the term ἀκάθαρτον (unclean), but in this pericope, Mark probably intentionally uses the term πνεῦμα ἀκάθαρτον (unclean spirit) to show a good connection with the previous discussion about the issue of clean and unclean (7:1–13).²²⁴

C. ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ (and she came and bowed down at his feet.): In this verse, the mother takes the initiative first and asks Jesus to cast out the demon from her daughter.²²⁵ The physical action (bow down at the feet) on the one hand, indicates the deep respect and on the other hand, indicates the urgency of the petition.²²⁶ This physical action of the Gentile woman was not just to show off, rather she did it from the core of her heart.

Verse 26: ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. (Now the woman was a gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter.)

Interpretation:

A. Ἑλληνίς (Gentile): Mark introduces us the woman as Ἑλληνίς (Hellenis). By introducing the woman as Ἑλληνίς, Mark is interesting to tell us that the woman is a non-Jewish, rather than “indicating her linguistic (Greek; cf. Acts 7:1–6) or cultural (Hellenistic) background.”²²⁷ The woman was probably from a social upper-class family.²²⁸

²²³ Cf. SÖDING, Das Evangelium nach Markus, 212.

²²⁴ Cf. STEIN, Mark, 350.

²²⁵ Cf. SÖDING, Das Evangelium nach Markus, 212.

²²⁶ Cf. STEIN, Mark, 351.

²²⁷ Ibid., 351.

²²⁸ Cf. GNILKA, Das Evangelium nach Markus, 292.

B. Συροφονίκισσα τῷ γένει (of Syrophoenician origin): The woman was not a Jew; rather she was a Gentile woman and her origin was of Syrophoenician. The Syrophoenician belongs to the indigenous population of that land. Traditionally, it was not so easy for a Gentile woman to meet a male Jew in a public place.²²⁹

Mark probably intentionally indicates the woman as Συροφονίκισσα τῷ γένει, because Jesus needs to put into practice what he taught in the previous pericope 7:1–23. Here, we see also a comparison between the Gentile woman and the Queen Jezebel (wife of King Ahab), who was also a Sidonians (1 Kgs. 16:31). The Queen Jezebel was against the prophets of Yahweh and killed many prophets (1 Kgs. 18:4, 13), on the contrary, the Syrophoenician woman asks help from the ‘Prophet [Jesus]’ (Mk. 6:15).²³⁰

Verse 27: καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. (He said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.”)

Interpretation: The woman was probably expecting that Jesus would go with her at home to cure her daughter, but her expectation was not fulfilled. In addition, Jesus rejects her petition initially.²³¹ Jesus’ reply to the petition of the Gentile woman was not primarily polite or friendly.²³² It seems that Jesus used a metaphor of ‘the children and the dogs’, which indicates the relationship between the Jews and Gentiles.²³³ In the Old Testament period, the word ‘dog’ was used as symbolically as ‘the Gentile’, along with another dirty animal ‘the pig’. The word Jesus used κυναρίοις, which was not probably the stray dogs or watch dogs; rather κυναρίοις could be used for the domestic dogs or pet dogs.²³⁴ On the other hand, many scholars say that the word κυναρίοις also used to indicate the people, who did not know the law.²³⁵ Some says that Jesus’ initial rejection was less harsh than the metaphor of ‘the children and the dogs’.²³⁶

²²⁹ Cf. SÖDING, *Das Evangelium nach Markus*, 212.

²³⁰ Cf. VOELZ, *Mark 1:1–8:26*, 480.

²³¹ Cf. GNILKA, *Das Evangelium nach Markus*, 292.

²³² Cf. IERSEL, *Mark*, 250.

²³³ Cf. *ibid.*

²³⁴ Cf. *ibid.*

²³⁵ Cf. GNILKA, *Das Evangelium nach Markus*, 293.

²³⁶ Cf. *ibid.*, 292.

A. πρῶτον (first): The term πρῶτον indicates that there is next step which is called ‘second’. While Jesus says “Let the children be fed first...”, means the children (Jews) are given ‘first priority’ (Rom. 1:16; cf. Acts 13:46), but others (Gentiles) are not excluded from the love or mercy of God. By saying this word πρῶτον, Jesus indicates a positive hope to the Gentile woman.²³⁷

In the Old Testament period, dogs were occasionally accepted as faithful companions (cf. Tob. 5:17; 11:4, LXX), but most of the time, they were regarded as negatively; because they eat dirty things; for example, vomit and corpse (cf. 2 Kgs. 8:13; Ps. 59:7, 15; Prov. 26:1; Sir. 26:25, etc., LXX).²³⁸ In those days, it was so common to compare Gentiles with the dogs, yet Jesus’ comparison between the Jewish children of God (cf. Deut. 14:1; Hos. 11:1, LXX) and the dog-like Gentiles, was so shameful. This comparison creates a negative impression on Jesus.²³⁹ The first impression seems to be that the ministry of Jesus was restricted or reserved only for the Jews, but Mark tells us that Gentiles are also included in the salvation ministry of Jesus.²⁴⁰ In his letter to the Romans, Paul gives us a clear idea about the real motif of Jesus. Paul writes “for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek” (Rom. 1:16).

Verse 28: ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιγίων τῶν παιδίων. (But she answered him, “Sir, even the dogs under the table eat the children’s crumbs.”)

Interpretation: In this verse, the Gentile woman also used a metaphor of the bread and the crumbs in response to the metaphorical statement of Jesus. This metaphor could be equivalent with the previous miraculous feeding story of the ‘Five Thousand’ (Mk. 6:30–44).²⁴¹

A. Κύριε (Sir): Telling someone κύριε (Sir) means showing respect. In this verse, the woman addresses Jesus in Greek as κύριε, which could be translated in English as “Sir”

²³⁷ Cf. STEIN, Mark, 352.

²³⁸ Cf. SÖDING, Das Evangelium nach Markus, 212.

²³⁹ Cf. *ibid.*

²⁴⁰ Cf. *ibid.*

²⁴¹ Cf. IERSEL, Mark, 250.

or “Lord”. The woman probably did not mean Jesus as “divine”; rather she understood Jesus as a ‘better person’ than others.²⁴²

B. καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιγίων τῶν παιδίων. (even the dogs under the table eat the children’s crumbs): The children live in the family. While the children eat at the table, sometimes the crumbs fall from the table, because the children are not so much aware of their eating as the elders. The children do it either intentionally or unintentionally.²⁴³ The inner meaning of this sentence could be either, the children of the family lack nothing or the dogs have enough food to live.²⁴⁴

It is true that in the Biblical times, dogs were not accepted as lovable friends or domesticated pets, yet the woman’s uses of τὰ κυνάρια (the dogs), were not the wild dogs; rather she probably uses the word τὰ κυνάρια as household or domesticated pets.²⁴⁵ The woman does not refute the statement of Jesus; rather she agrees that “the salvation is from the Jews (Jn. 4:22), but the salvation of God overflows to all”.²⁴⁶

Verse 29: καὶ εἶπεν αὐτῇ· διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. (Then he said to her, “For saying that, you may go—the demon has left your daughter.”)

Interpretation: Seeing a deep faith, Jesus granted the petition of the Gentile woman. Here, Jesus neither performs any actions, nor utters any word to the demon;²⁴⁷ rather he sends away the woman to the house saying “For this statement you may go your way; the demon has left your daughter” (Mk. 7:29).

A. διὰ τοῦτον τὸν λόγον ὕπαγε (For saying that): Jesus does not disagree or disrespect to the statement of the woman said in verse 28; rather being convinced, Jesus praises her and confirms the fulfillment of her request.²⁴⁸

²⁴² Cf. SÖDING, Das Evangelium nach Markus, 213.

²⁴³ Cf. ibid.

²⁴⁴ Cf. ibid.

²⁴⁵ Cf. STEIN, Mark, 352.

²⁴⁶ VOELZ, Mark 1:1–8:26, 481.

²⁴⁷ Cf. IERSEL, Mark, 251.

²⁴⁸ Cf. SÖDING, Das Evangelium nach Markus, 213.

B. ἐξελήλυθεν (you may go): By saying this, Jesus invites the woman to return home and check either her daughter is cured or not. It is also a kind of invitation for the Gentile woman to be convinced about the power of Jesus.²⁴⁹ Some of the scholars believe that Jesus did not go to the house of the Gentile woman to cure her daughter probably for two reasons: a) it was not a custom for a Jewish religious leader to enter in a house of a Gentile woman and b) the house of the woman was probably so far.²⁵⁰ Therefore, Jesus granted her request from a long distance and healed her daughter.

Verse 30: καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὔρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός. (And when she went home, she found the child lying on the bed and the demon gone.)

Interpretation: In this exorcism story, we do not find any command or words to the demon by Jesus. There is no extra witness or any exclamation of the miraculous work of Jesus. Even though, the woman also did not praise Jesus or did not say any thankful words to Jesus for curing her daughter. After hearing the command of Jesus, the woman does not say any word, rather she quietly comes back to her house and found the daughter is cured.²⁵¹

A. αὐτῆς εὔρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην (she found the child lying on the bed): In this pericope, the Greek verb βεβλημένον (lying) is used with a unique meaning. Normally, this verb βεβλημένον is used “to describe sick people (Mt. 9:2; Rev. 2:22), but here it describes a healed person.”²⁵² This verb βεβλημένον indicates that the daughter of the woman, who was once demon possessed, is now healed by the power of Jesus. This is also a sign of the departure of the demon from the daughter.²⁵³

²⁴⁹ Cf. *ibid.*

²⁵⁰ Cf. STEIN, Mark, 354.

²⁵¹ Cf. IERSEL, Mark, 251.

²⁵² STEIN, Mark, 354.

²⁵³ Cf. *ibid.*

4.2. Theological Criticism

Regarding the salvation of God, the Jews were given the first priority from the very beginning of their chosen by God then other nations (Rom. 1:16; 3:1–2); but other nations were not excluded from the salvation of God. It's God's plan that "all the families of the earth shall be blessed" (Gen. 12:3). As a God's agent, to fulfil the God's promise to Abram (Gen. 12:3), Jesus does his mission to the Gentiles also.²⁵⁴

A. The "immense power of Jesus over Satan"²⁵⁵: In this pericope, Mark tells us an exorcism story of a daughter of a Gentile woman. This is the only exorcism story in the Gospels, where Jesus heals a demon possessed daughter from a long distance. Jesus neither does any physical acts nor says any words or commands for his exorcism.²⁵⁶ He only says to the Gentile woman, "For saying that, you may go—the demon has left your daughter" (7:29). The woman goes back and "she found the child lying on the bed and the demon gone" (7:30). By doing this, Jesus proves that he has more power and authority over unclean spirit or demon.²⁵⁷

B. Jesus is "the bearer of the New Age for the Gentiles"²⁵⁸: The Gentiles, not only were neglected by Jews socially, economically, culturally and even religiously; but they also were considered by Jews as 'dogs' (2 Sam. 16:9; Ps. 22:16; 1 En. 89:42–49).²⁵⁹ Jews thought that the salvation was only for the Jews, but on the contrary, Jesus' mission to the Gentile territory begins a 'New Age' for the Gentiles.²⁶⁰ Paul says, "for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek" (Rom. 1:16).

C. Jesus is "the only Exorcist who brings in the Kingdom of God"²⁶¹: In Matthew 15:21–28, we notice that while Jesus goes to the Tyre, his disciples were present. But Mark in his pericope (Mt. 7:24–30) intentionally does not mention about presence of the

²⁵⁴ Cf. Eckhard J. SCHNABEL, Mark. An Introduction And Commentary (Tyndale The New Testament Commentaries), vol. 2, Inter Varsity Press 2017, 175.

²⁵⁵ HAUW, The Function of Exorcism Stories in Mark's Gospel, 86.

²⁵⁶ Cf. IERSEL, Mark, 251.

²⁵⁷ Cf. HAUW, The Function of Exorcism Stories in Mark's Gospel, 86.

²⁵⁸ Ibid.

²⁵⁹ Cf. *ibid.*, 87.

²⁶⁰ Cf. *ibid.*, 86.

²⁶¹ Ibid.

disciples, because he wants to introduce Jesus as the ‘Hero’ of the exorcism story. According to Mark, Jesus is the ‘only Person’, “who brings in the Kingdom of God”.²⁶²

D. Jesus’ Lordship: The English Standard Version (ESV) translates the Greek word κύριε as “Lord”, but the New Revised Standard Version (NRSV) translates the word as “Sir”. The word κύριε goes with the concept of ‘faith’. By saying κύριε, the woman probably recognizes the ‘Divine Lordship’ or ‘Divine Identity’ of Jesus.²⁶³

E. Jesus’ Mission: Jesus’ mission to the Gentile territory indicates the inclusion of the Gentiles as the members of the kingdom of God.²⁶⁴ The criteria of becoming the member of the kingdom of God is to be ‘faithful’ and to have a ‘good relationship’ with God. The ‘faith’ or ‘belief’ of the Gentile woman played an important role to change Jesus’ primary attitude.²⁶⁵ In this pericope, Mark, on the one hand, highlights the ‘soteriology’ by using the metaphor of a meal and on the other hand, shows a clear mission of Jesus that all are to be saved but Israelites are more privileged than Gentiles.²⁶⁶

F. Jesus as Divine Man (cf. 3:7–10; 6:53–56): Jesus does not simply show God’s power or mercy to anyone or everyone. As ‘Divine Man’, Jesus wants to be recognized by the person, whom he helps. This recognition must come from the faithful heart, not from the ignorance or superstition.²⁶⁷

G. The Discipleship of Jesus: After a good argumentation, Jesus grants the petition of the woman and says “For saying that, you may go—the demon has left your daughter” (7:29). The woman does not say any extra word or does not ask any visible proof that whether or not her daughter is healed; rather she starts walking towards her home. This is a pure sing of ‘deep faith’ and ‘true discipleship’. She not only believes the ‘Word’ of Jesus but she also follows his ‘Command’.²⁶⁸

²⁶² Ibid.

²⁶³ Cf. *ibid.*, 87.

²⁶⁴ Cf. *ibid.*, 91.

²⁶⁵ Cf. *ibid.*

²⁶⁶ Cf. *ibid.*

²⁶⁷ Cf. HAUW, *The Function of Exorcism Stories in Mark’s Gospel*, 89.

²⁶⁸ Cf. *ibid.*, 90.

H. The Universal Scope of God's Salvation: According to the promise of God, all nations would be blessed, through the descendants of Israel (Gen. 12:3; 18:18; 22:18, LXX). The Lord will prepare the “Messianic Banquet” for all peoples of the earth (Isa. 25:6, LXX).²⁶⁹ Jesus warns the Jews, Scribes, Pharisees and religious leaders that if they do not change their minds then they will not be able to sit at the “Messianic Banquet”, but other people will join at table in the “kingdom of God” (Lk. 13:29). Jesus also says that the salvation is not limited only for the Jews; rather the Gentiles will also experience the same salvation through the Jews.²⁷⁰ In his preaching and missions, Jesus invited all people to participate “at the table in the Kingdom of God” (Lk. 13:29). The only ticket or medium to participate at the table in the Kingdom of God is ‘faith’. By having ‘faith’ on Jesus, the Gentile woman as well as her daughter get tickets to participate at the table in the Kingdom of God.²⁷¹

The Jews understood that the salvation of the Gentiles would be offered at the God's final judgement, but Jesus says “the kingdom of God is at hand” (Mk. 1:15). The ‘Kingdom of God’ means ‘already but not yet’.²⁷² For Jesus, “the gentiles are able to receive the same salvation blessings experienced by the Jews.”²⁷³

4.3. History of Effect

By the story of the Gentile woman (Mk. 7:24–30), Mark probably intentionally introduces a ‘new mission’ of Jesus towards a new territory (Tyre) as well as a new nation (Gentile). From the verse 7:27, it is very clear that the salvation of the Gentiles was not excluded from salvific plan of God; rather the salvific plan of the Gentiles or pagans was included next to the Jews. The word *πρώτον* (first) indicates that there is ‘second’ or ‘next’ option.²⁷⁴ Paul also gives witness in his letter to the Romans that, “for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek” (Rom. 1:16).

According to Joachim Gnilka the pericope (Mk. 7:24–30) could be interpreted historically in two ways:²⁷⁵

²⁶⁹ Cf. STRAUSS, Mark, 316.

²⁷⁰ Cf. HAUW, The Function of Exorcism Stories in Mark's Gospel, 89.

²⁷¹ Cf. STRAUSS, Mark, 317.

²⁷² Cf. *ibid.*, 316

²⁷³ *Ibid.*

²⁷⁴ Cf. GNILKA, Das Evangelium nach Markus, 294.

²⁷⁵ Cf. *ibid.*, 294 f.

A. The Historical Salvation: The historical salvific plan of God can be found in this pericope. Let us discuss the historical salvific plan of God in details:

- i. **The Woman:** The ‘woman’ plays an important role as an ‘identical figure’ or ‘symbolic figure’ on behalf of the Gentile Church.²⁷⁶
- ii. **The Daughter or Child:** The ‘daughter’ or ‘child’ is symbolized as the ‘Gentile people’.²⁷⁷
- iii. **The Demon or Unclean Spirit:** The ‘demon’ or ‘unclean spirit’ is symbolized as ‘unbelief’ of the Gentile peoples.²⁷⁸
- iv. **The Action:** The ‘action’, done by the woman, has a symbolic meaning in a salvific sense. The petition of a Gentile woman to Jesus indicates that the ‘Gentile Church’ is requesting Jesus (κύριε) to make them free from the demonic nature of ‘unbelief’.²⁷⁹
- v. **The Children:** The ‘children’ are symbolized as ‘the Jews’. The Jews are specially chosen by God and most of the time the Jews are called as the ‘sons of God’.²⁸⁰
- vi. **The Table:** In the pericope, the ‘table’ is symbolized as the ‘Holy Scripture’, around the children (Jews) are gathered. The table offers the bread not only for the children (Jews) but also for all (Gentiles or pagans).²⁸¹

B. The Understanding of the Narrative: Many biblical scholars and reformers tried to understand the pericope deeply and narrated the story or the characters in different ways. Some said that on behalf of the Gentile Church or nations, the woman was a model of faith and patience; because she was so confident in the grace and goodness of Jesus

²⁷⁶ Cf. *ibid.*, 294.

²⁷⁷ Cf. *ibid.*

²⁷⁸ Cf. *ibid.*

²⁷⁹ Cf. *ibid.*

²⁸⁰ Cf. *ibid.*

²⁸¹ Cf. *ibid.*

(κύριε).²⁸² The hurtful answer of Jesus was enough to ‘step back’ for the woman from Jesus, but she ‘stepped forward’ by her positive arguments with Jesus. Therefore, she experienced the love of Jesus (κύριε), which was the instant result of her deep faith. She made possible from the preliminary motif of Jesus’ ‘No’ to the positive motif of ‘Yes’.²⁸³

‘Faith’ plays an important role throughout the Gospel of Mark. ‘Faith’ is not something that we create or buy from someone. For Mark, faith is a special ‘gift’ from God.²⁸⁴ Faith is given to the people in different ways; for example, in and through Christ, through preaching, through the Holy Scripture and through the miracles. One must accept this faith as a gift from God and must acknowledge one’s faith by actions, words and behaviors. Only faith in Jesus (κύριε) can bring the salvation. This salvation is not limited for a certain nation or for a group of people; rather for Mark, salvation of God is for all nations.²⁸⁵

²⁸² Cf. *ibid.*

²⁸³ Cf. *ibid.*, 295.

²⁸⁴ Cf. *ibid.*

²⁸⁵ Cf. *ibid.*

CONCLUSION

The narrative of “The Syrophoenician Woman’s Faith” (Mk. 7:24–30) is a unique creation of Mark in several ways. First of all, this is the only healing story in Mark, where a demon possessed daughter of the Gentile woman is healed from a long distance. Though there are some other healing stories in the New Testament, where pagans are also healed in a different way; but this is a unique creation of Mark.²⁸⁶ Secondly, in this healing story, a direct confrontation is missing between Jesus and the unclean spirit. Thirdly, as like other healing stories, there were neither any eye witness nor any acclamation of Jesus for his long-distance healing.²⁸⁷ Fourthly, this is the only example, where Jesus initially rejected the request of the Gentile woman, but did not close the door permanently. Jesus gave an opportunity to the Gentile woman to convince him by her deep faith. Finally, this is the only argumentation between Jesus and the Gentile woman, where Jesus lost.²⁸⁸

The pericope (Mk. 7:24–30), is the only instance in the Gospel, where a human being (Gentile woman) addresses Jesus as “Lord” or “Sir” (κύριε). By addressing “Lord” or “Sir” (κύριε), the woman shows a deep respect as well as a deep faith to Jesus.²⁸⁹ This identity of Jesus was not in vain; rather it is proven by the exorcism of a Syrophoenician girl in Gentile territory. Jesus shows his power of exorcism from a distance for a Gentile girl.²⁹⁰ Not only this, Jesus also performed his mighty deeds among the Gentiles in the ‘healing of the deaf-mute’ (Mk. 7:32–37) and ‘the feeding of four thousand’ (Mk. 8:1–9). Within these three miracles Jesus, on the one hand, nullifies the social boundary between the Jews and the Gentiles; and he, on the other hand, extends the grace of God to the Gentiles.²⁹¹ In the Gospels of Matthew 8:5–13 and Luke 7:1–10, Jesus heals the centurion’s servant from a distance by his ‘authoritative words’, but in the Gospel of Mark 7:24–30, Jesus performs exorcism from a distance without pronouncing any word or command of exorcism. Jesus’ exorcism from a distance proves that Jesus is “stronger” than demon.²⁹²

Jesus’ short journey into the Gentile territory was not in vain or without any vision; rather it has a purpose with tremendous significance. The purpose of Jesus’ visit to the

²⁸⁶ Cf. SÖDING, *Das Evangelium nach Markus*, 209.

²⁸⁷ Cf. *ibid.*, 210.

²⁸⁸ Cf. *ibid.*, 211.

²⁸⁹ Cf. *ibid.*, 213.

²⁹⁰ Cf. HAUW, *The Function of Exorcism Stories in Mark’s Gospel*, 87.

²⁹¹ Cf. *ibid.*, 86.

²⁹² Cf. *ibid.*, 88.

Gentile area could be the post-Easter proclamation of the Gospel, which systematically is intended to reach the whole world (Mk. 13:10; cf. 14:9).²⁹³ In this context, the Gentile woman is the ‘prototype’ or ‘pre-figure’ of all other Gentiles. It is believed that the Gentile woman symbolizes other Gentiles, who, after Easter, will accept the Gospel.²⁹⁴

Now a days, it can be said that “the Syrophoenician woman turns out to be a model of Christian faith”.²⁹⁵ She was not disheartened by the refusals of Jesus; rather she was humble with deep confidence and her faithful confidence was rewarded. From this story, it is clear that the Lord hears our every prayer or cry or petition and we should not be disheartened or disappointed at any case in our day-to-day life.²⁹⁶ Therefore, in one of his sermons (Second Sunday in Lent), Martin Luther writes some meaningful as well as positive lines for us all:

She catches Christ with his own words. He compares her to a dog, she concedes it, and asks nothing more than that he let her be a dog, as he himself judged her to be. Where will Christ now take refuge? He is caught. Truly, people let the dog have the crumbs under the table; it is entitled to that. Therefore, Christ now completely opens his heart to her and yields to her will, so that she is now no dog, but even a child of Israel.²⁹⁷

²⁹³ Cf. SÖDING, *Das Evangelium nach Markus*, 209.

²⁹⁴ Cf. GNILKA, *Das Evangelium*, 293.

²⁹⁵ HEALY, *The Gospel of Mark*, 145.

²⁹⁶ Cf. HEALY, *The Gospel of Mark*, 145.

²⁹⁷ Martin LUTHER, *Sermons on Gospel Texts for Epiphany, Lent and Easter*, vol. 2 [trans. by John N. LENKER et al.], Albany 1997, 126.

ABBREVIATION USED IN THE THESIS

No	Abbreviation	Full form of Abbreviation
01	Acts	Acts of the Apostles
02	AD	Anno Domino (in the year of the Lord)
03	BC	Before Christ
04	CE	Common Era
05	Cf.	Compare with
06	Col.	Colossians
07	Cor.	Corinthians
08	Deut.	Deuteronomy
09	ed./eds.	Edition, editor(s)
10	1 En.	1 Enoch
11	et al.	et alii (more than two authors or places)
12	Exod.	Exodus
13	Ezek.	Ezekiel
14	f.	and the following page
15	Gen.	Genesis
16	Hist. Eccl.	The Ecclesiastical History
17	Hos.	Hosea
18	Ibid	The same source
19	Isa.	Isaiah
20	Jer.	Jeremiah
21	Jdg.	Judges
22	Jn.	John
23	1 Kgs.	1 Kings
24	2 Kgs.	2 Kings
25	Lev.	Leviticus
26	Lk.	Luke
27	LXX	Septuagint
28	Midr.	Midrash
29	Mk.	Mark
30	Mt.	Matthew
31	NRSV	New Revised Standard Version
32	NT	New Testament
33	OT	Old Testament
34	p.	Page Number
35	Phil.	Philippians
36	Phlm.	Philemon
37	Pro.	Proverbs
38	Ps.	Psalms
39	Rev.	Revelation
40	Rom.	Romans
41	Sam.	Samuel
42	1 Sam.	1 Samuel
43	2 Sam.	2 Samuel
44	Thess.	Thessalonians
45	Tim.	Timothy
46	Tob.	Tobit
47	v.	Verse
48	vol.	Volume number

BIBLIOGRAPHY

THE HOLY BIBLE

- ALAND, Barbara and Kurt et al. (eds), *Novum Testamentum Graece. Greek-English New Testament*, 28 ed., Stuttgart 2014.
- HARRIS, W. Hall et. al. (eds.), *The Lexham English Bible. English-Greek Reverse Interlinear New Testament*, Bellingham (Washington) 2010.
- The Holy Bible. New Revised Standard Version, USA 1989.

DICTIONARY

- CATHEY, Joe, “Demonic Possession” *Holman Illustrated Bible Dictionary*, eds. by Chad BRAND et al., Tennessee 2003.
- GOETZMANN, Markus J., “οἶκος”, *The New International Dictionary of New Testament Theology*, ed. by Colin BROWN, vol. 1, Michigan 1975.
- HAHN, Scott (ed.), *Catholic Bible Dictionary* (review), “Dog”, New York 2010.
- KITTEL, Gerhard – FRIEDRICH, Gerhard (eds.), *Theological Dictionary of the New Testament* [trans. by Geoffre W. BROMILEY], Stuttgart 1985.
- LEWIS, Jack P., “Gentiles” *Holman Illustrated Bible Dictionary*, eds. by Chad BRAND et al., Tennessee 2003.
- MERKEL, Friedrich, “ἄρατος”, *The New International Dictionary of New Testament Theology*, ed. by Colin BROWN, vol. 1, Michigan 1975.
- STRAUSS, Mark, “Tyre and Sidon”, *The Baker Illustrated Bible Dictionary*, ed. by Tremper LONGMAN III, Michigan 2013.
- STRONG, James, *Greek Dictionary of the New Testament*, Albany 1997.
- VORLÄNDER, Hans, “γυνή”, *The New International Dictionary of New Testament Theology*, ed. by Colin BROWN, vol. 1, Michigan 1975.

BOOKS

- ADAMCZEWSKI, Bartosz, *Q or not Q? The So-Called Triple, Double, and Single Traditions in the Synoptic Gospels*, Frankfurt am Main 2010.
- ADAMCZEWSKI, Bartosz (ed.), *The Gospel of Mark. A Hypertextual Commentary*, vol. 8, Frankfurt am Main 2014.
- BARCLAY, William, *The Gospel of Mark*, Philadelphia 1956.
- BEAVIS, Mary A., *Mark*, Michigan 2011.
- BENDEMANN, Reinhard von, *Das Markusevangelium als Herausforderung für die Theologie*, in: *ZNT* 47 (2021) 23–39.
- BENDEMANN, Reinhard von, *Antagonismen im Markusevangelium*, in: Stefan ALKIER (Hg.), *Antagonismen in neutestamentlichen Schriften. Studien zur Neuformulierung der „Gegnerfrage“ jenseits des Historismus (Beyond Historicism – New Testament Studies Today 1)*, Paderborn 2021, 219–252.
- BLACK, Clifton, *Mark. Images of an Apostolic Interpreter*, Minneapolis 2001.

- BROADHEAD, Edwin K., *Mark*, 2nd edition, Sheffield 2009.
- BROWN, Raymond E., *An Introduction to the New Testament*, New York 1997.
- BRYAN, Christopher, *A Preface to Mark. Notes on the Gospel in Its Literary and Cultural Settings*, Oxford 1993.
- BULTMANN, Rudolf, *History of the Synoptic Tradition* [trans. by John MARSH], Oxford 1968.
- BURKILL, T. Alec, Historical development of the story of the Syrophoenician woman, *Mark 7:24–31*, in: *NT 9*, (1967), 161–177.
- CAPPS, Edward et al. (eds.), *Eusebius I. The Ecclesiastical History*, [trans by Kirsopp LAKE], London n. d.
- CHILTON, Bruce et al. (eds.), *A Comparative Handbook to the Gospel of Mark. Comparisons with Pseudepigrapha, the Qumran Schrolls, and Rabbinic Literature*, Boston 2010.
- CRANFIELD, Charles E. B. (ed.), *The Gospel according to Saint Mark. An Introduction and Commentary*, Cambridge 1959.
- EBNER, Martin–HEININGER, Bernhard (eds.), *Exegese des Neuen Testaments. Ein Arbeitsbuch für Lehre und Praxis (UTB 2677)*, Stuttgart 2018.
- FRANCE, Richard T., *The Gospel of Mark. A Commentary on the Greek Text*, Cambridge 2002.
- GNILKA, Joachim, *Das Evangelium nach Markus. 1. Teilband: Mk 1–8, 26 (EKK II, 1)*, Zürich 1978.
- GOODACRE, Mark, *The Synoptic Problem. A Way Through the Maze*, London 2001.
- GUTTENBERGER, Gudrun, *Das Evangelium nach Markus (ZBK 2)*, Zürich 2017.
- HAUW, Andreas, *The Function of Exorcism Stories in Mark's Gospel*, Oregon 2019.
- HEALY, Mary, *The Gospel of Mark*, Washington 2008.
- IERSEL, Bas M.F. van, *Mark. A Reader-Response Commentary* (trans. by W. H. BISSCHEROUX), Sheffield 1998.
- KELBER, Werner H., *The Kingdom in Mark. A New Place and a New Time*, Philadelphia 1974.
- KNOX, Wilfred L., *The Sources of the Synoptic Gospels* [ed. by Hector M. CHADWICK], vol. 1, Cambridge 1953/2010.
- KOCH, Dietrich A., *Die Bedeutung der Wundererzählungen für die Christologie des Markusevangeliums*, Berlin 1975.
- LANE, William L., *The Gospel according to Mark (NICNT)*, Cambridge 1974.
- LAU, Markus –NEUMANN, Nils (eds.), *Das biblische Methoden seminar. Kreative Impulse für Lehrende (UTB 4612)*, Bristol 2017.
- LIEW, Tat–Siong Benny, *Politics of Parousia. Reading Mark Inter(con)textually (Biblical Interpretation Series, vol. 42)*, Boston 1999.
- LUOMANEN, Petri, *From Mark and Q to Matthew. An Experiment in Evolutionary Analysis*, in: Eve-Marie BECKER – Anders RUNESSON (eds.), *Mark and Matthew II. Comparative Readings: Reception History, Culture Hermeneutics, and Theology (WUNT 271)*, Tübingen 2013, 37–73.
- LUTHER, Martin, *Sermons on Gospel Texts for Epiphany, Lent and Easter, vol. 2* [trans. by John N. LENKER et al.], Albany 1997.
- OSIEK, Carolyn, *Philippians, Philemon, (ANTC; Nashville) Abingdon 2000.*

- PINERO, Antonio - PELAEZ, Jesus, *The Study of the New Testament. A Comprehensive Introduction* (trans by David E. ORTON and Paul ELLINGWORTH), Leiden 2003.
- PLACHER, William C., *Mark*, Kentucky 2010.
- SCHNABEL, Eckhard J., *Mark: An Introduction and Commentary*, Inter Varsity Press 2017.
- SCHNABEL, Eckhard J., *Mark. An Introduction And Commentary* (Tyndale The New Testament Commentaries), vol. 2, Inter Varsity Press 2017.
- SCHERER, Hildegard, *Pragmatische Analyse*, in: Markus LAU–Nils NEUMANN (eds.), *Das biblische Methodenseminar. Kreative Impulse für Lehrende* (UTB 4612), Bristol 2017, 154–174.
- SÖDING, Thomas, *Das Evangelium nach Markus*, Leipzig 2002.
- SÖDING, Thomas, *Das Neue Testament – Komposition und Genese*, in: Michael BÖHNKE – Thomas SÖDING (hrsg.), *Bibel Verstehen. Schriftverständnis und Schriftauslegung* (Theologie Module 4), Freiburg - Basel - Wien 2008, 87–132.
- STEIN, Robert H., *Mark. Baker Exegetical Commentary on the New Testament*, Michigan 2008.
- STRAUSS, Mark L., *Mark. Zondervan Exegetical Commentary on the New Testament* [ed. by Clinton E. ARNOLD], Michigan 2014.
- TELFORD, William R., *The Theology of the Gospel of Mark*, Cambridge 1999.
- THEISSEN, Gerd, *The Gospels in Context. Social and Political History in the Synoptic Tradition* [trans by Linda M. MALONEY] Fortress Press (Minneapolis) 1991.
- THEISSEN, Gerd, *The Gospels in Context: Social and Political History in the Synoptic Tradition*, Cambridge 1994.
- THEISSEN, Gerd, *The Miracle Stories of the Early Christian Tradition*, Edinburgh 1983.
- THEISSEN, Gerd, *The Miracle Stories of the Early Christian Tradition* [trans by Francis McDONAGH], Edinburgh 1983.
- THEISSEN, Gerd - MERZ, Annette, *Der Historische Jesus*, Göttingen 1996.
- TIWALD, Markus, *The Sayings Source. A Commentary on Q*, Stuttgart 2020.
- TIWALD, Markus, *The Rural Roots of the Jesus Movement and the ‘Galilean Silence’*, in: Markus TIWALD, Markus–Jürgen K. ZANGENBERG (eds.), *Early Christian Encounters with Town and Countryside. Essays on the Urban and Rural Worlds of Early Christianity*, vol. 126, Göttingen 2021, 149–175.
- TIWALD, Markus, *Frühjudentum und beginnendes Christentum. Gemeinsame Wurzeln und das Parting of the Ways*, Stuttgart 2022.
- VOELZ, James W., *Mark 1:1–8:26 (Concordia Commentary: A Theological Exposition of Sacred Scripture)*, Missouri 2013.
- WERRETT, Ian C., *Ritual Purity and the Dead Sea Scrolls*, ed. by Florentino García MARTÍNEZ, vol. LXXII, Leiden 2007.
- WRIGHT, Paul H., *Rose Then and Now Bible Map Atlas: With Biblical Background and Culture*, California 2012.

ARTICLE

- NSIAH, Alice M., *Breaking the Ethnic Barrier in Mark 7:24–30. Implication for the Ghanaian Context*, in: *E-Journal of Humanities, Arts and Social Science (EHASS)*, vol. 2, issue 10 (2021), 159–169.

TIWALD, Markus, Wie sicher ist die Q-Hypothese? in: Zeitschrift für Neues Testament, 22. Jahrgang (2019) Heft 43/44, 171–187.

THESIS

REBEIRO, Shipon P., Jesus at Prayer on the Mount of Olives. A Redaction-Critical Study of Luke 22:39–46, [unpublished diss. Pontifical Biblical Institute, Rome] 2016.

ABSTRACT

The Master Thesis begins with a Markan pericope 7:24–30, with the title of “The Syrophoenician Woman’s Faith”. This is the only healing story, where biblical scholarship and theologians are divided with the controversial character of Jesus then the other healing stories in the Gospels. Whenever I hear or read this healing story, I am also shocked and some questions always come to my mind: how could Jesus misbehave to the Gentile woman? Or how could Jesus compare the Gentile children to the dogs? Is Jesus a racist? By using the biblical exegetical methods, especially a) Synchronic Text Analysis, b) Diachronic Textual Analysis, c) Individual Interpretation and Theological Criticism, I have tried to find out the answers of my questions and the exact meaning of the text as well as the real attitude of Jesus towards the Gentiles.

Faith is a gift of God and it develops in difficulties and challenges. Jesus normally never rejects any request or petition, but in this pericope, Jesus initially rejects the request and gives a big challenge to the Gentile woman, whether she really believes Jesus or not. The Gentile woman does not badly react rather she accepts the challenge of Jesus and proofs her deep faith by saying “Yes, Lord: yet the dogs under the table eat of the children’s crumbs (Mk. 7:28). Jesus is satisfied finding what he was looking from the Gentile woman and as a result he casts the demon out of her daughter.

The exegesis reveals some very important findings: a) Jesus is neither a racist, nor he has a mentality of racism. The way Jesus behaved with the Gentile woman, was not a racism, rather Jesus wanted to challenge her faith by using the harsh words. The tone of his voice was not so loud or rough; rather his voice was soft and mild. b) Jesus is not calling the Gentile children as ‘dogs’. The Greek word *κύων* primarily means a ‘dog’. The word *κύων* is mostly used in the Old Testament to indicate the street dogs, but in this pericope, the Greek word Jesus uses for the ‘dog’ is *κύναριον* which means ‘house dog’ or ‘pet dog’. c) Jesus has no any nepotism. He listens not only Jews, but also Gentiles. Jesus actually does not shut the door for the Gentiles; rather Jesus keeps open a ‘second position’ for all.

ABSTRAKT

Die Masterarbeit beginnt mit einer Perikope aus Markus 7,24–30 mit dem Titel „Der Glaube der heidnischen Frau“. Dies ist die einzige Heilungsgeschichte, bei der sich Bibelwissenschaftler und Theologen aufgrund des umstrittenen Charakters Jesu und der anderen Heilungsgeschichten in den Evangelien uneinig sind. Immer wenn ich diese Heilungsgeschichte höre oder lese, bin ich schockiert und mir kommen einige Fragen in den Sinn: Wie konnte Jesus sich gegenüber der heidnischen Frau so verhalten? Oder wie konnte Jesus die heidnischen Kinder mit Hunden vergleichen? Ist Jesus ein Rassist? Mit Hilfe biblischer Exegese-Methoden, insbesondere a) synchroner Textanalyse, b) diachroner Textanalyse, c) individueller Interpretation und theologischer Kritik, habe ich versucht, Antworten auf meine Fragen zu finden und die genaue Bedeutung des Textes sowie die tatsächliche Haltung Jesu gegenüber den Heiden zu ergründen.

Der Glaube ist eine Gabe Gottes und entwickelt sich in Schwierigkeiten und Herausforderungen. Normalerweise lehnt Jesus keine Bitte oder Bitte ab, aber in dieser Perikope lehnt Jesus die Bitte zunächst ab und stellt die heidnische Frau vor eine große Herausforderung, ob sie wirklich an Jesus glaubt oder nicht. Die heidnische Frau reagiert nicht negativ, sondern nimmt die Herausforderung Jesu an und beweist ihren tiefen Glauben, indem sie sagt: „Ja, Herr, aber auch die Hunde unter dem Tisch essen von den Brotesten der Kinder“ (Mk 7,28). Jesus ist zufrieden, bei der heidnischen Frau gefunden zu haben, wonach er gesucht hat, und als Ergebnis davon treibt er den Dämon aus ihrer Tochter aus.

Die Exegese offenbart einige sehr wichtige Erkenntnisse: a) Jesus ist weder ein Rassist, noch hat er eine rassistische Mentalität. Die Art und Weise, wie Jesus sich gegenüber der heidnischen Frau verhielt, war kein Rassismus, vielmehr wollte Jesus ihren Glauben durch harte Worte herausfordern. Der Ton seiner Stimme war nicht laut oder rau, sondern sanft und mild. b) Jesus bezeichnet die heidnischen Kinder nicht als „Hunde“. Das griechische Wort *κύων* bedeutet in erster Linie „Hund“. Das Wort *κύων* wird im Alten Testament meist für Straßenhunde verwendet, aber in dieser Perikope verwendet Jesus für „Hund“ das griechische Wort *κύωνιον*, was „Haushund“ oder „Hund als Haustier“ bedeutet. c) Jesus ist nicht voreingenommen. Er hört nicht nur auf Juden, sondern auch auf Nichtjuden. Jesus verschließt den Nichtjuden nicht die Tür, sondern hält für alle eine „zweite Position“ offen.