

Mark 7:24–30 ESV

And from there he arose and went away to the region of Tyre and Sidon. And he entered a house and did not want anyone to know, yet he could not be hidden. But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet. Now the woman was a Gentile, a Syrophenician by birth. And she begged him to cast the demon out of her daughter. And he said to her, “Let the children be fed first, for it is not right to take the children’s bread and throw it to the dogs.” But she answered him, “Yes, Lord; yet even the dogs under the table eat the children’s crumbs.” And he said to her, “For this statement you may go your way; the demon has left your daughter.” And she went home and found the child lying in bed and the demon gone.

Introduction

- Parallel text is found in [Matthew 15:21-28](#).
- For an introduction to the book of Mark see handouts *Do You See* [Mark 8:22-26](#) and *Foreseen* [Mark 9:14-29](#).

Historical and geographical context**Mark 7:24 ESV**

And from there he arose and went away to the region of Tyre and Sidon. And he entered a house and did not want anyone to know, yet he could not be hidden.

from there

- From the land of Gennesaret ([Mark 6:53](#)) to Tyre and Sidon
- Journey of approx. 55 km to 80 km

region of Tyre and Sidon

- Previously mentioned in *Study Session ‘Do You See’* [Mark 8:22-26](#)
 - Mentioned in [Matt 11:21](#)

Old Testament Mention

- [Gen 10:15](#) Canaan the son of Ham ([Gen 9:18](#)) became a people, existing of ‘tribes’ ([Gen 10:15-20](#)). Showing the promised land as a part of the territory of the sons of Canaan.

The New Bible Dictionary, Third Edition II. Extent of Canaan

‘Canaan’ in both Scripture and external sources has threefold reference. 1. Fundamentally it indicates the land and inhabitants of the Syro-Palestinian coastland, especially Phoenicia proper.

Phoenicia as the region coming from Tyre up alongside Sidon towards Arvad, Sidon being the city where Sidonians lived

- [Deut 7:1](#) God's promises Canaanite country, [Jos 3:10](#), [24:11](#), [Neh 9:8](#), [Acts 13:19](#) promise fulfilled, [Judges 3:3-6](#), [1 Kings 9:20-21](#), [Ps 106:34-35](#) nations are still amongst the Israelites causing devilment. Showing disobedience towards [Deut 7:2](#)
- Both David and Solomon had a good relationship with Hiram, king of Tyre, that is the same region as Sidon [2 Sam 5:11](#) , [1 Kings 5:1](#).

Time: 970-930 BC Solomon

Relations turn bad in a divided Kingdom

Time: 874-853 BC Ahab (sixty years between Solomon and Ahab)

- Jezebel, daughter of the Sidonian king Ethbaal, marries the Israelite king Ahab. who is king of the northern kingdom [1 Kings 16:29-33](#).

Faithlife Study Bible Chapter 16

If it wasn't enough that Ahab goes beyond Jeroboam's sins (involving the golden calves and the high places; [1 Kings 12:28-33](#)) and draws Israel into a political and religious relationship with the Sidonians, who worshiped Baal, the Canaanite storm god.

The Sidonians refer to the people of Sidon, a major Canaanite and Phoenician city-state on the Mediterranean coast.

Baker Encyclopedia of the Bible Sidon, Sidonian (Place)

Many gods were worshiped at Sidon. The chief male deity was Eshmun, a god of healing, to whom a large temple had been built. The principal goddess was Astarte, who was well known throughout Palestine in the Israelite period. Jezebel, the wicked wife of Ahab, king of Israel, was the daughter of Ethbaal, king of Sidon. She fostered the worship of Baal and Ashtoreth in Israel (cf. [1 Kgs 16:31-33](#)).

Holman Illustrated Bible Dictionary Sidon and Tyre

About 870 B.C. Ahab married Jezebel, the daughter of the Phoenician king, bringing Baal worship to Israel's court. [Ezekiel 28](#) characterizes the king of Tyre as the ultimate example of pride.

The one addressed in [Ezekiel 28](#) is possibly a grandchild of Ethbaal whose daughter was Jezebel. Ethbaal III is the king discussed in [Ezekiel 28](#) according to the article *Senes From the Throne*. He ruled from 575 B.C. to 538 B.C., a period of 32 years¹

- [Ezekiel 26:1-2](#) A message against Tyre for rejoicing in the fall of Jerusalem. Knowing they will greatly benefit from this fall in wealth.
- Restoration of Jerusalem and judgement upon Tyre and Sidon prophesied in [Joel 3:4](#) (region of Philistia)

¹ Richard M. Bradley, *Scenes From the Throne* (James L. Fleming, 2005; 2006), 392. *Ezekiel prophecies (593-571 BC)*

New Testament Mention

- [Matt 11:21-22, 15:21](#)
- [Mark 3:8, 7:24,31](#)
- [Luke 4:26, 6:17, 10:13-14](#)
- [Acts 12:20, 21:3,7, 27:3](#)

Exposition

Mark 7:24 ESV

And from there he arose and went away to the region of Tyre and Sidon. And he entered a house and did not want anyone to know, yet he could not be hidden.

entered a house

- which house and where exactly we do not know other than the **region of Tyre**

he could not be hidden.

- NASB; “He could not escape notice”
 - [Matthew 5:14-15](#)
 - [John 8:12, 9:5](#)
 - [Matt 7:7-8](#)

If you seek Christ, you will find Him.

Mark 7:25 ESV

But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet.

Immediately... heard about Him

- *Immediately* adverb to the verb *hearing*
 - Immediately > *Euthus* = combination of *good* and *straight*, i.e. (literally) level, or (figuratively) true; (adverbial) at once: forthwith, immediately, straightway.
 - heard of Him as in *becoming aware of Him*
 - Read as: *Immediately heard about Him*
 - A mother in search for help on behalf of her daughter

little daughter

- Little daughter > *Thygatrimon* = little (young) daughter (daughterling)

- coming from *Thygater* = female child, or descendant > daughter
- Same as in [Mark 5:23](#) (12-year-old daughter of Jairus)

unclean spirit

- impure spirit (*akatharton pneuma*)
- later called ‘*the demon*’ in verse 26
 - *daimonion* > a demonic being; by extend. a deity: devil, god

and came

- She acts upon what she heard
 - came > *erchomai* = come, go, arrive
 - Singular, active, feminine, aorist, participle
 - Single action, done by a female, in past time, without respect to any process.
 - It plainly states, ‘she came’, how she came does not matter, what matters is ‘she came’

and fell down

- *prospipto* > *Pros* + *pipto* = forward to + fail, fall (down), light = **fall down before**
- Same as in;
 - [Mk 3:11](#), [Mk 5:33](#), [Luke 8:47](#), [Luke 5:8](#), [Luke 8:28](#), [Ac 16:29](#)

Clement of Rome, an apostolic father writes in his letter to the Corinthian church (possibly Clement mentioned in [Phil 4:3](#), disciple of Peter and/or Paul);

- 1 Clement 9:1-2 “*Wherefore let us obey his excellent and glorious will; let us **fall before** him as suppliants of his mercy and goodness; let us turn to his pity, and abandon the vain toil and strife and jealousy which leads to death. 2 Let us fix our gaze on those who have rendered perfect service to his excellent glory.*”²
- 1 clement 48: 1 *Let us then quickly put an end to this, and let us **fall down before** the Master, and beseech him with tears that he may have mercy upon us, and be reconciled to us, and restore us to our holy and seemly practice of love for the brethren.*³
- A form of submission, humility, worship

Psalm 95:6 ESV

Oh come, let us worship and bow down;
let us kneel before the LORD, our Maker!

at his feet

- To put yourself under the authority of someone else ([Luke 10:39](#))

² Lake’s Apostolic Fathers in English IX (emphasis added)

³ Lake’s Apostolic Fathers in English XLVIII 9emphasis added)

- To give thanks ([2 Kings 4:35](#))
- To receive healing ([Matt 15:30](#))
- To worship ([Acts 10:25, Rev 19:10](#))

Revelation 19:10 ESV

Then I fell down at his feet to worship him, but he said to me, “You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of Jesus. Worship God.” For the testimony of Jesus is the spirit of prophecy.

We can hear about Christ, but if we do not go to Him, bow down before Him and worship Him, nothing changes.

Mark 7:26 ESV

Now the woman was a Gentile, a Syrophenician by birth. And she begged him to cast the demon out of her daughter.

A gentile, a Syrophenician by birth

- [Matt 15:22](#) calls her a Canaanite woman
 - Canaan is cursed

Genesis 9:25 ESV

he said, “Cursed be Canaan;
a servant of servants shall he be to his brothers.”

- A servant of servants is the lowest of the lowest.
- “She is a gentile pagan, which introduces a new wrinkle in the story. Gentiles were impure simply because they were gentiles.”⁴
- Jesus having contact with a gentile woman was a major problem for the Jews ([Jn 18:28](#); [Acts 10:28](#); [11:3](#)) It went **against the tradition of the elders**, as mentioned in [Mark 7:1-13](#). Followed by [Mark 7:13-23](#) where Jesus teaches that only what comes from within can defile you, not that what comes from the outside ([Mark 7:18-20](#)). The story of the Syrophenician woman shows this in [Mark 7:24-30](#). Although the Syrophenician woman is regarded as unclean from the outside, especially if she was the offspring of the Sidonians coming from the cursed Canaanites, she is clean from the inside, as her actions, as well as her speech, will show.
 - [Matt 5:3-5](#)

Saying vs Doing

she begged Him

- Begged (kept asking) > *Erotao* = ask, interrogate, request, pray

⁴ David E. Garland, *The NIV application commentary on the Bible One-volume edition* (Erickson & Beetham, 2024 Zondervan), 830. [Mark 7:24-30 Original Meaning](#)

- **parakaleo** (see handout *Do You See* [Mark 8:22-26](#)) **vs erotao**
 - To urge, encourage, exhort, comfort **vs** to ask, request, inquire
 - Stronger, more emotional **vs** polite, neutral
 - Pleading, urging, comforting **vs** simple requests, asking questions
- The Tone & Feel make it a humbling asking or requesting for
 - Compare [Matt 15:21-25](#).

the demon

- See notes on V. 25 *unclean spirit*

Mark 7:27 ESV

And he said to her, “Let the children be fed first, for it is not right to take the children’s bread and throw it to the dogs.”

the children be fed first

- NASB “*Let the children be satisfied first*”
- Children speaking of the people of Israel
- being fed first
 - giving them the bread, Jesus Himself as the bread of Life ([John 6:35](#))
 - [Matt 10:5](#) “Go nowhere among the Gentiles and enter no town of the Samaritans

it is not right to take the children’s bread

- repetition of the word *Children*
- One might say “It is not right to take Jesus from the people of Israel”.
 - First the Jew, then the Gentile

Acts 13:46 ESV

And Paul and Barnabas spoke out boldly, saying, “It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.

Romans 1:16 ESV

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

the dogs

- the dogs > *ho kynarion* = the little dogs (household pet)
 - *kynarion* > *kyon* = any kind of dog, usually wild, unclean kinds

κυνάριον, -ου, τό, (dimin. of κύων, i. q. κυνίδιον, which Phryn. prefers; see Lob. ad Phryn. p. 180; cf. γυναικάριον), a little dog: [Mt. 15:26](#) sq.; [Mk. 7:27](#) sq. (Xen., Plat., Theophr., Plut., al.)⁵

The NET Bible (Second Edition)

tn Or “lap dogs, house dogs,” as opposed to dogs on the street. The diminutive form originally referred to puppies or little dogs, then to house pets. In some Hellenistic uses κυνάριον (kunarion) simply means “dog.”

sn The term dogs does not refer to wild dogs (scavenging animals roaming around the countryside) in this context, but to small dogs taken in as house pets. It is thus not a derogatory term per se, but is instead intended by Jesus to indicate the privileged position of the Jews (especially his disciples) as the initial recipients of Jesus’ ministry. The woman’s response of faith and her willingness to accept whatever Jesus would offer pleased him to such an extent that he granted her request. This is the only miracle mentioned in Mark that Jesus performed at a distance without ever having seen the afflicted person, or issuing some sort of audible command.

- Speaking of gentiles, unclean people, sinners as seen in
 - [Psalm 22:16](#) “For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet—” (ESV)
 - [Philippians 3:2](#) “Look out for the dogs, look out for the evildoers, look out for those who mutilate the flesh.” (ESV)
 - [2 Peter 2:22](#) “What the true proverb says has happened to them: “The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.” (ESV)
 - [Revelation 22:15](#) “Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.” (ESV)
 - Gives an extra layer to [Luke 16:20-24](#) or [Ex 23:11](#) and [Lev 11:27](#)
- Dogs are the lowest of lowest, the servant of servants ([Gen 9:25](#))

**Calling her a dog is offensive, the message of the cross is also offensive.
Do we take offence and reject the message or do we humble ourselves and accept the message?**

Mark 7:28 ESV

But she answered him, “Yes, Lord; yet even the dogs under the table eat the children’s crumbs.”

Yes, Lord

- Yes, not mentioned in Greek, just the exclamation “*Lord*”. There is no *but* or *however*. No debate, **simply accepting**
- Lord > *Kyrion* = supreme in authority, i.e. controller; by implication. Mr. (as a respectful title) God, Lord, master, Sir
- **Only here in the gospel of Mark, uttered from the lips of a gentile.**

⁵ A Greek-English Lexicon of the New Testament κυνάριον

“The woman addressed Jesus as sir (7:28): the only place we find this expression in the Gospel of Mark—on the lips of a Gentile woman. (Also note the fact that the only person who recognised Jesus as the Son of God was a Gentile; [Mark 15:39](#).)”⁶

even the dogs

- **“She accepts that she is unacceptable”**⁷
- The lowest of all

eat the children's crumbs

- She is convinced that the crumbs, that which is left over, are enough
- [Matthew 17:20](#) “He said to them, “Because of your little faith. For truly, I say to you, if you have **faith like a grain of mustard seed**, you will say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you.”

Do we take enough with the bare minimum, just to be with Jesus?

- “The woman’s response reveals that she comprehends more about the bread that Jesus offers than even his disciples do. She will gladly accept the rank of household dog if it means getting fed”⁸

I accept that I’m at the lowest place and know that even there I can receive from the master.

Mark 7:29 ESV

And he said to her, “For this statement you may go your way; the demon has left your daughter.”

for this statement

- NET: “*Because you said this*”
- said > *logos* = word, message, reasoning, motive
- **Her actions showed assurance, and her *logos* (reasoning) shows her conviction**

Hebrews 11:1 ESV

Now faith is the assurance of things hoped for, the conviction of things not seen.

go your way

- NET: “*go*”
- *go* > *Hypago* = “to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), lit. or fig.: depart, get hence, go (a-) way.”⁹

⁶ Central and Eastern European Bible Commentary 7:24–30 The Redefinition of Spiritual Sight

⁷ David E. Garland, *The NIV application commentary on the Bible One-volume edition* (Erickson & Beetham, 2024 Zondervan), 831. [Mark 7:24-30 Original Meaning](#)

⁸ David E. Garland, *The NIV application commentary on the Bible One-volume edition* (Erickson & Beetham, 2024 Zondervan), 830. [Mark 7:24-30 Original Meaning](#)

⁹ The New Strong’s Dictionary of Hebrew and Greek Words *hupagō ὑπάγω*

- Go, a simple assignment which requires trust for there is no ability to ‘reason’ anymore.

the demon has left your daughter

- has left > *exergomai* = *ex* + *ergomai* = out of + come = coming out
 - “the demon came out of your daughter”
- daughter
 - not called *tygatrion* (little (weak) daughter) just, *tygater* daughter.

Mark 7:30 ESV

And she went home and found the child lying in bed and the demon gone.

She went home

- She came with faith and goes with faith. Fully trusting in that which Jesus spoke.

child

- child > *paidion* = little or young child (infant or half grown)
 - Internally changed, externally still a young child

and the demon gone

- repetition of “*exerchomai*”
 - Let it be clear that the girl was now set free

“Those who exercise humble faith will receive bread.”¹⁰

Textual context

Mark 7 as textual context for Mark 8

[Deut 7:1](#) mentioned 7 nations, all coming from Canaan, the one cursed in [Gen 9:25](#) (becoming a “servant of the servants”). These are gentile nations that were to be destroyed ([Deut 7:2](#)). There is however a remnant left, as we see in [Judges 3:3-6](#). There is no scriptural support for Canaanite nations living in Israel in the New Testament era. However, we do see they lived in the region¹¹

It is these people Jesus specifically goes to as seen in the exposition of [Mark 7:24-30](#) above. Jesus includes them into His ministry, as to say; “They also belong to me”. Later this inclusion of gentiles is substantiated by Peter’s vision in [Acts 10:9-16](#) and the following chapters in the book of Acts.

[Mark 7:24-30](#) shows a practical example of the teaching that Jesus gave in [Mark 7:14-23](#), given after a problem that arose in [Mark 7:1-13](#). At the same time, [Mark 7:24-30](#) sets a practical example of the

¹⁰ David E. Garland, *The NIV application commentary on the Bible One-volume edition* (Erickson & Beetham, 2024 Zondervan), 831. [Mark 7:24-30 Original Meaning](#)

¹¹ Gadara/Gerasenes [Matt 8:28-34](#); [Mark 5:1-20](#); [Luke 8:26-39](#) Tyre and Sidon [Matt 15:21-28](#); [Mark 7:24-30](#) Caesarea Philippi [Matt 17:14-21](#); [Mark 9:14-29](#); [Luke 9:37-43](#) Decapolis [Mark 7:31-37](#)

teaching, following the feeding of the 4000 ([Mark 8:1-13](#)), in [Mark 8:14-26](#). Firstly, mentioned are the 12 leftover baskets, verse 19, *representing* the 12 tribes, or in other words, the people of Israel. Secondly, the 7 leftover baskets are mentioned in verse 20. *Representing* the fullness of gentile people, equally belonging to Christ. The story of the Syrophenician woman in Mark 7 gives us the first glimpse of this inclusion that Jesus teaches in Mark 8. A separation of peoples starting in Genesis 9 now beginning to come to an end in Mark 7. As if Jesus says; “Reverse the curse”