

# A Study of Mark – Lesson 20

## Mark 7:24-30

### Jesus Honors a Syrophenician Woman's Faith

<sup>24</sup> Jesus left that place / and went to the vicinity of Tyre.<sup>[a]</sup> / He entered a house / and did not want anyone / to know it; / yet he could not keep / his presence secret. / <sup>25</sup> In fact, / as soon as she heard about him, / a woman / whose little daughter was possessed by an impure spirit / came and fell at his feet. / <sup>26</sup> The woman was a Greek, / born in Syrian Phoenicia. / She begged Jesus / to drive the demon out of her daughter.

<sup>27</sup> “First let the children eat all they want,” / he told her, / “for it is not right / to take the children’s bread / and toss it to the dogs.”

<sup>28</sup> “Lord,” she replied, / “even the dogs under the table / eat the children’s crumbs.”

<sup>29</sup> Then he told her, / “For such a reply, you may go; / the demon has left your daughter.”

<sup>30</sup> She went home / and found her child lying on the bed, / and the demon gone.

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## Questions

1. What is the ‘vicinity of Tyre?’ Watch for the places Jesus goes on his 8-10 month trek around the area we now call Lebanon and Syria.
2. Jesus has left the area where the Jews were strong. Why do you think he wanted to get away from the Scribes and Pharisees?
3. Why did Jesus want his presence kept secret?
4. How was a Jew supposed to treat a Greek and a woman?
5. What are gentiles?
6. How is a dog thought of at this time? A house dog? Is the connotation negative or positive?
7. “First, let the children eat all they want,” he told her, ‘for it is not right to take the children’s bread and toss it to the dogs.’  
*“First, let me teach my disciples all they need,” he told her, ‘for it is not right to take the lessons and toss them away for an interruption.’*
8. How did the woman answer? She was Greek and she enjoyed the word play of a conversation. It appears that Jesus did, too.
9. How did the Jews “wash or clean their hands” after eating, since they had no eating instruments like chopsticks or forks?
10. What Jesus said about the mouth and the evil that comes out was revolutionary. It contradicted the law as the Jews knew it. Is Jesus doing much the same as he talks to a woman and heals her child? Is Jesus only for the Jews or are the gentiles also included?

## Vocabulary

1. **trek:** n or verb, a long, difficult journey, especially on foot and often over rough terrain.

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2. **gentile:** n, 1. Someone who is not Jewish. 2. In the Mormon religion, it is someone who is not a member of that church.  
3. someone who does not believe in God. (disapproving)
3. **dog:** n, 1. a domestic carnivorous animal that typically has a long muzzle, pointed ears, a fur coat, and a long fur-covered tail, and whose characteristic call is a bark. Latin name: *Canis familiaris*. 2. any wild animal that resembles a domestic dog and belongs to the same family, for example, a wolf, fox, dingo, or coyote. Family: *Canidae*. 3. a male dog, wolf, fox, or other member of the dog family. 4. somebody, regarded as unpleasant or contemptible (informal insult). 5. somebody who is regarded as not good to look at (slang insult). 6. a man of the particular type described (informal). 7. something useless or of a very poor standard (informal).  
**dog:** vt, 1. to bother or trouble somebody persistently (often passive). 2. to follow somebody closely in a determined way. 3. to grip or hold something firmly with a mechanical device



4. **con•no•ta•tion:** n, 1. an additional sense or senses associated with or suggested by a word or phrase. Connotations are sometimes, but not always, fixed, and are often subjective. 2. the implying or suggesting of an additional meaning for a word or phrase apart from the explicit meaning. 3. in logic, the characteristic or set of characteristics that makes up the meaning of a term and thus defines the objects to which a term can be applied.
5. **con•tempt:** n, **contemptable:** adj, 1. a powerful feeling of dislike toward somebody or something considered to be worthless, inferior, or undeserving of respect. 2. See *contempt of court*.

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