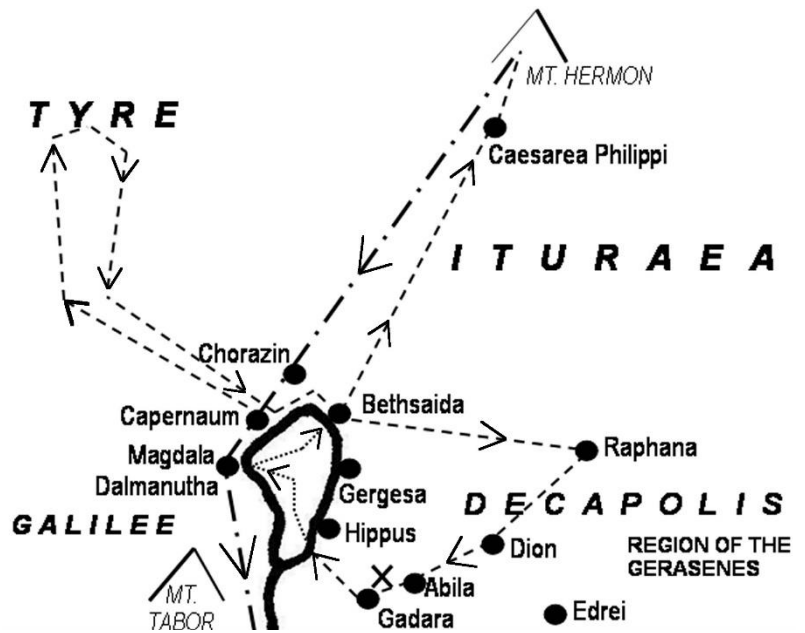


## Mark 7:24-37 and 8:1-13

1. Jesus leaves Galilee and Jewish territory to enter the Gentile lands of Phoenicia and Decapolis.
2. Josephus identifies Tyre as one of Israel's most bitter enemies when he writes: They were "notoriously our bitterest enemies."
3. Reasons for Jesus leaving Jewish territory:
  - a. Desire for privacy to instruct disciples
  - b. Avoid the continuous controversy with the religious leaders
  - c. Avoid a direct conflict with Herod Antipas who had killed John the Baptist, but thought Jesus was John come back to life. Herod ruled Galilee and Perea.
  - d. Prepare his disciples for a ministry to Gentiles
  - e. Fulfill the ministry of the Jewish Messiah that was to reach the Gentiles.
4. The Gentiles from Phoenicia had already come down into Galilee to see Jesus
5. After the conflict concerning uncleanness (food, etc.) Jesus will show his disciples that the Gentiles are not unclean.
6. The traditions of the Jews prevented them from understanding Jesus, but the Gentiles were able to understand.



### Mark 7:24-30 –

“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.

7:25 But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet.

7:26 Now the woman was a Gentile, a Syrophenician by birth. And she begged him to cast the demon out of her daughter.

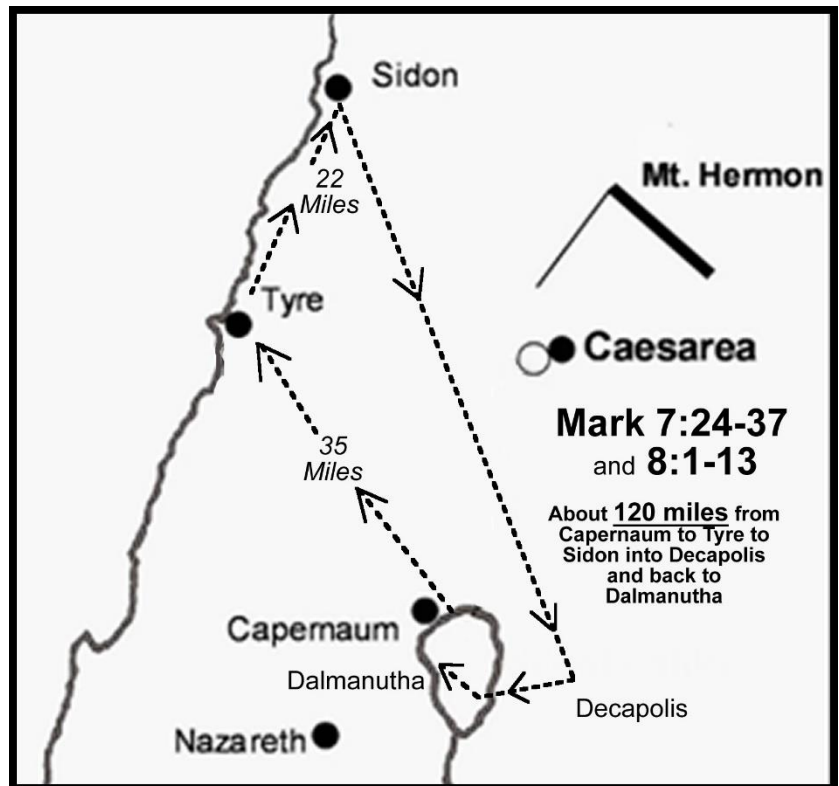
7:27 And he said to her, “Let the children be fed first, for it is not right to take the children's bread and throw it to the dogs.”

7:28 But she answered him, “Yes, Lord; yet even the dogs under the table eat the children's crumbs.”

7:29 And he said to her, “For this statement you may go your way; the demon has left your daughter.”

7:30 And she went home and found the child lying in bed and the demon gone.

1. The last place mentioned in Mark was Gennesaret just SW of Capernaum
2. “went” (*apelthen*) in the Greek is stronger than the typical *erchesthai* for “go” or “went” and indicates a decisive departure.
3. The women is all the wrong things:
  - a. Canaanite
  - b. Woman
  - c. Greek speaking
  - d. Gentile
  - e. Syrian Phoenician
4. “Dog” was offensive insult:
  - a. Unclean because they ate garbage and dead carcasses
  - b. In the OT the term was used of a worthless, dispensable person as in 1 Sam. 24: 15; 2 Sam. 16:9 and Isaiah 56:10
  - c. Matt 7:6 Jesus warns against trusting the sacred to dogs
  - d. Paul calls his spiritual enemies dogs in Philippians 3:2 – “Look out for the dogs, look out for the evildoers, look out for those who mutilate the flesh.
5. The only redeeming point is the word used for “dog” by Jesus:
  - a. Normally a dog lived in the streets like a wild animal and was referred to as a *kyon*
  - b. Here the word is a diminutive *kynarion* mean a mall dog that might be kept in the house as a pet. The woman picks up on this and responses with a reference to a house dog eating crumbs from the table.
6. Israel is referred to by Jesus as children using *teknon* which is biological children. But, the woman uses *paidion* which is includes children and the servants in a household.



2532 [e]	2036 [e]	846 [e]	863 [e]	4412 [e]	5526 [e]	3588 [e]	5043 [e]	3756 [e]	1063 [e]
Kai	elegen	autē	Aphes	prōton	chortasthēnai	ta	tekna	ou	gar
27 Καὶ	ἔλεγεν	αὐτῇ ,	Ἄφες	πρῶτον	χορτασθῆναι	τὰ	τέκνα ;	οὐ	γάρ
And	He was saying	to her	Permit	first	to be satisfied	the	children	not	for
Conj	V-IIA-3S	PPro-DF3S	V-AMA-2S	Adv-S	V-ANP	Art-ANP	N-ANP	Adv	Conj

1510 [e]	2570 [e]	2983 [e]	3588 [e]	740 [e]	3588 [e]	5043 [e]	2532 [e]	3588 [e]	2952 [e]	906 [e]
estin	kalon	labein	ton	arton	tōn	teknōn	kai	tois	kynariois	balein
ἐστίν ⇔	καλόν	λαβεῖν	τὸν	ἄρτον	τῶν	τέκνων ,	καὶ	τοῖς	कुनारीοις	βαλεῖν .
it is	good	to take	the	bread	of the	children	and	to the	dogs	to cast [it]
V-PIA-3S	Adj-NNS	V-ANA	Art-AMS	N-AMS	Art-GNP	N-GNP	Conj	Art-DNP	N-DNP	V-ANA

3588 [e]	1161 [e]	611 [e]	2532 [e]	3004 [e]	846 [e]	3483 [e]	2962 [e]	2532 [e]	3588 [e]
Hē	de	apekrithē	kai	legei	autō	Nai	Kyrie	kai	ta
28 Ἡ	δὲ	ἀπεκρίθη	καὶ	λέγει	αὐτῷ ,	〈Ναί〉 ,	Κύριε ;	καὶ	τὰ
-	But	she answered	and	says	to Him	Yes	Lord	even	the
Art-NFS	Conj	V-AIP-3S	Conj	V-PIA-3S	PPro-DM3S	Prtcl	N-VMS	Conj	Art-NNP

2952 [e]	5270 [e]	3588 [e]	5132 [e]	2068 [e]	575 [e]	3588 [e]	5589 [e]	3588 [e]	3813 [e]
kynaria	hypokatō	tēs	trapezēs	esthiousin	apo	tōn	psichiōn	tōn	paidiōn
कुनάρια	ὑποκάτω	τῆς	τραπέζης	ἐσθίουσιν	ἀπὸ	τῶν	ψιχίων	τῶν	παιδίων .
dogs	under	the	table	eat	of	the	crumbs	of the	children
N-NNP	Prep	Art-GFS	N-GFS	V-PIA-3P	Prep	Art-GNP	N-GNP	Art-GNP	N-GNP

7. The ministry of salvation to the Jews first and then to the Gentiles is the original plan and the eschatological outcome:

- a. Genesis 12:3 – “I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”
- b. Isaiah 2:2-3 – “It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.
- c. Isaiah 19:25 – ““Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.”
- d. Isaiah 25:6-8 - On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever; and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the Lord has spoken.

- e. Micah 4:1-2
- f. Daniel 7:14 – “And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.
- g. Amos 9:12
- h. Zechariah 9:10
- i. Paul in Romans 1:16 – “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.

## Mark 7:31-37 –

“Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis.

7:32 And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him.

7:33 And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue.

7:34 And looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.”

7:35 And his ears were opened, his tongue was released, and he spoke plainly.

7:36 And Jesus charged them to tell no one. But the more he charged them, the more zealously they proclaimed it.

7:37 And they were astonished beyond measure, saying, “He has done all things well. He even makes the deaf hear and the mute speak.”

1. Leaving the region of Tyre Jesus moves into the Decapolis by first traveling 20 miles north through Sidon.
2. This account is not mentioned in any of the other Gospels but seems to fit into Matthew 15:29-31
3. In the Greek this account is recorded in the present tense which seems to suggest this is the recorded words of an eyewitness that was recounting the story. Thus, again, it would match the idea that Mark is writing Peter’s account.
4. “a speech impediment” is *magilalos* – means “speaking with difficulty”

2532 [e]	5342 [e]	846 [e]	2974 [e]	2532 [e]	3424 [e]	2532 [e]	3870 [e]	846 [e]	2443 [e]
Kai	pherousin	autō	kōphon	kai	mogilalon	kai	parakalousin	auton	hina
32 Καὶ	φέρουσιν	αὐτῷ	κωφὸν	καὶ	μογιλάλον ,	καὶ	παρακαλοῦσιν	αὐτὸν	ἵνα
And	they bring	to Him	<u>a deaf man</u>	and	who spoke with difficulty	and	they implore	Him	that
Conj	V-PIA-3P	PPro-DM3S	Adj-AMS	Conj	Adj-AMS	Conj	V-PIA-3P	PPro-AM3S	Conj

2007 [e]	846 [e]	3588 [e]	5495 [e]
epithē	autō	tēn	cheira
ἐπιθῆ	αὐτῷ	τὴν	χεῖρα .
He might lay	on him	the	hand
V-ASA-3S	PPro-DM3S	Art-AFS	N-AFS

5. This is a clear and direct connection to the prophecies in Isaiah 35:5-6 of the Messiah-  
 “Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the **mute** sing for joy. For waters break forth in

*the wilderness, and streams in the desert.”*

<sup>5</sup> τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν, καὶ ὠτα κωφῶν ἀκούσονται.

<sup>6</sup> τότε ἀλείται ὡς ἔλαφος χωλός, τρανὴ δὲ ἔσται γλῶσσα μογιλάλων, ὅτι ἐρράγη  
ἐν τῇ ἐρήμῳ ὕδωρ καὶ φάραγξ ἐν γῆ διψώσῃ,  
"mute"  
mogilalov

- a. Isaiah 35 was the final chapter of the first part of Isaiah.
  - i. Ch. 35 follows chapters declaring judgment on Edom, Egypt, Tyre, Israel, and Jerusalem.
  - ii. Ch. 35 switches to the eschatological joy for:
    1. The redeemed
    2. All of creation
  - iii. Isaiah 35:1-2 says the desert wastelands of Lebanon will receive this glory and joy:

“The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; it shall blossom abundantly and rejoice with joy and singing. The **glory of Lebanon** shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God.

6. Jesus’ touch:

- a. Jesus’ compassion is communicated with his physical touch
- b. Spit?
  - i. Unclean along with other bodily fluids
  - ii. Although in some cases spit was associated with healing in the ancient Middle East.
  - iii. Tacitus and Suetonius record an account of a blind man who begged emperor Vespasian to heal them with his spit while in Alexandria, Egypt.
  - iv. Jesus uses spit three times:
    1. Here
    2. Mark 8:23 – “And he took the blind man by the hand and led him out of the village, and when he had spit on his eyes and laid his hands on him, he asked him, “Do you see anything?”
    3. John 9:6 – “Having said these things, he spit on the ground and made mud with the saliva. Then he anointed the man’s eyes with the mud.”
- c. “sigh” expresses Jesus’ involvement

7. “Ephphatha” is Aramaic indicating this is what Peter quoted Jesus as saying and Mark records it, but also translates it into Greek since Mark is not writing in Israel for Jews, but in Rome for Gentiles.

8. “immediately was loosed the band” or “released the chain” or “dissolved the bond” in 7:35:

2532 [e]	455 [e]	846 [e]	3588 [e]	189 [e]	2532 [e]	2112 [e]	3089 [e]	3588 [e]	1199 [e]	3588 [e]	
kai	ēnoigēsan	autou	hai	akoai	kai	euthys	elythē	ho	desmos	tēs	
35 καὶ	«ἠνοίγησαν	αὐτοῦ	αἱ	ἀκοαί ,	καὶ»	⇔	εὐθύς	ἔλύθη	ὁ	δεσμός	τῆς
And	were opened	his	-	ears	and	immediately	was loosed	the	band	of the	
Conj	V-AIP-3P	PPro-GM3S	Art-NFP	N-NFP	Conj	Adv	V-AIP-3S	Art-NMS	N-NMS	Art-GFS	

"to loose,  
to release,  
to dissolve  
to untie"  
"a band,  
a bond,  
a chain,  
imprisonment"

1100 [e]	846 [e]	2532 [e]	2980 [e]	3723 [e]
glōssēs	autou	kai	elalei	orthōs
γλώσσης	αὐτοῦ ,	καὶ	ἐλάλει	ὀρθῶς .
tongue	of him	and	he began speaking	plainly
N-GFS	PPro-GM3S	Conj	V-IIA-3S	Adv

## Mark 8:1-10 –

In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him and said to them,

8:2 "I have compassion on the crowd, because they have been with me now three days and have nothing to eat.

8:3 And if I send them away hungry to their homes, they will faint on the way. And some of them have come from far away."

8:4 And his disciples answered him, "How can one feed these people with bread here in this desolate place?"

8:5 And he asked them, "How many loaves do you have?" They said, "Seven."

8:6 And he directed the crowd to sit down on the ground. And he took the seven loaves, and having given thanks, he broke them and gave them to his disciples to set before the people; and they set them before the crowd.

8:7 And they had a few small fish. And having blessed them, he said that these also should be set before them.

8:8 And they ate and were satisfied. And they took up the broken pieces left over, seven baskets full.

8:9 And there were about four thousand people. And he sent them away.

8:10 And immediately he got into the boat with his disciples and went to the district of Dalmanutha.

1. 5,000 vs 4,000 –

a. Some similarities:

- i. Deserted places
- ii. Jesus' compassion on crowds
- iii. Asked, "How many loaves do you have?"
- iv. Command to recline
- v. A prayer
- vi. Disciples participate
- vii. "the people ate and were satisfied"
- viii. Leftovers gathered
- ix. Jesus dismisses crowd
- x. Disciples (Jesus) get in a boat

b. Differences:

- i. 5,000: 5 loaves, 2 fish. . . . .4,000: 7 loaves, a few small fish
  - ii. Word for fish is different. For the 4,000 it is *ichthydia* meaning a diminutive, smaller most likely sardines which were part of the local diet.
  - iii. 5,000: “five thousand men” which would be 5,000 men plus women (+5,000?) plus children (+3,000?) to equal 10,000-12,000 people. . . .  
 . . . But . . . .  
 4,000: “there were about four thousand people” which is 4,000 total people
  - iv. 5,000: the crowd was with Jesus one day . . . 4,000: crowd with Jesus 3 days
  - v. 5,000: spring time with “green grass” (*chloros*)
  - vi. 5,000: broken into groups. . . . 4,000: “seated on the ground”
  - vii. 5,000: leftovers twelve baskets gathered. . . . 4,000: seven baskets gathered
  - viii. 5,000: people wanted a revolution, uprising. . . . 4,000: people just didn’t want to leave Jesus
  - ix. 5,000: events are recorded. . . . 4,000: Jesus’ dialog is recorded in the first person
  - x. 5,000: Jews in Galilee were fed on NW side of Galilee . . . .4,000: Gentiles in Decapolis were fed on east side of Sea of Galilee
2. “During those days” – refers to the days of traveling outside Israel among the Gentiles
  3. The crowd is said to “remain” – *prosmenein* – with Jesus which communicates a special commitment. It lasted for 3 days without concern for food.
  4. The fact the disciples do not refer back to feeding the 5,000 is confusing. But, they may not have considered that miracle to be a common practice. Also, the 5,000 was among Jews, not Gentiles.
  5. Jesus prayer is different:
    - a. 5,000: follows Jewish custom “looking up to heaven, he gave thanks”
    - b. 4,000: is called a “blessing” (*eucharistein*) or “given thanks” in 8:6 which comes from the Last Supper reference of Eucharist and was a practice among the Gentile Christians.

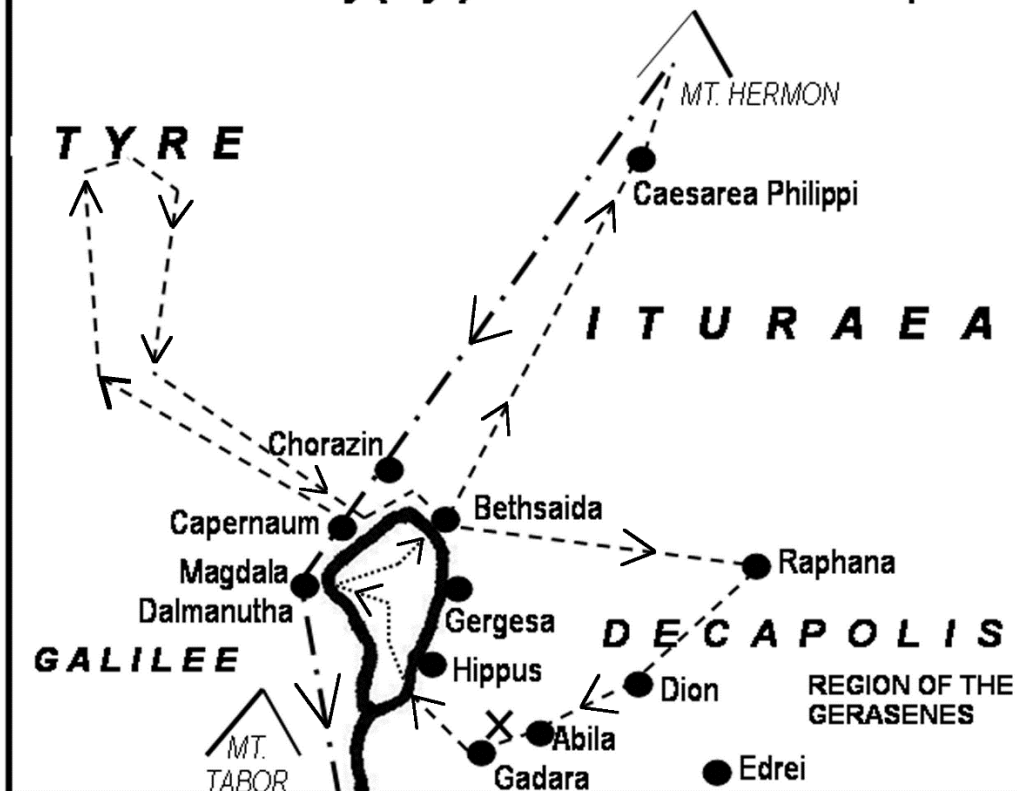
## **Mark 8:11-13 –**

**The Pharisees came and began to argue with him, seeking from him a sign from heaven to test him.**

**8:12 And he sighed deeply in his spirit and said, “Why does this generation seek a sign? Truly, I say to you, no sign will be given to this generation.”**

**8:13 And he left them, got into the boat again, and went to the other side.**

## Galilean Ministry (2 yr) - The Gentile Tour - Map G



1. Jesus goes up to the region of Tyre and Sidon (Mt.15:21). Here he meets the Canaanite woman (Mt.15:22; Mk.7:24)
2. Jesus leaves Tyre and goes down to Sea of Galilee and withdraws into the region of Decapolis for his third attempt to get away from the fanatical crowds, King Herod Antipas, the religious leaders and to rest and teach his disciples (Mk.7:31). Jesus heals a deaf mute man (Mk.7:31)
3. Jesus feeds a crowd of 4,000 Gentiles (X) who followed him out of Tyre (a Gentile land) into Decapolis (also a Gentile land) (Mk.8:1; Mt.15:29)
4. Jesus sails to Dalmanutha ("the harbor") (Mk.8:10) of Magadan (Mt.15:39). He is confronted by Pharisees and Sadducees who demand a sign (Mt.16:1)
5. Jesus sails to Bethsaida (Mk.8:13,22). Jesus warns his disciples of the Yeast of Pharisees and Sadducees while on the boat (Mt.16:5; Mk.8:14)
6. Jesus heals a blind man in Bethsaida (Mk.8:22)
7. Jesus withdraws for the fourth and final time before he leaves for Jerusalem and the crucifixion. This time he goes to the area of Caesarea Philippi (Mt.16:13) At the Pagan shrine called the Gates of Hades Jesus asks his disciples who he is, introduces the church, announces his coming crucifixion and rebukes Peter.
8. Jesus then goes up into Mt. Hermon and is transfigured (Mt.17:1; Lk9:18)
9. Jesus comes down the mountain; he cast a demon out of a boy (Lk.9:37)
10. Jesus pays his and Peter's temple tax in Capernaum (Mt.17:24)
11. Before leaving Galilee Jesus teaches Matthew 18.
12. Jesus set out for Jerusalem for the last time (Lk.9:51; Mt.19:1)