

# Study of the Gospel of Mark

## Chapter 7 (Part 2)

### Background

We pick up Mark's account in 7:24 following Jesus' confrontation with the Pharisees concerning the traditions of men (7:1-23). We have seen that the attacks against Jesus and his followers have become increasingly hostile as they seek to destroy Him (Mark 3:6). We have also seen that the popularity of Jesus has been a problem (compare Mark 1:45). In the last chapter Jesus wanted to get away from the crowds to spend some time with His disciples (Mark 6:31), but when they left they were followed by a great crowd. Wherever Jesus would go in the area around the Sea of Galilee, He was known and people flocked to Him (Mark 6:53-56). In this section, Jesus takes drastic measures in order to spend some quality time with His disciples. He leaves the confines of Galilee to go into the region of Phoenicia along the coast of the Mediterranean Sea. This was the equivalent of "crossing the border" into a foreign country (see the included map of Palestine for this chapter). Although Tyre was less than 50 miles from Capurnaum, the people of this area were not Jews but Gentiles. It was here that Jesus planned to spend some time teaching His disciples and preparing them for the plan of salvation which Jesus was about to complete.

1. What two things does Mark tell us about Jesus' visit to the region of Tyre in verse 24?

A. \_\_\_\_\_

B. \_\_\_\_\_

2. What was wrong with the woman's daughter?

\_\_\_\_\_  
\_\_\_\_\_

3. It is interesting to note that the problem of demon-possession was not confined to the nation of Israel. Many people outside the region of Galilee also suffered from demon-possession. There are two terms used to describe this affliction in Scripture. One is used by Mark and the other by Matthew in the parallel account.

Read Mark 7:25 - what phrase does Mark use? \_\_\_\_\_

Read Matthew 15:22 - what phrase does Matthew use? \_\_\_\_\_

4. Jesus words to the woman here may at first sound harsh. But on closer examination we can see that these are words of concern for the woman and offer hope. Where can we find this concern and hope in Jesus' words?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

*It is interesting to note the word that Jesus uses for "dogs" in this verse. Usually when the term "dog" is used in Scripture it is with a negative connotation. But here Jesus uses a slightly different Greek word for dog which is translated "little dogs" in the NKJV. This Greek word is used only 4 times in the New Testament - twice here and twice in the parallel passage in Matthew 15.*

5. The Gospel's record many specific cases where Jesus cast out demons. How many specific instances are recorded? What are they? (You can use your Bible concordance and the miracle sheet for help.) How many times does the Bible record general instances where Jesus cast out demons?

---

---

---

6. Read the parallel section in Matthew 15:21-28. What words of the Syrophenician woman reveal that she saw Jesus as the Savior and not just a faith-healer? How would those words indicate such saving faith?

---

---

7. From the region of Phoenicia Jesus journeys to the region of Decapolis (ten cities) which is southeast of the Sea of Galilee. Jesus still stays away from the region of Galilee where He has been vigorously opposed. Once again Jesus' reputation precedes Him. How might these people have learned of Jesus? (Compare Mark 5:19-20)

---

---

8. Jesus uses his own special "sign language" to relate what He is about to do for this man. What would the signs of Jesus have communicated to the man?

---

---

9. Compare Mark 7:36 with Mark 5:19 (the last time Jesus was in this area). Why the difference in Jesus' command?

---

---

10. These two accounts would have been of special note for Mark's original readers since both of the instances recorded deal with Gentile people who were healed by Jesus. What message would these accounts bring to such an audience?

---

---