

Mark 7.24-30 Translation Notes *MGVHoffman ScrollandScreen.com*

24

Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν.

^{NASB} Jesus got up and went away from there to the region of Tyre.

And when He had entered a house, He wanted no one to know *of it*; yet He could not escape notice.

^{KJV} And from thence he arose, and went into the borders of Tyre and Sidon,
and entered into an house, and would have no man know *it*: but he could not be hid.

^{DRA} And rising from thence he went into the coasts of Tyre and Sidon:
and entering into a house, he would that no man should know it, and he could not be hid.

^{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.

^{NRS} 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,

^{NET} After Jesus left there, he went to the region of Tyre.
When he went into a house, he did not want anyone to know, but he was not able to escape notice.

^{NIV} Jesus left that place and went to the vicinity of Tyre.
He entered a house and did not want anyone to know it; yet he could not keep his presence secret.

^{NJB} He left that place and set out for the territory of Tyre.
There he went into a house and did not want anyone to know he was there; but he could not pass unrecognized.

^{CEB} Jesus left that place and went into the region of Tyre.
He didn't want anyone to know that he had entered a house, but he couldn't hide.

^{NLT} Then Jesus left Galilee and went north to the region of Tyre.
He didn't want anyone to know which house he was staying in, but he couldn't keep it a secret.

^{CEV} Jesus left and went to the region near the city of Tyre,
where he stayed in someone's home. He did not want people to know he was there, but they found out anyway.

^{MSG} From there Jesus set out for the vicinity of Tyre.
He entered a house there where he didn't think he would be found, but he couldn't escape notice.

^{MGVH} So from there [a house on the northern shore of the Sea of Galilee], [Jesus] arose and went away to the [Gentile] region of Tyre. And he went into [someone's] home and didn't want anyone to know... still, he couldn't keep it secret.

- ἀναστὰς is what *mood*?
Noting its agreement and position, what is its function? (In particular, note how the NRS and NET are translating the same function in different ways.)
- Where did Jesus go? Explain why the KJV, DRA, and ESV read differently than the others?
- Simply note the ways the various ways the translations render εἰς οἰκίαν.
- Highlight in light blue the way each version renders οὐκ ἠδυνήθη λαθεῖν.

ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἣς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ.

^{NASB} But after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet.

^{KJV} For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

^{DRA} For a woman as soon as she heard of him, whose daughter had an unclean spirit, came in and fell down at his feet.

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

^{NRS} but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet.

^{NET} Instead, a woman whose young daughter had an unclean spirit immediately heard about him and came and fell at his feet.

^{NIV} 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.

^{NJB} At once a woman whose little daughter had an unclean spirit heard about him and came and fell at his feet.

^{CEB} In fact, a woman whose young daughter was possessed by an unclean spirit heard about him right away. She came and fell at his feet.

^{NLT} Right away a woman who had heard about him came and fell at his feet. Her little girl was possessed by an evil spirit,

^{CEV} A woman whose daughter had an evil spirit in her heard where Jesus was. And right away she came and knelt down at his feet.

^{MSG} He was barely inside when a woman who had a disturbed daughter heard where he was. She came and knelt at his feet,

^{MGVH} Instead, immediately, a woman whose little daughter was being gripped by an unclean spirit, when she heard [about it], came and fell at his feet.

- Where else in Mark does εὐθὺς occur?
- Note the *tense* of εἶχεν. You can see that the translations all make it sound like an aorist, but the situation should make clear why the tense used is appropriate.
- θυγάτριον: Note that this is the diminutive form of θυγάτηρ. What does this indicate about the girl?
- All the more literal translations render πνεῦμα ἀκάθαρτον as “unclean spirit.” Does everyone understand what that is? Look at what the NLT, CEV, and Message do. How do you think it should be translated? (Also cf. the next verse.)

ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

^{NASB} Now the woman was a Gentile, of the Syrophenician race. And she kept asking Him to cast the demon out of her daughter.

^{KJV} The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

^{DRA} For the woman was a Gentile, a Syrophenician born. And she besought him that he would cast forth the devil out of her daughter.

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

^{NRS} Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter.

^{NET} The woman was a Greek, of Syrophenician origin. She asked him to cast the demon out of her daughter.

^{NIV} The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.

^{NJB} Now this woman was a gentile, by birth a Syro-Phoenician, and she begged him to drive the devil out of her daughter.

^{CEB} The woman was Greek, Syrophenician by birth. She begged Jesus to throw the demon out of her daughter.

^{NLT} and she begged him to cast out the demon from her daughter. Since she was a Gentile, born in Syrian Phoenicia,

^{CEV} The woman was Greek and had been born in the part of Syria known as Phoenicia. She begged Jesus to force the demon out of her daughter.

^{MSG} begging for help. The woman was Greek, Syro-Phoenician by birth. She asked him to cure her daughter.

^{MGVH} Now the woman was a Greek, Syrophenician by birth. And she kept on asking him to throw out the demon from her daughter.

- Ἑλληνίς: Is the woman a Greek or a Gentile? Is there a distinction?
- Συροφοινίκισσα τῷ γένει: Here is another identifier for the woman. Putting everything together, what is this saying about where she was born or her ethnic identity or who her parents were or national affiliation or ...?
- ἠρώτα: Note the *tense*. What is the picture being drawn?
- Note that the “unclean spirit” of the previous verse is now described as a δαιμόνιον here.
- Note that θυγατρὸς (θυγάτηρ) is used here. (Cf. the previous verse with θυγάτριον)

καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

^{NASB} And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs."

^{KJV} 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.

^{DRA} Who said to her: Suffer first the children to be filled: for it is not good to take the bread of the children, and cast it to the dogs.

^{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."

^{NRS} 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."

^{NET} He said to her, "Let the children be satisfied first, for it is not right to take the children's bread and to throw it to the dogs."

^{NIV} "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."

^{NJB} And he said to her, 'The children should be fed first, because it is not fair to take the children's food and throw it to little dogs.'

^{CEB} He responded, "The children have to be fed first. It isn't right to take the children's bread and toss it to the dogs."

^{NLT} Jesus told her, "First I should feed the children-- my own family, the Jews. It isn't right to take food from the children and throw it to the dogs."

^{CEV} But Jesus said, "The children must first be fed! It isn't right to take away their food and feed it to dogs."

^{MSG} He said, "Stand in line and take your turn. The children get fed first. If there's any left over, the dogs get it."

^{MGVH} And he kept on saying to her, "Let the children be fed first, for it's not right to take the children's bread and throw it to the little doggies."

- Note the tense of ἔλεγεν. In light of the woman's asking v26, how is Jesus responding?
- Highlight in light blue how each version renders καλὸν. Which way do you think is best here?
- κυναρίοις: What exactly is this? (Be sure to check the NET note.)

ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιγίων τῶν παιδίων.

^{NASB} But she answered and said to Him, "Yes, **Lord**, *but* even the dogs under the table feed on the children's crumbs."

^{KJV} And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

^{DRA} But she answered and said to him: Yea, Lord; for the whelps also eat under the table of the crumbs of the children.

^{ESV} But she answered him, "Yes, Lord; yet even the dogs under the table eat the children's crumbs."

^{NRS} But she answered him, "Sir, even the dogs under the table eat the children's crumbs."

^{NET} She answered, "Yes, Lord, but even the dogs under the table eat the children's crumbs."

^{NIV} "Lord," she replied, "even the dogs under the table eat the children's crumbs."

^{NJB} But she spoke up, 'Ah yes, sir,' she replied, 'but little dogs under the table eat the scraps from the children.'

^{CEB} But she answered, "Lord, even the dogs under the table eat the children's crumbs."

^{NLT} She replied, "That's true, Lord, but even the dogs under the table are allowed to eat the scraps from the children's plates."

^{CEV} The woman replied, "Lord, even dogs eat the crumbs that children drop from the table."

^{MSG} She said, "Of course, Master. But don't dogs under the table get scraps dropped by the children?"

^{MGVH} But she replied and says to him, "Sir, even the little doggies under the table, don't they eat the crumbs [dropped by] the little children?"

- ἡ δὲ ἀπεκρίθη καὶ λέγει: This is something of an idiom. Note how the translations render it.
- What is the tense of λέγει? What is this use of this tense called?
What is the significance of it?
(Note that in this pericope, this is the only instance of it. I.e., the woman's statement receives more attention than any other in the passage.)
- What is going on to account for why some translations record the woman saying, "Yes..."?
- κύριε: Highlight in light blue how this word is translated. Think about the connotations of each term. Which do you think is best for this context?
- What do you do with the καὶ (after κύριε) when it cannot be translated with "and"?
- Note that here the woman calls them παιδίων. What exactly is this?
They were called τέκνον in the previous verse. Is a distinction being made? Or are these synonyms that can be translated the same in English?
- Note that the Message renders the woman's statement as a question. This is grammatically acceptable. Is a question better than a statement?

καὶ εἶπεν αὐτῇ· διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.

^{NASB} And He said to her, "Because of this answer go; the demon has gone out of your daughter."

^{KJV} And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

^{DRA} And he said to her: For this saying go thy way, the devil is gone out of thy daughter.

^{ESV} And he said to her, "For this statement you may go your way; the demon has left your daughter."

^{NRS} Then he said to her, "For saying that, you may go-- the demon has left your daughter."

^{NET} Then he said to her, "Because you said this, you may go. The demon has left your daughter."

^{NIV} Then he told her, "For such a reply, you may go; the demon has left your daughter."

^{NJB} And he said to her, 'For saying this you may go home happy; the devil has gone out of your daughter.'

^{CEB} "Good answer!" he said. "Go on home. The demon has already left your daughter."

^{NLT} "Good answer!" he said. "Now go home, for the demon has left your daughter."

^{CEV} Jesus answered, "That's true! You may go now. The demon has left your daughter."

^{MSG} Jesus was impressed. "You're right! On your way! Your daughter is no longer disturbed. The demonic affliction is gone."

^{MGVH} And he said to her, "Because of this [clever] response of yours, go. The demon has gone out from your daughter."

- Highlight in light blue how each version renders διὰ τοῦτον τὸν λόγον. What do you think is best?
- Note that θυγατρὸς is used here as in v26.

καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὔρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

^{NASB} And going back to her home, she found the child lying on the bed, the demon having left.

^{KJV} And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

^{DRA} And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out.

^{ESV} And she went home and found the child lying in bed and the demon gone.

^{NRS} So she went home, found the child lying on the bed, and the demon gone.

^{NET} She went home and found the child lying on the bed, and the demon gone.

^{NIV} She went home and found her child lying on the bed, and the demon gone.

^{NJB} So she went off home and found the child lying on the bed and the devil gone.

^{CEB} When she returned to her house, she found the child lying on the bed and the demon gone.

^{NLT} And when she arrived home, she found her little girl lying quietly in bed, and the demon was gone.

^{CEV} When the woman got back home, she found her child lying on the bed. The demon had gone.

^{MSG} She went home and found her daughter relaxed on the bed, the torment gone for good.

^{MGVH} And she went back to her house and found the little child thrown upon the bed and the demon having gone out.

- Note that παιδίον is the term used to refer to the girl this time, just as in v28!
- βεβλημένον < βάλλω : This is an interesting word choice. All the translations go with “lying” on the bed, but what’s the picture behind the use of this particular word and its voice?

Mark 7.24-30 Translation mgvh

²⁴ So from there [a house on the northern shore of the Sea of Galilee],
[Jesus] arose and went away to the [Gentile] region of Tyre.
And he went into [someone's] home and didn't want anyone to know...
... still, he couldn't keep it secret.

²⁵ Instead, immediately, a woman whose little daughter was being gripped by an unclean spirit,
when she heard [about it],
came and fell at his feet.

²⁶ Now the woman was a Greek, Syrophenician by birth.

And she kept on asking him to throw out the demon from her daughter.

²⁷ And he kept on saying to her,
“Let the children be fed first,
for it's not right to take the children's bread and throw it to the little doggies.”

²⁸ But she replied and says to him,
“Sir, even the little doggies under the table,
don't they eat the crumbs [dropped by] the little children?”

²⁹ And he said to her,
“Because of this [clever] response of yours, go.
The demon has gone out from your daughter.”

³⁰ And she went back to her house
and found the little child thrown upon the bed
and the demon having gone out.

Mark 7.24-30 Translation

Jesus has been teaching and performing miracles around the sea of Galilee. He also has been involved in controversy, and just before today's passage, he has criticized the empty ritual practices of the Pharisees. Impurity / uncleanness is based on the evil thoughts and actions that come from inside a person. Purity does not depend on what's on the outside. This distinction will be put to the test when Jesus goes outside Jewish territory and encounters a Gentile woman whose daughter has an unclean spirit. What will Jesus do?

So from there [a house on the northern shore of the Sea of Galilee],
[Jesus] arose and went away to the [Gentile] region of Tyre.
And he went into [someone's] home and didn't want anyone to know...
... still, he couldn't keep it secret.

Instead, immediately, a woman whose **little** daughter was being gripped by an unclean spirit,
when she heard [about it],
came and fell at his feet.

Now the woman was a Greek, Syrophenician by birth.

And she kept on asking him to **throw** out the demon from her daughter.

*And he kept on saying to her,
"Let the children be fed first,
for it's not right to take the children's bread
and **throw** it to the **little** doggies."*

But she replied and **says to him,
"Sir, even the **little** doggies under the table,
don't they eat the crumbs [dropped by] the **little** children?"**

*And he said to her,
"Because of this [clever] response of yours, go.
The demon has **gone out** from your daughter.*

And she went back to her house
and found the little child **thrown** upon the bed
and the demon having **gone out**.

NOTE: Diminutive forms - **Historical present**