

Jesus Heals the Syro-Phoenician Woman's Daughter

Matthew 15	Mark 7
21 Jesus went out from there, and withdrew into the region of Tyre and Sidon.	24 From there he arose, and went away into the borders of Tyre and Sidon. [...]
	24 [...] He entered into a house, and didn't want anyone to know it, but he couldn't escape notice.
22 Behold, a Canaanite woman came out from those borders, [...] ¹	26 Now the woman was a Greek, a Syrophenician by race. [...]
22 [...] and cried, saying, "Have mercy on me, Lord, you son of David! My daughter is severely possessed by a demon!"	26 [...] She begged him that he would cast the demon out of her daughter.
	25 For a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.
23 But he answered her not a word. His disciples came and begged him, saying, "Send her away; for she cries after us."	
24 But he answered, "I wasn't sent to anyone but the lost sheep of the house of Israel."	
25 But she came and worshiped him, saying, "Lord, help me."	
26 But he answered, [...]	27 But Jesus said to her, [...]
	27 [...] "Let the children be filled first," [...]
26 [...] "It is not appropriate to take the children's bread and throw it to the dogs."	27 [...] "for it is not appropriate to take the children's bread and throw it to the dogs."
27 But she said, "Yes, Lord, but even the dogs eat the crumbs which fall from their masters' table."	28 But she answered him, "Yes, Lord. Yet even the dogs under the table eat the children's crumbs."
28 Then Jesus answered her, [...]	29 He said to her, [...]
28 [...] "Woman, great is your faith!" [...]	
	29 [...] "For this saying, go your way." [...]
28 [...] "Be it done to you even as you desire." [...]	
	29 [...] "The demon has gone out of your daughter."
28 [...] And her daughter was healed from that hour.	30 She went away to her house, and found the child having been laid on the bed, with the demon gone out.

¹ Matthew 15:22 and Mark 7:26 do not contradict each other in their descriptions of the woman; each term used offers a different detail about where she fit in the social order of the day. (1) Mark calls her a Greek, not in the literal, ethnic sense, but as a euphemism to identify her as a Gentile—a non-Jew. (2) Mark also describes her as a Syro-Phoenician by ethnicity. (3) Matthew describes her as a Canaanite, which likely is meant to identify her geographically based on the area where she lived, although there is some overlap between the geographic terms Canaan and Syro-Phoenicia. Both terms are meant to distinguish her from the Phoenicians of North Africa while indicating she is a Gentile. The point of the whole description is to emphasize that she lives *near* Israel but is not *part* of God's covenant with Israel.