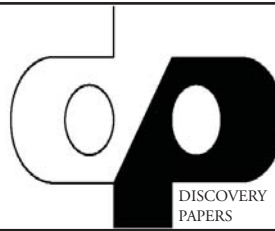


# DIFFERENT PATHS, SAME TABLE

**SERIES: THE WAY OF THE LORD: FOLLOWING  
JESUS IN THE GOSPEL OF MARK**



Catalog No. 5291  
Mark 7:24-37  
22nd Message  
Scott Grant  
February 8, 2009

Somewhere in the human heart, buried not too deeply beneath pressing concerns, protective fears, and misplaced hopes, dwells the desire for something that heals the pain that comes from living in a broken world. Dig up that desire and feel it for a moment. Then bring it to Mark 7:24-37. If you feel that desire, bring it to the text, and imagine yourself as a character in the two stories, you might get a little of that healing love we humans crave.

In Mark 7:1-23, Jesus violated purity traditions and did away with biblical food laws. Many observant Jews kept their distance from Gentiles and, in keeping with tradition, underwent ritual washings upon returning from places that would have been frequented by Gentiles. The food laws differentiated between clean and unclean foods. While observant Jews ate only food that their scriptures declared clean, Gentiles, of course, paid no attention to such commandments. For a Gentile to join the people of God, he needed to change his diet. Even then, he would be considered a second-class member. What you ate—and who you ate with—carried great weight in the Palestine of Jesus' day. Observant Jews neither ate with Gentiles nor ate Gentile food. The food laws, then, separated Jews from Gentiles. For many Jews, strict observance of both purity traditions and food laws—and separation from Gentiles—went hand in hand with faithfulness to God, to Israel, and to the nation's hopes for liberation from pagan domination. Shockingly, Jesus stepped all over traditions and even biblical commandments. Mark 7:1-23, then, prepared us for Jesus' foray into Gentile country and his interaction with Gentiles.

Mark 7:24-37:

**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. But after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet. Now the woman was a Gentile, of the Syrophoenician race. And she kept asking Him to cast the demon out of her daughter. 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." But she answered and said to Him, "Yes, Lord, but even the dogs under the table feed on the children's crumbs." And He said to her, "Because of this answer go; the demon has gone out of your daughter." And going back to her home, she found the child lying on the bed, the demon having left.**

**Again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis. They brought to Him one who was deaf and spoke with difficulty, and they implored Him to lay His hand on him. Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue with the saliva; and looking up to heaven with a deep sigh, He said to him, "Ephphatha!" that is, "Be opened!" And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly. And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it. They were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear and the mute to speak."<sup>1</sup>**

## Falling at Jesus' feet

After his first encounter with the Pharisees, Jesus withdrew to the Sea of Galilee, sensing that they posed a threat to his mission. Indeed, the Pharisees were plotting against him (Mark 3:7-8). Likewise, after his second encounter with the Pharisees, as reported in Mark 7:1-23, Jesus withdraws—this time not to the Sea of Galilee but far away to the Mediterranean Sea, to the region of Tyre: Gentile country. The connection between his words in Mark 7:1-23, which touched on Jew-Gentile relations, and his destination would not be lost on his disciples. Similar language in Mark 9:30-31 suggests that Jesus ventured north not only to avoid arrest but also to teach his disciples.

Although Jesus hopes to escape notice, a Gentile woman hears of his presence, boldly and desperately falls at his feet, and asks him to cast out a demon from her daughter.<sup>2</sup> Mark describes the demon as being "unclean"—unclean, like Gentile land, like Gentile food, and like the Gentiles themselves. From the Jewish perspective, the woman has three strikes against her: she's a woman, she's a Gentile, and she's got an unclean spirit in her family. The little girl may as well have stood for all the Gentiles: unclean through and through.

Nevertheless, the Hebrew Scriptures could give this woman reason for hope. The prophet Elijah miraculously fed a woman and her family in the same region with bread that never ran out (1 Kings 17:8-16), and the woman who comes to Jesus asks only for breadcrumbs. Isaiah spoke of a Jewish figure who would garner the attention of the coastal regions such as Tyre: "He will not be disheartened or crushed / Until He has estab-

lished justice in the earth; / And the coastlands will wait expectantly for his law" (Isaiah 42:4).

Jesus answers the woman's request with a harsh illustration: "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs." We're used to Jesus' dealing with the Pharisees harshly and have learned to tolerate it because they're the bad guys. But why would he treat this desperate woman in such a way? His illustration conveys the order of salvation history and Jesus' understanding of his place in it. Jesus agrees with the Jewish understanding that God would restore Israel first and then the rest of the world (Isaiah 49:6, John 4:22, Romans 1:16). Therefore, he has come both to tell Israel that her salvation is near and to effect that salvation in his death and resurrection, restoring Israel as the people of God and opening the doors of the kingdom to the world. In this light, and in the context of Mark's narrative, the "children" are Jesus' disciples, who represent renewed Israel. Healing the woman's daughter would attract unwanted attention that would distract him from the task of training the disciples.

He favors bringing God's healing, loving rule to the Gentiles; he just needs to feed the children "first." Although Jews considered themselves the children of God and referred to Gentiles dismissively as unclean dogs, the word translated "dogs" in verse 27 was used for family pets, not street dogs. Jesus, especially in view of his ultimate response to the woman, is being dismissive to be provocative. He makes a point, but as a good teacher, he provokes a response and is happy to lose the argument. Notice, for those who conceive of Jesus as having a winning response to every challenge: Jesus loses the argument and is happy to do so. When Jesus miraculously fed the Jews of Galilee, "all ate and were satisfied" with plenty left over (Mark 6:42-43). Now, Jesus tells a Gentile woman, "Let the children be satisfied first." Mark's narrative makes us wonder, after reading of Jesus' satisfaction of thousands of Jews in Galilee, whether he also intends on satisfying a Gentile in Tyre.

Desperation, brought on by the condition of her daughter, has combined with hope to bring this woman to the feet of Jesus, where she runs into an obstacle: an apparently harsh refusal to comply with her request. The woman doesn't complain, nor does she walk away. She stays in Jesus' presence. Note the creativity of her response. She doesn't take issue with Jesus' illustration but builds on it: "Yes, Lord, but even the dogs under the table feed on the children's crumbs." She posits a scenario in which Jesus can help her and still stay within his priorities. Like a family dog that feeds on crumbs that fall from the table, she hopes to benefit indirectly from Jesus' ministry to his disciples. Jesus, who's on the lookout for faith in the God of Israel, sees it in this Gentile woman from Tyre. We get the impression that he is hoping that his dismissive response will provoke faith. Jesus' illustration pushes whatever faith the woman has to the edge, where she steps into previously unknown

territory.

The feeding of the 5,000 was like a parable, yet Mark noted that the disciples gained no insight from it (Mark 6:52). The Gentile woman, not the Jewish disciples, understands the spiritual dimension of a parable about bread and builds on it with profound faith.

Jesus responds to her extraordinary faith with extraordinary power: for the first and last time in the gospel of Mark, he heals from a distance. He is in one house, and he casts out a demon from a girl who is in another house. Mark concludes the story by noting that the demon left "the child." Jesus said he wanted to feed "the children" first, and Mark now leaves us with the impression that this girl and her mother aren't second-in-line, under-the-table "dogs" but full members of the people of God.

If Jesus wanted to serve his disciples first, and the woman wanted to benefit from that ministry, then both have gotten what they wanted. The "unclean" woman gave Jesus an opportunity to illustrate for his disciples what he had been teaching them about spiritual cleanliness in Mark 7:1-23: that the people of God would no longer be defined by pure diets but by pure hearts. He didn't say as much at the time, but he was preparing the way for widespread inclusion of Gentiles into the people of God. What does he do in Mark 7:24-30? He includes two Gentiles: a Syrophoenician woman and her daughter. The woman's faith also serves as an example to Jesus' disciples, who are slow on the uptake. In taking time for the woman and casting the demon out of her daughter, Jesus keeps to the task at hand: he is first satisfying "the children"—his disciples—by preparing them for Gentile inclusion and inspiring their faith. He doesn't go with the woman; he cleanses her daughter from afar, taking no time away from his disciples and buying time for him to leave before being inundated. Indeed, the woman feeds on the children's crumbs—but what crumbs they are!

## You, the Gentile woman

Maybe you feel like this woman: like an outsider. And Jesus? It may seem as if he's hoping to escape your notice. For whatever reason, it doesn't seem that you're the kind of person he has much to do with. He has other priorities. Quite frankly, so do you. God may be in the mix of your life, but he's not in the center of your life. But, something has made you desperate. You're aware of the biblical stories in which Jesus helps people, and you're aware of people in your world who have been helped by him.

Desperation merges with hope, and you break through the emotional barriers you constructed that keep you from Jesus. With boldness you haven't

known before, you approach Jesus and ask for his help. However, what you get from him—no change in circumstances, maybe even a worsening of things—feels like a slap in the face. It's almost as if Jesus says something like, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to dogs." It's like when George Bailey, in the movie *It's a Wonderful Life*, finally prays in desperation, telling God that he's at the end of his rope, and moments later gets socked in the face. Jesus, it seems, has other priorities that concern establishing the kingdom of God. In the past, such an answer—or non-answer—to your prayer would have caused you to throw up your hands, walk away, and say, "Why bother?" This time, though, because you're both desperate and hopeful, you stay with Jesus.

You don't take issue with him. Instead, you build on what you know about him. Suddenly, seemingly out of the blue, you imagine a new scenario, one that has never occurred to you. You envision a way in which Jesus can help you that coincides with his mission to establish his kingdom. So, you pray again with new faith, new vigor, and new vision. You say something like, "Yes, Lord, but even the dogs under the table feed on the children's crumbs." You have no idea where those words came from. All you know is that you thought them, felt them, and said them. This time, Jesus answers you differently. And he helps you. He says something like, "Because of this answer go; the demon has gone out of your daughter."

What just happened? You suppose, in the end, that Jesus was being dismissive, even harsh, in order to be provocative. You conclude that he knows what you need—creative faith—and how to push you toward it. If he hadn't pushed, you wouldn't have jumped. He pushed. You jumped. And you entered a new land, where all things are possible to her who believes, and became a living lesson of faith that Jesus uses to teach others.

Michelangelo, the great Renaissance artist, obtained a seventeen-foot block of marble that was gouged in the middle. He had an idea of what he wanted to make of the block, but he did not know how to go about it. Michelangelo looked at the block, and the block said no. He kept looking at the block. Suddenly, writes Irving Stone in *The Agony and the Ecstasy*, "The limitations of the block began to appear as assets, forcing his mind into a simplicity of design that might never have occurred to him had it been whole and perfect. The marble came alive now." Michelangelo made the hips of the figure swivel away from the gouge. The block became the David, the greatest sculpture of the western world.<sup>3</sup> When Jesus says no, consider whether he's giving shape to an expression of faith that never would have occurred to you if he had said yes.

## Thrust into Jesus' presence

Jesus next heads to the region of Decapolis, to the east

of the Sea of Galilee. Decapolis, like Tyre, was Gentile country. Jesus hailed from the mostly Jewish region of Galilee. From the region of Galilee, Tyre was to the northwest and Decapolis was to the southeast. Jesus' journey symbolizes the impending inclusion of Gentiles from all over the world into the people of God.<sup>4</sup>

When Jesus earlier appeared east of the Sea of Galilee, the locals began to "implore" him to leave because they perceived him to be a threat to their economic and religious way of life. Jesus complied but commanded a man whom he liberated from a legion of demons to tell others what the Lord had done for him. Mark said of the man, "And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed" (Mark 5:17-20). When Jesus returns to the eastern shore, the locals don't implore him to leave. Instead, they bring to him another man in need, and instead of imploring Jesus to leave, they "implored" Jesus to help him. Mark leaves the impression that the former demoniac, who amazed people with his story in Decapolis, prepared the way for Jesus' return.

The man whom the crowd brings to Jesus can't hear and has difficulty speaking. In a sense, he symbolizes Gentiles beyond himself, for the Jews perceived of Gentiles as being like their deaf and dumb idols. Gentiles, many of whom spoke in different languages, were like this man, who, from a Jewish perspective, spoke with difficulty and couldn't be understood (Psalm 115:4-8, Isaiah 28:11, Ezekiel 3:5). The Syrophenician woman heard of Jesus and asked for his help, but this man hasn't heard of Jesus (he can't hear) and can't ask him anything (he speaks with difficulty). So some residents of Decapolis, like the friends of the paralytic who acted as his legs, become his ears and tongue (Mark 2:3).

Jesus takes the man aside from the crowd so that he can clearly see what Jesus does—important for a man who can't hear or communicate and may be afraid of this stranger. Jesus dramatizes his intentions visually and tactilely, for the impaired man can still see and feel. Jesus indicates his intentions to heal the man by placing his fingers in the man's ears; spitting, as if to get rid of an impediment; and touching the man's tongue. He looks up to heaven, indicating for the man where power for healing comes from. Without using words that the man would be unable to understand, Jesus sighs, sympathizing with the man's condition. Finally, Jesus speaks, and for the sake of the man who can't hear any words, he speaks only one word, which means, "Be opened!" He speaks not to the man's ears or to his tongue but to the man himself, as if the man's heart needed to be opened.<sup>5</sup>

Jesus opens the man's ears and liberates his tongue. The prophet Isaiah expected the new age to include such healings (Isaiah 35:5-6). Mark, by recording them, heralds the arrival of the new age in the person of Jesus Christ. The new age is also embracing Gentiles—surprising to many Jews but also in line with Isaiah's ex-



pectations (Isaiah 42:6, 49:6). The Gentile man, who can now hear and speak, symbolizes the renewal that Israel needs. Israel needs to have its ears opened, that she might listen to God, and to have her tongue loosened, that she might literally speak “rightly” to him and about him. Even the disciples—especially the disciples—need the renewal that Jesus brings, for he will tell them, “Do you not yet see or understand? Do you have a hardened heart? Having eyes, do you not see? And having ears, do you not hear?” (Mark 8:17-18).

Although Jesus earlier instructed a man from this region to preach concerning his healing, this time Jesus instructs those who witnessed the healing to remain quiet about it. When he first traveled to the Gentile land east of the Sea of Galilee, he left quickly, so that news of the miracle posed no threat to his mission (Mark 5:18-20). Since then, things have changed. He’s become widely known in the region and he plans on staying longer; therefore, increased publicity in Gentile land east of the sea poses the same kind of threat that it poses in Jewish land west of the sea. When Jesus traveled to the region of Tyre, he wanted “no one” to know of it, but the Syrophoenician woman found him (Mark 7:24). After healing the hearing- and speech-impaired man, he literally gives orders that “no one” speak about it. His orders, however, are no more obeyed in the east than they were in the west. Jesus can loosen the tongue of a speech-impaired man, but he can’t stop those who witnessed it from speaking about it.

Jesus amazes Gentiles east of the sea, just as he amazed Jews west of the sea. Whether they know it or not, the people in the crowd awaken the hope for a new creation by declaring that that Jesus “has done all things well.” God, as recorded in Genesis 1, used similar terminology in declaring his creation to be “good.”<sup>6</sup> In the end, the advent of the new age will give birth to a new creation.

## You, the impaired man

Maybe you feel like this man: you can’t hear, and you have difficulty speaking. Perhaps, though, your problem is not physical but spiritual and emotional, assuming your ears and tongue are in good working order. If such is the case, then your problem is how you hear and how you speak. You’re so tangled up in yourself that you can’t hear God, much less listen to people in your world in an understanding way. What you hear gets processed so that you speak in response to what you hear. But if you’re not hearing well, you’re probably not speaking well, either—to and about God or to those in your world. Does Jesus exist? If so, who is he? You’re not sure.

For whatever reason, you don’t really find yourself in his presence. Suddenly, though, perhaps thanks to the love and prayers of others, you find yourself thrust into the presence of Jesus. When I was a junior in high school, I didn’t know God, so I didn’t know how to listen to him or how to speak about him. Some friends,

however, invited me to a church youth group. In essence, they carried me into the presence of Jesus. What’s he up to? You’re not sure. Should you be concerned? Although your emotional blockages hinder your ability to understand, he communicates in a way you can understand. Somehow, he makes you know that his intentions are benevolent—that he comes from heaven, not some other place. You sense his deep sigh. He puts his fingers not into your ears and touches you—not on your tongue, but you feel something nevertheless. Tenderly, he probes the deep places of your heart, where the arrows of life have left their scars. Where you felt pain—deep, searing pain—you now sense, for the first time, something that feels like ... love?

You’re able to hear—hear that God loves you, that he understands, that everything will be okay. You’re able to speak, to thank God and praise him from the wounded place—from the place that has been touched by the love of Jesus. You’re also able to listen to others and hear the hope and joy in their voices, as well as the fear and sorrow, and to speak in accordance with their words.

What just happened? Jesus has opened your heart; he’s opened your ears and loosened your tongue. Like the impaired man, you also became a living symbol of the renewal that the world needs.

Henri Nouwen writes of his inability to hear God speak to him the words “You are my beloved son”:

*My tendencies toward self-rejection and self-deprecation make it hard to hear these words truly and let them descend into the center of my heart. But once I have received these words fully, I am set free from my compulsion to prove myself to the world and can live in it without belonging to it. Once I have accepted the truth that I am God’s beloved child, unconditionally loved, I can be sent into the world to speak and to act as Jesus did.*

*The great spiritual task facing me is to so fully trust that I belong to God that I can be free in the world—free to speak even when my words are not received; free to act even when my actions are criticized, ridiculed, or considered useless; free also to receive love from people and to be grateful for all the signs of God’s presence in the world. I am convinced that I will truly be able to love the world when I fully believe that I am loved far beyond its boundaries.<sup>7</sup>*

Healing love sets us free—maybe not immediately and maybe only in fits and starts, but enough to convince us that complete freedom will be ours one day. Healing love—divine, healing love—opens our ears and loosens our tongues. It enables us to hear and speak and act as Jesus did.

## Breaking down the barrier

Jesus, in drawing faith out of the Syrophoenician woman, said it was not “good” to shift his priorities from Jews to Gentiles. After reporting two Gentile healings, however, Mark, by adding the crowd’s assessment of Jesus, suggests that the extension of the kingdom of God to Gentiles is “good.” Isaiah envisioned a day when

people beyond the land of Israel, from the west and east, would fear the Lord (Isaiah 59:19). Jesus himself said that many would come from “east and west” to eat at the banquet table of God (Matthew 8:11). In Mark 7:1-23, Jesus cleansed Gentile food. In Mark 7:24-37, he travels to Gentile land to the west and east to cleanse two of its residents. He is expanding the boundaries of the Promised Land so that it encompasses the entire earth, and he is breaking down the barrier between Jews and Gentiles, incorporating Gentiles into “the commonwealth of Israel” and making “the two into one” (Ephesians 2:11-22).

The two Gentile healings in Mark 7:24-37 in particular echo the Jewish healings in Mark 5:21-43. Most notably, each two-part story features a woman, a man, and a little daughter.<sup>8</sup> In Mark 5:21-43, Mark showed that both the synagogue ruler and the unclean woman, who was an outcast from the synagogue, belonged together. By paralleling that story with another two-part story in Mark 7:24-37, Mark not only shows that the Syrophenecian woman and the impaired man belong together, though they hail from different Gentile regions, but also that they and the two Jews from Mark 5:21-43 belong together.

Jesus didn’t want the masses in Tyre and Decapolis to know of his presence. His disciples who were with him, of course, knew where he was: Gentile land. They saw what he was doing. Although he mostly wanted no one to speak of his healings, he wanted his disciples to speak of them after his death and resurrection. He wants to escape notice so that he may teach his disciples apart from distraction and so that he may buy more time to teach them before being arrested.

The lesson he’s teaching them in Mark 7:1-23 and 24-37—the bringing together of Jews and Gentiles in the kingdom of God—would prove to be the most difficult one for them to learn. Peter recoiled from it on at least two occasions (Acts 10:9-16, Galatians 2:11-14). The apostles wrestled mightily with whether to include the Gentiles and on what basis (Acts 15:1-29). Paul’s conclusion, of course, is that both Jews and Gentiles are included—and united—on the basis of faith alone without respect to dietary restrictions, Sabbath observance, or circumcision (Romans 3:27-30, Ephesians 2:8-9). Therefore, Jewish and Gentile believers in Jesus can—indeed, they must—sit down at the same table together.

## Bound together by love

We belong together: Jews and Gentiles, Asians and Caucasians, Latinos and African-Americans, insiders and outsiders, down-and-outers and up-and-outers,

married and single, old and young, hesitant women and desperate fathers, desperate mothers and speechless men. Jesus has made the two—and the hundreds, even the millions—into one. What God has joined together, let no one separate.

Perhaps you have not experienced anything as dramatic as the Gentile woman or the impaired man. What they experienced in a day, many of us experience over a lifetime, at least in a spiritual sense, until the day when Jesus returns to banish all demons and make sublime hearing and speech possible. Like the Gentile woman and the impaired man, we come from different places and have taken different paths. Some, like the woman, have fallen at the feet of Jesus. Others, like the impaired man, have been thrust into his presence. All of us who have experienced the healing love of Jesus are bound together by that love. The love of Jesus is what we share, what we have in common. If we listen to each other’s stories, no matter how they differ, we will find that they intersect at the point of healing love.

Let us therefore sit down at the same table, and in the same worship service, to celebrate the healing love of Jesus, which binds us together, to savor the broken bread and sip the poured-out wine, to let a fractured world, not to mention watching angels and demons, know that there is one Lord—who loves, who heals, who unifies—who will return to celebrate with us the wedding supper of the lamb, when God will be all in all.

## NOTES

<sup>1</sup> Literary structure:

- A Jesus came to region of Tyre, wished secrecy, entered house (24)
- B Woman heard about Jesus, came to him, asked for healing (25-26)
- C Illustration about healing (27-28)
- D Demon went out of daughter (29)
- E Verification: Woman went away to house (30)
- A’ Jesus came to region of Decapolis (31)
- B’ They brought to Jesus one who could not hear, asked for healing (22)
- C’ Illustration about healing (33-34)
- D’ Ears opened, impediment of tongue removed (35)
- E’ Verification: Jesus wished secrecy; they proclaimed and praised (36-37)

<sup>2</sup> Not long after he began healing people and casting out demons in the region of Galilee, Jesus became known as far away as Tyre

(Mark 3:8).

<sup>3</sup> Irving Stone, *The Agony and the Ecstasy* (New York: Doubleday and Co., 1961), 391.

<sup>4</sup> Jesus' north-to-south journey in Gentile country foreshadows his journey in Jewish country. Jesus would later journey from Galilee in the north to Judea in the south, symbolizing the reunification of Israel, which had been divided into north and south kingdoms.

<sup>5</sup> Jesus spoke in Aramaic, a Hebrew dialect, most of the time. The authors of the gospels, who wrote in Greek, translated Jesus' words into Greek. However, for emphasis, Mark on four occasions records Jesus' Aramaic words (Mark 5:21, 7:34, 14:36, 15:34). Three and possibly all four of the uses foreshadow or describe the crucifixion or resurrection of Jesus. The possible exception is Mark 7:34, but the words "Be opened" could be seen as foreshadowing the opening of the tomb where the body of Jesus was laid.

<sup>6</sup> The Septuagint, the Greek translation of the Old Testament, uses the word *kalōs*, the same word used in Mark 7:37, throughout Genesis 1 to portray God's assessment of his creation.

<sup>7</sup> Henri J.M. Nouwen, *Beyond the Mirror* (New York: Crossroad Publishing, 1992), 57-58.

<sup>8</sup> In both stories, the women are not identified by name. The Syro-phoenician woman entered the house where Jesus was staying, and Jesus granted her request; Jesus entered the house where the daughter of the synagogue official lay and raised her from the dead (Mark 5:38). The Syrophoenician woman "fell at Jesus' feet," just like the synagogue official (Mark 5:22). Jesus commended the faith of the Syrophoenician woman, just as he commended the faith of the unclean woman (Mark 5:34). Those who brought the impaired man to Jesus asked him to "lay his hand" on the man; the unclean woman touched Jesus, and Jesus also took the daughter of the synagogue official "by the hand" (Mark 5:27, 41). Mark calls the daughter of the Syrophoenician woman "child," an inclusive term in light of Jesus' inclination to feed the "children" first; Jesus called the formerly unclean woman "daughter," an inclusive term that equated her with the daughter of the synagogue official (Mark 5:34). Mark reported Jesus' Aramaic speech in connection with both the healing of the impaired man and the raising of the girl (Mark 5:41)—the only healings of Jesus that get such treatment in the gospel. Those who witnessed the healing of the impaired man were "utterly astonished"; those who witnessed the raising of the girl were "completely astounded" (Mark 5:42). Jesus ordered no one to speak about the healing of the impaired man; he gave similar orders to those who witnessed the raising of the girl (Mark 5:43).