

TABLE OF CONTENTS

PREFACE.	VII
INTRODUCTION.	XV

CHAPTER I

HISTORY OF INTERPRETATION

I. PATRISTIC PERIOD.	2
a. First Three Centuries	3
b. Fourth Century	7
c. Jerome (ca. 347-420)	10
d. John Chrysostom (ca. 340-407).	12
e. Augustine (354-430)	15
f. Other Works and Authors of the Fifth Century	16
g. Conclusions	20
II. MIDDLE AGES AND MODERN ERA	21
a. Early Medieval Period.	22
b. Late Middle Ages	24
c. Modern Era	30
d. Conclusions	34
III. THE START OF THE CRITICAL APPROACH	36
a. Historicity and Global Meaning of the Passage	38
b. Mark and Matthew: Relationships and Sources.	39
c. The Attitude of Jesus and the Woman	41
IV. FROM FORM CRITICISM TO THE DISCOVERY OF MARK THE EVANGELIST.	42
a. Historicity of the Event and Global Meaning of the Passage	42
b. Mark and Matthew: Mutual Relationship, Sources, and Form	44
c. Explanation of the Behaviour of Jesus and the Woman. . .	45
V. REDACTION CRITICISM AND OTHER TRENDS OF CURRENT RESEARCH.	46

CHAPTER II

THE TEXT, ITS PLACE IN
THE LITERARY TRADITION, AND ITS FORM

INTRODUCTION	53
I. THE TEXT OF Mk 7,24-30	54
a. Delineation of the Text	54
b. Textual Criticism	60
1. Verse 24	61
1.1. Variation Unit 1	61
1.2. Variation Unit 2	62
1.3. Variation Unit 3	63
2. Verse 25	63
2.1. Variation Unit 1	63
3. Verse 26	64
3.1. Variation Unit 1	64
4. Verse 27	65
4.1. Variation Unit 1	65
5. Verse 28	65
5.1. Variation Unit 1	65
c. Presentation of the Text	66
d. The Structure of the Text	67
II. SYNOPTIC COMPARISON OF Mk 7,24-30 PAR. MT 15,21-28 . .	68
a. Comparison of the Two Texts	70
b. Possible Relationships between the Texts	72
c. Does Matthew Depend on Mark?	75
1. H.J. Held: Matthean Dependence on Mark.	75
2. Baudoz's Review of Held: Literary Independence	76
3. Critical Evaluation of Baudoz: Back to Matthean Dependence	78
III. MARK'S SOURCES	81
a. Semitic Sources for Mark?	83
b. M.-É. Boismard's Proto-Mark.	93
c. Pre-Markan Collections	96
1. Pre-Markan Catechetical Scheme	98
2. Pre-Markan Miracle Collections	100
IV. LITERARY FORM AND ITS PARALLELS IN ANCIENT LITERATURE .	104
a. Variety of Positions	104
b. Critical Appraisal	113
c. <i>Sitz im Leben</i> of the Story in the Early Community	117

CHAPTER III

TRADITION, REDACTION, AND HISTORICITY

I.	UNITY OF THE PERICOPE	121
II.	TRADITION AND REDACTION IN Mk 7,24-30	123
	a. Introduction (v. 24)	124
	1. Jesus leaves for Tyre (v. 24ab)	124
	2. Conclusions on 7,24ab.	129
	3. Jesus Enters a House (v. 24cde)	131
	4. Conclusions on 7,24cde	139
	b. Presentation of the Woman (vv. 25-26).	140
	1. The Woman Has Heard about Jesus (v. 25a)	140
	2. The Woman's Daughter Has an Unclean Spirit (v. 25b)	143
	3. The Woman Comes to Jesus (v. 25c)	145
	4. The Woman's Descent (v. 26a)	147
	5. The Woman Asks Jesus to Cast the Demon Out of Her Daughter (v. 26b)	159
	6. Comparison with 1 Kg 17,17-24; 2 Kg 4,18-37	163
	7. Conclusions on 7,25-26	164
	c. Exchange between Jesus and the Woman (vv. 27-29).	169
	1. Jesus Refuses the Woman's Plea (v. 27)	170
	1.1. Dogs or Little Dogs?	175
	1.2. Could the Woman Be a God-fearer?	179
	1.3. Interpretation of Jesus' Response.	182
	1.4. Tradition and Redaction in v. 27	188
	1.5. "Paulinism" in Mk 7,27?	191
	1.6. Did Jesus Speak Greek?	192
	2. The Woman Rejoins Jesus (v. 28).	194
	2.1. The Little Children and the Dogs	204
	2.2. Tradition and Redaction in v. 28	209
	3. Jesus Responds (v. 29).	210
	3.1. The Woman's Λόγος.	213
	3.2. Jesus' Role	217
	3.3. The Cause of the Exorcism.	220
	3.4. Tradition and Redaction in v. 29	221
	d. The Woman Goes Home (v. 30)	222
	1. The Woman Encounters Her Child	223
	2. The Demon Is Gone	227
	3. Tradition and Redaction in v. 30	228
III.	THE SENSE OF THE MARKAN REDACTION.	228
IV.	<i>SITZ IM LEBEN</i> OF Mk 7,24-30	231

V.	HISTORICITY OF THE PASSAGE: <i>SITZ IM LEBEN</i> JESU	232
VI.	TRANSLATION OF MK 7,24-30	235

CHAPTER IV

MT 15,21-28 AS MATTHEAN REDACTION OF
MK 7,24-30

I.	PRESENTATION OF THE TEXT	238
II.	THE STRUCTURE OF THE TEXT	238
III.	MATTHEW'S SOURCES AND LITERARY FORM OF THE PERICOPÉ	239
IV.	REDACTIONAL FEATURES IN MT 15,21-28	241
a.	Introduction and Setting (vv. 21-22a).	241
1.	Does Jesus Enter Gentile Land?	243
2.	Conclusions on 15,21-22a.	246
b.	Dialogue between the Woman and Jesus (vv. 22b-28c).	246
1.	The Woman's First Request (v. 22bcd) and Jesus' Silence (v. 23a).	247
1.1.	The Woman's First Request (v. 22bcd)	247
1.2.	Jesus' Silence (v. 23a).	250
2.	The Disciples' Request (v. 23bcd) and Jesus' Response (v. 24)	251
2.1.	The Disciples' Request (v. 23bcd)	252
2.2.	Jesus' Response (v. 24)	255
2.2.1.	The Saying of Mt 10,5b-6	257
2.2.2.	Tradition or Redaction in Mt 15,24?	259
2.2.3.	Matthew and the Nations: Mt 10,5b-6; 15,24 and 28,19	263
3.	The Woman's Second Request (v. 25) and Jesus' Response (v. 26)	266
3.1.	The Woman's Second Request (v. 25ab).	266
3.2.	Jesus' Response (v. 26ab).	268
4.	The Woman's Argument (v. 27) and Jesus' Final Response (v. 28abc)	270
4.1.	The Woman's Argument (v. 27abc)	270
4.2.	Jesus' Final Response (v. 28abc)	273
c.	Conclusion: The Girl Is Healed (v. 28d)	275

V. THE SENSE OF THE MATTHEAN REDACTION	276
VI. <i>SITZ IM LEBEN</i> OF MT 15,21-28	281
VII. TRANSLATION OF MT 15,21-28	284

CHAPTER V

SYNCHRONIC AND CONTEXTUAL READING OF
MK 7,24-30

INTRODUCTION	287
I. MK 7,24-30 FROM A SYNCHRONIC PERSPECTIVE	288
a. Semiotic Analysis	288
b. Narrative Analysis	291
1. The Syrophoenician Woman as a Minor Character	292
1.1. Function of Her Character as Model.	293
1.2. Function of Her Story as Narrative Punctuation.	294
1.3. Function of Her Character in Relation to Jesus	295
2. Crossing Boundaries	299
II. MK 7,24-30 WITHIN THE GOSPEL SECTION	301
a. Mk 7,24-30 between the Two Feeding Narratives	301
1. Delineation of the Bread Section	303
b. Continuous Reading of Mk 6,31-8,26	308
1. The First Feeding Narrative (Mk 6,31-44)	308
2. Trip by Boat and Arrival at Gennesaret (Mk 6,45-53)	309
3. Healings in Gennesaret and Discussion on Tradition and Defilement (Mk 6,54-56; 7,1-23)	313
4. A Syrophoenician Woman Changes Jesus (Mk 7,24-30)	313
5. Jesus Heals a Deaf-Mute Man (Mk 7,31-37)	315
6. Jesus Feeds a Crowd on Gentile Soil (Mk 8,1-9)	320
7. The Pharisees Test Jesus (Mk 8,10-13.14-21)	323
8. A Blind Man is Healed (Mk 8,22-26)	326
c. Conclusion	327
III. CONTEXTUAL READING OF MK 7,24-30	328
a. Feminist Exegesis	328
b. Postcolonial Perspective	332
c. Actualization.	335

GENERAL CONCLUSIONS	389
ABBREVIATIONS	345
BIBLIOGRAPHY	349
I. Texts, Tools and Sources	349
II. Biblical Commentaries and Sermons	355
III. Specific Studies on Mk 7,24-30 par. Mt 15,21-28	360
IV. Other Literature.	365
INDEX OF AUTHORS	381
INDEX OF REFERENCES	388