recipients and disseminators. See this illustrated in notes on the parable of the sower,  
ch. xiii. On this verse see John xv. 1, 2.

**15.**] The saying in ver. 11, which  
is clearly the subject of the question, was  
not strictly a *parable*, but a plain declaration; so that either Peter *took it* for a parable,—or the word must be taken in  
its wider sense of ‘an hard saying.’ Stier  
thinks that their questioning as to the  
meaning of parables in ch. xiii. had habituated them to asking for explanations in this form.

**16.**] The saying in ver. 11  
was spoken for the multitude, who were  
exhorted “*Hear and understand:*” much  
more then ought the disciples to have understood it.

**17.**] “The mouth, through  
which, as Plato said, mortal things go in,  
but immortal things go out. For there  
go in meats and drinks, the perishable  
food of the perishable body: but there go  
forth words, the immortal laws of the immortal soul, by which the life of the reason is directed.” Philo.

**21–28.**] THE CANAANITISH WOMAN.  
Mark vii. 24–30: omitted by Luke. It  
is not quite clear whether our Lord actually passed the frontier into the land of  
the heathen, or merely was *on* the frontier.  
The usage of “*into the parts*” in Matthew  
favours the former supposition : see ch. ii.  
22; xvi. 13; also for coasts, ch. ii. 16; iv.  
13; viii. 34. Exod. xvi. 35, ‘to the borders of Canaan,’ has been quoted as supporting the other view; but the usage of  
our Evangelist himself seems to carry  
greater weight. And the question is not  
one of importance; for our Lord did not  
go to teach or to heal, but, as it would  
appear, to avoid the present indignation of  
the Pharisees.

Mark’s account certainly implies that the woman was in the  
same place where our Lord was wishing  
to be hid, and could not.

**22. a  
Canaanitish woman of those districts  
came out**] i.e. from her house, or town, or  
village. They were going by the way, see  
ver. 23.

The inhabitants of these parts  
are called Canaanites, Num. xiii. 29; Judg.  
i. 30, 32, 33; Exod. vi. 15; Josh. v.1. St.  
Mark calls her “*a Greek,*” i.e. a heathen  
by religion, and “*a Syro-Phenician by  
nation:*” and describes her only as having  
come to our Lord *in the house*. But by  
the account in our text, she had been  
crying after the Lord and the disciples by  
the way previously; and St. Mark’s account  
must be understood to begin at ver. 25.  
From Mark iii. 8, Luke vi. 17, we learn  
that, the fame of our Lord had been spread  
in these parts, and multitudes from thence  
had come to Him for healing. It was not  
this woman’s dwelling-place, but her *descent*, which placed the bar between her and our Lord’s ministrations. The expression “*Son of David*” shews her