acquaintance with Jewish expressions and expectations; but the whole narrative is against the supposition, that she may have been  
a proselyte of the gate.

**23.**] The  
reason alleged by the disciples must be  
coupled with our Lord's unwillingness to  
be known, stated by St. Mark (vii. 24),  
and means, ‘*she will draw the attention of all upon us.*’ **Send her away**  
does not necessarily imply *granting* her  
request, nor the contrary; but simply  
**dismiss her**, leaving the method to our  
Lord Himself.

**24.**] See ch. x. 5.  
Such was the purpose of our Lord’s personal ministry; yet even that was occasionally broken by such incidents as this.  
The ‘fountain sealed’ sometimes broke its  
banks, in token of the rich flood of grace  
which should follow. See Rom. xv. 8.

**25.**] **came she**, i.e. into the house  
where our Lord was. See Mark vii. 24.

**26. dogs**] literally, **little dogs**.  
No contempt is indicated by the *diminutive*, still less any allusion to the  
*daughter* of the woman: the word is commonly used of *tame* dogs, as diminutives  
frequently express familiarity.

**27.**] The sense of the original is not given  
by ‘*yet*’ in the E.V. The woman, in her  
humility, *accepts* the appellation which  
our Lord gives her, and *grounds her plea  
upon an inference from it*. Her words  
also have a reference to “*let the children first be filled,*” expressed by Mark vii. 27.  
It is, **Yea, Lord: for even the dogs eat:**  
or, **for the dogs too eat**. Our Lord, in the  
  
use of the familiar diminutive, has expressed not the *uncleanness* of the dog 20  
much, as his *attachment to and dependence  
on the human family*: she lays hold on  
this favourable point and makes it her  
own, ‘If we are dogs, then may we fare  
as such;—be fed with the crumbs of Thy  
mercy.’ She was, as it were, under the  
edge of the table—close on the confines of  
Israel’s feast. Some say that the *crumbs*  
are the pieces of bread on which the hands  
were wiped; but the “*which fall*” looks  
more like accidental falling, and the Greek  
word better expresses *minute* crumbs.

**28.**] In Mark, “*For this saying,  
go thy way.*” The greatness of the  
woman’s faith consisted in this, that in  
spite of all discouragements she continued  
her plea; and not only so, but accepting  
and laying to her account all adverse circumstances, she ont of them made reasons for urging her request.

St. Mark gives  
the additional circumstance, that on returning to her house she found the devil gone out, and her daughter lying on the bed.  
  
**29—39.**] HEALING BY THE SEA OF  
GALILEE. Peculiar to Matthew (see Mark  
vii. 31–37). FEEDING OF THE FOUR  
THOUSAND. Mark viii. 1–10.

**29.**] **the mountain** is the high land on  
the coast of the lake, not any particular  
mountain. From this account it is uncertain to which side of the lake our Lord  
came; from Mark vii. 31 we learn that  
it was to the eastern side, *through the*