4—22. ST. MATTHEW. 118   
   
 alone: "they be blind leaders of the blind. And if the »i,'7-16   
 blind lead the blind, both shall fall into the ditch. 16 Then ch. 16,   
 answered Peter and said unto him, Declare unto us this Luke vi.   
 16 And >Jesus said, ‘Are ye also yet without ia.x.0.   
 parable.   
 understanding ? 17 Do not ye yet understand, that \* what- x1 cor.   
 soever entereth in at the mouth goeth into the belly, and   
 is cast out into the ¢ draught ? 18 But 'those things which 1 Jamesui.4.\_”   
   
 proceed out of the mouth come forth from the heart; and   
 they defile the man. 19™For out of the heart proceed ™Gm.v   
 evil thoughts, murders, adulteries, fornications, thefte, false Semis"   
 witness, blasphemies: 20 these are the things which defile   
 aman: but to eat with unwashen hands defileth not a   
   
 man.   
 21 Then Jesus went thence, and departed into the 4 coasts   
 of Tyre and Sidon. 2 And, behold, ¢a woman of Canaan   
 came out of the same coasts, and cried {unto him, saying,   
 Have mercy on me, O Lord, thou son of David; my   
   
 db read, he. © ie. the sink, or sewer. 4 render, parts.   
 © render, a Canaanitish woman of those districts came out.   
 f omit.   
   
 pients and disseminators. See this illas- ders of Canaan,’ has been quoted as sup-   
 trated in on the parable the sower, porting the other view; but the usage of   
 ch. xiii. On this verse see xv. 1, 2. our Evangelist himself seems to carry   
 15.) The saying in ver. 11, greater weight. And the question is   
 \_ is clearly subject of the question, one of importance; for our Lord did not   
 not strictly parable, but a declara- go to teach or to heal, but, it would   
 tion; so that either Peter took #¢ for a appear, to avoid the indignation of   
 ble,—or the word must be taken in the Pharisees. Mark’s account cer-   
 its wider. of ‘an hard saying.’ Stier tainly implies that the was in the   
 thinks that their questioning as to the same place where our Lord was wishing   
 meaning of parables in ch. had habi- to be out] j.e. could house, or town, or   
 tuated them to asking for explanations village. ra going those districts   
 this form. 16.) The saying in 11 ver. called e inhabitants these Judg.   
 was spoken for the multitude, who were i. 80, 82, Exod. vi. 15; Josh.v.1. St.   
 exhorted “ Hear and understand :” much Mark calls her “a Greek,” i.e. heathen   
 more then ought the disciples have un- by religion, “a Syro-Phenician by   
 derstood it. 17.] “The mouth, through nation :” and describes only as having   
 which, as Plato said, things go in, come to our Lord in the house. But by   
 bot immortal things go out. For there the account in our text, she had been   
 go jn meats and drinks, the perishable erying after the and the disciples   
 of the perishable but there go the way previously and St. Mark’s   
 forth words, the laws the im- must understood to begin ver. 25.   
 mortal soul, which the life the reason From Mark iii. 8, Luke vi. 17, learn   
 is directed.” that, fame of our Lord had been spread   
 21—28.] Tux CaNaANITISH WOMAN. in these and multitudes from thence   
 Mark vii. 24—30: omitted by Luke. It had come to Him for healing. It was not   
 is not quite clear our Lord actu- this woman’s dwelling-place, but her de-   
 ally passed tho frontier into land of scent, which placed the bar between her   
 the heathen, or was on the frontier. and our Lord’s ministrations. expres-   
 The usage of ‘into the in Matthew sion “ Son of shews her acquaint-   
 favours the former supposition see ch. I   
 22; xvi. 18; also for ch. ii. iv.   
 18; viii. 84. Exod. xvi. ‘to the bor-   
 Vox. I.