7—81. ST. MARK. 245   
   
 man. %14¢ For from within, out of the heart of men, ¢ Gen. Bs   
 vill.   
 proceed evil thoughts, adulteries, fornications, murders,   
 22 thefts, covetousness, wickedness, deceit, lasciviousness,   
 an evil eye, blasphemy, pride, foolishness: % all these   
 evil things come from within, and defile the man.   
 % And from thence he arose, and went into the borders   
 of Tyre and Sidon, and entered into an house, and would   
 have no man know it: but he could not be hid. % ° For   
 a certain woman, whose young daughter had an unclean   
 spirit, heard of him, and came and fell at his feet: 26 the   
 woman was a Greek, a Syrophenician by nation; and she   
 besought him that he would cast forth the devil out of her   
 daughter. 27 But P Jesus said unto her, Let the children   
 first be filled: for it is not meet to take the children’s   
 bread, and to cast it unto the dogs. ° And she answered   
 and said unto him, Yes, Lord: yet the dogs under the   
 table eat of the children’s crumbs. \* And he said unto   
 her, For this saying go thy way ; the devil is gone out of   
 thy daughter. 50 And when she was come to her house,   
 she found the devil gone out, and her daughter laid upon   
 the bed. ‘   
 81 And again, departing from the \* coasts of Tyre \* and   
 Sidon, he came unto the sea of Galilee, through the midst   
 ° read, But immediately. P read, he.   
 Q render, for even. T render, borders.   
 \* read, he came through Sidon.   
   
   
   
   
   
   
 which, by the removal of the part 24.) from thence is not, from the   
 off, the meat ; the available land of Gennesaret (Meyer),—for ch. vi.   
 for nourishment being in its con- 65, 66, completely removed definiteness   
 verted into and the remainder being from the locality refers the (un-   
 cast out. 21, 22.) The heart is the specified) of the last   
 laboratory and fountain-head of that the borders] The place have been the   
 is good and bad in the inner life man. neighbourhood zy 25.) The   
 St. Matthew’s catalogue follows the woman had been following Him, and His   
 order of the table of the disciples Matthew. 26.) Syro-   
 St. Mark’s more copious one varies the phenician, because there were also Liby-   
 order. Compare Rom. i. 29: Eph. iv. 19: phenicians, Carthaginians. 27. Let   
 Wisd. xiv. 25, the children .. This important addition   
 24—20.] THe SyRopHENICIAN WOMAN. in Mark sets forth the ground on   
 Matt. xv. 21—28. Omitted by St. Luke. which the present refusal rested. The   
 A striking instance the independence of Jews were first have the Gospel offered   
 the two narrations. St. who is much to them, for their or rejection   
 mhore copious in particulars, a con- it was not time for the   
 siderable and important part of the his- 28.] yet ...seeon 80.]   
 tory: this would be most arbitrarily and particulars added here. upon   
 indeed inexcusably done, if the common the bed] which the torments by   
 account of his having combined and epito- the evil would not allow to be be-   
 mized Matthew and Luke is to taken. fore :—lying as Euthymius says.   
 Our Lord’s retirement was avoid the Pha- $1—87.] Hzatine OF A DEAF AND   
 risees : notes on Matthew throughout. DUMB PERSON. Peculiar to Mark.