Daniel were just at their end; yet they  
discerned none of these things.

**4.**] See note on ch. xii. 39.

**5—12**. WARNING AGAINST THE LEAVEN OF THE PHARISEES AND SADDUCEES.  
Mark viii. 13–21.

**5.**] This crossing of the lake was not the voyage to  
Magadan mentioned in ch. xv. 39, for  
after the dialogue with the Pharisees,  
Mark adds (viii. 13), “*entering into the  
ship again he departed to the other side.*”

**they forgot to take bread**; viz.  
*on their land journey further*. This is  
also to be understood in Mark (viii. 14),  
who states their having only one loaf in  
the ship, not to shew that they *had* forgotten to take bread before starting, but  
as a reason why they should have provided  
some on landing.

**6. the leaven**] See  
beginning of note on ch. xiii. 33. It is  
from the penetrating and diffusive power  
of leaven that the comparison, whether  
for good or bad, is derived. In Luke  
xii. 1, where the warning is given on a  
wholly different occasion, the leaven is  
explained to mean, *hypocrisy*; which is of  
all evil things the most penetrating and  
diffusive, and is the charge which our Lord  
most frequently brings against the Jewish  
sects. In Mark we read, “*and the  
leaven of Herod.*” The Herodians were  
more a political than a religious sect, the  
dependants and supporters of the dynasty  
of Herod, for the most part Sadducees in  
religious sentiment. These, though directly opposed to the Pharisees, were yet  
united with them in their persecution of  
our Lord, see ch. xxii. 16: Mark iii. 6.  
And their leaven was the same,—*hypocrisy*,—however it might be disguised by  
external difference of sentiment. They  
were all unbelievers at heart.

**8–12.**] {8} Not only had they forgotten  
these miracles, but the weighty lesson  
given them in ch. xv. 16–20. The reproof is much fuller in Mark, where see  
note.

{9} On the two sorts of baskets  
(*cophini* on the former occasion, *spyrides*  
on the latter), see note, ch. xv. 36.

This voyage brought them to Bethsaida:  
i.e. Bethsaida Jatias, on the North-  
Eastern side of the lake, see Mark viii. 22,  
and the miracle there related.

**13–20.**] CONFESSION OF Peter. Mark  
viii. 27–30. Luke ix. 18–21. Here  
St. Luke rejoins the narrative common to  
the three Evangelists, having left it at  
ch. xiv, 22. We here begin the *second*