116 ST. MATTHEW. XV. 37—39.   
   
 disciples, and the disciples to the multitude. 87 And they   
 did all eat, and were filled: and they took up of the broken   
 meat that was left seven baskets full. 98 And they that   
 did eat were four thousand men, beside women and chil-   
 dren. 5? And he sent away the multitude, and took ship,   
 and came into the coasts of ™ Magdala.   
 XVI. 1 The "Pharisees also with the Sadducees came,   
 and tempting desired him that he would shew them a sign   
 ach. sil. from heaven. \* He answered and said unto them, [2 When   
 1 Cor. it is evening, ye say, It will be fair weather: for the sky   
 is red. $8 in the morning, It will be foul weather to   
 day: for the sky is red and lowering. O ye hypocrites,   
 ye can discern the face of the sky; but can ye not discern   
 the signs of the times?] 4 A wicked and adulterous gene-   
   
   
   
   
 ™ read, Magadan.   
   
 2 omitted in some of the oldest authorities see the place, ch, xii.   
 in the same spirit, venturing (as heavens among the heathen... 2”? And   
 indeed it would have been most unbecom- for such a notion they alleged the bread   
 ing in them to do, John ii. 4) to sug- from heaven given by Moses (see Jobn vi.   
 the working of a miracle. 31), the staying of the sun by Joshua   
 -] The basket here spoken of (spyrts) (Josh. x. 12), the thunder and rain by   
 was large enough to contain man’s body, Samuel (1 Sam. xii. compare Jer. xiv.   
 as Paul was let in one from the wall 22), and Elijah (James v. 17, 18). And   
 of Damascus, Acts ix. 25. Greswell sup- thus we find that immediately after the   
 poses that may have been used to first miraculous feeding same demand   
 aa daring oe stay in the was made, John vi. 80, and answered by   
 9) ot nothing is known. the declaration of our Lord that He was   
 tfoot, wees Magdala to have been the true bread from heaven. And what   
 a Sabbath-day’s journey from Cham- more nataral likewise, that our Lord   
 oy Gadara on the Jordan, and on the should have uniformly met the demand by   
 east side of lake: but probably he is the same answer,—the sign of Jonas, one   
 mistaken, for travellers it about 80 calculated to baffle His enemies and   
 three miles Tiberias, on the side hereafter to fix the of His dis-   
 of the lake, is now a village ciples? Here however that answer is ac-   
 Madschel. Dalmanutha, mentioned by St. companied by other rebukes sufficiently   
 Mark (viii. seems to have been a vil- distinctive. It was now probably the   
 lage in neighbourhood. evening (see Mark viii. “ strat, ”)   
 Cuap. XVI. 1—4.] Request For a and ane Lord was looking on ne in   
 SIGN FROM HEAVEN. Mark viii. the west which suggested the remark in   
 but much abridged. See also xii. ver. 2, On the practice of the Jews to   
 and notes. 1.] See notes at xii. demand a sign, see 1 i. 22.   
 38. There is no ground for supposing 2.) Mark viii. adds “ He sighed deeply   
 that this narrative refers to the same in his spirit ...,” omitting however   
 event as that. What can be more natural the sentences following. The Jews wero   
 than that the adversaries of our Lord much given to prognosticating the rains,   
 should have met His miracles again and &c. of the season in each   
 again with this demand of a sign from 8.] of the times, generally. The Jews   
 heaven? .For in the Jewish superstition had been, and were, most blind to the   
 it was held that demons and false gods signs of the times, all the great crises   
 could give signs on earth, but only the of their his! j—and also particularly   
 true God si; heaven. In the the times in which they were then living.   
 apocryphal Ppistle of Jeremiah, ver. 67, The aceptre had departed from Judah, the   
 we read of the gods of the heathen, lawgiver no longer came forth from   
 “(Neither can they shew signs in the between his feet, the prophetic weeks of