XVI. 1—18. ST. MATTHEW. 117   
   
   
 ration seeketh after a sign; and there shall no sign be   
 given unto it, but the sign of [°¢he prophet] Jonas. And   
 he left them, and departed. 5 And when his disciples were   
 come to the other side, they P Aad forgotten to take bread.   
 6 Then Jesus said unto them, Take heed and beware of   
 the leaven of the Pharisees and of the Sadducees. 7 And   
 they reasoned among themselves, saying, It is because we   
 have taken no bread. 8 Which when Jesus perceived, he   
 said [unto them], O ye of little faith, why reason ye among   
   
   
 yourselves, because ye have brought no bread? 9%» Do ye >h,z1v.17.   
 not yet understand, neither remember the five loaves of   
 the five thousand, and how many baskets ye took up?   
   
 10 ¢ Neither the seven loaves of the four thousand, and how ec xv.%.   
 many baskets ye took up? 1 How is it that ye do not   
 understand that I spake it not to you \* concerning bread,   
 that ye should beware of the leaven of the Pharisees and of   
 the Sadducees? 12 Then understood they how that he bade   
 them not beware of the leaven of bread, but of the doctrine   
   
 of the Pharisees and of the Sadducees.   
 18 When Jesus came into the \* coasts of Cesarea Philippi,   
   
 © omitted in the oldest P render, forgot.   
 @ omit. T read, concerning bread? But beware...   
 5 render, parts: see ch. xv. 21.   
   
 Daniel were just at their end; yet they eects. In Mark we read, “and the   
 discerned none of these things. leaven of Herod.” The Herodians were   
 4.] See note on ch. 39. more a political than a religious the   
 6—12. WaRNING AGAINST THE LRA-\* dependants and supporters of the dynasty   
 VEN OF THE PHABISEES AND SADDUCEES. of Herod, for the most Sadducees in   
 Mark viii, 13—21. 5.) This cross- religious sentiment. » though di-   
 ing of the lake was not the to ly opposed to the Pharisees, yet   
 Magadan mentioned in ch. xv. 39, for united with them in their persecution   
 after the dialogue with the Pharisees, our Lord, eee ch. xxii. 16: Mark iii.   
 Mark adds (viii. “entering into the And their leaven was the same,—hypo-   
 ship again he departed to other side.” crisy,—however it might be disguised by   
 they forgot to take bread; viz. external difference of sentiment. They   
 on their land journey further. This is were all unbelievers at heart.   
 also to be understood in Mark (viii. 8—12.] Not only had they forgotten   
 who states their having only one loaf in these miracles, but the weighty lesson   
 the ship, not shew that they Aad for- given them in ch. xv. 16—20. The re-   
 gotten to take bread before starting, proof is much fuller in Mark, where see   
 ‘as a reason they should have provided note. On the two sorts of baskets   
 some on landing. 6. the opteatt See (cophini on the former occasion,   
 beginning of note on ch. xiii. It is on the latter), note, ch. xv. 86.   
 from the penetrating and diffusive This voyage brought them to Bethsaida:   
 of leaven that the comparison, whether i.e. Bethsalda "Fatias, on the North-   
 for good or bad, is derived. In Luke Eastern side of lake, see viii.   
 xii. 1, where the warning is given on a and the miracle there   
 wholly different occasion, the leaven is 18—20.] Conrzssion or Peter. Mark   
 explained to mean, hypocrisy which is of viii. 27—80. Luke ix. 18—21. Here   
 all evil things most penetrating and St. Luke rejoins narrative common to   
 diffusive, is the charge our Lord the three vangelista, having left it at   
 most frequently against the Jewish ch. xiv, 22. ‘e here begin the second