**13—21.**] FEEDING OF THE FIVE THOUSAND. Mark vi. 30–44. Luke ix. 10–17.  
John vi. 1–13, where also see notes.

**13.**] There is some difficulty here in conceiving how the narration is to proceed  
continuously. The death of the Baptist is  
evidently retrospectively and parenthetically inserted; and yet the retirement of  
our Lord in this verse seems to be the immediate consequence of his hearing of that  
occurrence. But this may well have been  
so: for (1) the disciples of John would be  
some days in bringing the news from Machærus to Capernaum, and the report  
mentioned in ver. 1 might reach Herod  
meantime; (2) the expression with which  
that report is introduced, “*At that time,*”  
extends it over a considerable space of  
time; and (3) the message which the  
disciples of John brought to our Lord  
wight have included both particulars, the  
death of their Master, and the saying of  
Herod respecting Himself.

He went  
across the lake (John vi. 1) into a desert  
place belonging to the city called Bethsaida (Luke ix. 10). His retirement (Luke,  
ibid., and Mark vi. 30) was connected also  
with the return of the Twelve from their  
mission: compare the full and affecting  
account of the whole transaction in Mark  
vi. 30–36.

**14.**] went forth, from  
His place of retirement.

**15.**] This  
**evening** was the *first* evening, the decline  
of the day, about 3 p.m.; the **evening**, in  
ver. 23, after the miracle, was *late in the  
night*.

**the time is now past**] i.e. **the  
time of the day is now late**.

**16, 17.**] **give ye them to eat**, which is  
common to the three first Evangelists, is  
considerably expanded in the more detailed account of John, ver. 3–7; {17} it was  
*Andrew who spoke* in ver. 17, and the five  
loaves and two fishes were *brought by a  
lad*: John vi. 8, 9. They were *barley  
loaves* and *(salt) fish*; ibid. And we have  
(perhaps, but see note there) the vast  
concourse accounted for in John by the  
fact that the *Passover was at hand*, and  
so they were collected on their journey to  
Jerusalem.

See a very similar miracle in 2 Kings iv. 42–44; only then there  
were twenty barley loaves and an hundred  
men. See also Numbers xi. 21, 22.

**19. blessed**] St. Luke supplies “*them*,” i.e.  
the loaves and fishes: St. John has for it  
**gave thanks**. Both are one. The thanks  
to heaven is the blessing on the meat. This  
miracle was one of symbolic meaning for  
the Twelve, who had just returned from  
their mission, as pointing to the “*freely  
ye received, freely give*” of ch. x. 8 in a  
higher sense than they then could have