understood it:—but see the symbolic import of the miracle treated in the notes to  
John vi.

Meyer well remarks, that  
the *process* of the miracle is thus to be  
conceived:—the Lord blessed, and gave  
the loaves and fishes to the disciples, *as  
they were*; and then, *during their distribution of them*, the miraculous increase  
took place, so that they broke and distributed enough for all. The *cophinus*  
(which is the word here rendered *basket*)  
was the usual accompaniment of the Jew:  
see quotation from Juvenal in my Gr.  
Test. Reland supposes that the basket  
was to carry their own meats on a journey,  
for fear of pollution by eating those of the  
Gentiles.

**21.**] **beside women and  
children** is peculiar to Matt., although  
this might have been inferred from *men*  
being mentioned in the other three Evangelists. See note on John vi. 10.

**22—23.**] JESUS WALKS ON THE SEA.  
Mark vi. 45–52. (Luke omits this incident.) John vi. 16–21. The conviction  
of the people after the foregoing miracle  
was, that Jesus was the Messiah; and  
their disposition, to take Him by force,  
and make Him aking. See John vi. 14,  
15. For this reason he constrained His  
disciples to leave Him, because they were  
but too anxious to second this wish of the multitude; and *their* dismissal was  
therefore an important step towards the other.

**22.**] Mark adds “*to Bethsaida,*” John  
“*to Capernaum*:” for the Bethsaida, the  
city of Philip and Andrew and Peter, was  
distinct from Bethsaida Julias, in whose  
neighbourhood the miracle took place,—  
and in the direction of Capernaum.

**25.**] The *fourth watch* according to the  
*Roman* calculation, which was by this  
time common among the Jews (who themselves divided the night into three parts or  
watches). This would be,—near the vernal  
equinox, which this was,—*between three  
and six in the morning*. The words **walking on the sea** are common to the three  
Evangelists, and can have no other meaning here, than that the Lord *walked  
bodily on the surface of the water*. In  
Job. ix. 8 we read of the Almighty, “*Which  
alone spreadeth out the heavens, and  
treadeth upon the waves of the sea.”*Mark adds *“and would have passed by  
them:*" John, “*and drawing nigh unto the  
ship.*” See notes on John.

**28.**] This  
narrative respecting Peter is peculiar to  
Matthew. It is in very strict accordance  
with his warm and confident character,  
and has been called almost a ‘rehearsal’ of