*midst of the coasts of Decapolis*.

**30.**] The **maimed** are properly persons *maimed in the hands*. The word is also sometimes used of the feet. The meaning need not be, that a *wanting member was supplied* to these persons; but that a debility, such as that arising from paralysis or wound, was healed.

**cast them down**, not in neglect, but from haste and rivalry.

**31.**] St. Mark (vii. 32–37) gives an instance of **dumb speaking**.

**the God of Israel**] Perhaps this last word

is added as an expression of the joy of the  
disciples themselves, who contrasted the  
fulness and abundance of the acts of mercy  
now before them, with the instance which  
they had just seen of the difficulty with  
which the faith of a Gentile had prevailed  
to obtain help.

**32.**] The modern  
German interpreters assume the identity  
of this miracle with that narrated in ch. xiv.  
14 ff. If this be so, then our Evangelists  
must have *invented* the speech attributed to  
our Lord in ch. xvi. 9, 10. But as Ebrard justly remarks, every circumstance which  
could vary, does vary, i in the two accounts.  
The situation in the wilderness, the kind  
of food at hand, the blessing and breaking,  
and distributing by means of the disciples,  
these are *common to the two accounts*, and  
were likely to be so: but *here* the matter is introduced by our Lord Himself with  
an expression of pity for the multitudes who had continued with Him three days:

here also the provision is greater, the  
numbers are less than on the former occasion.  
But there is one small token of authenticity  
which marks these two accounts as referring to two distinct events, even had we  
not such direct testimony as that of ch.  
xvi. 9, 10. It is, that whereas the baskets  
in which the fragments were collected on  
the other occasion are called by all four  
Evangelists *cophini*, those used for that  
purpose after this miracle are in both Matt.  
and Mark *spyrides*. And when our Lord  
refers to the two miracles, *the same distinction is observed*; a particularity which  
could not have arisen except as pointing to  
a matter of fact, that, whatever the distinction be, which is uncertain, different  
kinds of baskets were used on the two  
occasions, Perhaps the strangest reason  
for supposing the two identical is an  
imagined difficulty in the questions of the disciples, “*Whence should we have*” &c.,  
so soon after the former miracle; as if the  
same slowness to believe and trust in  
divine power were not repeatedly found  
among men, and instanced in Scripture itself;—compare Exod. xvi. 13 with Num.  
xi. 21, 22: and read in Exod. xvii. 1–7  
the murmurings of the Israelites immediately after their deliverance at the Red Sea. And even could we recognize this  
as a difficulty, it is not necessarily implied  
in the text. Our Lord puts the matter to  
them as a question, without the slightest  
intimation of His intention to supply the want supernaturally. They make answer