*our Lord Himself*, and is addressed to  
Philip, and answered by Philip and Andrew.

**14. by companies of about fifty**]  
St. Mark. gives “*by hundreds and by fifties*”  
with his usual precision.

Besides these companies, there were the women and children *unarranged*; see on John vi. 10.

**16.**] On the symbolic  
import of the miracle, see notes on John vi.

Immediately after this miracle,  
St. Matthew, St. Mark, and St. John relate the walking on the sea, which, and  
the whole series of events following as far  
as Matt. xvi. 12,—the healings in the land  
of Gennesaret,—the discourse about un-washen hands,—the Syrophenician woman,  
—the healing of multitudes by the sea of  
Galilee,—the feeding of the 4000,—the  
asking of a sign from Heaven,—and the  
forgetting to take bread,—are *wholly  
omitted* by our Evangelist. Supposing him  
to have had St. Matthew's gospel before  
him, how is this to be explained ?  
It is also an important observation, that the omission by St. Luke of the second miracle of feeding is not to be adduced  
against its historical reality, as some have  
done, since it is only omitted as *occurring  
in the midst of a large section, which the accounts gathered by St. Luke did not contain.*

**18–27.**] CONFESSION OF PETER.  
FIRST ANNOUNCEMENT OF THE PASSION AND RESURRECTION. Matt. xvi. 13–28.  
Mark viii. 27–ix. 1. The Lord had gone  
into the neighbourhood of Cæsarea  
Philippi;—see notes on Matthew.

**19. that one of the old prophets is risen  
again**] See ver.8. There is no improbability, nor contradiction to St. John’s account that the multitudes sought to make  
him a king, in our Lord’s asking this  
question. We must remember that such  
enquiries were not made by Him *for information*,  
but as means of drawing out  
the confession of others, as here.

**20.**] See the important addition, the