name.

**47.]** The meaning is: ‘men  
give greater weight to what is written and  
published, the letter of a book, than to  
mere word of mouth;—and ye in particular  
give greater honour to Moses, than to Me:  
if then ye believe not what *he* has written,  
which comes down to you hallowed by the  
reverence of ages,—how can you believe  
the words which are uttered by Me, to  
whom you are hostile?’ This however is  
not all:—*Moses leads to Christ*:—is one  
of the witnesses by which the Father hath  
testified of Him: ‘if then ye have rejected  
the *means*, how shall ye reach the *end*?’  
If your unbelief has stopped the path, how  
shall ye arrive at Him to whom it leads?’

**CHAP. VI. JESUS THE LIFE IN THE  
FLESH.]**

**1—15.]** *Miraculous feeding of five thousand men*. Matt. xiv. 13—  
21. Mark vi.30—44. Luke ix. 10—17, in  
each of which compare the notes throughout. Here we have another example of  
John relating a miracle with the view: of  
introducing a discourse, and that discourse  
carries on the testimony of Jesus to Himself. In the last, He was the SON OF GOD,  
testified to by the Father, received by  
faith, rejected by unbelief: here He is SON OF MAN,   
the incarnate Life of the world,  
and we have the unbelief of the Jews and  
His own disciples set in strong contrast  
with the feeding on and participating in  
Him as the Bread of Life.

**1.] After  
these things** gives us no fixed date;—see  
on ch. v.1. As Lücke remarks, the words  
**went over the sea of Galilee**..., if connected with the preceding discourse, would  
be unintelligible,—and can only be understood by the fragmentary character of this  
Gospel as relates to mere narration, and  
the well-known fact being presupposed, that  
His Ministry principally took place in Galilee.

Matthew gives this passage over  
the lake *in connexion with the execution of  
John the Baptist*: Mark and Luke, *with  
the return of the Twelve from their mission*. (The Twelve were probably gathered,  
or their gathering finished, in the interval  
since ch. v. 47, during which time their  
mission also had taken place.)

**which is the sea of Tiberias]** The last appellation  
is probably inserted for the sake of Gentile  
readers, to whom it was best known by  
that name. It was more usually called, as  
by Josephus, Gennesar, or Gennesaritis:  
see also, 1 Mace. xi. 67.

**2.]** It is evident from this that a circuit in Galilee and  
works of healing are presupposed (see Matthew, ver. 13; Mark, ver. 33; Luke, ver.  
11).

**3.] the mountain**, perhaps ‘the  
hill country’ on the shore of the lake:  
expressed in Matthew by “*a desert place  
apart*.” The expression is used by John  
only here and in ver. 15, but no inference  
can be drawn from that, for this is the only  
portion of the Galilæan Ministry related by  
him.

**4.]** This will account, not for so  
great a multitude *coming to Him*, but perhaps (?) for the circumstance that the  
people at that time were gathered in multitudes, ready to set out on their journey to  
Jerusalem. We must remember also that  
the reference of the following discourse  
to the Passover being so pointed, the remark would naturally be here inserted by  
the Evangelist: but I would not insist on  
this as the *only* reason for his making it.

**5.]** Here there is considerable difficulty, on account of the variation from  
Matthew, Mark, and Luke, who relate that.  
the disciples came to the Lord after He  
had been teaching and healing the multitudes, and when it was now evening,—and  
asked Him to dismiss the multitudes, that  
they might buy food;—whereupon He commanded, ‘Give ye them to eat;’—whereas  
here apparently, on their first coming, the  
Lord Himself suggests the question, how  
they were to be fed, to Philip. This difference is not to be passed over, as it has  
usually been by English Commentators,  
without notice. Still less are we to invent  
improbable and hardly honest harmonistic  
shifts to piece the two narratives together.  
There can be no doubt, fairly and honestly  
speaking, that the narratives, *in their mere  
letter*, disagree. But those who are not  
slaves to the mere letter will sce here that  
inner and deeper accordance of which Augustine speaks in commenting on this passage