lake was about five miles broad, according  
to Josephus: according to Stanley, six in  
the widest part: according to Dr. Thomson,  
nine.   
  
**9—14.**] *The significant meal*:  
see below,on ver.14.   
  
**9.**] The rationalist  
and semi-rationalist interpreters have taken  
great offence at the idea of a miracle being  
here intended. But is it possible to   
understand the incident otherwise? As  
Stier says, let any child reading the  
chapter be the judge. And what   
difficulty is there in such   
a fire and fish being  
provided, either by the Lord Himself, or  
by the ministry of angels at His bidding ?  
  
  
**11.**] **went aboard** into the boat,  
which apparently was now on the beach,  
in the shallow water.   
  
**an hundred  
and fifty and three**] This enumeration is  
singular, and not to be accounted for by  
any mystical significance of the number,  
but as betokening the careful counting  
which took place after the event, and in  
which the narrator took a part.   
  
**was  
not the net rent**: herein differing from what  
happened Luke v. 6, when it *was broken*.  
  
**12. Come and dine**] The word used  
implies the *morning meal* :—see ver. 3, 4.  
  
  
**none of the disciples durst ask him**]  
I take these words to imply that they sat  
down to the meal in silence,—wondering at,  
while at the same time they well knew,  
Him who was thus their Host. Chrysostom  
says, “for they no longer had their former  
confidence, .... but in silence and much  
fear and reverence they sat down, looking  
on Him: ... seeing His form changed and  
very wonderful, they were much amazed,  
and wanted to ask Him respecting it, but  
their fear, and their knowledge that it was  
no other than He himself, hindered them.”  
  
  
The verb rendered **ask** signifies  
more :—to **question** or **prove** Him.  
  
  
**13.**] **cometh**,—from the spot where they  
had seen Him standing, to the fire of  
coals, The words **taketh bread, and giveth  
them**, bear evident trace of the same words  
used on another occasion, (Matt. xxvi. 26  
and parallels,) and remind us of the similar  
occurrence at Emmaus, Luke xxiv. 30.  
  
  
**14. This is now the third time**] The  
number here is clearly not that of *all*   
appearances of Jesus up to this time, for that  
to Mary Magdalene is not reckoned ; but  
only those *to the disciples*,—i. e. any   
considerable number of them together. This  
one internal trait of consistency speaks  
much for the authenticity and genuineness  
of the addition.   
  
Without agreeing with  
all the allegorical interpretations of the  
Fathers, I cannot but see much depth and  
richness of meaning in this whole narrative.  
The Lord appears to His disciples, busied  
about their occupation for their daily bread ;  
speaks and acts in a manner wonderfully  
similar to His words and actions on a  
former memorable occasion, when we know  
that by their toiling long and taking  
nothing, but at his word enclosing a   
multitude of fishes, was set forth what should  
befall them as fishers of men. Can we  
miss that application at this far more   
important epoch of their apostolic mission ?  
Besides, He graciously provides for their  
present wants, and invites them to be His  
guests: why, but to shew them that in  
their work hereafter they should never