VI. 1—5. ST. JOHN. 513   
   
 VI. 1 After these things Jesus went over the sea of   
 Galilee, which is the sea of Tiberias. 2 And a great   
 multitude followed him, because they saw Y his miracles   
   
 which he did on them that were diseased. 3 And Jesus   
 went up into 2@ mountain, and there he sat with his   
 disciples. 4#And the passover, 2a feast of the Jews, was Lee. xxi,   
   
 nigh. 5 When Jesus then lifted up his eyes, and saw 5,7. Deut   
 Y read, the. xvi. ch.   
 Z render, the. 41185 v1.   
   
 namie, a] The meaning is: ‘men is the sea of Tiberias] The last appellation   
 give greater weight to what is written and is probably inserted for the sake of Gentile   
 published, the letter of a book, than to readers, to whom it was best known by   
 mere word of mouth ;—and ye in particular that name. It was more usually called, as   
 give greater honour to Moses, than to Me: by Josephus, Gennesar, or Gennesaritis:   
 if then ye believe not what he has written, see also, 1 xi. 67. 2.] It is evi-   
 which comes down to you hallowed by the dent from this that a cirenit in Galilee   
 reverence of ages,—how can you believe works of healing are presupposed (see Mat-   
 the words which are uttered by Me, to thew, ver. 13; Mark, ver. 33; Luke, ver.   
 whom you are hostile ?? This however is 11). 3.] the mountain, perhaps ‘the   
 not all:—MMoses leads to Christ :—is one hill country” on the shore of the lake:   
 of the witnesses by which the Father hath expressed in Matthew by “a desert place   
 testified of Him: ‘if then ye have rejected apart.” The expression is used by John   
 the means, how shall ye reach the end ?? only here and in ver. 15, but no inference   
 If your unbelief has stopped the path, how can be drawn from that, for this is only   
 shall ye arrive at Him to whom it leads ?’ portion of the Galilwan Ministry related by   
 Cuar. VI, Jesus THE LIFE IN THE him. 4.] This will account, not for so   
 FLESH. 1—15.] Miraculous feed- great a multitude coming to Him, but per-   
 ing of five thousand men. Matt. xiv. 13— haps (?) for the circumstance that the   
 21. Mark vi.80—44. Luke ix. 10—17, in people at that time were gathered in mul-   
 each of which compare the notes through- titudes, ready to set out on their to   
 out. Here we have another example of Jerusalem. We must remember also that   
 John relating a miracle with the view: of the reference of the following discourse   
 introducing a discourse, and that discourse to the Passover being so pointed, the re-   
 carries on the testimony of Jesus to Him- mark would naturally be here inserted by   
 self. In the last, was the Son oF Gop, the Evangelist: but I would not insist on   
 testified to by the Father, received by this as the only reason for his making it.   
 faith, rejected by unbelief: here He is Sox 5.] Here there is considerable diffi-   
 of AN, the incarnate Life of the world, culty, on account of the variation from   
 and we have the unbelief of the Jews and Matthew, Mark, and Luke, who relate that.   
 His own disciples set in strong contrast the disciples came to the Lord after He   
 with the feeding on and participating in had been teaching and healing the multi-   
 Him as the Bread of Life. 1.) After tudes, and when it was now evening,—and.   
 these things gives us no fixed date ;—see asked Him to dismiss the multitudes, that   
 Gospel by the fragmentary character of and \* they might buy food;—whereupon He com-   
 went well-known sea of Galilee ..., if that manded, ‘Give ye them to eat ;’—whereas   
 nected with the preceding took place would here apparently, on their first coming, the   
 be unintelligible,—and can this be under- Lord Himself suggests the question, how   
 the lake ix connexion with the execution of they were to be fed, to Philip. This dif-   
 John the Baptist: Mark and Luke, with ference is not to be passed over, as it   
 the return of the Twelve from their mis- usnally been by English Commentators,   
 sion. (The Twelve were probably gathered, without notice. Still less we to invent   
 or their gathering finished, in the interval improbable and hardly honest harmonistic   
 since ch. v. 47, during which time their shifts to piece the two narratives together.   
 mission also had taken place.) which 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 Au-   
 gustine speaks in commenting on this pas-