6—15. ST. JOHN.   
 ao   
 I   
 much grass in the place. So the men sat down, in ao   
 number about five thousand. ™ And Jesus took the   
 loaves; and when he had given thanks, he distributed   
 [¢ to the disciples, and the disciples] to them that were set   
 down; and fdikewise of the fishes as much as they would,   
 12 When they were filled, he said unto his disciples,   
 Gather up the fragments that remain, that nothing be   
 lost. 18 Therefore they gathered them together, and filled   
 twelve baskets with the fragments of the five barley loaves,   
 which remained over and above unto them that had eaten.   
 14g Then those men, when they had seen the miracle that   
 Jesus did, said, This is of a truth 44 ¢Za¢ prophet that a.cen,xtix.10   
 should come into the world. i When Jesus therefore » “Malt.   
 perceived that they would come and take him by foree, to {ii 3:   
 make him a king, he departed again into ¥@ mountain   
   
   
   
   
   
 himself alone.   
   
 © omit, with almost all our ancient authorities.   
 f render, in like manner.   
 & render, The men therefore.   
 DB render, the.   
 i render, Jesus therefore, knowing. X render, the.   
   
 But now it is the signifying men, as Luke, “ He blessed them,” i.e. the loaves:   
 distinguished from women and children. see ver. 23. 12.) Peculiar to John,   
 And this is a particular touch of accuracy The command, one intent of which was   
 in the account of an eye-witness, which has certainly to convince the disciples of the   
 not I think been noticed. Why in the power which had wrought the miracle, is   
 other accounts should mention be made given by our Lord a moral bearing also.   
 only of the mex in numbering them? St. They collected the fragments for their own   
 Matthew has, it is true, “beside women use, each in his basket (edphinus), the ordi-   
 and children,” \eaving it to inferred that nary furniture of the travelling Jew, to   
 there was some means of distinguishing ;— carry his food, lest he should be polluted   
 the others merely give “ [about] five thou- by that of the people through whose terri-   
 sand men” without any explanation. But tory he passed; see note on Matt. xv. 32.   
 here we see how it came to be so—the men Observe, that here the 12 baskets are filled   
 alone were arranged in companies, or alone with the fragments of the bread alone:   
 arranged so that any account was taken of but in Mark, with those of the fishes also.   
 them: the women and children being served. We must not altogether miss the re-   
 promiscuously ; who indeed, if the multi- ference to the 12 tribes of Israel,   
 tude were a paschal caravan (?), or parts of the church which was to be fed with the   
 many such, would not be likely to be very bread of life to end of time. 14.)   
 numerons ;—and here again we have a point On the prophet see note on ch. i. 21,—   
 of minute truthfulness brought out. “Art thou the prophet ?” 15.] After   
 11,] On the process of miracle, see notes such a recognition, nothing was wanting   
 on Matthew. St. John describes the distri- but that the multitudes who were jour-   
 bution as being the act of Lord Himself, neying to the Passover should take Jesus   
 and leaves the intervention of the disciples with them, and proclaim Ilim king of the   
 to be understood. The giving thanks Jews in the holy City itself. The   
 here answers to blessing in the other Gos- other three Evangelists, while they do not   
 pels. It was the ‘grace’ of the father of give any intimation of this reason of our   
 the family; perhaps the ordinary one in Lord’s withdrawal, relate the fact, and St.   
 use among the Jews. St. John seems to Luke preserves in the very next verse a   
 connect with it the idea brought out by St. trace of its motive,—by the question