ST. JOHN.   
 640 “XXT.   
   
 15 So when they had P dined, Jesus saith to Simon   
 Peter, Simon [® son] of ¥ Jonas, ¥ lovest thou me more than   
 these? He saith unto him, Yea, Lord; thou knowest   
   
 that I Ylove thee. He saith unto him, Feed my lambs.   
 $ Acts xx. 16 He saith to him again the second time, Simon [\* soz]   
 feb. 20, iHe saith unto him,   
 1 Pet. 25: of \* Jonas, ¥ Jovest thou me?   
 v.24.   
 P literally, breakfasted : see note, U not expressed in the original.   
 ® Many ancient authorities read here, and in ch. i. 48, John, instead of   
 Jonas.   
 Y See note on the two words thus rendered.   
   
 want but He would provide? And as authenticity, not of the connexion, of the   
 connected with the parable, Matt. xiii. 47 two accounts. The word these has   
 ff., the net enclosing a great multi- been strangely enough understood (Whitby,   
 tude and yet not rent, no meaning? and others) of the or the ‘employment   
 Has the ‘taking the bread and giving to and furniture of a fisherman.’—Olshausen   
 them, and the fish likewise’ no meaning, sees a reference to the pre-eminence given   
 which so closely binds together the mira- to Peter, Matt. xvi. 19,—and regards the   
 culous feeding, and the institution of the words as implying that on that account   
 Lord’s Supper, with their future meetings he really did love Jesus more than the   
 in His Name and round His Table? Any rest ;—but surely this is most improba-   
 one who recognizes the éeaching character ble, and the other explanation the only   
 of the acts of the Lord, can hardly cast all likely or true one. Perhaps there is also   
 such applications from him ;—and\_ those a slight reference to his present just-shewn   
 who do not, have yet the first’ zeal, in leaping from the ship first to meet   
 of the Gospels to learn. 15—23.] The the Lord. ‘Has thy past conduct to Me   
 calling, and its prospect. 15. So truly borne out thy former and present   
 when they had dined] There appears to warmth of love to Me above these thy   
 have been nothing said during the meal. fellows?’ ‘Wonderful is the wisdom of   
 Surely every word would have been re- Christ, who in so few words makes Peter   
 eorded. One great object of this appear- render account to Him whom He haddenied,   
 ance, observes Stier, certainly was the eon- and to his brother-apostles, whom he had   
 firmation, and encouragement of the ‘fisher made himself superior in love giving   
 of men,’ in his apostolic office. us an example for the exercise of church   
 Simon son of Jonas] A reminiscence pro- discipline.” Grotius. Peter’s answer   
 bably of his own name and parentage, as shews that he understood the question as   
 distinguished from his apostolic name of above. He says nothing of the more than   
 honour, Cephas, dr Peter, see ch. i. 43. these —but dropping all comparison of   
 Thus we have the same address, Matt. xvi. himself with others, humbly refers to the   
 17, connected with the mention of his Searcher of hearts the genuineness of his   
 natural state of flesh and blood, which had love, however the past may seem to have   
 not revealed to him the great truth just called it in question. We may note   
 confessed —and Luke xxii. 31, ‘Simon, that ¢wo Greek verbs, both signifying to   
 Simon,’ when he is reminded of his natu- love, are uscd in this conversation. The   
 ral weakness, See also Mark xiv. 37, and one (agapain) is applied to the ordinary   
 Matt. xvii. 25, where the significance is love which men have to one another, or to   
 not so plain. more than these] more the reverential love which is borne towards   
 than these thy fellow-disciples, compare God and man by the child of God: the   
 Matt. xxvi. 33; Mark xiv. 29, ‘Though other (philein) to the closer love of man   
 alt should be offended, yet not I? That for his own friend or his dearest relatives.   
 St. John does not record this saying, The former word is used in ch. xi. 5,   
 makes no difficulty nor does it tell where it is said loved Martha and   
 against the genuineness of this appen- her sister, and Lazarus:” the latter by   
 dix to the Gospel. The narrator tells the Jews in ch. xi. 37, when judging by   
 that which he heard the Lord say, and, the tears of Jesus for Lazarus, they ex-   
 tells it faithfully and literally. That it claimed, “See how he loved him.” “Now   
 coincides with what Peter is related to in observing this conversation in the   
 have said elsewhere, is a proof of the original, we notice, that the Lord’s (vo