

lesson here also on the folly and sin of wastefulness.

V. 13. "*Twelve baskets*," the scrip or basket of twigs slung over the shoulder, and the invariable companion of the Jews of the lower classes (Reith).

#### V. The Effect of the Miracle, 14.

V. 14. "*Then those men*." "When, therefore, the people" (R.V.), those that had just been fed. "*That prophet*." The Messiah. (See Deut.

18: 15-18.) From Matt. 16: 14 we learn that there was expectation of the coming of Elijah to prepare the way for the Messiah, according to Malachi; also of the reappearance of Jeremiah or another of the great prophets of old. Among these distinguished personages there was one who by way of eminence was called "The Prophet." The leaders of the nation distinguished him from the Messiah. (See John 1: 20, 21.) Others, as the people here, confounded him with the Messiah.

### ILLUSTRATION AND APPLICATION

"*Went over the sea of Galilee*," v. 1. Galilee's lake had a strong attraction for Christ. Whether furious storms made its waters to boil as a caldron, or deep peace rested upon it—

"When the stars their faces glass  
In its blue tranquillity"—

Christ found delight in its varied scenery. As God and man He loved the beautiful, and Galilee's lake is beautiful. At that time it was the centre of much activity. A large fleet sailed out in the gloaming, and the crews fished all night. Craft of every description, from the richly-carved pinnacle to the Roman warship, plowed its waters. But no pinnacle was at Christ's disposal. Into a common boat he entered, and went over the sea seeking rest for Himself and His disciples.

"*Great multitudes followed him*," v. 2; and the Christ, weary as He was, taught and healed all the day long. He could never resist the appeal of a soul in need. And He was as willing to speak to one as to a thousand, to Nicodemus on the housetop or the woman at the well, as to the crowd in the desert. He loves the one sheep as dearly as the flock. Eugene Field tells, in his own exquisite way, of his little daughter's question: "Papa, what would you take for me?" and his reply:

"And I answered: 'A dollar, dear little heart,  
And she slept, baby weary with play,  
And I held her warm in my love-strong arms,  
And I rocked her and rocked away.  
Oh, the dollar meant all the world to me,  
The land and the sea and the sky,  
The lowest depth of the lowest place,  
The highest of all that's high.

"All the cities, with streets and palaces,

With the people and stores of art,

I would not take for one soft throb

Of my little one's loving heart;

Nor all the gold that was ever found,

In the busy wealth-finding past,

Would I take for one smile of my darling's face,

Did I know it must be the last."

"*The Passover . . . was nigh*," v. 4. So far as appears, Jesus did not attend it. It was too perilous to go to Jerusalem just then. The solemnities of the feast were, however, much in His mind. Perhaps He was thinking of the later Passover, when Himself, as the great Paschal Lamb, should be offered up to save men, and when Himself as the Paschal Supper, the Bread of Life, should be presented to the world. This comes out in the subsequent discourse, which occupies a good part of this long chapter, and for which the miracle of the feeding of the multitude was the preparation. Jesus fulfils Paul's idea of life—"This one thing I do." Every incident and opportunity are made to converge in the one purpose for which He came into the world, the saving of the world from sin.

"*Where shall we buy bread that these may eat?*"

v. 5. The Man of Nazareth was no sentimentalist. He had a care for men's bodies as well as for their souls. Suffering always touched His sympathy and drew out His aid. He is therein an example to us. It is a Christ-like task to care for the needy. The good Samaritan is His pattern of neighborliness, and at the day of judgment it is those who have fed the hungry, and given drink to the thirsty, and clothed the naked, and