warm heart of him who said, ‘I will go  
with thee to prison and to death?’

**31.] ye yourselves**—not others; ‘you alone.’

**33. afoot]** perhaps better rendered  
by land.

**34.]** **when he came out**, i.e.  
**had disembarked**, most probably. Meyer  
would render it, ‘*having come forth from  
his solitude*’ in Matthew,—and ‘*having  
disembarked*’ here: but I very much doubt  
the former. There is nothing in Matthew  
to imply that He had *reached his place of  
solitude before* the multitudes came up.  
John indeed, vv. 3–7, *seems* to imply this;  
but He may very well have mounted the  
hill or cliff from the sea before He **saw** the  
multitudes, and this would be *on his   
disembarkation*.

**35.]** See notes on John vi. 3–7,   
and Matt. xiv. 15–17. The  
*Passover was near*, which would account  
for the multitude being on the move.

**37.]** This verse is to me rather a decisive  
proof that (see above) Mark had *not seen*  
John’s account; for how could he, having  
done so, and with his love for accurate  
detail, have so generalized the particular  
account of Philip’s question? That   
generalization was *in the account which he used*.  
and the circumstance was more exactly   
related by John, as also the following one  
concerning Andrew. The dividing of the