*fishes*, and (ver. 43) the taking up   
fragments from the *fishes*, are both peculiar  
and characteristic of Mark: but it would  
have been most inconsistent with his   
precision to have omitted “*besides women and  
children*” in ver. 44, had he had it before  
him.

**45—52.]** JESUS WALKS ON THE SEA.  
Matt. xiv. 22–33. John vi. 16–21.  
Omitted in Luke. Matthew and Mark are  
very nearly related as far as ver. 47. John’s  
account is altogether original, and differing  
materially in details: see notes there, and on  
Matthew.

**45.] the ship**, i.e. the ship  
in which they had come.

**Bethsaida**—this certainly seems (against Lightfoot,  
Wieseler, Thomson, “The Land and the Book,”   
al.: see Bishop Ellicott’s note,   
Lectures on Life of our Lord, p. 207) to have  
been the city of Peter and Andrew, James  
and John,—on the west side of the lake—  
and in the same direction as Capernaum,  
mentioned by John, ver. 17. The miracle  
just related took place near the other Bethsaida

(*Julias*),—Luke ix.10,

**48. and would (was minded) have passed by them]**  
Peculiar to Mark. “A silent note of   
Inspiration. He was about to pass by them. He  
intended so to do. But what man could say  
this? Who knoweth the mind of Christ but  
the Spirit of God? Compare 1 Cor. ii. 11.”  
Wordsw. But it may be perhaps doubted  
whether this is quite a safe or a sober   
comment. **would** has here but a faint   
subjective reference, and is well expressed by  
the English phrase in the text. See on  
Luke xxiv. 28, for the meaning. Lange well  
remarks, that this “*would have passed by*”  
and the “*willingly received him*” of John  
vi. 21, mutually explain one another.

**50.] all saw him, and were troubled**:   
peculiar to Mark. After this follows the history  
respecting Peter, which might naturally be  
omitted here if this Gospel were drawn up  
under his *inspection*—but this is at least  
doubtful in any general sense.

**52.]** Peculiar to Mark.

**for they understood not]** They did not,   
from the miracle which  
they had seen, infer the power of the Lord  
over nature.