**42–44.**] JESUS, BEING SOUGHT OUT IN  
HIS RETIREMENT, PREACHES THROUGHOUT JUDÆA. Mark i, 35—39.The dissimilitude in wording of these two accounts  
is one of the most striking instances in  
the Gospels, of variety found in the same  
narration. While the matter related (with  
one remarkable exception, see below) is  
nearly identical, the only words common  
to the **two are into a desert** (or **solitary,**  
the word is the same) **place.**

**42.**] **the multitudes are** *“ Simon and they that  
were with him”* in Mark. The great  
number of sick which were brought to the  
Lord on the evening before, and this  
morning, is accounted for by some from  
His departure having been fixed on and  
known beforehand ; but it is perhaps more  
simple to view it us the natural result of  
the effect of the healing of the dæmoniac  
in the synagogue, on the popular mind.

**44.**] See Matt. iv. 23—25 and notes.

This verse is a formal close to this  
section of the narrative, and chronologically separates it from what follows.

The reading Judæa wust, on any intelligible critical principles, be adopted. So far, however, being plain, I confess that all  
attempts to explain the fact seem to me  
futile. The three Evangelists relate no  
ministry in Judæa, with this single exception. And our narrative is thus brought into the most startling discrepancy with  
that of St. Mark, in which unquestionably  
the same portion of the sacred history is  
related. Still, these are considerations  
which must not weigh in the least degree  
with the critic. It is his province simply  
to track out what *is* the sacred text, not  
what, in his own feeble and partial judgment, it *ought to have been.*

**CHAP. V. 1—11.**] THE MIRACULOUS DRAUGHT OF FISHES. CALL OF PETER  
AND THE SONS OF ZEBEDEE. The question at once meets us, whether this account, in its form here peculiar to Luke,  
is identical in its subject-matter with  
Matt. iv. 18—22, and Mark i. 16—20.  
With regard to this, we may notice the  
following particulars. (1) Some suppose  
this to be the first meeting of our Lord  
with Simon Peter. But it must be, I  
think, the inference of most readers, that  
*a previous and close relation had subsisted  
between them before.* Peter calls Him  
**Master and Lord:** evidently (ver. 5, end)  
*expects a miracle ;* and *follows Him,  
his partners, without any present express  
command so to do.*

Still all this might be, and yet the account might be  
identical with the others, For our Lord  
had known Peter before this, John i. 41  
ff., and, in all probability, as one of His  
disciples. And although there is here no  
express command to follow, yet the words  
in ver. 10 may be, and are probably intended to be, equivalent to one. (2) That the Evangelist evidently intends this as  
the first *apostolic calling* of Peter and his  
companions. The expressions in ver. 11  
could not otherwise have been used. (8)  
That there is yet the supposition, that  
the accounts in **Matthew and Mark** may  
be a shorter way of recounting this by