13. Mark’s account agrees nearly exactly  
with the text. The discourse is given at  
much greater length in Matthew, where see notes.

**7–9.**] HEROD ANTIPAS HEARS OF THE FAME OF JESUS THROUGH THE  
DOINGS OF THE TWELVE. Matt. xiv. 1  
–12. Mark vi. 14–29. How inexplicable would be the *omission of the death of  
John the Baptist*, by the Evangelist who  
has given so particular an account of his  
ministry, (ch. iii. 1–20), if St. Luke had had  
before him the narratives of St. Matthew  
and St. Mark.

**7.**] “*by him,*” though not  
genuine, and an explanatory gloss, points  
to the right account of the matter. Herod  
(see Mark) heard the account of the miracles wrought by the Twelve; but even  
then it was HIS *name* which was spread  
abroad. These works were done in their  
Master’s Name, and in popular rumour  
*passed for His*.

**9.**] The repetition  
of “I” (which is emphatic in the original)  
implies personal concern and alarm at the  
growing fame of Jesus: see notes on Matthew.

**10–17.**] RETURN OF THE APOSTLES.  
JESUS RETIRES TO BETHSAIDA. FEEDING OF THE FIVE THOUSAND. Matt.  
xiv. 13–21. Mark vi. 30–44, John vi.  
1–13. Compare the notes on each of  
these.

**10.**] He went *in a ship* (Matthew, Mark, John), of which our Evangelist seems not to have been informed; for  
we should gather from our text that it  
was *by land*. A great difficulty also attends the mention of Bethsaida here. At first sight, it would appear to be the  
well-known Bethsaida, on the western bank of the lake, not far from Capernaum. But (1) our Lord was *on this side before*,—see ch. viii. 37; and (2) Mark (vi. 45) relates that *after* the miracle of the loaves He caused His disciples to cross over to Bethsaida. But there were *two places* of  
this name:—another Bethsaida (Julias) lay  
at the top of the lake, on the Jordan: see Stanley, p. 381, edn. 3. Now it is very  
likely that our Lord may have crossed the  
lake to *this* Bethsaida, and St. Luke, finding that the miracle happened near Bethsaida, and *not being informed of the crossing  
Of the lake*, may have left the name thus  
without explanation, as being that of the  
other Bethsaida. St. Mark gives us the  
exact account: that the Lord and the disciples, who went *by sea*, were perceived by  
the multitude who went *by land*, and arrived  
before Him. How any of these accounts  
could have been compiled with a knowledge of the others, I cannot imagine.

**11.**] See note on Mark, ver. 34.

**he received them**] This word includes what St. Mark tells us of His going  
forth from His solitude, or perhaps landing  
from the ship, and seeing a great  
multitude, and having compassion on them; **he  
received them**, i.e. did not send them  
away.

**12.**] As the Three agree in their  
account, and St. John differs from them,  
see the difference discussed in notes there.  
In *his* account, the enquiry proceeds *from*