*‘Whom do the people say that I am?’*and the answer, expressing the very confession of the people here.

**16—21.]** *Jesus walks on the sea*. Matt.  
xiv. 22—383. Mark vi. 45—52. Omitted  
by St. Luke. An important and interesting question arises, Why is this miracle  
here inserted by St. John? That he ever  
inserts for the mere purpose of narration, I  
cannot believe. The reason seems to me  
to be this: to give to the Twelve, in the  
prospect of so apparently strange a discourse respecting His Body, a view of the  
truth respecting that Body, that it, and  
the things said of it were not to be understood in a gross corporeal, but in a supernatural and spiritual sense. And their  
very terror, and reassurance, tended to impress that confidence in Him which kept  
them firm, when many left Him, ver. 66.

**16.] even**, here, will be during the  
time between the “*evening*” of Matt. xiv.  
15, and that of the same, ver. 23. The  
Jews commonly reckoned two evenings:  
see the note on Matt. xxvi. 17, p. 182,  
bottom of col. 1.

**went down]** By the command of Jesus (Matthew, Mark).

**17.] were going**—denoting the unfinished action—**they were making for the  
other side of the sea, in the direction of  
Capernaum**; “*unto Bethsaida*,” Mark,  
which would be the same thing. It would  
appear as if the disciples were lingering  
along shore with the expectation of  
taking in Jesus: but night had fallen, and  
He had not come to them, and the sea  
began to be stormy (ver. 18). *Having  
therefore set out* (ver. 19), *and rowed*, &c.  
The word **So**, with which ver. 19 begins,  
seems to me to render this supposition  
necessary,—to bind their having rowed  
twenty-five or thirty stadia, with the fact  
that the Lord had not come, and it was  
dark, and the sea swelling into a storm.  
The lake is forty furlongs wide: so that, as  
we can hardly assume the passage to have  
been toa point *directly opposite*, they were  
somewhere about “*in the midst of the sea*,”  
Matthew, ver. 24.

**18. was rising]** was becoming thoroughly agitated.

**19. walking on the sea]** There surely can  
be no question in the mind of an unprejudiced reader, that it is John’s intention  
to relate a *miracle*;—nor again,—that  
there could be in the minds of the disciples  
*no doubt about* that miracle,—*no chance  
of a mistake* as to what they saw. I have  
treated of **on the sea** on Matthew, ver. 25.

They were afraid :—but upon being  
reassured by His voice, they were willing  
to take Him into the ship; and upon their  
doing so, the ship in a comparatively short  
time (or perhaps *immediately by miracle*,  
but I prefer the other) was at the land to  
which they had been going, viz. by the  
storm ceasing, and the ship making smooth  
way (“*the wind ceased*,” Matthew, Mark).

It seems to me that the above interpretation of “*they were willing therefore to receive Him*” is absolutely necessary to account for the **therefore**.

**22—59.]** *The multitudes follow Jesus  
to Capernaum, where, in the synagogue,  
He discourses to them on Himself as the  
Bread of Life.*

**22—24.] {22}** These verses  
are involved and parenthetical in construction,