**persons who were not aware of these circumstances.** But then such a supposition will not consist with that high of authority in those accounts, which I believe them to have: see note on Matk. (4) It seems  
to me that the truth of the matter is nearly  
this :—that this event is *distinct from, and  
happened at a later than,* the calling in **Matthew** and **Mark;** but that the  
four **Apostles,** when our Lord was at  
Capernaum, followed their occupation as  
fishermen. There is every thing to shew,  
in our account, that the calling had previously taken place; and the closing of it by the expression in ver. 11 merely indicates, what there can be no difficulty in  
seeing even without it, that our present  
account is an imperfect one, written by  
one who found thus much recorded, an  
knowing it to be part of the history of the  
calling of the Apostles, appended to it the  
fact of their leaving all and following the  
Lord. As to the repetition of the assurance in ver. 10, I see no more in it than this which appears also from other passages in the Gospels, that the Apostles, as  
such were not called or ordained *at any  
special moment, or by any one word of  
power alone;* but that in their **case,** as  
well as ours, there **was** line upon line,  
precept upon precept: and that what was  
said generally to all four on the former occasion,  
by words only, **was** repeated to  
Peter on this, not only in **words,** but by a  
miracle. Does his fear, as expressed in  
ver. 8, besides the reason assigned, indicate  
*some previous slowness, or relaxation of  
his usually earnest attachment,* of which  
he now becomes deeply ashamed? (5) It  
is also to be noticed that there is no  
chronological index to this narrative connecting it with what precedes or follows.  
It cannot well (see ver. 8) have taken  
place *after* the healing of Peter’s wife's  
mother ; and (ver. 1) must have been after  
the crowd had now become accustomed to  
hear the Lord teach. (6) Also, that there  
is no mention of *Andrew* here, as in ver.  
10 there surely would have been, if he had  
been present. (7) It will be seen how wholly  
irreconcilable either of the suppositions is  
with the idea that St. Luke *used* the Gospel  
of St. Matthew, or that of St. Mark, in  
compiling his own.

**2.**] **were washing their nets**—indicating that their labour  
for that time was finished : see ver. 5.

**4.**] **Launch out is,** in the original, singular,  
as addressed to Peter alone, who was the  
steersman of his ship; **let down** is plural,  
as addressed to the fishermen in the ship  
collectively. So below also, **I will let  
down,** of the director,—**when they had  
this done,** of the doers, —of the act.  
  
**5.**] **all the night,**—the ordinary time of  
fishing :— see John xxi. 3.

**6.**] **were bursting, i.e. had begun to burst.**

**7.**] They *beckoned,* on account of the distance; or perhaps for the r**eason given** by