that this disciple may have been one of  
those who were but little known or distinguished.

**41. Messias]** Heb., the  
Anointed: the well-known name of the  
expected Deliverer. In the interpretation,  
it should be **Christ**, not *the* Christ: it is  
the two *words* which are here identified,  
not the two titles.

**42.]** This is evidently the *first bestowal of the new name*on Simon : and it is done from our Lord’s  
prophetic knowledge of his future character ; see note on Matt. xvi. 18.

*Kaphā* in Aramaic, *Kaph* in Hebrew, a  
**stone**. But the rendering of *Petros* in  
this verse should be as in margin, **Peter**,  
not as in A.V., *a stone*. The Greek name  
*Peter* became the prevalent one in the apostolic Church very soon: St. Paul uses both  
names indiscriminately.

I own I cannot but think that the knowledge of Simon  
shewn by the Lord is *intended to be miraculous*, So also Stier, “I know who and  
what thou art from thy birth till thy present coming to me.... I name thee, I  
give thee a new name, I know what I will  
make of thee in thy following of Me and  
for my Kingdom.” The emphatic use of  
*looked on him* here (it is not so emphatic  
in ver. 36, but still even there may imply  
fixed contemplation, in the power of the  
Spirit, who suggested the testimony) is  
hardly accountable except on this explanation of supernatural knowledge. Similarly  
Abram, Sara, Jacob, received new names  
in reference to the covenant and promises  
of God to them.

**43—52.]** *The calling of Philip and Nathanael*.

**43. The day following]** Apparently, the day after the naming of Peter;  
and if so, the next but one after the visit  
of Andrew and the other disciple, and the  
*fourth* day *after* ver. 19. Our Lord is on the point of setting out from the  
valley of the Jordan to Galilee, and finds  
Philip, with whom there is every reason  
to believe He was previously acquainted  
(see ver. 45). Here we find Jesus himself  
*calling* a disciple, for the first time. But  
**Follow me** does not here bear its strict  
apostolic sense; the expression, “*We have  
found*” afterwards, and the going to search  
for others to be disciples, unites Philip to  
the company of those who have been before  
mentioned, who we know were not immediately or inseparably attached as followers  
to Jesus.

**44.]** This is Bethsaida on  
the *Western* bank of the lake of Gennesaret; another Bethsaida (Julias) lay at  
the top of the lake, on the Jordan. See  
note on Luke ix. 10.

**45.]** It does not appear where Nathanael was found:  
but he is described, ch. xxi. 2, as *of Cana  
of Galilee* : and as we find Jesus there in  
ch. ii. 1, it is probable the call may have  
taken place in its neighbourhood. Nathanael (meaning, “the gift of God,” corresponding to Theodore or Theodosius in  
Greek) is mentioned *only in these two  
places*. From them we should gather  
that he was an apostle ; and as his name  
is nowhere found in the catalogues of the  
twelve, but Philip is associated in three  
of them, Matt. x. 3: Mark iii. 18: Luke  
vi. 14, with *Bartholomew*, it has been supposed that Nathanael and Bartholomew  
*were the same person* (see note on Matt.  
x. 3). This is however mere conjecture.

**Moses in the law]** Probably in Deut.  
xviii.15; but also in the promises to Abraham, Gen. xvii. 7 al.: and in the prophecy  
of Jacob, Gen. xlix. 10, and the prophets,  
passim ; see the references.

**the son of Joseph, which is from Nazareth]** This  
expression seems to shew previous acquaintance