470 ST. JOHN. 1,   
   
 and saith unto him, We have found the Messias, which is,   
 being interpreted, [P /e] Christ. 42 And he brought him   
 to Jesus. 4 And when Jesus beheld him, he said, Thou art   
 antatt.zvi.1s Simon the son of \* Jova: \*thou shalt be called Cephas,   
   
   
 pa.si.s. which is by interpretation, § 4 stone.   
 dgenitits: 43 The day following Jesus t would go forth into Galilee,   
 ake’ and findeth Philip, and saith unto him, Follow me.   
   
 \_«, \*\* Now ” Philip was of Bethsaida, the city of Andrew and   
 Peter. 45 Philip findeth \* Nathanael, and saith unto him,   
 We have found him, of whom 4 Moses in the law, and   
 the prophets, did write, "Jesus of Nazareth, the son of   
 4 render, But Jesus looked on him and said.   
 8 render, Peter.   
 P omit. t render, was minded to.   
 T render, Jonas. .   
 U vender, Jesus, the son of Joseph, which is from Nazareth.   
 that this disciple may have been one of is on the point of setting out from the   
 those who were but little known or dis- valley of the Jordan to Galilee, and finds   
 tinguished. 4l, Messias] Heb., the Philip, with whom there is every reason   
 Anointed: the well-known name of the to believe He was previously acquainted   
 expected Deliverer. In the interpretation, (see ver. 45). Here we find Jesus himself   
 it should be Christ, not ¢he Christ: it is calling a disciple, the first time. But   
 the two words which are here identified, Follow me does not here bear its strict   
 not the two titles. 42.] This is evi- apostolic sense; the expression, “We have   
 dently the first bestowal of the new name found” afterwards, and the going to search   
 on Simon : and it is done from our Lord’s for others to be disciples, unites Philip to   
 prophetic knowledge of his future cha- the company of those who have been before   
 racter ; see note on Matt. xvi. mentioned, who we know were not imme-   
 Kapha in Aramaic, Kaph in Hebrew, a diately or inseparably attached as followers   
 stone. But the rendering of Petros in to Jesus. 44.) This is Bethsaida on   
 this verse should be as in margin, Peter, the Western bank of the lake of Genne-   
 not as in A.V., a stone. The Greek name saret; another Bethsaida (Julias) lay at   
 Peter became the prevalent one in the apos- the top of the lake, on the Jordan. Sce   
 tolic Church very soon: St. Paul uses hoth note on Luke ix. 10. 45.] It does   
 names indiscriminately. Town I ean- not appear where Nathanael was found:   
 not but think that the knowledge of Simon but he is described, ch. xxi. 2, as of Cana   
 shewn by the Lord is intended to be mira- of Galilee : and as we find Jesus there in   
 culous, So also Stier, “I know who and ch. ii. it is probable the call may have   
 what thou art from thy birth till thy pre- taken place in its neighbourhood. Natha-   
 sent coming to me... . . I name thee, I nael (ineaning, “the gift of God,” corre-   
 give thee a new name, J know what I will sponding to Theodore or Theodosius in   
 make of thee in thy following of Me and Greek) is mentioned only in these two   
 for my Kingdom.” The emphatie use of places. From them we should gather   
 looked on him here (it is not so emphatic that he was an apostle ; and as his name   
 in ver. 36, but still there may imply is nowhere found in the catalogues of the   
 fixed contemplation, in the power of the twelve, but Philip is associated in three   
 Spirit, who suggested the testimony) is of them, Matt. x. 3: Mark iii. 18: Luke   
 hardly accountable except on this explana- vi. 14, with Bartholomew, it has been sup-   
 tion of supernatural knowledge. Similarly posed that Nathanael and Bartholomew   
 Abram, Sara, Jacob, received new names were the same person (see note on Matt.   
 in reference to the covenant and promises x. 3). This is however mere conjecture.   
 of God to them. Moses in the law] Probably in Deut.   
 43—52.] The calling of Philip and Na- xviii.15; but also in the promises to Abra-   
 thanael. 43. The day following] Appa- ham, Gen. xvii. 7 al.: and in the propheey   
 rently, the day after the naming of Peter; of Jacob, Gen. xlix. 10, the prophets,   
 and if so, the next but one after the visit passim ; see the references. the son   
 of Andrew and the other disciple, and the of Joseph, which is from Nazareth] This   
 Sourth day after vor. 19. Onr Lord expression secms to shew previous acquaint-