

All Roads

John 1:35-41; 6:44

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I. Point v. 35-39

a. John the Baptist

i. Two of his disciples

1. A μαθητής is one who learns from, and associates himself with, a respected teacher. The μαθηταί of John the Baptist are mentioned again 3:25, 4:1 (cf. Mk. 2:18, Mt. 11:2, 14:12, Lk. 7:18, 11:1). See on 2:2.

2.

ii. John Proclaimed to his disciples

1. “Behold the Lamb of God”
2. John had developed a following of disciples, and this text indicates that he willingly turned them over to Jesus by his repetition of the announcement to them: “Look! [Behold or See!] the Lamb of God” (1:35).
3. Therefore he provides a genuine model of what it means to be a minister or servant of God. The human tendency is to make a name for ourselves and to attach our names to other people, institutions, and things so that people will remember us. To minimize oneself (“to decrease”) in order for Jesus to become the focus of attention (“to increase”) is the designated function of an ideal witness in this Gospel (cf. John 3:30).

4.

b. They Followed

i. Two Followed

1. Here was no decision to follow Him throughout His ministry and attach themselves to His Person, for the aorist only indicates their action at one definite moment. Jesus had not “called” them, or invited them to be His companions and disciples (cf. Mk. 1:17 and parallels); nor were they constrained to go after Him by anything that they had seen Him do, John’s striking and repeated

designation of Him as the Expected One arrested their attention, and His own Personality did the rest.

2. The two disciples who heard John's announcement and who epitomized in their actions this transfer process turned from John and followed (*ēkolouthēsan*) Jesus (1:37). Disciples, learners, or followers in the first century were quite literally people who followed (walked after) a teacher and learned from both the words and actions of their mentor.
3. In 37 ἠκολούθησαν, "they followed," is literally meant, but the nature of the narrative indicates it as a first step towards becoming disciples of Jesus.

II. Seek

i. Jesus asked "What do you Seek"

1. Seek

- a. "It is the first question which must be addressed to anyone who comes to Jesus, the first thing about which he must be clear
- b. What do you seek? what are you looking for?" Their answer is, "Where are you staying?" for they desired an opportunity of private conversation with Him, They had not yet reached the stage of discipleship; they wished to know a little more about Him.

2. Rabbi

- a. They may have addressed Jesus thus because they took Him for a Rabbi travelling alone, but more likely they used *Rabbi* as an ordinary title of respect, It was the title which the Baptist's disciples were accustomed to use when addressing their master (3:26); and it appears from 13:13 that afterwards the disciples of Jesus habitually addressed Him either as *Rabbi* (teacher) or as *Mari* (lord). The distinction is only this, that the antithesis to *Rabbi* is "scholar," and to *Mar* is "servant" or "slave" (cf. 15:15); the terms being often used without any clear sense of a difference between them. Either might be rendered "Sir," without going wrong.
- b. The familiar Jewish term "Rabbi" (my noble one, master) is explained for Greek readers of the Gospel as "teacher"

(*didaskale*). The second term was the Jewish eschatological term applied to the expected deliverer, “Messiah” (*messian*, A transliteration of the Aramaic *Mesehâ*, “anointed one”; cf. 4:25). It was explained by another title “Christ,” the designation that became one of the most familiar terms used of Jesus in the Hellenistic world.

3. Where are you staying

4. Jesus Invites

- a. The addition “it was about the tenth hour” is, no doubt, a personal reminiscence. That is, it was ten hours after sunrise, or about 4 p.m., when the two disciples reached the place where Jesus was lodging.

ii. They followed Him

1. Come and See

- a. “Come and ye shall see.” This is the method of discovery which Jesus commended to the first inquirers, and it is still the method by which He is revealed.
- b. The subsequent request of the disciples concerning where Jesus was remaining is not untypical of humans who want some indication of place or status because place provides humans with a sense of stability or security. Jesus’ response, “Come and see” (1:39), reintroduces the theme of seeing, but its use here is intriguing because the concern for place is not mentioned further. Indeed, one cannot help but recall Jesus’ answer to a similar quest for discipleship in Luke, when he said: “Foxes have holes and birds ... have nests, but the Son of Man has no place” (Luke 9:58; cf. Matt 8:20)
- c. The fact that they asked Jesus where he was staying or abiding (*meneis*) confirmed their intention of becoming his disciples. As noted earlier (cf. 1:32), this theme of remaining or abiding is one of the key Johannine themes

III. Found v. 40-42

a. Andrew – Peter’s Brother

i. Found his Brother Peter

1. Andrew finds his brother, who is referred to first as *Simon Peter*, as in all the Greek-speaking churches; then as *Simon*, his given name; finally it is reported how he came to be known p 27 as *Kepha*, "Rock." Since knowledge of these early disciples is clearly assumed
- ii. Found the Messiah
- iii. Brought Him to Jesus
 1. According to Jn., the recognition of Jesus as the Christ by Andrew, by Philip (v. 45), and by Nathanael (v. 49) was swift and unhesitating; although it is noteworthy that nothing of this kind is told of Peter, whose confession of faith is not recorded until 6:68, 69. The Synoptists suggest, as is probable *a priori*, that the disciples did not reach full conviction all at once, but that it came to them gradually, the critical point being Peter's confession (Mk. 8:29, Mt. 16:16, Lk. 9:20). Perhaps we should regard the full assurance which Jn. ascribes to Andrew, Philip, and Nathanael on their first meeting with Jesus as antedated
 2. But the Synoptic account of the call of the first disciples of Jesus (Mk. 1:19, Mt. 4:18) indicates that the first pair, Andrew and Peter, were quickly followed by the second pair, the sons of Zebedee

b. Peter

- i. Son of John
- ii. Changed name – Shall be called Cephas (Peter)\
 1. Occasional references to Peter' original name Symeon (Gk. Symeōn; see Ac 15:14; 2 Pe 1:1 in one MS tradition) show that he belonged to the Jewish community
 2. the description of Peter and John as "uneducated, common men" means no more than that they were ignorant of the finer points of the rabbinical interpretation of the Jewish Torah.
 3. Meets Jesus. With his brother Andrew, Peter was a disciple of John the Baptist; and when their teacher pointed out Jesus to Andrew as the Lamb of God, Andrew went to Peter and told him, "We have found the Messiah." He brought him to Jesus, who looked upon him and said, "You are Simon the son of John; you shall be called Cephas" ([John 1:36-42](#)). This interview resulted in no immediate change in Peter's external position. He returned to Capernaum and continued his usual vocation, waiting for further instruction.

Commentary Study

36–39 The cry, “Look, the Lamb of God,” is a directive to the two disciples of John to follow Jesus. In 37 ἠκολούθησαν, “they followed,” is literally meant, but the nature of the narrative indicates it as a first step towards becoming disciples of Jesus. The Evangelist would have *all* the followers of John in his day to listen to their master and follow the Lamb.

The first words of Jesus in this Gospel are, “What do you want?” On this Bultmann observed, “It is the first question which must be addressed to anyone who comes to Jesus, the first thing about which he must be clear” (100). A secondary significance of μένειν, “to stay,” in 38–39 (cf. 14:2–3, 23) is less obvious, as also the tenth hour (“the hour of fulfillment,” Bultmann). The hour mentioned suggests time for conversation, perhaps even that the disciples stayed overnight with Jesus. At all events they became convinced of the truth of John’s witness (41).

Andrew is named as one of the two disciples; but who is the other? Commonly he has been thought of as the Beloved Disciple, and this may be right—but not his identification with John, the son of Zebedee (see above, pp. lxx–lxxi). A plausible alternative is Philip, a guess supported by the conjunction of Andrew and Philip elsewhere in the Gospel (6:58; 12:21–22, see A. B. Hulén, 151–53; Schnackenburg’s acceptance of this view led him to regard v 43 as an addition of the redactor, 1:310). Andrew finds his brother, who is referred to first as *Simon Peter*, as in all the Greek-speaking churches; then as *Simon*, his given name; finally it is reported how he came to be known p 27 as *Kepha*, “Rock.” Since knowledge of these early disciples is clearly assumed, we may view v 42 as recording the *source* of Simon’s new name, not the *time* when it was given. Its inclusion here may suggest that the Evangelist saw in the call of the first disciples an anticipation of the formation of the later Church (Schnackenburg, 1:313).¹

¹ George R. Beasley-Murray, [John](#), vol. 36, Word Biblical Commentary (Dallas: Word, Incorporated, 1999), 26–27.

1:35–36 This second cameo (another story of witness involving the Baptizer) provides the evangelist with his actual transition from John to Jesus. In this pericope there is also provided another major clue to why the evangelist must have regarded the Baptizer as an ideal witness. John had developed a following of disciples, and this text indicates that he willingly turned them over to Jesus by his repetition of the announcement to them: “Look! [Behold or See!] the Lamb of God” (1:35). John here is portrayed as evidencing quite the opposite pattern from the usual human tendency to be an empire builder. Therefore he provides a genuine model of what it means to be a minister or servant of God. The human tendency is to make a name for ourselves and to attach our names to other people, institutions, and things so that people will remember us.¹³²⁴ To minimize oneself (“to decrease”) in order for Jesus to become the focus of attention (“to increase”) is the designated function of an ideal witness in this Gospel (cf. John 3:30).

1:37–39 The two disciples who heard John’s announcement and who epitomized in their actions this transfer process turned from John and followed (*ēkolouthēsan*) Jesus (1:37). Disciples, learners, or followers in the first century were quite literally people who followed (walked after) a teacher and learned from both the words and actions of their mentor.¹³³⁵ The fact that they asked Jesus where he was staying or abiding (*meneis*) confirmed their intention of becoming his disciples. As noted earlier (cf. 1:32), this theme of remaining or abiding is one of the key Johannine themes that in the *mashal* or parable of the vine and branches becomes a focal term for the evangelist in his enunciation of genuine qualities of discipleship (15:4–7).

In Jesus’ query to the disciples (“What do you want?” 1:38) Bultmann sees the existential question of everyone who encounters Jesus.¹³⁴⁶ The subsequent request of the disciples concerning where Jesus was remaining is not untypical of humans who want some indication of place or status because place provides humans with a sense of stability or security. Jesus’ response, “Come and see” (1:39), reintroduces the theme of seeing, but its use here is intriguing because the concern for place is not mentioned further. Indeed, one cannot help but recall Jesus’ answer to a similar quest for discipleship in Luke, when he said: “Foxes have holes and birds ... have nests, but the Son of Man has no place” (Luke 9:58; cf. Matt 8:20). From Jesus’ perspective one’s place of security was not to be crucial, but one’s relationship to God’s sent one was to be absolutely determinative. This fact should be remembered when we later consider the familiar text of John 14 concerning place, which is read at many funerals.

²¹³⁴ For a discussion of this concept of self-concern and how it impinges on the concept of witness in the Fourth Gospel see my article “Our Evangelistic Summons: Perspectives from John,” in *Evangelism in the Twenty-First Century*, ed. T. Rainer (Wheaton: Harold Shaw, 1989), 121–30.

³¹³⁵ The disciple was expected to walk in the tracks of the teachers. See, e.g., the statements in G. Kittel, ἀκολουθέω, *TDNT* 1.210–15. Even the Stoics expected their pupils to follow them. The term “stoic” is derived from the Greek στοᾶ for “porch” or “colonnade,” where the peripatetic teachers conducted their classes. A similar idea is expressed in 1 Pet 2:21, where the suffering Christ left an example for his followers.

⁴¹³⁶ Bultmann, *John*, 100.

1:40 One of the two disciples in this passage is identified as Andrew, the brother of Simon Peter, a member of the first or primary group of four disciples. As A. T. Robertson noted, if we can learn anything from a comparison of the listings of the disciples in the Synoptics and Acts, it seems that there probably were three distinct groups of disciples, each group apparently composed of four members with the following leaders: Peter, Philip, and James (cf. Matt 2:2–4; Mark 3:14–19; Luke 6:14–16; Acts 1:13)¹³⁵⁷ In the Fourth Gospel, however, there is no such complete list of the twelve, although the designation “the twelve” is used (cf. 6:67; 20:24). In terms of Andrew’s position in the Synoptics, he seems to function in a kind of swing role within the inner group, being present both in the early stages of the calling of the disciples (cf. Matt 4:18–21; Mark 1:16–19, 29; though not in Luke 5:10) and during the Olivet discourse (Mark 13:3) But he is not mentioned in the important private scenes of the raising of Jairus’s daughter, the transfiguration, nor among those who were close to Jesus during the prayers at Gethsemane (Matt 17:1; 26:37; Mark 5:37; 9:2; 14:33; Luke 5:37; 9:28).¹³⁶⁸ In the Johannine Gospel Andrew is mentioned in two contexts other than in chap. 1. In 6:8 he brings to Jesus the lad with the five loaves and two fish, and in 12:22 he is linked with Philip in bringing Jesus a message of interest from the Greeks. He is thus pictured in John as a model helper or aid. It is from the Johannine portrayal of Andrew that the idea of Andrew fellowships have arisen in some churches, fellowships that stress the role of being helpers and of bringing people to Christ.

The identity of the second of the Baptizer’s disciples is not mentioned in this pericope. Naturally a great deal of speculation has arisen as a result of this silence. The two possible candidates for the position most mentioned are Philip and the Beloved Disciple.

Because Philip is mentioned in both other places of this Gospel (6:57; 12:21–22) where Andrew was involved—though he also was associated with Thomas in the farewell discourse (14:5–9)—and because Philip is linked with the hometown of Andrew and Peter in the next pericope, some have argued rather forcefully that Philip is the unidentified second disciple.¹³⁷⁹ Others have argued just as forcefully that since the two sets of brothers (Andrew and Peter, James and John) are usually mentioned together early in the Gospels and since the unnamed (beloved?) disciple has in tradition been identified with John, the opinion is that John should be regarded as the unnamed disciple here.¹⁴⁸⁰ The latter view may be appealing to many readers, but both views are in fact circumstantial arguments that attempt to have silence speak decisively. It is impossible to be certain.

1:38, 41 This pericope includes three terms the evangelist felt necessary to explain, which probably indicates that his readers were not likely familiar with basic Jewish expressions. The

⁵¹³⁷ A. T. Robertson, *A Harmony of the Gospels for Students of the Life of Christ* (Nashville: Broadman, 1922), 271–73.

⁶¹³⁸ For a discussion of Andrew see E. J. Goodspeed, *The Twelve* (New York: Collier, 1962), 25–28.

⁷¹³⁹ E.g., see M. Boismard, *Du baptême à Cana, Jean 1:1–2:11* (Paris: Cerf, 1956), 72–73.

⁸¹⁴⁰ R. Brown, *John*, 1.73.

first two terms are titles that referred to Jesus. They form part of the Johannine concern to introduce in this chapter the titles or designations that could be most appropriately applied to Jesus. The familiar Jewish term “Rabbi” (my noble one, master) is explained for Greek readers of the Gospel as “teacher” (*didaskale*).¹⁴⁹¹ The second term was the Jewish eschatological term applied to the expected deliverer, “Messiah” (*messian*, A transliteration of the Aramaic *Mesehâ*, “anointed one”; cf. 4:25). It was explained by another title “Christ,” the designation that became one of the most familiar terms used of Jesus in the Hellenistic world. So familiar had it become that the title was frequently attached to the name of Jesus as a kind of natural double name, Jesus Christ. It is therefore probably an unnecessary step to translate this term “Christ” as “the Anointed” (after the pattern of R. Brown) because of the consistent usage of the term within the church. Certainly its inclusion within the purpose statement of the Gospel (20:31) would seem to confirm this fact.¹⁴¹⁰² The title of course means “the anointed one,” but by the time of John it was the name that for Christians carried the freight of their great soteriological expectations.¹¹

⁹¹⁴¹ R. Brown (*ibid.*) points out that some scholars have considered the term “rabbi” to be anachronistic in this text since there is little evidence that the term was used in this manner in the first century. The problem with such a thesis is that our information apart from the biblical texts for this period is considerably fragmentary. Brown does cite some ossuary support from Israel, where the term *didaskalos*, “teacher,” was used in a manner similar to the usage in John 1:38. For a helpful discussion on “rabbi” see E. Lohse, “ρ’αββί,” *TDNT* 6.961–65.

¹⁰¹⁴² See R. Brown, *John*, 73, 76, to the contrary. For a discussion of Messiah see W. Grundmann et al., “Χριστός,” *TDNT* 9.493–527 and 566–71.

¹¹ Gerald L. Borchert, [John 1–11](#), vol. 25A, The New American Commentary (Nashville: Broadman & Holman Publishers, 1996), 140–143.

The First Disciples of Jesus (vv. 35–39)

35. τῇ ἐπαύριον (cf. v. 29). This is the third day of the story (see on 1:19), and the first day of the ministry of Jesus: “*primae origines ecclesiae Christianae*” (Bengel).

πάλιν is a favourite word with Jn., occurring over 40 times, while it only occurs twice in Lk. (Mk. has it 27 times, and 17 times). Jn. uses it as a sort of resumptive conjunction, where a new section is introduced (e.g. 8:12, 21, 10:7, 19, 21:1, etc.), the idea of *repetition* not being prominent in such cases.

πάλιν εἰστήκει.¹²¹ The next incident is that the Baptist was standing awaiting Jesus, whom he had acclaimed on the previous day. On this occasion he had two of his own disciples with him.

ἐκ τῶν μαθητῶν αὐτοῦ δύο. For the constr. δύο ἐκ τῶν ..., see on 1:40. A μαθητής is one who learns from, and associates himself with, a respected teacher. The μαθηταί of John the Baptist are mentioned again 3:25, 4:1 (cf. Mk. 2:18, Mt. 11:2, 14:12, Lk. 7:18, 11:1). See on 2:2.

One of these two disciples of the Baptist (cf. 3:25, 4:1) was Andrew (v. 40); the other is not named, and nothing more is said about him. But the Synoptic account of the call of the first disciples of Jesus (Mk. 1:19, Mt. 4:18) indicates that the first pair, Andrew and Peter, were quickly followed by the second pair, the sons of Zebedee. These are never mentioned explicitly in Jn., except in 21:1, but it is natural to infer that the unnamed disciple of v. 35 was one of them, viz. either James or John; and it would be in harmony with the reticence in regard to himself displayed throughout by the eye-witness whose reminiscences lie behind the Fourth Gospel, that he should here be referred to, i.e. that the unnamed disciple was John the son of Zebedee (see on vv. 19, 40).¹³²

36. καὶ ἐμβλέψας. The verb (only again in Jn. at v. 42) signifies an intent, earnest gazing; cf. Mk. 10:21, 14:67.

Jesus was not coming towards the Baptist (cf. v. 29) on this occasion, but moving away. John again designates him as “the Lamb of God” or the Christ, in the hearing of the two disciples who were in his company.

¹²¹ This form (plpft. with sense of impft.), “was standing,” occurs again 7:37, 18:5, 16, 20:11. The MSS. vary between εἰστήκει and ἰστήκει, the latter being always adopted by Westcott-Hort.

¹³² Cf. Introd., p. xxxvi.

37. ¹⁴χ¹⁵B place αὐτοῦ after μαθηταί, but αὐτοῦ comes first in ¹⁶C*¹⁷L¹⁸T^{19b} 33, and even before οἱ δύο in ²⁰A²¹C³²²N²³Γ²⁴Δ²⁵Θ²⁶W.

The two disciples heard John's words, and heard them with understanding and appreciation, for such (see on 3:8) is the force in Jn. Of ἀκούειν followed by a genitive.

καὶ ἠκολούθησαν τῷ Ἰησοῦ, "and went after Jesus." Here was no decision to follow Him throughout His ministry and attach themselves to His Person, for the aorist only indicates their action at one definite moment. Jesus had not "called" them, or invited them to be His companions and disciples (cf. Mk. 1:17 and parallels); nor were they constrained to go after Him by anything that they had seen Him do, John's striking and repeated designation of Him as the Expected One arrested their attention, and His own Personality did the rest.

38. στραφεῖς δέ κτλ. He turned round (cf. 20:14), for He had heard their steps behind Him. For θεασάμενος, always used of bodily vision, see on v. 14.

¹⁴χ *Sinaiticus* (δ 2). Leningrad. iv.

¹⁵B *Vaticanus* (δ 1). Rome. Cent. iv.

¹⁶C *Ephraemi* (δ 3). Paris. v. Palimpsest. Contains considerable fragments of Jn.

¹⁷L *Regius* (ε 56). Paris. viii. Cc. 15:2–20 21:15–25 are missing.

¹⁸T *Muralt* (ε 31). Leningrad. vi. Contains cc. 1:25–42 2:9–4:14 4:34–50.

^{19b} *Muralt* (ε 31). Leningrad. vi. Contains cc. 1:25–42 2:9–4:14 4:34–50.

²⁰A *Alexandrinus* (δ 4). British Museum. v. Cc. 6:50–8:52 are missing.

²¹C *Ephraemi* (δ 3). Paris. v. Palimpsest. Contains considerable fragments of Jn.

²²N *Purpureus Petropolitanus* (ε 19). Dispersed through the libraries of Leningrad, Patmos, Rome, Vienna, and British Museum. vi. Some pages are missing. Edited by H. S. Cronin in Cambridge *Texts and Studies* (1899).

²³Γ (ε 70) Oxford and Leningrad. ix–x. Contains cc. 1:1–6:13 8:3–15:24 19:6 to end.

²⁴Δ *Sangallensis* (ε 76). St. Gall. ix–x. Græco-Latin.

²⁵Θ *Koridethi* (ε 050). Tiflis. vii–ix. Discovered at Koridethi, in Russian territory, and edited by Beermann & Gregory (Leipzig, 1913). The text is akin to that of *fam.* 13, *fam.* 1, and the cursives 28, 565, 700 See Lake and Blake in *Harvard Theol. Review* (July 1923) and Streeter, *The Four Gospels*. Cf. also *J.T.S.* Oct. 1915, April and July 1925.

²⁶W *Freer* (ε 014). Washington. iv–vi. Discovered in Egypt in 1906. The Gospels are in the order Mt., Jn., Lk., Mk. Collation in *The Washington MS. of the Four Gospels*, by H. A. Sanders (1912).

He asks, **τί ζητεῖτε**; “What do you seek? what are you looking for?” Their answer is, “Where are you staying?” for they desired an opportunity of private conversation with Him, They had not yet reached the stage of discipleship; they wished to know a little more about Him.

Abbott (*Diat*²⁷. 2649b) finds an illustration of τί ζητεῖτε; in Philo (*quod. det. pot.* 8) who, commenting on τί ζητεῖς; of Gen. 37:15, explains it as the utterance of the ἔλεγχος to the wandering soul. Later on (c. 40) the ἔλεγχος is identified with the λόγος. But the parallel is not close enough to prove that Jn. is *indebted* to Philo for the use of so familiar a phrase as τί ζητεῖτε; Cf. 18:4, 20:15.

The disciples address Jesus as *Rabbi*, a title which Jn., writing for Greek readers, at once interprets, **ὃ λέγεται μεθερμηνευόμενον, Διδάσκαλε**. For similar interpretations of Aramaic or Hebrew words, cf. vv. 41, 42, 4:25, 5:2, 9:7, 11:16, 19:13, 17, 20:16.

They may have addressed Jesus thus because they took Him for a Rabbi travelling alone, but more likely they used *Rabbi* as an ordinary title of respect, It was the title which the Baptist’s disciples were accustomed to use when addressing their master (3:26); and it appears from 13:13 that afterwards the disciples of Jesus habitually addressed Him either as *Rabbi* (teacher) or as *Mari* (lord). The distinction is only this, that the antithesis to *Rabbi* is “scholar,” and to *Mar* is “servant” or “slave” (cf. 15:15); the terms being often used without any clear sense of a difference between them. Either might be rendered “Sir,” without going wrong. Thus, in the Synoptic narratives of the Transfiguration, where Mk. (9:5) has *Rabbi*, Lk. (9:33) renders it by ἐπιστάτα, and Mt. (17:4) by κύριε. So in the story about the storm on the lake, where Mk. (4:38) has διδάσκαλε, Lk. (8:24) has ἐπιστάτα, and Mt. (8:25) has κύριε. But while κύριε may thus sometimes represent *Rabbi*, or be used (as at 12:21, 21:15) merely as the equivalent of the English “Sir,” it generally points to an original רַבִּי or *Mari*.²⁸¹

The Johannine usage of these terms is interesting. In the early part of the Gospel the disciples are always represented as saying *Rabbi*, while others,²⁹² such as the woman of Samaria (4:11), the noble man of Capernaum (4:49), the sick man at Bethesda (5:7), the blind man after his cure (9:36), Mary and Martha of Bethany (11:3, 21, 27, 32, but cf. 11:28 and note there), say κύριε. The multitude who were fed with the five loaves first say *Rabbi* (6:25); but, after they have heard the discourse about the heavenly bread, say κύριε (6:34). The first occasion on which a disciple is represented as saying κύριε is at the conclusion of this discourse, when Peter says, “Lord, to whom shall we go?” (6:68). We have Παββεῖ used again by the disciples at 11:8, but κύριε at 11:12; and thenceforward *Rabbi* disappears from their speech, and they say *Lord* (13:6, 25, 14:5, 8, 22, 21:15, etc.), the change in address indicating a growing reverence. The title *Rabbi* was not employed after the Resurrection of Jesus, who was afterwards spoken of as *Maran* or ὁ κύριος (cf. 1 Cor. 16:22, and see note on 4:1).

²⁷*Diat.* E. A. Abbott’s *Diatessarica*, including his *Johannine Vocabulary* and *Johannine Grammar*, Parts I.–X. (1900–1915).

²⁸¹ See on the whole subject, Dalman, *Words of Jesus*, Eng. Tr., pp. 324–340. and Burkitt, *Christian Beginnings*, pp. 43 ff.

²⁹² Nicodemus, naturally, says *Rabbi* (3:2).

Thus Jn.'s report as to the use of these titles by the disciples is not only consistent, but is probably historical. Nothing of this kind can be traced in the Synoptists, who do not distinguish between διδάσκαλε and κύριε as modes of address, both being in use, as they represent the facts, at all stages of the association of the Twelve with Jesus. Indeed, Lk. (11:1) puts the phrase κύριε δίδασσον ἡμᾶς into the mouth of the disciples. In this regard, a more primitive tradition is preserved in the Fourth Gospel.

The Aramaic *Rabbi* is not found in Lk., and in Mt. only in the greeting of Judas to his Master (26:25, 49). Mk. has it in the corresponding place (Mk. 14:45), and also places it twice in Peter's mouth (Mk. 9:5, 11:21). *Rabboni* is found in Mk. 10:51. With these exceptions, the Synoptists always translate רַבִּי, and do not reproduce the title itself.

Lk. and Jn., both of whom wrote for Greek readers, thus differ markedly as to the title *Rabbi*, Lk. never mentioning it, while Jn. has it again and again, giving the Greek rendering of it on its first occurrence. Probably the explanation is that behind Jn. we have the report of one who spoke Aramaic, and who was present at many of the scenes which he describes; while Lk. rests on documents and on information gained at second hand. In the reminiscences of his first intercourse with Jesus, as John the son of Zebedee dictated them, he employed the term *Rabbi*, which he remembers that he used; and his interpreter, Jn., naturally translated it for the benefit of his Greek readers, but preserved the original word.

39. Ἔρχεσθε καὶ ὄψεσθε. For ὄψεσθε (³⁰B³¹C*³²L³³T^{34b35}W and syrr.), the rec. has ἴδετε with ³⁶κ³⁷A³⁸C³³⁹N⁴⁰Δ⁴¹Θ and latt. Lightfoot (*Hor. Hebr. in loc.*) and Schlatter note that “Come and see” is a common formula of authoritative invitation in Talmudic authors; but parallels are unnecessary to cite for so simple a phrase. Cf. 1:46, 11:34, ἔρχου καὶ ἴδε.

“Come and ye shall see.” This is the method of discovery which Jesus commended to the first inquirers, and it is still the method by which He is revealed. Not by dialectic or argument, although these have their place, is the soul’s quest satisfied. For that there must be the personal following, the “abiding” in His presence. Cf. 8:31, and see on 6:35.

ἦλθαν καὶ εἶδαν τοῦ μένει. Observe the historic present following “they saw” (cf. 21:4).

Accordingly, the two inquirers **παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην**, “abode with Jesus that day,” sc. that eventful day which the narrator recalls (see on 11:49 for a like use of **ἐκεῖνος**). Perhaps it was the Sabbath day (see on 2:1). The addition “it was about the tenth hour” is, no doubt, a personal reminiscence. That is, it was ten hours after sunrise, or about 4 p.m., when the two disciples reached the place where Jesus was lodging.

³⁰B *Vaticanus* (δ 1). Rome. Cent. iv.

³¹C *Ephraemi* (δ 3). Paris. v. Palimpsest. Contains considerable fragments of Jn.

³²L *Regius* (ε 56). Paris. viii. Cc. 15:2–20 21:15–25 are missing.

³³T *Muralt* (ε 31). Leningrad. vi. Contains cc. 1:25–42 2:9–4:14 4:34–50.

^{34b} *Muralt* (ε 31). Leningrad. vi. Contains cc. 1:25–42 2:9–4:14 4:34–50.

³⁵W *Freer* (ε 014). Washington. iv–vi. Discovered in Egypt in 1906. The Gospels are in the order Mt., Jn., Lk., Mk. Collation in *The Washington MS. of the Four Gospels*, by H. A. Sanders (1912).

³⁶κ *Sinaiticus* (δ 2). Leningrad. iv.

³⁷A *Alexandrinus* (δ 4). British Museum. v. Cc. 6:50–8:52 are missing.

³⁸C *Ephraemi* (δ 3). Paris. v. Palimpsest. Contains considerable fragments of Jn.

³⁹N *Purpureus Petropolitanus* (ε 19). Dispersed through the libraries of Leningrad, Patmos, Rome, Vienna, and British Museum. vi. Some pages are missing. Edited by H. S. Cronin in Cambridge *Texts and Studies* (1899).

⁴⁰Δ *Sangallensis* (ε 76). St. Gall. ix–x. Græco-Latin.

⁴¹Θ *Koridethi* (ε 050). Tiflis. vii–ix. Discovered at Koridethi, in Russian territory, and edited by Beermann & Gregory (Leipzig, 1913). The text is akin to that of *fam.* 13, *fam.* 1, and the cursives 28, 565, 700 See Lake and Blake in *Harvard Theol. Review* (July 1923) and Streeter, *The Four Gospels*. Cf. also *J.T.S.* Oct. 1915, April and July 1925.

The evangelists uniformly follow the practice, common throughout the Roman world, of counting the hours from sunrise. Thus Josephus reports (*Vita*, 54) that it was a Jewish custom to dine (ἀριστοποιεῖσθαι) on the Sabbath day at the sixth hour. Now the ἄριστον was the usual midday meal (δεῖπνον being *supper*), so that “the sixth hour” means *noon*, *i.e.* the day began about 6 a.m. The parable of the Discontented Labourers shows this clearly (Mt. 20:5, 6). So, in the present passage, “the tenth hour” was about 4 p.m. There were “twelve hours in the day” (11:9), but as the day was reckoned from sunrise to sunset, the length of an “hour” depended on the time of year. No doubt, the precision of reckoning habitual to people with watches and clocks is not to be looked for among Orientals of the first century; but it is remarkable how prone Jn. is to note the time of day (cf. 4:6, 52, 18:28, 19:14, 20:19), and his exactitude suggests that he is reproducing the report of an observer of the events recorded.⁴²¹

The Call of Peter (vv. 40–42)

40. Ἀνδρέας. Jn. alone tells that Andrew was a disciple of the Baptist (v. 35). The Synoptic story of the call of Peter and Andrew (Mk. 1:16f. and parls.) may be another version of vv. 40–42, but it probably narrates a more formal call to apostleship which came later (see on v. 37, and Introd., p. xxxv). Andrew is introduced as “Simon Peter’s brother,” being the less famous of the two (cf. also 6:8 and Mk. 1:16, Mt. 4:18, 10:2, Lk. 6:14); and, except at 12:22, he is always associated with Peter. Jn. assumes that every one will know who Simon Peter was, a similar assumption being made by Lk., who mentions “the house of Simon” and “Simon’s wife’s mother” (Lk. 4:38), before anything is told about Simon himself. See, further, on 6:8 for the prominence of Andrew in the Fourth Gospel.

εἷς ἐκ τῶν δύο κτλ. Jn. prefers to write εἷς ἐκ rather than εἷς *simpliciter* when speaking of one of a number of persons (cf. 6:8, 70, 71, 7:50, 11:49, 12:2, 13:21, 23, 18:26, 20:24). The Synoptists generally omit ἐκ, as Jn. does on occasion (7:19, 12:4).

τῶν ἀκουσάντων παρὰ Ἰωάννου, *sc.* v. 35. The constr. παρὰ τίνος occurs again 6:45, 7:51, 8:26, 40, 15:15; it is quite classical.

⁴²¹ The idea (adopted by Westcott) that Jn. follows a method of counting the hours from midnight has been shown by W. M. Ramsay (*D.B.*, 475–479) to be untenable; cf. A. Wright, *N.T. Problems*, PP. 147 ff.

41. The text is uncertain. ⁴³ⲭ*⁴⁴Ⲛ⁴⁵Ⲙ⁴⁶Ⲛ⁴⁷Δ give πρῶτος. This would mean that Andrew was the first to find his brother Peter; implying that the unnamed disciple had also set out to find *his* brother (*i.e.*, presumably, James, the elder son of Zebedee), and that he did find him, but later. But if the sentence means all this, it is very obscurely expressed.

πρῶτον, accepted by most modern editors, is supported by ⁴⁸ⲭ^{c49}ⲁ⁵⁰ⲃ⁵¹ⲧ^{52b53}Θ *fam.* 13, and the vss. generally. This would mean that Andrew found Peter first, before he did anything else, there being no suggestion of John looking for any one, or of any other disciple being found by either of them. The emphasis on ἴδιον “his *own* brother,” would be consistent with this.

Whether we read πρῶτος or πρῶτον, a good deal of time elapses between v. 39 and v. 43. Andrew and the *innominatus*, presumably, have a full and convincing conversation with Jesus, staying with Him for the afternoon and night; Andrew goes out and finds Peter, who is brought back to Jesus, welcomed, and renamed Kephas. Modern editors (Alford is an exception) try to find time for all this between 4 p.m. and the next morning (ἑπτάριον, v. 43), although this is not stated. It would be easier to understand the sequence of events if we suppose “that day” (v. 39) to mean a full day of twenty-four hours, from sunset to sunset, and allow two nights, instead of one only, to intervene between ἑπτάριον of v. 35 and ἑπτάριον of v. 43. This would be consistent either with πρῶτος or πρῶτον, both being awkward on any hypothesis.

⁴³ⲭ *Sinaiticus* (δ 2). Leningrad. iv.

⁴⁴Ⲛ *Regius* (ε 56). Paris. viii. Cc. 15:2–20 21:15–25 are missing.

⁴⁵Ⲙ *Freer* (ε 014). Washington. iv–vi. Discovered in Egypt in 1906. The Gospels are in the order Mt., Jn., Lk., Mk. Collation in *The Washington MS. of the Four Gospels*, by H. A. Sanders (1912).

⁴⁶Ⲛ (ε 70) Oxford and Leningrad. ix–x. Contains cc. 1:1–6:13 8:3–15:24 19:6 to end.

⁴⁷Δ *Sangallensis* (ε 76). St. Gall. ix–x. Græco-Latin.

⁴⁸ⲭ *Sinaiticus* (δ 2). Leningrad. iv.

⁴⁹ⲁ *Alexandrinus* (δ 4). British Museum. v. Cc. 6:50–8:52 are missing.

⁵⁰ⲃ *Vaticanus* (δ 1). Rome. Cent. iv.

⁵¹ⲧ *Muralt* (ε 31). Leningrad. vi. Contains cc. 1:25–42 2:9–4:14 4:34–50.

^{52b} *Muralt* (ε 31). Leningrad. vi. Contains cc. 1:25–42 2:9–4:14 4:34–50.

⁵³Θ *Koridethi* (ε 050). Tiflis. vii–ix. Discovered at Koridethi, in Russian territory, and edited by Beermann & Gregory (Leipzig, 1913). The text is akin to that of *fam.* 13, *fam.* 1, and the cursives 28, 565, 700 See Lake and Blake in *Harvard Theol. Review* (July 1923) and Streeter, *The Four Gospels*. Cf. also *J.T.S.* Oct. 1915, April and July 1925.

But there is another reading, *πρωί*, supported by the O.L. texts *b*, *e*, and (apparently) *r*, all of which have *mane*.⁵⁴¹ An original *πρωιτοναδελφον* would readily be corrupted to *πρωτοναδελφον*, which leads to *πρωτοντοναδελφον*. We conclude that *πρωί* is the true reading. Jn. uses this form (not *πρωῖα*) again at 18:28, 20:1; and it gives an excellent sense here. here. “He finds early in the morning his own brother Simon,” having stayed the night at the lodging where Jesus was. Then *ἑπαύριον* in v. 43 stands for the day after the finding of Simon, which occupies Day 4. of the spiritual diary covered by this chapter (see on v. 29 above). This is certain if *πρωί* be accepted as the true reading, and even if we read *πρῶτον* it is highly probable.

εὕρηκαμεν τὸν Μεσσίαν. This was (and is) the Great Discovery. Andrew speaks for his unnamed companion as well as for himself: “We have found the Messiah.”

τὸν Μεσσίαν. The Aramaic title *ܡܫܝܚܐ* is found in the N.T.

elsewhere only at 4:25. see on v. 38 for the preservation of such Aramaic forms in Jn., although not in the Synoptists, the Greek interpretation being added. Cf. Ps. 2:2, Dan. 9:25, 27.

According to Jn., the recognition of Jesus as the Christ by Andrew, by Philip (v. 45), and by Nathanael (v. 49) was swift and unhesitating; although it is noteworthy that nothing of this kind is told of Peter, whose confession of faith is not recorded until 6:68, 69. The Synoptists suggest, as is probable *a priori*, that the disciples did not reach full conviction all at once, but that it came to them gradually, the critical point being Peter’s confession (Mk. 8:29, Mt. 16:16, Lk. 9:20). Perhaps we should regard the full assurance which Jn. ascribes to Andrew, Philip, and Nathanael on their first meeting with Jesus as antedated. It is, however, legitimate to treat their utterances (vv. 41, 45, 49) as the expressions of an enthusiasm which became dulled, as the novelty of their intercourse with Jesus passed away, and which did not become a reasoned conviction until later.⁵⁵¹⁵⁶

⁵⁴¹ The Old Syriac does not reproduce here any word like *πρῶτον* or *πρωί*.

⁵⁵¹ Cf. *Introd.*, p. cxxxiv.

⁵⁶ J. H. Bernard, [*A Critical and Exegetical Commentary on the Gospel according to St. John*](#), ed. Alan Hugh McNeile, *International Critical Commentary* (New York: C. Scribner’ Sons, 1929), 53–59.

Character Study

PETER, SIMON

The most prominent of Jesus' twelve apostles. The New Testament gives a more complete picture of Peter than of any other disciple, with the exception of Paul. Peter is often considered to be a big, blundering fisherman. But this is a shallow portrayal. The picture of his personality portrayed in the New Testament is rich and many sided. **A more fitting appraisal of Peter is that he was a pioneer among the twelve apostles and the early church, breaking ground that the church would later follow.**

The First Apostle to be Called. Peter's given name was Symeon or Simon. His father's name was Jonah (Matthew 16:17; John 1:42). Simon's brother, Andrew, also joined Jesus as a disciple (Mark 1:16). The family probably lived at Capernaum on the north shore of the Sea of Galilee (Mark 1:21,29), although it is possible they lived in Bethsaida (John 1:44).

Peter was married, because the gospels mention that Jesus healed his mother-in-law (Matthew 8:14-15). The apostle Paul later mentioned that Peter took his wife on his missionary travels (1 Corinthians 9:5). Peter and Andrew were fishermen on the Sea of Galilee, and perhaps in partnership with James and John, the sons of Zebedee (Luke 5:10). In the midst of his labor as a fisherman, Peter received a call from Jesus that changed his life (Luke 5:8).

The Gospel of John reports that Andrew and Peter were disciples of John the Baptist before they joined Jesus. John also reports that **Peter was introduced to Jesus by his brother Andrew,**

who had already recognized Jesus to be the Messiah (John 1:35-42). Whether Andrew and Peter knew Jesus because they were disciples of John is uncertain. But it is clear that they followed Jesus because of His distinctive authority.

The **First** Among the Apostles. Jesus apparently gathered His followers in two stages: first as disciples (learners or apprentices), and later as apostles (commissioned representatives). **Peter was the first disciple to be called (Mark 1:16-18) and the first to be named an apostle (Mark 3:14-16). His name heads every list of the Twelve in the New Testament. He was apparently the strongest individual in the band. He frequently served as a spokesman for the disciples, and he was their recognized leader (Mark 1:36; Luke 22:32). Typical of Peter's dominant personality was his readiness to walk to Jesus on the water (Matthew 14:28), and to ask Jesus the awkward question of how often he should forgive a sinning brother (Matthew 18:21).**

An inner circle of three apostles existed among the Twelve. Peter was also the leader of this small group. **The trio-Peter, James, and John-was present with Jesus on a number of occasions. They witnessed the raising of a young girl from the dead (Mark 5:37; Luke 8:51); they were present at Jesus' transfiguration (Matthew 17:1-2); and they were present during Jesus' agony in Gethsemane (Matthew 26:37; Mark 14:33).** During Jesus' final week in Jerusalem, two of the three, Peter and John, **were sent to make preparations for their last meal together (Luke 22:8).**

The First Apostle to Recognize Jesus as Messiah. The purpose of Jesus' existence in the flesh was that people would come to a true picture of who God is and what He has done for man's salvation. The first apostle to recognize that was Peter. He confessed Jesus as Lord in the region of Caesarea Philippi (Matthew 16:13-17).

Jesus began the process which would lead to Peter's awareness by asking a non-threatening question, "Who do men say that I, the Son of Man, am?" (Matthew 16:13). After the disciples voiced various rumors, Jesus put a more personal question to them, "But who do you say that I am?" (Matthew 16:15). Peter confessed Jesus to be the Messiah, the Son of God. According to Matthew, it was because of this confession that Jesus renamed Simon, Cephas (in Aramaic) or Peter (in Greek), meaning "rock."

Why Jesus called Simon a "rock" is not altogether clear. Peter's character was not always rock-like, as his denial of Jesus indicates. His new name probably referred to something that, by God's grace, he would become-Peter, a rock.

The **First** Apostle to Witness the Resurrection. **How ironic that the one who denied Jesus most vehemently in His hour of suffering should be the first person to witness to His**

resurrection from the dead. Yet according to Luke (Luke 24:34) and Paul (1 Corinthians 15:5), Peter was the first apostle to see the risen Lord. We can only marvel at the grace of God in granting such a blessing to one who did not seem to deserve it. Peter's witnessing of the resurrection was a sign of his personal restoration to fellowship with Christ. It also confirmed His appointment by God to serve as a leader in the emerging church.

The First Apostle to Proclaim Salvation to the Gentiles. The earliest information about the early church comes from the Book of Acts. **This shows clearly that Peter continued to exercise a key leadership role in the church for a number of years. Indeed, the first 11 chapters of Acts are built around the activity of the apostle Peter.** (from Nelson's Illustrated Bible Dictionary, Copyright © 1986, Thomas Nelson Publishers)

PETER

PE'TER (pe'ter; Grk. *petros*, "a rock"). Formerly Simon. Peter was the son of Jonas ([John 1:42; 21:15-16](#)) and probably a native of Bethsaida in Galilee ([1:44](#)).

Occupation. Peter and his brother Andrew were fishermen on the Sea of Galilee ([Matt 4:18; Mark 1:16](#)) and partners of James and John ([Luke 5:10](#)). Although his occupation was a humble one, it was not incompatible with some degree of mental culture and seems to have been quite profitable.

Meets Jesus. With his brother Andrew, Peter was a disciple of John the Baptist; and when their teacher pointed out Jesus to Andrew as the Lamb of God, Andrew went to Peter and told him, "We have found the Messiah." He brought him to Jesus, who looked upon him and said, "You are Simon the son of John; you shall be called Cephas" ([John 1:36-42](#)). This interview resulted in no immediate change in Peter's external position. He returned to Capernaum and continued his usual vocation, waiting for further instruction.

Call. This was received on the Sea of Galilee, where the four partners were engaged in fishing. The people were pressing upon Jesus to hear the word, and He entered Peter's boat. At Christ's request the boat was thrust out a little from the land so He could discourse with the multitude. After this He wrought the miracle of the great haul of fish, foreshadowing the success of the apostles as fishers of men ([Luke 5:1-7](#)). **Peter and Andrew immediately accepted the call and**, leaving all, were soon after joined by James and John, who also received a call to follow the Master ([Matt 4:18-22; Mark 1:16-20; Luke 5:8-11](#)), **A.D. 27. Immediately after this Jesus wrought the miracle of healing on Peter's wife's mother** ([Matt 8:14-15; Mark 1:29-31; Luke 4:38-40](#)), **and Peter for some time attended upon our Lord's ministry in Galilee, Decapolis, Perea, and Judea, returning at intervals to his own city.**

During this period he was selected as one of the witnesses of the raising of Jairus's daughter ([Mark 5:22,37; Luke 8:41,51](#)).

Apostle. The special designation of Peter and his eleven fellow disciples took place some time afterward, **when they were set apart as the Lord's immediate attendants** ([Matt 10:2-4; Mark 3:13-19; Luke 6:13-16](#)). They appear then first to have received formally the name of apostles, and from that time Simon bore publicly, it would seem almost exclusively, the name *Peter*, which had up to this time been used rather as a characteristic term than as a proper name.

Walks on the Sea. On one occasion a boat, in which were a number of the disciples, was in the midst of the sea, tossed with waves. Jesus appeared walking on the sea, much to the alarm of the disciples, who said, "It is a ghost!" Hearing His words of encouragement, Peter put the Master to the test by saying, "Lord, if it is You, command me to come to You on the water." Jesus replied, "Come!" and Peter, obeying, walked for a while on the surface of the sea. But losing his confidence because of the tempest, he began to sink, and he uttered the cry "Lord, save me!" The Master took him by the hand and accompanied him to the ship. When safe in the boat Peter fell down at His feet and declared, "You are certainly God's Son!" ([Matt 14:25-33](#)).

We find him asking the meaning of our Lord's parable of the blind leading the blind ([Matt 15:15](#)).

Confession. In a conversation with His disciples as to men's declarations concerning Himself, Jesus asked, "But who do you say that I am?" Peter promptly replied, "Thou art the Christ, the Son of the living God." In His reply the Master made the declaration, so often commented upon, "You are Peter, and upon this rock I will build My church," etc. ([Matt 16:13-19; Mark 8:27-29; Luke 9:18-20](#)).

Rebukes Jesus. Our Lord on one occasion began to inform His disciples of His coming sufferings and death. "Peter took Him aside and began to rebuke Him, saying, 'God forbid it, Lord!'" But Jesus turned and said to Peter, "Get behind Me, Satan!" etc. ([Matt 16:21-23; Mark 8:31-33](#)). The Lord seems to have been calling Peter Satan. Not quite so. But He recognized Satan speaking in the words that Peter uttered. (from The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright © 1988.)

PETER

I. Disciple.

A. Early Days. Occasional references to Peter's original name Symeon (Gk. Symeōn; see Ac 15:14; 2 Pe 1:1 in one MS tradition) **show that he belonged to the Jewish community. His home was in Galilee, at Bethsaida (Jn 1:44).** While this locality was Jewish, it was also cosmopolitan (so O. Cullmann, The NT [Eng. tr. 1968], p. 107). **Both Andrew, Peter's brother, and Philip, who also came from Bethsaida, bear Greek names;** and the bilingual setting arising from Greek culture explains why Simon became his adopted name, grecized from Symeon.

His father's name was Jonah = John (Mt 16:17; Jn 1:42). (The notion that Bar-Jona means "anarchist, zealot" is an unfortunate eccentricity.) At some unspecified point in his life **he had married (Mk 1:30) a wife who in later days accompanied him on his missionary tours, evidently to Corinth, where she was known (1 Co 9:5).**

His trade, both at Bethsaida on the east bank of the Jordan River and at Capernaum, a port on Lake Gennesaret, was fishing (Mk 1:16-21). **Lk 5:1-11 indicates something of this trade, which he resumed for a while in the later part of the gospel story (Jn 21:1-3).**

Concerning his cultural attainments, Ac 4:13 should not be pressed unduly. Probably, if C. H. Dodd is correct (Interpretation of the Fourth Gospel [1953], p. 82), **the description of Peter and John as "uneducated, common men" means no more than that they were ignorant of the finer points of the rabbinical interpretation of the Jewish Torah.** Exposure to Hellenistic culture in Bethsaida is a counterbalancing argument in favor of Peter's general education. **He spoke his native language with a special, recognizable accent (Mk 14:70; Mt 26:73).**

Both Peter and his brother Andrew were followers of John the Baptist (Jn 1:40-42), as indeed were a considerable number of the original disciples (Ac 1:22) before their call to service by Jesus. (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

Call to Discipleship. The Fourth Gospel preserves an authentic tradition of Jesus' Judean ministry, part of which included the summons of Jn 1:40-42. This context has the first replacement of the name "Simon" by "Peter." The middle term is Aram. kêp¹⁰ (Gk. Kêphas), meaning "stone" or "rock." This was to be his new name, symbolizing a change of character. Hereafter he would be a new man, consolidated by his relationship to Christ his Lord. **The name is probably proleptic, anticipating the time when Peter would take his place as a pillar apostle (Gal 2:9) and a foundation stone, which he and the other apostles were to be as original witnesses to the gospel (Eph 2:20; Rv 21:14).** "Kephas" (Cephas) is Paul's normal appellation of him, except in Gal 2:7 (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

The first introduction to Jesus in Judea makes more intelligible the subsequent response Peter made when Jesus called him to abandon his trade and become His full-time disciple (Mk 1:16; 10:28; an expanded version of this call is in Lk 5:1-11). A further invitation to belong to the inner group of the Twelve is given in Mk 3:13 ff, and the new name is mentioned at that time. **Mark calls him Simon up to 3:16; thereafter Mark refers to him as Peter.** (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

Role in Jesus' Ministry. Still another honor was his as Jesus permitted a group of three disciples to accompany Him on special occasions. **Peter is included in the trio along with James and John (see Mk 5:37; 9:2; 13:3; 14:33). In the lists of the Twelve, Peter stands at the head (Mk 3:16, etc.; cf. Ac 1:13).** (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

Mark's Gospel has a distinctive role for Peter. Although he is ranked as the first of the disciples and is regarded as the **chief spokesperson of the Twelve**, Mark singles him out for blame at critical points in the narrative. **At Mk 1:35-37** Peter leads the way Peter's confession of messiahship with a certain reserve, and announces that Peter's subsequent remonstrance is the work of Satan. The following incident of the Transfiguration (Mk 9:2-10) contains at least one puzzling verse (6): in response to Peter's suggestion to to find Jesus and tries to press on Him the role of a popular teacher. At Caesarea Philippi (8:27-33) Jesus receives erect three booths, the parenthetic note says, "For he did not know what he should answer." Strictly taken, this statement suggests that there was an implied rebuke, and Peter is dumbfounded and unable to respond. A reason for a rebuke, that Peter's suggestion of the booths — associated with

nationalistic triumph — has offered Jesus a painless way to His messianic glory, is given by some interpreters of Mark (see R. P. Martin, Mark: Evangelist and Theologian [1972], p. 130), endorsing B. W. Bacon's startling observation that Mark "never introduces the Apostle to the circumcision for any individual part without making him the target for severe re-proof and condemnation" (Is Mark a Roman Gospel? [1919; repr. 1969], p.76). (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

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Other examples of Peter's role being less than flattering are his being singled out for reproach in Gethsemane (Mk 14:37) and his denials (Mk 14:66-72), which are recounted in such a way as to include the suspicion that he may have "cursed" his Lord (v.71) — a cardinal offense in the early Church (1 Co 12:3; M. Polyc. 9 :3). There is a brighter side in the promise of Mk 16:7 — unique to this Gospel — when the risen Lord sends a message to Peter. (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

Matthew's Gospel offers a picture of Peter modified by ecclesiastical developments. **We can see this trend in the way Peter is made more prominent as inspired leader and the disciple credited with a role of intermediary between Jesus and the other**

members of the Twelve (see Mt 15:15; 17:24-27; 18:21 f). In two special incidents Peter plays a unique role, both in action (14:23-33) and in word (16:17-19). (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

The first, the "walking on the water" incident, which in Matthew's account includes Peter's request to accompany Jesus and his subsequent lapse of faith, is part of this Evangelist's intention to show both the dignity and the frailty of Peter. **Because his weakness is only too apparent,** it cannot be that Matthew wishes to exalt him as the uniquely preeminent apostle (so P. Benoit, *L'evangile selon St. Matthieu* [Sainte Bible; 3 rd ed. 1961], and other Roman Catholic commentators), even if Matthew does give Peter a distinctive status. More likely is Cullmann's view that **Peter here is a typical disciple who achieves greatness only in dependence on the Lord.** His role is exactly that of "spokesman for the Twelve," not more nor less (Peter, pp. 23-27). Yet it cannot be denied that the enlarged pericope is introduced for hortatory purposes, with Peter playing the role of the model disciple who looks to his Lord in time of danger. (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

An integral part of the confession at Caesarea Philippi is the subsequent experience of the Transfiguration (note the date-connection, so rare in the Gospels, Mk 9:2 par.). **Peter is again spokesperson for the three, and again misguided and fallible (Mk 9:5).** Later reflection showed the reality of this vision, and **Peter benefited from hindsight (1 Pe 5:1; 2 Pe 1:16-18).** His proud claims to loyalty are shown up as hollow mockery by **the events in Gethsemane, and his threefold denial (Mk 14:66-72) is painfully told.** The end is not without hope, for the promise of *au revoir* (Mk 14:28) is confirmed by a **personal message to Peter (Mk 16:7) and is followed by a personal appearance of the living Christ (Lk 24:34; 1 Co 15:5).** (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

Apostle. — After Pentecost Peter became the leading figure in the apostolic Church. Here we are in touch with the role of Peter in Lukan Christianity. **The Gospel of Luke portrays Peter in a more favorable light than Mark's account.** There is no rebuke of Peter for his false messianic presuppositions (Lk 9:20-22), and Luke has Peter's confession in a limpid, verbless form as though to make it a proto-creed of the Church (see R. P. Martin, "Salvation and Discipleship in Luke's Gospel," in J. L. Mays, ed., *Interpreting the Gospels* [1981], pp. 214-230). (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

Peter's eventual restoration is given more shape in the garden scene (Lk 22:31 f), and Peter's role as leader is clearly to the fore, as part of Luke's interest in what has been termed the **first**

exercise in "pastoral theology" (J. C. O'Neill; details in Martin, "Salvation and Discipleship in Luke's Gospel," pp. 227-230). The Lukan depiction of Peter emphasizes the **parenetic elements in his character (esp. in 5:1-11)** as a prelude to Luke's fuller description of him in Acts as church leader and Jewish-Christian missionary. (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

Ac 1-12 shows that Peter was clearly the dominant influence, both in decision making and public preaching (see 1:15-22; 2:14-40; 3:12-26; on his Pentecostal address see R. F. Zehnle, Peter's Pentecost Discourse [1971]). (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

Before the Jewish authorities (Ac 4:5 ff) Peter is spokes-person; and his many-sided role included that of **forceful leader (5:1-11) and miracle worker (5:15)**. The evidence, however, should not be exaggerated, and H. Conzelmann's attempt (comm. on Acts [HNT, 1963], p. 39) to find in 5:3 traces of a characterization of Peter as a "divine man" who knows all human secrets is to be refused. The Holy Spirit's endowment of the apostle is a better explanation, and it is this factor that accounts for the dramatic change between Peter's character in Gethsemane and in the court-yard and his new boldness (4:13) as a Christian witness. (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

The historian evidently decided to **give prominence to the conversion of Cornelius** by the way the narrative is set down, with great fulness of detail and **repetition for emphasis (Ac 10-11)**. Peter's Jewish susceptibilities were overcome and his convictions redirected as he came to learn that **"God shows no partiality" (10:34)** and that **Gentiles such as Cornelius were suitable recipients of the gospel message**, offered and received on the basis of trust in Christ, **without any ceremonial requirement**. Peter's sermon, dramatically cut short (cf. 11:15) by the gracious interposition of God (10:44-47), announced the good news, which was accepted gratefully and movingly. Peter's association with the embryonic gentile mission is clear. Luke evidently wanted to depict him as a link between Jewish Christianity (which in Luke's day was part of past history, yet still important as demonstrating the Jewish origins of the Church in the salvation-historical process) and the now dominant gentile Christianity. **Peter serves, for Luke, as the model of a "bridge-man"** (J. D. G. Dunn, Unity and Diversity in the NT [1977], p. 385; cf. Bruce, pp. 42 f; this description is already noted in Brown, et al., p. 162). (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

But Peter's sympathies lay more with a mission to his Jewish compatriots, if we place the concordat with Paul (Gal 2:7-10) in the period before the Jerusalem Council. His native weakness peeps through in the vacillations he practiced at Antioch, and he needed the stern reproof of Paul (Gal 2:14-21). If Galatians is a pre-Council letter, written A.D. 48-49, subsequent events at Jerusalem show that Peter profited from this rebuke, as is demonstrated by his gentile interest in 1 Peter (see F. F. Bruce, *Epistle to the Galatians* [NIGTC, 1982], pp. 55 f) (from *International Standard Bible Encyclopedia*, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

Aside from a brief reappearance at the Jerusalem Council (Ac 15:7-11), Peter now vanishes from the NT story of the Church. Attempts have been made to argue that he left Jerusalem for Rome, there to become the first bishop. But these are countered by the fact that, when Paul wrote his letter to the Romans, he had no knowledge of Peter's presence in the imperial city; and Roman Catholic writers have become more flexible in leaving this identification of "another place" with Rome as an open question (see O'Connor, pp. 10 f; Brown, et al., ch. 4). No certain answer is possible; the text may mean no more than that Peter temporarily left the Christian meeting place. The rise of James in his absence, however, requires that Peter soon moved away from the Holy City and engaged in missionary work elsewhere (Gal 2:9), possibly Corinth (1 Co 1:12) and the regions of Pontus-Bithynia (1 Pe 1:1). If the historical reconstruction made earlier has some cogency to it, Peter made his home in Antioch and acted as an intermediary between two factions, the Jewish Christianity led by James and the gentile congregation established by the apostle Paul. Peter's subsequent arrival in Rome is clearly attested, and the bond between Rome and communities of Asia Minor (seen in 1 Peter) is equally well established by the essay of J. H. Elliott, "Peter, Silvanus and Mark in 1 Peter and Acts," in W. Haubeck and M. Bachmann, eds., *Wort in derZeit: Festschrift für K. H. Rengstorf* (1980), pp. 250-267. (from *International Standard Bible Encyclopedia*, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

The apostolic authorship of 1 Peter requires that Peter wrote his Epistle from Rome, if (as is very likely) "Babylon" in 1 Pe 5:13, conceals the name of the imperial city (see PETER, FIRST EPISTLE OF II). **The link between Peter and Rome is firmly made in 1 Peter**, even if we see that document as a deposit or testament of Petrine teaching collected by a member of his school, either in his later life (Silvanus is usually the name associated with the activity of an amanuensis) or after his lifetime. **Contemporary study of 2 Peter views it as a later record of that Petrine school in the final decades of the 1 st cent.** (see the arguments for this in R. J. Bauckham, *Jude, 2 Peter* [Word, 1983], pp. 151-163, who goes further and suggests as author either Linus, mentioned in 2 Ti 4:21 and regarded in the early Roman bishop succession lists [deriving from Hegesippus] as bishop of Rome after Peter, or Anencletus [Cletus], Linus's successor and Clement's predecessor). Dating 2 Peter is problematical, and suggesting both a

Sitz im Leben and an author is risky, but it does seem clear that all the data — literary, tradition-historical, and theological — point to Rome as the setting and place of publication of "Peter's testament," which is enshrined, if considerably modified, in that letter. (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

Christian tradition speaks with a divided voice about Peter's stay in Rome. Irenaeus (Adv. haer. iii.1.1) makes the two apostles Peter and Paul the founders of the church there, but this cannot be so, in view of Paul's letter in A.D. 55 or 58 to the Roman church, which he had not then visited (Ro 1:13). More reliably, Eusebius (HE ii.25.8 , citing Dionysius) witnesses to the cooperative work of the two men in Italy when Paul was a prisoner there, presumably the period described at the close of Acts. (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

PETER

Evidently the burial sites of the apostles were well known, according to Eusebius HE ii.25.7 , who quotes Gaius, at the time of Bishop Zephyrinus, A.D. 198-217: "You will find the trophies [Gk. *trópaia*] of those who founded this church." See the discussion by J. Lowe, St. Peter (1956), pp. 33-45, for the archeological evidence, to be supplemented by O'Connor. The maximum conclusion to be drawn from these Vatican excavations is that Peter's memorial was cherished near the spot where he died. His body was never recovered — therefore all talk of Peter's bones is chimerical (in spite of the announcement by Pope Paul VI on June 26, 1968, that such a discovery and identification had been made; see G. E Snyder, BA, 32 [1969], 2-24) — **but with the later concern for relics Christians piously believed, for apologetical reasons, that his exact grave could be located** (O'Connor, p. 209). (from International Standard Bible Encyclopedia, revised edition, Copyright © 1979 by Wm. B. Eerdmans Publishing Co. All rights reserved.)

