

# John 21:2

Authorized King James Version (KJV)

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

## Analysis

**There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.** This list of seven disciples is precise yet incomplete—'two other' remain unnamed. The number seven suggests completeness or a representative group.

Σίμων Πέτρος (Simōn Petros) heads the list, as usual, despite his threefold denial. His prominence continues even after catastrophic failure—grace doesn't demote, it restores. Thomas, called Δίδυμος (Didymos, 'the twin'), who doubted the resurrection until seeing Jesus (20:24-29), is here present and presumably believing. Nathanael (Ναθαναήλ), mentioned only in John's Gospel (1:45-49), was from Cana in Galilee where Jesus performed His first sign (2:1-11).

The 'sons of Zebedee'—James and John—are mentioned collectively, which is unusual for John's Gospel that typically avoids naming himself. This may indicate Johannine authorship; the beloved disciple who wrote the Gospel modestly refrains from self-identification. These were part of Jesus's inner circle who witnessed the Transfiguration (Mark 9:2) and Gethsemane (Mark 14:33).

The 'two other disciples' remain anonymous. Perhaps this invites readers to see themselves in the narrative—we too can be among those to whom the risen Christ reveals Himself.

## Historical Context

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After Jesus's crucifixion, the disciples scattered and then regathered. Luke 24:33 mentions 'the eleven gathered together' in Jerusalem. But Galilee was home, and Jesus had instructed them to go there (Matthew 28:7, 10). This group of seven represents those who returned north, awaiting further direction.

The Sea of Galilee region was the disciples' home territory. Peter, Andrew, James, and John were fishermen from Bethsaida and Capernaum. Nathanael was from Cana, about 8 miles north of Nazareth. Returning to familiar places after traumatic events is psychologically understandable—these men had witnessed their Master's brutal execution and then His shocking resurrection. Processing this required time.

## Related Passages

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**Romans 2:1** — Judging others

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. What does Peter's continued leadership despite his denial teach about God's grace and restoration?
2. Why might John have left two disciples unnamed, and how does this anonymity serve the narrative?
3. What is the significance of these particular disciples being together at this moment?

## Interlinear Text

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ἡσαν ὥμοῦ Σίμων Πέτρος καὶ Θωμᾶς τῶν  
There were together Simon Peter and Thomas the sons  
G2258 G3674 G4613 G4074 G2532 G2381 G3588

λεγόμενος Δίδυμος καὶ Ναθαναὴλ τῶν ἀπὸ Κανὰ  
called Didymus and Nathanael the sons of Cana  
G3004 G1324 G2532 G3482 G3588 G575 G2580

τῶν Γαλιλαίας καὶ τῶν τῶν Ζεβεδαίου καὶ ἄλλοι  
the sons in Galilee and the sons the sons of Zebedee and other  
G3588 G1056 G2532 G3588 G3588 G2199 G2532 G243

ἐκ τῶν μαθητῶν αὐτοῦ δύο  
of the sons disciples his two  
G1537 G3588 G3101 G846 G1417

## Additional Cross-References

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**John 4:46** (Parallel theme): So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

**John 20:28** (Parallel theme): And Thomas answered and said unto him, My Lord and my God.

**John 11:16** (Parallel theme): Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.