The naming of Simon as Peter occurs at different points in the ministry of Jesus according to different gospels. The best known account is in Matthew xvi 16-18, where the renaming is said to occur at Caesarea Philippi before the transfiguration. At Matthew xvi 16 the names Σίμων Πέτρος occur in combination for the first and only time in the Gospel, and Matthew then provides his own explanation how Σίμων was given the name Πέτρος. Prior to this explanation, at Matthew iv 18 “Simon called Peter” occurs and anticipates the naming in chapter xvi. The words τὸν λεγόμενον Πέτρον in iv 18 are not found in the Markan parallel. Similarly at Matthew x 2 in the list of disciples Peter is introduced in the same way Σίμων ο λεγόμενος Πέτρος again anticipating the naming ceremony in xvi, but here, at x 2, Matthew agrees closely with both the Markan parallel καὶ ἐπέθηκεν ὄνομα (τῷ) Σίμων Πέτρον (Mark iii 16) and with the Lukan parallel Σίμων ὁ καὶ ὄνομα Πέτρον (Luke vi 14). That the synoptic parallels agree at this point suggests that in the original tradition of Jesus’ ministry the explanation of Simon’s renaming came at the time of the call of the twelve, and that Matthew xvi 16-18 represents the later development of that tradition.

The fourth gospel places the renaming of Simon at his first meeting with Jesus (John i 40-42). This is the only occurrence in John i-xx of the name Σίμων alone: after i 42 Σίμων occurs only in combination with Πέτρος. At i 42 the disciple is referred to as Simon son of Jonah 1) as at Matthew xvi 17. In John’s account of the naming, Simon is promised (καὶ θάσσει) the name Κεφας. It is characteristic of the fourth gospel that an Aramaic word should be followed by a translation into Greek. John i 42 therefore combines

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1) See below for a discussion on the v.l. 'Ἰωάννος for 'Ἰωνα.
all the names by which this disciple was known: Σίμων (νῦνς Ἰωνα), Κηφᾶς and Πέτρος.

It is not the intention of this paper to explain the significance of the name change \(^1\) but to examine the New Testament occurrences of the names Σίμων, Κηφᾶς, Σίμων Πέτρος and (ὁ) Πέτρος and to explain as far as possible how and why the usage varies in different parts of the New Testament.

Σίμων Πέτρος/Πέτρος

In the fourth gospel the disciple is known as Σίμων Πέτρος. He is introduced as such at John i 40 and this enables the author to explain his strange surname in the following verses (cf. Matthew xvi 16-18). That this name is the normal one for John to use can be seen at John xviii 10 where this evangelist alone adds the detail that the disciple who cut off the servant’s ear was Σίμων Πέτρος. The form Πέτρος without Σίμων does occur frequently throughout the fourth gospel but its use and distribution are not so haphazard as might at first seem to be the case. Johannine usage is that the name ὁ Πέτρος is written only when the full form Σίμων Πέτρος has already occurred earlier in the same passage. “Peter” alone occurs at John i 44 because this follows the full name at i 40. Similarly at xiii 8 and 9 ὁ Πέτρος is written because the full form occurs at xiii 6. The v.l. adding Σίμων at xiii 8 (in 660) should be ignored; but the reading of D 1293 1354 2193 omitting Σίμων at xiii 9 should be accepted. It is not characteristic of Johannine usage to include the full form more than once in the same passage (see below at xviii 15 ff.) At xiii 37 ὁ Πέτρος follows Σίμων Πέτρος (xiii 36). The v.l. adding Σίμων and omitting ὁ at xiii 37 (in 1071 1321 according to von Soden’s apparatus) should be ignored. The v.l. omitting Σίμων at xiii 36 in 2145 should similarly be rejected. Johannine usage can be firmly established at xviii 11 where “Peter” alone follows the full form in verse 10. There are no variants at either of these points. A further example is at xviii 16-18 where “Peter” is used four times following the full name at xviii 15 which introduces a new episode. Πέτρος at xviii 26 and 27 follows Σίμων Πέτρος at 25. Πέτρος at xx 3, 4, 6 follows Σίμων Πέτρος at verse 2. The variant in 1194 omitting Σίμων at xx 6 should be accepted.

\(^1\) For this the reader is referred to O. Cullmann, Peter: Disciple-Apostle-Martyr, trans. F. Pilson, London (1953).