

In the Beginning Were the Words

9:15 Eric D. Huntsman—*Disciple*

9:45 Julie Marie Smith—*Way*

10:15 John W. Welch—*Blessed*

10:45 *Break*

11:00 Brent J. Schmidt—*Grace*

11:30 Richard D. Draper—*Love*

1:00 John Gee—*Scribe*

1:30 Michael D. Rhodes—*Mystery*

2:00 Brent J. Schmidt—*Faith*

2:30 *Break*

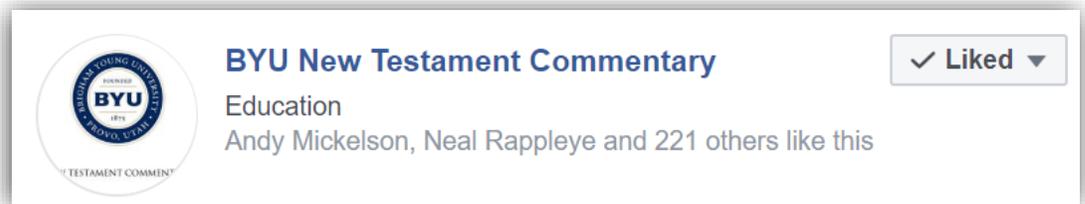
2:45 S. Kent Brown—*Inheritance*

3:15 Panel Discussion on Mark's Gospel and Julie Smith's Commentary:
Julie Smith, Tom Roberts, Eric Huntsman, John Welch, Brent Schmidt,
and S. Kent Brown

DO YOU HAVE A QUESTION FOR THE SPEAKER?

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it on a notecard

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Commentary's Facebook page



μαθητής — disciple

Becoming and Being a Disciple of Jesus Christ

Eric D. Huntsman

Meaning of μαθητής (*mathētēs*)

- From μανθάνω (*manthanō*), “to learn”
 - One who “directs his mind” to something, learns > hence a **student who learns from a teacher**
 - Also the appropriation or adoption of certain knowledge or conduct
 - First Classical usage is of the Scythian Anacharsis, who was μαθητής τῆς Ἑλλάδος—intent upon being Greek! (Herodotus 4.77)
- By analogy to μιμεῖσθαι (*mimeisthai*), “to imitate”
 - The usual word for an **“apprentice” who learns from and strives to become like a master**
 - e.g. P. Oxy. IV.725.14 of an apprentice to a weaver
- Used in the broader sense ***for an intellectual or philosophical link between a model and follower who are widely separated in time***

μαθητής in the Bible

- **In the Old Testament**, μαθητής does not appear in the established LXX, though three times in a variant ms. tradition of Jeremiah (13:21; 20:11; 26:9)
 - In the Masoretic text, the word for student is *tālmîd*, and the LXX translation of this is usually the participle μανθάνοντες, “those who learn”
- **In the New Testament**, μαθητής only occurs in the Gospels and Acts
 - **Matthew 72 occurrences**, Mark 46, Luke 37, **John 78**, Acts 28
 - Control on numerical analyses: see J.M. Smith’s discussion of discipleship in Mark, in *The Gospel according to Mark*, 10–14.
 - Some references to disciples of John Baptist and the Pharisees and a single reference to “the Jews” being “disciples of Moses” (John 9:28)
 - Otherwise disciples are students/apprentices/followers of Jesus
 - ἀκολουθέω (*akoloutheō*), or “follow” becomes almost a technical term for being a disciple

Disciples of Jesus

- Usually Jesus initiates the call
- Disciples are devoted to the person of Jesus
 - Disciples often give up homes, occupations, and even families to follow Jesus on his itinerant mission
 - Devoted to learning and becoming like him, whereas disciples of contemporary and later, better historically known, rabbis are seeking to become *tālmîdîm ḥākhām*, “students of wisdom”
- οἱ μαθηταί — οἱ δώδεκα — οἱ ἀπόστολοι
 - Not always the same
 - Generally *hoi mathētai* is a wider group of followers, the Twelve are always the inner circle, and *hoi apolstoloi* are generally, but not limited to, the Twelve

Discipleship in John



Anciently the word “disciple” (Greek *mathētēs*) suggested not only a student or pupil who learned from a teacher but also an apprentice who strove to become like a master

- **John, however, focuses on discipleship more than the Synoptics**
 - In Matthew and Mark the term “disciple” is often associated with the twelve special witnesses whom Jesus called as apostles
 - When μαθητής is explicitly used; for the broader *depiction* of disciples, again see J.M. Smith, *The Gospel according to Mark*, 10–14.
 - Luke tends to use the term more broadly, applying it to the larger groups of people who believe in and follow Jesus as well as to the Twelve
 - For instance, **the word “disciple” occurs seventy-eight times** in John; **only refers to the Twelve a few times** (John 6:67, 70; 13:18; 15:16, 19)
- Being a disciple was not only about **knowing**, it was also about **doing** and **being**
 - *Having faith in who Christ is*
 - *Following him, loving him, and keeping his commandments*
 - *Becoming his friends and being like him*

Characters in John

Like other scripture, the Gospel of John is inspired not only in what it says but how it says it. In other words, it is literature as well as inspired writing.

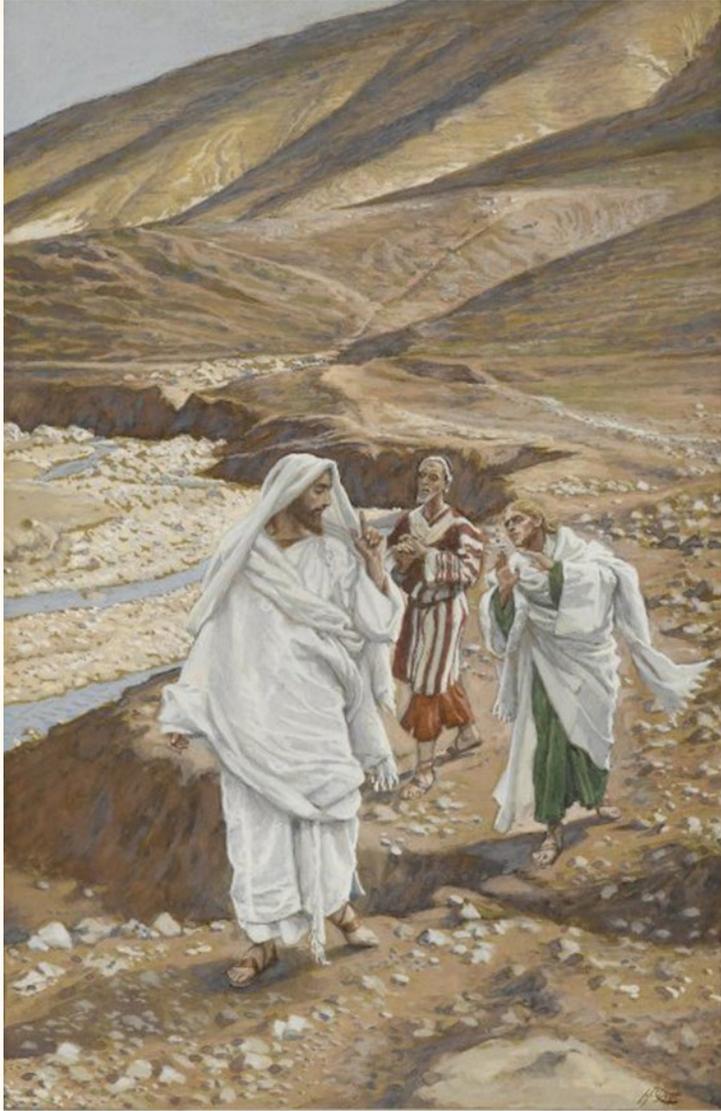
- In dramatic literature, characters advance the plot and help readers understand the story and the principles it was trying to teach
- Characters in ancient literature, including scripture, were likely to be **types** as well as representations of **historical figures**
- **Frequently anonymous, allowing readers to identify with them more easily . . .**
- John then illustrates **the principles of discipleship** through sharply drawn characters *who all experience the journey of belief, action, and becoming differently*
- Because they represent different types of people and their experiences, we can more easily see ourselves in the characters and then apply the scriptures to our own lives
 - *We can see ourselves and different kinds of members of the Church in these characters!*

The Figure of the Beloved Disciple



Jacob Jordaens, "The Four Evangelists"

- Appears in the second half of the Gospel as “the disciple whom Jesus loved” (John 13:23; 19:26; 20:2; 21:7, 20)
 - Perhaps also the second disciple who, with Andrew, hears John the Baptist’s testimony in John 1:35–40 and the “other disciple who, with Peter, follows Jesus after his arrest in John 18:15–16
- Bears testimony of the gospel in John 19:35 and 21:24 and seems to be the eyewitness and source of the rest of the Book of John
 - Traditionally identified with **John the son of Zebedee**
- Nevertheless, kept anonymous and is a model disciple
 - *leans on Jesus’ bosom at the Last Supper, stands at the foot of the cross, and runs to find the Empty Tomb* (John 13:23; 19:26; 20:1–8)



Tissot, *The Calling of St. John and St. Andrew*

Huntsman, μαθητής

The First Disciples

- Prologue (John 1:1–51)
 - *Logos* Hymn (John 1:1–18)
 - The first witnesses and disciples (1:19–51)
- The Prophet John: “**Behold the Lamb of God, which taketh away the sin of the world**” (John 1:29)
- Andrew and the other disciple (1:35–39): they followed Jesus, who said, “Come and see.”
- Andrew testified to Peter (1:40–42): “We have found the **Messias**, which is, being interpreted, the **Christ**”
- Philip and his testimony to Nathanael (1:43–46): “**him of whom Moses in the law, and the prophets, did write**”
- Jesus’ prophecy to Nathanael and his testimony (1:47–51): Rabbi, **thou art the Son of God . . . The King of Israel**”



A Great Chain of Witnesses

- The missionary efforts of Andrew and Philip exemplify the natural pattern for us as modern-day disciples
 - Finding the truth, we are eager to share it with both family and friends, and we then often have the joy of serving together in the kingdom
- The testimonies and discipleship of prophets and parents, family and friends, and leaders and teachers have blessed many of us
 - Our relationship with the Lord then impels us to share our own witness with those outside our faith, perhaps bringing them into the Church, even as we seek to strengthen friends and families within it
 - When we do so, like the prophet John, Andrew, Peter, Philip, and Nathanael, we become part of a great, beloved chain of witnesses



Nicodemus



Jesus: “Art thou a master (Grk. *didaskalos*, “teacher”) of Israel, and knowest not these things?” (3:10)

- Misunderstanding Jesus (3:1–15)

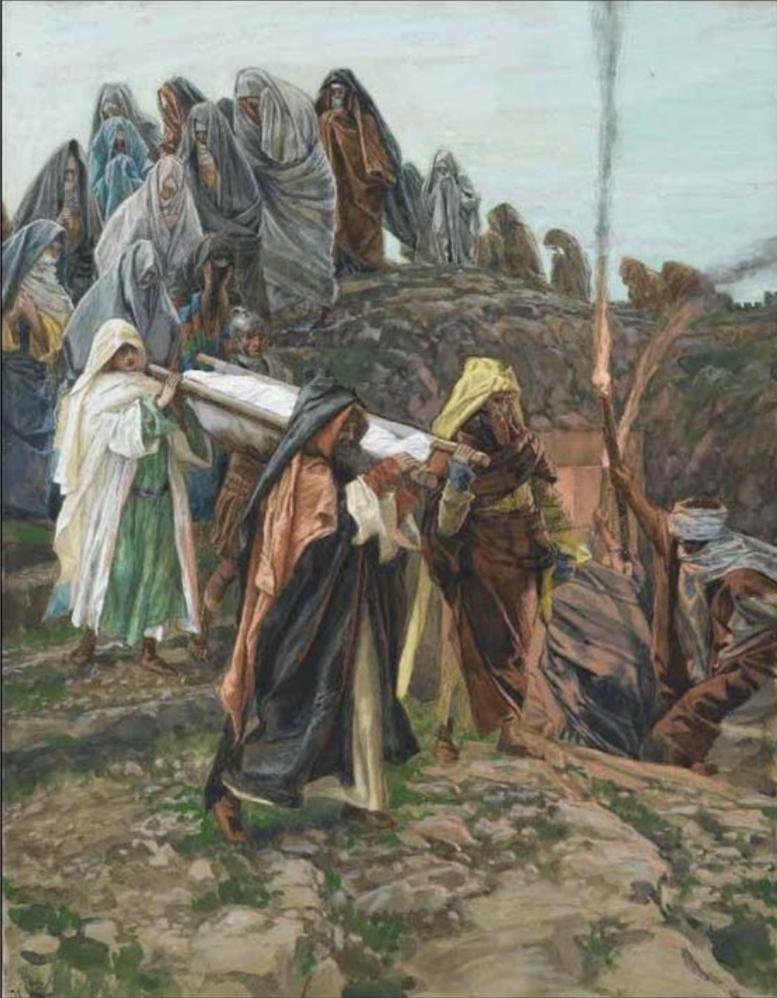
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- Honoring Jesus at His Burial (19:38–40)



Huntsman, μαθητής

- Having previously only come to Jesus at night or having hesitantly spoken for him in closed council, Nicodemus now comes out in the open in his acceptance of Jesus as the true King of Israel
- The reason for this change seems to be that Nicodemus at last saw in Jesus' crucifixion what he meant when he spoke of being lifted up like the serpent in the wilderness (see John 3:14–15).

The Samaritan Woman at the Well (John 4:4-42)



- John 4:7-14, “There cometh **a woman of Samaria to draw water**
 - Jews and Samaritans
 - Men and women
 - Questionable lifestyle
 - 5 husbands (previous gods of Samaritans), living with a man but not in a covenant relationship (Samaritan devotion to YHWH?)
- “The woman sayeth unto him, ‘I know that **Messias cometh, which is called Christ**: when he is come, he will tell us all things.’”
 - “Jesus saith unto her, ‘I that speak unto thee am he.’”
- “And many of the Samaritans . . . Said unto the woman, ‘Now we believe not because of thy saying: for we have heard him ourselves, and know that this is indeed **the Christ, the Saviour of the world**.’”

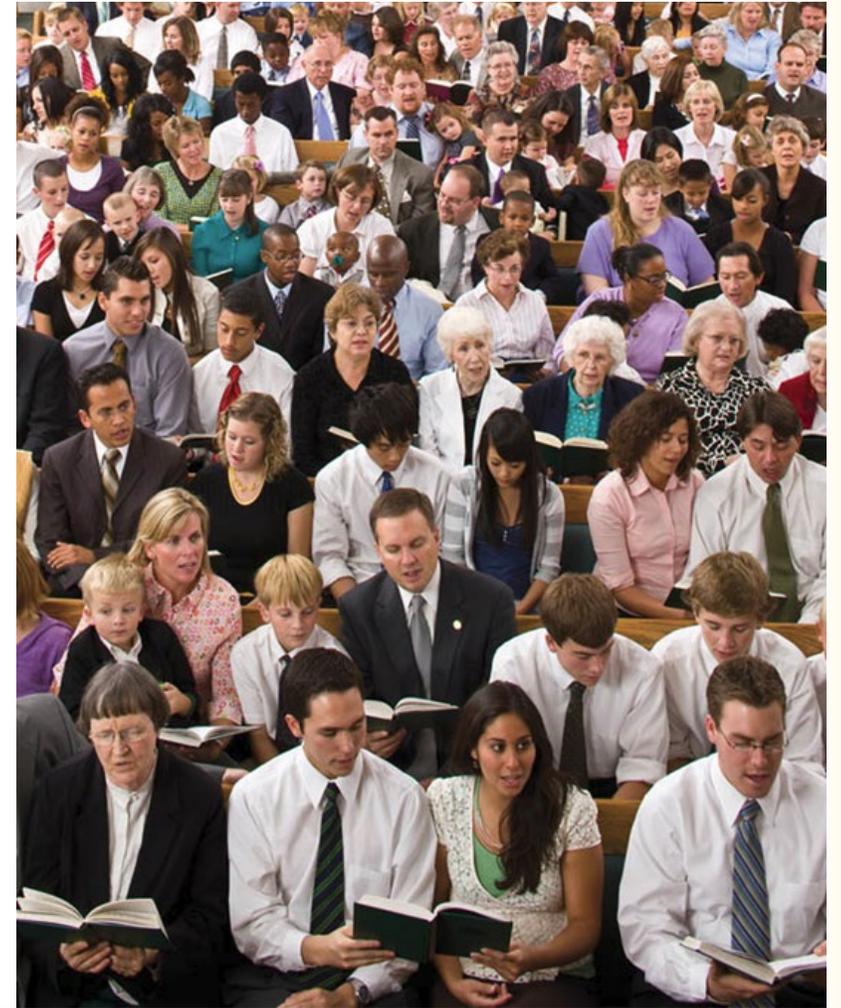
Embracing Those Who Are Different



18. From Cana to Cana (John 1:19-4:54)



Carl Bloch, "Samaritan Woman at the Well"



3/7/2019

Reactions to the Bread of Life Discourse



- The crowds (*ho ochlos*; 6:26–40)
- “The Jews” (*hoi Ioudaioi*, 6:41–59)
- “Many therefore of his disciples, when they had heard this, said, **This is an hard saying**; who can hear it? . . . From that time *many of his disciples went back, and walked no more with him.*” (6:60)
- “Then said Jesus unto the twelve, ‘Will ye also go away?’ Then **Simon Peter** answered him, ‘Lord, to whom shall we go? **thou hast the words of eternal life.** And we believe and are sure that *thou art that Christ, the Son of the living God.*’” (6:67–68)

Friend of Jesus



- The family of Bethany: “Now Jesus loved Martha, and her sister, and Lazarus” (11:5)—the only people besides the Beloved Disciple about whom this is explicitly said
 - “stay-at-home,” non apostolic disciples
 - Friends—those whom we love
- The death and raising of Lazarus
 - When Martha speaks in faith, Jesus responds with teaching and testimony (11:20–27)
 - “She saith unto him, Yea, Lord: I believe that **thou art the Christ, the Son of God, which should come into the world,**” (11:27), *the premier Christological confession in John*
 - **When Mary weeps, Christ responds with compassion (11:28–37)**
 - ***Lazarus is called forth from the tomb (11:38–44)***

Peter and Thomas, impulsive but devoted, faithful but fallible



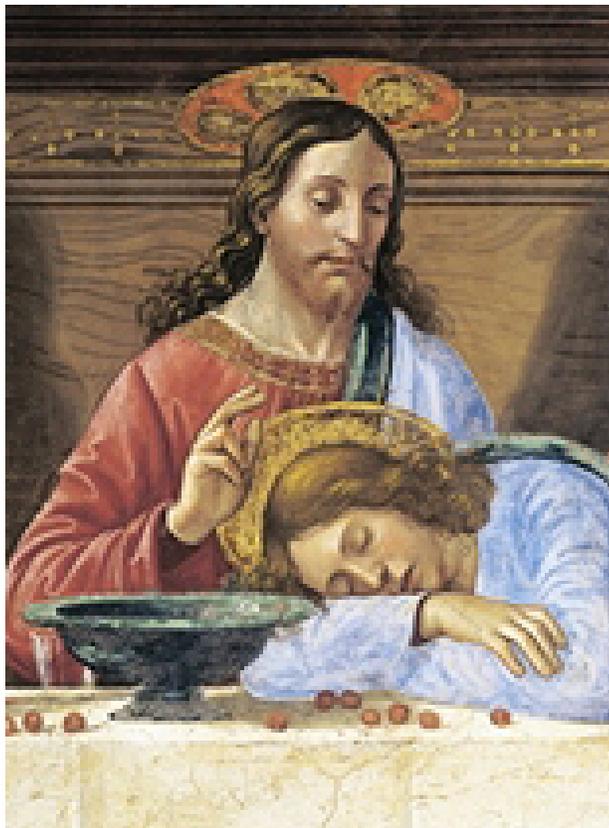
- As a character **Thomas** plays a significant role in the gospel
 - Willing to die with Jesus before the Lazarus scene (see 11:16)
 - Asks important questions during the Last Supper (14:5)
 - Has his own resurrection appearance and receives a sure testimony *in person* (21:26–28)
 - Is one of the seven in Jesus' final resurrection appearance

Peter and Thomas, impulsive but devoted, faithful but fallible



- **Peter** is the most developed character in the John after Jesus himself
 - Third called in the initial “chain of witnesses” (1:44)
 - Declare, “We believe and are sure that thou art that Christ, the Son of the living God” (6:69) even though he does not fully understand the Bread of Life Discourse
 - Resists Jesus’ washing his feet but then asks for more! (13:6–10)
 - Impulsively says he will die for Jesus (13:36) but then denies knowing him three times (John 18)
 - *After the Galilee experience and his three-fold declaration of his love for Jesus, Peter goes on to faithful, stalwart, and a true “rock!”*

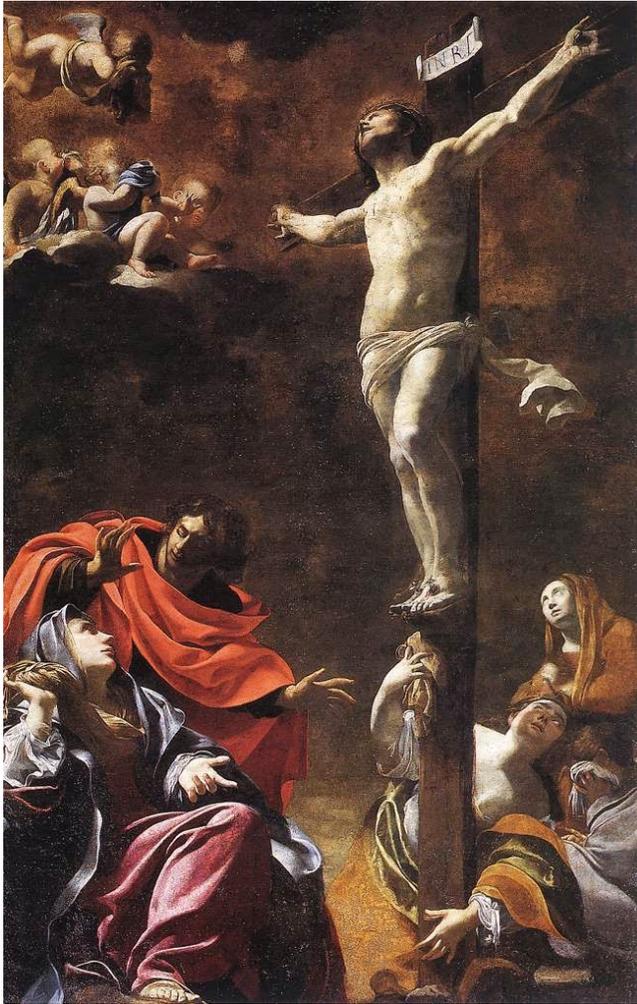
Leaning on the Bosom of the Savior at the Last Supper



Domenico Ghirlandaio, "The Last Supper with Detail of Christ and Saint John"

- “Now there was **leaning on Jesus’ bosom** one of his **disciples**, whom Jesus loved (John 13:23)
 - Compare with “No man hath seen God at any time; *the only begotten Son, which is in the bosom of the Father*, he hath declared him.” (John 1:18)
- **Resting in the arms of Jesus’ love**
 - Compare with “I have beheld his glory, and *I am encircled about eternally in the arms of his love*” (2 Nephi 1:15)
- **Last Supper setting**
 - We rest in his love during the sacrament
 - Ordinances as “**conduits of grace**”

Standing at the Foot of the Cross



- “When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home” (John 19:26–27)

Simon Vouet, “The Three Marys and Saint John the Evangelist at the foot of the Crucifix”



Eugene Burnand "The Disciples Peter and John on the Morning of the Resurrection"

Running to the Empty Tomb

- “Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.
- “And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.
- *“Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.” (Joh 20:1–8)*

Walking with the Beloved Disciple



- John as a Mirror: New Testament scholar Brendan Byrne has noted that the purpose of the Gospel of John was to help later readers understand that “they can have an encounter with Jesus every bit as valid and indeed more fruitful” than did many of the original characters” (Brendan Byrne, “The Faith of the Beloved Disciple and the Community in John 20,” *Journal for the Study of the New Testament* 23 [1985]: 93).

4. What Unites Us as Disciples