

## The Call of the First Disciples, Andrew and John

### JCV Integrated Text: **John 1:35-41**

On the next day John was again standing with two of his disciples.

And he observed Jesus passing and said, 'Look! The Lamb of God.'" So then the two disciples heard him speaking, and followed after Jesus.

Jesus turned and saw them following and asked them, "What do you want?" And they said to Him, "Rabbi" (which in translation is to say "Teacher") "where are you staying?"

He replied, "Come on and see." They went and saw where He was staying, and stayed with Him that day, it was about 4pm, the tenth hour.

Andrew the brother of Simon-Peter was one of the two who heard John and followed Him. He first found his own brother, Simon, and said to him, "We have found the Messiah!" (which is, when translated, "Christ").

### Introduction

In the previous passage (LMY 1.05), John the Baptist has identified Jesus as 'The Lamb of God who takes away the sin of the world.'

We are now told that two of his (John the Baptist's) disciples hear this and follow after Jesus. In **v40** one of them is identified as Andrew but the other is not named. Since Andrew is named explicitly, he is often cited as 'the first-called' (Greek: Πρωτόκλητος / Prōtoklētos). Andrew was the first evangelist as he went to find his brother Simon (**v41**) and brought him to Jesus! The unnamed character features throughout the Gospel of John and is referred to as the 'beloved disciple'. The **Gospel** is written in Greek but it might reflect the Hebrew word דוד /Dwd which is the name David and means 'Beloved' and לטד /limtud which is a disciple, though there are other ways of translating the phrase too. We will look at both in more detail. But first, do we know the name of the 'beloved disciple'?

### The Beloved Disciple is called John

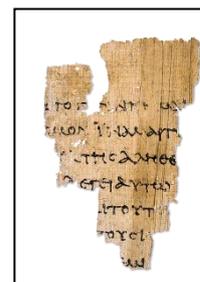
Although the **Gospel** never explicitly names the beloved disciple as John, the historical evidence is clear that is the case.

In the ancient world documents were held in private libraries organised according to the author. Pseudepigrapha were written works which were attributed to an earlier writer to gain credibility for its contents. For the latter to be effective it requires 100 years or so gap between the earlier writer dying and the new work being attributed to that person. If the gap is much smaller the chances of the false attribution being exposed is too great. Pseudepigrapha for the authorship of **John's Gospel** fits for advocates of the Tübingen school of thought which places **John's Gospel** as being written in the latter part of the second century but, as we believe the evidence points to a much earlier dating of around the early 60s AD, this argument doesn't hold.

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See earlier videos (LTL2: LMY 0.01, LTL2: LMY 0.02ab) for more background on the evidence for early dating of the Gospels.

We have, for example, written fragments of **John's Gospel** going back to the beginning of the 2<sup>nd</sup> Century. In addition, the eyewitness details which **John's Gospel** include would have been very unlikely to survive in such detail much beyond the destruction of Jerusalem in 70AD.



Ryland Fragment  
c. 100-150AD

So, if we believe that this **Gospel** was written in the early 60s AD and it was known as the '**Gospel of John**' then it must have been written by someone called **John**!

### Eye-witness inclusios

This is a key moment as **John** introduces his **Gospel's** principal eyewitnesses. His **Gospel** is structured with a classical 'Eyewitness inclusio' where he introduces his eyewitnesses at the beginning (at the point they become an eye-witness) and then reminds his readers at the end of the same eyewitnesses:

'After these things, Jesus revealed himself again to the disciples at the sea of Tiberias [to]...

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

Simon Peter said to them, "I'm going fishing."

**John 21:1-3**

'This is the disciple who testifies about these things, and wrote these things. We know that his witness is true.'

**John 21:24**

Below is a summary of the characters in the inclusio - some are inferred within **John's** flexible descriptions.

Who	Comment	Inclusio start ref	Inclusio closing ref
<b>John the Gospel writer</b>	Addresses Jesus as Rabbi	unnamed in <b>John 1:35</b>	<b>John 21:20,24</b> possibly <b>21:2</b>
<b>Andrew</b>	Addresses Jesus as Rabbi	unnamed in <b>John 1:35</b> , then named in <b>John 1:40</b>	<b>John 21:2</b> (one of 'two other' disciples)
<b>Simon Peter</b>	From Bethsaida/Capernaum	<b>John 1:41</b>	<b>John 21:2</b>
<b>Philip (or a different John? – see below)</b>	From Bethsaida	<b>John 1:43</b>	<b>John 21:2</b> (one of 'two other' disciples)
<b>Nathanael (Bartholomew)</b>	Guile-free, From Cana (see <b>Matthew 10:3</b> )	<b>John 1:45</b>	<b>John 21:2</b>

In **v38** where Jesus is addressed by the two disciples as 'Rabbi', there is a very strong implication that He already has some disciples. According to **Acts 19:21-22**, all the 12 disciples met Jesus under John the Baptist's ministry. **John** the **Gospel** writer only mentions a few at the beginning as he is establishing his eye-witness credentials

### Which John is the author of the Gospel?

**Papias (60-130AD)** is quoted in the 4<sup>th</sup> century:

'If by any chance anyone who had attended on the elders should come my way, I enquired about the words of the elders, what Andrew or Peter said or Philip or Thomas or James, or **John**, or Matthew, or any other of the Lord's disciples, whatever Aristion and **the Elder John**, the Lord's disciples were saying.'

**Papias (60-130AD) quoted by Eusebius, Hist. Eccl. 3.39.3-4 (c. 300AD)**

Here Papias introduces two Johns to us – (James and) **John** the disciple/apostle and the **Elder John**. We find the Elder John in the lists of the 72 so it does seem that there is another character called 'John'. Is the author of the Gospel, John the disciple/apostle, who becomes known as 'The Beloved Disciple', or is it 'John the Elder' or are they the same person?

I am not sure!

**Irenaeus**, in the generation after **Papias**, writes about John 'that blessed and apostolical elder' (**Letter to Florinus**) as if John the disciple/apostle and John the Elder are one person. Irenaeus was a disciple of Polycarp who was one of the three leading 'Apostolic Fathers' – Church leaders who knew the disciples personally – so Polycarp knew John the disciple/apostle. Irenaeus seems to treat John the disciple/apostle as the Gospel writer.

Though it is still possible there could have been some confusion...particularly when people share a name.

It is possible that John is John the apostle/disciple who is Jesus's younger cousin. Salome, John's mother is Mary's (the mother of Jesus) sister. We deduce this by comparing the lists of women at the cross (see my video series on 'Living the Last Week').

We do know from the passage we are looking at that the **Gospel writer John** is Jewish because he uses the Hebrew word 'Rabbi' when the two disciples address Jesus in **verse 38** but adds, for his Greek readers, 'which in translation is to say "Teacher."'

The **Muratorian Canon** is a 7<sup>th</sup> century document that claims to have reproduced a 2<sup>nd</sup> century list. It tells us that:

'The fourth of the Gospels is that **of John**, [one] of the disciples. To his fellow disciples and bishops, who had been urging him [to write], he said, 'Fast with me from today to three days, and what will be revealed to each one let us tell it to one another.' In the same night it was revealed to **Andrew**, [one] of the apostles, that **John** should write down all things in his own name while all of them should review it...'

So, John suggests a collaborative approach but then it is revealed to Andrew that John should capture it and the others review it. As there is no mention of Peter, and given that Andrew takes the lead, it is thought that this is happening after Peter has been executed in the early 60s AD and probably after

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Paul's death too. Maybe this is what has prompted them to commission an account of Jesus' life from a different perspective from the other three Gospels. This fits nicely with the conclusion of **John's** Gospel, where the author and some unnamed others tell us...

'This is the disciple who testifies about these things, and wrote these things. **We** know that his witness is true.'

**John 21:24**

The '**we**' are those to whom the Muratorian Canon refer – those who still survive (headed up by Andrew) and sign off on the final text. It continues:

'There are also **many other things** which **Jesus** did, which if they would all be written, I suppose that even the world itself wouldn't have room for the books that would be written.'

**John 21:25**

This seems to be a kind of testimony to this statement that they were all going to contribute but instead John would do the writing perhaps drawing in the perspectives of the others before it was endorsed.

There is another statement in the previous chapter seeming to allude to this approach too:

'Therefore **Jesus** did **many other miraculous signs** in the presence of his disciples, which are not recorded in this book;

**John 20:30**

In addition, around 195 AD, when defending the date of Easter, **Polycrates** (at age 65), a leader in the early church, wrote:

'Philip, one of the twelve.... moreover **John** too, he who leant back on the Lord's breast, who **was a priest, wearing the sacerdotal plate**; both **witness (Gospel Writer?) and teacher (letter writer?)**, he has fallen asleep at Ephesus... Polycarp too...'

**Polycrates (c. 195AD) quoted by Eusebius, Hist. Eccl. 5.24.2ff**

So Polycrates is saying that we have the testimony of John who wrote the Gospel and that he was a priest. Although we don't read that of John the disciple/apostle explicitly in the Gospel, we do know that John the apostle/disciple was a relative of a priestly family since John the Baptist (whose parents were both descended from Aaron) was a close relative of Jesus too. So, John the apostle/disciple could be a priest.

Although the Gospel is written in Greek it is written from a Jewish perspective. The Greek phrase often translated into English as "whom Jesus loved" is "ὁν (the one) ἠγάπα (beloved) ο (of) Ἰησοῦς (Jesus)". It is possible that the underlying Aramaic/Hebrew behind the word 'beloved' is:

**H1730** דָּד **dowd** (dode) *n-m*. דָּד **dod** (dode) [shortened]

1. (properly) an expression of **love** (that bubbles over).
2. (of close family) a **doting or abundantly fond expression of familial love**.
3. (specifically) an **uncle**.
4. (figuratively) an **amorous expression of love** (amorous caressing and kissing, or an express token of love).
5. (by implication) **expressive love-making, in a cherishing manner**.
6. (specifically) a **cherished lover** (i.e. a bride or groom).

[from an unused root meaning properly, to boil]

**KJV:** (well-)beloved, father's brother, love, uncle

See also: **H1733, H1732, H1734, H3033, H3039, H3040**

When the word דוד / **dowd / beloved** is applied to a family member it normally means 'uncle'. Could the 'beloved disciple' be an uncle of Jesus? It is technically possible, but we don't know! But there does seem to be a hint of something familial in that word 'Beloved' which is often used in that way in the Old Testament.

So the author of **John's Gospel** is probably either John, the Beloved disciple/apostle, or a member of the 72 disciples (as were **Mark** and **Luke**) who was also called John with some sort of family connection to Jesus. So maybe that is why the two sometimes get confused...

## Andrew

### General background

Andrew is probably quite young at the start of the Gospels. He lives with his brother Simon Peter (**Mark 1:29**) and Simon's wife and mother-in-law. But there is no mention of Andrew's family! He doesn't seem to need to pay the temple tax **Matthew 17:24-27**, although he is a member of the same household. (**Exodus 30:13** states it is paid by men older than 20 years of age.)

He is an important apostle (at least in **John's** Gospel and alongside Philip). We will see a bit later that Philip refers Greek God-fearers to Andrew to introduce them to Jesus **John 12:20-22**. Andrew's faith response triggers the feeding of the 5000 after Philip's pragmatism **John 6:8** and he questions Jesus on the things to come **Mark 13:3**.

Andrew was with John the Baptist when he met Jesus as one of 2 unnamed disciples in **John 1:37** where he recognised Jesus as a teacher by calling Him 'Rabbi'. A few verses later he is identified as Andrew. Two unnamed disciples appear again in **John 21:2** so Andrew is one of the key eye-witnesses in **John's** 'inclusio'.

Andrew is one of the "We" who endorse **John's** Gospel.

The fourth of the Gospels is that **of John**, [one] of the disciples. To his fellow disciples and bishops, who had been urging him [to write], he said, 'Fast with me from today to three days, and what will be revealed to each one let us tell it to one another.' In the same night it was revealed to **Andrew**, [one] of the apostles, that John should write down all things in his own name while all of them should review it.

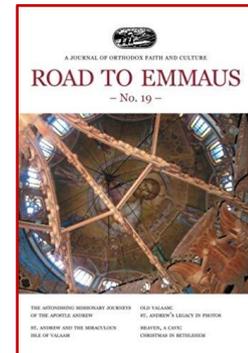
### Muratorian Canon, 7<sup>th</sup> Century copy of 2<sup>nd</sup> century list

If we compare the lists of the disciples (**Matthew 10:2-4, Mark 3:13-19, Luke 6:12-16, Acts 1:13-14**) they are always organised into three groups of four. Andrew is part of a team with Peter, James and John. However, the synoptic Gospels often present Peter, James and John together (without Andrew) and that group is often perceived as 'the inner three'.

I think that the reason why Andrew either isn't there or isn't mentioned at times is probably because Andrew is presented in **John's Gospel** as the first evangelist (remember he goes to find Peter and brings him to Jesus in **John 1:41,42**). In fact, in Church history Andrew is also the first missionary –

well before Paul! However, we don't read his story in **Acts** as that was written by **Luke** probably as part of Paul's defence in Rome before Nero.

There is a lot of material outside of the Bible - but from Church history and tradition - which give a remarkably consistent account of Andrew's missionary journeys. Very painstaking work by George Alexandrou is published in the Greek Orthodox journal called 'Road to Emmaus.' The maps below are not meant as definitive route maps but trace through the regions and locations associated with stories about Andrew. Not all possible locations have been included, for instance the tradition about Andrew in Scotland doesn't fit a pattern and so is not included.



### First Missionary Journey (34/35AD – 39AD)

It seems this took place within a couple of years of the Resurrection. This is the point when **Matthew** is beginning to shape the writings which will become his Gospel maybe explaining why it is simpler to omit Andrew from the team of four as he isn't actually around now and people don't know who he is.



According to local tradition, Andrew first preached in Judea to the Samaritans and then went quickly down to the Greek speaking Philistines in Gaza in 34/35AD.

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This makes sense because Andrew comes from Galilee which is heavily influenced by Greek culture. It seems the family were sufficiently comfortable with prevailing Greek culture to choose a Greek name for one of their sons, ie. Andrew, even though his brother's name, Simon, was Jewish. Also

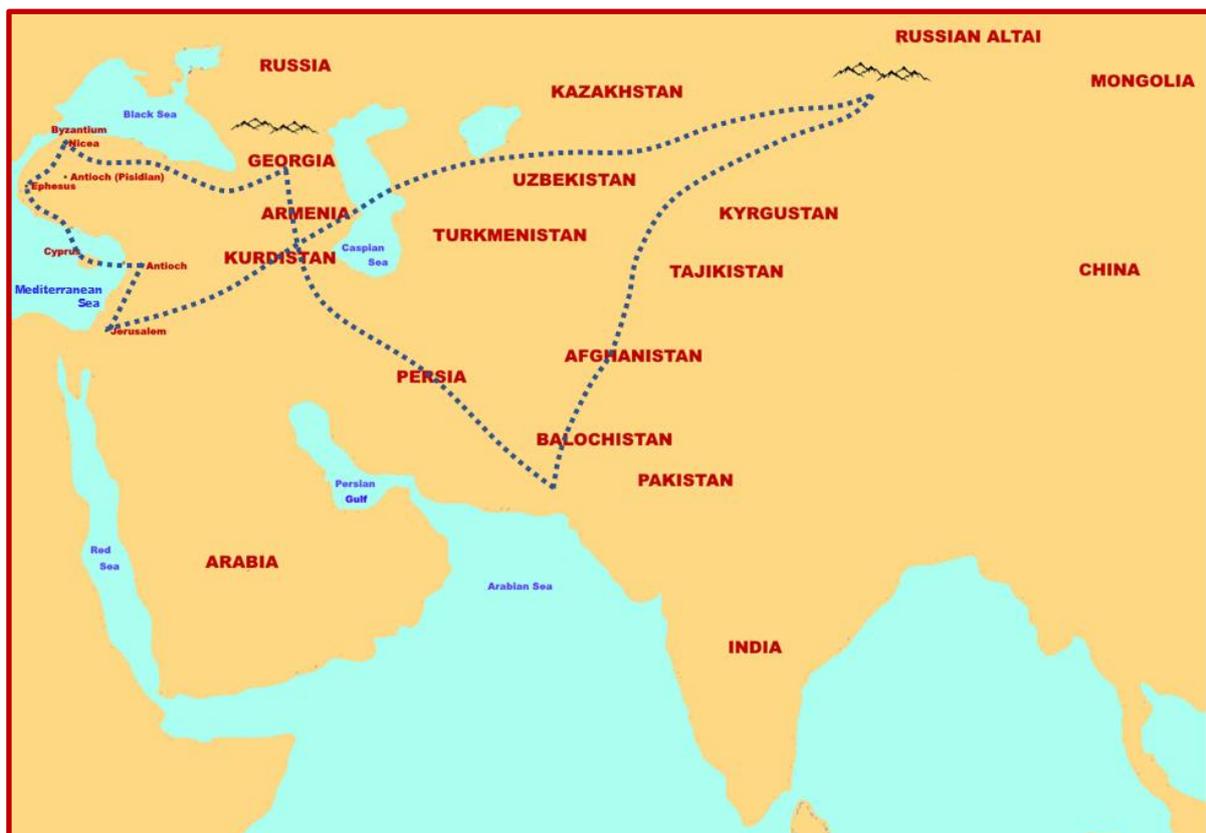
remember in the final week of Jesus' earthly ministry some Greek God-fearers come to look for Jesus. First they go to Philip (who also has a Greek name as a Hellenised Jew) and then he refers them on to Andrew, **John 12:20-22.**, who is probably also conversant in Greek.

After Gaza, he heads up went to Lydda (in what later became Palestine under the Romans) and then on to Antioch and Edessa (now Urfa in Turkey). Here he leads Abgar, King of Edessa, to Christ and he declares Edessa to be a Christian nation - the first Christian kingdom on earth - perhaps as early as 35 or 36 AD.

From here Andrew goes up to the Greek town of Byzantium (later Constantinople) in 36 AD and plants a church there with Stachys who we are told was one of the 72. Stachys is appointed as the first bishop there and he stays behind when Andrew moves on.

Andrew then works his way across the top of Turkey in Bythinia, Cappadocia and Galatia, up through Pontus (which today is northern Turkey). Thereafter went on to Georgia, Armenia and the Caucasus before finally returning to Jerusalem sometime in 39AD.

## Second Missionary Journey (40 - 48/49AD)



Andrew's second trip starts in a similar way to the first.

He goes up to (Syrian) Antioch and takes a boat to Ephesus where he is going to meet up with a John (but we don't know which one). It is before the church in Ephesus is planted so we don't know why

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he is going there. However, he needs to stop at Cyprus for a few days to pick up fresh water at the place now known as the Cape of St. Andrew.

After Ephesus, he went to Antioch, then to Nicea where he stayed for some time and then back to Pontus again and on to Georgia in a similar way to the first journey.

However, after Georgia, he seems to have travelled south to Parthia (Persia) through Kurdistan, and then in the desert of Gedrozia (now Balochistan) near the coast and the present Pakistan-Iranian border. Here he meets a group of people called the Cynocephaloi (means 'dog-faced') who we read about in other historical texts. They used to mutilate themselves by cutting their mouths to reveal their teeth but, after becoming Christians, their appearance changed so perhaps that meant that after being converted they no longer cut themselves.

So, from here Andrew heads went back through the top of Pakistan and Afghanistan along on the Silk Road to Sogdiana, now Samarkand and Bokhara in Uzbekistan, and not far from the border of western China. There are three independent traditions of these trips to western China, eastern-central Asia, and Kalbin (Khalbinski Hrebet, a mountainous area on the borders of present-day Kazakhstan, Mongolia, and Russia.) These traditions are from Kazakhstan, Syriac, and the Bulgars of the Russian steppes but they all fit together very well.

From here Andrew circled up into Russia where there are lots of stories with some suggesting that he reached up to Siberia as far north as the present-day village of Kazanskoe in the Russian Urals. In Kurdistan he was almost murdered, but he finally returns to Jerusalem at about the time of the Council of Jerusalem, 48-49 AD.

This an interesting time to return as he will have things to relate about Gentiles becoming Christians

### Third Missionary Journey (circa 50AD)



There is an Ethiopian Coptic tradition also recorded by Gregory of Tours that Andrew travels into Africa. The story is that he comes to preach and/or to rescue **Matthew** who has been captured and ransomed...

Although this doesn't fit Andrew's usual pattern of missionary journey we do take this seriously because the geography fits.

The texts say he goes to the land of the Anthropofagi, a very definite place in the area of the Great Lakes on the borders of Tanzania, Uganda, Rwanda and Congo. There is also a reference to a Volcano which would make the location Lake Kioga.

If this happened it would be around 49-50 AD as this is the only place it could fit.

Fourth Missionary Journey (50-65/70AD)



On his final journey Andrew heads out in the same way as the first two from Jerusalem going back to Pontus, then to Georgia, to the Caucasus, and to the Sea of Azov in southern Russia.

From there he went to Donets, to the Crimea, up the Dnepr River to Kiev and to the Scythians of the Ukraine. In the Crimea he stayed with the Greeks of Sebastopol and Cherson.

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From Crimea and Kiev in the Ukraine, he would have gone north by river to what is now Moscow, to Novgorod and then to Lake Ladoga (Valaam). Although there are no early written accounts remaining it makes sense as it was a common and relatively easy trade route.

From Valaam it seems he went to the Baltic Sea and then, through Poland and Slovakia to Romania. He was settled there for up to 20 years and there are lots of shrines and traditions about where he stayed.

Eventually he went back to Sebastopol (Crimea) to Sinope, and then to Greece.

Somewhere in the mix in the early/mid 60s AD Andrew convenes the group that commissions **John's Gospel** (Alternatively **John's Gospel** is commissioned before Andrew leaves, ie about 50 AD).

### Andrew's Death

Eventually Andrew is said to have been martyred by crucifixion at the city of Patras (Patræ) in Achaea. Traditionally he was crucified on an X-shaped cross as he didn't want to be crucified in the same way as Jesus.

George Alexandrou believes that Andrew was the last of the 12 Apostles to die probably around 95-105AD.

'From the Romanian traditions, which I take as the most reliable, he was more than 85, perhaps even 95. We believe he was martyred between 95 A.D. and 105 A.D. Because of the dream he had of St. John the Evangelist in heaven, it was perhaps after St. John's mysterious repose in Ephesus (you remember, the Greek tradition says that he was buried alive to his neck and then his body simply disappeared), which would make it 102 or 103 A.D. under Emperor Trajan, not Domitian as is often thought. In fact, there are still folk songs in Romania that speak of a meeting between Emperor Trajan and St. Andrew.'

**From an Interview with George Alexandrou**

## CONCLUSION

John and Andrew are key eye-witnesses.

John is the one who will be there at the end and Andrew sets the tone for evangelism. By the time **John's Gospel** is commissioned it's right at the heart of what they are doing. Andrew has by this time already proved himself as an excellent model for evangelism so **John** names him the first of Jesus' disciples even though at this point Jesus, as a Rabbi, has other disciples.

**Note:** For detailed notes on the biblical text translation and integration please download the associated text translation file.

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