

The Tremendous Twelve

A Study of the Twelve Disciples of Jesus Christ

Introduction:

This study has been developed to tell us who the twelve men were that followed Jesus Christ. In some cases the Scriptures say very little of their individual lives. Using the word pictures of Scripture we are able to develop some rather interesting insights into the life of each disciple. These insights will also help us understand the particular importance of each individual to the group as a whole.

Through this study we will develop a keener understanding of how our individual personalities fit into the Body of Christ. This will help us be more peaceful in filling our places in the church today.

A Who were the Twelve the Disciples?

- a. The appointment of the twelve disciples is clearly outlined by the Synoptic Gospels (**Matthew, Mark & Luke**).
 1. **Matthew 10:1-4** (Jewish Heritage – True Messiah), **Mark 3:13-19** (Romans - Suffering Servant), & **Luke 6:13-16** (Perfect Humanity – Son of Man).
 - a). In Scripture a disciple is a person that follows the teachings and path of his master.
 - 1). **II Kings 2:7**, Sons of the Prophets.
 - 1). **John 9:28**, Disciples of Moses.
 - 1). **Matthew 22:16**, Disciples of the Pharisees.
 - 1). **John 3:25**, John the Baptist.
 - b. In this case the Twelve Disciples were a group of men chosen by Jesus Christ to accompany him and share his ministry.
 1. Disciple, Greek *mathetes*, meaning: learner, pupil or disciple.
 - a). The call came to the twelve following a night in prayer.
 - 1). **Luke 6:12 – 16**.
 - c. Question has been asked: *Why do I refer to these men as disciples and not apostles.*
 1. In Matthew chapter 10 the term apostle is used of these men.
 - a). Apostle, Greek *apostello*, meaning: to send forth or dispatch. One sent on a mission. Specifically, a foreign mission.
 - 1). The idea came from the ambassadors or apostles being sent by the monarch to various conquered territories to see to the order of the kingdom. These apostles would then report back to the king concerning the affairs of his kingdom.
 - v. In **Hebrews 3:1** Jesus Christ is called *the Apostle and High Priest of our profession*.
 1. This means that Jesus Christ was sent from God to be the revealer of truth to the world.

2. *If That Isn't Love*, by Dottie Rambo.

a. He left the splendor of heaven, knowing His destiny, Was the lonely hill of Golgotha, There to lay down His life for me. Chorus: If that isn't love; The ocean is dry, There's no stars in the sky, And the sparrow can't fly. If that isn't love; Then heaven's a myth, There's no feeling like this, If that isn't love.

i. An apostle was sent on a foreign mission.

2. Now, if you will please note the rest of the Matthew passage.

a). **Matthew 10:5**, ...*Go not into the way of the Gentiles, and into any city of the Samaritans enter not; But go, rather to the lost sheep of the house of Israel.*

1). This is the place of their call – The fulfillment comes following their commissioning

v. **Matthew 28:16 – 20, Mark 16:14 – 20 & Luke 24:44 – 53.**

v. **Acts 1:25**, *Judas fell (parabaino – abandoned).*

v. *Matthias...was numbered with the eleven,* **Acts 1:26.**

v. The Apostle Paul, **I Corinthians 15:8**, ...*born out of due time.*

B Why Twelve Disciples?

a. The number refers to the understanding of Divine Government.

1. There were Twelve Patriarchs:

a). Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph & Benjamin. **Genesis 49.**

1). Giving Israel Twelve Tribes. **Matthew 19:28.**

2. There were Twelve Judges:

a). Othniel, Ehud, Shamgar, Deborah & Barak (co-judges), Gideon, Tola, Jephthah, Ibzan, Elon, Abdon & Samson.

3. There are Twenty-Four Thrones around the Throne of God in heaven:

a). Twenty-Four Thrones for the Twelve Tribes of Israel & Twelve for the Apostles.

1). Simon Peter, Andrew, James, John, Philip, Bartholomew or Nathanael, Thomas, Matthew, James the Less, Jude, Simon the Zealot, and Paul.

b. All of this is to symbolize the restoration of Israel & mankind.

C Meet the Tremendous Twelve:

- a. Simon Peter.
- b. Andrew.
- c. James.
- d. John.
- e. Philip.
- f. Bartholomew or Nathanael.
- g. Matthew the Publican
- h. Thomas, Who is called Didymus.
- i. James the Less.
- j. Jude aka Thaddeus or Labbaeus
- k. Simon the Zealot.
- l. Judas Iscariot.

D In this study we will answer these questions:

- a. Who are these men?
- b. Why did Jesus select such men?
- c. How did they affect the group as a whole?
- d. What does their influence mean to the Body of Christ today?

Simon Peter

- A **John 1:42**, *You are Simon the son of Jonah. You shall be called Cephas.*
- a. *Simon*, Hebrew *Shim* own meaning: *to hear or hearing*.
 1. *Simon* was his real name.
 - b. *Son of Jonah*, Aramaic for John.
 1. John meaning dove.
 - c. *Cephas*, Aramaic for stone.
 1. A hallow rock.
 - a). We are going to see that Jesus would reveal to men what He knew about them and where they were going.
 - d. We know him as *Peter*, Greek meaning: a little stone.
 - a). This word refers to be unyielding.
 - b). Metaphorically used of a soul that is hard.
 - 1). To be used rocks can be polished, cut or crushed.
 - c). Christ uses Peter's name to prophetically tell him what is going to happen in his (Peter's) life.
 - d). Christ uses a play on words to tell Peter where he is spiritually at the moment (This will happen twice in Peter's life with Christ).
 - 1). He says, "*You are the hearing (Simon) son of the Dove (Jonah); I will call you Cephas* (interpreted: a hallow stone, literally a lightweight).
 - e. In **Mark 3: 16** & **Acts 10:18** it is said that Jesus, ...*surnamed*...
 - a). Surnames are used 8 times in Scripture.
 - 1). Surnames are used for a specific purpose.
 - v. To help define a person, **Luke 22:3**.
 1. Judas (He shall be praised)/Iscariot (man of Kerioth).
 - v. To help redefine a person, **Acts 4:36**.
 1. Joses (Exalted)/Barnabas (Son of Encouragement).
 - v. To help a person understand his place in history, **Acts 12:12**.
 1. John (dove)/Mark (defense).
- B The character of Simon Peter.
- a. In the New Testament we read more about Peter than any of the other Twelve Disciples.
 1. Peter is the first disciple listed in the Gospels of **Matthew**, **Mark** and **Luke** (Synoptic Gospels).
 2. Peter was a fisherman, **Mark 1:16 & 17**.
 3. Peter was the brother of Andrew, **John 1:40**
 4. Peter was from the town of Bethsaida, **John 1:44**.
 5. Peter lived in Capernaum, **Mark 1:21-31**.
 6. Peter had a wife and a mother-in-law, **Mark 1:30 – 31 & I Corinthians 9:5**.

7. Peter walked on water, **Matthew 14:29**.
 8. Peter was on the Mount of Transfiguration, **Luke 9:28 – 36**.
 9. Peter denied Christ three times on the night He was betrayed, **Matthew 26:33 – 75**.
 10. Peter had a conversion experience, **Luke 22:31 & 32**.
 11. Peter preached on the Day of Pentecost, **Acts 2:1-40**.
 12. Peter and John brought healing to the lame man, **Acts 3:1 – 11**.
 13. Peter and John were seen as *ignorant* men, **Acts 4:13**.
 14. Peter had a great vision for the Gentile nations, **Acts 10:9 – 33**.
 15. Paul referred to Peter (Cephas) as a pillar of the early church, **Galatians 2:9**.
 - a). Paul had a confrontation with Peter over the act of circumcision, **Galatians 2:11 – 21**.
- b. Peter wrote two New Testament books.
1. **I & II Peter**.
 - a). At the time of this writing the Emperor Nero had announced himself the *Chief Enemy of God* and called for the death of all Christians, especially the Apostles.

C The martyrdom of Simon Peter.

- a. Church history records that Peter was placed in a Roman prison called Mamertine. He was chained in an upright position for nine months. He was held in a cell of total darkness. And was finally crucified on a cross. Upon hearing of his sentence he stated, “*I am not worthy to be crucified like my Lord.*” Peter was therefore put on an upside down cross and crucified.
 1. Many Bible teachers believe that Peter had a great influence in the life of John Mark and was the inspiration for the **Gospel of Mark**.
 - a). William S. McBirnie in his book, *The Search of the Twelve Apostles* writes: *Peter eventually went to Rome and while in Rome, it is believed that Mark (the writer of the Gospel of Mark) served as his translator as he preached. It is, also, believed that as Peter told and retold his experiences with Jesus, Mark interpreted time and time again to Christian groups and by so doing, gave Mark an almost verbatim memory of Peter's recollections. After Peter's death, Mark, realizing the value of Peter's first hand account, recorded what he remembered so clearly in what we know as the Gospel of Mark. In this manner, Peter became the source of our earliest Gospel.*
 2. Considered the Apostle to the Jews, **I Peter 1:1**, Peter wrote two epistles outlining a message of hope to those suffering for Christ's sake, **I Peter 4:12 - 19**.
 - a). Peter's influence on the Body of Christ.
 - 1). **Matthew 16:13 – 20**.
 - 1). **Luke 22:31 & 32**.

His Brother Andrew

- A Andrew, a Greek name meaning *manly*.
- a. From a Hebrew origin meaning *plowman or farmer*.
 1. The idea behind the word is “*one who owns nothing or one who works for another.*”
 - b. Andrew is mentioned by name thirteen times in twelve verses and is identified in three individual acts or scenes.
 1. Let’s turn to **John 1:35 - 44** and look at the call of Andrew.
 - a). Andrew was one of the first men to answer Christ’s call to discipleship.
 - 1). He is also the first disciple to be called by name.
 - v. Scholars use a Greek word, *Protokletos* or *the First Called* to describe Andrew.
 - v. Most Bible teachers agree that John is the other disciple mentioned in this passage.
 1. John uses a literary writing style in his gospel were he never refers to himself by name.
 2. John calls himself the *other*, **John 20:4 & 21:24.**
 - b). It is clear from **Matthew 4:18 & Mark 1:16** that Andrew and his brother Peter were fisherman.
 - 1). The most common belief is that Andrew and Peter had their own fishing business since they lived in the same house, **Mark 1:29.**
 - v. Gene Getz, Dallas Theological Seminary, believes it is possible that Andrew and Peter served Zebedee as one of his fishermen because he was so often with James and John the *Sons of Thunder*. The Apostles, page 67.
 - v. **Luke 5:10** says, *...James and John, the sons of Zebedee, who were partners with Simon...*
 - c. Compare **Matthew 4:18-22, Mark 1:16-20 & Luke 5:1-11 with John 1:37.**
 1. **Matthew 4:20**, *...left their nets...*
 2. **Matthew 4:22**, *...left the boat...*
 3. **Mark 1:18**, *...they forsook their nets...*
 4. **Mark 1:20**, *...they left their father...*
 5. **Luke 5:10**, *...thou shalt catch men...*
 6. **Luke 5:11**, *...they forsook all, and followed Him.*
 - a). **Matthew 22:14 & Luke 14:24.**

B The character of Andrew.

- a. Andrew is seldom found alone in scripture. He is most often identified as the brother of Simon Peter.
 - 1. Only in three scenes in the Gospel of John is Andrew active in the work of a disciple.
 - a). The first time Andrew is seen in Scripture is, **John 1:40 & 41**.
 - b). The second occasion is before Jesus feeds the Five Thousand, **John 6:9**.
 - c). The third act is when some Greeks (perhaps simply Greek-speaking Jews) wish to speak with Jesus, they approach Philip, who tells Andrew, and the two of them tell Jesus, **John 12:20-22**.
 - 1). It is worth noting here that on each occasion when Andrew is mentioned as an individual, it is because he is instrumental in bringing others to meet the Savior. This is called the *Andrew Principle*.
 - v. In the Episcopal Church, the *Fellowship of Saint Andrew* is devoted to encouraging personal evangelism, and the bringing of one's friends and colleagues to the knowledge of Jesus Christ.
 - v. The Billy Graham Association teaches the Andrew Principle as an evangelism tool.

C The attitude of Andrew.

- a. As we have pointed out Andrew is the first disciple mentioned by named in scripture.
 - 1. He was a disciple of John the Baptist that decided to follow Jesus Christ, **John 1:35**.
 - 2. In **John 1:41**, it is Andrew that identifies Jesus as *Messiah* which is interpreted, *the Christ*.
 - 3. Andrew should have been in the inner circle of the disciples.
 - a). However in **Mark 1:35 & 36** when Jesus slipped away it was Peter that formed the search party and took leadership.
 - 4. In **Mark 13:3**, Andrew is listed as the fourth disciple.
 - a). In **Acts 1:13**, Luke describes the upper room experience he lists the disciples as *Peter, and James, and John, and Andrew*.
 - 5. Of the twelve verses that identify Andrew, seven times he is called the brother of Simon Peter.
 - a). Andrew never let his place in the discipleship pecking order have an effect on his mission, "*Sir, we would see Jesus.*"
 - b). I'm sure Andrew felt Peter's shadow long before others did, **Acts 5:15**.
 - c). Andrew remained true to the gospel.

D The martyrdom of Andrew.

- a. According to Church history Andrew did extensive missionary work in the area of the Black Sea and Greece.
 - 1. In Patras (Greece) many people were converted to Christianity. Among those converted and healed was Maximilla, the wife of the Roman Proconsul, Aegeates.
- b. The conversion of his family infuriated the Aegeates, and he decided to crucify Andrew.
- c. The crucifixion was carried out on an X-shaped cross with the body of the Apostle upside down so he would live longer and suffer more.
- d. The deeds and preaching of Andrew became known in all parts of the world particularly the nations of England and Scotland.
- e. The Cross of Saint Andrew adorns the British flag where it was placed after the union of Scotland and England.

James the brother of John

Or

James the Greater

- A **Mark 3:17** tell us that Jesus had a nickname for James and John.
- a. He called them: *Boanerges* from Aramaic roots (*ben=son/regas=rage*) or “*The Sons of Thunder*.”
 1. They are called the *Sons of Thunder* because their personalities tended to be fiery, impulsive and ambitious.
 - a). Three incidents from their lives make this point.
 - 1). **Luke 9:51 – 56**, when Christ was not welcomed in a Samaritan village.
 - 1). **Mark 9:38 –41**, when a man not part of the disciple band was casting out demons.
 - 1). **Mark 10:35 – 45**, when they asked to sit on the right and left hand of Christ.
- B What do we know about James and John?
- a. Their parents were *Zebedee* (**Luke 5:10**) & *Salome* (**Matthew 27:55 & 56; Mark 15:39 & 40**).
 - b. They came from *Bethsaida* (*house of fishing* or *house of the hunt*) of Galilee, **Matthew 4:18 – 22, Luke 5:10 & John 1:44**.
 - c. They were fishermen, **Mark 1:16 – 20**.
 1. Their father had his own business, **Mark 1:20**.
 2. They came from a privileged lifestyle, **John 18:16**.
 3. This fact would allow John the finances to care for Mary the mother of Jesus, **John 19:27**.
 - d. They held a place of privilege in the order of the disciples.
 1. The Gospels of Matthew and Luke list the disciples starting with Peter, Andrew, James & John, **Matthew 10:2-4 & Luke 6:13 – 16**.
 2. The Gospel of Mark and the Book of Acts list the disciples as Peter, James & John, **Mark 3:13 – 19 & Acts 1:13**.
 - a). The Gospel of Mark records the actions of Christ as remembered by Peter, **I Peter 5:13**.
 - 1). Most scholars believe that John Mark was the scribe to Peter.
 - b). Luke writes the Book of Acts as a first hand observer of the things he recorded, **Acts 16:8-11**.
 3. James and John along with Peter were the only disciples listed with Christ in the raising of the daughter of Jairus (**Mark 5:37-43**), on the Mount of Transfiguration (**Matthew 17:1-9**), and at the suffering of Christ in the garden of Gethsemene (**Matt. 26:37-45**).
 - e. They came from an ambitious family, **Matthew 20:20&21**.
 1. This caused discontent among the disciples, **Matthew 20:24 & Mark 10:35**.

- f. James is never mentioned apart from his brother John, **Matthew 10:2**.
- g. James was beheaded by Herod Agrippa I (One of Four Herods), **Acts 12:2**.
 - 1. Both Dake's Annotated Reference Bible and Scofield's Reference Bible note that the beheading of James is the last reference to the Apostle John in the Book of Acts. Dake's, page 136, Scofield, page 1181.

C The character of James.

- a. Often referred to as James the Greater.
 - 1. Not to identify his place among the disciples but to identify him from James the Less, **Mark 15:40**.
- b. In the Gospels and Acts, James is listed before John.
 - 1. Most teachers believe this because James was the oldest.
 - a). Only in **Luke 8:51, 9:28 & Acts 1:13** is John listed before James.
- c. James is never mentioned in the Gospel of John.
 - 1. This is part of John's writing style and a mark of the humility of the Beloved Disciple.

D The martyrdom of James.

- a. James was the first martyred apostle, **Acts 12:2**.
 - 1. According to history Herod Agrippa I, son of Aristobulus and grandson of Herod the Great martyred James in A.D. 44. Since Herod Agrippa reigned over a wider dominion than that of his grandfather, his number one objective was to please the Jews in any way he could. He pretended to show great respect for the Mosaic Law and Jewish customs. In observance of the Passover of A.D. 44, he determined to do something against the Christians whose rapid growth angered the Jews. Because James was recognized early in his life as leader in the Jewish community and now a leader among the Christians this is probably what led Agrippa to choose him as the first apostolic martyr, killing James, the brother of John, *with the sword*.
 - 2. This fulfilled the prophetic word of Christ, **Matthew 20:23**.

John the Beloved

- A John, Greek *Ioannes*, meaning *Jehovah is Gracious*.
- a. Four men in the New Testament shared the name John: John the Baptist, John the Apostle, John Mark and John a member of the Sanhedrin in **Acts 4:6**.
 - b. The Hebrew equivalent is *Yowchanan* (yo-khaw-nawn), meaning *Jehovah has Graced*.
 - c. John is the only one of the twelve disciples that is recorded as being at the crucifixion, **John 19:25 – 27**.
 - d. At the foot of the cross Jesus gave the care of his mother to John, **John 19:26&27**.
 - e. John was the first to see the inside of the empty tomb, **John 20:3-8**.
 1. John was either younger or in better shape than Peter since he outran Peter.
 - a). John was probably younger since he allowed the elder Peter to enter the tomb first.
 - b). In **Galatians 2:9**, Paul declares John to be a *Pillar* of the Early Church.
 - c). John records one insight about himself that reveals his close relationship with the Christ...*the disciple whom He loved...*
 2. Two men in Scripture are declared by God to be beloved.
 - a). The *Prophet Daniel*, **Daniel 9:23** & the *Disciple John*, **John 19:26, 21:7 & 20**.
 - b). Both of these men were given special insight into end-time events.
- B John the writer.
- a. John declared himself to be an eyewitness to Jesus Christ and the events of his life, **John 19:35, 21:24 & 25, I John 1:1 – 4**.
 - b. As an eyewitness John was very precise.
 1. John records at least ten locations Jesus Christ ministered that the Synoptic Gospels leave out.
 2. John lists 100 examples from the life of Christ in his Gospel.
 - a). That is 92 more than the Synoptic Gospels contain.
 3. John's writings help us reconstruct a chronology of Christ's preaching.
 4. John reports that Jesus preached on three different Passover periods, lasting two years and a few months.
 5. John reports that Jesus made at least four trips to Jerusalem.
 6. John tells us that Jesus was near the Sheep Pool that had five porticos.
 - a). *For centuries teachers have thought that these five porticos symbolized something (types & shadows), since the idea of a five-sided pool seems strange. Instead, excavations have rewarded John's precision. The pool was surrounded by a*

portico 120 meters long and 60 meters wide, but a fifth portico crossed it in the middle, dividing it into two sections. From *Chosen by Christ*, by Julian Carron.

C John the Persecuted.

- a. In our study of James the brother of John we discussed **Matthew 20:22**, where Jesus asks the question: *Are you able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"*
- b. In **John 21:18 – 25**, *John* records a discussion between Christ and Peter in which Christ reveals that He will determine how and where His disciples will die.
 1. How did *John* die? History records that John took Mary the mother of Jesus and cared for her. John suffered under the persecutions that arose against the church. There are accounts of the Apostle being boiled in oil and not dieing.
 2. We know from **Revelation 1:9** that John is exiled to the Isle of Patmos. He does not die in exile.
 3. Two of the early Church Fathers (Irenaeus and Jerome) record the John lived in Ephesus following his time on Patmos and lived to the age of 90 or 95.
 4. According to early church writings John was carried to church to preach. He was so feeble that all he could say was, *"My little children, love one another."*

Philip

- A Philip, a Greek name meaning *horse lover or lover of horses*.
- a. Philip was the fifth disciple to answer the call of Christ *Follow Me*, **John 1:43**.
 1. He was from *Bethsaida* pronounced bayth-sahee-dah' (meaning *House of Fish*).
 - b. The same town that Peter & Andrew were from, **Luke 5:10 & John 1:44**.
 1. He is one of three men by the name of *Philip* found in scripture:
 - a). *Philip* son of *Herod the Great* (**Luke 3:1**) and brother of *Herod Antipas* (**Mark 6:14 – 28**).
 - 1). He is called the Tetrarch of Ituraea, Trachonitis, Lysanias and Abilene (northeast of the Sea of Galilee the poorest part of the kingdom).
 - v. Tetrarch from the mathematical term *tettares* meaning four parts or the forth part division of the kingdom.
 - 1). Philip the tetrarch had a wife by the name of Herodias (she was the daughter of another son of Herod the Great by the name of *Aristobulus*). Herod Antipas stole the love of Philip's wife and married her.
 - 1). John the Baptist stood up for truth and told Herod Antipas it was not right that he have his brother's wife. Herod Antipas took off John's head following an erotic dance by an unnamed daughter of Herodias.
 - b). The other is Philip the Deacon or Philip Evangelist from the book of Acts.
 - 1). This is the Philip chosen as a deacon in, **Acts 6:3-6**.
 - 1). Preached a revival in Samaria, **Acts 8:5**.
 - 1). Witnessed to the Eunuch of Ethiopia, **Acts 8:27**.
 - 1). Was translated, **Acts 8:39**.
 - 1). Had daughters that prophesied, **Acts 21:8&9**.
 - c. Philip is often referred to as the brother of Nathanael or Bartholomew.
 1. Philip beckoned Nathanael to become a follower of the Christ with the words...*we have found Him*... **John 1:45**.
 - a). This seems to infer that Philip understood what Nathanael was looking for.
 - 1). However, there is no specific scripture that calls Philip & Nathanael brothers.
 - 1). Nor is there a family linking as in the case of other disciples.
 - 1). There is historical data that confirms Philip & Nathanael ministered together following the ascension.

B The character of Philip.

- a. Philip is mentioned 16 times in scripture.
 1. He is spoken of once in **Matthew 10:3**, **Mark 3:18**, **Luke 6:14** and **Acts 1:13**.
 - a). In each of these references he is listed in the roll call of the disciples and apostles.
 - 1). In each case his placement in the roll call is number five.
 - 1). Philip appears five times in the Gospel of John.
 - v. The number five is a picture of *Grace*.
 - b. Let's see what we find in John's Gospel.
 1. Philip was aggressive, **John 1:45**.
 2. Philip believed Jesus was the Christ, **John 1:45**.
 3. Philip did not understand Christ, **John 6:1 – 6**.
 - a). Note: The question was not "*Where will we get money?*" The question was "*Where will we get provision.*"
 - 1). This amount of money was equivalent to two hundred days wages for a Hebrew worker. Walter L. Underwood, *The Contemporary Twelve*, page 26.
 - 1). This question was asked just before the Passover.
 - v. Christ was the Father's Provision.
 - b). Philip was tested by Christ, **John 6:6**.
 - 1). The original asking of "*What Would Jesus Do?*"
 - c). Philip and Andrew took Greeks to meet Christ, **John 12:21 – 33**.
 - d). Philip still questioned Christ's purpose, **John 14:8 – 9**.
 - 1). False prophets require their followers to walk in *blind faith*.
 - 1). Christ opened the eyes of Philip and the other disciples by showing them who He was.
 - e). Philip witnessed the *Ascension of Christ*, the *Promise of His Return*, and the *Outpouring of the Holy Spirit*, **Acts 1:8 – 14**.

C The martyrdom of Philip.

- a. The Biblical record of Philip is not recorded past **Acts 1:13**.
 1. Historians record that Philip went from the Upper Room to preach and work miracles in Galilee, Greece, Azota, Syria, and Phrygia (modern day Turkey). Ante-Nicene Fathers, Volume VIII, Grand Rapids, MI, *The Journeys of Philip the Apostle*.
 2. In the city of Hieropolis, in Phrygia, Philip was preaching with Bartholomew. The apostles and many of their followers were locked in a temple dedicated to vipers...The city governor and pagan priest caused Philip and Bartholomew to be crucified. While on the cross Philip continued to preach the gospel and asked that Bartholomew be released.

3. Bartholomew was released and Philip died while hanging on a cross. Ante-Nicene Fathers, Volume VIII.
4. Philip is buried in the city of Hieropolis (a city in the region of Phrygia) with his virgin daughters, while another daughter was buried at Ephesus. Ante-Nicene Fathers, Volume VIII.

Bartholomew or Nathanael

A Let's turn to **John 1:35 – 51 & John 21:2**.

a. **Verse 45**, *Philip findeth Nathanael...*

1. *Nathanael*, a Hebrew name meaning *Given or Gift from God*.

a). Believed to be *Bartholomew* found in **Matthew 10:3**, **Mark 3:18**, **Luke 6:14** and **Acts 1:13**.

1). *Bartholomew*, from the Aramaic *Son of Ptolomy or Son of Tolmai*.

1). Nathanael and Bartholomew are considered to be the same person for the following reasons:

1. **Matthew**, **Mark**, and **Luke** (in his gospel & the book of **Acts**), does not list Nathanael but they do list Bartholomew.

2. Only John lists the name Nathanael and does not list Bartholomew.

a. Remember: it is common in scripture for a person to be known by two names.

3. Bartholomew is not a proper name; rather, it is a designation-meaning *son of*.

a. Nathanael would then be his proper name.

B The relationship of Nathanael to the disciples.

a. Some Bible commentators believe that Philip and Nathanael were brothers since John says, *Philip findeth Nathanael...* Dake's Annotated Reference Bible, page 9, note v.

1. However, there is no verse that says, *brother of Philip*.

b. Since Philip was from *Bethsaida*, and Philip found Nathanael, it is believed that both men were from the same town.

1. However, **John 21:20** says, *...and Nathanael of Cana of Galilee...*

c. Because Nathanael is listed with those that said, *we go with thee*, when Simon Peter said, *I go a fishing*, **John 21:2**, it is commonly believed that Nathanael was of the same vocation. *Adam Clarke's Commentary on the Bible*, Beacon Hill Press of Kansas City, page 900.

C The call.

a. When Philip meets Nathanael he says, *we have found Him of whom Moses in the law, and also the prophets wrote – Jesus of Nazareth, the son of Joseph*, **John 1:45**.

1. In our study of Philip we learned that these words are important because Philip identified Jesus of Nazareth as the *Delivering King* that Israel sought.

a). Promised by the *law* and the *Prophets*.

- b). The term *son of Joseph* linked Jesus with the lineage of David found in **Matthew 1:16**.
 - 2. From the approach Philip uses to catch Nathanael's attention we glean insight into the fact that Nathanael was a man with knowledge of God's Word.
 - b. Nathanael then asks the question: *Can anything good come out of Nazareth?*
 - 1. This is a two part question:
 - a). The first part of the question has to do with the city of Nazareth.
 - 1). Nazareth had a reputation as being a rough city.
 - v. History tells us that Nazareth was located near a military thoroughfare. As is the case with most cities near military establishments it was known as a rough place.
 - v. It was also 14 miles from the Sea of Galilee. Galileans were seen as rough people, **Mark 14:70 & Acts 4:13**.
 - 1). Nazareth was the home of Mary & Joseph, **Luke 2:39**.
 - v. It was in Nazareth that the angel announced to Mary the birth of Christ, **Luke 1:26 – 28**.
 - v. It was the town in which Christ grew up, **Luke 4:16**.
 - v. It was the place of His first public ministry, **Matthew 13:54**.
 - v. It was where the people tried to throw Him off the precipice on which the city was built, **Luke 4:29**.
 - v. In fact Jesus was expelled from the town twice, **Luke 4:16 – 29 & Matthew 13:54 – 58**.
 - v. Jesus finally left there because of their unbelief, **Matthew 13:58**.
 - b). The second part of the question has to do the prophecies concerning the Christ.
 - 1). See **Micah 5:2**.
 - v. Bethlehem was in Judea a more refined region and a more probable place to produce a king.

D The character of Nathanael?

- a. **Verse 47**, *Behold an Israelite indeed, in whom there is no guile (deceit)...*
 - 1. Jesus identified Nathanael as a man of the law, knowledge and the prophets.
 - a). The word-translated *guile*, *Greek dolos meaning: deceit, subtly or crafty*, is a play on words. The root of the word

Jesus uses here is translated *Jacob* in the Septuagint (Greek Old Testament).

- v. Jacob was tricky.
- v. He tricked his brother Esau out of his blessing and birthright.
- v. He tricked Laban out of the better part of his goods.
- v. But after wrestling one night with the Lord, Jacob realized that what he wanted all along was not Esau's birthright, not Laban's riches, but the Lord's blessings, **Genesis 32:26**. And at that point, the Lord changed his name from *Jacob* to *Israel*, from *Heel Snatcher*, *Guile* or *Tricky One* to the name *One Governed By God*. From the notes of Jon Courson, *The Gospel According to John*, page 116.

b). In other words, Jesus was telling Nathanael that change was coming to his life.

- b. **Verse 48**, *...when you were under the fig tree, I saw you...*
 - 1. The fig tree is a symbol of Israel, **Matthew 24:32**.
 - 2. The fig tree was seen by Israel as a place of *meditation, peace, safety, and prosperity*, **I Kings 4:25, Micah 4:4, Zechariah 3:10**.
- c. **Verse 51**, *And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.*
 - 1. Some commentators believe that Nathanael was reading **Genesis 28:12-22**.

E The martyrdom of Nathanael?

- a. According to Foxe's Book of Martyrs, Nathanael preached throughout India and translated the Gospel of Matthew into an Indian dialect.
- b. Later in his ministry, Bartholomew was beaten, crucified, and beheaded in Albinopolis, Armenia (northern Turkey) for the sake of Jesus Christ.

Matthew The Publican

- A Matthew writes a word description of himself in his gospel.
- a. **Matthew 9:9**, *As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, Follow Me. So he arose and followed Him.*
 1. *Matthew*, Greek from Hebrew root, means: *Gift of Jehovah* or *The Gift of God*.
 - a). Matthew is also called *Levi*, **Mark 2:13&14, Luke 5:27-29**.
 - 1). Matthew is called a publican, meaning *a renter or farmer of taxes*.
 - v. The idea being that tax collectors came up with innovative ways to *raise* taxes.
 - v. *New Blue Letter Bible*, Dictionary and Word Search define a *publican* as: *A tax gatherer, collector of taxes or tolls, one employed by a publican or farmer general in the collection of taxes. The tax collectors were as a class, detested not only by the Jews, but by other nations also, both on account of their employment and of the harshness, greed, and deception, with which they did their job.*
 - b. Mark reveals the heritage of Matthew as the *son of Alphaeus*, **Mark 2:14**.
 1. One other disciple *James the Less* is called the *son of Alphaeus*.
 - a). *Alphaeus* (Hebrew) is also called *Cleophas* (Greek), which comes from an *Aramaic* root, **John 19:25, Luke 24:13 - 32**.
 - 1). It is not uncommon for people in scripture to have more than one name.
 - v. Peter (Greek) – Cephas (Aramaic).
 - v. Matthew (Greek) – Levi (Hebrew)
 - v. Bartholomew (Aramaic) – Nathanael (Hebrew)
 - b). Therefore, most scholars considered James a brother to Matthew - although the words *the brother of* are never used in scripture.
 - 1). *James the Less*, **Matthew 10:1-3, Mark 3:14-19, Luke 6:13-16, and Acts 1:13**.
 2. One other note needs to be made here.
 - a). Some teachers define four men by the name of James in scripture.
 - 1). James the son of Zebedee, **Matthew 10:2**.
 - 1). James the son of Alphaeus, **Matthew 10:3**.
 - 1). James the half brother of Christ, **Matthew 13:55**.
 - 1). James the father of Judas (not Iscariot), **Luke 6:16**.

b). Scripture describes Matthew's mother as *Mary* or the *sister of the mother of Jesus*, **John 19:25**.

1). This Mary is one of *six Mary's* identified in scripture.

- v. Mary the mother of Jesus.
- v. Mary Magdalene.
- v. Mary, the sister of Lazarus and Martha.
- v. Mary the wife of Cleophas the mother of James the Less.
- v. Mary the mother of John Mark, a sister of Barnabas
- v. Mary, Roman Christian.

1). This Mary.

- v. Stood by the cross, **Mark 15:40**.
- v. Observed the burial of Christ, **Mark 15:47**.
- v. Found the tomb open, **Mark 16:4**.
- v. Heard the testimony of the angel, "*He is risen,*" **Mark 16:6**.
- v. Declared the resurrection, **Mark 16:7**.

c. What have we discovered so far about Matthew?

1. He was a cousin of Jesus Christ.
2. He had a brother or perhaps brothers that followed Christ.
3. His mother was a believer.
4. His father had an encounter with the risen Christ.
5. His position in life was a tax collector.
6. He was seen as a traitor.
7. When Matthew was called he arose.

B The character of Matthew.

a. Matthew was a key Jesus Christ used to reach the spiritually sick, **Matthew 9:9 – 13**.

1. Matthew's Gospel builds the case for the humanity of Jesus Christ, **Matthew 1:1**.

a). The Genealogy of Christ found in Matthew lists His heritage from Abraham (the start of the Hebrew race), through Royal lineage (David), and kept during the captivity to Joseph, **Matthew 1:2-17**.

1). *Nine* times Matthew refers to Jesus Christ as the *son David*, **Matthew 1:1, 9:27, 12:23, 15:22, 20:30-31, 21:9, 15:22 & 42**.

1). This is to prove Old Testament prophecies that Matthew quotes *forty-one* different times in his gospel, **Isaiah 7:14 & Matthew 1:23**.

- v. Matthew's great theme is *Immanuel, God with us*.
- v. This proves that God has *one divine plan* not some *desperate plan*.

C The martyrdom of Matthew.

a. **Matthew 9:9 – 13**, is the last reference to Matthew except for being found in lists of the Disciples and Apostles, **Acts 1:13**.

1. After the reference in Acts there is very little data concerning Matthew.
2. Irenaeus taught that Matthew preached the gospel among the Hebrews and had his gospel translated into Hebrew.
3. Clement of Alexander went on to say that Matthew preached to the Hebrews for 15 years then went to Ethiopia south of the Caspian Sea (not Africa), Persia, Syria, Macedonia and Parthian.
4. There is some disagreement as to the death of Matthew. There are writings that record Matthew died from stoning, beheading, and burning. Foxe's Book of Martyrs records that Matthew died from being beheaded by a halberd in Nadabah, Ethiopia in the year 60 AD.

Thomas, Who Is Called Didymus

A Introduction.

- a. Thomas is another of the disciples that is known by more than one name.
 1. *Thomas*, a Greek name *thoma* or *twin*.
 2. *Didymus*, from the Aramaic meaning, *two-fold* or *twain*.
 - a). Ancient writings leave little detail as to the reason why Thomas was referred to as a twin.
 - 1). Early church taught that Thomas received this name because he looked like the twin brother of Christ.
 - v. In the Acts of the Apostle Thomas, Act Three, There is a discussion that takes place between the Apostle and a serpent.
 1. The serpent says, *...for I know that thou art the twin brother of the Christ...* From The Apocryphal New Testament, Translation and notes by M. R. James, Oxford: Clarendon Press, 1924
 2. Before we move on I would also like to point out that in this writing Thomas also refers to himself as *Judas Thomas*. Acts of Apostle Thomas, Act One.
- b. Thomas's name is listed 12 times in the scriptures:
 1. In the *Gospels of Matthew, Mark & Luke*, Thomas is mentioned as one of the disciples. **Matthew 10:3, Mark 3:18 & Luke 6:15**.
 - a). Thomas is also listed as one of the Apostles in **Acts 1:13**.
 2. Only the *Gospel of John* gives us insight into his heart and character.

B The character of Thomas.

- a. **John 11:16**.
 1. Let's read **John 11:1-16** to catch the total background of what Thomas says.
 - a). The occasion is the raising of Lazarus from the dead.
 - 1). In **verse 15**, Jesus declares that Lazarus died that *ye may believe*.
 - 1). Thomas makes a bold declaration, *Let us also go, that we may die with Him*. **Verse 16**.
 - v. This can be interpreted two ways:
 1. Thomas believed that it was certain death to follow Christ, but it was worth it.
 2. He might have had faith to believe that Christ could raise the dead.

Therefore, it would be a good thing to experience.

b. **John 14:5.**

1. One of the great questions of life is this: *How can we know the way to eternal life?*

a). The answer is in *Jesus Christ, I am the way, the truth, and the life: no man cometh unto the Father, but by Me.*

c. **John 20:24 – 29.**

1. The *Blessing of Believing.*

a). Thomas is called *Doubting Thomas* because of his unbelief.

1). In some ways all of the disciples were doubters, **Matthew 28:17, Mark 16:11-14 & Luke 24:11, 25, 41.**

b). Thomas missed an important encounter with Christ because he did not fellowship as closely with the group as he should have.

1). **Hebrews 10:25.**

c). However, Thomas did not stay in his unbelief.

1). Thomas declared, *My Lord and my God.*

v. One of the clearest definitions in scripture of the *Deity of Christ.*

C The martyrdom of Thomas.

a. Thomas is one of the few apostles that has more recorded history following Pentecost than before Pentecost.

1. The following writing is from Acts Apostle Thomas, The First Act.

a). When he went into India with Abbanes the merchant. At that season all we the apostles were at Jerusalem, Simon which is called Peter and Andrew his brother, James the son of Zebedee and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, James the son of Alphaeus and Simon the Canaanite, and Judas the brother of James: and we divided the regions of the world, that every one of us should go unto the region that fell to him and unto the nation whereunto the Lord sent him. According to the lot, therefore, India fell unto Judas Thomas, which is also the twin: but he would not go, saying that by reason of the weakness of the flesh he could not travel, and 'I am an Hebrew man; how can I go amongst the Indians and preach the truth?' And as he thus reasoned and spake, the Saviour appeared unto him by night and saith to him: Fear not, Thomas, go thou unto India and preach the word there, for my grace is with thee. But he would not obey, saying: Whither thou wouldest send me, send me, but elsewhere, for unto the Indians I will not go. And while he thus spake and thought, it chanced that there was there a certain merchant come from India whose name

was Abbanes, sent from the King Gundaphorus [Gundaphorus is a historical personage who reigned over a part of India in the first century after Christ. His coins bear his name in Greek, as Hyndopheres].

- b). Thomas ended up in an area near Madras, India, in the southern part of the country about 45 AD. He lived there in a cave, on a mountain for about 7 years.
- c). Much is written about the time Thomas spent in India, leaving many Christian converts.
- d). Thomas became very hated for his conversions. The soldiers of local priests captured Thomas. They tortured him by trying to fry him on red-hot plates. Thomas wouldn't die.
- e). Next they threw him in a furnace. Thomas still would not die.
- f). They pierced him with spears while in the furnace until he finally died.
- g). According to Jerome the body of Thomas was not consumed. He was buried near his mountain.

James The Less

A Introduction.

- a. *James*, Greek rendering of the Hebrew name *Jacob*.
- b. James the Less is listed with the disciples in **Matthew 10:1-3, Mark 3:14-19; 15:40; 16:1, Luke 6:13-16, and Acts 1:13.**
 - a). The only gospel that does not mention James the Less is the Gospel of John.
 2. He is called James the Less only in **Mark 15:40.**
 3. He is called James the son of Alphaeus in **Matthew 10:3, Mark 3:18, Luke 6:15 & Acts 1:13.**
 - a). **Mark 2:14** links James the Less and Matthew the Publican by giving both men the same father.
 4. Most commentators believe he is set apart as James the Less to identify him from *James the brother of John* (also called *James the Great* in historical writings) and *James the brother of Jesus* (Bishop of Jerusalem also called James the Just).
 - a). Some commentators do teach that James the Less was the brother of Jesus Christ.
 - b). It is this writer's conviction that James the Less and James the Just are two different people.
 5. The word translated *less* comes from the Greek word *mikros* and refers more to *age & size* than significance.
 - a). James the Younger, the son of Mary (not the mother of Jesus), and the brother of Joses (**Mark 15:40; Matthew 27:56**). This distinction of *younger* or *less* (Gk mikros) differentiates him from James the brother of Jesus and James the son of Zebedee. The terms *younger* or *less* refer to his younger age, and smaller physique. *Blue Letter Bible, Portraits of the Apostles, Blue Letter Bible, 1 June 2002, www.blueletterbible.org/study/misc/apostles.*

B The character of James the Less.

- a. No words or acts are credited to James the Less in the scripture.
 1. We know that his mother stayed at the cross **Matthew 27:56, Mark 15:40, 16:1 & Luke 24:10.**
 2. His father was one of the men that the risen Christ walked with and talked with on the road to Emmaus, **Luke 24:13 – 32.**
 3. We believe that James the Less was a brother to Matthew, and as such may have been a brother to Judas (not Iscariot) and Simon the Zealot. See page 11 of our notes.

C The martyrdom of James the Less.

- a. According to church history James the Less died a martyr's death.
 1. Jews desiring to stop the spread of the gospel threw him from a pinnacle of the Temple in Jerusalem.

2. They then stoned and beat him with clubs while he prayed for his attackers. From the writings of Saint Jerome, Lives of Illustrious Men, *James the Less*.

Judas, Thaddaeus or Labbaeus

A Introduction.

- a. The one distinction of this disciple is the number of names by which he is known in scripture:
 1. *Judas son of James*, **Luke 6:16**.
 2. *Judas not Iscariot*, **John 14:22**.
 3. *Thaddaeus*, **Mark 3:18**.
 4. *Labbaeus*, **Matthew 10:3**.
 - a). From historical records it seems his real name was Judas a Greek name translated from the Hebrew name *Judah* meaning, *He shall be praised*.
 - b). *Labbaeus* again from the Hebrew meaning *a man of great heart* (same root as the word *manna*).
 - c). His surname *Thaddaeus* also Greek from the Hebrew meaning *a man of courageous heart*.
- b. Older translations use the title *brother of James* revised editions use the title *son of James*.
 1. See **Luke 6:16** original KJV, Dake page 64.
 - a). Later versions of the KJV use the term *son of James*, Scofield page 1086.
 - 1). The later translation is preferred.
- c. These differences can lead to some confusion.
 1. From historical account it seems that Judas Labbaeus was the son of James the brother of John the Beloved.
 - a). Some confuse Judas Labbaeus with James the Just.
 - 1). If he were the brother of James the Just this would make Judas Labbaeus the half-brother of Jesus Christ and author of the book of Jude.
- d. Jude's name is always listed next to *Simon the Zealot* or *Simon the Canaanite*.
 1. Some scholars believe that Simon the Zealot and Judas Labbaeus were brothers.
 - a). There is also some speculation that Jesus may have sent these two together when he sent disciples two by two.
 - 1). I agree that Simon and Judas may have been sent out together.
 - 1). There is little evidence that they were brothers.

B The character of Judas Thaddaeus.

- a. Only the Gospel of John records anything spoken by this disciple.
 1. **John 14:22**, *Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us and not unto the world?*
 - a). This question is asked following the Last Supper.
 - 1). Why is it an important question?

1. John in his writing makes it clear that the disciples did not understand the true reason for Christ's coming.
 - a. **John 13:36-38, 16:17-19 & 31, 18:10 & 11, 20:19 & 25.**
2. Neither did they understand the reason for the coming of the Holy Spirit.
 - a. *How is it that we will see you and the world will not see you?* **John 14:23 – 31.**

C The martyrdom of Judas Lebbaeus Thaddaeus.

- a. There is a discrepancy as to how Judas Thaddaeus died.
 1. We do know that he witnessed in Armenia at the same time as Thomas.
 - a). It is written that Judas Thaddaeus was sent by the Apostle Thomas to the court of Abgar, King of Edessa.
 - 1). Some accounts state that he was shot to death in Armenia in 72 AD.
 - 1). Another account says that he was crucified in Edessa the same year.
 - 1). No matter how Judas Thaddaeus died we know that he had a great impact on the early church by the number of medical and missionary societies named after him.

Simon The Canaanite Or Simon The Zealot

A Introduction.

- a. There are very few hints in scripture as to who Simon was.
 1. Neither is there any record in the New Testament of anything he said or did.
 - a). Some commentators try to link the question asked in **Luke 22:49** to Simon the Zealot, *When they which were about Him saw what would follow they said unto Him, Lord, shall we smite with the sword?*
 - 1). We know from **John 18:10&11** that Peter had a sword.

B Who was Simon the Zealot?

- a. There are four scriptural references that specifically mention Simon the Zealot.
 1. In two passages he is called Simon the Canaanite, **Matthew 10:4 & Mark 3:18**.
 - a). John F MacArthur in his teaching series The Master's Men calls this an unfortunate transliteration of the word Canaan.
 - b). Simon is called the Canaanite or rather Canite.
 - 1). This is not to be confused with the Old Testament enemies of Israel called the Canaanites a term meaning: People or groups of people from the land of Canaan.
 - v. The word Canite comes from the Hebrew word *qana* from an Aramaic origin meaning: *to be jealous or zealous of the law*.
 - v. When translated properly we see that Matthew, Mark & Luke are all saying the same thing.
 1. Simon was a zealot.
 2. Luke (writing to Greeks) uses the word zealot because the Greek mind could easily link Simon to his political persuasion.
 3. Matthew is always using Hebrew wording & ideas as he writes to Hebrew Christians.
 4. Mark is writing from the memoirs of Peter, a fellow disciple with Simon, and would use the Hebrew/Aramaic language.
 2. In two references Luke refers to this disciple as Zelotes in **Luke 6:15** and **Acts 1:13**.
 - a). Zelotes, from the Greek meaning: one burning with zeal.

1). This fits our modern definition of zealot as a fervent or militant proponent of something.

v. The Zealots, or Zelotes, were members of a Jewish sect that refused to pay tribute to the Romans who occupied their land. They declared that *God was their only King*. This eventually escalated to violence and assassination against the Romans, and anyone else, including other Jews, who cooperated with the Romans. The overwhelming power of the Roman military caused their rebellion to fail, after which they became scattered rebels who were also known as Sicarii or *dagger men*, from their deadly use of the *sicae*, a Roman dagger. The Zealots were leading members of the revolt against Rome in 66-70 AD and at Massada they committed suicide rather than surrender to the Roman Tenth Legion. Works of Josephus, by Flavius Josephus, Book VII, chapter 8.

b. In some early church writing Simon is referred to as Judas Zelotes.

1. There are some writers that believe this is the Judas referred to in **John 14:22**.

a). However, it is the belief of this writer that the Judas referred to in **John 14:22** is Judas not Iscariot.

b). In an ancient work called The Epistle of the Apostles, Simon the Zelotes is referred to as Judas Zelotes

1). *We, John, Thomas, Peter, Andrew, James, Philip, Bartholomew, Matthew, Nathanael, Judas Zelotes, and Cephas, write unto the churches of the east and the west, of the north and the south, the declaring and imparting unto you that which concerneth our Lord Jesus Christ: we do write according as we have seen and heard and touched him, after that he was risen from the dead: and how that he revealed unto us things mighty and wonderful and true. From The Apocryphal New Testament, The Epistle of the Apostles, Oxford: Clarendon Press 1924, page 485.*

C The life of Simon the Zealot following Pentecost and his martyrdom.

a. There are two traditions concerning Simon the Zealot's life following Pentecost and his martyrdom.

1. One tradition follows Simon through North Africa and Egypt, to Mauritania and into Brittan. Upon leaving Brittan Simon is traced to Persia and back to Brittan.

2. The second tradition has Simon leaving Brittan and going to Persia where he was sawn in two.
 - a). This is why Roman Catholic paintings and statues of Simon the Zealot portray him with a saw in his hand.
- b. There is rather conclusive evidence from early church writings that Simon the Zealot was invited to the British Isles in 42 A.D. and again in 60 A.D. by Joseph of Arimathaea. From the writings of John D. Keyser, 1st Century Britain and the Gospel of the Messiah, Hope for Israel Ministries, Thousand Oaks, CA.
 1. Both of these dates were tremendous times of conflict.
 - a). Nicephorus, Patriarch of Constantinople and Byzantine historian (758-829 A.D.) writes --Simon born in Cana of Galilee who for his fervent affection for his Master and great zeal that he showed by all means to the Gospel, was surnamed Zelotes, having received the Holy Ghost from above, traveled through Egypt, and Africa, then through Mauritania and all Lybia, preaching the Gospel. And the same doctrine he taught to the Occidental Sea, and the Isles called Britannia. John Keyser.
 2. History records this as the time of the Claudian War.
 - a). George F. Jowett in his book Drama of The Lost Disciples writes about A.D. 42:
 - 1). *In the year A.D. 42 Claudius Emperor of the Romans, issued a fateful decree to destroy every Christian in Britain, man, woman and child, and its great institutions and burn its libraries. To this purpose Claudius equipped the largest army and most efficient army ever sent by Rome to conquer a foe led by its most able general.* Drama of the Lost Disciples, Covenant Books, 8 Blades Court, Deodar Road, Putney, London SW15 2NU, page
 - b). Simon the Zealot returned to Britannia in 60 A.D. during the start of the Boudicean War.
 - 1). Working on the eastern side of the island. Historians agree that Simon was unusually bold and fearless in his witness.
 - 1). Keyser writes, *Undeterred, with infinite courage, he began preaching the Christian Gospel right in the heart of the Roman domain. His fiery sermons brought him speedily to the attention of Catus Decianus, but not before he had sown the seed of Christ in the hearts of Britons and many Romans who, despite the unremitting hatred of Decianus for all that was Christian.* Drama of The Lost Disciples, p. 159.

- 1). Simon the Zealot was crucified by the Romans near Caistor, Lincolnshire, England and buried there.
 - v. This is also the conclusion of Fox's Book of Martyrs.

Judas Iscariot

A Introduction.

- a. *Perhaps the most significant thing that can be said of Judas Iscariot, was that, in feeling sorrow for his crime of betrayal, he did not seek to atone for his sin to the One (Jesus) whom he had wronged, but, rather went to his accomplices in crime (the priests) and there sought to set himself aright. Because those whom he had served in his selfishness failed him at the end (the priests), he went out and hanged himself.* William Steward McBirnie, The Search For The Twelve Apostles, published by Living Books, page 235.

B Who was Judas Iscariot?

- a. The name Judas is the Greek form of the Hebrew word *Judah*, meaning: *praised or he will praise*
 1. Since there were two disciples that bore the name Judas, the writers include his surname *Iscariot*, also from the Hebrew.
 - a. Two word *iysh* men and *kariotes or Keriioth* (man from Keriioth)
 - 1). Keriioth was a city of Judah, **Joshua 15:25**.
 - 1). Therefore we can interpret his name as *Judas of Keriioth*.
 - 1). Since Keriioth is in the southern part of Israel it is believed that Judas Iscariot was the only disciple from that region.
 - 1). All the other disciples were Galileans.
 - b. We really know very little from the scripture concerning the history of Judas Iscariot.
 1. Again I believe the verses in **Mark 3:13** & **Luke 6:12** are significant as we discuss his life.
 - a). Both writers make it clear that Christ chose Judas following a night of prayer.
 - 1). Two facts become important here:
 - v. The selection of Judas was a personal choice by Christ.
 - v. The betrayal was not a surprise.
 - b). And, it is also significant that he is seldom mentioned without some reference to his great betrayal.
 - 1). Thus, in the lists of the disciples given in the Synoptic Gospels, we read, *...and Judas Iscariot, who also betrayed Him.* **Matthew 10:4, Mark 3:19 & Luke 6:16**.
 - 1). In John's Gospel the naming of Judas Iscariot occurs first in a prophetic word connecting him with the betrayal, *Jesus answered them: Have not I chosen you twelve; and one of you is a devil? Now He meant Judas Iscariot, the son of Simon: for this*

*same was about to betray Him whereas he was one of the twelve. **John 6:70 & 71.***

2. As is the case with most of the disciples we learn the most from John's Gospel concerning Judas Iscariot.
 - a). We learn the name of his father was *Simon*. **John 6:71.**
 - b). We learn that Judas held the bag of money for the group. **John 12:4-6 & 13:29.**
 - c). We learn that Christ knew from the *beginning* who would betray Him. **John 6:65 & 71.**
 - d). We learn that the devil entered Judas, **John 13:2.**
 - e). We learn the final thoughts of the disciples at the Last Supper, **John 13:29.**

C The character of Judas Iscariot.

- a. The account of Judas Iscariot is one of the few accounts repeated all four Gospels.
 1. From **Matthew 10:4** through **Acts 1:25**, Judas Iscariot is referred to twenty times.
 - a). Of those twenty accounts Judas Iscariot is identified 15 times as the betrayer.
 - b). Three times in the midst of betrayal, **Matthew 26:47, Mark 14:43, Luke 22:47&48, John 18:3.**
 - c). Only once, **John 13:29**, is Judas Iscariot identified without the identity of a betrayer.
 - 1). However, it is recorded that *...Judas had the bag...*
 - d). Matthew records that Judas asked the question... *Is it I, Rabbi?* **Matthew 26:25.**
 - 1). To which Christ replies... *Thou hast said it.*
 - e). All four Gospels agree to the main facts of the betrayal and tell how the traitor came with a multitude or a band of soldiers from the chief priests, and brought them to the place where, as he knew, Christ would be found with His faithful disciples, **Matthew 26:47, Mark 14:43, Luke 22:47 & John 18:2.**
 - f). Only Matthew records the amount of money exchanged in the betrayal of Christ, **Matthew 26:15 & 27:5-10.**
 - 1). This is done because Matthew is the disciple that does the most linking of the activities of Christ with Old Testament prophecies, **Zechariah 11:12 & 13.**

D The death of Judas Iscariot.

- a. In **Acts 1:15 – 20**, Peter tells of the suicide of Judas Iscariot.
 1. **Acts 1:15-20**, *And in those days Peter stood up in the midst of the disciples, and said, the number of names together were about an hundred and twenty, Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this*

ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

a). Aceldama, Aramaic meaning: field of blood.

1). In Scripture blood is a picture of violence, **I Chronicles 28:3.**

v. The idea field of blood means that something violent happened in the field.

1). The insides of Judas gushed out.

v. He dove headlong.

1. *People were not hanged by a rope in those days. Crucifixion and impalement through the belly over a sharp stake were the two common methods of hanging. Judas of course, could not crucify himself. But he did set up a sharp stake and fell headlong over it, causing his body to burst open and his intestines to spill out.* Stanley M. Horton, Acts, Logion Press Commentary, GPH, Springfield, MO, page50.

2. Haman's gallows (50 cubits – 1 cubit = 18 inches), **Esther 7:9.**

E What can we learn from the life of Judas?

a. Christ personally chose Judas.

b. The betrayal of Judas was not a surprise.

c. The attitude of Christ toward Judas was one of love.

1. Christ did not withhold ministry.

2. When Christ told Judas to go out – the others though Judas was going to purchase more groceries.

d. Judas will not be in heaven, **Psalm 69:21 – 29.**

1. The family of Judas was not allowed to continue, **Psalm 109:6 - 13.**