

# FIRST GENERATION LEADERS

## I. Apostles' Training:

Jesus Baptism  
(Year of Obscurity)  
mid 26AD – mid 27AD

Note: Timeline is based upon *A Harmony of the Gospels* by A.T. Robertson, Harper & Row Publishers, c.1950

1. Jesus calls his first disciples. **John 1:35-51**
  - a. Vs 35-42 – John the Baptist tells his disciple Andrew that Jesus is the Messiah. Andrew finds his brother Simon Peter and tells him they have found the Messiah.
  - b. Vs 43-51 - Jesus finds Philip and calls him to follow. Philip finds Nathaniel (Bartholomew). Nathaniel questions Jesus and believes.

Galilean Ministry  
(1 ½ year) mid  
27AD – early 29AD

Note: Jesus performs his first miracle, Jesus travels to Capernaum, Jesus cleanse the temple at Passover, the interview of Nicodemus with Jesus, Jesus leaves Judea, Jesus goes to Samaria, Jesus goes to Galilee, Jesus heals the son of a Courtier of Capernaum

2. Jesus calls the four fisherman. **Luke 5:1-11** (Mark 1:16-20; Matthew 4:18-22)
  - a. Jesus comes to Simon Peter, probably with Andrew, and cast off in a boat. They caught more fish than they could carry. Jesus calls Simon, James Zebedee and John Zebedee.

Note: Jesus teaches at the Synagogue, Jesus heals the demonic on Sabbath, Jesus heals Peter's mother-in-law, Jesus tours Galilee, Jesus heals the leper, Jesus heals the paralytic that's lowered through the roof,

3. Call of Matthew (Levi) and his reception. **Luke 5:27-32** (Mark 2:13-17; Matthew 9:9-13)
  - a. Jesus finds the publican and calls him to follow him. He holds a reception of the Lord.

Note: Jesus teaches parables to the disciples, Jesus heals the lame of the Sabbath, Disciples pluck ears of grain on the Sabbath, Jesus heals the withered hand on the Sabbath, Jesus teaches the Great Multitude

4. A night of prayer, Jesus selects the twelve Apostles. **Mark 3:13-19** (Luke 6:12-16)
  - a. Luke 6:12 – Jesus prayed all night and called his disciples
  - b. Mark 3:13-19 – Jesus ordains twelve disciples to preach, have power to heal and cast out devils. Identifies the twelve names.

Note: Sermon on the Mount, Jesus heals the centurion servant at Capernaum, Jesus raises the widow's son, Message from John the Baptist, Jesus weeps for Jerusalem, anointing of Christ's feet, blaspheme of the league of Beelzebub, Pharisees demand a sign, Jesus teaches parables, Jesus calms the storm, Jesus heals the demonic, Jesus heals Jairus' daughter and the woman who touched his clothes, Jesus heals two blind men, Jesus visit's Nazareth

5. Jesus sends the twelve to minister in twos. **Matthew 9:35 to 11:1, Mark 6:6-13** (Luke 9:1-6)
  - a. Jesus calls his twelve, empowers them to preach the gospel, heal the sick and cast out devils. This is the first training run. Jesus gives them much guidance and instructions.

Note: Herod fears Jesus is John the Baptist from the dead, Jesus feeds the five thousand, Jesus walks on water to the disciples, Jesus won't confirm to popular demand of the Messiah's expectation, Pharisees reproach Jesus at Jerusalem, Jesus heals the daughter of a Syro-phoenician woman, Jesus feeds the four thousand, Pharisees and Sadducees attack Jesus, Jesus heals a blind man in Bethsaida

Last Year 29AD (Passover to Tabernacles)

6. Jesus tests the twelve Apostles. **Matthew 16:13-20** (Luke 9:18-21; Mark 8:27-30)
  - a. Jesus tests the disciples concerning what they believe? They respond John the Baptist, Elijah, Jeremiah or other prophets.
  - b. Andrew was told by John the Baptist that Jesus was the Messiah. **John 1:35,36**
  - c. Simon Peter was told by Andrew that Jesus was the Messiah. **John 1:41**
  - d. Philip tells Nathaniel (Bartholomew) they have found the Messiah. **John 1:45**

Note: Jesus foretells his rejection and death, Jesus teaches of the second coming, Jesus' transfiguration on the mount, Jesus teaches about the resurrection, demonic by the disciples couldn't heal, Jesus foretells his death and resurrection

- 7. The Apostles contend as to who shall be the greatest. **Mark 9:33-37; Matt 18:1-14** (Lk 9:46-48)
  - a. Here we see the arrogance and complacency of the disciples to debate which one of them would be the greatest. Jesus teaches them all the greatest is the one who serves all.
  - b. Interesting that the scriptures portray Paul as the greatest.

- 8. Apostle John rebuked by Jesus. **Mark 9:38-41** (Luke 9:49-50)
  - a. John is concern that there is others besides them that are casting out demons. Jesus teaches them it's okay.

29AD (Tabernacles to Dedications)

- 9. Messiah's Followers must give up everything. **Luke 9:57-62** (Matthew 8:19-22)
  - a. *"No man, having put his hand on the plow, and looking back, is fit for the kingdom"*

Note: Jesus brothers counsel him to go to Judea, Jesus goes to Samaria, Jesus partakes in the Feast of Tabernacles, the adulteress woman brought to Jesus, Jesus angers the Pharisees and they try to stone Jesus, Jesus heals the blind man, Jesus teaches parables

- 10. Mission of the seventy disciples. **Luke 10:1-24**
  - a. Jesus sends seventy disciples to go and minister. They returned joyous for the power to cast out devils. Jesus instructs them to be joyous for their name is written in heaven.

Note: Jesus answers the lawyers question about eternal life, Jesus the guest of Martha and Mary, Jesus teaches the disciples prayer, blaspheme of the league of Beelzebub again, Jesus denounces the Pharisees and lawyers, Jesus teaches his disciples, Jesus teaches parables, Jesus heals the crippled woman, Jesus partakes in the feast of dedication, Jesus teaches in Peria on the way to Jerusalem, Jesus teaches parables to Pharisees

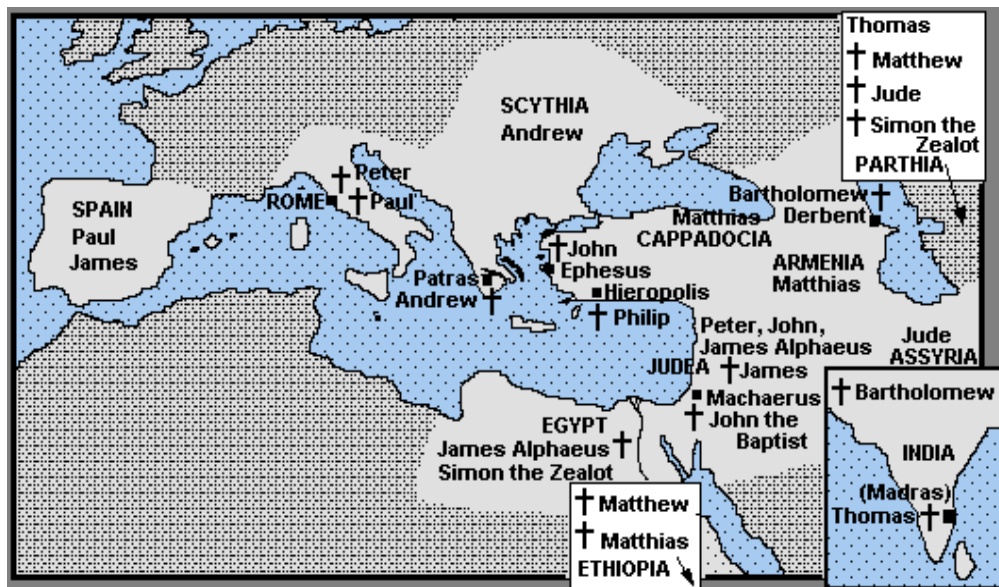
29AD to 30AD (Dedications to Passover)

- 11. Count the Cost of being a disciple. **Luke 14:25-35**
  - a. *"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."*

Note: Pharisees and Sadducees murmur against Jesus, Jesus teaches about the rich man and Lazarus, Jesus raises Lazarus from the dead, Jesus travels to Jerusalem, Jesus teaches about the widow and prayer, Jesus teaches about divorce, Jesus teaches the rich young ruler, Jesus foretells of his death and resurrection, Jesus heals blind Bartimaeus and his friend, Jesus visits Zacheus, Jesus triumph entrance to Jerusalem, Jesus cleans the temple, Jesus and the withered fig tree, rulers challenge Jesus, Jesus denounces the Pharisees and Sadducees, Jesus teaches the second coming at the Mt Olives, Jesus predicts his crucifixion, Jesus anointed with oil at Simon's house, Jesus rebukes Judas, Judas makes arrangements to betray Christ, Passover, Jesus teaches at the Passover, Jesus teaches on the way to Gethsemane, the crucifixion events, the resurrection events.

Passover 30AD

- 12. Appearance to the disciples with the commission. **Luke 24:44-49; Acts 1:3-9**
  - a. Jesus meets with his disciples and reminds them he was the fulfillment of the scriptures. *"Then opened he their understanding, that they might understand the scriptures."*
  - b. They are instructed to wait in Jerusalem till they are baptized with the Holy Ghost.



## II. Apostles' Ministry:

### A. Judas Iscariot:



**Area of Ministry:** None

**Death:**

Died in 29-33 AD (<http://en.wikipedia.org>)

Committed suicide. *“Now this man purchase a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out.”* **Acts 1:18**

**Family:**

1. Judas was the son of Simon

*“Then saith one of his disciples, Judas Iscariot, Simon’s son, which should betray him...”* **John 12:4**

2. The name “Iscariot”

One of the two main possibilities for the meaning of Iscariot is that it refers to the Sicarii, a faction of the Zealots, and hence the name Judas Iscariot would be fairly similar to Judas the Zealot

<http://en.wikipedia.org>

Very little is told us in the Sacred Text concerning the history of Judas Iscariot beyond the bare facts of his call to the Apostolate, his treachery, and his death. His birthplace, as we have seen, is indicated in his name Iscariot, and it may be remarked that his origin separates him from the other Apostles, who were all Galileans. For Kerioth is a city of Judah.

<http://www.newadvent.org>

**Significant Events:**

1. We have a tendency to look down on Judas poorly for the betrayal of the Messiah. However, the betrayal was the fulfillment of God’s plan. The crucifixion was required to pay the sin’s of man.

*“Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.”* **Luke 22:1-6**

2. Judas repents over his sin and commits suicide.

*“Saying I have sinned in that I have betrayed the innocent blood. And they said. What is that to us? Se thou to that. And he cast down the pieces of silver in the temple, and departed and went and hanged himself.”* **Matthew 27:1-10**

3. Fulfillment of Prophecy.

*“And I bought the field of Hanameel my uncle’s son, that was in Anathoth and weighed him the money, even 10 shekels and 7 pieces of silver”* **Jeremiah 32:3-9**

*“An the Lord said unto me, Cast it unto the potter a goodly price that I was prised at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord.”*

**Zechariah 11:10-14**

## The Betrayal:

Was the monetary value of 30 pieces of silver the only motivating force for Judas' actions? (Remember that 30 pieces of silver was also the price one paid for a slave that had been gored by an ox in Old Testament Law. According to the *History Channel*, 30 pieces of silver was two months wages.)

If the etymology of "Iscariot" is in fact related to *Sicarii*, a sect of the Zealots committed to the violent overthrow of Rome. If Judas was a *Sicarius* (which may or may not be historically possible), then it's possible that he saw Jesus as the Messiah in the fashion expected by the Zealots: a military leader who would defeat and cast out the Romans. If this scenario was the case, then Judas may well have been trying to force Jesus into a position where he had to reveal himself as the divinely appointed warrior-king who would destroy his enemies

<http://en.wikipedia.org>

### Gospel of Judas (Iscariot) - fiction

Unlike the four gospels in the Bible, this text indicates that Judas betrayed Jesus at Jesus' request. The text begins "the secret account of the revelation that Jesus spoke in conversation with Judas Iscariot." The key passage comes when Jesus tells Judas "you will exceed all of them. For you will sacrifice the man that clothed me." This indicates that Judas would help liberate the spiritual self by helping Jesus get rid of his physical flesh, the scholars said.

<http://www.foxnews.com>

### Gospel of Barnabas - fiction

According to medieval copies of the Gospel of Barnabas, it was Judas, not Jesus, who was crucified on the cross. It is mentioned in this work that Judas' appearance was transformed to that of Jesus', when the former, out of betrayal, led the Roman soldiers to arrest Jesus who by then was ascended to the heaven. This transformation of appearance was so identical that the masses, followers of Christ, and even the Mother of Jesus, Mary, initially thought that the one arrested and crucified was Jesus himself. The Gospel then mentions that after three days since burial, Judas' body was stolen from his grave, and then the rumors spread of Jesus being risen from the dead. When Jesus was informed in the third heaven about what happened, he prayed to God to be sent back to the earth, and so he descended and gathered his mother, disciples, and followers and mentioned to them the truth of what happened, and having said this he ascended back to the heavens, and will come back at the end of times as a just king.

<http://en.wikipedia.org>

## B. The twelfth Apostle:

1. Mathias chosen as the twelfth apostle: **Acts 1:12-26**
2. Why the need for a twelfth disciple? (No replacement for James the Greater who dies in 44AD.)
  - a. In the Mishnah 120 is accepted as the smallest number of Jews in a congregation for the establishment of a little Sanhedrin. The number of offices open for leadership within a congregation must be one-tenth of the membership. Thus the smallest congregation may be allowed the complement of 12 officials (Sanhedrin 1:6) **The Broadman Bible Commentary, c1970**
  - b. *"That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."* **Matt 19:28**
3. What are the criteria for an apostle?
  - a. **Acts 1:21-22** – Peter states that he needs to be someone who has witness the ministry of Jesus.
  - b. **Mark 3:14-15** – Jesus ordains twelve disciples to preach, have power to heal and cast out devils.
  - c. **John 15:16** – Jesus tells his disciples they have not chosen him, he chose them and ordained them.
4. Saul's conversion **Acts 9: 1-19**
5. Paul's testimony **Galatians 1:6-24**

### C. James son of Zebedee, James the Greater, James the Elder, James the Great



#### Area of Ministry:

Jerusalem, Judea and modern Israel  
Jewish colonist and the slaves in Spain

#### Death:

Died in 44 AD (<http://www.biblepath.com>)

Behead by Herod Agrippa I about the feast of Easter in Jerusalem.

*“Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword.” Acts 12:1-2*

#### Family:

James was the son of Zebedee and Salome and brother of John.

“Some authors, comparing John 19:25 with Matthew 28:56 and Mark 15:40, identify, and probably rightly so, Mary the Mother of James the Less and of Joseph in Mark and Matthew with "Mary of Cleophas" in John. As the name of Mary Magdalen occurs in the three lists, they identify further Salome in Mark with "the mother of the sons of Zebedee" in Matthew; finally they identify Salome with "his mother's sister" in John. They suppose, for this last identification, that four women are designated by John, xix, 25; the Syriac "Peshito" gives the reading: "His mother and his mother's sister, and Mary of Cleophas and Mary Magdalen." If this last supposition is right, Salome was a sister of the Blessed Virgin Mary, and **James the Greater and John were first cousins of the Lord**; this may explain the discipleship of the two brothers.”

<http://www.newadvent.org>

#### Significant Events:

“It has been said that when the apostle James was led out to die, a man who had brought false accusations against him walked with him to the place of execution. He had doubtless expected to see James looking pale and frightened but he saw him, instead, bright and joyous, like a conqueror who had won a great battle. The false witness greatly wondered at this and became convinced that the Savior in whom the prisoner by his side believed must be the true God or He could not impart such cheerfulness and courage to a man about to die. The man himself, therefore, became a convert to Christianity and was condemned to die with James the apostle (both were consequently beheaded on the same day and with the same sword.)”

<http://www.biblepath.com>

**Gospel/ Writings:** None

### D. Jerusalem Counsel: (51 AD)

1. Jerusalem Counsel:

#### Acts 14:26-15:35

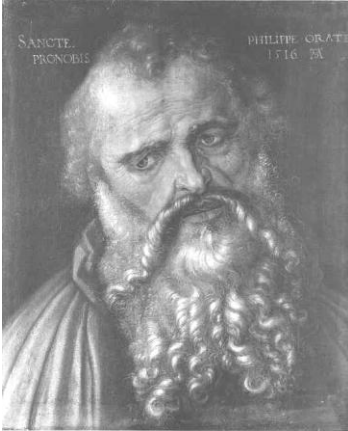
*“And a certain men which came down from Judea taught the brethren, and said ‘Except ye be circumcised after the manner of Moses, ye cannot be saved.’ When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question...”*

2. Paul’s testimony to the Galatians:

#### Galatians 2:1-21

*“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, I told Peter....”*

## E. Philip



### Area of Ministry:

Most of his latter ministry took place in Galatia (in Turkey)

### Died:

Died in 60AD (<http://www.biblepath.com>)

It's believed that at the age of 87, he suffered martyrdom by crucifixion in Phrygia and buried Hierapolis.

In Phrygia, he was preaching together with Bartholomew, and through prayer killed a large serpent in a temple devoted to serpent worship, and healed many people of snake bites. The city governor and pagan priest caused Philip and Bartholomew to be crucified.

While they were crucified, a large earthquake knocked everyone to the ground, and Philip prayed for everyone's safety. Seeing the earthquake abate, the people demanded that Philip and Bartholomew be released. Although Bartholomew survived, Philip, the city governor, and the pagan priest all died that day. <http://en.wikipedia.org>

### Family:

How did a Jew get a name such as the Greek, "Philip?" It's possible that he was named in honor of Philip the Tetrarch who had, some ten years before his birth, done much to raise the status of the region of his birth. Philip was born in Bethsaida in Galilee which was the same town as Apostle Peter and Apostle Andrew.

<http://www.biblepath.com>

He was at that time a married man, and had several daughters (of which one was married); but his being engaged in the married state hindered him not. In obedience to whose command he forsook all to follow him, and became thenceforth the inseparable companion of his ministry and labors.

<http://www.ewtn.com>

### Significant Events:

The apostle should be distinguished from Philip the "deacon" or Evangelist, who preached to the people of Samaria and baptized the Ethiopian eunuch. **Acts 8:4-8, 26-39**

<http://www.ccel.org>

#### Acts 8:5

*"Then Philip (deacon) went down to the city of Samaria, and preached Christ unto them."*

#### Acts 8:39

*"And when they were come up out of the water, the Spirit of the Lord caught away Philip (deacon), that eunuch saw him no more; and he went on his way rejoicing."*

He also had several daughters, which has resulted in confusion of the two Philips. **Acts 21:8-9**

<http://www.newadvent.org>

#### Acts 21:9

*"And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered the house of Philip (deacon) the evangelist."*

## **Gospel/ Writings:**

The Nag Hammadi Library was discovered in 1945 in Egypt. They were translated and published for the first time in 1977. Two of these works are credited to the Apostle Philip.

### The Gospel of Philip – fiction

From this gospel much of the current argument that Mary Magdalene and Jesus had a relationship...

*“There were three who always walked with the lord: Mary his mother and her sister and Magdalene, the one who was called his companion, His sister and his mother and his companion were each a Mary.”*

*“And the companion of the [...] Mary Magdalene. [...loved] her more than [all] the disciples [and used to ] kiss her [often] on her[...]. The rest of [the disciples...]. They said to him, “Why do you love her more than all of us?” The savior answered and said to them, “Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness.”*

Additionally, we see an interesting implication that Joseph planted the very tree that Jesus’ cross was made of ...

*“Philip the apostle said, “Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus and the planting was the cross.” But the tree of life is in the middle of the garden. However it is from the olive tree that we get the chrism, and from the chrism the resurrection.”*

### The Letter of Peter to Philip - fiction

The implication of this letter, indicates that there was some dissension amongst the apostles. Peter pleads to Philip to come back to the other disciples. Philip responds and meets with the others. They return to Mount Olives and pray unto God for direction. Jesus responds with light and a voice. He gives them direction on where to go and how to minister.

However, the letter of Peter to Philip, is not to be identified with any of these letters attributed to Peter and must represent a newly discovered work in the Petrine corpus (collection of letters attributed to Peter).

**The Nag Hammadi Library, Robinson, c1988, pg 431**

Depiction of dissension amongst the disciples...

*“Peter the apostle of Jesus Christ to Philip our beloved brother and our fellow apostle and (to) the brethren who are with you; greetings! Now I want you to know, our brother [tha] we received orders from our Lord and savior of the whole world that [we]should come [together] to give instructions and preach in the salvation which was promised us by our Lord Jesus Christ. But as for you, you were separate from us, and you did not desire us to come together and to know how we should organize ourselves in order that we might tell the good news. Therefore would it be agreeable to you, our brother, to come according to the orders of our God Jesus?”*

## F. Simon the Zealot or Canaanite



### Area of Ministry:

He preached the Gospel throughout North Africa, from Egypt to Mauritania, and even into Britain.

Some traditions record him joining Jude and traveling to Persia.

### Died:

Died in 61AD (<http://www.biblepath.com>)

There is a church tradition which says that he was crucified by the Romans in Caistor, Lincolnshire, Britain and subsequently buried there on May 10, circa 61 A.D. This cannot be confirmed, however, as there is also a strong tradition which says, that having left Britain, Simon, at some point, went to Persia and was martyred there by being sawn into two. Apostle Simon is buried in Komani.

<http://www.biblepath.com>

### Family:

In the canonic New Testament Simon the Zealot is never identified with Simon the brother of Jesus mentioned in Gospel of **Mark 6:3**. That Simon was Simeon of Jerusalem, counted by the Church as the second bishop of Jerusalem after James the Just.

<http://en.wikipedia.org>

### The Name 'Zealot'

1. Another, doubtless inspired by his title "the Zealot", states that he was involved in a Jewish revolt against the Romans, which was brutally suppressed.

<http://en.wikipedia.org>

2. The name of Simon occurs in all the passages of the Gospel and Acts, in which a list of the Apostles is given. To distinguish him from St. Peter he is called (Matthew 10:4; Mark 3:18) *Kananaios*, or *Kananites*, and *Zelotes* (Luke 6:15; Acts 1:13). Both surnames have the same signification and are a translation of the Hebrew *qana* (the Zealous). The name does not signify that he belonged to the party of Zealots, but that he had zeal for the Jewish law, which he practiced before his call. Jerome and others wrongly assumed that Kana was his native place; were this so, he should have been called *Kanaios*.

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<http://www.virtualology.com>

### Significant Events:

*Saint Simon the Zealot or the Zealous*, was the name this Apostle bore among the twelve. He preached in Egypt, Mauritania (Spain), and Lybia, leaving behind him the fertile hills of Galilee, where he had been engaged in the healthful cultivation of the vineyards and olive gardens. He later rejoined his brother, Saint Jude, in Persia, where they labored and died together. At first they were respected by the king, for they had manifested power over two ferocious tigers who had terrorized the land. With the king, sixty thousand Persians became Christians, and churches rose over the ruins of the idolatrous temples.

But the ancient enemy, who never sleeps, rose up, and when the two went elsewhere the pagans commanded them to sacrifice to the sun. Both Apostles, just before that time, had seen Our Lord amid His Angels. Simon said to Jude, "One of the Angels said to me, *I will take you out of the temple and bring the building down upon their heads*. I answered him, *Let it not be so; perhaps some of them will be converted*." They prayed for mercy for the people and offered their lives to God. Saint Simon told the crowd that their gods were only demons, and ordered them to come out of the statues, which they did, revealing themselves under hideous forms. But the idolaters fell on the Apostles and massacred them, while they blessed God and prayed for their murderers.

<http://www.magnificat.ca>

**Gospel/ Writings:** None



## G. James son of Alphaeus, James the Lesser, James the Minor



### Area of Ministry:

Tradition claims he first worked in Palestine (Israel) and Egypt.

### Died:

Died in 62 AD (<http://www.mliles.com>)

He was martyred in Egypt.

### Family:

Known as James the Less, to distinguish him from James the Greater, son of Zebedee and James the Just, the brother of the Lord, but more likely because of his smaller stature than his relative importance.

<http://www.ccel.org>

The apostle James (the son of Alphaeus), who is also called "Less" or "Younger," was a brother of the apostle Matthew and the son of Mary. Which Mary is not altogether certain though she seems to be the wife of one Cleopas.

<http://www.biblepath.com>

He was a brother of the apostle Matthew (Alphaeus being the father of both) and the son of a Mary.

<http://en.wikipedia.org>

**John 19:25** "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene"

He is the brother to the Apostle Matthew and possibly he had a brother named Josés.

**Mark 2:14** "...And as he passed by, he saw Levi (Matthew) the son of Alphaeus..."

**Matthew 27:55-56** "And many women were there beholding afar off, which followed Jesus from Gallilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Josés, and the mother of Zebedee's children."

### Significant Events:

There is much confusion between James the lesser and James the just, because of Gal 1:19...

**Mark 3:18** "...James the son of Alphaeus..."

**Galatians 1:19** "....But other of the apostles saw I none, save James the Lord's brother..."

Remember, the word "apostle" is "apostolos" which means a delegate, messenger, one sent forth with orders. Thus, the twelve that Jesus selected were called apostles. However, we see in Acts that Barnabas is called an apostle. Thus, James the less is not the James in **Acts 15:13**, nor the writer of the *Epistle of James* in **James 1:1**, nor the first bishop of Jerusalem.

Nothing further is heard of James Alphaeus, except the legend that he was active in the southwest of Palestine and in Egypt, and was crucified in Ostrakine, in Lower Egypt

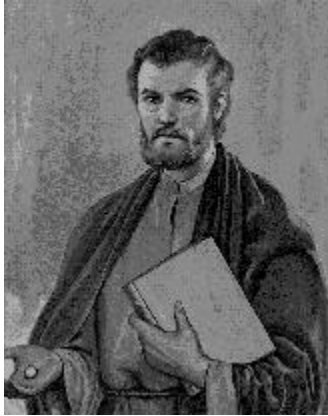
<http://www.ccel.org>

According to tradition, even though James the Less clung strongly to Jewish law, he was sentenced to death for having violated the Torah. It is said that James the Less was martyred by crucifixion at the city of Ostrakine in Lower Egypt, where he was preaching the Gospel. ... it has been noted that his body was later sawed to pieces

<http://en.wikipedia.org>

**Gospel/ Writings:** None

## H. Matthias



### Area of Ministry:

Preached the Gospel for more than 30 years in Judea, Armenia and Ethiopia

### Died:

Died in 63 AD (<http://www.allsaintssanfran.org>) Reasonable

Died in 80 AD (<http://www.catholic-forum.com>)

### Family:

No further information about Matthias is to be found in the canonical New Testament. Even his name is variable: the Syriac version of Eusebius calls him throughout not Matthias but "Tolmai", i.e.

Bartholomew, without confusing him with the Bartholomew who was originally one of the twelve Apostles; Matthias is often identified with the

Nathanael mentioned in the *Gospel of John*; Clement of Alexandria says some identified him with Zacchaeus; the *Clementine Recognitions* identify him with Barnabas; Hilgenfeld thinks he is the same as Nathanael.

<http://en.wikipedia.org>

### Significant Events:

As a disciple from the time of Jesus' baptism through to his death and resurrection, and possibly one of the 72 sent out to preach and heal, Matthias was chosen by prayer and the drawing of lots to replace Judas Iscariot as the twelfth apostle, Acts 1:15-26. No more is heard of him in the New Testament, and the various traditions are made more confusing because of the similarity of his name to Matthew's.

<http://www.ccel.org>

It is believed that Matthias evangelized in regions of Armenia and great peril befell him in the cities of Colchis, Sebastopol and elsewhere. It is also believed that he at one time, was aided by the apostle Andrew. He along with the apostles Jude (Thaddaeus), Bartholomew, Simon the Zealot and Andrew are credited by Armenian tradition as the apostles who evangelized Armenia. There are several places mentioned as to where he suffered martyrdom, one being Phaleaon, a city of Judea and another Jerusalem.

<http://www.biblepath.com>

The facts about his life are vague at best and contradictory, because of the different church "traditions" concerning Matthias life. Saint Nicephorus, (who lived around 1320 and is called the "last of the Greek ecclesiastical historian,") eighteen volume *Historia Ecclesiastica* puts Matthias first preaching the Gospel in Judea then in Ethiopia and places Matthias' death by crucifixion in Colchis, the modern day Mingrelia District on the central coast of the Black Sea in the Republic of Georgia.

Another tradition from *The Synopsis of Dorotheus* (5<sup>th</sup> Century) puts Matthias spreading of the Gospel in the interior of Ethiopia. The Synopsis says he died in Sebastopolis and buried near the Temple of the Sun, most likely in the modern day Sudan. One apocryphal story about Matthias' ministry in Ethiopia is that he went among the cannibals and was thrown into prison and eventually freed by the Apostle Andrew.

A third tradition has the Israelites stoning Matthias in Jerusalem and then beheading him. Some have placed his death as late as 80 AD, which seems highly unlikely. The approximate date of 63 AD seems more likely considering that he was with Jesus from the very beginning of his ministry.

<http://www.allsaintssanfran.org>

### Gospel/Writings:

All of these contradictory sources as to the exact locale of his ministry inevitably lead to the conclusion that Matthias was spreading the "good news" over a wide swath of the ancient world. Based on the rare mention of him even in Christian apocrypha, his long years in Ethiopia are probably why we know so little of him. The center of the Church moved westward quickly. It was in the west where many of the early Christian writings, both canonical and apocryphal, were written.

<http://www.allsaintssanfran.org>

## Gospel of Matthias

Any discussion of the *Gospel of Matthias*, as with the *Gospel of Thomas* and other non-canonical Gospels, must be paired with some discussion of the struggle between orthodox or sometimes called by scholars "literalist" Christianity and Gnostic Christianity, in which much of the essence of Jesus is considered spiritual rather than real. Gerald Massey, (left) (1828-1907) a 19<sup>th</sup> century Anglican scholar and one of England's Christian Socialists, and a firm believer in Gnostic Christianity, describes the belief as this, "Whether considered as the God made human, or as man made divine, this character never existed as a person. That pre-historic ideal Christ of the Gnosis had always personated the divine in human form, the Immortal incarnated, the Majesty within superior to all the physical conditions without, with power to bear and serve, to serenely suffer the ills of flesh, become a sacrifice and glory in the Cross of its earthly suffering." Gnostic, which comes from the Greek word Gnosis, means, "to know," and it is the emphasis of knowledge that marks this early faction of Christianity

<http://www.allsaintssanfran.org>

This work is lost, but Clement of Alexandria (*Stromateis*, III, 4) records a sentence that the Nicolaitans ascribe to Matthias: "we must combat our flesh, set no value upon it, and concede to it nothing that can flatter it, but rather increase the growth of our soul by faith and knowledge". The *Gospel of Matthias* was mentioned by Origen (*Homily upon Luke*. i); by Eusebius (*Hist. eccl.*, III, 25), who attributes it to heretics; by Jerome (*Praef. in Matth.*), and in the Decree of Gelasius (VI, 8) which declares it apocryphal. It comes at the end of the list of the *Codex Barroccianus* (206).

<http://en.wikipedia.org>

The Gospel of Matthias bearing his name has yet to have been found and/or identified. However, it intrigued the early Christian fathers. Its popularity was equal to the canonical gospels as a popular teaching tool. It also appears in two lists: the 6th century South Gallic list known as the Decretum Gelasianum, and the 7th-century Byzantine list known as The Catalogue of the Sixty Canonical Books. St. Clement of Alexander, one the earliest church teachers and Gnostic (died 215a.d.) quoted from The **Traditions of Matthias**, another writing attributed to the 13<sup>th</sup> Apostle, in his *Stromata*.

<http://www.allsaintssanfran.org>

## Traditions of Matthias

The Traditions of Matthias, is know only from a few quotes provided by Clement of Alexandria. Some scholars believe that the Traditions of Matthias and the Gospel of Matthias are the same.

Clement of Alexandria, *Stromata* 2.9.45.4

*But the beginning of this is to marvel at things, as Plato says in the Theatetus and as Matthias says in the Traditions when he urges, "Marvel at what is present," laying this down as the first step toward the knowledge of things beyond.*

Clement of Alexandria, *Stromata* 3.4.26.3

*They say that Matthias also taught this: "To fight with the flesh and misuse it, without yielding to it through undisciplined pleasure, so to increase the soul through faith and knowledge."*

Clement of Alexandria, *Stromata* 4.6.35.2

*So Zaccheus whom they call Matthias, the chief tax collector, when he had heard that the Lord had esteemed him highly enough to be with him, said, "Behold, half of my present possessions I give as alms, and Lord, if I ever extorted money from anyone in any way, I return it fourfold." At this the savior said, "When the son of man came today, he found that which was lost."*

Clement of Alexandria, *Stromata* 7.13.82.1

*They say that Matthias the apostle in the Traditions says at every opportunity, "If the neighbor of an elect person sins, the elect person sins. For if he had led himself as the word dictates, the neighbor would have been in awe of his life so that he did not sin."*

The one of interest is the 3<sup>rd</sup> quote that implies Zaccheus from the New Testament is Matthias. In context to Clement of Alexandria it isn't from Matthias Traditions and some translates the word as Matthias while others Matthew. From the scriptures we know that Matthew is a tax-collector.

## I. Jude, Thaddeus, Judas brother of James, Lebbaeus:



### Area of Ministry:

He preached in Assyria (eastern Iraq) and Persia (Iran)  
He was also sent to Edessa, Syria, Arabia and Mesopotamia.

### Died:

Died in 46 AD ([www.armeniancross.com](http://www.armeniancross.com))

Died in 65 AD (<http://en.wikipedia.org>) Most Likely due to the book of Jude

He was killed by an axe or speared to death. This was along with the martyrdom of Apostle Simon at Suanis, a city of Persia.

### Family:

Jude was the son of Joseph and Mary. He was the half Brother of Jesus, Brother to James the Just (writer of the *Epistle of James*) and Simon or

Simeon (second Bishop of Jerusalem). See **Mark 6:3**

### Significant Events:

Nicephorus Callistus made him the bridegroom at the wedding at Cana, an assertion quoted by Eusebius, according to whom Jude returned to Jerusalem in the year 62, and assisted at the election of his brother, Simeon, as Bishop of Jerusalem.

<http://en.wikipedia.org>

After the ascension of Jesus, Jude was one of the first apostles to leave Jerusalem for a foreign country. In fact, it is believed that Jude was one of the first apostles to witness directly to a foreign king, a Gentile. Jude is believed to have evangelized the area of Armenia associated with the city of Edessa, in company perhaps of the apostle Bartholomew, and for a brief time, with the apostle Thomas. One can, also, believe that Jude spent his years of evangelization in Syria and northern Persia. It is likely that he was martyred there and buried in Kara Kalisa near the Caspian Sea, about 40 miles from Tabriz, in modern day Iran

<http://www.biblepath.com>

A popular tradition among the Armenians is that the apostle Jude (Thaddaeus) was the first to evangelize their region throughout the years of 43 to 66 AD and that the apostle Bartholomew joined him in 60 AD (eight years before Bartholomew was martyred). He left behind a copy of the *Gospel of Matthew*.

<http://www.biblepath.com>

### Gospel/ Writings:

The *Epistle of Jude* bears his name: it is additionally self-identified as written by "Jude, a servant of Jesus Christ and a brother of James" (**Jude 1:1**). It is directed to the Churches of the East, particularly the Jewish converts, to counter the heresies of the Simonians, Nicolaites and Gnostics. This letter was probably written before the fall of Jerusalem, between the years 62 & 65

<http://en.wikipedia.org>

## J. Saul of Tarsus, Paul



### Area of Ministry:

Three missionary journeys through Asia Minor, Galatia, Greece, Israel and a final journey ending in Italy.

### Died:

Died in 62 AD (<http://www.allaboutturkey.com>)

Died in 64 AD (<http://www.biblestudyinfo.com>)

Died in 67 AD (<http://en.wikipedia.org>) commonly accepted

One tradition holds (attested as early as in **1 Clement 5:7**, and in the *Muratorian fragment*) that Paul visited Spain and Britain. While this was his intention (**Romans 15:22 – 7**), the evidence is inconclusive. Another tradition places his death in Rome. Eusebius of Caesarea states that Paul was beheaded in the reign of the Roman Emperor Nero. This event has been dated either to the year 64, when Rome was devastated by a fire, or a few years later, to 67. It is commonly accepted that Paul died as a martyr in Rome. According to Bede in *Ecclesiastical History* from Vatican library sources, his mortal remains were given to Oswy, King of Britain, by Pope Vitalian in AD 665.

<http://en.wikipedia.org>

### Family:

He was born in an Asian city now located on the southern coast of Turkey called Tarsus in about the year 10. His parents were Jewish, presumably strict Pharisees. They were also Roman citizens. It is important to note that even though Judea was within the Roman Empire most Jews were not Roman citizens. Citizenship outside of Italy was an honor reserved for people who made great contributions to the Empire. Thus, we may presume that Paul's parents were people of influence and perhaps even moderate wealth.

At the age of fourteen Paul was sent to Jerusalem to train to be a Rabbi. His teacher was a prominent man named Gamaliel. Rabbis, at the time, were also taught another trade. The idea was to keep teachers from becoming a burden on society. They also wanted to have something to fall back on during hard times. Paul was trained to be a tent-maker.

<http://www.biblestudyinfo.com>

### Significant Events:

#### A) First journey with Barnabas and John Mark (*Acts 13:4-14:28*) Began in 44 AD

Paul went to Jerusalem and there gained official sanction from the elders of the Church, including Peter and James, to bring the message of Jesus to the Gentiles. Along with Barnabas, he then went on his first Missionary Journey to Cyprus, Antioch in Pisidia, Iconium, Lystra and Derbe. During this journey they met many hardships. Paul was even stoned, though not killed, in Lystra. It was an ironic twist that Paul underwent the same gruesome punishment he had sanctioned for Stephen and for the very cause Stephen had suffered.

<http://en.wikipedia.org>

#### B) The council in Jerusalem (*Acts 15:1-32*) Conducted in 51 AD

See item D on page 4

#### C) Second journey with Silas (*Acts 15:36-18:22*) Conducted in 51-53 AD

Paul and Barnabas planned to visit the churches they planted on their first journey. Barnabas wanted John Mark to accompany them, but Paul disagreed, so Barnabas took Mark and sailed to Cyprus, while Paul chose Silas and went through Syria and Cilicia, strengthening the churches everywhere Paul and Silas then visited Derbe and Lystra (near Konya), where Paul chose a young Christian named Timothy to accompany them. They went through Phrygia and Galatia and arrived in Troas, where the Lord told Paul in a vision to go to Macedonia to preach. Luke, the evangelist probably joined them in Troas, for from this point on he begins referring to the missionaries as "we". The four men sailed to Europe and continued Paul's ministry.

<http://www.allaboutturkey.com>

**D) Third journey (Acts 18:23-21:16)**

Conducted in 54-58 AD

After spending some time in Antioch, Paul revisited the churches in Galatia and Phrygia to strengthen the disciples which led to a three-year stay in Ephesus

<http://www.allaboutturkey.com>

**E) Paul in Jerusalem (Acts 21:17-23:30)**

In Jerusalem Christians received Paul and his companions gladly, but some Jews from Asia stirred up the people against him and accused him of bringing Gentiles into the temple. Paul told he was a Pharisee and believed in the resurrection of the dead. This divided the Pharisees and Sadducees in the council, a great dissension arose and the Romans had to rescue Paul again. Hearing that more than 40 Jews made a vow and conspired to kill Paul, the chief captain sent him by night to Caesarea to Felix the governor.

<http://www.allaboutturkey.com>

**F) Paul In Caesarea (Acts 23:31-26:32)**

After five days, the elders and the chief priest arrived in Caesarea and accused Paul before the governor of profaning the temple but couldn't prove anything, so Felix deferred them but left Paul in custody. After two years Felix was replaced by Festus, who asked Paul's accusers to come to Caesarea again. They couldn't prove any of their many complaints against Paul. As a Roman citizen, Paul then appealed to Caesar. While he was waiting to go to Rome, King Agrippa and Bernice arrived in Caesarea, and one day Festus brought Paul before them. King Agrippa said to Festus that Paul had done nothing wrong and he could have been set free, had he not appealed unto Caesar.

<http://www.allaboutturkey.com>

**G) Journey to Rome (Acts 27:1-28:31)**

Acts only recounts Paul's life until he arrived in Rome, around 61. We are forced to turn to tradition for the details of Paul's final years.

The Acts of the Apostles is an original source that largely chronicles Paul's life up to this point. It is thought by some scholars that the book may even have been a legal brief based on the recollections of Paul and the diary of Luke to help serve in his defense in his trial before the Emperor.

Interestingly, neither the book of Acts nor Paul's surviving letters depicts the results of Paul's trial.

<http://www.biblestudyinfo.com>

**Gospel/ Writings:**

Paul is the writer of various books in the New Testament, and is speculated to be the writer of the book of Hebrews.

**The Prayer of the Apostle Paul – Fiction**

In general, *The Prayer of the Apostle Paul* is heavily indebted to the Psalms and Pauline letters. The most striking echo of the apostle, and at the same time a clear index of Gnostic orientation, is the request to be granted “what no angel-eye has seen and no archon-ear has heard and what has not entered into the human heart” ( see **1 Corinthians 2:9**)

The Nag Hammadi Library, Robinson, c1988, pg 27

**The Apocalypse of Paul – Fiction**

*The Apocalypse of Paul* begins with a narrative of Paul's encounter with a small child on the “mountain of Jericho” en route to Jerusalem. The child, who is Paul's guiding spirit or interpreting angel, sometimes called the Holy Spirit in the text, takes him to the heavens to meet his fellow apostles, who accompany him during his further ascent. In the fourth heaven Paul witnesses the judgment of souls; in the fifth, angels driving souls to judgment. The sixth heaven is illuminated by a light from above, and in the seventh Paul meets an old man on a shining throne who threatens to block his further ascent. He continues however, into Ogdoad and the ninth and tenth heavens, and when he reaches the last he has been transformed so that he greets, no longer his fellow-apostles, but his fellow-spirits.

The Nag Hammadi Library, Robinson, c1988, pg 256

## Simon Peter, Simon Ben Jonah/BarJonah, Cephas



### Area of Ministry:

He made extensive missionary tours in the East, Babylon; there is no chronology of his journeys. He spent much time in Antioch and his final journey ended in Italy.

### Died:

Died in 55 AD (<http://www.newadvent.org>)

Died in 64 AD (<http://www.ccel.org>)

Died in 67 AD (<http://www.ccel.org>) Commonly Accepted

Died in 69 AD (<http://en.wikipedia.org>)

Of the final days of the apostle Peter in Rome, Jowett wrote that Peter was cast into a horrible prison called the Mamertine and for nine months, in absolute darkness, he endured monstrous torture manacled to a post. Mamertine (also known as Gemonium ) could be seen with the dungeon and pillar to which Peter was bound in chains. During Peter's entire incarceration, Peter was manacled in an upright position, chained to the column, unable to lay down to rest, yet, his magnificent spirit remained undaunted. In spite of all the suffering Peter was subjected to, he converted his jailers, Processus, Martinianus, and forty-seven others. Peter met his death at the hand of the Romans by crucifying him in an upside-down position in Nero's circus 67AD.

<http://www.biblepath.com>

It is said that when Peter saw his own wife led out to die, he rejoiced because of her summons and her return home, and called to her very encouragingly and comfortingly addressing her by name, and saying, "O thou, remember the Lord."

<http://www.biblepath.com>

### Family:

It is said that the apostle Peter was a slender person of a middle size inclining to tallness and that his complexion was pale, almost white. It is also said that he had a short thick curled beard and thin eyebrows, or, no eyebrows at all. Peter's eyes were black, but, flecked with red due to frequent weeping.

Born at Bethsaida, in Galilee, to a fisherman by the name of Jona, Peter would eventually follow his father into this profession. He and his brother Andrew became partners with Zebedee and his sons James and John in a fishing business. All four, Peter, Andrew, James and John were to become disciples of Jesus, later to be appointed as apostles by Him. ... The house in which Peter lived in, in Capernaum, is still standing, however, in the 5th century AD, a Christian church was constructed over it.

<http://www.biblepath.com>

He was originally a native of Bethsaida (**John 1:44**), the son of Jonah (**Matt 16:17**) or son of Jochanan (**John 1:42**). The synoptic gospels all recount how his mother-in-law was healed by Jesus at their home in Capernaum (**Matt 8:14–17; Mark 1:29–31; Luke 4:38f**), so we know he was married, but the name of his wife is not known. A number of later legends allege that he had a daughter. In one of his epistles, the apostle Paul of Tarsus also mentioned that Peter had a wife

<http://en.wikipedia.org>

### Significant Events:

After being imprisoned several times in Jerusalem because of his faith, Peter left with his wife and possibly others. It is believed that he ministered in Babylon to the Jewish colonists there and it is, also, believed to be his location when he wrote his *first epistle of Peter*.

<http://www.biblepath.com>

Simon Peter is considered a saint by many Christians, and the first Pope by the Roman Catholic Church, including its Eastern Rites. Other Christian denominations recognize his office as Bishop of Antioch and later Bishop of Rome.

<http://en.wikipedia.org>

The author of the Acts of the Apostles portrays Peter as an extremely important figure within the early Christian community, with Peter delivering a significant speech immediately after Pentecost. According to the same book, Peter took the lead in selecting a replacement for Judas Iscariot (Acts 1:15). He was twice arraigned, with John, before the Sanhedrin and directly defied them (Acts 4:7-22, Acts 5:18-42). He undertook a missionary journey to Lydda, Joppa and Caesarea (Acts 9:32-10:2), becoming instrumental in the decision to evangelize the Gentiles (Acts 10). He was present at the Council of Jerusalem, where Paul further argued the case for accepting Gentiles into the Christian community without circumcision.

<http://en.wikipedia.org>

Peter eventually went to Rome and while there, 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.

<http://www.biblepath.com>

## **Gospel/ Writing:**

### Gospel of Mark/ First Peter:

Mark's Gospel is based on Peter's teaching, and Peter wrote The First Letter of Peter. Scholars still question the authenticity of the Second Letter of Peter. Apocryphal works associated with his name, but dating from the 2nd century and later include the Gospel of St. Peter and the Apocalypse or Revelation of St. Peter.

<http://www.ccel.org>

### Second Peter:

The Second Epistle of Peter, on the other hand, appears to have been copied, in part, from the Epistle of Jude, and some modern scholars date its composition as late as c. 250. Some scholars argue the opposite, that the Epistle of Jude copied 2 Peter, while others contend an early date for Jude and thus observe that an early date is not incompatible with the text.

<http://en.wikipedia.org>

The Book of 2 Peter is similar in both order and content to the Book of Jude (2 Peter 2:1-3:3, Jude 1:3-18). Peter, however issues a warning concerning the false teachers that eventually would come, while Jude states that they were already present. ... This second letter was particularly directed against the Gnostic and antinomian philosophies. Gnostics taught that in addition to believing in Christ, one must also receive gnosis or esoteric knowledge. Peter refuted this idea by stressing the fact that they had already received the true knowledge.

Key Word Study Bible, AMG International, Inc. Copyright 1991, page 1542

### The Gospel of Peter

Discovered in a monk's grave in 1886, the Gospel of Peter is a fragmentary gospel, meaning that we do not have the complete text. What was discovered in that grave was a codex of 9 pages complete, which seems to indicate that the writer was copying a text which had already been fragmented. Simon Peter is supposedly the author of this text and that is why it became known as the Gospel of Peter.

<http://www.cygnus-study.com>

### The Apocalypse of Peter

We have not a pure and complete text of this book, which ranked next in popularity and probably also in date to the Canonical Apocalypse of St. John.

<http://www.earlychristianwritings.com>

### The Preaching of Peter:

The Preaching of Peter is known primarily from quotations from Clement of Alexandria. Origen also mentions the document and states that Heracleon made use of it. <http://www.earlychristianwritings.com>

**From the Nag Hammadi Library:** The Acts of Peter and the Twelve Apostles, The Letter of Peter to Philip (see item E, Apostle Philip), The Apocalypse of Peter.



## K. Bartholomew, Nathaniel bar Tolomai,



### Area of Ministry:

His missionary tour was primarily in Armenia (present day Armenia, eastern Turkey, northern Iraq, north western Iran) and India.

He accompanied Philip in Asia Minor and labored in Hierapolis, near Laodicea and Colosse, in what is modern day Turkey

### Died:

Died in 68 AD (<http://biblepath.com>)

Traditionally he met his death by being flayed or skinned alive, and then beheaded. Derbent, north of present day Baku on the Caspian Sea may have been his place of martyrdom. Alternatively he may have suffered this cruel fate in what is now India. <http://www.ccel.org>

Tradition holds that in Armenia he was flayed alive and then crucified with his head upside down.

<http://en.wikipedia.org>

### Family:

**John 1:45-46** “*Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write Jesus of Nazareth, the son of Joseph.*”

He is generally supposed to have been the same person as Nathanael. In the Synoptic gospels of Matthew, Mark, and Luke, Philip and Bartholomew are always mentioned together, while Nathanael is never mentioned; in the gospel of John, on the other hand, Philip and Nathanael are similarly mentioned together, but nothing is said of Bartholomew.

<http://en.wikipedia.org>

### Significant Events:

While in Hierapolis, it is said that the wife of the Roman proconsul was healed by the apostles Philip and Bartholomew, that she became a Christian and that her husband ordered Philip and Bartholomew to be put to death by crucifixion. Sadly, Philip was crucified, but Bartholomew escaped martyrdom, when for some special reason, the magistrates caused him to be taken down from the cross and dismissed. From there, Bartholomew went eastward to India and then to greater Armenia. **(See also Apostle Philip)** A popular tradition among the Armenians is that the apostle Jude (Thaddaeus) was the first to evangelize their region throughout the years of 43 to 66 AD and that the apostle Bartholomew joined him in 60 AD (eight years before Bartholomew was martyred). He left behind a copy of the *Gospel of Matthew*. <http://www.biblepath.com>

### Gospel/ Writings:

#### Gospel of Bartholomew: - **Fiction**

The Gospel of Bartholomew is a text amongst the New Testament apocrypha, mentioned by Jerome, and other early sources. It may be identical to either the Questions of Bartholomew, or the Resurrection of Jesus Christ (by Bartholomew), or neither. **(See Judas Iscariot for gospel discussion.)**

## L. Andrew



### Area of Ministry:

He preached in Achaia (southern Greece) and Scythia (Ukraine and southern Russia)

### Died:

Died on the last day of November, 69 AD (<http://www.biblepath.com>)

He was crucified at Patras in Achaia. A later tradition describes him as being crucified in a spread-eagled position.

<http://www.ccel.org>

### Family:

According to Christian tradition, Andrew was born at Bethsaida on the Sea of Galilee (*John* 1:44). Since he was a Jew, Andreas was almost certainly not his given name, but no Hebrew or Aramaic name is recorded for him. He had been a disciple of John the Baptist (*John* 1:37-40) and was one of the first to follow Jesus. He lived at Capernaum (*Mark* 1:29).

<http://en.wikipedia.org>

Andrew is the brother of the apostle Peter and his parent's names were Joanna and Jona. Like their father, Andrew and Peter were also fishermen on the Sea of Galilee. In fact, the apostles Andrew, Peter, James and John were all partners in a fishing business prior to being called by Jesus to follow Him.

<http://www.biblepath.com>

### Significant Events:

In his later ministry, it is believed that Andrew went to the foothills of the Caucasus mountains (present day Georgia in Russia) and while there he preached to the Scythians as far as the Caspian Sea. He also went to Byzantium which is present day Istanbul in Turkey and from there, to Greece. In fact he traveled to Thrace and Macedonia, down through the Corinthian Gulf to Patros and it was in Patros that Andrew was martyred.

<http://www.biblepath.com>

Traditionally, he was the first bishop of Byzantium, a position which would later become Patriarch of Constantinople.

<http://en.wikipedia.org>

There is a book written in Greek which sheds light on his martyrdom. The following is written: *"Aigeatis who was the governor of Patros became enraged at Andrew for his preaching and ordered him to stand before the tribunal in his attempt to do away with the Christian Faith. When Andrew resisted the tribunal the governor ordered him crucified. Andrew remained tied to the cross with thick tight ropes for three days and his last words were: "Accept me, O Christ Jesus, whom I saw, whom I love, and in whom I am; accept my spirit in peace in your eternal realm."*

An ancient writer also speaks of the apostle's martyrdom as such: *"Andrew hung upon the cross three whole days, suffering dreadful pain but continuing constantly to tell the people around him of the love of Jesus Christ. The people as they listened to him began to believe his words and asked the governor to let him be taken down from the cross. Not liking to refuse them, he at last ordered the ropes to be cut but when the last rope was severed, the body of the apostle fell to the ground quite dead."*

<http://www.biblepath.com>

## Gospel/ Writing:

### The Acts of Andrew : Fiction

We have no ancient record of the length of this book, as we had in the cases of John, Paul, and Peter (but I suspect it was the most prolix of all the five), and we have fewer relics of the original text than for those. We have, however, a kind of abstract of the whole, written in Latin by Gregory of Tours: and there are Greek Encomia of the apostle which also help to the reconstruction of the story. The Martyrdom (as in other cases) exists separately, in many texts.

<http://www.earlychristianwritings.com>

The Acts of Andrew continue the encratite traditions begun in the Acts of Peter and John, and might well be by the same author, though scholars tend to date Andrew slightly later. However, these Acts are not as clearly Gnostic as, for example, the Acts of John; The importance of martyrdom is stressed throughout, which is not in line with Gnostic philosophy.

The Greek proconsul Aegeates sentences Andrew to be crucified after his wife refuses his sexual advances following her conversion to Christianity. Andrew survives on the cross for four days, all the while refusing the attempts by his followers to rescue him.

<http://www.maplenet.net>

The apocryphal *Acts of Andrew*, mentioned by Eusebius, Epiphanius and others, is among a disparate group *Acts of Apostles* that were **traditionally attributed to Leucius Charinus**. "These Acts may be the latest of the five leading apostolic romances. They belong to the third century: *ca.* A.D. 260," was the opinion of C.R. James, who edited them in 1924.

<http://en.wikipedia.org>

## M. Thomas, Judas/Jude Thomas Didymus



### Areas of Ministry:

Primarily India, possibly China

### Died:

Died in 78 AD (<http://en.wikipedia.org>)

Indian Christians from the west coast Kerala area claim they were evangelized by Thomas, who was later speared to death near Madras on the east coast.

<http://www.ccel.org>

### Family:

The apostle Thomas was also known as Didymus (the twin) however as to who his twin was, it's not known. He was a fisherman by trade and a native of Galilee.

<http://www.biblepath.com>

### Significant Events:

John 20:24-29: In Thomas's best known appearance in the New Testament, Thomas doubts the resurrection of Jesus and demands to feel Jesus' wounds before being convinced. ... This story is the origin of the term *Doubting Thomas*. After seeing Jesus alive (the Bible never states whether Thomas actually touched Christ's wounds), Thomas professed his faith in Jesus.

<http://en.wikipedia.org>

After the resurrection of the Lord Christ Jesus, Thomas went to Babylon. It is believed that he established the first Christian church there. He is also known to have gone to Persia (including modern Iraq and Iran) and from there he went to India and preached the Gospel making many converts. It is also believed that the apostle Thomas evangelized as far as China, and while in India, he suffered martyrdom; being killed with a lance (he was buried in Mylapore, India, which is now a suburb of Madras). The apostle Thomas is said to have been a fearless evangelist and a great builder of churches.

<http://www.biblepath.com>

Thomas may have laboured for the Gospel in Parthia (including modern Iraq and Iran), but stronger traditions link him with southern India. Indian Christians from the west coast Kerala area claim they were evangelized by Thomas, who was later speared to death near Madras on the east coast. Mount St. Thomas, close to Madras is associated with his name.

<http://www.ccel.org>

There is near Madras (now called Chennai) in India, a small hillock called St. Thomas Mount, where the Apostle is said to have been killed in 78 AD (exact year not established). Also to be found in Madras is the San Thome Cathedral Basilica to which his mortal remains were supposedly transferred

<http://en.wikipedia.org>

### Gospel/ Writing:

#### The Gospel of Thomas: Fiction

The Gospel of Thomas is a collection of traditional sayings of Jesus. These sayings, or small groups of sayings (the numeration of 114 sayings) are introduced in most instances by "Jesus said to (them)," sometimes by a question or statement of the disciples. Only in one instance (13) is a saying expanded into a longer discourse between Jesus and the disciples.

The Nag Hammadi Library, Robinson, c1988, pg 124

#### The Book of Thomas the Contender: Fiction

The Book of Thomas the Contender is the seventh and last treatise in Codex II of the Coptic Gnostic library from Nag Hammadi. It is a revelation dialogue between the resurrected Jesus and his twin brother Judas Thomas, ostensibly recorded by Matthias (the apostle Matthew?) at a time just before Jesus' ascension. It is a literary expression of traditions native to Syrian Edessa about the apostle Jude, surnamed Thomas, in the missionary to India.

The Nag Hammadi Library, Robinson, c1988, pg 199

**The Acts of Thomas: Fiction**

Pseudepigraphic text which relates the adventures of the apostle Judas Thomas as he preaches an ascetical or encratite form of Christianity on the way to and from India. Like other apocryphal acts combining popular legend and religious propaganda, the work attempts to entertain and instruct. In addition to narratives of Thomas' adventures, its poetic and liturgical elements provide important evidence for early Syrian Christian traditions

Harold W. Attridge , *The Anchor Bible Dictionary*, v. 6, p. 531

**The Infancy Gospel of Thomas: Fiction**

The Infancy Gospel of Thomas relates the miraculous deeds of Jesus before he turned twelve.... It describes the doings of Jesus in his boyhood. Jesus proves to be an infant prodigy at school, instructing his teachers in the unsuspected mysteries of the alphabet; he astounds his family and playmates by the miracles which he performs. This is the document which tells for the first time the familiar tale of the twelve sparrows which Jesus, at the age of five, fashioned from clay on the sabbath day

<http://www.earlychristianwritings.com>

**The Passing of Mary: Fiction**

According to *The Passing of Mary*, an early medieval text falsely attributed to Joseph of Arimathea, Thomas was the only witness of the Assumption of Mary into heaven. The other apostles were miraculously transported to Jerusalem to witness her death. Thomas was left in India, but after her burial he was transported to her tomb, where he witnessed her bodily ascension into heaven, from which she dropped her girdle. In an inversion of the story of Thomas's doubts, the other apostles are skeptical of Thomas's story until they see the empty tomb and the girdle. Thomas's receipt of the girdle is commonly depicted in medieval and pre-Tridentine Renaissance art.

<http://en.wikipedia.org>

## N. Matthew, Levi



### Area of Ministry:

After preaching in Judea, different traditions place his missionary work Ethiopia or Persia.

### Died:

Died in 100 AD (<http://www.catholicwomen.com>)

### Family:

The apostle Matthew, also called Levi, was the son of Alphaeus and the brother of the apostle James the Less, or, James, son of Alphaeus. By profession, Matthew was a tax collector before being called by Jesus to follow Him. ... Matthew was a gifted writer, an ardent disciple, and was perhaps the best educated of any of the Twelve Apostles. He was the writer of The Gospel of Matthew. <http://www.biblepath.com>

According to Hegesippus, (Quoted in Eusebius, *Hist. Eccl.* 3.11; 3.32.6; 4.22.4.) Jesus' putative father Joseph had a brother named Clopas. The name is extremely rare: only two other certain occurrences of it are known. One of these is in John 19:25.<sup>8</sup> We can therefore be sure that the man to whom this verse of the Fourth Gospel refers is the same Clopas, Joseph's brother. <http://www.biblicalstudies.org.uk>

### Significant Events:

Matthew probably remained in the Holy Land, as tradition says, for 15 years and after this, encouraged by the reports of the success of other Christian leaders among the Jews (the Diaspora) and also among the Gentiles, he went forth on several missionary journeys. It is certain that he went to Persia and the mysterious area in Persia known as "Ethiopia." <http://www.biblepath.com>

Martyred: As to his actual death, A few believe he died a natural death but the great majority believe otherwise and he is certainly revered as a martyr. The uncertainty revolves around "how" he suffered martyrdom. Many ways have been suggested -- ranging from being stabbed in the back to being beheaded to being burned or even eaten by cannibals. Consequently the shadow remains. The speculated year of his death is about 100 A.D., probably at the age of 90. His bones are reported to be in both Salerno and in Rome - again uncertainty about this great man who, because of the lack of "facts" has been called the "phantom" Apostle. <http://www.catholicwomen.com>

Natural Death: There are too many stories of Matthew's death to be certain just where he died" (p. 182), but Heracleon and Clement of Alexandria (*The Miscellanies*, 4, 9), both said that Matthew died a natural death. <http://www.infidels.org>

### Gospel/ Writing:

#### Gospel of Matthew:

The first Gospel of the New Testament has from the earliest times been attributed to Matthew. This is now disputed by many scholars <http://www.ccel.org>

It is the near-universal position of scholarship that the Gospel of Matthew is dependent upon the Gospel of Mark. This position is accepted whether one subscribes to the dominant Two-Source Hypothesis or instead prefers the Farrer-Goulder hypothesis.

It is also the consensus position that the evangelist was not the apostle Matthew. Such an idea is based on the second century statements of Papias and Irenaeus. As quoted by Eusebius in *Hist. Eccl.* 3.39, Papias states: "Matthew put together the oracles [of the Lord] in the Hebrew language, and each one interpreted them as best he could." In *Adv. Haer.* 3.1.1, Irenaeus says: "Matthew also issued a written Gospel among the Hebrews in their own dialect while Peter and Paul were preaching at Rome and laying the foundations of the church." We know that Irenaeus had read Papias, and it is most likely that Irenaeus was guided by the statement he found there. That statement in Papias itself is considered to be unfounded because the Gospel of Matthew was written in Greek and relied largely upon Mark, not the author's first-hand experience.

<http://www.earlychristianwritings.com>

## O. John



### Area of Ministry:

He preached in Jerusalem, and later, as bishop of Ephesus, south of Izmir in western Turkey, worked among the churches of Asia Minor.

### Died:

Died in 100 AD (<http://www.biblepath.com>)

### Family:

John was one of the sons of Zebedee (a fisherman of Galilee) and his mother's name was Salome (Salome is believed to be a sister of Jesus' mother, Mary). John, along with his brother (the apostle

James) and the apostles Peter and his brother Andrew, were all partners in a fishing business prior to their call by Jesus to follow Him. Zebedee was also a partner in the business. It is said that John owned a home in Jerusalem and that it is possible that the interview Nicodemus had with Jesus was held there.

<http://www.biblepath.com>

### Significant Events:

According to John's Gospel (19:26-27), it was probably John who took Mary, the mother of Jesus as his adopted mother. He preached in Jerusalem, and later, as bishop of Ephesus, south of Izmir in western Turkey, worked among the churches of Asia Minor. During the reigns of either Emperor Nero (AD54-68) or Domitian (AD81-96), he was banished to the nearby island of Patmos, now one of the Greek islands in the Aegean Sea. He was subsequently freed and died a natural death at Ephesus c AD100.

<http://www.ccel.org>

The apostle John rose to a position of influence within world-wide Christianity and shortly before the destruction of Jerusalem by the Romans in 70 AD, he moved to Ephesus. He became the pastor of the church in Ephesus and had a special relationship to other churches in the area, as we know from the letters to the Seven Churches in Asia, in the book of Revelation. John's brother, James, was the first of the apostles to die, where John, on the other hand, was the last. All of the apostles met a violent death, however, John died peacefully in Ephesus, at an advanced age, around the year 100 AD.

There is a church tradition, which says, that while John was living in Ephesus, John had with him Mary, the mother of Jesus, for a few years.

While in Ephesus, by order of the Roman emperor Domitian, John was exiled to an island called Patmos. In what is known as the cave of the Apocalypse (located on this island), the sacred text of the book of Revelation was given to the apostle John by Jesus (it is here that John recorded what is written in the New Testament book of Revelation.) Other New Testament books accredited to John are the Gospel of John, along with 1st, 2nd and 3rd John.

When he was released from exile, he returned to Ephesus and lived till the time of the Roman emperor Trajan. It is said that John, "Founded and built churches throughout all Asia, and worn out by old age, died in the sixty-eight year after our Lord's passion and was buried near the same city (Ephesus)."

There is a church tradition, which says, that when John was evidently an old man in Ephesus, he had to be carried to the church in the arms of his disciples. At these meetings, he was accustomed to say no more than, "Little children, love one another!" After a time, the disciples wearied at always hearing the same words, asked, "Master, why do you always say this?" "It is the Lord's command," was his reply. "And if this alone be done, it is enough!"

<http://www.biblepath.com>

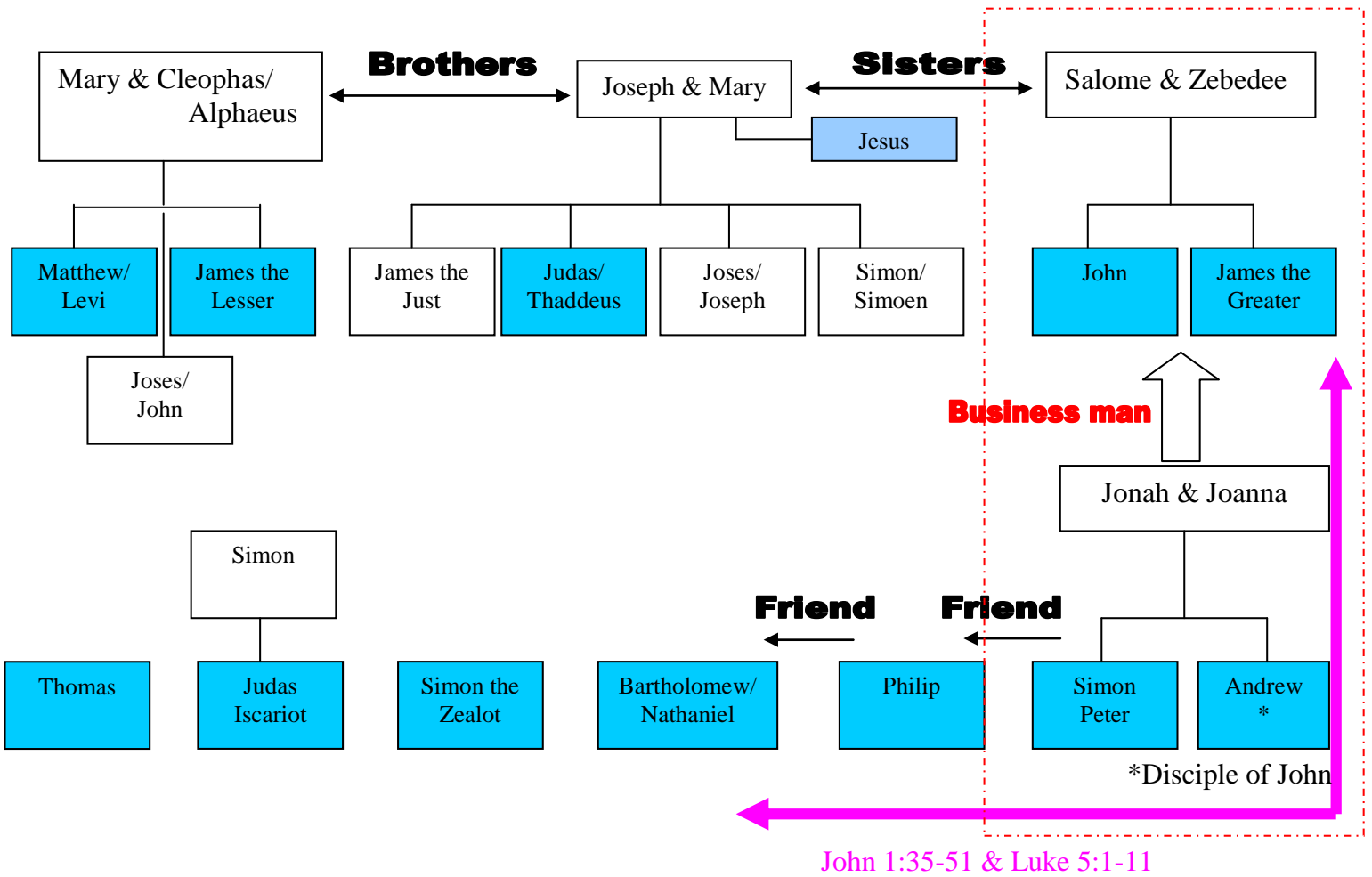
### Gospels/Writings:

#### John, 1-3 John and Revelation:

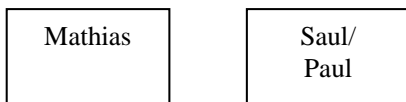
After decades of debate, many scholars accept that the apostle John wrote the Book of Revelation, perhaps as early as c AD68-70, and that he either wrote or provided the material and theology for John's Gospel and the three Letters of John.

In Addition, the Nag Hammadi Library attributes the apostle John as the author of Apocryphon of John.

## APOSTOLIC SUMMARY



## Replacement Apostle





### III. Second Generation Leaders:

#### A. Relatives of Jesus:

1. The Gospel reveal that Jesus has Siblings:

**Mark 6:3**

*“Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not his sisters here with us?...”*

**Matthew 13:55-56**

*“Is not this the carpenter’s son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?”*

2. The Women Listed at the Cross, Creates Confusion Concerning Jesus’ Family:

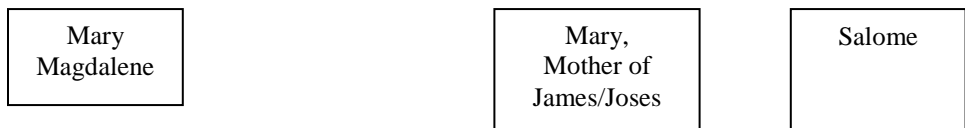
**Matthew 27:55-56**

*“And many women were there beholding afar off, which followed Jesus from Gallilee, ministering unto him: Among which was Mary Mgdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s children.”*



**Mark 15:40-41**

*“There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.”*



**John 19:25**

*“Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene.”*



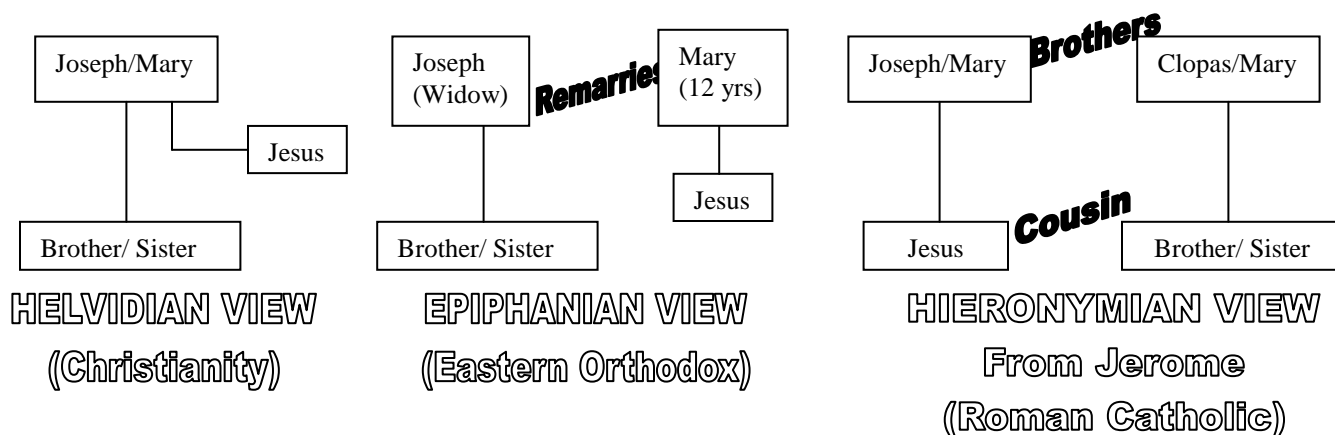
Note: John’s account is the only one to record Jesus’ mother being present at the cross, and the only one to record John’s instruction to care for her.

John specifies four women at the cross of Jesus (his death), it seems logical that the relatives of Jesus would be present at his crucifixion. Therefore, ‘Mary the mother of James the little’ would not be the ‘mother of Jesus,’ but Mary’s sister-in-law and wife to Cleophas.

### 3. Relatives Debate from Early Church Fathers:

The brothers of Jesus were evidently known as 'the brothers of the Lord' in early Christian circles (Gal. 1:19; 1 Cor. 9:5), but since the term 'brother' by no means necessarily refers to a full blood-brother, the question of their precise relationship to Jesus, along with that of Jesus' sisters, arises. Since at least the fourth century this issue has been much debated, mainly because of its implications for the traditional doctrine of the perpetual virginity of Mary. The three major views have come to be known by the names of their fourth-century proponents: Helvidius, Epiphanius and Jerome. The **Helvidian view**, which probably most modern exegetes, even including some Roman Catholic scholars, hold, is that the brothers were sons of Joseph and Mary, born after Jesus. The **Epiphanian view**, which is the traditional view in the Eastern Orthodox churches, is that they were sons of Joseph by a marriage prior to his marriage to Mary and so were older than Jesus. (Note: Based on the Apocryphal writings 'History of Joseph the Carpenter.') The **Hieronymian view**, which through Jerome's influence became the traditional western Catholic view, is that they were first cousins of Jesus. (Summary: Jesus' brothers were first cousin, based on James and Joses were children of Mary & Cleophas.)

<http://www.biblicalstudies.org.uk>



#### History of Joseph the Carpenter (fiction)

....There was a man whose name was Joseph, sprung from a family of Bethlehem, a town of Judah, and the city of King David. This same man, being well furnished with wisdom and learning, was made a priest in the temple of the Lord. He was, besides, skilful in his trade, which was that of a carpenter; and after the manner of all men, he married a wife. Moreover, he begot for himself sons and daughters, four sons, namely, and two daughters. Now these are their names-Judas, Justus, James, and Simon. The names of the two daughters were Assia and Lydia. At length the wife of righteous Joseph, a woman intent on the divine glory in all her works, departed this life. But Joseph, that righteous man, my father after the flesh, and the spouse of my mother Mary, went away with his sons to his trade, practising the art of a carpenter.....

#### Infancy Gospel of James or Protevangelium of James (fiction)

...And Joseph, throwing away his axe, went out to meet them; and when they had assembled, they went away to the high priest, taking with them their rods. And he, taking the rods of all of them, entered into the temple, and prayed; and having ended his prayer, he took the rods and came out, and gave them to them: but there was no sign in them, and Joseph took his rod last; and, behold, a dove came out of the rod, and flew upon Joseph's head. And the priest said to Joseph, Thou hast been chosen by lot to take into thy keeping the virgin of the Lord. But Joseph refused, saying: I have children, and I am an old man, and she is a young girl. I am afraid lest I become a laughing-stock to the sons of Israel. And the priest said to Joseph: Fear the Lord thy God, and remember what the Lord did to Dathan, and Abiram, and Korah; how the earth opened, and they were swallowed up on account of their contradiction. And now fear, O Joseph, lest the same things happen in thy house. And Joseph was afraid, and took her into his keeping. And Joseph said to Mary: Behold, I have received thee from the temple of the Lord; and now I leave thee in my house, and go away to build my buildings, and I shall come to thee. The Lord will protect thee...

**Infancy Gospel of Thomas (fiction)**

...Then, Joseph sent his son James to tie up wood and bring it into his house, but the child Jesus also followed him. And while James was collecting the bushes, a viper bit his hand. (2) And as he lay on the ground dying, Jesus approached and blew on the bite. And immediately, his anguish ceased and the animal broke apart and at once James was healthy...

**Origen's Commentary on Matthew 10:17** (Commentary on the above fiction)

...And the saying, "Whence hath this man this wisdom, " indicates clearly that there was a great and surpassing wisdom in the words of Jesus worthy of the saying, lo, a greater than Solomon is here." And He was wont to do greater miracles than those wrought through Elijah and Elisha, and at a still earlier date through Moses and Joshua the son of Nun. And they spoke, wondering, (not knowing that He was the son of a virgin, or not believing it even if it was told to them, but supposing that He was the son of Joseph the carpenter, ) "is not this the carpenter's son? " And depreciating the whole of what appeared to be His nearest kindred, they said, "Is not His mother called Mary? And His brethren, James and Joseph and Simon and Judas? And His sisters, are they not all with us? " They thought, then, that He was the son of Joseph and Mary. But some say, basing it on a tradition in the Gospel according to Peter, as it is entitled, or "The Book of James," that the brethren of Jesus were sons of Joseph by a former wife, whom he married before Mary. Now those who say so wish to preserve the honor of Mary in virginity to the end, so that that body of hers which was appointed to minister to the Word which said, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee," might not know intercourse with a man after that the Holy Ghost came into her and the power from on high overshadowed her. And I think it in harmony with reason that Jesus was the first-fruit among men of the purity which consists in chastity, and Mary among women; for it were not pious to ascribe to any other than to her the first-fruit of virginity...

4. Implication of Sexual Relations Brings Doubt to the Debate:

**Matthew 1:24-25**

"Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name Jehoshua."

The most natural way to read this Greek sentence is that it implies strongly that he did have a sexual relationship with Mary after the birth of Jesus.

*The Brother of Jesus*, by Shanks & Witherington, c2003, pg 95

5. Historical Proof James is Brother of Jesus Brings Doubt to the Debate:



**'Son of Joseph, Brother of Jesus'**

A stone box found in or near Jerusalem bears the inscription "James, son of Joseph, brother of Jesus." It is written in the ancient language Aramaic.

READ FROM RIGHT TO LEFT ←

JESUS (YESHUA)      BROTHER OF      JOSEPH (YOSEF) SON OF      JAMES (YA'AKOV)



Source: Biblical Archaeology Review

The article below describes a limestone burial box, an ossuary, which may have contained the bones of "James, son of Joseph, brother of Jesus." The New Testament repeatedly refers to James, who was the leader of the Jerusalem Church until his own stoning to death in 63 C.E. If this ossuary is indeed genuine, it would mark a major extra-Biblical confirmation of the historical Jesus

<http://faculty.ucc.edu/egh-damerow/james.htm>

The biblical data we have reconsidered in this chapter can be interpreted in more than one way. Yet not all possible historical explanations are equally probable. As we have seen, the most natural explanation taking into consideration the Jewish context out of which the Gospel stories arise, and taking into consideration the narrative logic of each of the Gospel accounts, is that Jesus had several siblings, four brothers and two sisters, and probably the oldest of these was James. These were probably children of Mary and Joseph born after Jesus was born.

We have reviewed the debate between Jerome (Hieronymian), Epiphanius, and Helvidius and noted that Jerome's theory seems the weakest of the three explanations of the biblical data, but the theory of Epiphanius, which became dominant in the Orthodox tradition, is also problematic. It needs to be said that the inscription on the ossuary raises questions not only for Jerome's theory but also for that of Epiphanius. If James is truly the brother, or at least half-brother, of Jesus, then they must have at least one parent in common. This is not the case with Epiphanius's view. The view with the fewest problems is that of the layman Helvidius, and it now seems to have received additional confirmation from the inscription on the ossuary.

If one wants to argue that *brother* simply means "kin" despite allowing that *son* literally means "son" on the ossuary inscription, then the burden of proof must be on those who want to make such distinctions. The ossuary inscription has no context that might encourage us not to read both *son* and *brother* literally. In the case of the one other ossuary inscription that mentions a son and a brother, there has never been any suggestion to regard them as anything other than literally that. The ossuary provides us with an opportunity to realize that Jesus' brother James played a crucial role in the origins of Christianity, as did other members of Jesus' family, including his mother (who also has an important and honored role after the crucifixion), likely his aunt, his other brothers, and his cousins. But it also provides a lot more...

*The Brother of Jesus*, by Shanks & Witherington, c2003, pg 207-208

## 6. Conclusion of the Relatives Debate:

We cannot here enter this debate in any detail. Although the Hieronymian view still has its advocates, it must be said to be the least probable. The Greek word for 'brother' can be used for relationships more distant than the modern English 'brother'. However, the brothers of Jesus are invariably called his brothers in early Christian literature (both within and outside the NT). If they were actually cousins, we should expect that this relationship would be specified more exactly on at least some occasions. In fact, the second-century writer Hegesippus, who calls James and Jude 'brothers of the Lord', calls Simeon the son of Clopas the 'cousin of the Lord', evidently distinguishing the two relationships. But if the **Hieronymian view is improbable**, it is not easy to decide between the other two views. On the **Epiphanian view**, the brothers of Jesus would have been his adoptive brothers (assuming the virginal conception of Jesus as historical fact). In that case, we should not expect them to be called anything except 'brothers'. No NT text offers any further real evidence on this point, but the idea that the brothers and sisters of Jesus were children of Joseph by a previous marriage is found in three second-century Christian works (the Protevangelium of James, the Infancy Gospel of Thomas and the Gospel of Peter), which probably all derive from Syria. It looks as though this was an early second-century Syrian Christian tradition. Reliable tradition about prominent early Christian leaders like the Lord's brothers could still have been available at this time and place. It is true that the Protevangelium of James implies the perpetual virginity of Mary, and so it is possible that reflection on the idea of the virginity of Mary led to the conclusion that Jesus' brothers and sisters could not be her children. On the other hand, it is also possible that the notion of the perpetual virginity arose only because Mary was already known not to have been the mother of Jesus' brothers and sisters. The historical evidence is not sufficient for a firm decision between the Helvidian and Epiphanian views. In any case, we can be sure that the brothers and sisters of Jesus belonged, with him, to the family household of Joseph and Mary in Nazareth. The Gospel traditions regularly refer to Jesus' brothers in company with his mother.

<http://www.biblicalstudies.org.uk>

7. Jesus' Family were in Disbelief when he Started his Ministry:

**Mark 6:3**

*"Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not his sisters here with us? And they were offended at him."*

**Matthew 13:55-57**

*"Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him."*

Perhaps Jesus' brothers, whom the Gospels indicate were less than enthusiastic about Jesus' activity at earlier points in his ministry, had also come round by the time of his death. Certainly they soon became prominent leaders in the early Christian movement.

<http://www.biblicalstudies.org.uk>

...his brothers, and his mother, Mary, at one point even tried to persuade Jesus to drop his controversial ministry because they thought that Jesus was mad.

*Everyone in the Bible*, by Barker c1966 pg160 'James'

Although, Mark 6:3 and Matthew 13:55 by themselves imply Jesus' family disapproved of the ministry he begins, in context of the rest of the passage indicates it is the people of his home town that were offended of him. Not his family. This follows through with Jesus' statement...

**Mark 6:4**

*"A prophet is not without honor, but in his own country, and among his own kin, and in his own house."*

**B. Joseph, Father of Jesus:**

A tradition at least as early as the second century, still adopted by Eastern Orthodoxy, explains that these "brothers and sisters" were from Joseph's marriage to an unnamed woman, before Joseph married Mary, thus making them Jesus's step-brothers and step-sisters. This version of events is related in the apocryphal *History of Joseph the Carpenter*. The Roman Catholic tradition is unclear, and either the explanation above, or the explanation that these "brothers and sisters" are the cousins of Christ are both considered equally possible by the Church, but it affirms strongly that Joseph remained celibate while married to Mary.

The Greek term chosen (*tektōn*, cf. Matthew 13:55) suggests that Joseph was by trade a skilled craftsman; and in art he is portrayed as a carpenter. Nazareth was only an hour's walk away from king Herod's capital in Galilee, Sepphoris, so that there would have been work opportunities in the area for Joseph, enabling him to provide for his young family, a situation that would have improved considerably after Herod's death, when his son Antipas started rebuilding it as a Roman city. Joseph is last mentioned in connection with the journey to Jerusalem, when Jesus was twelve years old. It is probable that Joseph died before Jesus entered on his public ministry, because only Mary was present at the marriage feast in Cana of Galilee; and he is not mentioned at the crucifixion along with Mary (John 19:25). In addition Joseph of Arimathea asked for the body of Jesus, a duty that would have fallen to Joseph, had he been alive.

<http://en.wikipedia.org>

Although the references to Joseph are sparse, he obviously left a deep imprint on Jesus. Not only did Jesus follow Joseph's trade, he deliberately adopted the name "Father" for God.

*Everyone in the Bible*, by Barker c1966 pg200 'Joseph'

### C. Mary, Mother of Jesus

After Jesus' baptism by John the Baptist and his temptations by the devil in the desert, Mary was present when Jesus worked his first public miracle at the marriage in Cana by turning water into wine at her intercession (John 2:1-11). Subsequently there are events when Mary is present along with "brothers" (James, Joseph, Simon and Judas) and unnamed "sisters" (Matthew 13:54-56; Mark 6:3; Acts 1:14) Mary is also depicted as being present during the crucifixion standing near "the disciple whom Jesus loved" along with her sister Mary of Clopas, and Mary Magdalene (John 19:25-26), to which list Matthew 27:55 adds "the mother of the sons of Zebedee", presumably the Salome mentioned in Mark 15:40, and other women who had followed Jesus from Galilee and ministered to him (mentioned in Matthew and Mark).

<http://en.wikipedia.org>

According to Acts, after the Ascension, of about 120 people gathered in the Upper Room on the occasion of the election of Matthias to the vacancy of Judas, Mary is the only person mentioned by name other than the twelve Apostles and the candidates (Acts 1:12-26, especially v. 14; and though it is said that "the women" and Jesus' "brothers" were there as well, their names are not given). From this time, she disappears from the Biblical accounts

<http://en.wikipedia.org>

Some insight into traditions concerning her later life, e.g., that she died between three and 15 years after the crucifixion of Jesus, can be found in the New Testament Apocrypha. Assuming that Jesus was crucified in his 30s, there is also little reason to doubt that his mother could still be alive at the time of his death, or that she could have witnessed it (cf. Jn 19:25).

<http://en.wikipedia.org>

Islamic theology accepts that Jesus was the result of a virgin birth. The Quran tells the story of Maryam (Mary) in two places, 3:35-47 and 19:16-34, but provides much less detail than the New Testament. It says Maryam was dedicated to God's service by her mother while still in the womb (Quran 3:35), that she was cared for by Zakariya (Zacharias) (3:36), and that in her childhood God provided for her to help her grow strong and pious (3:37). God then sent an angel to announce that she could shortly expect to bear a son, specifying that "O Mary! Allah hath chosen thee and purified thee - chosen thee above the women of all nations." (Qur'an 3:42). It specifies that she conceived Jesus despite being a virgin: "She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!" (3:47).  
{2}

<http://www.religionfacts.com>

The Gospel of James contains biographical material about Mary considered plausible by some Orthodox and Catholic Christians. It states she was the daughter of Joachim and Anna, who were quite old when she was conceived. They took her to live in the Temple in Jerusalem when she was three years old, as Hannah took Samuel to the Tabernacle in the Old Testament. The Gospel of James also teaches Mary's perpetual virginity

<http://www.religionfacts.com>

### **The Epistle of Ignatius to St. John the Apostle (*false*)**

*Ignatius, and the brethren who are with him, John the holy presbyter.*

We are deeply grieved at thy delay in strengthening us by thy addresses and consolations. If thy absence be prolonged, it will disappoint many of us. Hasten then to come, for we believe that it is expedient. There are also many of our women here, who are desirous to see Mary [the mother] of Jesus, and wish day by day to run off from us to you, that they may meet with her, and touch those breasts of hers which nourished the Lord Jesus, and may inquire of her respecting some rather secret matters. But Salome also, [the daughter of Anna, ] whom thou lovest, who stayed with her five months at Jerusalem, and some other well-known persons, relate that she is full of all graces and all virtues, after the manner of a virgin, fruitful in virtue and grace. And, as they report, she is cheerful in persecutions and afflictions, free from

murmuring in the midst of penury and want, grateful to those that injure her, and rejoices when exposed to troubles: she sympathizes with the wretched and the afflicted as sharing in their afflictions, and is not slow to come to their assistance. Moreover, she shines forth gloriously as contending in the fight of faith against the pernicious conflicts of vicious<sup>1</sup> principles or conduct. She is the lady of our new religion and repentance,<sup>2</sup> and the handmaid among the faithful of all works of piety. She is indeed devoted to the humble, and she humbles herself more devotedly than the devoted, and is wonderfully magnified by all, while at the same time she suffers detraction from the Scribes and Pharisees. Besides these points, many relate to us numerous other things regarding her. We do not, however, go so far as to believe all in every particular; nor do we mention such to thee. But, as we are informed by those who are worthy of credit, there is in Mary the mother of Jesus an angelic purity of nature allied with the nature of humanity.<sup>3</sup> And such reports as these have greatly excited our emotions, and urge us eagerly to desire a sight of this (if it be lawful so to speak) heavenly prodigy and most sacred marvel. But do thou in haste comply with this our desire; and fare thou well. Amen.

### **A Second Epistle of Ignatius to St. John. (false)**

*His friend<sup>1</sup> Ignatius to John the holy presbyter.*

If thou wilt give me leave, I desire to go up to Jerusalem, and see the faithful<sup>2</sup> saints who are there, especially Mary the mother, whom they report to be an object of admiration and of affection to all. For who would not rejoice to behold and to address her who bore the true God from her<sup>3</sup> own womb, provided he is a friend of our faith and religion? And in like manner [I desire to see] the venerable James, who is surnamed Just, whom they relate to be very like Christ Jesus in appearance,<sup>4</sup> in life, and in method of conduct, as if he were a twin-brother of the same womb. They say that, if I see him, I see also Jesus Himself, as to all the features and aspect of His body. Moreover, [I desire to see] the other saints, both male and female. Alas! why do I delay? Why am I kept back? Kind<sup>5</sup> teacher, bid me hasten [to fulfill my wish], and fare thou well. Amen.

### **The Epistle of Ignatius to the Virgin Mary(false)**

*Her friend<sup>1</sup> Ignatius to the Christ-bearing Mary.*

Thou oughtest to have comforted and consoled me who am a neophyte, and a disciple of thy [beloved] John. For I have heard things wonderful to tell respecting thy [son] Jesus, and I am astonished by such a report. But I desire with my whole heart to obtain information concerning the things which I have heard from thee, who wast always intimate and allied with Him, and who wast acquainted with [all] His secrets. I have also written to thee at another time, and have asked thee concerning the same things. Fare thou well; and let the neophytes who are with me be comforted of thee, and by thee, and in thee. Amen.

### **Reply of the Blessed Virgin to This Letter. (false)**

*The lowly handmaid of Christ Jesus to Ignatius, her beloved fellow-disciple.*

The things which thou hast heard and learned from John concerning Jesus are true. Believe them, cling to them, and hold fast the profession of that Christianity which thou hast embraced, and conform thy habits and life to thy profession. Now I will come in company with John to visit thee, and those that are with thee. Stand fast in the faith,<sup>2</sup> and show thyself a man; nor let the fierceness of persecution move thee, but let thy spirit be strong and rejoice in God thy Saviour.<sup>3</sup> Amen.

## D. James, James the Just

### Significant Events:

Saint James the Just, also called James of Jerusalem, or the Brother of the Lord and sometimes identified with James the Lesser, (died AD 62) was an important figure in Early Christianity. According to tradition, he was the first bishop or Patriarch of Jerusalem, the author of the Epistle of James in the New Testament, and the first of the Seventy of Luke 10:1-20 (**No Proof: Eastern Orthodox Belief**). Paul of Tarsus in Galatians 2:9 (KJV) characterized James as such: "... James, Cephas, and John, who seemed to be pillars..." He is described in the New Testament as a "brother of Jesus" and "in the Liturgy of St James, the brother of Jesus is raised to the dignity of *the brother of the very God*." <http://en.wikipedia.org>

The Epistle of St. James reveals a grave, meek, and calm mind, nourished with the Scriptures of the Old Testament, given to prayer, devoted to the poor, resigned in persecution, the type of a just and apostolic man. <http://faculty.ucc.edu>

Most Protestant scholars believe James was a younger brother of Jesus (one of four mentioned in **Matthew 13:55**) and not to be confused with the apostles, James the brother of John, or James the son of Alphaeus. James doesn't appear to have followed Jesus while he was alive (see **page 29, Family Disbelief**), but Paul, in **1 Corinthians 15:7**, mentions that Jesus appeared to James after the resurrection. James then became the leader of the Jerusalem church. <http://www.christianitytoday.com>

We lose sight of James till St. Paul, three years after his conversion (A.D. 37), went up to Jerusalem. Of the Twelve Apostles he saw only Peter and James the brother of the Lord (**Galatians 1:19; Acts 9:27**).

When in the year 44 Peter escaped from prison, he desired that news of his release might be carried to James who held already a marked preeminence in the Church of Jerusalem (**Acts 12:17**).

In the Council of Jerusalem (A.D. 51) he gives his sentence after St. Peter, declaring as Peter had done, that the Gentile Christians are not bound to circumcision, nor to the observance of the ceremonial Mosaic Law, but at the same time, he urged the advisability of conforming to certain ceremonies and of respecting certain of the scruples of their Jewish fellow-Christians (**Acts 15:13**). On the same occasion, the "pillars" of the Church, James, Peter, and John "gave to me (Paul) and Barnabas the right hands of fellowship; that we should go unto the Gentiles, and they unto the circumcision" (**Galatians 2:9**). He publicly commended the great charter of Gentile freedom from the Law, although he still continued the observance in his own life, no longer as a strict duty, but as an ancient, most venerable and national custom, trusting to "be saved by the grace of the Lord Jesus Christ" (**Acts 15:11**). When afterwards some came from James to Antioch and led Peter into dissimulation (**Galatians 2:12**), his name was used by them, though he had given them no such commandment to enforce their interpretation of the concordat which, on his proposal, had been adopted at the Council of Jerusalem.

When St. Paul after his third missionary journey paid a visit to St. James (A.D. 58), the Bishop of Jerusalem and "the elders" "glorified the Lord" and advised the Apostle to take part in the ceremonies of a Nazarite vow, in order to show how false the charge was that he had spoken of the Law as no longer to be regarded. Paul consented to the advice of James and the elders (**Acts 21:17-26**). <http://faculty.ucc.edu>

**Acts 15** records that James rendered judgment at a church council that met to adjudicate issues raised by Paul and Barnabas. He was also probably the author of the New Testament book that bears his name. The first-century Jewish historian Josephus says that around A.D. 62 the high priest Ananus arranged for the death of "one James, the brother of Jesus who was called the Christ/Messiah." <http://www.christianitytoday.com>



Tradition....

Added to this basic problem of polluting the Temple by laxity in keeping the Mosaic Law was the fact that king Agrippa had built a dining room on his palace overlooking the Temple thus allowing him and his guests to eat (unclean people and forbidden foods) and watch the sacrifices.

To keep the sacrifices from being profaned by this oversight, the lower priests, many of whom were followers of James built a wall inside the Temple to block Agrippa's view. Agrippa in turn demanded that the High Priest whom he had appointed have the wall torn down. This resulted in delegations being sent to Rome to have Nero stop the destruction of the wall. This delegation was able to get Nero's wife Poppea to persuade him to order that the wall remain. Agrippa was furious with the ruling and deposed the High Priest and appointed Ananus in his place.

Ananus ordered that James be killed. As a result, James was thrown from the Temple and then stoned. Josephus writes that he was still alive after the stoning and was killed by someone hitting him over the head with a fullers club.

<http://www.thecybercommunity.net>

### E. Simon, Simeon

Eusebius, bishop of Caesarea gives the list of these bishops (*Hist. Eccl.*, IV, v // **see next page**). According to a universal tradition the first was James the "brother of the Lord". His predominant place and residence in the city are implied by **Galatians 1:19**. Eusebius says he was appointed bishop by Peter, James (whom Eusebius identifies with James the Greater), and John (II, i). When James was thrown from a rock, then stoned to death by the Jews about the year 62, according to Eusebius and Josephus, (*Jewish Antiquities* XX, ix, 1), the community at Jerusalem chose Simeon, who was also called the brother of Jesus (*Matthew* 13.55), to succeed him.

<http://en.wikipedia.org>

According to an assertion quoted by Eusebius, Jude, brother of Jesus returned to Jerusalem in the year 62, and assisted at the election of his brother, Simeon, as Bishop of Jerusalem.

<http://en.wikipedia.org>

Simeon was bishop at the time of the destruction of Herod's Temple in AD 70 and may have gone with most of the Christians to Pella.

<http://en.wikipedia.org>

After the fall of Jerusalem and destruction of its temple, Simeon led the Christians back to the defeated city. They lived among the ruins and won many Jewish converts.

Infuriated with Jewish rebellions, Emperor Vespasian had ordered the massacre of all direct descendants of David. That way they would have no one to push forward for king. Simeon escaped death at that time.

But when Trajan ordered a similar massacre, Simeon was not able to escape. Some heretics and enemy Jews denounced Simeon as one of the line of David--and a Christian, too. The emperor's agents seized Simeon. He had been bishop of Jerusalem for forty three years.

The old man, who was supposedly about 120 at the time, held steadfast despite several days of torture. Governor Atticus expressed admiration at his courage. According to tradition, the Romans finally crucified Simeon in the year 107.

<http://chi.gospelcom.net>

About the year 106 or 107 he was crucified under Trajan (Eusebius, *Hist. Eccl.* III, xxxii).

<http://en.wikipedia.org>

**Church History of Eusebius, Book IV:**

**Chapter V.-The Bishops of Jerusalem from the Age of Our Savior to the Period under Consideration**

*1The chronology of the bishops of Jerusalem I have nowhere found preserved in writing; for tradition says that they were all short lived. 2But I have learned this much from writings, that until the siege of the Jews, which took place under Adrian, there were fifteen bishops in succession there. all of whom are said to have been of Hebrew descent, and to have received the knowledge of Christ in purity, so that they were approved by those who were able to judge of such matters, and were deemed worthy of the episcopate. For their whole church consisted then of believing Hebrews who continued from the days of the apostles until the siege which took place at this time; in which siege the Jews, having again rebelled against the Romans, were conquered after severe battles.*

*3But since the bishops of the circumcision ceased at this time, it is proper to give here a list of their names from the beginning. The first, then, was James, the so-called brother of the Lord; the second, Symeon; the third, Justus; the fourth, Zacchaeus; the fifth, Tobias; the sixth, Benjamin; the seventh, John; the eighth, Matthias; the ninth, Philip; the tenth, Seneca; the eleventh, Justus; the twelfth, Levi; the thirteenth, Ephres; the fourteenth, Joseph; and finally, the fifteenth, Judas. 4These are the bishops of Jerusalem that lived between the age of the apostles and the time referred to, all of them belonging to the circumcision.*

*5In the twelfth year of the reign of Adrian, Xystus, having completed the tenth year of his episcopate, was succeeded by Telesphorus, the seventh in succession from the apostles. In the meantime, after the lapse of a year and some months, Eumenes, the sixth in order, succeeded to the leadership of the Alexandrian church, his predecessor having held office eleven years.*

**F. Joses**

A legal brother of Jesus Christ was named Joseph (after his father) (Matthew 13:55). He was also called Joses in Mark 6:3). Jesus had at least three other brothers.

<http://www.christiananswers.net>

Joses, possibly a Greek form of Joseph. The name is attested in Greek inscriptions

<http://www.nisbett.com>