



JAMES

THE SON OF ZEBEDEE

The Search for the
TWELVE APOSTLES

William S. McBirnie Ph.D.

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CHAPTER V : JAMES The Son of Zebedee

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Preface and Introduction

The High Adventure of Some Kinds of Research

(A Preface)

In seeking the information contained in this book, my search for the stories of the Twelve Apostles took me to many famous libraries such as those in Jerusalem, Rome, and that of the British Museum in London. For years I have borrowed or purchased every book I could find on the subject of the Twelve Apostles. A five-foot shelf cannot hold them all.

Three times I have journeyed to the island of Patmos and to the locations of the Seven Churches of the Book of the Revelation. One whole (and fruitless) day was given to a backroads journey into the high, snowy mountains of Lebanon, up among the famous Cedars and elsewhere, to check out a rumor that St. Jude had originally been buried in some small Lebanese village nearby. He was not.

I have personally viewed the many sepulchres which reputedly contain the bones of the Twelve; not that I consider them as having spiritual value, but because I wanted to learn, as an historian, how they came to be where they are, hoping that local tradition could be found in the places where the bones are interred that had escaped the history books. This search took me from Trier, Germany, to Rome, Greece, and to almost every Middle Eastern country.

The Vatican very graciously granted me special permission to photograph in all the churches in Rome and elsewhere in Italy. Some of the bodies or fragments of the bodies of the Apostles are preserved in that historic land.

Particularly memorable was the awesome descent far beneath St. Peter's Basilica to photograph the bones of the Apostle Peter where they rest in an ancient Roman pagan cemetery. One simply cannot imagine, without seeing it, so vast and heavy a church building as St. Peter's sitting squarely over a cemetery filled with beautifully preserved family tombs dating back to the first

century before Christ!

Seven times I went to Petra in Jordan, and three times to Antioch in Turkey. I also visited Babylon and made four journeys to Iran in search of the history of the Apostles' missions there. Of course, there were some disappointments. For example, the body of St. John is today nowhere to be found. I entered his tomb in Ephesus long ago. Recently after many centuries of neglect, the authorities have sealed it and covered it with a marble floor. Though St. John's body has disappeared some parts of the bones of all the other Apostles are believed to exist, and I have seen them.

Travelers to the "Bible Lands" so often pass within a few yards of genuine relics of the Apostles and never know it. I had made twenty-six journeys to Jerusalem before learning that the head of St. James the Elder, several arm bones of James the just, and part of the skull of John the Baptist are held in veneration in two churches there! And, I might add, with some strong historical records as to their authenticity.

This is not, however, a book about bones! It is about living people who were described by St. Paul as the Founders of the churches (See Ephesians 2:19, 20). We are interested in Apostolic bones because they are possible clues as to the whereabouts of the ministry and places of martyrdom of the Twelve.

Now let me face head-on a typically Protestant attitude of skepticism concerning Apostolic remains in churches and shrines. I used to suppose that these so called "relics" were pious frauds, the result of the fervid and superstitious piety of the Middle Ages. Perhaps some are, but after one approaches the whole question with a skeptical mind, and then, somewhat reluctantly, is forced to admit the strong possibility of their genuineness, it is an unnerving but moving experience.

I suppose the practice of venerating Apostolic bones is repugnant to one who, as an evangelical Christian, sees no heavenly merit in praying before the sarcophagi in which they rest. Besides, it does no good to a literal mind to see the gaudy and tasteless trappings with which the shrines are usually festooned.

But the more one reads of the history of the Apostles, and what became of their relics, and the more steeped one becomes in the history and strange (to us) behavior of our Christian ancestors in the Ante-Nicene and Post-Nicene

eras, the more the careful preservation of Apostolic relics seems to be perfectly in character. To many of those who lived in those times who could not read, an Apostolic relic was a visual encouragement to faith!

Let it be clearly understood, this book is an adventure in scholarship, not dogmatism. I am keenly aware that absolute proof of every detail recorded here is not possible. But when a researcher checks many sources against each other, when he visits the places mentioned for himself, and when he finds many new documents which are not in books, or not commonly found, then he develops a "feel" for the probable or possible.

This book has been an ever growing labor of love. I became more emotionally committed to the task as the years progressed. On several occasions during the laborious research, arduous journeys, and interminable writing and rewriting, I have had occasion to compare notes with scholars who have written about some of the Apostles, and have found not only a gracious willingness to discuss my conclusions but to accept some of them instead of those they had hitherto held.

How does one express an adequate word of appreciation to the many who were so kind in their cooperation, without whom this study could not have been completed? My secretary, Mrs. Fred Pitzer, made this project her own and has saved it from worse faults than those it still may have. My students at the California Graduate School of Theology in Glendale have assisted, and quotations from their research appear often. The same is true of Mr. and Mrs. Robert Schonborn, and of Dr. Miriam Lamb, who is head of research for our Center for American Studies. Mrs. Florence Stonebraker, Betty Davids and Richard Chase assisted, with Italian translations by Mrs. Marie Placido.

In Jerusalem the libraries of the American School of Oriental Research, the Coptic Church, the Patriarchate of the Armenians (Church of St. James), the Ecole Biblique of the Dominicans, were most helpful in opening their archives for research. In Rome the full cooperation of Monsignor Falani opened many otherwise closed doors. How kind they all were, and many others as well!

Naturally, any errors are not theirs, but mine. Hopefully, if there are any egregious mistakes, some kind correspondent will write to me so that any future editions may be corrected. A final word about the style of this book: At first I thought to write it for scholars, tearing apart the documentation of every

source quoted. But that makes for so dull a book that I was afraid few would read it. I found to my dismay that most "critical" scholars could hardly care less about the post-Biblical story of the Apostles.

Then, I thought to write it as a narrative with few quotations and little attention to my sources. But in that case scholars would ignore the book as having no proper foundation and being without concern for critical and historical problems. As the Senior Minister of a busy church, I considered writing for pastors. These ministers might appreciate a homiletical boost for a series of sermons on the Apostles that might attract the people we are all trying to persuade to attend the church. I have not abandoned this approach altogether, but I did not do much sermonizing in this book.

It even occurred to me that the historical novel might also provide a viable format. But I tend to think as a historian and as a preacher, I lack the imagination to write a novel. Besides, what this book has to offer is analysis, fact and hopefully, truth.

So the book is in the form of an interpretation or critical analysis of every bit of knowledge I can find on the subject of the Twelve Apostles. Mostly I wrote it to become more familiar myself with the Apostles and to share that knowledge, and some conclusions drawn from it, with as many people as I can; scholars, church members, young people, historians, ministers, and all those who feel as I do, that we need to find ways to make the Apostolic age become more alive for us today.

I earnestly hope the reader will find it as interesting and enlightening to read as I found it to write.

William STEUART McBirnie

Introduction

What follows in this book is that which can be known from an exhaustive and critical study of the Biblical, historical and traditional records of the Apostles. The author has tried to reduce the legendary to the probable or likely, justifying it with the known historical facts concerning the state of the world in the first century and the documents of subsequent church history, local history, and relevant secular writings.

There is a great deal more information about the Apostles available than the casual student might guess. Ten years ago this writer produced a monograph called *What Became of the Twelve Apostles?* Ten thousand copies were distributed. In that publication I made the following observations:

"Someday a critical scholar needs to take a good look at the mass of legend which has come to us from early medieval times, and even from the last days of Roman power. He needs to try to separate the historical germ from the great over-growth of pure fantasy which one finds in those stories. In a word, a higher criticism of medieval legends needs to be made, and that criticism needs to be carried over into early church history. "I find myself disappointed in the writings of recent church historians who seem to pass over the era of the early church and say only what has been said in a hundred other books on church history written during the past four centuries. It has been so long since I have seen a new fact in a book of church history about the Apostolic Age and the Age of the Church Fathers, that I would be mightily surprised if I saw one! But perhaps someday someone will find the probable basis of truth amidst the legendary; and upon this, with perhaps the discovery of new manuscripts, we shall be able to piece together a better history than we now possess."

Since no one else seems to have done the work of producing a critical study of the Twelve, it has become a challenge to me to do so, for the sake of a renewed interest in the Apostolic church to which I hope this study can contribute.

The source of our material in that earlier publication was mostly that obtainable by anyone who would take the trouble to look into the standard books on the subject, such as church histories, sermonic literature, encyclopedias, etc., plus the observations of a few journeys to Rome, Athens and the Holy Land.

But that book was frustratingly limited and incomplete, not to mention its obvious lack of original research. Recently, the writer completed his twenty-seventh journey to the Middle East. Ten years of further study and research have revealed much light on the lives of the Twelve Apostles. Most of these insights have come in very small packages, a bit here, a bit there. Ten years ago I had not even considered writing a subsequent book to the former monograph, but the importance and volume of the material since gleaned from the many personal visits to the places of the ministries and deaths of the Apostles, plus their burial sites or tombs, has increased the conviction that this enlarged study must be offered.

Here for the first time in any one volume the preponderance of information concerning the histories of the Apostles is now assembled.

No scholar would dare suggest that anything he has written is the last word on any subject, nor indeed that his writings are the complete story. Yet these ideals have been the goals toward which we have moved.

INSIGHTS INTO THE APOSTOLIC AGE

There are several insights which the reader should have firmly and constantly in mind as the following chapters unfold. The early Christians did not write history as such.

(1) Interest in the Apostles has waxed and waned in various periods of Christian history. For that reason at certain times more information has been available than at others. New discoveries of historical information are made, then lie dormant in out of print books until a reawakening of interest at a later time brings them to light.

At first, in the Apostolic Age, the Apostles themselves and their converts were too busy making history to bother writing it. Hence, their records are fragmentary. Further, until the Ante-Nicene Fathers, history as such was not written at all. Even The Acts by St.Luke was not a general history but a polemic written to show the emergence of a Gentile Christian movement from

its Jewish matrix, with divine authority and approval. Surely St. Luke wanted to defend and validate the ministry of St. Paul, his mentor. His themes, the Acts of the Holy Spirit, the inclusion in God's redemption of the Gentiles, the gradually diminishing role of Jews in the churches, the universality of Christianity, were all the concerns of Luke. It probably did not occur to him that he was writing the prime source of church history. Hence, to a historian of the early church, Luke is both the welcome source of his main knowledge and of his despair at its fragmentary nature.

There were periods of silence in early Christian history.

(2) After Luke and the other Biblical writers (such as St. Paul who left us a considerable knowledge of early Apostolic activities) there is for a time, silence. It is as if the Christian movement were in a tunnel, active, but out of sight for a period.

This is not as strange as it may seem. First, the early Christians did not really have a sense of building a movement for the ages. To them the Return of Christ might well be expected during their generation. They certainly spoke of it often, so they must have looked for the Return of Christ daily - at first.

To see this, study carefully the difference in tone between First and Second Thessalonians. In his First Epistle to the Thessalonians, Paul seemed to dwell at great length upon the imminence of the Second Coming. In the Second Epistle he rebukes those who are over-eager by reminding big readers of certain events which must precede or accompany the Second Coming.

It was as if he had looked again at the enormous task of world evangelism and had seen that it would take more than one generation. It was not that St. Paul lost his faith in the Second Coming, but that he balanced his faith with practicality. In any case, the early Christian movement was in a tunnel and out of sight as far as the recording of history is concerned. They were doing not writing.

The Apostles were not considered prime subjects for biography by the early Christians.

(3) The Twelve Apostles were important in the thinking of the early Christians, but were not considered to be more than leaders, brothers and dearly beloved friends at first. We look upon them as the founders of

churches. It took some time for their spiritual descendents to see them as the Fathers of the whole church movement. Their authority at first was in the anointing of the Holy Spirit, not in ex cathedra pronouncements on doctrine.

True, the first council of Apostles in Jerusalem gave authoritarian pronouncements concerning the admittance of the Gentile converts into the Christian movement. Yet this did not seem to have the ecclesiastical authority then that we attach to it now. We could, in fact, wish there had been more such pronouncements; say, concerning heresy, forms of church government, social matters, etc. But there was nothing much that came collectively from the Apostles. They simply proclaimed individually what they had heard from Jesus Christ.

As they went forth into various parts of the world they carried, no doubt, the authority of their Apostolate, but they were not the church. They founded congregations which were churches. Ecclesiasticism in the highly organized and authoritarian forms it later took was almost unknown to them. The Apostles were evangelists and pastors, not ecclesiastics. Their histories, then, are the histories of evangelists, not of prelates. History does not deal as much with evangelists as with rulers. Hence, we have little knowledge about their careers before or subsequent to the dispersion of the Jerusalem Church in A.D.69, and by this time most of them had left Jerusalem to go on their various missions and many had died.

Secular history largely ignored Christianity in the early centuries.

(4) Almost all history in the first few centuries of the Christian era which has survived is secular, military or political. Josephus did not pay much attention to Christianity though he mentions the death of St. James. Roman history, except for the writings of Pliny the Younger, hardly notices Christianity until long after the Apostolic Age. It remains for churchmen such as Hegesippus and Eusebius to give us further details of the travels and history of the Twelve.

The early Christians were humble folk, with some exceptions. Who writes a history of the meek? Therefore we are left with little information about Christianity in general secular history, except for valuable insights as to the world in which the Apostles lived. The average reader, however, would be amazed at how very much knowledge we do have on that portion of the human story. Roman history is already well known and more knowledge is

daily pouring in from the archeologists who dig into the artifacts of that great epic.

To the avid student of Roman affairs the world of the Apostles is as familiar as the world of a hundred years ago. This does not itself tell us about the actual story of each Apostle but it certainly tells us what was possible or even likely, as well as what was unlikely or impossible.

The Roman world was, during the Apostolic Age, a relatively safe world in which its citizens traveled widely and often. Read in the book of Romans, written by Paul in Corinth, the many names of people whom he knew in Rome, a city which at that time he had not visited. Read the travels of Cicero, sixty years before Christ. Recall the Roman invasions of Britain by Caesar, five decades before the birth of Jesus, and of Claudius in A.D.42.

The Roman Empire was a family of nations with a common language under the protection of one government, with roads leading everywhere, from Britain to Africa, from what is now Russia to France, from India to Spain. St.Paul himself, in the book of Romans, expressed a desire to evangelize Spain which had been conquered by Rome long before Caesar took it over in 44 B.C.

In the era of the Apostles there was a wide area of civilization awaiting them, civilized, united, and tied together by transportation and tongue. On that vast stage, and beyond it, we can easily visualize the farflung Apostolic labors. But Roman historians pretty well ignored Christianity in its early days. The "Search for the Twelve" was at first political or ecclesiastical.

(5) Long after the Apostolic Age there arose a conflict between the Greek and Roman divisions of Christianity as to what they called "Primacy". The Pope claimed it and so did the leader of the Eastern churches. An issue, for example, was one of Christian art. One group, the Romans, used images in the round as the objects of religious veneration. The Eastern Greeks preferred ikons; images-on-the-flat. There were other differences, including the removal of the capital of the Roman Empire from Rome to Byzantium, but mainly it was a political power struggle which led to the great schism that divided eastern and western Christianity, as the Roman Empire itself was divided.

At this time, and even before, as the schism was building, both sides sought Apostolic identification with their own religious institutions.

So a great search was made for the relics of the Apostles. Emperor Constantine wanted to construct what he called, "The Church of the Twelve Apostles" in Constantinople. In this structure he intended to house the remains (such as bones or parts of bodies) of the Apostles. He succeeded in securing the remains of St.Andrew, and also St.Luke and St.Timothy. (The latter two, while not of the Twelve, were close to them.) Apparently Constantine felt he must leave the bones of St.Paul and St.Peter in Rome though he may have had designs on the bones of St.Peter."

He gladly built a basilica to honor the bones of St.Paul in Rome. But, one may speculate, the Roman church was also reluctant to part with the bones of St.Peter. Constantine apparently did not press the matter, but he built a church over St.Peter's resting place, hoping perhaps to later move his body to Constantinople. In any case, he did not live long enough to collect all the relics of the Apostles for his Church of the Twelve Apostles. That church building remained

(Constantine celebrated the thirtieth anniversary of his accession in the summer of 335. Probably the most significant ceremonies at Rome that year were those accompanying the solemn translation of the bones venerated as relics of the Apostles St Peter and St.Paul from the catacombs of St.Sebastian, where they had been venerated since 258, to the basilicas built to honour them at the traditional sites of their martyrdoms, at the Vatican and on the Ostian Way." (Constantine The Great, John Holland Smith, p 288; also cf. *Liber Pontificalis*, ed. Duchesne, vol. 1, pp.172ff.)

unfurnished except for his own tomb. (Some evidence exists that he sought to place the Apostles' bodies around him in twelve niches while his own body would be in the midst as "The 13th Apostle"!.) Eusebius tells the story in "The Last Days of Constantine."

"All these edifices the emperor consecrated with the desire of perpetuating the memory of the Apostles of our Saviour before all men. He had, however, another object in erecting this building (i.e., the Church of the Apostles at Constantinople): an object at first unknown, but which afterwards became evident to all. He had, in fact, made a choice of this spot in the prospect of his own death, anticipating with extraordinary fervour of faith that his body would share their title with the Apostles themselves, and that he should thus even after death become the subject, with them, of the devotions which should be performed to their honour in this place, and for this reason he bade men assemble for worship there at the altar which he placed in the midst. He

accordingly caused twelve coffins to be set up in this church, like sacred pillars in honour and memory of the apostolic band, in the centre of which his own was placed, having six of theirs on either side of it. Thus, as I said, he had provided with prudent foresight an honourable resting-place for his body after death, and, having long before secretly formed this resolution, he now consecrated this church to the Apostles, believing that this tribute to their memory would be of no small advantage to his own soul. Nor did God disappoint him of that which he so ardently expected and desired." (A New Eusebius, J. Stevenson, p. 395)

"Planning the Church of the Apostles, Constantine had dreamed of resting there forever in the midst of the Twelve, not merely one of them, but a symbol of, if not a substitute for, their Leader. During the months of the church's construction, his agents had been busy in Palestine collecting alleged relics of the apostles and their companions, to be laid up in the church with his body, awaiting the general resurrection." (Constantine the Great, John Holland Smith, pp. 301-302).

"At Easter in A.D.337 the emperor dedicated the Church of the Holy Apostles in Constantinople, but soon thereafter he was overcome by a fatal ailment. He visited the baths at Helenopolis in vain, and then proceeded to confess his sins in the Church of the Martyrs. At Ancyrona near Nicomedia, he prepared his will, leaving the empire to his three sons, and in the presence of a group of local bishops he was baptized by the bishop with whom he had fought so often, Eusebius of Nicomedia. To this prelate was entrusted the will, with instructions to deliver it to Constantius, Caesar of the east. Wearing the white robe of a neophyte, Constantine died on Pentecost, May 22.

"... Upon Constantius's arrival the coffin was carried to the Church of the Holy Apostles and placed among the sarcophagi dedicated to the Twelve. In the presence of a vast throng the bishops conducted an elaborate funeral with a requiem eucharist.

... His body rested, however, not in any Flavian mausoleum or with any of the great pagan emperors before him but, by his own choice, among the memorials of the twelve apostles." (Augustus to Constantine, Robert M. Grant, p.277).

The project was started but not completed. However, an official search was made for the locations of the bodies of the Apostles, and this official search was possibly the precipitating cause for the inventory which was made for the Apostolic remains or relics.

After this time there arose the practice of the veneration of relics. The superstitious awe which these relics evoked was carried to extremes. The bodies of the Apostles, the bodies of other "saints", and the various holy relics such as fragments of "the true cross" came into great demand. Healings were claimed by merely touching or kissing these relics and naturally they came to be considered of great value by both the churches and governments of the Middle Ages.

As for a knowledge of the lives of the Apostles, this search for relics both helped and harmed a true history. The major relics, including the bodies or portions of bodies of the Apostles, give us some hints of the places of the death and burial and hence by tradition or association, the locale of their ministries. We perhaps have successfully traced the history of some of these Apostolic remains or relics in the following chapters, up to their locations today.

On the other hand we must recognize that some of these Apostolic relics may not be genuine, since wishful thinking or simple mistakes may have led the devout of other, less critical ages than ours, to go astray. This was especially so since there was great church prestige, political preferment, and often much money involved in securing what were believed to be genuine Apostolic relics.

Partisans in the great church schism between the east and west undoubtedly sought to associate their possession of Apostolic relics as proof of the blessing of the Apostles and God upon them, as witness the fact that they had the original and often miracle-working relics in their exclusive possession. Fortunately that competition has ebbed with the centuries. In quite recent times Pope Paul VI has returned to Greece the head of St. Andrew, to be housed in a new church in the place of his martyrdom in Patras, Greece, under the care of the Greek Orthodox Church. This was a highly conciliatory gesture on the part of the Pope since St. Andrew, having been martyred in Greece, is meaningful to the Greek Orthodox Church. It reduces by one the Apostolic relics in Rome, but increases the chances of unity between Rome and Athens very markedly, for whatever that may prove to be worth to those involved.

If one can cut through the maze of the history of relics and trace the presence of fact back to the genuine tradition of Apostolic associations in the places of their original martyrdoms and burials, then there is great hope that this may open up the way to confirm or even discover more light on the

histories of Apostolic labors. This we have here attempted to do where possible. Admittedly this task and its results are open to scholarly criticism and interpretation.

The motivations of the Apostles are now more clearly understood.

(6) One great truth about the Apostles is unassailable. It has been strengthened by every bit of tradition and history we have studied. That is, most of the Apostles took seriously the great commission of Jesus (as recorded in Matthew 28) and went forth to "Judea, Samaria, and the uttermost parts of the world" to evangelize the nations with the Christian gospel. The story of the Apostles is thus mainly the story of evangelism in the early church. They set an example for all subsequent Christians that is clear, unmistakable and unswerving. They challenged commoners and kings alike. They did not become salaried ecclesiastics but often worked with their hands to support themselves, so that by any and all means they might share the good news in Jesus. Most, like St. Paul, sought to preach Christ, "not building upon other men's foundations, but going to the regions beyond."

There was an Apostolic strategy of missions.

(7) The lives of the Apostles, especially that of St. Paul, reveal an unusual and brilliant concept of missionary strategy. They always went first to the great cities located on the trade routes. From these centers their disciples and converts then traveled out to the towns beyond and there established churches which in turn established still others. The Apostles knew the secret of strategic locations and of delegating responsibility to others, thus multiplying themselves more rapidly than is the case in many modern missionary enterprises.

THE APOSTLES WERE CHURCHMEN

Above all, they founded congregations. Some modern day evangelism is so apart from the churches that the churches must feed the evangelistic effort, rather than for the evangelistic effort to build the converts firmly into the churches or to give impetus to new churches. This was never the Apostolic principle, which is why Apostolic evangelism lasted and some modern "populist" evangelism soon passes away.

The Apostles enjoined upon their converts the responsibility to become the church. Surely this is one lesson that needs to be re-learned today. It was St.

Paul who wrote, Jesus loved the church and gave himself for it (Ephesians 5:25).

WHY THE TWELVE?

The Apostles of Jesus Christ are heroes whose portraits, as Christians have come to know them, are "larger than life." The Roman and Greek Catholic bestowal of the title, "Saint", upon each of the Twelve (and thereafter upon a flood of others) was partly responsible for making them into demigods. But long before the time the New Testament was collected into one volume (the Canon) the figures of the Twelve had assumed commanding respect. John, in The Revelation of Jesus Christ, speaks of the New Jerusalem which is to have the names of the Twelve inscribed in its foundations. (Incidentally, that inclusion settles the issue of whether Matthias was, after the defection of Judas Iscariot, truly considered by the other Apostles as one of the Twelve.)

Why did Jesus choose only twelve chief Apostles? Obviously to correspond to the twelve tribes of Israel. He, Himself, as the new and eternal high priest, would stand for the priestly thirteenth tribe, Levi. The function of the Apostles was to bear witness to the resurrection of Jesus and of His teachings. For this reason, as the election of Matthias to replace Judas confirms, an Apostle had to have been long with Jesus and a witness to his teachings.

Paul stoutly maintained that he also was an Apostle, since his conversion, call, and instruction came directly from Jesus, and the signs of an Apostle were his in abundance. Yet there is no evidence that he was ever admitted to that inner circle of the original Twelve. Some of the original Twelve probably never did fully trust him, and even Peter confessed that he did not always understand "our beloved brother, Paul" (2 Peter 3:15).

THE BOOK OF ACTS AND THE TWELVE

In a most important sense, the book of The Acts of the Apostles, the earliest Christian book of history, is the story of how Christianity, at first a sect within Judaism, was opened to the Gentiles, and how in a short time it became mainly a faith of the Gentiles. From start to finish, The Acts shows Christianity as a minority movement among the Jews, soon rejected by most Jews, becoming Gentilized as the illustrious Paul became the European leader of the Christian movement. Peter remained for a time as the most prominent

Jewish-Christian leader, but Christianity after the first century gradually died down among the Jews.

The Acts carefully records how Peter, obviously at first against his will, became a grudging Apostle to some Gentiles, yet all the while endeavoring to keep Christianity as Jewish as possible. The plan of the book of The Acts is as logically and carefully laid out as a lawyer's brief. It proves conclusively that Christianity was intended to, and slid, lose its exclusively Jewish character. It was to be much more than a sect or another party within Judaism, such as were the Pharisees, Sadducees, or Essenes.

Those who expect The Acts to be the complete early history of Christianity are doomed to disappointment. It is that only incidentally and in a fragmentary way.

Its main argument is that God, Himself, tore Christianity loose from its Jewish foundations and made it universal. To do this He used Peter at first, then Paul. The other Apostles played only incidental roles in the story of The Acts, since it is not a history of the Apostles but a history of the emergence of Gentile Christianity.

As valuable and as liberating as this emphasis is, the Bible student is soon, and perhaps unconsciously, caught up in the personal ministry of Paul. Peter, though prominent at first, is later ignored, as The Acts unfolds for the reader the story of Paul and his friends, Timothy, Luke, Barnabas, Silas and others.

The Acts, having shown Peter and the rest of the Twelve as having launched the Christian movement, and as having blessed the admission of believing Gentiles into the churches, then portrays again and again the fact that only some Jews around the Roman world accepted Christ. As others rejected Christ, in each instance Paul is shown as turning to the Gentiles who seemed much more willing to receive the gospel than the majority of the Jews.

This historical insight is necessary to know if we are to understand why we have a great deal of information about John and Peter, and even more about Paul, but know really very little of the other Apostles.

Roman and Greek Christianity early became dominant over Judaistic Christianity. Western Christians of the Roman Empire, treasured and preserved the writings of these three Apostles who worked among the Gentiles. The other Apostles did not write much, with the exception of

Matthew. But Matthew's personality does not come through clearly in his gospel. The writings, if any, of the remainder of the Twelve are lost.

Mark was the helper and writer for Peter, but Mark was not considered an Apostle but an Apostolic assistant, as were Timothy, Titus, Epaphroditus, Luke, Barnabas, Silas, Acquilla, Priscilla and Erastus. Luke wrote about Paul in The Acts, and about the Apostles and Jesus in his gospel. But Luke was not himself an original Apostle. Hence, the New Testament as we have it is the product of Matthew, an Apostle, Peter, an Apostle, John, an Apostle, and Paul, an Apostle. Other New Testament authors such as Mark and Luke, were not Apostles, but assistants, and Jude and James were not of the original followers of Jesus, but brothers of the Lord, who did not believe until after the Resurrection of Christ.

As for the history of the Apostles after the first few years in Jerusalem, except for brief references to them in The Acts, we must look into the Epistles, the book of The Revelation of Jesus Christ, the histories and traditions or legends of the early, post-Apostolic Christian writers, and to the local traditions of the Christian movement in the places where the Apostles labored or died. It is this latter research than has had the least historic treatment and which we will attempt to explore, along with those early Christian traditions and Scriptural accounts which are fairly well (but not universally) known.

LEGEND, MYTH AND TRADITION

The word legend is today in better standing than it was a short time ago. 'Legendary' has often been a word of ill repute for it has meant "mythical" to most people. The word "tradition" stands far higher in the estimation of historians. Scholars today, thanks to literary criticism, historical research, and archeological observations, have more confidence in the existence of a residue of fact amongst the legends and traditions about well-known historical or Biblical figures. Blown up and fanciful they may be, but legends and traditions are often the enlargements of reality, and traditions may not be exaggerations at all, but actual fact. We have attempted to squeeze some of the water out of those legends which exist about the Apostles and find the elements of the reasonable and possible which are in traditions. Dogmatism is impossible in our subject, but surely a fuller knowledge of the lives of all the Apostles can now be acquired than has hitherto been generally known.

THE RELEVANCE TODAY

But why should the Christian reader, or the reading public, be interested in the histories of the first Apostles of Jesus Christ?

For one thing, any increase of knowledge about the Apostles will greatly illumine the power-filled early days of Christianity, and perhaps help to recover the secret of the primitive dynamic of the early Christians.

Christians today know, or can know, more about many things than any other generation of believers. Archeology is a relatively modem science. Textual criticism has secured a clearer Biblical text than was ever available before. Yet, unfortunately, much of the power and spirit of New Testament era Christianity is obviously missing in today's churches.

The general public needs to see afresh the dedication of the earliest Christian leaders, and to feel the modern relevance of their timeless methods and ideals. Christianity needs a self-renewal, as do all institutions. From where will this renewal come? That dynamic momentum which early Christians bequeathed, and which has still not entirely run down, was surely, in part, the personal and direct heritage of the Twelve Apostles and their Christian contemporaries.

The least that a study of this kind should contribute to all Christians is to direct our attention back to the days of a purer, unencrusted, tradition-free Christianity. There is much about the lives of the Twelve Apostles that can speak to us existentially today. Indeed, to discover what the Apostles did, or what it is claimed that they did, is to rediscover their motivation and the life-strategy which they followed.

HOW THIS STUDY BEGAN

In a sense this book has taken thirty years of comprehensive and intensive study to write. In 1944 the author finished a Bachelor of Divinity at Bethel Theological Seminary, St.Paul, Minnesota, with a major in church history which included over sixty semester credit-hours and a thesis on the same subject. In 1952 the author submitted another dissertation on the same subject and was graduated with a Doctorate in Religious Education from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Since that time, he has read continually in the subject of ecclesiastical history and has traveled repeatedly to Europe (39 times) and the Middle East (27 journeys) in search of Biblical and ecclesiastical information. This rich

experience has been a labor of love and has been highly rewarding in terms of the discovery of new facts and fresh insights. It is a false supposition that all useful historic knowledge is to be found only in books, though many hundreds have been read by this writer about the Twelve Apostles. There is much additional information about them to be gleaned only by travel to places the Apostles once knew, and by conversation with people who now live there, who know of traditions not widely found in the books which are readily available to scholars. No one book, to my knowledge, has ever been written that includes all known facts about the Apostles until now.

For example: in October, 1971, the writer was an official guest in Iran for the celebration of the 2,500 year memorial to Cyrus the Great. Upon this occasion the opportunity arose to interview the leaders of several of the very ancient Christian movements of Iran who trace their spiritual descent back to the visits to Persia in the first century of at least five of the Apostles of Jesus! Not only was new information obtained, but a wider understanding of the Eastern thrust of early Christianity beyond the borders of the Roman world about which we Christians of the Western tradition know very little. This has been our great loss. The following observations are an illustration of an area of Christian history about which few American Christians know:

"...Iran had known Christianity from the earliest times of Apostolic preaching. When Christianity was first preached in this part of the world, that is to say, beyond the frontiers of East Roman Empire, namely in the easternmost regions of Asia Minor, north-eastern regions of Ancient Syria and Mesopotamia, the Apostles and their immediate successors did not know any boundary between East Syria, Mesopotamia, Armenia and Persia. In fact, the peoples of these countries lived in such a state of close association that the first Christians all belonged to the same stream of evangelization, they shared the same Christian traditions handed down to them by the first Apostles and their disciples.

"Thus, beginning from the first century, the Christian faith had been preached in Edessa, in the kingdom of Osrohene. It penetrated also Armenia and Persia in the same century. As Tournebize has said: 'From Osrohene the faith undoubtedly had shown forth quite early to the East; between Edessa and Armenia the distance was not big.' Long before Bar Hebraus, the alliances and frequent interpenetrations between Parthians, Persians, Edessenians and Armenians had justified the following remark of the famous monophysite patriarch: Parthians or Persians, Parthians or Edessenians, Parthians or

Armenians, all are one." (The Armenian Christian Tradition in Iran, A Lecture, Interchurch Centenary Committee, p.1).

Later, in November of 1971, the writer led a group of people from all over America on a historic journey which was entitled, "The Search For the Twelve Apostles." On this expedition, through Europe and the Middle East, many more of the recorded facts in this book emerged. It can possibly be said that no other group in modern or ancient times has hitherto made so comprehensive a study into the lives and burial places of the Apostles in the actual locations indicated by history or tradition as have been associated with the Apostles.

Possibly there is yet more light to be thrown on the subject of the Twelve Apostles. One thinks, for instance, of the vast archives of ancient and as yet untranslated documents in the Greek Orthodox monasteries, or the Vatican Library in Rome. We do not pretend to the scholarship, linguistic ability, or the sheer time which would be necessary to dig for the needles in these huge haystacks. We must await the happy day when others more able will accomplish these tasks.

But within the limits of present scholarship, original research, and the critical examination of history and traditions, we have, we hope, amassed all that is known, or which reasonably can now be learned about the Apostles. We can anticipate with joy that further scholarship which will add to the body of information here presented.

CHAPTER FIVE

JAMES The Son of Zebedee

Of the three men who comprised the inner-ring of the disciples, Peter, James and John, we know the least about James. Despite the relative silence of the Scriptural account of James, he was noteworthy among the Apostles. Perhaps the most unusual thing about his life was the manner and time of his death, for he was the first of the Apostles of Christ to become a martyr. There are only two of the original twelve disciples about whose death we have a Scriptural account, Judas, and James.

James was the elder brother of John, the beloved disciple.

With John he was a partner with Andrew and Peter in the fishing trade along with Zebedee, his father. They owned several boats and employed hired servants, and therefore, this fishing company must have been quite affluent. There is also some evidence that James was a first cousin to Jesus Christ and had been acquainted with Him since infancy.

James received his call to follow Christ when Jesus was walking by the Sea of Galilee.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him" (Matthew 4:18,21,22).

Now John had been a disciple of John the Baptist and had forsaken him to follow Jesus. But there is no reference to James being first a disciple of John

the Baptist. After a period of companionship and probationship with Jesus, James is referred to as being present at the healing of Peter's mother-in-law at Capernaum. Following this he was ordained as one of the twelve disciples of Christ, and from this time forth he occupied a prominent place among the Apostles. With Peter and John he became a part of the innermost circle among the disciples. These three, apart from the other Apostles, were present at the raising of Jairus' daughter, the transfiguration, and the agony in the Garden of Gethsemane.

It is interesting to note that these three disciples, who were to suffer so much for the cause of Christ, should witness the raising of the dead to give them courage to die; the transfiguration of Christ that they might know the reality of the spiritual world; and the agony in the Garden that they might understand that they, too, must suffer agony for Christ. Note that it was Peter who should carry the gospel cause so prominently forward as the first leader of the Apostles. It was John who should some day out-live the rest of the Apostles and die a natural death, after having completed five books of the New Testament, and having fulfilled a great ministry in Asia Minor as the leading voice of Christianity in the world up almost to the year 100 A.D.

In contrast to these two who were the greatest leaders among the Apostles, it is James whose life was cut off while the church was young. As the first of the Apostles to die a martyr's death, it is significant that Christ permitted him to share the intimate secrets of His agony in the Garden and His transfiguration.

Shortly after the transfiguration, when Jesus set His face to go to Jerusalem, and on the way was passing through Samaria, the wrath of James and John, his brother, was kindled by the hostile reception accorded to Him by the people of a small village through which they went. They requested of Jesus, "Lord, wilt thou that we bid fire to come down from Heaven and consume them?" But He turned and rebuked them." It was probably this hot-headed impetuosity and fanaticism that won for them the surname, "Boanerges," which is by translation, "Sons of Thunder."

This name was bestowed on them when they were first called to the discipleship.

It was not long after this when the mother of James and John requested of Jesus that He guarantee them the privilege of sitting one on His right hand and one on His left hand when He came into His glory. The other ten disciples

were moved with indignation and Jesus rebuked this ungodly ambition. The outcome of this is told in Mark 10:42-45:

"But Jesus called them to Him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

James was one of the four who questioned the Lord Jesus concerning the last things when Jesus delivered His address on the Mount of Olives as they stood overlooking the Temple. He was also present when the Risen Christ appeared for the third time to the disciples and the miraculous draught of fishes was made at the Sea of Tiberias.

James was murdered by King Herod Agrippa I, about the year 44 A.D., shortly before Herod's own death. The account is found in Acts 12:1,2.

"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."

Thus did James fulfill the prophecy of Christ that he, too, should drink of the cup of his Master.

"And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized" (Mark 10:39).

LEGENDS OF ST.JAMES THE GREAT

"The Acts of St.James in India" tells of a missionary journey of James and Peter to India. According to the "Martyrdom of St.James," he preached to the 12 tribes scattered abroad, and persuaded them to give their first-fruits to the church instead of to Herod.

"The Apostolic History" of Abdias connects James with two magicians called Hermogenes and Philetus. The latter was converted by James and was on the verge of leaving the former.

Hermogenes cast a spell upon Philetus, who sent word to James for help. James sent his kerchief and by it Philetus was freed from the spell. Hermogenes sent devils to fetch James and Philetus, but they were powerless against them. James sent them back to bring Hermogenes bound, which they did. James released him from the devils and he became a Christian and spent the rest of his years in charity performing miracles for the benefit of his fellowmen.

One legend about James is related by Eusebius who took it from the seventh book of the lost "Hypotyposes of Clement" of Alexandria. It tells of the one who led James to the final judgment seat in Jerusalem and when he heard his testimony he was moved and confessed that he also was a Christian. He begged James to forgive him, and they were both led away and beheaded together.

The artists of the 14th and 15th centuries adopted the stories of James as the themes of many of their paintings, thus the fame of the Apostles spread far and wide. Some interesting legends developed in the long history of Spain. In "Sacred and Legendary Art" these are related as follows:

"According to the Spanish legend, the Apostle James was the son of Zebedee, an illustrious baron of Galilee, who, being the proprietor of ships, was accustomed to fish along the shores of a certain lake called Genesareth, but solely for his good pleasure and recreation: for who can suppose that Spain, that nation of Hidalgos and Caballeros, would ever have chosen for her patron, or accepted as the leader and captain-general of her armies, a poor ignoble fisherman? It remains, therefore, indisputable, that this glorious Apostle, who was our Lord's cousin-german, was of noble lineage, and worthy of his spurs as a knight and a gentleman;-so in Dante.

"But it pleased him, in his great humility, to follow, while on earth, the example of his divine Lord, and reserve his warlike prowess till called upon to slaughter, by thousands and tens of thousands, those wicked Moors, the perpetual enemies of Christ and his servants. Now as James and his brother John were one day in their father's ship with his hired servants, and were employed in mending the nets, the Lord, who was walking on the shores of the lake, called them; and they left all and followed Him; and became thenceforward His most favored disciples, and the witnesses of His miracles while on earth. After the ascension of Christ, James preached the Gospel in Judaea; then he travelled over the whole world, and came at last to Spain, where he made very few converts by reason of the ignorance and darkness of

the people. One day, as he stood with his disciples on the banks of the Ebro, the blessed Virgin appeared to him seated on the top of a pillar of jasper, and surrounded by a choir of angels; and the Apostle having thrown himself on his face, she commanded him to build on that spot a chapel for her worship, assuring him that all this province of Saragossa, though now in the darkness of paganism, would at a future time be distinguished by devotion to her.

He did as the holy Virgin had commanded, and this was the origin of a famous church afterwards known as that of Our Lady of the Pillar ('Nuestra Senora del Pillar'). Then St.James, having founded the Christian faith in Spain, returned to Judaea, where he preached for many years, and performed many wonders and miracles in the sight of the people: and it happened that a certain sorcerer, whose name was Hermogenes, set himself against the Apostle, just as Simon Magus had wickedly and vainly opposed St.Peter, and with the like result. Hermogenes sent his scholar Philetus to dispute with James, and to compete with him in wondrous works; but, as you will easily believe, he had no chance against the Apostle, and, confessing himself vanquished, he returned to his master, to whom he announced his intention to follow henceforth James and his doctrine.

Then Hermogenes, in a rage, bound Philetus by his diabolical spells so that he could not move hand or foot, saying, 'Let us now see if thy new master can deliver thee': and Philetus sent his servant to St.James, praying for aid. Then the Apostle took off his cloak, and gave it to the servant to give his master; and no sooner had Philetus touched it, than he became free, and hastened to throw himself at the feet of his deliverer. Hermogenes, more furious than ever, called to the demons who served him, and commanded that they should bring to him James and Philetus, bound in fetters; but on their way the demons met with a company of angels, who seized upon them, and punished them for their wicked intentions, till they cried for mercy. Then St.James said to them, 'Go back to him who sent ye, and bring him hither bound.' And they did so; and having laid the sorcerer down at the feet of St.James, they besought him, saying, 'Now give us power to be avenged of our enemy and thine!' But St.James rebuked them, saying, 'Christ hath commanded us to do good for evil. So he delivered Hermogenes from their hands; and the magician, being utterly confounded, cast his books into the sea, and desired of St.James that he would protect him against the demons, his former servants.

Then St.James gave him his staff, as the most effectual means of defence [sic] against the infernal spirits; and Hermogenes became a faithful disciple and preacher of the word from that day. But the evil-minded Jews, being more and

more incensed, took James and bound him, and brought him before the tribunal of Herod Agrippa; and one of those who dragged him along, touched by the gentleness of his demeanor, and by his miracles of mercy, was converted, and supplicated to die with him; and the Apostle gave him the kiss of peace, saying, 'Tax vobis!' and the kiss and the words together have remained as a form of benediction in the Church to this day.

Then they were both beheaded, and so died.

And the disciples of St. James came and took away his body; and, not daring to bury it, for fear of the Jews, they carried it to Joppa, and placed it on board of a ship: some say that the ship was of marble, but this is not authenticated; however, it is most certain that angels conducted the ship miraculously to the coast of Spain, where they arrived in seven days; and, sailing through the straits called the Pillars of Hercules, they landed at length in Galicia, at a port called Iria Flavia, now Padron.

In those days there reigned over the country a certain queen whose name was Lupa, and she and all her people were plunged in wickedness and idolatry. Now, having come to shore, they laid the body of the Apostle upon a great stone, which became like wax, and, receiving the body, closed around it: this was a sign that the saint willed to remain there; but the wicked queen Lupa was displeased, and she commanded that they should harness some wild bulls to a car, and place on it the body, with the self-formed tomb, hoping that they would drag it to destruction.. But in this she was mistaken; for the wild bulls, when signed by the cross, became as docile as sheep, and they drew the body of the Apostle straight into the court of her palace. When Queen Lupa beheld this mirade, she was confounded, and she and all her people became Christians. She built a magnificent church to receive the sacred remains, and died in the odor of sanctity.

But then came the darkness and ruin which during the invasion of the Barbarians overshadowed all Spain; and the body of the Apostle was lost, and no one knew where to find it, till, in the year 800, the place of sepulcher was revealed to a certain holy friar.

Then they caused the body of the saint to be transported to Compostela; and, in consequence of the surprising miracles which graced his shrine, he was honored not merely in Galicia, but throughout all Spain. He became the patron saint of the Spaniards, and Compostela, as a place of pilgrimage, was renowned throughout Europe. From all countries bands of pilgrims resorted

there, so that sometimes there were no less than a hundred thousand in one year. The military Order of Saint Jago, enrolled by Don Alphonso for their protection, became one of the greatest and richest in Spain." ("Sacred and Legendary Art," Anna Jameson, p.238, ff)

HOW LIKELY IS IT THAT JAMES OF ZEBEDEE WENT TO SPAIN?

It is most unlikely that James would have visited Spain during his lifetime though a bit better case can be made for the possibility that some of his body relics or bones may have been transported there in the 7th century. In the introduction to the notable book, "The Great Pilgrimage of the Middle Ages" by Hellmut Nell, Sir Thomas Kendrick relates the historical traditions:

"In the early ninth century, perhaps somewhere about the year 810, three bodies, believed to be those of the Apostle, St. James the Greater, and two of his disciples, were found in the far north-western corner of Spain by Theodimir, Bishop of Iria Flavia (Padron); they lay in a long-forgotten tomb in wild country about twelve miles from the Bishop's seat. At the time of the discovery the reconquest of Spain from the Moors had begun, and the kingdom of the Asturias, in which the find had been made, was an outpost of Christendom, bravely giving hope to the rest of Europe that the advance of Islam had been successfully stopped on the south side of the Pyrenees. Then came the announcement. It was made first by the Bishop and then by the King of the Asturias, Alfonso II (791-842'), and they let it be known that the discovery had been made as a result of heavenly guidance. In other words, at this time when danger threatened western Europe, St. James had suddenly offered the potent encouragement of his bones (no small thing in that relic-obsessed age) to sustain the courage of Christians fighting on the battle-front against Islam.

If was certainly an astounding thing to have happened, and it is said that Alfonso II informed the Pope, Leo III, and Charlemagne, of the wonderful event; but, be that as it may, some will think that the sequel to the discovery was even more astounding. Over the deserted necropolis where St. James lay rose the town of Santiago de Compostela, which by the twelfth century was bracketed with Rome and Jerusalem as a necessary place for far-travelling pilgrims to visit (p.13).

We want to know why it was so easy to believe that the body of St. James had been found in that tomb. The Apostle had no long-established hold on the affections of the Spaniards. It was not until the seventh century that they had

any reason to suppose that St. James had preached in Spain during his lifetime, and even then the reason was no more than a one-word scribal error in an apocryphal list of the Apostles' mission-fields. At first, very little notice indeed was taken of this (p.14).

The subsequent honour paid to St. James throughout Europe and the crowds of Pilgrims journeying to his tomb can, fortunately, be studied without answering the question whether it really was the Apostle whom Bishop Theodomire of Iria Flavia found in a forgotten Galician grave. Argument on that point continues to this day, and is, indeed, ingeniously carried a stage farther by the authors of this book. Real bones assumed to be those of St. James and his two disciples were found in a real tomb, and all we have to do is to marvel at the result of the discovery. Let it be noted, however, that even as early as the twelfth century there were pilgrims who were not quite sure that the bout du pelerinage was all that it claimed to be (p.18).

For the Bollandists accepted as a fact that the Apostle had conducted a mission to Spain during his lifetime. It was a matter that had been doubted and St. James's prestige had suffered.... But the Bollandists had come to the rescue (after agonizing inquiry by William Cuyper), and Spain's renowned ecclesiastical historian, Enrique Florez, agreed with their verdict, and Benedict XIV endorsed it (p.28).

It was not until 1879 that they were found again behind the High Altar, a sensational discovery causing one of the workmen to faint and become temporarily blind. Elaborate tests were applied to the mingled remains of St. James and his two disciples, and the skeleton of the apostle was identified with the help of a missing portion preserved in a reliquary in the cathedral of Pistoia. In a bull that bears the date of 'All Saints' Day in 1884, Pope Leo XIII declared that Santiago [St. James] in person had been found in that cathedral at Compostela where for over a thousand years the faithful had known the glorious Apostle lay in his grave" (p.29).

In the same magnificent book the authors have traced a history of the relics of St. James.

"We can assume with reasonable certainty that St. James died in the year 44, since he was executed in Jerusalem during the rule of Herod Agrippa I (Acts 12:2). Thus his original grave must have been situated near Jerusalem. In the year 814 the Persians occupied the Byzantine territories in Syria and Palestine, and some scholars (Tillemont) believe that the body of James was brought to

Galicia at that time. Another suggestion (Gams) is that the body was transferred rather earlier, in the sixth century, in the time of the Emperor Justinian, who presented the relics to the monastery of Raithiu in the Sinai peninsula.

Alternatively, a number of chroniclers between the eighth and The Search for the Twelve Apostles twelfth centuries (e.g. the *Breviarium Apostolorum*) say that he was buried at 'Achaia Marmorica' (spelt in several different ways). So far this name has not been identified conclusively with any known town or place (p.31).

The miraculous discovery of the relics of St. James in Santiago occurred in the first quarter of the ninth century (during the reign of Alphonso II, 791-842, and before the year 842), that is before the first destruction of the shrine of St. Menas, but at a time when there must already have been some concern for its security. Thus it may be assumed that the relics of St. James were conveyed to Galicia in the early part of the ninth century at the very latest. It is also possible that the transfer was made before 711 (the Arab invasion of Spain), but it is unlikely to have occurred during the Arab occupation of the Iberian peninsula. It was not until the early part of the ninth century that the Asturian kingdom in the north of Spain attained sufficient stability to have any hope of reconquering the remainder of the country. The first alternative is supported by the fact that the references to Achaia Marmorica as the burial place of the saint date from the eighth century (p.34). If these conjectures are correct, then it is possible that the route by which the relics were taken from Jerusalem to Santiago could have passed through Sinai and the town of Menas. In this case the most likely time for them to have crossed over to Spain would have been early in the ninth century, that is, shortly before the construction of the first church in Santiago under the reign of Alfonso II" (p.35).

A modern authority, William Barclay, in his book, *The "Master's Men"* states the most telling argument against the visit of James to Spain.

"Considering the early date of his martyrdom the connection of James with Spain is impossible, however much we would wish it to be true; and the whole story is one of the unexplained mysteries of legend. In art James is depicted with a copy of the Gospels in one hand, and a pilgrim staff and script in the other, to show symbolically how far-travelled an evangelist he was" (p.100).

However, Asbury Smith in his study of the Apostles, "The Twelve Christ Chose," opens the door to the remote possibility that James might have visited Spain.

"James is not mentioned in the Gospel of John, a fact of especial interest if we accept John, the brother of James, as its author. The Gospel of John is the only source of information about Philip, Andrew, and Nathanael Bartholomew. Yet strangely enough, John tells nothing of James, his brother, and conceals his own identity under the cloak of 'the beloved disciple': The usual explanation of these omissions is the reticence of John; but, even so, they seem unnatural and difficult to understand. This is one of many portions of the Bible record about which more knowledge is needed (p.40).

The process by which the country was Christianized is not clear. Paul in his letter to the Romans spoke of his desire to carry the Gospel to Spain. Most scholars believe that his martyrdom prevented him from fulfilling this desire, but there are some who think that he did go to Spain. The Spanish tradition, however, is that the Apostle James founded the Christian Church there.

Although his early death makes this conclusion almost untenable, the legend has exercised great influence on the Spanish people. Historians generally assign the beginning of Christianity in Spain to the second or third century. But no one can be sure about this early period, for there are no trustworthy sources of information (p.41).

To account for the miraculous presence of the bones of James in Spain, legends grew up relating his adventures prior to the discovery of his body. The story has it that after the day of Pentecost he went to Spain to carry the Gospel. At Saragossa, weary with his effort to win converts he fell asleep, and as he slept the Virgin Mary appeared to him and told him to build a chapel in her honor on that very spot. Another night, while conversing with some disciples, James saw lights and heard singing. Looking to heaven, he saw the Virgin Mary on a throne sustained by a host of angels. By her side was a column of jasper and a wooden image of herself. She ordered a chapel erected in her honor. 'For,' she said, 'this place is to be my house, my right inheritance and possession. This image and column of mine shall be the title and altar of the temple you will build'" (p.45).

J.W.Taylor, in "The Coming of the Saints," seems eager to accept the theory of James being a missionary pioneer to Spain.

"St.Peter and St.John were together at Jerusalem during the years immediately following, but nowhere do we read of the presence of St.James with them. This is remarkable, because he had been constantly with them before this. Sole sharer with them of the special revelation on the Mount of Transfiguration, sole sharer with them, again, of the final conversation in the Garden of Gethsemane, his absence from their company afterwards, and especially when 'Peter and John went up together into the Temple at the hour of prayers'(Acts 3:1), needs emphatically some explanation. The only possible conclusion is, that their constant companion in the older days must have been absent from Jerusalem.

Now, there are some very old traditions, reaching back to the earliest centuries, which, if accepted, thoroughly explain this phenomenal silence regarding one of the chief of the Apostles. In these St.James is represented as a distant traveller in the West in the very earliest years after Christ, and as a missionary pioneer in Sardinia and in Spain.

These traditions about St.James are so old and so definite, however improbable they may appear to be, that I make no apology for reproducing their more prominent features. They represent the Apostle as coming from the East and preaching the Gospel both in Sardinia and in Spain; as then returning to Jerusalem for the keeping of the Passover Festival or Easter at Jerusalem, and as suffering martyrdom during this visit to the Church and to his friends in Palestine.

His body is reputed to have been taken care of and brought from Palestine to Spain by loving disciples, who buried him in Spanish ground among the people to whom he had first preached the Gospel of the Kingdom.

A fact mentioned by contemporaneous historians - both Tacitus and Josephus - makes this mission antecedently more probable than it appears to be at first sight.

About A.D.19 we are told by Tacitus (Annals, vol. ii, c. 85) that 4,000 youths, 'affected by the Jewish and Egyptian superstitions' were transported from Italy to Sardinia. These are spoken of as '4,000 Jews' by Josephus (Antiquities, bk. xviii, cap. 3), and it is evident that their banishment and forcible enlistment (for they were used as soldiers in Sardinia) made a profound impression on the Jews in Palestine.

Some have supposed that these banished Jews were already believers in Christ or followers of the teaching of St.John the Baptist. This is hardly probable; but

it is quite possible that many of them may have been old followers of Judas the Galilean (Acts 5:37), who had been living as prisoners in Rome during all the succeeding years. If so, they, or the families from which they came, would be personally known to 'James and John'. They would indeed be 'lost sheep of the House of Israel', and would have a special and urgent claim on the sympathy of the great Apostle.

The active belief in the legend or tradition of the Spanish mission of St. James appears to date from about A.D. 820 when the body of the Saint was 'discovered' by Theodosius, bishop of Tira.

Around the reputed body of St. James there gradually grew the shrine, the cathedral, the city, and finally the pilgrimages of 'Santiago di Compostela'. The original cathedral was consecrated in A.D. 899, and this was destroyed by the Moors under El Mansui in 997. The later cathedral was founded in 1078 on the site of the one which had been destroyed. But long before the supposed discovery - or rediscovery - of the body of St. James, we have evidence that the essentials of the tradition were held by Spanish inhabitants and Spanish writers. From immemorial times, or at least from A.D. 400, we find references to the tradition in old Spanish Offices. In the latter part of the next century or beginning of the seventh (about A.D. 800) there are three distinct references confirming the tradition of the preaching of St. James in Spain in the writing of Isidorus Hispalensis (vii, 390, 392 and v, 183), but this author writes of his body as having been buried in 'Marmarica' (Achaia). The tradition is again confirmed by St. Julian, who ruled the Church of Toledo in the seventh century (*Acta Sanctorum*, vol. 33, p. 88), and by Freculphus, who wrote about A.D. 850 (bk. ii, cap. 4). The summing-up of the Bollandists in the *Acta Sanctorum* appears to be decidedly in favour of the thesis that the reputed Spanish mission of St. James is reliable and historical." (p.57,58).

No one seems to have done a more thorough job of research than J.W. Taylor on the Apostolic Age, but it seems obvious that this scholarly writer is a bit too anxious to prove a case.

However tempting this may also be to us, we simply dare not share all of Mr. Taylor's enthusiasms. Neither, on the other hand, has honest scholarship the right to reject them out of hand.

The best of the Bible encyclopaedias (ISBE) indicates James was slain by Herod Agrippa I about 44 A.D. The editors make this theological comment: "Thus did James fulfill the prophecy of our Lord, that he too should drink of

the cup of his Master." Mark 10:39. The same source quotes apocryphal literature:

"According to the Genealogies of the Twelve Apostles (cf. Budge, *Contendings of the Apostles*, II, 49). Zebedee was of the house of Levi, and his wife of the house of Judah. Now, because the father of James loved him greatly he counted him among the family of his father Levi, and similarly because the mother of John loved him greatly, she counted him among the family of her father Judah. And they were surnamed 'Children of Thunder,' for they were of both the priestly house and of the royal house. The "Acts of St. John," a heretical work of the second century, referred to by Clement of Alexandria in his "Hypotyposis" and also by Eusebius (HE, III, 25), gives an account of the call of James and his presence at the Transfiguration, similar in part to that of the Gospels, but giving fantastic details concerning the supernatural nature of Christ's body, and how its appearances brought confusion to James and other disciples (cf. Hennecke, "Handbuch zu den neutestamentlichen Apokryphen," (423-59). The Acts of St. James in India (cf. Budge, 11, 295-303) tells of the missionary journey of James and Peter to India, of the appearance of Christ to them in the form of a beautiful young man, of their healing a blind man, and of their imprisonment, miraculous release, and their conversion of the people."

Hugo Hoever, almost three hundred years ago, summed up the beliefs of Christian scholarship during his era:

"... On account of early zeal of James and John, Our Lord styled them Boanerges, or sons of thunder.... St. James preached the Gospel in Spain and then returned to Jerusalem, where he was the first of the Apostles to suffer martyrdom. By order of Herod Agrippa he was beheaded at Jerusalem about the feast of Easter, 44 A.D." ("The Lives of the Saints," Hugo Hoover, p.282).

The very authoritative, "A Traveller's Guide to Saints in Europe" offers this conjecture, "Most scholars think its unlikely that he visited Spain, but state that this does not dispose of the claim that the relics at Santiago are his." (Mary Sharp, p.120)

The "Encyclopaedia Britannica" does not reject utterly the claim of an association of James with Spain, but affirms James' official martyrdom about 14 years after the death of Christ, (Acts 12:2) under Herod Agrippa 1, the grandson of Herod the Great. It adds, "There is a tradition open to serious

difficulties and not unanimously admitted, that James preached the gospel in Spain and that after his death his body was transported to Compostela" (Volume 11, p.120).

A rival tradition is held by the writer of the "Armenian Patriarchate of Jerusalem." This authority affirms that the Cathedral of St.James in Jerusalem, the seat of the Armenian Patriarchate, now stands upon the site of the house of James the Less. [Elsewhere in this volume we have demonstrated that whatever historicity there may be to this claim, it is unlikely to be the burial place of James the Less, but rather the burial place of James the brother of Jesus.] However, the following affirmation is interesting as a contrary claim regarding the present location of the body of James the Great, "The Cathedral contains the Shrine of St.James the Major (the Apostle and brother of St.John). The head of the Apostle is buried in this Shrine" (p.10).

In another volume, The "Treasures of the Armenian Patriarchate of Jerusalem;" the claim is made, "The St.James Cathedral stands on the spot where according to tradition the head of St.James the Major, brother of John, who was beheaded by Herod Agrippa in 44 A.D. was buried (under the northern wall of the present church). At present the grave is within the Cathedral. According to tradition a chapel was built on the spot of the decapitation of St.James the Major as early as the first century. However, there are many evidences that the foundations of the first church built upon these sacred spots were laid in the fourth century" (p.9).

The same authority adds, "According to Armenian tradition, after the destruction of the monastery in which the body of the martyred Apostle, James the Younger, was originally buried, his relics were removed to the Cathedral of St.James and placed on the spot where the principle altar now stands. This Cathedral is believed to be the site on which the head of the Apostle James the Great, brother of John the Evangelist was interred. These traditions were usually adduced to underscore the Armenian institution's historic association with the two Apostles whose relics they have jealously guarded for many centuries." (Arpag Mekhitarian, p.5).

WHAT THEN HAPPENED TO THE BODY OF JAMES?

The answer to this can be deduced from the evidence in hand as to the life, martyrdom and subsequent fate of the body of St. James:

Admittedly the story of St. James the Great is a mixture of certainty and conflicting traditions. We suggest the following hypothesis to harmonize the information while scholarship awaits further discoveries.

James lived for 14 years after the resurrection of Jesus.

Considering the ease with which inhabitants of the Mediterranean basin could travel from one end of the sea to the other, as far back as the time of Hannibal of Carthage, and considering the even greater facility of travel at the time of Julius Caesar (Circa, 60-40 B.C.) who visited Spain at least three times, we can see no formidable difficulties against the possibility of St. James visiting the Jewish colonies in Spain. It is not unlikely that James would preach to the Gentiles except for those who had become proselytes in the Jewish synagogues in Spain. One important branch of Judaism, the Sephardim, has been more closely identified with Spain than with any other European country. St. James would hardly have considered his missionary responsibility to have included a mission to Gentiles since, if he went to Spain at all, it is likely that the brevity of his preaching career (14 years) would have taken him only to the far-flung Jewish colonies in Spain.

St. Paul had not yet broken the Christian movement loose from official Judaism at the time St. James would have had to have left Judea, if indeed he went to Spain. However, the absence of the name or the record of activities of so prominent an Apostle as James the Great in the book of Acts, after the first listing of the Apostles in Chapter 1, could have some significance. We can hardly accept the notion that James traveled to India and to Spain as well. Since we cannot utterly rule out a visit to Spain during the 14 silent years of the history of this Apostle and since it is reasonable to believe that James was a special target of the Herodian persecutors of the church, there is no formidable historical obstacle to a possible visit by St. James to Spain.

Thus James might have gone to Spain to preach to the Jewish colonists and slaves there. We do not know why he should have chosen to go to the Jews in Spain.

Upon his return to Jerusalem from Spain, it might well be possible that James could have been accused by Herod Agrippa I of spreading sedition among the Jewish slaves in Spain. Doubtless, Herod was unpopular in Judea because he had sent those Jewish captives into slavery. Or it could have been that he did not seem to raise enough objection against Rome for having enslaved them.

Most probably however, the Jewish slaves in Spain were enemies of both Herod and Rome. Anyone from Judea who made the long journey to Spain and who was observed or overheard speaking to the slaves might very well, upon his return, have been considered by Herod as a potential enemy of his throne.

With the rapid growth of the Christian movement in Jerusalem itself, Herod might have seen all or some Christian leaders as potential insurrectionists. He might well have thus accused James of spreading sedition and had him beheaded as a manifest enemy of the state. He would not have been without sympathizers among the priesthood or ruling groups of the Jews by his act against James.

By 44 A.D. Jewish religious and political leadership was no longer tolerant of Christianity, even if during its earliest years it might have been considered too small to be potentially dangerous.

This writer can see no reason why James could not have indeed fallen victim to Herod's fears and wrath on just such a charge as sedition. If Herod was determined to stamp out Christianity, or at least immobilize it to please the Jewish ruling circles, it would not have been untypical of him to suborn various "witnesses." Or it may be entirely possible that the preaching about a Messiah who had come, and who would return won for James many followers and believers among the Jewish slaves in Spain. If so, this would have resulted in the Romans having trouble with those Jewish slaves and this disturbance might have been laid primarily at the feet of James. One need not even theorize that false witnesses would be necessary. The resultant death of James due to a mere suspicion of illegal activities was a hallmark of all the Herods.

Admittedly, we cannot go beyond postulation to prove this theory. But it is entirely possible that a number of Jewish slaves in Spain were indeed converted to Christ by James, and have based on this their miraculous tales concerning the visit of St. James which might well have been the foundation of a later association of St. James with Spain. Such a visit was entirely in character with what we know of the personality of James. He was a zealous Jew who could have been filled with compassion for the salvation of those doubly unfortunate Jewish slaves in Spain. He would have wanted them for Christ and have felt keenly their separation from the main body of Israel.

THE DEATH OF JAMES

Upon the death of James it is certain that his friends and fellow Apostles buried his body somewhere in Jerusalem. A family tomb near the present location of the Armenian Patriarchate might well have been the depository of his body and severed head. It is not impossible that the head might have been preserved in that location and, when a later church was built, have been interred there. It is certainly not impossible that with the increase in the early medieval practice of the veneration of Apostolic relics, some of the bones of the Apostle, perhaps the body, might have been taken to Spain to escape the invading Persians. The head might well have been kept in Jerusalem, because a reliquary containing the skull could have been quite easily hidden regardless of invading and pillaging Persian soldiers. The body, apart from the head, could well have been sent to Spain for safekeeping. One can easily imagine the Armenian Christians long ago prudently deciding to separate the relics of the Apostle James so that at least some of them might be preserved regardless of the possibility of some being lost in the process. Even to this day such places in Spain as the Escorial claim fragments of the bodies of almost all of the Apostles. The fragmentation of relics was an almost universal practice in the early Middle Ages and there is no sound reason for denying the possibility that some major portions of the relics might be in St. James at Compostela in Spain to this day.

As we have stressed, this possibility must be labeled as a postulation because we possess no facts which can either confirm or seriously challenge it. It is not likely that any shall be found, so we must be content with theory. This writer, for one, having confirmed the fact of the practice of the fragmentation of Apostolic relics, and having visited both Spain and Jerusalem, sees no reason to doubt the possibility that the bones of James the son of Zebedee are located partly in Spain and partly in Jerusalem to this day.

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THE TWELVE DISCIPLES

Who are the Twelve Disciples?

Their Backgrounds

- * The twelve disciples were from the Galilee region except for Judas Iscariot, who was from Judea.
- * Their occupations ranged from fisherman to tax collectors and revolutionaries.
- * Some were married. (see Mark 1:29-31; 1 Corinthians 9:3-6)
- * Some were well-versed in Scripture. (see John 1:46)

Their Purpose

- * After being baptized by John the Baptist and spending 40 days in the wilderness, Jesus started teaching and many people started following him.
- * After a night of prayer and meditation, Jesus chose twelve men out of all those who were following him.
- * These twelve men would be Jesus' main focus of instruction.
- * These disciples were selected to let the world know of God's love, that God sent Jesus to redeem the world. (see John 1:23)

Their Mission

* These are the twelve men who, for the most part, would prove to be valuable companions to Jesus.

* Their instruction and conversations would become the teachings, knowledge, and instruction for the church that would later grow and spread.

* Jesus knew their personalities, both strong and weak.

* Jesus knew that these men would disappoint him, desert him, deny him, and betray him.

* Jesus knew that these men, once filled with the Holy Spirit, would be the first witnesses of the Gospel, carrying God's message of redemption to Judea, Samaria, and the ends of the earth.

* The twelve tribes of Israel were blessed in order to be a blessing to all nations. In a similar way, these twelve men, along with all disciples of Jesus who follow their lead, were to bless all nations. (see Galatians 3:8) Followers of Christ are commanded to go out and make disciples of all nations, baptizing them in the name of the Father, The Son, and the Holy Spirit.

SIMON PETER

Other Names

- * Simeon bar Jona (Simon, son of Jona) •
- * Cephas ("rock" or "a stone")
- * Simon Peter
- * Simon

General Information

- * Son of Jona and born in Bethsaida. (John 1:42-44)
- * Lived in Capernaum. (Matthew 8:5-14)
- * Fisherman. (Matthew 4:18)
- * Brother of Andrew. (Matthew 4:18)
- * Partner with James and John. (Luke 5:10)
- * Married. (Matthew 8:14)
- * One of the pillars of the Jerusalem church. (Galatians 2:9)

- * Boldly preached, healed, and ministered to Jews and Gentiles after Pentecost. (Acts 2-12)
- * Imprisoned by Herod for preaching and rescued by an angel of the Lord. (Acts 12:3-19)
- * Wrote 1 and 2 Peter.

Personality and Character

- * Impulsive (Matthew 14:28), yet cowardly (Matthew 14:30; 26:69-74)
- * Hot tempered (John 18:10), yet tenderhearted. (Matthew 26:75)
- * Insightful (Matthew 16:16), yet dense. (Matthew 16:21-23)
- * Courageous and solid after Pentecost. (Acts 5:27-30)

Encounters with Jesus

- * Was called to be a fisher of men. (Matthew 4:19)
- * Left everything to follow Jesus. (Luke 5:11)
- * One of the three disciples in the core group of disciples. (Mark 5:37; 9:2; 13:3; 14:33)
- * Simon said Jesus is the Christ, Son of the living God. Jesus names him Peter (rock) and said, "Upon this rock I will build my church, and the gates of Hell will not prevail against it." (Matthew 16:16-19)
- * Was reprimanded because he refused to accept that Jesus had to die. (Matthew 16:23)
- * Witnessed Jesus' Transfiguration (where Jesus' divinity was revealed). (Mark 9:2-8)
- * Was sent to prepare the upper room for the Last Supper. (Luke 22:8)
- * Jesus predicted that Peter would deny knowing him three times. (Luke 22:31-34)
- * Was with Jesus in the Garden of Gethsemane. (Matthew 26:36-46)
- * Jesus instructed Peter after his resurrection. (John 21:15-19)

Key Lesson

God can forgive sins and strengthen the faith of those who love him.

Stories

Papias (second-century Christian) recorded that Mark served as Peter's scribe and wrote the Gospel of Mark based on Peter's testimony. According to some stories, Peter asked to be crucified upside down. Peter may have been crucified during the reign of Nero in Rome. Symbols for Peter are sometimes keys, representing the keys to the kingdom of heaven. (Matthew 16:19)

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JAMES, SON OF ZEBEDEE

Other Names

- * Son of Zebedee
- * Boanerges (Son of Thunder) "James the Elder"
- * "James the Great"

General Information

- * Son of Zebedee. (Matthew 4:21)
- * Son of Salome. (Matthew 27:56; Mark 16:1)
- * Fisherman with his father and his brother. (Matthew 4:18-22)
- * Brother of John. (Matthew 4:21)
- * Partner with Peter. (Luke 5:10)
- * One of the pillars of the Jerusalem church. (Galatians 2:9)
- * Put to death by the sword by Herod Agrippa 1. The only one of the twelve disciples who died for his faith that was recorded in Scripture. (Acts 12:2)

Personality and Character

- * Vengeful and fiery. (Luke 9:54)
- * Selfish and conceited. (Mark 10:35-37)
- * Committed to Christ and courageous to the end. (Acts 12:2)

Encounters with Jesus

- * Was called to be a fisher of men. (Matthew 4:19)

- * Left everything to follow Jesus. (Luke 5:11)
- * One of the three disciples in the core group of disciples. (Mark 5:37; 9:2; 13:3; 14:33)
- * Jesus named him and John "Sons of Thunder." (Mark 3:17)
- * Was rebuked with his brother John for requesting God to rain fire on a Samaritan village. (Luke 9:54, 55)
- * Witnessed Jesus' Transfiguration (where Jesus' divinity was revealed). (Mark 9:2-8)
- * Jesus responded to James's and John's request to sit at his right and left in the Kingdom. (Mark 10:35-43)
- * Was with Jesus in the Garden of Gethsemane. (Matthew 26:36-46)
- * Witnessed the miraculous catch of fish on the Sea of Galilee after Jesus' resurrection. (John 21:2-7)

Key Lesson

Stand firm in the face of persecution.

Stories

Some claim he was the first bishop in Spain. Symbols of James sometimes include the bishop's hat and the sword, which is in reference to his martyrdom.

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JOHN

Other Names

- * Sun of Zebedee
- * Boanerges (Son of Minder)
- * "The Beloved Disciple" (The disciple whom Jesus loved)
- * "The Evangelist"
- * "The Revealer"

General Information

- * Son of Zebedee. (Matthew 4:21)
- * Son of Salome. (Matthew 27:56; Mark 16:1)
- * Fisherman with his father and his brother. (Matthew 4:18-22)

- * Brother of James. (Matthew 4:21)
- * Partner with Peter. (Luke 5:10)
- * One of the pillars of the Jerusalem church. (Galatians 2:9)
- * Healed and preached. (Acts 3-4; 8)
- * Exiled to the island of Patmos. (Revelation 1:1,9)
- * Wrote the Gospel of John, 1, 2, and 3 John, and Revelation.

Personality and Character

- * Vengeful and fiery. (Luke 9:54)
- * Judgmental. (Mark 9:38)
- * Selfish. (Mark 10:35-37)
- * Bold, loving and compassionate after Pentecost. (Acts 4:13; 1 John 4)

Encounters with Jesus

- * One of the three disciples in the core group of disciples. (Mark 5:37; 9:2; 13:3; 14:33)
- * Suggested that driving out demons could only be performed by those who follow Jesus and his disciples. (Mark 9:38)
- * Witnessed Jesus' Transfiguration (where Jesus' divinity was revealed). (Mark 9:2-8)
- * Was sent to prepare the upper room for the Last Supper. (Luke 22:8)
- * Reclined next to Jesus during the Last Supper. (John 13:23)
- * Was given the responsibility at the cross to take care of Mary, Jesus' mother. (John 19:26, 27)
- * Ran ahead of Peter to see Jesus' empty tomb and expressed faith by "seeing and believing." (John 20:2-8)
- * Witnessed the miraculous catch of fish on the Sea of Galilee after Jesus' resurrection. (John 21:2-7)

Key Lesson

God's love, evident in Jesus Christ, saves, transforms, and unites all believers.

Stories

Some stories suggest that John was released from exile on the island of Patmos and returned to Ephesus (Turkey today).

Stories suggest that John died in Ephesus around AD 100.

Symbols of John sometimes include the eagle (Revelation 4:7) and a book.

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ANDREW

Other Names

* "Protokletos" (First Called)

General Information

- * Son of Jona. (John 1:42)
- * Born in Bethsaida (John 1:44)
- * Lived in Capernaum with Peter. (Mark 1:29)
- * Fisherman. (Matthew. 4:18)
- * Brother of Simon Peter. (Matthew 4:18)
- * Disciple of John the Baptist. (John 1:35-40)
- * Listed as one of Christ's twelve disciples. (Matthew 10:2-4;

Mark 3:16-19; Luke 6:14-16)

* The name Andrew derives from Greek, meaning "manly."

Personality and Character

- * Enthusiastic about Christ. (John 1:35-42)
- * Inquisitive. (John 1:35-38)
- * Resourceful. (John 6:8,9)

Encounters with Jesus

- * First to follow Jesus. (John 1:35-40)
- * Called to be a fisher of men. (Matthew 4:19)
- * Sent out on a mission to the Jews to preach "the kingdom of heaven is at hand," heal the sick, cleanse the lepers, raise the dead, and cast out demons. (Matthew 10:5-8)
- * Informed Jesus that several Greeks wanted to see him. (John 12:20-22)
- * Told Jesus of the boy with five loaves of bread and two fish. (John 6:8, 9)
- * Was present when Jesus appeared to the disciples after the Resurrection. (John 20:19-25)

- * Was present for the Great Commission when Jesus sent his disciples to all nations. (Matthew 28:16-20)
- * Witnessed Jesus being taken up into heaven. (Acts 1:8,9)

Key Lesson

Go out and eagerly share the good news about Jesus Christ.

Stories

Some suggest that Andrew preached in Greece, Asia Minor, and Russia
 A seventh-century story suggests that Andrew was crucified on an X-shaped cross by a Roman proconsul.
 The symbol for Andrew is sometimes the X-shaped cross.

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MATTHEW

Other Names

- * Levi
- * Levi the son of Alphaeus

General Information

- * Son of Alphaeus. (Mark 2:14)
- * From Capernaum. (Mark 2:1-17)
- * Tax collector in Galilee. (Matthew 9:9)
- * Possible brother of James son of Alphaeus. (Mark 3:18)
- * Listed as one of Christ's twelve disciples. (Matthew 10:2-4;

Acts 1:13)

- * Wrote the Gospel of Matthew
- * The name Matthew derives from Hebrew, meaning "gift of God."

Personality and Character

- * Penitent. (Matthew 9:9; 10:2)

* Hospitable. (Matthew 9:10)

Encounters with Jesus

* Matthew left his tax collector booth to follow Jesus. (Matthew 9:9)

* Matthew invited Jesus over to dine with him and his corrupt friends. (Matthew 9:10)

* Sent out on a mission to the Jews to preach "the kingdom of heaven is at hand," heal the sick, cleanse the lepers, raise the dead, and cast out demons. (Matthew 10:5-8)

* Was present at the Last Supper (Matthew 26:20)

Key Lesson

Jesus Christ is for everyone, even sinners and outcasts.

Stories

Some stories suggest that Matthew ministered to Persia, Macedonia, Syria, Parthia, Media, and Ethiopia bringing the good news to kings.

Some stories suggest that Matthew died a martyr.

The symbol for Matthew is sometimes a bag of coins in reference to his occupation as a tax collector before he encountered Jesus.

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THOMAS

Other Names

* Didymus (Twin)

* Judas Thomas

* "Doubting Thomas"

General Information

* He was a twin. (John 20:24)

* Listed as one of Christ's twelve disciples. (Matthew 10:2-4; Mark 3:16-19; Luke 6:14-16)

* Inquisitive. (John 14:5)

- * Doubtful. (John 20:24, 25)
- * Courageous. (John 11:16)
- * Faithful. (John 20:24-29)

Encounters with Jesus

- * Courageously encouraged disciples to go to Bethany. (John 11:16)
- * Asked Jesus how to know where Jesus was going. (John 14:5)
- * Doubted Jesus' resurrection saying he would have to touch his wounds in order to believe. (John 20:25)
- * Affirmed that Jesus was Lord and God. (John 20:28)
- * Witnessed the miraculous catch of fish and ate breakfast with Jesus after his resurrection. (John 21:2-7)

Key Lessons

Jesus can overcome doubts and lead believers to faithfulness.

Stories

Stories suggest that Thomas traveled to India and founded the Christian church there.

Some suggest Thomas was killed by a spear for his faith, and was buried in India.

Some say Thomas was a carpenter.

Symbols for Thomas include the spearhead and the T-square.

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JAMES, son of ALPHAEUS

Other Names

- * James the son of Alphaeus
- * "James the Younger"
- * "James the Less"

General Information

- * Son of Alphaeus. (Mark 3:18)

- * Possible brother of Matthew (Levi) the tax collector, also the son of Alphaeus. (Mark 2:14)
- * Listed as one of Christ's twelve disciples. (Matt. 10:3; Acts 1:13)
- * James the son of Alphaeus is often confused with James the brother of Jesus (who wrote the book of James) or James the brother of Joseph.

Personality and Character

- * Unknown.

Encounters with Jesus

- * Selected as one of Christ's twelve disciples. (Matthew 10:2-4; Luke 6:14-16)
- * Sent out on a mission to the Jews to preach "the kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, and cast out demons. (Matthew 10:5-8)
- * Was present at the Last Supper. (Matthew 26:20)
- * Was present when Jesus appeared to the disciples after the Resurrection. (John 20:19-25)

Key Lesson

All followers of Jesus can still accomplish the work of God without being in the limelight.

Stories

Some suggest that James, son of Alphaeus, belonged to the revolutionary group known as the Zealots. Some say that James was arrested by the Jews, thrown off the Temple, and then beaten to death by a club.

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THADDAEUS

Other Names

- * Jude
- * Juda the son of James
- * Lebbaeus

General Information

- * Son of James. (Luke 6:16)
- * Listed as one of Christ's twelve disciples. (Matthew 10:2-4; Acts 1:13)
- * The Aramaic meaning of both Thaddaeus and Lebbaeus is the same, "beloved" or "dear to the heart."
- * The name "Judas" derives from the Hebrew name Judah, meaning "praise."
- * Jude is sometimes confused with Judas the brother of Jesus, Judas Barsabbas, and Judas Iscariot.

Personality and Character

- * Inquisitive. (John 14:22)
- * Confused. (John 14:22)

Encounters with Jesus

- * Selected as one of Christ's twelve disciples. (Matthew 10:2-4; Acts 1:13)
- * Sent out on a mission to the Jews to preach "the kingdom of heaven is at hand," heal the sick, cleanse the lepers, raise the dead, and cast out demons. (Matthew 10:5-8)
- * Asked Jesus how he would reveal himself to his followers and not to the world. (John 14:22)
- * Was present at the Last Supper. (Matthew 26:20)

Key Lesson

Jesus will reveal his truths to believers who follow him.

Stories

Some suggest that Thaddaeus belonged to the revolutionary group, the Zealots.

Some scholars believe that Thaddaeus authored the book of Jude, although most believe the author is Judas the brother of Jesus.

The symbol for Thaddaeus is sometimes a gold ship with silver sails before a red horizon, which is a reference to the ship he took on missionary journeys.

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SIMON the ZEALOT

Other Names

- * Simon the Cananaean

General Information

- * Was a Zealot. (Matthew 10:4; Mark 3:18; Luke 6:15; Acts 1:13)
- * Listed as one of Christ's twelve disciples. (Matthew 10:2-4; Acts 1:13)
- * The name Simon derives from the Hebrew name Shimon, meaning "hearing."
- * The word "Cananaean" derives from an Aramaic word meaning "zealous one."

Personality and Character

- * Patriotic. (Matthew 10:4)
- * Loyal. (Mark 3:18)
- * Passionate. (Luke 6:15)
- * Sacrificial. (Acts 1:13)

Encounters with Jesus

- * Selected as one of Christ's twelve disciples. (Matthew 10:2-4; Acts 1:13)
- * Sent out on a mission to the Jews to preach "the kingdom of heaven is at hand," heal the sick, cleanse the lepers, raise the dead, and cast out demons. (Matthew 10:5-8)
- * Was present at the Last Supper. (Matthew 26:20)
- * Was present for the Great Commission and Jesus' Ascension into heaven. (Matthew 28:16)

Key Lesson

One should be willing to sacrifice his or her politics to follow Jesus.

One story suggests that Simon was the bridegroom at the wedding in Cana.

Some stories suggest that Simon was a missionary to Persia.

The symbol for Simon is sometimes a book resting on a fish, which is a reference to Simon fishing for people.

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JUDAS ISCARIOT

Other Names

- * "Judas the Betrayer"
- * Judas the son of Simon

General Information

- * Judas was the treasurer for the group of disciples; was a thief. (John 12:5,6; 13:29)
- * Judas betrayed Jesus, felt remorse, threw the blood money in the temple and hanged himself: The chief priest used the money to purchase the potter's field, fulfilling prophecy. (Matthew 27:3-10)
- * Judas purchased the Field of Blood and fell headlong and "burst open..." (Acts 1:18-20)
- * Judas was replaced by Matthias who was added to the eleven apostles. (Acts 1:26)

Personality and Character

- * Greedy. (Matthew 26:14-16)
- * Deceitful. (Matthew 26:25)
- * Treacherous. (Matthew 26:47-50)
- * Remorseful. (Matthew 27:3-5)

Encounters with Jesus

- * Selected as one of Christ's twelve disciples. (Matthew 10:4; Luke 6:15)

- * Jesus referred to Judas as the devil. (John 6:70,71)
- * Criticized Mary for anointing Jesus with expensive perfume. (John 12:4-8)
- * Conversed with Jesus during the Last Supper. (Matthew 26:23-25; John 13:27,28)
- * The devil entered his heart at the Last Supper. (John 13:2)
- * Betrayed Jesus for 30 pieces of silver. (Matthew 26:14-16; 47-51)

Key Lesson

Not all who claim to follow Jesus are faithful to him and his goals.

Stories

Judas was possibly from Kerioth in Judea.

Some scholars suggest that Judas was a member of the Zealot sect known as the Sicarii, who were dagger-bearing assassins.

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PHILIP

Other Names

- * None

General Information

- * Born in Bethsaida. (John 1:44)
- * Well versed in Scripture. (John 1:45, 46)
- * Listed as one of Christ's twelve disciples. (Matthew 10:2-4; Mark 3:16-19; Luke 6:14-16)
- * The disciple Philip is often confused with Philip the evangelist found in Acts.
- * The name Philip derives from Greek, meaning "he who loves horses."
- * Philip probably spoke Greek. (John 12:20,21)

Personality and Character

- * Practical. (John 6:7)
- * Helpful. (John 12:20, 21)
- * Literal and confused. (John 14:8)

Encounters with Jesus

- * The third disciple Jesus called. (John 1:43)
- * Brought Nathanael (Bartholomew) to Jesus. (John 1:45,46)
- * Jesus tested him regarding the feeding of the multitude. (John 6:5-7)
- * Informed Jesus that several Greeks wanted to see him. (John 12:20-22)
- * Asked Jesus to show him the Father. (John 14:8,9)
- * Was present at the Last Supper. (Matthew 26:20)

Key Lesson

All the knowledge in the world does not compare to the truth found in Jesus.

Stories

Tradition suggests that Philip lived and preached in Scythia (Ukraine today). Some stories suggest that Philip was crucified on a tall cross at Hierapolis of Phrygia (Turkey today).

Symbols for Philip sometimes include loaves of bread (John 6:5-7) and a tall cross.

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BARTHOLOMEW

Other Names

- * Nathanael

General Information

- * Born and/or raised in Cana of Galilee. (John 21:2)
- * Well versed in the Hebrew Scriptures. (John 1:46)
- * Listed as one of Christ's twelve disciples. (Matthew, 10:2-4;

Acts 1:13)

- * The name Bartholomew derives from Greek, meaning "son of Tolmai."
- * The name Nathanael derives from the Hebrew, meaning "God has given"

Personality and Character

- * Skeptical. (John 1:46)
- * Honest. (John 1:47)
- * Faithful. (John 1:49)

Encounters with Jesus

- * Jesus told Nathanael that he was an honest Israelite and informed him that he saw him sitting under the fig tree. (John 1:47,48)
- * Nathanael said that Jesus was the "Son of God" and "King of Israel (John 1:49)
- * Jesus enlightened Nathanael with what to expect (John 1:50,51)
- * Witnessed the miraculous catch of fish and ate breakfast with Jesus after his resurrection. (John 21:2-7)

Key Lesson

Believers are called to test all things with Scripture and remain true to its principles.

Stories

Some suggest that Bartholomew ministered to Asia Minor and India and the Armenian church claims Bartholomew as their founder. Tradition suggests that Bartholomew was flayed alive in Armenia. The symbol for Bartholomew is sometimes a blade.

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