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The Search for the  
TWELVE  
APOSTLES

William S. McBirnie Ph.D.

# **The Search for the TWELVE APOSTLES**

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## **CHAPTER VIII: BARTHOLOMEW**

**William Steuart McBirnie Ph.D.**

COVER: BARTHOLOMEW BY GIOVANNI BATTISTA TIEPOLO 1696



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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

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## 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 13<sup>th</sup> 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.

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## CHAPTER EIGHT

# BARTHOLOMEW

This NAME LITERALLY means "son of Tolmai " He is mentioned as one of the Twelve Apostles (Matt.10:3; Mark 3:18; Luke 8:14; Acts 1:13). There is no further reference to him in the New Testament. According to the "Genealogies of The Twelve Apostles," he was of the house of Naphtali. Elias of Damascus, a Nestorian of the ninth century was the first man to identify Bartholomew with Nathanael. In the lists of the Twelve in the first Three Gospels and in Acts, the names of Philip and Bartholomew always occur together. In the Fourth Gospel we learn that it was Philip who brought Nathanael to Jesus (John 1:45). This has led many to believe that Bartholomew and Nathanael are the same person.

In the apocryphal "Gospel of Bartholomew" is the tradition that he preached the gospel in India, and that he brought a copy of Matthew's Gospel in Hebrew to that place. In the "Preaching of St.Bartholomew in the Oasis" he is said to have preached in the oasis of Al Bahnasa. According to "The Preaching of St.Andrew and St.Bartholomew" he labored among the Parthians. Another tradition has him preaching in Phrygia in Asia Minor.

The Acts of Philip tells how Philip and Bartholomew preached in Hierapolis, and how Philip was martyred by being pierced through the thighs and hung upside down. Bartholomew, however, escaped martyrdom at that place. He is further said to have preached in Armenia, and the Armenian Church claims him as its founder. Another tradition has him martyred at Albana, which now is modern Derbend, in the Soviet Union. However, this is near or in Ancient Armenia, so there is no contradiction involved in these traditions.

"The Martyrdom of St.Bartholomew" states that he was placed in a sack and cast into the sea. There is, however, a contrary account of his martyrdom in the city of Albana. This tradition is found in the "Apostolic History of Abdias." Bartholomew is there described as having healed the king's daughter, and exposed the emptiness of the king's idol. The king and many others were baptized, but the priests and the king's brother, Astyages, remained hostile. They arrested Bartholomew, beat him and eventually crucified him.

## THE HISTORICAL AND TRADITIONAL ACCOUNTS OF BARTHOLOMEW

Apparently the traditions of St.Bartholomew have been long and widely known, as the following accounts prove.

Dorman Newman in 1885 tells an astonishingly complete story:

"Bartholomew for the Enlargement of the Christian Church, went as far as India for this purpose; he there found a Hebrew Gospel of St.Matthew, amongst some who still retained the knowledge of Christ, who assured him from the Tradition of the Ancestors, that it had been left them by St.Bartholomew, when he preached the Gospel in those Parts.

For a farther account of our Apostle, 'tis said, that he returned from India to the North-West Parts of Africa. At Hierapolis in Phrygia we find him in company with St.Philip, (as was observed before in his life) at whose Martyrdom he was likewise fastened to a Cross, in order to have suffered at the same time; but for some special reason the Magistrates caused him to be taken down again, and dismissed. Hence, probably, he went into Lycaonia, where Chrysostom affirms, Serm. in SS. XII. Apost. that he instructed the people in the Christian religion. His last Remove was to Albanople in Armenia the Great, (the same no doubt which Nicephorus calls Vrbanoople, a City of Cilicia) a place miserably overrun with Idolatry; from which, while he sought to reclaim the People, he was by the Governour of the place condemned to be crucified. Some add, that he was crucified with his Head downwards; others that he was flead alive, which might well enough consist with his Crucifixion; this Punishment being in use, not only in Egypt, but amongst the Persians, next Neighbours to these Armenians, from whom they might easily borrow this piece of barbarous and brutish Cruelty. Theodorus Lector 1. 2. assures us, that the Emperor Anastasius having built the City Daras in Mesopotamia, A.D.508, removed St.Bartholomew's Body thither; which Gregory of Tours

seems to contradict, saying, that the People of Liparis, near Sicily, translated it from the place where he suffered into their Isle, and built a stately Church over it. By what means it was removed from hence to Beneventum in Italy, and afterwards to the Isle of Tiber at Rome, where another Church was built to the Honour of this Apostle, is hard to account for.

The Hereticks (according to their Custom) have forged a Gospel under St.Bartholomew's Name, which Gelasius Bishop of Rome justly branded as Apocryphal, altogether unworthy the Name and Patronage of an Apostle. And perhaps of no better Authority is the Sentence which Dionysius, the pretended Areopagite, ascribes to him, That Theology is both copious, and yet very small, and the Gospel diffuse and large, and yet twithal concise and short." (The Lives and Deaths of the Holy Apostles, Dorman Newman, 1685).

In modern Iran, Christian leaders agree as to the first century ministry of St.Bartholomew:

"By commonly accepted tradition the honour of sowing the first seeds of Christianity in Armenia, and of watering them with their blood, rests with St.Thaddeus and St.Bartholomew, who are consequently revered as the First Illuminators of Armenia.

St.Bartholomew's labours and martyrdom in Armenia are generally acknowledged by all Christian Churches. It is said that after reaching in Arabia, the South of Persia and the borders of India, he proceeded to Armenia, where he suffered martyrdom by being flayed alive and then crucified, head downward, at Albac or Albanopolis, near Bashkale. The mission of St.Bartholomew in Armenia lasted sixteen years." (The Armenian Apostolic Church in Iran, A Lecture Delivered by John Hananian, Consolata Church, Teheran, 1969)

"The first illuminators of Armenia were St.Thaddaeus, and St. Bartholomew whose very shrines still stand at Artaz (Maco) and Alpac (Bashkale) in southeast Armenia and have always been venerated by Armenians. A popular tradition amongst them ascribes the first evangelization of Armenia to the Apostles Judas Thaddaeus who, according to their chronology, spent the years 43 to 66 A.D. in that country and was joined by St.Bartholomew in the year 60 A.D. the latter was martyred in 68 A.D. at Albanus (Derbend). Furthermore, the annals of Armenian martyrology refer to a host of martyrs in the Apostolic age. A roll of a thousand victims, including men and women of noble descent, lost their lives with St.Thaddaeus, while other perished with St. Bartholomew.

On two occasions Eusebius (VI, xlvi) refers to the Armenians in his "Ecclesiastical History." First, he states that Dionysius of Alexandria, pupil of Origen, wrote an Epistle 'On Repentance,' 'to those in Armenia ... whose bishop was Meruzanes'" (A History of Eastern Christianity, Aziz S. Atiya, p. 316).

Dr. Edgar Goodspeed touches on the location of the ministry of St. Bartholomew:

"Yet we must also remember that 'India' was a term very loosely used by the ancients, as the statement that Bartholomew went there as a missionary and found 'the Gospel of Matthew in Hebrew' shows. Eusebius declares, in his Church History, (v:10:12), that about the time of the accession of Commodus, A.D.180, Pantanus, the leading teacher in the church at Alexandria, was sent as missionary as far as India. He goes on to say that Bartholomew had preached to them, and left with them the Gospel of Matthew 'in the Hebrew language,' a very perplexing statement. Indeed, it is sometimes said that 'India in the first century was very loosely used, being understood to begin on the Bosphorus.

Alexander's march to India had done much, three and a half centuries before the Christian mission began, toward opening the great Parthian hinterland to the western mind. He had reached the easternmost of the tributaries of the Indus River before he turned south to the Indian Ocean, and then west again. His great march and the seventy cities he had built or founded had in a measure opened the way to India." (The Twelve, Edgar J. Goodspeed, p.97,98).

The story of Bartholomew in Persia was known very early:

"Pantaenus, a philosopher of the Stoic school, according to some old Alexandrian custom, where, from the time of Mark the evangelist the ecclesiastics were always doctors, was of so great prudence and erudition both in Scripture and secular literature that, on the request of the legates of that nation, he was sent to India by Demetrius, bishop of Alexandria, where he found that Bartholomew, one of the twelve Apostles, had preached the advent of the Lord Jesus according to the gospel of Matthew. On his return to Alexandria he brought this with him written in Hebrew characters." (The Ante-Nicene Fathers, Nicene and Post Jerome, Gennadius, Rufinus, p.370).

William Barclay mentions two legends crediting St. Jerome with the following:

"By far the most interesting conjecture comes from Jerome. Jerome passes on the suggestion that Bartholomew was the only one of the twelve to be of noble birth. As we have seen, his name means 'son of Tolmai,' or possibly son of Talmai. Now in 2 Sam.3:3 there is mention of a Talmai who was king of Geshur; this Talmai had a daughter called Maacah; and this Maacah became the mother of Absalom, whom she bore to David. The suggestion is that it was from this Talmai that Bartholomew was descended, and that, therefore, he was of nothing less than royal lineage. Later still another story arose. The second part of Bartholomew's name was connected with Ptolemy, and he was said to be called son of Ptolemy. The Ptolemies were the kings of Egypt, and it was said that Bartholomew was connected with the royal house of Egypt. It cannot be said that these suggestions are really likely; but it would be of the greatest interest, if in the Apostolic band one who was of royal lineage lived in perfect fellowship with the humble fishermen of Galilee.

He is said to have preached in Armenia, and the Armenian Church claims him as its founder; and he is said to have been martyred at Albana, which is the modern Derbend. There is an account of the martyrdom of Bartholomew in 'The Apostolic History of Abdias,' although there the death of Bartholomew seems to be located in India. The story runs as follows. Bartholomew preached with such success that the heathen gods were rendered powerless.

A very interesting personal description of him is given. 'He has black, curly hair, white skin, large eyes, straight nose, his hair covers his ears, his beard long and grizzled, middle height. He wears a white robe with a purple stripe, and a white cloak with four purple gems at the corners. For twenty-six years he has worn these, and they never grow old. His shoes have lasted twenty-six years. He prays a hundred times a day and a hundred times a night. His voice is like a trumpet; angels wait upon him; he is always cheerful, and knows all languages.' Bartholomew did many wonderful things there, including the healing of the lunatic daughter of the king, and the exposing of the emptiness of the king's idol, and the banishing of the demon who inhabited it. The demon was visibly banished from the idol by an angel and there is an interesting description of him - 'black, sharp-faced, with a long beard, hair to the feet, fiery, eyes, breathing flame, and spiky wings like a hedge-hog.'

The king and many others were baptized; but the priests remained hostile. The priests went to the king's brother Astyages. The king's brother had

Bartholomew arrested, beaten with clubs, flayed alive and crucified in agony. And so Bartholomew died a martyr for his Lord.

There is still extant an apocryphal 'Gospel of Bartholomew' which Jerome knew. It describes a series of questions which Bartholomew addressed to Jesus and to Mary in the time between the Resurrection and the Ascension." (The Master's Men, Barclay, p.104).

The Armenian tradition concerning Bartholomew is a source of pride to the Armenian Patriarchate:

"The indestructible and everlasting love and veneration of Armenians for the Holy Land has its beginning in the first century of the Christian Era when Christianity was brought to Armenia directly from the Holy Land by two of the Apostles of Christ, St.Thaddeus and St.Bartholomew. The Church that they founded converted a greater part of the people during the second and third centuries. At the beginning of the fourth century, in 301, through the efforts of St.Gregory the Illuminator, the Icing of Armenia Tiridates the Great and all the members of his family and the nobility were converted and baptized.

The early connection with Jerusalem was naturally due to the early conversion of Armenia. Even before the discovery of the Holy Places, Armenians, like other Christians of the neighbouring countries, came to the Holy Land over the Roman roads and the older roads to venerate the places that God had sanctified. In Jerusalem they lived and worshipped on the Mount of Olives. After the declaration of Constantine's will, known as 'Edict of Milan, the discovery of the Holy Places,' Armenian pilgrims poured into Palestine in a constant stream throughout the year. The number and importance of Armenian churches and monasteries increased year by year.

Bishop Macarius of Jerusalem who presided over the discovery and construction of the Holy Places in and around Jerusalem, was in communication with the head of the Armenian Church, Bishop Vertanes. One of the epistles which he wrote to him between the years 325 and 335 A.D. deals with certain ecclesiastical questions and conveys greetings to the bishops, priests and people of Armenia." (The Armenian Patriarchate of Jerusalem, St. James Press, p.3,5).

This tradition is believed universally by the Armenians:

"The traditional founders of the Armenian Church were the apostles Thaddeus and Bartholomew, whose tombs are shown and venerated in Armenia as sacred shrines." (Treasures of the Armenian Patriarchate of Jerusalem, Arpag Mekhitarian, Helen and Edward Mardigian Museum-Catalogue No. 1 Jerusalem, Armenian Patriarchate, 1989).

The Roman Catholic tradition tells of the disposition of the remains of the Apostle:

"A written account says that after the Emperor Anastasius built the city of Duras in Mesopotamia in 508, he caused the relics to be taken there. St.Gregory of Tours assures us that, before the end of the sixth century, they were carried to the Lipari Islands near Sicily; and Anastasius, the Librarian, tells us that in 809 they were taken to Benevento and then transported to Rome in 983 by the Emperor Otto III. They now lie in the church of St. Bartholomew-on-Tiber in a porphyry shrine under the high altar. An arm was sent by the Bishop of Benevento to St.Edward the Confessor, who gave it to Canterbury Cathedral." (A Traveller's Guide to Saints in Europe, Mary Sharp, p.29.).

The above quotation represents the Roman Catholic tradition in part; however, there is also a Greek Orthodox tradition which cannot be ignored. John Julius Norwich in his monumental book, "Mount Athos," tells the story of his travels to the remote Greek Orthodox Monasteries located in Mt.Athos, Greece.

"As the sun began to sink over the mountain we reached our goal for the night, 'the cenobitic abbey of Karakallou,' favoured retreat of Albanians and Epirote. The sacristan appeared, suitably invested, and exposed the relics on a trestle table in front of the iconostasis: the skulls of the Apostle Bartholomew and St.Dionysius the Areopagite, the remains of a neo-martyr, St.Gideon, a converted Turk." ("Mount Athos," John Julius Norwich, p.142).

It is obvious from the above account that the bones (relics) of Bartholomew, like those of most of the other Apostles, are widely scattered today.

Otto Hophan adds a few more details:

"An Armenian tradition maintained that his body was buried in Albanopolis - also written Urbanopolis - a city of Armenia where the Apostle is said to have

suffered martyrdom. Then his remains were taken to Nephhergerd-Mijafarkin, and later to Daras, in Mesopotamia." (The Apostles, Otto Hophan, p.167).

Nevertheless the larger parts of the body of St.Bartholomew are probably in Rome. It is as Hoever writes:

"The relics of the saint are preserved in the church of St. Bartholomew on the island in the Tiber River near Rome." ("Lives of the Saints," Rev.Hugo Hoever, p.333).

"Saint Martin, the apostle Bartholomew, and Mary Magdalene were represented in the arm collection and as for such relics as fingers, toes, and small joints, this category was so extensive that only three well-known saints were not represented: Saint Joseph, Saint John the Baptist, and Saint James (the last being preserved entire at Santiago de Compostela in northwestern Spain). Philip's successors added to the collection and there are now more than 7,000 relics at the Escorial, including 10 bodies, 144 heads, and 306 limbs." ("El Escorial, The Wonders of Man," Mary Cable and the Editors of the Newsweek Book Division, P.91).

## A SUGGESTED BIOGRAPHY OF BARTHOLOMEW

Bartholomew seems to have been the "son of Tolmai." The suggestion that there was a political movement called the "sons of Tolmai" seems to be without wide support. Even if such a group did exist, there is no reason to suppose that Bartholomew was connected with it. The greater probability is that he was a patronymic, that is, a person bearing the name of his father. (Thus, John's son becomes Johnson, etc.).

He was led to Christ in the region of Galilee, possibly by Philip, and is listed as an Apostle in the final list in Acts 1:9. He would naturally have been present in the company of the other Apostles during the early years of the Jerusalem church. His ministry belongs more to the tradition of the eastern churches than to the western churches. It is, however, evident that he went to Asia Minor (Turkey), in the company of St. Philip, where he labored in Hierapolis (near Laodicea and Colosse in Turkey).

The wife of the Roman proconsul had been healed by the Apostles and had become a Christian. Her husband ordered Philip and Bartholomew to be put to death by crucifixion. Philip was indeed crucified, but Bartholomew escaped



and went eastward to Armenia. Bartholomew carried with him a copy of Matthew's gospel, (which copy was later found by a converted Stoic philosopher, Pantaenus, who later brought it to Alexandria). Bartholomew labored in the area around the south end of the Caspian Sea, in the section that was then called Armenia, but which today is divided between Iran and the Soviet Union.

The modern name of the district where he died is Azerbaijan and the place of his death, called in New Testament times Albanopolis, is now Derbend. Derbend is the sea gate through which the wild horsemen of the Steppes (Scythians, Alans, Huns and Khazars) later rode down upon civilized communities. The city of Tabriz, which was the chief mart of Iranian Azerbaijan, was also located in this area. It was visited by Marco Polo in 1294.

The statement that St. Bartholomew was skinned alive before being beheaded, is contained in the *Breberium Apostolorum*, prefixed to certain ancient manuscripts.

In Butler's "Lives of the Saints," which is a notable Roman Catholic summary of the biographies of Saints, the following account appears with references:

"The popular traditions concerning St. Batholomew are summed up in the Roman Martyrology, which says he 'preached the gospel of Christ in India; thence he went into Greater Armenia, and when he had converted many people there to the faith he was flayed alive by the barbarians, and by command of King Astyages fulfilled his martyrdom by beheading...' The place is said to have been Albanopolis (Derbend, on the west coast of the Caspian Sea), and he is represented to have preached also in Mesopotamia, Persia, Egypt and elsewhere. The earliest reference to India is given by Eusebius in the early fourth century, where he relates that St. Pantaenus, about a hundred years, earlier, going into India (St Jerome adds 'to preach to the Brahmins'), found there some who still retained the knowledge of Christ and showed him a copy of St. Matthew's Gospel in Hebrew characters, which they assured him that St. Bartholomew had brought into those parts when he planted the faith among them. But 'India' was a name applied indifferently by Greek and Latin writers to Arabia, Ethiopia, Libya, Parthia, Persia and the lands of the Medes, and it is most probable that the India visited by Pantaenus was Ethiopia or Arabia Felix, or perhaps both. Another eastern legend says the apostle met St. Philip at Hierapolis in Phrygia, and travelled into Lycaonia, where St. John

Chrysostom affirms that he instructed the people in the Christian faith. That he preached and died in Armenia is possible, and is a unanimous tradition among the later historians of that country; but earlier Armenian writers make little or no reference to him as connected with their nation. The journeys attributed to the relics of St. Bartholomew are - even more bewildering than those of his living body; alleged relics are venerated at present chiefly at Benevento and in the church of St. Bartholomew-in-the-Tiber at Rome.

Although, in comparison with such other apostles as St. Andrew, St. Thomas and St. John, the name of St. Bartholomew is not conspicuous in the apocryphal literature of the early centuries, still we have what professes to be an account of his preaching and 'passion', preserved to us in Greek and several Latin copies.

Max Bonnet (*Analecta Bollandiana*, vol. xiv, 1895, pp.353-368) thinks the Latin was the original; Lipsius less probably argues for the priority of the Greek; but it may be that both derive from a lost Syriac archetype. The texts are in the *Acta Sanctorum*, August, vol. v; in Tischendorf, *Acta Apostolorum Apocrypha*, pp.243-260; and also in Bonnet, *Act. Apocryph.*, vol. ii, pt.1, pp.128 seq. There are also considerable fragments of an apocryphal Gospel of Bartholomew (on which see the *Revue Biblique* for 1913, 1921 and 1922), and traces of Coptic 'Acts of Andrew and Bartholomew.' The gospel which bears the name of Bartholomew is one of the apocryphal writings condemned in the decree of Pseudo-Gelasius.

The statement that St. Bartholomew was flayed alive before being beheaded, though this is not mentioned in the *passio*, is contained in the so-called 'Breviarium Apostolorum' prefixed to certain manuscripts of the 'Hieronymianum.' It is the flaying which has probably suggested the knife, often associated as an emblem with picture of the saint; but on St. Bartholomew in art see Kunstle, *Ikonographie*, vol. ii, pp. 116-120. The Indian question is examined in some detail by Fr. A. C. Perumalil in 'The Apostles in India' (Patna, 1953)." (*Lives of the Saints*, Butler, pp.391,392).

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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 ALPHEUS

### 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
- \* Lebbeaus

## 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 Lebbeaus 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.

## 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.

