

The Greatest Life Ever Lived

A Study in the Incarnate Life of Jesus Christ and An Exposition of the Four Gospels

LESSON XXXI : HEALING BY THE SEA OF GALILEE / CHOOSING OF THE APOSTLES

Matthew	Mark	Luke	John	related passages
12:15-21	3:7-19	6:12-16		

Jesus Teaches and Heals by the Sea of Galilee

Matt 12:15a But when Jesus knew it, He withdrew Himself from thence: and great multitudes followed Him,

Mk 3:7,8 But Jesus withdrew Himself with His disciples to the sea: and a great multitude from Galilee followed Him, and from Judaea, and from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him.

From last week's lessons concerning the Sabbath controversies we learned the Pharisees murderous intent and even of their "sinking" to collaborate with the Herodians to accomplish their task. It is not surprising therefore that we see that Jesus withdrawing Himself to the shores along the Sea of Galilee. It was not time for Calvary, and Jesus' teaching was better suited to the seashore than the synagogue at this point. **"It is the part of prudence and Christian charity not to provoke, if possible, the blind and the hardened; and to take from them the occasion of sin.** A man of God is not afraid of persecution; but, as his aim is only to do good, by proclaiming every where the grace of the Lord Jesus, he departs from any place when he finds the obstacles to the accomplishment of his end are, humanly speaking, invincible, and that he can not do good without being the means of much evil. Yield to the stream when you cannot stem it." [Clarke, *Commentary*]

With Him are His disciples, the exact number of which is unknown, and many others from distant places who have heard of Jesus and come to learn for themselves. "So, if Christ be persecuted and abandoned by the wicked, there are a multitude of pious souls who earnestly seek and follow Him. He who labors for God will always find more than he loses, in the midst of all his contradictions and persecutions." [Clarke, *Commentary*]

Judea: from southern Israel including Jerusalem. Idumaea: just south of Israel from which Herod came and which observed the laws of the Jews. Transjordan: from the eastern side of the Jordan River, including Perea. Tyre and Sidon: the region of Phoenicia NW of Galilee along the Mediterranean Sea.

"withdrew: Mark alone notes no less than eleven occasions on which Jesus retired from His work, in order to escape His enemies or to pray in solitude, for rest, or for private conference with His disciples. See 1:12; 3:7; 6:31,46; 7:24, 31; 9:2; 10:1; 14:34." [Vincent, *Word Studies*]

Mk 3:9 And He spake to His disciples, that a small ship should wait on Him because of the multitude, lest they should throng Him. : convinced of the healing power of Jesus, the crowds did not just wait for Him to touch them but rather they were crowding (literally "falling") upon Him to touch Him! For safety's sake Jesus commanded His disciples to have a boat ready just in case the crowd proved uncontrollable. Wuest: *"and He spoke to His disciples to the effect that they should always keep a small boat in readiness for Him because of the crowd, in order that they might not crush Him"*. "The passage of the 'little boat' must not be passed by as if it were of no practical significance, as if often done. On the contrary, it is intensely practical. It shows that **even Jesus, though divine as well as human, in His state of humiliation made wise use of precautions, measures taken beforehand against possible danger.** In doing this, is He not teaching a lesson which everyone would do well to heed? This lesson is not always taken to heart. Think of the student heading for the ministry but neglecting the study of Scripture in the original; of the would-be enthusiastic 'missionary' preaching the gospel in his own native tongue on a busy street corner in a foreign land to people who do not understand a word of what he is saying; and of the man who is down on medical care for himself and for his family because (as he puts it) he 'trusts wholly in God'.... At the particular occasion ... the small boat may not have been used. The point is: *it was there, always ready, ever available.* That little vessel teaches a big lesson." [Hendriksen, *Mark*] Note the comments on v10: "Pressed upon: Literally, *fell upon.*" [Vincent, *Word Studies*] *"They pressed upon him — Rushed upon him, through eagerness to have their spiritual and bodily maladies immediately removed."* [Clarke, *Commentary*]

Matt 12:15b and He healed them all;

Mk 3:10 For He had healed many; insomuch that they pressed upon Him for to touch Him, as many as had plagues.

"The rejection of the Gospel in one place has often been the means of sending it to and establishing it in another. Jesus healed all that followed him, i.e. all who had need of healing, and who desired to be healed; for thus the passage must be understood." [Clarke, *Commentary*]

"Plagues: literally, *scourges*. Compare Acts 22:24; Hebrews 11:36. Our word *plague* is from Latin *plaga*, meaning a *blow*. Pestilence or disease is thus regarded as a *stroke* from a divine hand." [Vincent, *Word Studies*] "Rather disorders; properly such

disorders as were inflicted by the Lord. The word plague also tends to mislead.” [Clarke, *Commentary*] “Plagues or scourges (so the Greek word properly means) seem to be those very painful or afflictive disorders which were frequently sent, or at least permitted of God, as a scourge or punishment of sin.” [Wesley, *Commentary*]

Matt 12:16 And charged them that they should not make Him known:

Mk3:11,12 And unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God. And He straitly charged them that they should not make Him known.

Several reasons have been put forth as to why Jesus did not want the miracles known and have been previously discussed (e.g., see lesson 31, comments on Mt 8:4). He was not seeking earthly fame, and as mentioned before, He was putting the preeminence upon His preaching rather than His works of miracles.

Charged them to not make Him known: literally “but He kept on strictly warning [or charging] them not to make Him known.” Hendriksen lists some reasons why the demons were commanded not to make Jesus known:

- the Person and work of the Saviour was so holy that it was not fitting that corrupt demons should proclaim it
- the title “Son of God” implied Jesus was the long-expected Messiah which would have only had nationalistic notions to the Jews, the Messiah which was to deliver them from foreign oppression.
- the scribes and Pharisees were telling the people Jesus and the demons were allies (3:22). If Jesus permitted Himself to be advertised by the demons, it might be a confirmation to some that Jesus was in alliance with Satan.

Unclean spirits: morally and spiritually filthy, evil in themselves. “*The unclean spirits*: the article indicating *those particular* spirits which took part in that scene. Mark’s precision is shown in the use of the two articles and in the arrangement of the noun and adjective: *The spirits, the unclean ones.*” [Vincent, *Word Studies*]

when they saw Him: “*whenever they beheld*, the imperfect tense denotes a *repeated* act... *as often as they might see him.*” [Vincent, *Word Studies*]

“He charged: the word is commonly rendered *rebuke* in the NT. In classical Greek its predominant sense is that of *severe*, strenuous reproach for unworthy deeds or acts. It is several times used in the NT, as here, in the sense of *charge*. In this sense the word carries, at bottom, a suggestion of a charge under *penalty*.” [Vincent, *Word Studies*]

Matt 12:17-21 That it might be fulfilled which was spoken by Esaias the prophet, saying,

{ Matthew’s quote }

{ Isa 42:1-4 KJV }

***Behold My Servant, whom I have chosen;
My beloved, in whom My soul is well pleased:
I will put My Spirit upon Him,
and He shall shew judgment to the Gentiles.
He shall not strive, nor cry;
neither shall any man hear His voice in the streets.
A bruised reed shall He not break,
and smoking flax shall He not quench,

till He send forth judgment unto victory.
And in His name shall the Gentiles trust.***

***Behold my servant, whom I uphold;
mine elect, in whom my soul delighteth;
I have put my spirit upon him:
He shall bring forth judgement to the Gentiles.
He shall not cry, nor lift up,
Nor cause his voice to be heard in the street.
A bruised reed shall he not break,
and the smoking flax shall he not quench:
He shall bring forth judgement unto truth.
He shall not fail nor be discouraged,
Till he have set judgement in the earth:
And the isles shall wait for his law.***

This passage, mentioned by Matthew alone, ties in with one of the reasons why Jesus did not want His miracles known: that Jesus was the humble Servant of Jehovah rather than a charlatan seeking earthly glory and false praise. Contrast that attitude with the Pharisees’ motivation for all they did. “To avoid contention and ostentation, our Lord quieted those whom he had healed, or at least charged them not to make him known. Our Lord did not aim at raising himself in the esteem of the multitude by successfully contending with the Pharisees; for his method was of another sort. The names given to the Savior here are exceedingly precious, and worthy of our careful meditation, and especially so in connection with the passage in Isaiah. Jesus is the *chosen* of Jehovah, ordained to be his servant, *beloved* in that capacity, and *well pleasing* to his Father. The power of this beloved Servant of God would lie in the divine Spirit, in the doctrine which he would teach, and in the law which he would proclaim; his whole life being a judging and condemnation of sin before the eyes of all men. Not by might, nor by power, but by the Spirit of the Lord, and the force of truth, would he prevail. The wrath of man in hot controversy, the frenzy of wild rhetoric, the torrent of popular declamation; all these he left to mere pretenders: he disdained such weapons in establishing his Kingdom. Certain of his followers have taken an opposite course, and are much enamored of clamorous and blatant methods: in this they will yet find that they are not well pleasing to the Lord.” [Spurgeon, *Matthew*]

Behold My Servant, whom I have chosen; My beloved, in whom My soul is well pleased: : “This title was given to our blessed

Lord in several prophecies (Isa 42:1; 53:2). Christ assumes it, Psalm 40:7-9. Compare these with Jn 17:4, and Phil 2:7. God required an acceptable and perfect service from man; but man, being sinful, could not perform it. Jesus, taking upon Him the nature of man, fully performed the whole will of God, and communicates grace to all his followers, to enable them perfectly to love and worthily to magnify their Maker.” [Clarke, *Commentary*]

I will put My Spirit upon Him, : this the Father did without measure upon Jesus (Mt 3:16; Jn 3:34; cp Ps 45:7; Isa 11:2; 61:1).

and He shall shew judgment to the Gentiles. : as a result of the Spirit’s outpouring upon Him (Lk 4:18), Jesus proclaimed “justice”, i.e., He preached that which was right, that sinners would repent, believe and live a life of obedience out of gratitude for the One that provided the salvation. “That is, He shall publish the merciful Gospel to them also: the Hebrews word signifies either mercy or justice.” [Wesley, *Commentary*]

He shall not strive, nor cry; neither shall any man hear His voice in the streets. : strive = quarrel; the “crying” is not the shouts of victory but rather the ranting of a fool, the kind of shouting associated with arguing. Not the meek and gentle Saviour. Wuest: “*He will not wrangle nor even shout, neither will anyone hear His voice in the streets.*” “The spirit of Christ is not a spirit of contention, murmuring, clamor, or litigiousness. He who loves these does not belong to Him. Christ therefore fulfilled a prophecy by withdrawing from this place, on account of the rage of the Pharisees.” [Clarke, *Commentary*] “That is, He shall not be contentious, noisy, or ostentatious: but gentle, quiet, and lowly. We may observe each word rises above the other, expressing a still higher degree of humility and gentleness.” [Wesley, *Commentary*]

A bruised reed shall He not break, and smoking flax shall He not quench, : since the context is speaking of justice being proclaimed to the Gentiles, the “bruised reed” and “smoking flax” must be taken figuratively to refer to those afar, those of little faith, to the weak and helpless, etc. Again, contrast the cruelty and self-righteous judgmental attitude of the Pharisees. Wuest: “*A reed that has been completely crushed He will not break, and a dimly burning lamp wick He shall not quench*” “*Linon* means the wick of a lamp, and *tuphomenon* is intended to point out its expiring state, when the oil has been all burnt away from it, and nothing is left but a mere snuff, emitting smoke.” [Clarke, *Commentary*] “The feeblest are not disdained by our Lord Jesus, though apparently useless as a bruised reed, or even actually offensive as a smoking flax. He is gentle, and exercises no harsh severity. He bears and forbears with those who are unlovely in his eyes. He longs to bind up the broken reed, and fan the smoking, flax into flaming life. Oh, that poor sinners would remember this, and trust him!” [Spurgeon, *Matthew*]

till He send forth judgment unto victory. : He will continue His loving care to His own until the consummation of all things.

And in His name shall the Gentiles trust. : Jesus now often asks the disciples not to proclaim Him but this restraint is temporary. Soon that would be withdrawn and the “marching orders” will be world missions. This will result in not only the Jews turning to Christ but the Gentiles as well. “Because He is so kind, the despised Gentile dogs shall come and crouch at His feet and love Him as their Master. He shall be the hope of those who were left as hopeless. Our Lord’s desire for quiet, and His avoiding antagonism, thus proved Him to be the Messiah of the prophets. Shall we not more and more trust in the Anointed of the Lord? Yes, Gentiles as we are, we do trust in *his name*. In us is this prophecy fulfilled Yet how unlikely it seemed that Gentiles would do so when Israel refused him.” [Spurgeon, *Matthew*]

Jesus Chooses His Apostles

Mk 3:13 And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him.

Lk 6:12 And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God.

“The transition is again very natural.

- With so many sick to be healed, so many demoniacs to be set free, so much preaching needed, it was natural that Jesus would authorize some of His followers to have a share in the work He Himself was doing, His own power and sympathy operating also in them.
- Moreover, the hostility of the religious leaders had become so bitter that co-operation with them had become impossible: God’s people must become separately organized.
- Also, from the start of Christ’s earthly ministry death and (after resurrection) departure from this earth were staring Him in the face. In fact, He had come for the very purpose of giving His life as a ransom for many. He felt the need therefore of appointing witnesses by means of whom, through His own work in them, the militant church could be gathered and guided, after His own physical departure.” [Hendriksen, *Mark*]

So important was this choosing of the twelve that Jesus spent the entire night in prayer. “If, as it may be assumed, one of the items included in that prayer was the petition for wisdom in selecting a group of intimate followers, this would shed interesting light on the ways of God, especially when we bear in mind that the men who were selected were, at least mostly, run-of-the-mill individuals. The group included even the man who was going to become a traitor, in order that, without in any way canceling human responsibility, God’s counsel regarding the salvation of His people might be carried out.” [Hendriksen, *Luke*]

This choosing was the sovereign act of our Lord. “More strictly, ‘whom *He Himself* would;’ not allowing any to offer themselves

for special work. Out of the larger number thus called He selected twelve.” [Vincent, *Word Studies*]

a mountain: literally the mountain, unknown to us but probably well-known to the people of that time. Possibly the Horns of Hattin, named because its peaks resemble two horns when seen from afar, located about 6 ½ kilometers west of the Sea of Galilee. It may have also been the gentle, grassy slope even closer to the Sea of Galilee on the way to Capernaum.

“Continued all night: Only here in NT. Used in medical language. The all night prayer is peculiar to Luke’s narrative.” [Vincent, *Word Studies*]

{see Spurgeon’s devotionals at the end of the lesson concerning these verses}

Mk 3:14,15 And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils:

Lk 6:13 And when it was day, He called unto Him His disciples: and of them He chose twelve, whom also He named apostles;

Christ calls His own to a four-fold mission:

- **association and education:** that they should spend time with Him learning what He desired for them to know.
- **mission:** they were to be divine heralds. “Receivers must become givers. Disciples must become apostles.” This was done with His authority so that they who rejected them were actually rejecting Christ.
- **restoration of the body:** both healing and the bringing back to life (Matt 10:8)
- **demon expulsion:** they were given the authority (the right and the power) to expel demons. **“The power of driving out demons was given that they might apply it in confirmation of their teaching.”** [Vincent, *Word Studies*]

Disciple = mathētās: a learner, a pupil, but more than a book-worm; an adherent, a follower. A close personal fellowship exists (or should exist) between the Master and the disciple.

Apostle = apostolous: one sent with a commission, representing the Sender, clothed with His authority. Wuest: “*in order that He might send them forth as ambassadors with credentials, representing Him, to accomplish a certain task*”. Used in the NT in both a loose and narrow sense. Loosely the term is applied to Barnabas, Epaphroditus, Apollos, Sivanus and Timothy (Acts 13:1,2; 2 Cor 8:23; Phil 2:25). In the narrow and fuller sense the term is restricted to the Twelve and Paul. The term is also used in reference to Jesus.

Ordained = epoiāsen: from the verb “to do, to make”, not the normal word for “ordain” or “appoint”. A form of the same verb is found in Mk 3:12 they should *not* make *him* known; Mk 3:8 they had heard what great things he *did*; and Mk 3:35 whosoever shall *do* the will of God. “Ordained: literally, *made, appointed.... He made or constituted.*” [Vincent, *Word Studies*]

Mk 3:16-19 And Simon He surnamed Peter; and James the son of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, and Judas Iscariot, which also betrayed Him: and they went into an house.

Lk 6:14-16 Simon, (whom He also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

General observations concerning the list of apostles:

- the lists reveal a general division within the group: note Peter begins a list of four, of which the same four are mentioned but not always in the same order. Philip begins a second list of four, again with the same names given but not in the same order. James begins the third list with the same characteristics.
- note the significance of the “inner three”: Peter, James and John. This was so recognized within the group that in listing the apostles, Peter is separated from his brother Andrew in two of the four lists, thereby keeping the “inner three” together. (Note an alternative thought is that the author desired to group Andrew with Philip as there is other evidence that there may have been a close relationship between them — cp Jn 12:21,22. Personally I prefer the listing of the “inner three” concept.)
- each list begins with Peter, undoubtedly the leader of the group. Each list ends with Judas who betrayed Jesus, the exception being the list in Acts which also records the choosing of Judas’ replacement (Acts 1:15-26).
- two of the lists include Thaddaeus, two include Judas the son of James. It is most natural to assume that Thaddaeus and Judas is the same man.

“What points up the greatness of Jesus is that He took *such men as these*, and welded them into an amazingly influential community that would prove to be not only a worthy link with Israel’s past but also a solid foundation for the church’s future. Yes, He accomplished this multiple miracle with such men as these, with all their faults and foibles. Even when we leave out Judas Iscariot and concentrate only on the others, we cannot fail to be impressed with the majesty of the Saviour, whose drawing power, incomparable wisdom, and matchless love were so astounding that He was able to gather around Himself and to unite into *one*

family men of entirely different, at times opposite, backgrounds and temperaments. Included in this little band was Peter the optimist, but also Thomas the pessimist; Simon the one-time Zealot, hating taxes and eager to overthrow the Roman government, but also Matthew, who had voluntarily offered his tax-collecting services to that same Roman government; Peter, John and Matthew, destined to become renowned through their writings, but also James the Less who remains obscure but must have fulfilled his mission. Jesus drew them to Himself with the cords of His tender, never-failing compassion. He loved them to the uttermost (Jn 13:1), and in the night before He was betrayed and crucified commended them to His Father, saying: ‘I have manifested Thy Name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word.... Holy Father, keep them in Thy name which Thou hast given Me, in order that they may be one, even as we are one.... I do not make request that thou shouldest take them out of the world, but that Thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Consecrate them in the truth; Thy word is truth. Just as Thou didst send Me into the world, so have I also sent them into the world. And for Thy sake I consecrate Myself, in order that they also may be truly consecrated.’ (Jn 17:6-19, in part)” [Hendriksen, *Mark*]

The NT gives four lists of the apostles:

<i>Matt 10:2-4</i>	<i>Mk 3:16-19</i>	<i>Lk 6:14-16</i>	<i>Acts 1:13,26</i>
Simon who is called Peter	Simon He surnamed Peter	Simon (whom He also named Peter)	Peter
Andrew his brother	James the son of Zebedee	Andrew his brother	James
James the son of Zebedee	John the brother of James	James	John
John his brother	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew
Matthew the publican	Thomas	Thomas	Matthew
James the son of Alphaeus	James the son of Alphaeus	James the son of Alphaeus	James son of Alphaeus
Lebbaeus whose surname was Thaddaeus	Thaddaeus	Simon called Zelotes	Simon Zelotes
Simon the Canaanite	Simon the Canaanite	Judas the brother [son] of James	Judas the brother [son] of James
Judas Iscariot who also betrayed Him	Judas Iscariot which also betrayed Him	Judas Iscariot which also was the traitor	Matthias [Judas' replacement]

Simon Peter

- son of Jonas or John; fisherman by trade who lived with his brother Andrew first at Bethsaida (Jn 1:44) then Capernaum (Mk 1:21,29)
- given the name Peter (“rock”) by Jesus (Jn 1:42), not reflecting what he was but rather what he was to become
- the only apostle of which it is known that he was married
- emotional, impulsive, quick to answer, given to rapid changes prior to the resurrection (e.g. trust to doubt, Mt 14:28,30; open profession to rebuking, Mt 16:16,22; loyalty to denial, Mt 26:33-35, 69-75; from “you’ll never wash my feet” to “wash all of me”, Jn 13:8,9)
- two NT books accredited to Peter by tradition: 1 & 2 Peter; Mark rightly called “Peter’s interpreter”
- “Among many other saints, the blessed apostle Peter was condemned to death, and crucified, as some do write, at Rome; albeit some others, and not without cause, do doubt thereof. Hegesippus saith that Nero sought matter against Peter to put him to death which, when the people perceived, they entreated Peter with much ado that he would fly the city. Peter, through their importunity at length persuaded, prepared himself to avoid. But, coming to the gate, he saw the Lord Christ come to meet him, to whom he, worshipping, said ‘Lord, whither dost Thou go?’ To whom He answered and said, ‘I am come again to be crucified.’ By this, Peter, perceiving his suffering to be understood, returned into the city. Jerome saith that he was crucified his head being down and his feet upward, himself so requiring, because he was (he said) unworthy to be crucified after the same form and manner as the Lord was.” [Fox, *Martyrs*]

James the son of Zebedee

- the brother of the apostle John, both sons of Zebedee; quite possibly their mother was Mary’s sister and therefore they were cousins of the Lord. Fisherman by trade, probably very well to do.
- Jesus called them “Boanerges”, Aramaic for “sons of thunder”; cp Lk 9:54-56; Mk 9:38 “The reason of its bestowal we do not

know. It seems to have been intended as a title of honor, though not perpetuated like the surname Peter, this being the only instance of its occurrence; possibly because the inconvenience of a common surname, which would not have sufficiently designated which of them was intended, may have hindered it from ever growing into an appellation. It is justified by the impetuosity and zeal which characterized both the brothers, which prompted them to suggest the calling of fire from heaven to consume the inhospitable Samaritan village (Luke 9:54); which marked James as the victim of an early martyrdom (Acts 12:2); and which sounds in the thunders of John's Revelation. The Greek Church calls John *the thunder-voiced*. The phrase, *sons of*, is a familiar Hebrew idiom, which the distinguishing characteristic of the individual or thing named is regarded as his parent. Thus *sparks are sons of fire* (Job 5:7); *threshed corn is son of the floor* (Isa 21:10). Compare *son of perdition* (Jn 17:12); *sons of disobedience* (Eph 2:2; 5:6)." [Vincent, *Word Studies*]

- the first of the Twelve to be a martyr: Acts 12:2. Note while it was James of the Twelve to reach heaven, it was his brother John that was the last

- "It was not until ten years after the death of Stephen that the second martyrdom took place; for no sooner had Herod Agrippa been appointed governor of Judea than, with a view to ingratiate himself with them, he raised a sharp persecution against the Christians, and determined to make an effectual blow, by striking at their leaders. The account given us by an eminent primitive writer, Clemens Alexandrinus, ought not to be overlooked; that, as James was led to the place of martyrdom, his accuser was brought to repent of his conduct by the apostle's extraordinary courage, and fell down at his feet to request his pardon, professing himself a Christian, and resolving that James should not receive the crown of martyrdom alone. Hence they were both beheaded at the same time. Thus did the first apostolic martyr cheerfully and resolutely receive that cup, which he had told our Savior he was ready to drink.... These events took place in AD 44." [Fox, *Martyrs*]

John the brother of James

- "the disciple Jesus loved"
- five NT books accredited to John: the gospel, 1, 2, & 3 John, and the book of Revelation
- by the request of Jesus, John took Mary the mother of Jesus to his home to live with him in Ephesus (according to tradition) till death
- "The 'beloved disciple', was brother to James the Great. The churches of Smyrna, Pergamos, Sardis, Philadelphia, Laodicea, and Thyatira, were founded by him. From Ephesus he was ordered to be sent to Rome, where it is affirmed he was cast into a cauldron of boiling oil. He escaped by miracle, without injury. Domitian after wards banished him to the Isle of Patmos, where he wrote the Book of Revelation. Nerva, the successor of Domitian, recalled him. He was the only apostle who escaped a violent death." [Fox, *Martyrs*]

Andrew

- Peter's brother, also a fisherman
- brought his brother Peter to Christ, often called "the first Christian missionary"
- his name is Greek meaning "manly"
- died a martyr's death by crucifixion at Patrae in Achaia; it is said by Tertullian (ca. 200 AD) that Andrew hung alive on the cross two days, teaching the people all the while. "Was the brother of Peter. He preached the gospel to many Asiatic nations; but on his arrival at Edessa he was taken and crucified on a cross, the two ends of which were fixed transversely in the ground. Hence the derivation of the term, St. Andrew's Cross." [Fox, *Martyrs*]

Philip

- his name is Greek meaning *fond of horses*. In ecclesiastical legend he is said to have been a chariot-driver.
- at least for a while a fellow-town person with Peter and Andrew, all having come from Bethsaida
- having come to Jesus immediately found Nathanael (Jn 1:45)
- when feeding the 5000 it was Philip to answer Jesus that they could not buy enough bread and fish to feed the multitude (Jn 6:5,7). Some deduce from this that Philip was a coldly-calculating person which attributes too much to the narrative.
- as the others, Philip did not understand much of what Jesus said at first but was open enough to admit his ignorance and ask for light: note it was Philip which asked Jesus to show them the Father (Jn 14:9)
- "He labored diligently in Upper Asia, and suffered martyrdom at Heliopolis, in Phrygia. He was scourged, thrown into prison, and afterwards crucified, AD 54." [Fox, *Martyrs*]

Bartholomew

- a Hebrew name *Bar Tolmai*, son of Tolmai, almost certainly identical with the Nathanael of John's gospel (Jn 1:45-49; 21:2).

Probably he had two names.

- it was he who ask “can any good thing come out of Nazareth?” but Jesus described him as an Israelite without guile
- one of the seven apostles the Christ appeared on the Sea of Tiberias, of which of the not all were mentioned
- “Preached in several countries, and having translated the Gospel of Matthew into the language of India, he propagated it in that country. He was at length cruelly beaten and then crucified by the impatient idolaters.” [Fox, *Martyrs*]

Matthew

- also known as Levi, discussed in detail in lesson 32 when Jesus called him as a disciple
- “Whose occupation was that of a toll-gatherer, was born at Nazareth. He wrote his gospel in Hebrew, which was afterwards translated into Greek by James the Less. The scene of his labors was Parthia, and Ethiopia, in which latter country he suffered martyrdom, being slain with a halberd in the city of Nadabah, AD 60.” [Fox, *Martyrs*]

Thomas

- described by most as devoted and despondent: always expecting the worst but also afraid of losing his Master (Jn 11:16; 14:5). Called “doubting Thomas” due to his reluctance to accept the resurrection of the Lord (Jn 20:24-28)
- his name is Hebrew or Aramaic meaning “twin”; the Greek equivalent is “Didymos”. The early church historian Eusebius gives his name as being Judas, which would make three of the twelve apostles being named Judas.
- traditionally said to have been martyred in Persia or India, and the Church of Malabar (India) still claims him as the founder. “Called Didymus, preached the Gospel in Parthia and India, which exciting the rage of the pagan priests, he was martyred by being thrust through with a spear.” [Fox, *Martyrs*]

James the son of Alphaeus

- also called “James the Less” which may refer to “James the younger” or “James the small in stature”
- not much known about him; possibly the same disciple mentioned in Mt 27:56; Mk 16:1; and Lk 24:10. If so then his mother was Mary one of the women who accompanied Jesus to the cross.
- the “son of Alphaeus” but probably not the same as Matthew’s father who was also named Alphaeus. If that were so, why is it never mentioned as Peter and Andrew, James and John that they were brothers?
- “Is supposed by some to have been the brother of our Lord, by a former wife of Joseph. This is very doubtful, and accords too much with the Catholic superstition, that Mary never had any other children except our Savior. He was elected to the oversight of the churches of Jerusalem; and was the author of the Epistle ascribed to James in the sacred canon. At the age of ninety-four he was beat and stoned by the Jews; and finally had his brains dashed out with a fuller’s club.” [Fox, *Martyrs*]

Thaddaeus

- in all probability the same as “Judas not Iscariot” of Jn 14:22; Luther calls him *der fromme Judas*, “the good Judas”. The two surnames, Lebbaeus and Thaddaeus, mean the same thing — *beloved child*.
- John Chrysostom attributes traditionally that he was a tax-collector as well as Matthew
- his name is Libbai in Aramaic meaning “courageous, hearty”
- “The brother of James, was commonly called Thaddeus. He was crucified at Edessa, AD 72.” [Fox, *Martyrs*]

Simon the Canaanite

- “the Cananaean” = Aramaic surname meaning enthusiast or zealot. “The word has nothing to do with Canaan. In Lk 6:15; Acts 1:13, the same apostle is called *Zelotes*, Both terms indicate his connection with the Galilean Zealot party, a sect which stood for the recovery of Jewish freedom and the maintenance of distinctive Jewish institutions. From the Hebrew *kanna*, *zealous*; compare the Chaldee *kanan*, by which this sect was denoted.” [Vincent, *Word Studies*] Culver doubts this was a formal group prior to 66 AD and says the name was given to him merely due to his zealotness. Clarke quotes Josephus that “Some Jews gave this name to themselves, according to Josephus, ‘because they pretended to be more than ordinarily zealous for religion, and yet practiced the very worst of actions.’... It is very probable that this name was first given to certain persons who were more zealous for the cause of pure and undefiled religion than the rest of their neighbors; but like many other sects and parties who have begun well, they transferred their zeal for the essentials of religion to nonessential things, and from these to inquisitorial cruelty and murder.” [Clarke, *Commentary*]
- “Surnamed Zelotes, preached the Gospel in Mauritania Africa, and even in Britain in which latter country he was crucified, AD 74.” [Fox, *Martyrs*]

Judas Iscariot, which also betrayed Him

- his name “Ish Kerioth” is generally interpreted “Judas the man from Kerioth”, which is given in Joshua (15:25) as one of the uttermost cities of Judah toward the coast of Edom southward. Others interpret it to mean “the dagger-man”. Referred to as *Judas one of the twelve, the betrayer, Judas who betrayed Him, Judas the son of Simon Iscariot, Judas the son of Simon Iscariot*, or simply *Judas*.
- though responsible for his deeds, this man was an agent of Satan in the betrayal of Jesus (Jn 6:70,71). When others could no longer tolerate Jesus’ teaching left, Judas chose to stay as if in full agreement with the teachings.
- being selfish, he was unable (unwilling?) to understand the unselfish and beautiful act of Mary of Bethany in anointing Jesus with oil (Jn 12:1ff). The treasurer of the group but also a thief (Jn 12:6).
- when Jesus announced at the last supper that one would betray Him, Judas (already having the thirty pieces of silver) had the audacity to ask if it were him (Mt 25:26). Leading the soldiers to Jesus in Gethsemane, Judas kissed the Master as if still a loyal disciple (Mt 25:49).
- upon seeing Jesus taken, Judas “repented” in remorse (not true biblical repentance) and committed suicide by hanging (Mt 27:3-5).

Devotional Appendix

And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. (Lk 6:12) If ever one of woman born might have lived without prayer, it was our spotless, perfect a Lord, and yet none was ever so much in supplication as He! Such was His love to His Father, that He loved much to be in communion with Him: such His love for His people, that He desired to be much in intercession for them. *The fact* of this eminent prayerfulness of Jesus is a lesson for us — He hath given us an example that we may follow in His steps. *The time* He chose was admirable, it was the hour of silence, when the crowd would not disturb Him; the time of inaction, when all but Himself had ceased to labour; and the season when slumber made men forget their woes, and cease their applications to Him for relief. While others found rest in sleep, He refreshed Himself with prayer. *The place* was also well selected. He was alone where none would intrude, where none could observe: thus was He free from Pharisaic ostentation and vulgar interruption. Those dark and silent hills were a fit oratory for the Son of God. Heaven and earth in midnight stillness heard the groans and sighs of the mysterious Being in whom both worlds were blended. *The continuance* of His pleadings is remarkable; the long watches were not too long; the cold wind did not chill His devotions; the grim darkness did not darken His faith, or loneliness check His importunity. We cannot watch with Him one hour, but He watched for us whole nights. *The occasion* for this prayer is notable; it was after His enemies had been enraged — prayer was His refuge and solace; it was before He sent forth the twelve apostles — prayer was the gate of His enterprise, the herald of His new work. Should we not learn from Jesus to resort to special prayer when we are under peculiar trial, or contemplate fresh endeavours for the Master’s glory? Lord Jesus, teach us to pray. [Spurgeon, *Morning and Evening*]

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. (Mk 3:13) Here was sovereignty. Impatient spirits may fret and fume, because they are not called to the highest places in the ministry; but reader be it thine to rejoice that Jesus calleth whom He wills. If He shall leave me to be a doorkeeper in His house, I will cheerfully bless Him for His grace in permitting me to do anything in His service. The call of Christ’s servants comes from above. Jesus stands on the mountain, evermore above the world in holiness, earnestness, love and power. Those whom He calls must go up the mountain to Him, they must seek to rise to His level by living in constant communion with Him. They may not be able to mount to classic honours, or attain scholastic eminence, but they must like Moses go up into the mount of God and have familiar intercourse with the unseen God, or they will never be fitted to proclaim the gospel of peace. Jesus went apart to hold high fellowship with the Father, and we must enter into the same divine companionship if we would bless our fellowmen. No wonder that the apostles were clothed with power when they came down fresh from the mountain where Jesus was. This morning we must endeavor to ascend the mount of communion, that there we may be ordained to the lifework for which we are set apart. Let us not see the face of man to-day till we have seen Jesus. Time spent with Him is laid out at blessed interest. We too shall cast out devils and work wonders if we go down into the world girded with that divine energy which Christ alone can give. It is of no use going to the Lord’s battle till we are armed with heavenly weapons. We *must* see Jesus, this is essential. At the mercy-seat we will linger till He shall manifest Himself unto us as He doth not unto the world, and until we can truthfully say, ‘We were with Him in the Holy Mount.’ [Spurgeon, *Morning and Evening*]