

**139:1, 139:8, 139:11**  
**(“Andrew, the First Chosen,” “Thomas Didymus”**  
**and “Simon the Zealot”)**

**Paper 139 — The Twelve Apostles**

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**Sources for 139:1, 139:8, 139:11**

- (1) “Andrew,” by David Smith, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)  
  
*Note:* This source is coded **Hastings’ DB**
- (2) Bernard C. **Clausen**, D.D., *Pen-Portraits of the Twelve* (New York: Fleming H. Revell Company, 1924)
- (3) Charles Reynolds **Brown**, *These Twelve: A Study in Temperament* (New York: The Century Co., 1926)
- (4) Robert E. **Speer**, *Studies of the Man Christ Jesus* (New York: Fleming H. Revell Company, 1896)
- (5) Edward Augustus **George**, *The Twelve: Apostolic Types of Christian Men* (New York: Fleming H. Revell Company, 1916)
- (6) “Andrew, St.,” in Dr. William **Smith’s Dictionary of the Bible**, *Volume 1, A to Gennesaret, Land of*, Revised and Edited by Professor H. B. Hackett, D.D. et al. (Boston: Houghlin, Mifflin and Co., 1870)
- (7) “Thomas,” in Dr. William **Smith’s Dictionary of the Bible**, *Volume 4, Regem-Melech to Zuzims*, Revised and Edited by Professor H. B. Hackett, D.D. et al. (Boston: Houghlin, Mifflin and Co., 1870)
- (8) “Thomas,” by David Smith, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. et al. (New York: Charles Scribner’s Sons, 1909)

*Note:* This source is coded **Hastings’ DB**

- (9) “Simon,” in Dr. William **Smith’s Dictionary of the Bible**, *Volume 4, Regem-Melech to Zuzims*, Revised and Edited by Professor H. B. Hackett, D.D. et al. (Boston: Houghlin, Mifflin and Co., 1870)

## Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)

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## PAPER 139 — THE TWELVE APOSTLES

### 1. ANDREW, THE FIRST CHOSEN

139:1.1 Andrew, chairman of the apostolic corps of the kingdom, was born in Capernaum. He was the oldest child in a family of five—himself, his brother Simon, and three sisters. His father, now dead, had been a partner of Zebedee in the fish-drying business at Bethsaida, the fishing harbor of Capernaum.

ANDREW. (*Hastings' DB* 31)

He belonged to Bethsaida of Galilee (v. 44), the harbour-town of Capernaum (see BETHSAIDA), and was a fisherman on the lake in company with Simon (Mt 4:18 = Mk 1:16), whose home he also shared (Mk 1:29) (H 31).

When he became an apostle, Andrew was unmarried

but made his home with his married brother, Simon Peter. Both were fishermen

and partners of James and John the sons of Zebedee.

139:1.2 In A.D. 26, the year he was chosen as an apostle, Andrew was 33, a full year older than Jesus and the oldest of the apostles. He sprang from an excellent line of ancestors and was the ablest<sup>1</sup> man of the twelve. Excepting oratory, he was the peer of his associates in almost every imaginable ability.

Jesus never gave Andrew a nickname, a fraternal designation. But even as the apostles soon began to call Jesus Master, so they also designated Andrew by a term the equivalent of Chief.

139:1.3 Andrew was a good organizer but a better administrator.

V: THE MAN WHO BROUGHT HIS BROTHER—ANDREW (Clausen 55)

Andrew was specifically recalled as being among the first four.... All the Gospels accord his entree into the precious precincts of the inner circle (C 58).

He was one of the inner circle of four apostles,

but his appointment by Jesus as the head of the apostolic group made it necessary for him to remain on duty with his brethren while the other three enjoyed very close communion with the Master.<sup>2</sup> To the very end Andrew remained dean of the apostolic corps.

139:1.4 Although Andrew was never an effective preacher,

He had one specialty. He was an expert in the gentle art of bringing other people to Jesus. He was the original personal worker (C 58).

he was an efficient personal worker,

ANDREW. (Hastings' DB 31)

He brought his brother Simon to the newly found Messiah (v. 41), thus earning the distinction of being the first missionary of the Kingdom of heaven ... (H 31).

being the pioneer missionary of the kingdom in that, as the first chosen apostle, he immediately brought to Jesus his brother, Simon,

who subsequently became one of the greatest preachers of the kingdom.

Andrew was the chief supporter of Jesus' policy of utilizing the program of personal work as a means of training the twelve as messengers of the kingdom.

139:1.5 Whether Jesus privately taught the apostles or preached to the multitude, Andrew was usually conversant with what was going on; he was an understanding executive and an efficient administrator. He rendered a prompt decision on every matter brought to his notice unless he deemed the problem one beyond the domain of his authority, in which event he would take it straight to Jesus.

139:1.6 Andrew and Peter were very unlike in character and temperament, but it must be recorded everlastingly to their credit that they got along together splendidly. Andrew was never jealous of Peter's oratorical ability. Not often will an older man of Andrew's type be observed exerting such a profound influence over a younger and talented brother. Andrew and Peter never seemed to be in the least jealous of each other's abilities or achievements.

#### IV: ANDREW: THE MAN OF DECISION (Brown 69)

When Peter preached his famous sermon on the Day of Pentecost,

three thousand were added to the church and enrolled among those "who were being saved" by the power of Christ.

I like to think that Andrew was present that day, sitting in the congregation and listening to his brother's sermon. He may have said to himself as Peter went on,

Late on the evening of the day of Pentecost, when, largely through the energetic and inspiring preaching of Peter,

two thousand souls were added to the kingdom,

Andrew said to his brother:

“I could not do it, but I brought him to Christ” (B 86).

“I could not do that,

but I am glad I have a brother who could.”

To which Peter replied: “And but for your bringing me to the Master and by your steadfastness *keeping* me with him, I should not have been here to do this.”

Andrew and Peter were the exceptions to the rule, proving that even brothers can live together peaceably and work together effectively.

139:1.7 After Pentecost Peter was famous, but it never irritated the older Andrew to spend the rest of his life being introduced as

“You know Andrew, Simon Peter’s brother,” men would say. He is introduced to us in just those words the first time he is mentioned in the Gospel record. “One of the two, who followed him was Andrew, Simon Peter’s brother” (B 69).

“Simon Peter’s brother.”

139:1.8 Of all the apostles, Andrew was the best judge of men.

[See 157:7.]

He knew that trouble was brewing in the heart of Judas Iscariot even when none of the others suspected that anything was wrong with their treasurer; but he told none of them his fears.

[See 148:1.1, 148:3.3.]

Andrew’s great service to the kingdom was in advising Peter, James, and John concerning the choice of the first missionaries who were sent out to proclaim the gospel, and also in counseling these early leaders about the organization of the administrative affairs of the kingdom.

In the second place Andrew discovered the hidden resources of a boy. [Etc.] (B 74)

[See 121:0.1.]

[IV: ANDREW: THE MAN OF DECISION (B 69)]

Andrew had a great gift for discovering the hidden resources and latent talents of young people.

139:1.9 Very soon after Jesus' ascension on high, Andrew began the writing of a personal record of many of the sayings and doings of his departed Master. After Andrew's death other copies of this private record were made and circulated freely among the early teachers of the Christian church. These informal notes of Andrew's were subsequently edited, amended, altered, and added to until they made up a fairly consecutive narrative of the Master's life on earth. The last of these few altered and amended copies was destroyed by fire at Alexandria about one hundred years after the original was written by the first chosen of the twelve apostles.

139:1.10 Andrew was a man of clear insight, logical thought, and firm decision,

whose great strength of character consisted in his superb stability. His temperamental handicap was his lack of enthusiasm; he many times failed to encourage his associates by judicious commendation. And this reticence to praise the worthy accomplishments of his friends grew out of his abhorrence of flattery and insincerity. Andrew was one of those all-round, even-tempered, self-made, and successful men of modest affairs.

III: SOME ACTIVE AND PASSIVE  
 TRAITS OF HIS CHARACTER (Speer  
 75)

139:1.11 Every one of the apostles loved Jesus, but it remains true that each of the twelve was drawn toward him because of some certain trait of personality which made a special appeal to the individual apostle.

I. *Sincerity*. (Speer 75)

“When I trace the unaffected majesty which runs through the life of Jesus,” declared Channing, “ ... I have a feeling of the reality of His character which I cannot express...” (S 76).

Andrew admired Jesus because of his consistent sincerity,

his unaffected dignity.

IV: SYMPATHETIC ANDREW (George  
 59)

The first thing that one of the first two apostles who met Christ did was to find his own brother and bring him to Jesus. From the very outset Christianity has meant something more than individual salvation. It is too large for one, it must be shared (G 64-65).

When men once knew Jesus, they were possessed with the urge to share him with their friends;

they really wanted all the world to know him.



139:1.12 When the later persecutions finally scattered the apostles from Jerusalem,

ANDREW, St. (*Smith's DB* 94)

The traditions about him are various. Eusebius (iii. 1) makes him preach in Scythia; Jerome (Ep. 148 *ad Marc.*) and Theodoret (*ad Psalm. cxvi*), in Achaia (Greece); Nicephorus (ii. 39), in **Asia Minor** and Thrace (S 94).

Andrew journeyed through Armenia, **Asia Minor**, and Macedonia

and, after bringing many thousands into the kingdom,

ANDREW. (*Hastings DB* 31)

Tradition adds that he was **crucified at Patrae in Achaia**,

was finally apprehended and **crucified in Patrae in Achaia**.

and hung alive on the cross for **two days**,

It was **two full days** before this robust man expired on the cross,

exhorting the spectators all the while (H 31).

and throughout these tragic hours he continued effectively to proclaim the glad tidings of the salvation of the kingdom of heaven.

## 8. THOMAS DIDYMUS

139:8.1 Thomas was the eighth apostle, and he was chosen by Philip.

XII: THE MAN WHO HAD TO BE SHOWN—THOMAS (*Clausen* 140)

[contd] “**Doubting Thomas**” we call him. There is a sneer of scorn in our voices as we speak the words (C 140).

In later times he has become known as “**doubting Thomas**,”

What we know of him we learn from incidental references in the fourth Gospel. Here he appears consistently as a hard-headed, insistent **sceptic** (C 140).

but his fellow apostles hardly looked upon him as a chronic doubter.

True, his was a logical, **skeptical** type of mind,

but he had a form of courageous loyalty which forbade those who knew him intimately to regard him as a trifling skeptic.

139:8.2 When Thomas joined the apostles, he was twenty-nine years old, was married, and had four children. Formerly he had been a carpenter and stone mason, but latterly he had become a fisherman and resided at Tarichea, situated on the west bank of the Jordan where it flows out of the Sea of Galilee, and he was regarded as the leading citizen of this little village. He had little education, but he possessed a keen, reasoning mind and was the son of excellent parents, who lived at Tiberias. Thomas had the one truly analytical mind of the twelve; he was the real scientist of the apostolic group.<sup>3</sup>

139:8.3 The early home life of Thomas had been unfortunate; his parents were not altogether happy in their married life, and this was reflected in Thomas's adult experience. He grew up having a very disagreeable and quarrelsome disposition.<sup>4</sup> Even his wife was glad to see him join the apostles; she was relieved by the thought that her pessimistic husband would be away from home most of the time. Thomas also had a streak of suspicion which made it very difficult to get along peaceably with him.

Peter was very much upset by Thomas at first, complaining to his brother, Andrew, that Thomas was “mean, ugly, and always suspicious.” But the better his associates knew Thomas, the more they liked him. They found he was superbly honest and unflinchingly loyal. He was perfectly sincere and unquestionably truthful, but he was a natural-born faultfinder and had grown up to become a real pessimist. His analytical mind had become cursed with suspicion. He was rapidly losing faith in his fellow men when he became associated with the twelve and thus came in contact with the noble character of Jesus. This association with the Master began at once to transform Thomas’s whole disposition and to effect great changes in his mental reactions to his fellow men.

139:8.4 Thomas’s great strength was his superb analytical mind coupled with his unflinching courage—when he had once made up his mind. His great weakness was his suspicious doubting, which he never fully overcame throughout his whole lifetime in the flesh.

139:8.5 In the organization of the twelve Thomas was assigned to arrange and manage the itinerary, and he was an able director of the work and movements of the apostolic corps.

## VII: THOMAS: THE MAN OF MOODS (Brown 139)

He was a man of moods, but they were not all moods of doubt and despair. He had his ups and downs (B 139).

He was a good executive, an excellent businessman,

but he was handicapped by his many moods;

We will notice three plain facts about this man of **melancholy** temperament—first, he had his moods of uncertainty of despair. His nature caused him to lean not to “the sunnier side of doubt,” but to the shadier side (B 140).

XII: THE MAN WHO HAD TO BE SHOWN—THOMAS (**Clausen** 140)

It is the questioner who stays convinced once you have won him....

And such men convinced, are the only points of contact with other **honest doubters** everywhere. Such men can give a reason for their faith (C 149).

[Jesus] labeled no sceptic as heretic. He knew the contribution of doubt. He **loved** Thomas for his slow yielding (C 144).

he was one man one day and another man the next.

He was inclined toward **melancholic** brooding when he joined the apostles,

but contact with Jesus and the apostles largely cured him of this morbid introspection.

139:8.6 Jesus enjoyed Thomas very much and had many long, personal talks with him.

His presence among the apostles was a great comfort to

all **honest doubters**

and encouraged many troubled minds to come into the kingdom, even if they could not wholly understand everything about the spiritual and philosophic phases of the teachings of Jesus.

Thomas’s membership in the twelve was a standing declaration that

Jesus **loved** even honest doubters.

III: SOME ACTIVE AND PASSIVE  
TRAITS OF HIS CHARACTER (Speer  
75)

X. *The perfect balance of His character.* (Speer  
119)

139:8.7 The other apostles held Jesus in reverence because of some special and outstanding trait of his replete personality, but Thomas revered his Master because of his superbly **balanced character**.

Increasingly Thomas admired and honored one who was

1. He was **lovingly merciful** and **inflexibly just**. He combines these qualities in His instructions to His disciples (Matt. v. 48; Luke vi. 36) (S 119).

so **lovingly merciful** yet so **inflexibly just** and fair;

3. He was **firm**, but not **obstinate** (John xiii. 1-11) (S 119).

so **firm** but never **obstinate**;

4. He was **calm** and self-contained, but not **indifferent** (Mark iv. 37-41) (S 120).

so **calm** but never **indifferent**;

6. He was **helpful**, but not officious (S 121).

so **helpful** and so sympathetic but never meddling or dictatorial;

7. He was **strong**, but not **rough**; vigorous, but always **gentle** (S 121).

so **strong** but at the same time so **gentle**; so positive but never **rough** or rude;

8. He was feminine, but not effeminate. We see His unsurpassed delicacy and tact in the story of the woman with the issue of blood.... His womanly **tenderness** was scarcely less apparent when, a few hours later, He addressed the little maid, Jairus's daughter, in her own tongue, and with motherly solicitude provided at once for the child's needs (S 121-22).

so **tender** but never vacillating;

9. He was **innocent** and yet **forceful** (S 122).

so pure and **innocent** but at the same time so virile, aggressive, and **forceful**;

10. He was **courageous**, but never **rash or foolhardy** (S 123).

so truly **courageous** but never **rash or foolhardy**;

VIII. *His broad human knowledge and interest in nature.* (Speer 99)

Now it is not surprising that a good man should love and study nature, for the **love of nature** and nature's society is a sign and fruit of unselfishness.... But even Jesus' love of the open air and the country life and the warmth of the sun on sea and mountain gave way to the stern work and stress of life and suffering (S 104).

such a **lover of nature**

but so free from all tendency to revere nature;

IX. *The universality of His character.* (Speer 105)

Jesus "is never said to have laughed, and yet He never produces the impression of austerity, moroseness, excessive sadness, or being ever unhappy. We could not long endure a being whose face was never moved by laughter or relaxed by **humorous play**; yet we have sympathy with Christ, for there is somewhere in Him an ocean of deep joy ..." (S 117).

so **humorous** and so **playful**,

but so free from levity and frivolity.

It was this matchless symmetry of personality that so charmed Thomas. He probably enjoyed the highest intellectual understanding and personality appreciation of Jesus of any of the twelve.

VII: THOMAS: THE MAN OF MOODS  
 (Brown 139)

139:8.8 In the councils of the twelve Thomas was always cautious, advocating a policy of safety first, but if his conservatism was voted down or overruled, he was always the first fearlessly to move out in execution of the program decided upon. Again and again would he stand out against some project as being foolhardy and presumptuous; he would debate to the bitter end, but when Andrew would put the proposition to a vote, and after the twelve would elect to do that which he had so strenuously opposed, Thomas was the first to say, "Let's go!" He was a good loser. He did not hold grudges nor nurse wounded feelings. Time and again did he oppose letting Jesus expose himself to danger, but when the Master would decide to take such risks, always was it Thomas who rallied the apostles with his courageous words,

In the second place, this man of moods had his hours of high courage. When word was brought that day to Jesus in Galilee, "He whom thou lovest is sick,"—sick unto death as the event proved,—Jesus immediately said to his disciples, "Let us return to Judea, our friend Lazarus is sick."

The other disciples did not want to go....

But Thomas was all for going.... "Let us also go that we may die with him."

He saw the enemies of Christ standing yonder with stones in their hands, but he said, "Let's go!" It may mean death, but "Let's go!" (B 147)

"Come on, comrades, let's go and die with him."

139:8.9 Thomas was in some respects like Philip;

[XII: THE MAN WHO HAD TO BE SHOWN—THOMAS (Clausen 140)]

he also wanted “to be shown,”

but his outward expressions of doubt were based on entirely different intellectual operations. Thomas was analytical, not merely skeptical. As far as personal physical courage was concerned, he was one of the bravest among the twelve.

139:8.10 Thomas had some very bad days; he was blue and downcast at times.

[Out of this name has grown the tradition that he had a twin-sister, Lydia (*Patres Apost.* p. 272), or that he was a twin-brother of our Lord (Thilo, *Acta Thomas*, p. 94) ... (“Thomas,” *Smith’s DB* [1870], p. 3234).]

The loss of his twin sister

when he was nine years old had occasioned him much youthful sorrow and had added to his temperamental problems of later life.

When Thomas would become despondent, sometimes it was Nathaniel who helped him to recover, sometimes Peter, and not infrequently one of the Alpheus twins. When he was most depressed, unfortunately he always tried to avoid coming in direct contact with Jesus. But the Master knew all about this and had an understanding sympathy for his apostle when he was thus afflicted with depression and harassed by doubts.

139:8.11 Sometimes Thomas would get permission from Andrew to go off by himself for a day or two. But he soon learned that such a course was not wise; he early found that it was best, when he was downhearted, to stick close to his work and to remain near his associates.



But no matter what happened in his emotional life,

He had his doubts clear up to the time of the Resurrection and beyond. Even that first Easter had not set his mind entirely at rest. But with splendid courage and devotion, he kept right on being an apostle (B 148).

he kept right on being an apostle.

When the time actually came to move forward, it was always Thomas who said,

“Let’s go,” he said—and on he went in the path of fidelity to the highest he saw (B 149).

“Let’s go!”

139:8.12 Thomas is the great example of a human being who

In the third place this man of moods finally beat his music out—he faced his doubts and slew them (B 152).

has doubts, faces them, and wins.

He had a great mind; he was no carping critic. He was a logical thinker; he was the acid test of Jesus and his fellow apostles. If Jesus and his work had not been genuine, it could not have held a man like Thomas from the start to the finish.

The twelve apostles were sturdy, outdoor men, farmers, fishermen, peasants and the like. They had a keen sense of fact; they lived close to the ground and were not excitable nor flighty. Read what they said and study what they did, if you think otherwise.

He had a keen and sure sense of fact.

At the first appearance of fraud or deception Thomas would have forsaken them all.

And here among them was one man who was particularly strong on the critical side.

He was like the man who said to his friend, who was of a dogmatic turn of mind, "I wish I could be as sure of anything as you seem to be of everything." How much it means, therefore, that the religion of Jesus won such complete devotion from this man who was a doubter! (B 154-55)

Scientists may not fully understand all about Jesus and his work on earth,

but there lived and worked with the Master and his human associates a man whose mind was that of a true scientist—Thomas Didymus—

and he believed in Jesus of Nazareth.

139:8.13 Thomas had a trying time during the days of the trial and crucifixion. He was for a season in the depths of despair, but he rallied his courage, stuck to the apostles, and was present with them to welcome Jesus on the Sea of Galilee. For a while he succumbed to his doubting depression but eventually rallied his faith and courage. He gave wise counsel to the apostles after Pentecost and, when persecution scattered the believers, went to Cyprus, Crete, the North African coast, and Sicily, preaching the glad tidings of the kingdom and baptizing believers.

And Thomas continued preaching and baptizing until he was apprehended by the agents of the Roman government and was put to death in Malta.

Just a few weeks before his death he had begun the writing of the life and teachings of Jesus.

[Tradition credits him with the authorship of a Gospel (see GOSPELS [APOCRYPHAL], 6) ("Thomas," *Hastings' DB* [1909], p. 932).]

## 11. SIMON THE ZEALOT

139:11.1 Simon Zelotes, the eleventh apostle, was chosen by Simon Peter. He was an able man of good ancestry and lived with his family at Capernaum. He was twenty-eight years old when he became attached to the apostles. He was a fiery agitator and was also a man who spoke much without thinking. He had been a merchant in Capernaum before he turned his entire attention to the patriotic organization of the Zealots.

139:11.2 Simon Zelotes was given charge of the diversions and relaxation of the apostolic group, and he was a very efficient organizer of the play life and recreational activities of the twelve.

139:11.3 Simon's strength was his inspirational loyalty. When the apostles found a man or woman who floundered in indecision about entering the kingdom, they would send for Simon. It usually required only about fifteen minutes for this enthusiastic advocate of salvation through faith in God to settle all doubts and remove all indecision, to see a new soul born into the "liberty of faith and the joy of salvation."

VIII: SIMON ZELOTES: THE MAN WHO WAS A FLAME OF FIRE (Brown 161)

139:11.4 Simon's great weakness was his material-mindedness.

Were the choice to lie between a narrow, bitter, partisan **nationalism** and a broad, human **internationalism**, every intelligent and upright patriot would instantly enroll himself as an internationalist. But the option is not thus limited. [Etc.] (B 168)

### III: SOME ACTIVE AND PASSIVE TRAITS OF HIS CHARACTER (Speer 75)

VII: *The perfect calm and evenness of His life.* (Speer 94)

[contd] "The impression made on us by the appearance of Christ is that of perfect repose, **calm** self-possession, serene self-reliance....

Everything which He began was accomplished with **assurance**, and inevitably attained its object..." (S 94-95).

4. In the last bitter experiences of His life He bore Himself with even **composure** (S 96).

He could not quickly change himself from

a Jewish **nationalist** to a spiritually minded **internationalist**.

Four years was too short a time in which to make such an intellectual and emotional transformation, but Jesus was always patient with him.

139:11.5 The one thing about Jesus which Simon so much admired was the Master's

**calmness,**

his **assurance,**

poise,

and inexplicable **composure.**

X: THE MAN WHO BURNED UP—  
SIMON (Clausen 116)

Meanwhile what has been happening to Simon the official Zealot, rabid revolutionist and fearless firebrand? Jesus has touched him, but with what result? He has lost none of his deep discontent with the selfish encroachment of the “powers that be.” ... But all this social fury became transformed into practical constructive patience. All those outbursts of destructive anger were translated into eager willingness to build up the blessed Kingdom of God (C 125-26).

Watch this boastful iconoclast, this shocking rebel, yield to Christ’s influence while Jesus changes him into the patient, persistent builder of foundations hidden under the surface for the structure of the Kingdom of God (C 127).

139:11.6 Although Simon was a rabid revolutionist, a fearless firebrand of agitation,

he gradually subdued his fiery nature until he became a powerful and effective preacher of “Peace on earth and good will among men.”

Simon was a great debater; he did like to argue. And when it came to dealing with the legalistic minds of the educated Jews or the intellectual quibblings of the Greeks, the task was always assigned to Simon.

139:11.7 He was a rebel by nature and an iconoclast by training,

but Jesus won him for the higher concepts of the kingdom of heaven.

VIII: SIMON ZELOTES: THE MAN WHO WAS A FLAME OF FIRE (Brown 161)

Simon the Zealot stood with the party of protest (B 162).

How much can be achieved by men of warm devotion, even where they lack the qualities of first rate leadership! (B 171)

[God can use them all, the believing and the doubting, the sanguine and the phlegmatic, the optimists and the pessimists! (B 157)]

He had always identified himself with the party of protest,

but he now joined the party of progress, unlimited and eternal progression of spirit and truth.

Simon was a man of intense loyalties

and warm personal devotions,

and he did profoundly love Jesus.

139:11.8 Jesus was not afraid to identify himself with business men, laboring men, optimists, pessimists, philosophers, skeptics, publicans, politicians, and patriots.

139:11.9 The Master had many talks with Simon, but he never fully succeeded in making an internationalist out of this ardent Jewish nationalist. Jesus often told Simon that it was proper to want to see the social, economic, and political orders improved, but he would always add: "That is not the business of the kingdom of heaven. We must be dedicated to the doing of the Father's will. Our business is to be ambassadors of a spiritual government on high, and we must not immediately concern ourselves with aught but the representation of the will and character of the divine Father who stands at the head of the government whose credentials we bear." It was all difficult for Simon to comprehend, but gradually he began to grasp something of the meaning of the Master's teaching.

139:11.10 After the dispersion because of the Jerusalem persecutions, Simon went into temporary retirement. He was literally crushed. As a nationalist patriot he had surrendered in deference to Jesus' teachings; now all was lost. He was in despair, but in a few years he rallied his hopes and went forth to proclaim the gospel of the kingdom.

**SIMON.** (*Smith's DB* 3045)

5. SIMON THE CANAANITE (*Smith's DB* 3045).

Simon the Canaanite is reported, on the doubtful authority of the Pseudo-Dorotheus and of Nicephorus Callistus, to have preached in **Egypt**, Cyrene, and Mauritania (Burton's *Lectures*, i. 333, *note*) ... (*SDB* 3045).

139:11.11 He went to **Alexandria** and, after working up the Nile,

penetrated into the heart of Africa, everywhere preaching the gospel of Jesus and baptizing believers. Thus he labored until he was an old man and feeble. And he died and was buried in the heart of Africa.

1. *Contrast:* He did three things which were distinctive. First, he brought a man in every way **abler** than himself to Christ (Brown 71).
2. Why should [Andrew] have been so consistently excluded from the inner circle? (Ward 23)
3. Doubt has become the great heresy. We are suspicious of its honesty in **analysis**. **Science** seems our enemy.... The doubter is scorned (C 143).
4. He was **querulous** and gloomy, always disposed to look at the dark side ("Thomas," *Hastings' DB*, p. 932).