

Paper 139 — The Twelve Apostles

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Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 139, in the order in which they appear

- (1) Charles Fiske and Burton Scott Easton, *The Real Jesus: What He Taught: What He Did: Who He Was* (New York and London, Harper & Brothers Publishers, 1929)
- (2) Charles Reynolds Brown, *These Twelve: A Study in Temperament* (New York: The Century Co., 1926)
- (3) George A. Barton, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)
- (4) “Peter,” in Dr. William Smith’s *Dictionary of the Bible*, Volume 3, *Marriage to Regem*, Revised and Edited by Professor H. B. Hackett, D.D., et al. (Boston: Houghlin, Mifflin and Co., 1870)
- (5) “Andrew,” by David Smith, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)
- (6) Bernard C. Clausen, D.D., *Pen-Portraits of the Twelve* (New York: Fleming H. Revell Company, 1924)
- (7) Robert E. Speer, *Studies of the Man Christ Jesus* (New York: Fleming H. Revell Company, 1896)
- (8) Edward Augustus George, *The Twelve: Apostolic Types of Christian Men* (New York: Fleming H. Revell Company, 1916)
- (9) “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)
- (10) “Peter.—Simon,” by David Smith, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

- (11) J. Middleton **Murry**, *Jesus—Man of Genius* (New York: Harper & Brothers Publishers, 1926)
- (12) “James,” by David Smith, in ***Hastings’ Dictionary of the Bible***, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)
- (13) “John the Apostle,” by W. T. Davison, in ***Hastings’ Dictionary of the Bible***, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)
- (14) Ernest F. **Scott**, *The Literature of the New Testament* (New York: The Macmillan Company, 1932)
- (15) “Philip (NT),” by David Smith, in ***Hastings’ Dictionary of the Bible***, edited by James Hastings, D.D. et al. (New York: Charles Scribner’s Sons, 1909)
- (16) “Philip the Apostle,” in Dr. William ***Smith’s Dictionary of the Bible***, *Volume 3, Marriage to Regem*, Revised and Edited by Professor H. B. Hackett, D.D., et al. (Boston: Houghlin, Mifflin and Co., 1870)
- (17) “Nathanael,” 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)
- (18) “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)
- (19) “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)
- (20) “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)
- (21) “Judas Iscariot,” by David Smith, in ***Hastings’ Dictionary of the Bible***, edited by James Hastings, D.D. et al. (New York: Charles Scribner’s Sons, 1909)

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.)
- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

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PAPER 139 — THE TWELVE APOSTLES

XVI: THE PRESENT KINGDOM (Fiske & Easton 120)

It is one of the wonders of their story that,

with the exception of Judas the betrayer, they held fast or achieved their faith in him as the Messiah, even though he dispelled almost all their ideas of his purpose and work (F&E 125).

[*These Twelve: A Study in Temperament* (Brown)]

II, XIV: THE SILENT YEARS AT NAZARETH (Barton 98)

[*Note*: Only eight were Galilean. See 138:5.1.]

In southern Galilee it [*i.e.* Ba'al worship] was continued down to the conquest of the country about 109 B.C. by John Hyrcanus I, who compelled the inhabitants to become Jews in religion (B 99).

139:0.1 It is an eloquent testimony to the charm and righteousness of Jesus' earth life that,

although he repeatedly dashed to pieces the hopes of his apostles and tore to shreds their every ambition for personal exaltation, only one deserted him.

139:0.2 The apostles learned from Jesus about the kingdom of heaven, and Jesus learned much from them about the kingdom of men, human nature as it lives on Urantia and on the other evolutionary worlds of time and space.

These twelve men represented many different types of human temperament,

and they had not been made *alike* by schooling.

Many of these Galilean fishermen carried heavy strains of gentile blood as a result of

the forcible conversion of the gentile population of Galilee one hundred years previously.

PE'TER ... (*Smith's BD* 2445)

It is not probable that [Peter] and his brother were wholly uneducated.

The Jews regarded education as a necessity, and legal enactments enforced the attendance of youth in schools maintained by the community. The statement in Acts iv. 13, that "the council perceived they (*i.e.* Peter and John) were **unlearned** and **ignorant** men,"

is not incompatible with this assumption. The translation of the passage in the A. V. is rather exaggerated, the word rendered "unlearned" ... being nearly equivalent to "**laymen,**" *i.e.* men of ordinary education,

as contrasted with those who were specially trained in the schools of the Rabbis.

A man might be **thoroughly conversant with the Scriptures**, and yet be considered ignorant and unlearned by the Rabbis, among whom the opinion was already prevalent that "the letter of Scripture was the mere shell, an earthen vessel containing heavenly treasures, which could only be discovered by those who had been taught to search for the hidden cabalistic meaning."

139:0.3 Do not make the mistake of regarding the apostles as being altogether ignorant and unlearned.

All of them, except the Alpheus twins, were graduates of the synagogue schools, having been **thoroughly trained in the Hebrew scriptures** and in much of the current knowledge of that day.

Seven were graduates of the Capernaum synagogue schools, and there were no better Jewish schools in all Galilee.

139:0.4 When your records refer to these messengers of the kingdom as being "**ignorant and unlearned,**"

it was intended to convey the idea that they were **laymen**,

unlearned in the lore of the rabbis

and untrained in the methods of rabbinical interpretation of the Scriptures.

[See endnote 1.]

They were lacking in so-called higher education. In modern times they would certainly be considered uneducated, and in some circles of society even uncultured. One thing is certain: They had not all been put through the same rigid and stereotyped educational curriculum.¹ From adolescence on they had enjoyed separate experiences of learning how to live.

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.

ANDREW. (*Hastings' DB* 31)

His father, now dead, had been a partner of Zebedee in the fish-drying business at

He belonged to Bethsaida of Galilee (v. 44), the *harbour-town of Capernaum* (see BETHSAIDA),

Bethsaida, the fishing *harbor of Capernaum*.

When he became an apostle, Andrew was unmarried

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) (*HDB* 31).

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 ablest² 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.

[Note: Just after celebrating the Last Supper, Jesus released Andrew from all responsibility of managing the Apostles. See 181:2.17.]

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 ... (*HDB* 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,

“I could not do it,

but I brought him to Christ” (B 86).

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 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.”

[See 157:7.]

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

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**³ 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....

... He reported the presence of a boy with five loaves and two small fishes....

It turned out that the boy held the key to the whole situation. When his meager food-supply was placed unreservedly in the hands of Christ, the Master did wonders with it. He fed the whole crowd; and Andrew was the man who brought the boy to Christ (B 74-75).

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

[See 121:0.1.]

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.

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

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)

Andrew admired Jesus because of his consistent sincerity,

“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).

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).

AN'DREW, 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 (SDB 94).

ANDREW. (Hastings' DB 31)

Tradition adds that he was crucified at Patrae in Achaia,

and hung alive on the cross for two days,

his unaffected dignity.

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 journeyed through Armenia, Asia Minor, and Macedonia

and, after bringing many thousands into the kingdom,

was finally apprehended and crucified in Patrae in Achaia.

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

exhorting the spectators all the while (*HDB* 31).

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

2. SIMON PETER

PETER.—SIMON, (*Hastings' DB* 713)

He belonged to **Bethsaida** (Jn 1:44), probably the fisher-quarter of Capernaum (Bethsaida = 'Fisherhome').

There he dwelt with his wife, his **mother-in-law**, and his brother **Andrew** (Mk 1:29-31 = Mt 8:14, 15 = Lk 4:38, 39).

He and Andrew were **fishermen** on the Lake of Galilee (Mt 4:18 = Mk 1:16) in **partnership** with Zebedee and his **sons** (Lk 5:7,11, Mt 4:21) (*HDB* 713).

I, XII: THE CALL OF THE TWELVE (*Murry* 106)

Simon was called Peter, "the Rock." So much has been built upon the rock that it may seem subversive to suggest that Simon's name, "the Rock," was also given **with a smile**, and that it meant Simon the Wobbler (M 109).

139:2.1 When Simon joined the apostles, he was thirty years of age. He was married, had three children,

and lived at **Bethsaida**, near Capernaum.

His brother, **Andrew**, and his **wife's mother** lived with him.

Both Peter and Andrew were **fisher partners** of the **sons** of Zebedee.

139:2.2 The Master had known Simon for some time before Andrew presented him as the second of the apostles.

When Jesus gave Simon the name Peter, he did it **with a smile**;

it was to be a sort of nickname.

[See endnote 4.]

I: PETER: THE MAN OF IMPULSE
(Brown 3)

He was a man of impulse, a rushing, impetuous type of man, like a mountain stream hurrying over the rocks on its way to the valley below (B 4).

PETER.—SIMON, (Hastings' DB 713)

He was impulsive, 'ever ardent, ever leaping before his fellows' (Chrysostom), and often speaking unadvisedly

and incurring rebuke (HDB 713).

Simon was well known to all his friends as an erratic and impulsive fellow.

True, later on, Jesus did attach a new and significant import to this lightly bestowed nickname.⁴

139:2.3 Simon Peter was a man of impulse,

an optimist.

He had grown up permitting himself freely to indulge strong feelings; he was constantly getting into difficulties because

he persisted in speaking without thinking.

This sort of thoughtlessness also made incessant trouble for all of his friends and associates

and was the cause of his receiving many mild rebukes from his Master.

The only reason Peter did not get into more trouble because of his thoughtless speaking was that he very early learned to talk over many of his plans and schemes with his brother, Andrew, before he ventured to make public proposals.

139:2.4 Peter was a fluent speaker, eloquent and dramatic. He was also a natural and inspirational leader of men, a quick thinker but not a deep reasoner. He asked many questions, more than all the apostles put together, and while the majority of these questions were good and relevant, many of them were thoughtless and foolish.

I: PETER: THE MAN OF IMPULSE
(Brown 3)

In these days when so many people “sit upon the ground and tell sad stories” of their doubts and their difficulties, it is refreshing to find a man who knew his own mind.

When so many people are forever weighing this against that, and finding it hard to decide where the truth does lie, there is something stimulating about the example of this man who was ready to act (B 8).

The other disciples recognized [Jesus’] voice and they said to one another, “It is the Lord.” Then they began to talk about how good it was that the Lord had come to them just at that time when they were all discouraged.

Peter did not wait to make any remarks. He girt his fisher’s coat about him and jumped overboard and swam ashore to be the first to greet his Lord (B 6).

Peter did not have a deep mind,

but he knew his mind fairly well.

He was therefore a man of quick decision and sudden action.

While others talked in their astonishment at seeing Jesus on the beach,

Peter jumped in and swam ashore to meet the Master.

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

VI. *Tenderness.* (Speer 89)

I: PETER: THE MAN OF IMPULSE
(Brown 3)

There came a day when the Master was speaking about forgiveness....

Then Peter burst out: "Lord, how often? How oft shall my brother sin against me and I forgive him? Until **seven times?**" ...

Jesus, however, suggested a still high standard of forgiveness. "Until **seventy times seven!**" (B 7-8)

He spills out in one direction, and then a moment later, in a hasty reaction, he slops over in the opposite direction (B 10).

When [Jesus] came to Peter, the man drew back. "Never!" he said. "Thou shalt never wash my feet."

139:2.5 The one **trait** which Peter most admired in Jesus was his supernal **tenderness.**

Peter never grew weary of contemplating Jesus' forbearance.

He never forgot the lesson about

forgiving the wrongdoer, not only **seven times**

but **seventy times and seven.**⁵

He thought much about these impressions of the Master's forgiving character during those dark and dismal days immediately following his thoughtless and unintended denial of Jesus in the high priest's courtyard.

139:2.6 Simon Peter was distressingly vacillating;

he would suddenly swing from one extreme to the other.

First he refused to let Jesus wash his feet

Then at a word from Christ, he melted down into a desire for a still closer intimacy. "Lord, not my feet only, but my hands and my head!" He wanted a regular bath (B 11).

[*Compare:* The distinction of Peter lies less in the qualities of his mind than in those of his heart (*HDB* 713).]

What a strange combination of courage and cowardice,

of rugged strength and instability! (B 12)

PETER.—SIMON, (*Hastings' DB* 713)

If John, says St. Augustine, was the disciple whom Jesus loved, Peter was the disciple who loved Jesus (*HDB* 713).

I: PETER: THE MAN OF IMPULSE
(*Brown* 3)

But what a sorry showing the man made before the cock crew! He was standing at the fire warming himself after Jesus had been arrested. People were discussing the matter and a servant-girl said, pointing to Peter, "Here is one of them! He is a follower of the Galilean." Peter replied, "I never knew him" (B 11-12).

and then, on hearing the Master's reply, begged to be washed all over.

But, after all, Jesus knew that Peter's faults were of the head and not of the heart.

He was one of the most inexplicable combinations of courage and cowardice that ever lived on earth.

His great strength of character was loyalty, friendship.

Peter really and truly loved Jesus.

And yet despite this towering strength of devotion he was so unstable and inconstant that

he permitted a servant girl to tease him into denying his Lord and Master.

Peter could withstand persecution and any other form of direct assault, but he withered and shrank before ridicule. He was a brave soldier when facing a frontal attack, but he was a fear-cringing coward when surprised with an assault from the rear.

PETER.—SIMON, (*Hastings' DB* 713)

Must [the Gentiles] become Jews and observe the rights of Mosaic Law? In this controversy Peter acted wisely and generously. Being deputed with John to examine into it, he approved Philip's work among the hated Samaritans ... (*HDB* 714).

By and by Peter visited Antioch, and, though adhering to the decision at the outset, he was presently intimidated by certain Judaizers,

and, together with Barnabas, separated himself from the Gentiles as unclean, and would not eat with them,

incurring an indignant and apparently effective rebuke from Paul (Gal. 2:11-21) (*HDB* 714).

II: IMPETUOUS PETER (*George* 21)

The very same man who cried out with enthusiasm "Thou art the Christ, the Son of the living God,"

afterwards at the taunts of a girl denied his Lord with oaths (G 29).

139:2.7 Peter was the first of Jesus' apostles to come forward to defend the work of Philip among the Samaritans and Paul among the gentiles;

yet later on at Antioch he reversed himself when confronted by ridiculing Judaizers,

temporarily withdrawing from the gentiles

only to bring down upon his head the fearless denunciation of Paul.

139:2.8 He was the first one of the apostles to make wholehearted confession of Jesus' combined humanity and divinity

and the first—save Judas—to deny him.

VII: THE MAN IN THE FIRELIGHT—
PETER (Clausen 78)

We see [Peter] most clearly in the light of three fires....

The first light is an unearthly radiance on a mountain-top, and Peter's face is a study in rapt **ecstasy**. Jesus had taken the three who were nearest his heart up to the summit of a high hill for a time of intimate communion. A heavenly beauty had bathed the scene ...

"Oh, Jesus," says Peter, and his eyes are aglow with the unspeakable joy which is his, "Why should we ever leave this beauty? ..." He thought of the dust and despair of the streets, of the needs and anguish of thronging men below, of the harassed hurry which invades all lives of service.

All contact with **reality** had left him (C 81).

Between [Peter's] boastful confidence and [his] tragic denial is a single significant sentence. "Peter **followed afar off**" (C 85).

Peter was not so much of a dreamer,⁶

but he disliked to descend from the clouds of **ecstasy** and the enthusiasm of dramatic indulgence to the plain and matter-of-fact world of **reality**.

139:2.9 In following Jesus, literally and figuratively, he was either leading the procession or else trailing behind—

"following afar off."

But he was the outstanding preacher of the twelve; he did more than any other one man, aside from Paul, to establish the kingdom and send its messengers to the four corners of the earth in one generation.

[See 192:1.2.]

139:2.10 After his rash denials of the Master he found himself, and with Andrew's sympathetic and understanding guidance he again led the way back to the fish nets while the apostles tarried to find out what was to happen after the crucifixion. When he was fully assured that Jesus had forgiven him and knew he had been received back into the Master's fold, the fires of the kingdom burned so brightly within his soul that he became a great and saving light to thousands who sat in darkness.

PE'TER ... (*Smith's DB* 2445)

His miraculous deliverance [from prison] marks the close of this second great period of his ministry.... He left Jerusalem,

139:2.11 After leaving Jerusalem

and before Paul became the leading spirit among the gentile Christian churches,

but it is not said where he went.

Peter traveled extensively,

Certainly not to Rome, where there are no traces of his presence before the last years of his life; he probably remained in Judæa, visiting and confirming the churches ... (*SDB* 2452).

visiting all the churches

There is ... strong reason to believe that he visited **Corinth** at an early period; this seems to be implied in several passages of St. Paul's first epistle to that church ... From that epistle, ... it is to be inferred that towards the end of his life, St. Peter either visited, or resided for some time at **Babylon** ... (*SDB* 2453).

from Babylon to Corinth.

He even visited and ministered to many of the churches which had been raised up by Paul.

Although Peter and Paul differed much in temperament and education, even in theology, they worked together harmoniously for the upbuilding of the churches during their later years.⁷

Indications of St. Peter's influence [in the Gospel of Mark], even in Mark's **style**, much less pure than that of St. Luke, are traced by modern criticism (*SDB* 2455).

[See endnote 8.]

[Until the Gospel was first preached beyond the precincts of Judæa] it may be said that the Apostles had one great work, namely, to **convince the Jews that Jesus was the Messiah**; in that work St. Peter was the master builder ... (*SDB* 2451).

[See 163:7.3.]

139:2.12 Something of Peter's **style** and teaching is shown in the sermons partially recorded by Luke and in the Gospel of Mark.

His vigorous style was better shown in his letter known as the First Epistle of Peter; at least this was true before it was subsequently altered by a disciple of Paul.⁸

139:2.13 But Peter persisted in making the mistake of trying to **convince the Jews that Jesus was, after all, really and truly the Jewish Messiah.**

Right up to the day of his death, Simon Peter continued to suffer confusion in his mind between the concepts of Jesus as the Jewish Messiah, Christ as the world's redeemer, and the Son of Man as the revelation of God, the loving Father of all mankind.

139:2.14 Peter's wife was a very able woman.

For years she labored acceptably as a member of the women's corps,

and when Peter was driven out of Jerusalem,

That [Peter] was an affectionate husband, married in early life to a wife who accompanied him in his apostolic journeys,

she accompanied him upon all his journeys to the churches as well as on all his missionary excursions.

are facts inferred from Scripture,

while very ancient traditions ... inform us that her name was Perpetua, that she bore a daughter, or perhaps other children, and suffered martyrdom (*SDB* 2446).

And the day her illustrious husband yielded up his life, she was thrown to the wild beasts in the arena at Rome.

139:2.15 And so this man Peter, an intimate of Jesus, one of the inner circle, went forth from Jerusalem proclaiming the glad tidings of the kingdom with power and glory until the fullness of his ministry had been accomplished;

PETER.—SIMON, (*Hastings' DB* 713)

and he regarded himself as the recipient of high honors when his captors informed him that he must die

[H]e is said to have gone to Rome ... and to have been crucified (cf. Jn 21:18,19) in the last year of Nero's reign (A.D. 68); being at his own request nailed to the cross head downwards, since he deemed himself unworthy to be crucified in the same manner as his Lord (*HBD* 714).

as his Master had died—on the cross.

And thus was Simon Peter crucified in Rome.

3. JAMES ZEBEDEE

JAMES. (*Hastings' DB* 423)

[contd] **1. James, the son of Zebedee**, one of the Twelve, the **elder** brother of John (*HDB* 423).

[James and John] got from Jesus the same appellation, 'the **Sons of Thunder**' (see BOANERGES), and they stood, with Simon Peter, on terms of special intimacy with Him (*HDB* 423).

Like his brother, James worked [as a fisherman] with Zebedee

in partnership with Simon and Andrew (Lk 5:16) ... (*HDB* 423).

139:3.1 James, the **older** of the two apostle sons of Zebedee,

whom Jesus nicknamed "**sons of thunder**,"

was thirty years old when he became an apostle. He was married, had four children, and lived near his parents in the outskirts of Capernaum, Bethsaida.

He was a fisherman, plying his calling⁹ in company with his younger brother John

and in association with Andrew and Simon.

James and his brother John enjoyed the advantage of having known Jesus longer than any of the other apostles.

139:3.2 This able apostle was a temperamental contradiction; he seemed really to possess two natures, both of which were actuated by strong feelings. He was particularly vehement when his indignation was once fully aroused. He had a fiery temper when once it was adequately provoked, and when the storm was over, he was always wont to justify and excuse his anger under the pretense that it was wholly a manifestation of righteous indignation.¹⁰ Except for these periodic upheavals of wrath, James's personality was much like that of Andrew.

He did not have Andrew's discretion or insight into human nature, but he was a much better public speaker.

II: JAMES: THE MAN OF SILENCE
(Brown 25)

James was no orator, as Brutus was, but as you know him all, a plain, blunt man who loved his friends (B 30).

Next to Peter, unless it was Matthew,

James was the best public orator among the twelve.

139:3.3 Though James was in no sense moody, he could be quiet and taciturn one day and a very good talker and storyteller the next. He usually talked freely with Jesus, but among the twelve, for days at a time he was the silent man. His one great weakness was these spells of unaccountable silence.

139:3.4 The outstanding feature of James's personality was his ability to see all sides of a proposition. Of all the twelve, he came the nearest to grasping the real import and significance of Jesus' teaching.¹¹ He, too, was slow at first to comprehend the Master's meaning, but ere they had finished their training, he had acquired a superior concept of Jesus' message. James was able to understand a wide range of human nature; he got along well with the versatile Andrew, the impetuous Peter, and his self-contained brother John.

139:3.5 Though James and John had their troubles trying to work together, it was inspiring to observe how well they got along. They did not succeed quite so well as Andrew and Peter, but they did much better than would ordinarily be expected of two brothers, especially such headstrong and determined brothers.

[See 139:4.8, below.]

But, strange as it may seem, these two sons of Zebedee were much more tolerant of each other than they were of strangers. They had great affection for one another; they had always been happy playmates. It was these “sons of thunder” who wanted to call fire down from heaven to destroy the Samaritans who presumed to show disrespect for their Master. But the untimely death of James greatly modified the vehement temperament of his younger brother John.

139:3.6 That characteristic of Jesus which James most admired was the Master’s sympathetic affection. Jesus’ understanding interest in the small and the great, the rich and the poor, made a great appeal to him.

139:3.7 James Zebedee was a well-balanced thinker and planner. Along with Andrew, he was one of the more level-headed of the apostolic group.

The days in which we live are shot through with the spirit of haste. Every one is in a hurry (B 39).

He was a vigorous individual but was never in a hurry.

He was an excellent balance wheel for Peter.

He was modest and quiet as a man at vespers....

... His words were few, his deeds were not dramatic, like some of those attributed to Peter.... He was quiet—he took the back seat, but by the quality of his life, he made it a place of honor (B 40).

139:3.8 He was modest and undramatic,

a daily server, an unpretentious worker, seeking no special reward when he once grasped something of the real meaning of the kingdom.

VIII: THE MAN WHO DIED EACH DAY—JAMES THE SON OF ZEBEDEE (Clausen 91)

We think of them as the men who were bold enough to ask for places of honour and power in the high court of the ruling Jesus. But Matthew clearly indicates that **this request** came not from the brothers but from their **mother** (C 96).

II: JAMES: THE MAN OF SILENCE (Brown 25)

“Can ye drink the cup that I drink? Jesus had asked them years before.

James and John replied without a moment’s hesitation, “We can.”

Here was James drinking it—

“Herod the King put James the brother of John to death with the sword.” That is what he did (B 37).

And even in the story about the mother of James and John, who asked that her sons be granted places on the right hand and the left hand of Jesus,

it should be remembered that it was the **mother** who made **this request**.¹²

And when they signified that they were ready to assume such responsibilities, it should be recognized that they were cognizant of the dangers accompanying the Master’s supposed revolt against the Roman power, and that they were also willing to pay the price.

When Jesus asked if they were ready to drink the cup,

they replied that they were.

And as concerns James, it was literally true—

he did drink the cup with the Master,

seeing that he was the first of the apostles to experience martyrdom,

being early put to death with the sword by Herod Agrippa.

James was the first man of the Twelve to seal his loyalty to Christ in his own blood (B 30).

[Herod the King and the politicians] saw that this quiet man was a fearless leader of that sect of Nazarenes whom they hated and feared. They were afraid of him because their purposes were evil, while he steadfastly set his face towards righteousness (B 37).

This quiet man did not say much, but he had certain convictions which he was ready to stand up and be cut in two for, if need be (B 35).

A well-known man had denounced him to the civil authorities as the ringleader in a pestilent sect. When James was brought up for trial, this man was there to testify against him. But he was so impressed with the prisoner's quiet courage, with his self-restraint in the presence of his enemies, and with his beautiful devotion to his Lord,

that he was overwhelmed with remorse.

He became a Christian himself and asked that he might be baptized by James before he suffered (B 43).

James was thus the first of the twelve to sacrifice his life upon the new battle line of the kingdom.

Herod Agrippa feared James above all the other apostles.

He was indeed often quiet and silent,

but he was brave and determined when his convictions were aroused and challenged.

139:3.9 James lived his life to the full, and when the end came,

he bore himself with such grace and fortitude

that even his accuser and informer, who attended his trial and execution, was so touched

that he rushed away from the scene of James's death to join himself to the disciples of Jesus.

4. JOHN ZEBEDEE

139:4.1 When he became an apostle, John was twenty-four years old and was the youngest of the twelve. He was unmarried and lived with his parents at Bethsaida; he was a fisherman and worked with his brother James in partnership with Andrew and Peter.

[See 129:2.3.]

Both before and after becoming an apostle, John functioned as the personal agent of Jesus in dealing with the Master's family, and he continued to bear this responsibility as long as Mary the mother of Jesus lived.

XI: THE MAN WHO WAS NEAREST OF ALL—JOHN (Clausen 129)

139:4.2 Since John was the youngest of the twelve and so closely associated with Jesus in his family affairs, he was very dear to the Master, but it cannot be truthfully said that

[H]e is known officially, not as "The Loving Disciple," but as "The Beloved Disciple." Where is that title derived? From one Gospel alone, a Gospel in which he is never named, but on whose pages he frequently appears, known only as "that disciple whom Jesus loved" (C 136).

he was "the disciple whom Jesus loved."

In no other Gospel but his own does he appear as the "Beloved." The disciples, in all their conversation, never suggested the slightest possibility of favouritism (C 137).

You would hardly suspect such a magnanimous personality as Jesus to be guilty of showing favoritism,

[There is never a hint in Matthew, Mark, or Luke that Jesus loved any one of the Twelve more than another (Brown 55).]

of loving one of his apostles more than the others.

The fact that John was one of the three personal aides of Jesus lent further color to this mistaken idea, not to mention that John, along with his brother James, had known Jesus longer than the others.

[2. Peter, James, and John were appointed personal companions of Jesus (138:10.3).]

139:4.3 Peter, James, and John were assigned as personal aides to Jesus soon after they became apostles.

Shortly after the selection of the twelve and at the time Jesus appointed Andrew to act as director of the group, he said to him: "And now I desire that you assign two or three of your associates to be with me and to remain by my side, to comfort me and to minister to my daily needs." And Andrew thought best to select for this special duty the next three first-chosen apostles. He would have liked to volunteer for such a blessed service himself, but the Master had already given him his commission; so he immediately directed that Peter, James, and John attach themselves to Jesus.

III: JOHN: THE MAN OF TEMPER (Brown 47)

139:4.4 John Zebedee had many lovely traits of character, but one which was not so lovely was

This man John was not conspicuous in his early life for modesty and humility. It was just the other way around. He showed an undue amount of self-esteem in his make-up.... He had enough conceit for a dozen young men (B 52).

his inordinate but usually well-concealed conceit.

His long association with Jesus made many and great changes in his character. This conceit was greatly lessened, but after growing old and becoming more or less childish, this self-esteem reappeared to a certain extent, so that,

Many people think of John as the author of the Fourth Gospel. If he did write it, or if it expresses his point of view,

how strange it is that over and over it speaks of him as “that disciple whom Jesus loved” (B 55).

But there was a third John, the John of later years, when divine grace had done its work. Here we have another sort of man altogether, one who shows the results of consecration, devotion, and intimate fellowship with Christ (B 56-57).

when engaged in directing Nathan¹³ in the writing of the Gospel which now bears his name,

the aged apostle did not hesitate repeatedly to refer to himself as the “disciple whom Jesus loved.”

In view of the fact that John came nearer to being the chum of Jesus than any other earth mortal, that he was his chosen personal representative in so many matters, it is not strange that he should have come to regard himself as the “disciple whom Jesus loved” since he most certainly knew he was the disciple whom Jesus so frequently trusted.

139:4.5 The strongest trait in John’s character was his dependability; he was prompt and courageous, faithful and devoted. His greatest weakness was this characteristic conceit. He was the youngest member of his father’s family and the youngest of the apostolic group. Perhaps he was just a bit spoiled; maybe he had been humored slightly too much.

But the John of after years was a very different type of person

than the self-admiring and arbitrary young man who joined the ranks of Jesus’ apostles when he was twenty-four.

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

IV. His *unselfishness* and personal dignity. (Speer
82)

139:4.6 Those characteristics of Jesus
which John most appreciated were the
Master's love and *unselfishness*;

these traits made such an impression on
him that his whole subsequent life
became dominated by the sentiment of
love and brotherly devotion. He talked
about love and wrote about love.

III: JOHN, THE APOSTLE OF LOVE
(George 37)

John though ardent was sensitive; the *Son
of Thunder* under the influence of Christ
was being moulded into the *Apostle of
Love* (G 44).

This "son of thunder" became the
"apostle of love";

III: JOHN: THE MAN OF TEMPER
(Brown 47)

During his last years, he lived in the city
of *Ephesus*. He had grown old and feeble
and was no longer able to speak from the
pulpit of the church where he worshiped.

and at *Ephesus*, when the aged bishop
was no longer able to stand in the pulpit
and preach

But they *carried* him in every Sunday, and
he sat there through the service with that
light on his face which comes from
neither land nor sea.

but had to be *carried* to church in a chair,

At the end of the service the minister
would ask him to *say just a word* to the
people by way of benediction.

and when at the close of the service he
was asked to *say a few words* to the
believers,

He would rise slowly, look down upon
them with a benign smile and say, "*Little
children, love one another*" (B 63-64).

for years his only utterance was, "*My
little children, love one another.*"

JOHN. (*Hastings' DB* 473)

The very silence of John the Apostle in the narratives of the Gospels and the Acts is significant.... His recorded utterances could all be compressed into a few lines (*HDB* 477).

III: JOHN: THE MAN OF TEMPER
(*Brown* 47)

His quick, hot temper and his fierce loyalty to his Master sometimes made John narrow and intolerant.

[John was for all the world like [a certain] bigoted clergyman in modern times ... (*Clausen* 52).]

[[John and James] appear to have been alike in natural temperament....

In Lk 9:54 they are represented as desirous to call down fire from heaven to consume the Samaritan village which had refused hospitality to their Master (*Hastings' DB* 475).]

There came a day when he saw a man going about doing good. The man was casting out devils. He was casting them out in the name and by the power of Christ (B 51).

139:4.7 John was a man of few words except when his temper was aroused. He thought much but said little. As he grew older, his temper became more subdued, better controlled,

but he never overcame his disinclination to talk; he never fully mastered this reticence.

But he was gifted with a remarkable and creative imagination.

139:4.8 There was another side to John that one would not expect to find in this quiet and introspective type.

He was somewhat bigoted and inordinately intolerant.

In this respect he and James were much alike—

they both wanted to call down fire from heaven on the heads of the disrespectful Samaritans.

When John encountered some strangers teaching in Jesus' name,

But John rebuked him. "Stop it," he said (B 51).

he promptly forbade them.

But he was not the only one of the twelve who was tainted with

He showed an undue amount of self-esteem in his make-up (B 52).

this kind of self-esteem and superiority consciousness.

139:4.9 John's life was tremendously influenced by the sight of Jesus' going about without a home as he knew how faithfully he had made provision for the care of his mother and family. John also deeply sympathized with Jesus because of his family's failure to understand him, being aware that they were gradually withdrawing from him. This entire situation, together with Jesus' ever deferring his slightest wish to the will of the Father in heaven and his daily life of implicit trust, made such a profound impression on John that it produced marked and permanent changes in his character, changes which manifested themselves throughout his entire subsequent life.

139:4.10 John had a cool and daring courage which few of the other apostles possessed.

When Jesus was betrayed into the hands of his enemies and brought before Pilate and before the high priest, John followed him, not afar off....

He was the one apostle who followed right along with Jesus the night of his arrest and dared to accompany his Master into the very jaws of death.¹⁴

It showed splendid courage when the whole city was filled with those who were ready to crucify the Lord (B 58).

He was present and near at hand right up to the last earthly hour and was found faithfully carrying out his trust with regard to Jesus' mother and ready to receive such additional instructions as might be given during the last moments of the Master's mortal existence. One thing is certain, John was thoroughly dependable.

JOHN. (*Hastings' DB* 473)

In Jn 13:23 the disciple whom Jesus loved is spoken of as 'reclining in Jesus' bosom' at the Last Supper. The phrase implies that on the chief couch at the meal, holding three persons, Jesus was in the middle and John on His right hand, thus being brought more directly face to face with the Master than Peter, who occupied the left-hand place (*HDB* 476).

John usually sat on Jesus' right hand when the twelve were at meat.

In [John] 20:3 he accompanies Peter to the tomb of Jesus; and while he reached the sepulchre first, Peter was the first to enter in, but John was apparently the first to 'believe.'

He was the first of the twelve really and fully to believe in the resurrection,

In ch. 21 the two sons of Zebedee are among the group of seven disciples to whom our Lord appeared at the Sea of Tiberias, and again the disciple whom Jesus loved and Peter are distinguished: the one as the first to discern the risen Lord upon the shore, the other as the first to plunge into the water to go to Him (*HDB* 476).

and he was the first to recognize the Master when he came to them on the seashore after his resurrection.

JOHN, THE APOSTLE ... (*Smith's DB* 1420)

The history of the Acts shows the same union [between John and Peter] (*SDB* 1422).

Fifteen years after St. Paul's first visit [John] was still in Jerusalem, and helped to take part in the great settlement of the controversy between the Jewish and the Gentile Christians (Acts xv. 6). His position and reputation there were those of one ranking among the chief "pillars" of the Church (Gal. ii. 9) (*SDB* 1422).

[John and Peter] are of course together at the ascension and on the day of Pentecost (*SDB* 1422).

139:4.11 This son of Zebedee was very closely associated with Peter in the early activities of the Christian movement,

becoming one of the chief supporters of the Jerusalem church.

He was the right-hand support of Peter on the day of Pentecost.

139:4.12 Several years after the martyrdom of James, John married his brother's widow. The last twenty years of his life he was cared for by a loving granddaughter.

JOHN. (*Hastings' DB* 473)

Eusebius states (*HE* iii. 18, 20) that during the persecution of Domitian 'the apostle and evangelist John' was banished to Patmos,

and that on the accession of Nerva (A.D. 96) he returned from the island and took up his abode in Ephesus, according to 'an ancient Christian tradition' (lit. 'the word of the ancients among us') (*HDB* 476).

139:4.13 John was in prison several times

and was banished to the Isle of Patmos for a period of four years

until another emperor came to power in Rome.

Had not John been tactful and sagacious, he would undoubtedly have been killed as was his more outspoken brother James. As the years passed, John, together with James the Lord's brother, learned to practice wise conciliation when they appeared before the civil magistrates.

[A soft answer turneth away wrath: but grievous words stir up anger (Prov. 15:1).]

They found that a "soft answer turns away wrath."

They also learned to represent the church as a "spiritual brotherhood devoted to the social service of mankind" rather than as "the kingdom of heaven." They taught loving service rather than ruling power—kingdom and king.¹⁵

[T]he John mentioned in Rev 1:4, 9 as writing to the Seven Churches in Asia from the island of Patmos was identified by early tradition with the son of Zebedee (HDB 476).

139:4.14 When in temporary exile on Patmos, John wrote the Book of Revelation,

which you now have in greatly abridged and distorted form. This Book of Revelation contains the surviving fragments of a great revelation, large portions of which were lost, other portions of which were removed, subsequent to John's writing. It is preserved in only fragmentary and adulterated form.

139:4.15 John traveled much, labored incessantly,

After an indefinite interval he is understood to have settled in Ephesus... Eusebius further states that John was living in Asia and governing the churches there as late as the reign of Trajan (HDB 476).

and after becoming bishop¹⁶ of the Asia churches, settled down at Ephesus.

XXVI: THE FOURTH GOSPEL
(EFS^{Scott} 232)

Assuming that John at the time of his companionship with Jesus was a very young man, it is conceivable that he survived until 100 A.D., and wrote the Gospel **in his extreme old age** (EFS 235).

He directed his associate, Nathan, in the writing of the so-called "Gospel according to John," at Ephesus, **when he was ninety-nine years old.**

JOHN, THE APOSTLE ... (Smith's DB 1420)

Nowhere [but in John] is the vision of the Eternal Word, the glory as of the only-begotten of the Father, so unclouded; nowhere are there such distinctive personal reminiscences of the Christ ... in his most distinctively human characteristics. It was this union of the two aspects of the Truth which made him so truly the **"Theologus"** of the whole company of the Apostles ... (SDB 1424).

Of all the twelve apostles, John Zebedee eventually became the outstanding **theologian.**

JOHN. (Hastings' DB 473)

Polycrates, bishop of Ephesus towards the end of the 2nd cent. ... speaks of ... 'John, who ... reclined upon the bosom of the Lord, and, having been a priest, wore the sacerdotal plate,' as having **fallen asleep at Ephesus** (HDB 476).

He **died a natural death at Ephesus** in A.D. 103 when he was one hundred and one years of age.

5. PHILIP THE CURIOUS

[See 137:2.3-5.]

[Jesus had known Philip aforesaid, and he was also well known to all four of the new apostles (137:2.3).]

[It suddenly dawned on Philip that Jesus was a really great man ... he went straight to him, asking, "Teacher, shall I go down to John or shall I join my friends who follow you?" And Jesus answered, "Follow me" (137:2.5).]

[Peter took Philip to one side and proceeded to explain that they, referring to himself, Andrew, James, and John, had all become associates of Jesus ... and strongly urged Philip to volunteer for service (137:2.4).]

V: PHILIP: THE MATTER-OF-FACT MAN (Brown 91)

Here was this man Philip, **dull**, prosaic, plodding in all his methods! (B 91)

Philip was **lacking in imagination**. His faith never leaped across chasms of difficulty (B 94).

139:5.1 Philip was the fifth apostle to be chosen, being called when Jesus and his first four apostles were on their way from John's rendezvous on the Jordan to Cana of Galilee. Since he lived at Bethsaida,

Philip had for some time known of Jesus,

but it had not occurred to him that Jesus was a really great man until that day in the Jordan valley when he said, "Follow me."

Philip was also somewhat influenced by the fact that Andrew, Peter, James, and John had accepted Jesus as the Deliverer.

139:5.2 Philip was twenty-seven years of age when he joined the apostles; he had recently been married, but he had no children at this time. The nickname which the apostles gave him signified "curiosity." Philip was always wanting to be shown. He never seemed to see very far into any proposition.

He was not necessarily **dull**,

but he **lacked imagination**.

This lack of imagination was the great weakness of his character.

He was **matter-of-fact** to the core (B 94).

He was a commonplace and **matter-of-fact** individual.

139:5.3 When the apostles were organized for service,

[3. Philip was made steward of the group.

Philip was made steward;

It was his duty to provide food and to see that visitors, and even the multitude of listeners at times, had something to eat (138:10.4).]

it was his duty to see that they were at all times supplied with provisions.

And he was a good steward.

First, his **method!** He was as careful in his attention to detail as the paying teller in a bank.... He never overlooked anything (B 92-93).

His strongest characteristic was his **methodical** thoroughness; he was both mathematical and systematic.

139:5.4 Philip came from a family of seven, three boys and four girls. He was next to the oldest, and after the resurrection he baptized his entire family into the kingdom. Philip's people were fisherfolk. His father was a very able man, a deep thinker, but his mother was of a very mediocre family. Philip was not a man who could be expected to do big things, but he was a man who could do little things in a big way, do them well and acceptably.

[*Note:* David Zebedee attached himself to Jesus and the apostles immediately after their ordination and played a large part in providing food for Jesus' followers. He, rather than Philip, would have been responsible for the feeding of the five thousand, if Jesus hadn't intervened. (See 152:2.5, 153:0.2.)]

Only a few times in four years did he fail to have food on hand to satisfy the needs of all. Even the many emergency demands attendant upon the life they lived seldom found him unprepared.

PHILIP (NT). (*Hastings' DB* 722)

[J]ust as Judas was treasurer to the Apostolic company, so Philip was purveyor, attending to the commissariat... (*HDB* 722).

The commissary department of the apostolic family was intelligently and efficiently managed.

139:5.5 The strong point about Philip was his methodical reliability; the weak point in his make-up was his utter lack of imagination, the absence of the ability to put two and two together to obtain four. He was mathematical in the abstract but not constructive in his imagination. He was almost entirely lacking in certain types of imagination. He was the typical everyday and commonplace average man. There were a great many such men and women among the multitudes who came to hear Jesus teach and preach, and they derived great comfort from observing one like themselves elevated to an honored position in the councils of the Master; they derived courage from the fact that one like themselves had already found a high place in the affairs of the kingdom. And Jesus learned much about the way some human minds function as he so patiently listened to Philip's foolish questions and so many times complied with his steward's request to "be shown."

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

V. *His love and generosity to those who were alien or hostile to Him.* (*Speer* 87)

139:5.6 The one quality about Jesus which Philip so continuously admired was the Master's unfailing generosity.

I: THE MAN WHO SAID “COME”—
PHILIP (Clausen 11)

True, he was not personally impressive (C 13).

He is introduced to us as “Philip, from the town where Andrew and Peter had lived” (C 13).

[H]e was no adventurer in faith. Great enterprises would not move in obedience to his vision (C 15).

[repeated] Here was this man Philip, dull, prosaic, plodding in all his methods! (Brown 91)]

At least as important as all this is the fact that Philip was not deep in his spiritual perceptions.

Following as best he could through the splendid labyrinth of Jesus’ revelation, it was Philip who interrupted that perfect exposition in the 14th chapter of John.

Jesus had just said rather pointedly, “If ye had known me, ye should have known the Father also,” when this insistent pursuer intruded with “Lord, show us the Father and it sufficeth us!”

Never could Philip find anything in Jesus which was small, niggardly, or stingy, and he worshiped this ever-present and unfailing liberality.

139:5.7 There was little about Philip’s personality that was impressive.

He was often spoken of as “Philip of Bethsaida, the town where Andrew and Peter live.”

He was almost without discerning vision;

he was unable to grasp the dramatic possibilities of a given situation.

He was not pessimistic; he was simply prosaic.

He was also greatly lacking in spiritual insight.

He would not hesitate to interrupt Jesus in the midst of one of the Master’s most profound discourses

to ask an apparently foolish question.

But Jesus never reprimanded him for such thoughtlessness; he was patient with him and considerate of his inability to grasp the deeper meanings of the teaching.

To this Jesus replied with a trace of sad **rebuke** in his voice, "Have I been so long with you, and yet hast thou not known me, Philip?"

Something of the disappointed wistfulness of those words must have echoed in Philip's **soul** to his dying day (C 16).

Nor was he fearless before numbers of other men. He had no gift for **public speaking** (C 16).

Was he utterly without asset in the organization of the Kingdom? He seems to bring nothing.

But he has mastered the loveliest word in the Christian vocabulary (C 18).

"Come" (C 18).

Jesus well knew that,

if he once **rebuked** Philip for asking these annoying questions,

he would not only wound this honest **soul**,

but such a reprimand would so hurt Philip that he would never again feel free to ask questions.

Jesus knew that on his worlds of space there were untold billions of similar slow-thinking mortals, and he wanted to encourage them all to look to him and always to feel free to come to him with their questions and problems. After all, Jesus was really more interested in Philip's foolish questions than in the sermon he might be preaching. Jesus was supremely interested in *men*, all kinds of men.

139:5.8 The apostolic steward was not a good **public speaker**,

but he was a very persuasive and successful personal worker.

He was not easily discouraged; he was a **plodder** and very tenacious in anything he undertook.

He had that great and rare gift of saying,

"Come."

V: PHILIP: THE MATTER-OF-FACT
MAN (Brown 91)

“Can any good thing come out of Nazareth?” Nathaniel said, with a smile of incredulity.

This matter-of-fact man did not argue the question. He did not indulge in any rhapsodies over what had come out of Nazareth. In his patient, plodding fashion, he replied, “Come and see” (B 92).

I: THE MAN WHO SAID “COME”—
PHILIP (Clausen 11)

Not “Go,” peremptorily ordered from the heights of achieved assurance (C 19).

But “Come,” with the hand slipped through the reluctant arm, and the journey already began together.

“Come with me to Jesus” (C 19).

[contd] I wish I could teach fathers

the magic power of a comradely “Come” as a substitute for the horrid cowardice of a paternal “Go” ... (C 19).

When his first convert, Nathaniel, wanted to argue about the merits and demerits of Jesus and Nazareth,

Philip’s effective reply was, “Come and see.”

He was not a dogmatic preacher who exhorted his hearers to “Go”—

do this and do that.

He met all situations as they arose in his work with

“Come”—

“come with me; I will show you the way.”

And that is always the effective technique in all forms and phases of teaching.

Even parents may learn from Philip

the better way of saying to their children *not* “Go do this and go do that,” but rather, “Come with us while we show and share with you the better way.”

V: PHILIP: THE MATTER-OF-FACT
MAN (Brown 91)

139:5.9 The inability of Philip to adapt himself to a new situation was well shown when

There were certain Greeks among those who came up to worship at the feast. They came at once to Philip, which was a natural thing for them to do. His name was Greek—"Philippos,"—which means "a lover of horses!" He may have been a Hellenistic Jew.

the Greeks came to him at Jerusalem,

The Greeks said, "Sir, we would see Jesus" (B 95).

saying: "Sir, we desire to see Jesus."

Now Philip would have said to any Jew asking such a question, "Come."

But Philip ... was as cautious in his dealings with foreigners as some immigration officer. They were not Jews—they were Greeks! (B 95)

But these men were foreigners,

and Philip could remember no instructions from his superiors regarding such matters;

Philip therefore went off to consult Andrew,

so the only thing he could think to do was to consult the chief, Andrew,

"There are some foreigners out here" he said "who want to see Jesus." Now Andrew was a man quick to decide. He saw the promise in that inquiry, and he promptly brought those Greeks to Jesus (B 96).

and then they both escorted the inquiring Greeks to Jesus.

Likewise,

SOURCE OR PARALLEL

[5 Then Philip [the Evangelist] went down to the city of Samaria, and preached Christ unto them (Acts 8:5).

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women (Acts 8:12).]

[See 192:2.1.]

[14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost (Acts 8:14-17).]

[See 163:7.3.]

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when he went into Samaria preaching and baptizing believers,¹⁷

as he had been instructed by his Master,

he refrained from laying hands on his converts in token of their having received the Spirit of Truth.

This was done by Peter and John, who presently came down from Jerusalem to observe his work in behalf of the mother church.

139:5.10 Philip went on through the trying times of the Master's death, participated in the reorganization of the twelve, and was the first to go forth to win souls for the kingdom outside of the immediate Jewish ranks, being most successful in his work for the Samaritans and in all his subsequent labors in behalf of the gospel.¹⁸

139:5.11 Philip's wife, who was an efficient member of the women's corps,

became actively associated with her husband in his evangelistic work after their flight from the Jerusalem persecutions. His wife was a fearless woman.

She stood at the foot of Philip's cross encouraging him to proclaim the glad tidings even to his murderers, and when his strength failed, she began the recital of the story of salvation by faith in Jesus and was silenced only when the irate Jews rushed upon her and stoned her to death.

PHILIP THE APOSTLE ... (*Smith's DB* 2486)

Polycrates (*Euseb. H. E. iii. 31*), Bishop of Ephesus, speaks of [Philip] as having fallen asleep in the Phrygian Hierapolis, as having had two daughters who had grown old unmarried, and a third,

with special gifts of inspiration ..., who had died at Ephesus. There seems, however, in this mention of the daughters of Philip, to be some confusion between the Apostle and the Evangelist. Eusebius in the same chapter quotes a passage from Caius, in which the four daughters of Philip, **prophetesses**, are mentioned as living with their father at **Hierapolis**

Their eldest daughter, Leah,

continued their work,

later on becoming the renowned **prophetess** of **Hierapolis**.

139:5.12 Philip, the onetime steward of the twelve, was a mighty man in the kingdom, winning souls wherever he went; and he was finally crucified for his faith

and as buried there with him,

and buried at Hierapolis.

and himself connects this fact with Acts xxi.8, as though they referred to one and the same person (*SDB* 2487).

6. HONEST NATHANIEL

[See 137:2.6-7.]

139:6.1 Nathaniel, the sixth and last of the apostles to be chosen by the Master himself, was brought to Jesus by his friend Philip.

He had been associated in several business enterprises with Philip and, with him, was on the way down to see John the Baptist when they encountered Jesus.

139:6.2 When Nathaniel joined the apostles, he was twenty-five years old and was the next to the youngest of the group. He was the youngest of a family of seven, was unmarried, and the only support of aged and infirm parents, with whom he lived at Cana; his brothers and sister were either married or deceased, and none lived there.

NATHAN'AEL ... (*Smith's DB* 2068)

St. Augustine not only denies the claim of Nathanael to be one of the Twelve, but assigns as a reason for his opinion, that whereas Nathanael was most likely a learned man in the Law of Moses, it was, as St. Paul tells us, 1 Cor. i 26, the wisdom of Christ to make choice of rude and unlettered men to confound the wise ... (*SDB* 2069).

Nathaniel and Judas Iscariot were the two best educated men among the twelve.

Nathaniel had thought to become a merchant.

139:6.3 Jesus did not himself give Nathaniel a nickname, but the twelve soon began to speak of him in terms that signified honesty, sincerity.

[See 137:2.7 (Jn 1:47).]

He was "without guile."

And this was his great virtue; he was both honest and sincere. The weakness of his character was his pride; he was very proud of his family, his city, his reputation, and his nation, all of which is commendable if it is not carried too far. But Nathaniel was inclined to go to extremes with his personal prejudices. He was disposed to prejudge individuals in accordance with his personal opinions. He was not slow to ask the question, even before he had met Jesus,

[*Note:* See 123:5.7, re “Can any good thing come out of Nazareth?” being a proverb.]

“Can any good thing come out of Nazareth?”

But Nathaniel was not obstinate, even if he was proud. He was quick to reverse himself when he once looked into Jesus’ face.

IX: NATHANAEL, THE MYSTIC (George 151)

139:6.4 In many respects Nathaniel was the odd genius¹⁹ of the twelve.

Men need Christ, who are engaged in the busy activities of life ... but there is another man, who needs him peculiarly, quite different from these, the man stretched out in the heat of the day under the shade of a fig tree, thinking, praying it may be, **dreaming**, Nathanael the Mystic (G 151).

He was the apostolic philosopher and **dreamer**,

I doubt if Nathanael could have estimated the number of that great multitude who were to be fed; he was not a **practical** man ... (G 152-53).

but he was a very **practical** sort of dreamer.

He alternated between seasons of profound philosophy and periods of rare and droll humor; when in the proper mood, he was probably the best storyteller among the twelve. Jesus greatly enjoyed hearing Nathaniel discourse on things both serious and frivolous. Nathaniel progressively took Jesus and the kingdom more seriously, but never did he take himself seriously.

139:6.5 The apostles all loved and respected Nathaniel, and he got along with them splendidly, excepting Judas Iscariot. Judas did not think Nathaniel took his apostleship sufficiently seriously and once had the temerity to go secretly to Jesus and lodge complaint against him. Said Jesus: "Judas, watch carefully your steps; do not overmagnify your office. Who of us is competent to judge his brother? It is not the Father's will that his children should partake only of the serious things of life. Let me repeat: I have come that my brethren in the flesh may have joy, gladness, and life more abundantly. Go then, Judas, and do well that which has been intrusted to you but leave Nathaniel, your brother, to give account of himself to God." And the memory of this, with that of many similar experiences, long lived in the self-deceiving heart of Judas Iscariot.

139:6.6 Many times, when Jesus was away on the mountain with Peter, James, and John, and things were becoming tense and tangled among the apostles, when even Andrew was in doubt about what to say to his disconsolate brethren, Nathaniel would relieve the tension by a bit of philosophy or a flash of humor; good humor, too.²⁰

[4. Nathaniel watched over the needs of the families of the twelve (138:10.12).]

139:6.7 Nathaniel's duty was to look after the families of the twelve.

He was often absent from the apostolic councils, for when he heard that sickness or anything out of the ordinary had happened to one of his charges, he lost no time in getting to that home. The twelve rested securely in the knowledge that their families' welfare was safe in the hands of Nathaniel.

139:6.8 Nathaniel most revered Jesus for his tolerance. He never grew weary of contemplating the broadmindedness and generous sympathy of the Son of Man.

IV: THE MAN WHO DESPISED A TOWN—NATHANAEL (Clausen 45)

[contd] In the lists of the twelve disciples, his name appears as Bartholomew, which being interpreted indicates that he was the son of Tolmai (C 45).

139:6.9 Nathaniel's father (Bartholomew)²¹

died shortly after Pentecost,

And tradition carries his story into India, telling of his ardent discipleship

after which this apostle went into Mesopotamia and India proclaiming the glad tidings of the kingdom and baptizing believers.

His brethren never knew what became of their onetime philosopher, poet, and humorist. But he also was a great man in the kingdom and did much to spread his Master's teachings, even though he did not participate in the organization of the subsequent Christian church.

and of his bold martyrdom on the far-flung battle-line of the Cross (C 47).

Nathaniel died in India.

7. MATTHEW LEVI

[1. *Matthew Levi*, the customs collector of Capernaum ... He was selected by Andrew (138:2.4).]

[The Levi family had long been engaged in business and tax gathering ... (138:3.4).]

VII: MATTHEW, MAN OF AFFAIRS (George 113)

[O]ne of the apostles must have been well-to-do, a man of affairs, Matthew the Publican (G 114).

We have in Matthew also an example of Christian grace in social life.

Matthew made Jesus a great feast in his own house, and there was a great company of publicans and others that sat down with them (G 123-24).

[5. Matthew was the fiscal agent of the apostolic corps (138:10.6).]

139:7.1 Matthew, the seventh apostle, was chosen by Andrew.

Matthew belonged to a family of tax gatherers, or publicans,

but was himself a customs collector in Capernaum, where he lived.

He was thirty-one years old and married and had four children.

He was a man of moderate wealth, the only one of any means belonging to the apostolic corps.

He was a good business man,

a good social mixer, and was gifted with the ability to make friends and to get along smoothly with a great variety of people.

139:7.2 Andrew appointed Matthew the financial representative of the apostles.

In a way he was the fiscal agent

and publicity spokesman for the apostolic organization.

He was a keen judge of human nature and a very efficient propagandist. His is a personality difficult to visualize, but he was a very earnest disciple and an increasing believer in the mission of Jesus and in the certainty of the kingdom. Jesus never gave Levi a nickname, but his fellow apostles commonly referred to him as the “money-getter.”

139:7.3 Levi's strong point was his wholehearted devotion to the cause. That he, a publican, had been taken in by Jesus and his apostles was the cause for overwhelming gratitude on the part of the former revenue collector. However, it required some little time for the rest of the apostles, especially Simon Zelotes and Judas Iscariot, to become reconciled to the publican's presence in their midst. Matthew's weakness was his shortsighted and materialistic viewpoint of life. But in all these matters he made great progress as the months went by. He, of course, had to be absent from many of the most precious seasons of instruction as it was his duty to keep the treasury replenished.

139:7.4 It was the Master's forgiving disposition which Matthew most appreciated.

VI: MATTHEW: THE MAN OF BUSINESS (Brown 115)

He would never cease to recount that faith only was necessary in the business of finding God. He always liked to speak of the kingdom as

This man Matthew was sitting at the receipt of custom. It was natural therefore for him to think of the Christian life as a life that was always “about the Father’s business.” He too made a **business** of doing the will of him who sent him (B 131).

Matthew was a man with a past,—he had seen the power of greed,—

and he used that past to make his service to Christ more effective (B 131).

[See 121:8.5-6.]

“this **business** of finding God.”

139:7.5 Though **Matthew was a man with a past,**

he gave an excellent account of himself,

and as time went on, his associates became proud of the publican’s performances.

He was one of the apostles who made extensive notes on the sayings of Jesus, and these notes were used as the basis of Isador’s subsequent narrative of the sayings and doings of Jesus, which has become known as the Gospel according to Matthew.

139:7.6 The great and useful life of Matthew, the business man and customs collector of Capernaum, has been the means of leading thousands upon thousands of other business men, public officials, and politicians, down through the subsequent ages, also to hear that engaging voice of the Master saying, “Follow me.” Matthew really was a shrewd politician, but he was intensely loyal to Jesus and supremely devoted to the task of seeing that the messengers of the coming kingdom were adequately financed.

MATTHEW ... (*Smith's DB* 1833)

His conversion was attended by a great awakening of the **outcast** classes of the Jews (Matt. ix. 9,10) (*SDB* 1833).

139:7.7 The presence of Matthew among the twelve was the means of keeping the doors of the kingdom wide open to hosts of downhearted and **outcast** souls who had regarded themselves as long since without the bounds of religious consolation.

Outcast and despairing men and women flocked to hear Jesus, and he never turned one away.

139:7.8 Matthew received freely tendered offerings from believing disciples and the immediate auditors of the Master's teachings, but he never openly solicited funds from the multitudes. He did all his financial work in a quiet and personal way and raised most of the money among the more substantial class of interested believers.

VII: MATTHEW, MAN OF AFFAIRS
(*George* 113)

There was a Pharisee who stood up in the temple and spoke of the tithes which he gave of all that he possessed. Matthew was not that kind of a giver. He did not feel that a generous man ought to think much of his **generosity** (G 121).

He gave practically the whole of his modest fortune to the work of the Master and his apostles,

but they never knew of this **generosity**, save Jesus, who knew all about it.

VI: MATTHEW: THE MAN OF BUSINESS (Brown 115)

These tax-collectors were regarded by all upright Jews as traitors to their country. Their money was “tainted money,” and was not to be accepted in the Synagogue (B 119).

Matthew hesitated openly to contribute to the apostolic funds for fear that Jesus and his associates might

regard his money as being tainted;

so he gave much in the names of other believers.

During the earlier months, when Matthew knew his presence among them was more or less of a trial, he was strongly tempted to let them know that his funds often supplied them with their daily bread, but he did not yield. When evidence of the disdain of the publican would become manifest, Levi would burn to reveal to them his generosity, but always he managed to keep still.

139:7.9 When the funds for the week were short of the estimated requirements, Levi would often draw heavily upon his own personal resources. Also, sometimes when he became greatly interested in Jesus’ teaching, he preferred to remain and hear the instruction, even though he knew he must personally make up for his failure to solicit the necessary funds. But Levi did so wish that Jesus might know that much of the money came from his pocket! He little realized that the Master knew all about it. The apostles all died without knowing that Matthew was their benefactor to such an extent that, when he went forth to proclaim the gospel of the kingdom after the beginning of the persecutions, he was practically penniless.

139:7.10 When these persecutions caused the believers to forsake Jerusalem, Matthew journeyed north, preaching the gospel of the kingdom and baptizing believers.

ATLAS OF THE HISTORICAL
GEOGRAPHY OF THE HOLY LAND
(**AHGH**)

He was lost to the knowledge of his former apostolic associates, but on he went, preaching and baptizing, through

MAP 52: G3-4, F2-G2, E2-F2, D1, B1

Syria, Cappadocia, Galatia, Bithynia, and Thrace.

MAP 52: B1

And it was in Thrace, at Lysimachia,

that certain unbelieving Jews conspired with the Roman soldiers to encompass his death. And this regenerated publican died triumphant in the faith of a salvation he had so surely learned from the teachings of the Master during his recent sojourn on earth.

8. THOMAS DIDYMUS

THOMAS. (**Hastings' DB** 932)

Thomas is not really a name but an epithet, meaning, like its Greek equivalent **Didymus** (Jn 11:16, 20:24, 21:2), 'the Twin' (*HDB* 932).

139:8.1 Thomas was the eighth apostle,

[He was selected by Philip (138:2.5).]

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).

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).

[MAP: PALESTINE IN THE TIME OF CHRIST, 35° 35' x 32° 45' (*Hastings' DB* 448b).]

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

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.

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.

THOMAS. (*Hastings' DB* 932)

He was querulous and gloomy, always disposed to look at the dark side (*HDB* 932).

He grew up having a very disagreeable and quarrelsome disposition.

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.

[6. Thomas was manager of the itinerary. It devolved upon him to arrange lodgings and in a general way select places for teaching and preaching ... (138:10.7).]

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;

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

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).

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.

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

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

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).

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

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;**

SOURCE OR PARALLEL

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

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

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

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).

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

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

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).

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

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

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

so **tender** but never vacillating;

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

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

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)

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

THOM'AS ... (Smith's DB 3235)

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) ... (SDB 3235).

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

139:8.9 Thomas was in some respects like Philip;

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.

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.

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

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 (B 154).

He had a **keen and sure sense of fact.**

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

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

And here among them was one man who was particularly strong on the critical side (B 154).

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

How much it means, therefore, that the religion of Jesus won such complete devotion from this man who was a doubter! (B 154-55)

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.

[See 193:6.4.]

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.

THOMAS. (*Hastings' DB* 932)

Just a few weeks before his death he had begun

Tradition credits him with the authorship of a Gospel (see GOSPELS [APO-CRYPHAL], 6) (*HDB* 932).

the writing of the life and teachings of Jesus.

9 and 10. JAMES AND JUDAS ALPHEUS

[3. *James Alpheus*, a fisherman and farmer of Kheresa, was selected by James Zebedee.

4. *Judas Alpheus*, the twin brother of James Alpheus, also a fisherman, was selected by John Zebedee (138:2.6-7).]

139:9.1 James and Judas the sons of Alpheus, the twin fishermen²² living near Kheresa, were the ninth and tenth apostles and were chosen by James and John Zebedee.

They were twenty-six years old and married, James having three children, Judas two.

139:9.2 There is not much to be said about these two commonplace fisherfolk. They loved their Master and Jesus loved them, but they never interrupted his discourses with questions.

They understood very little about the philosophical discussions or the theological debates of their fellow apostles, but they rejoiced to find themselves numbered among such a group of mighty men. These two men were almost identical in personal appearance, mental characteristics, and extent of spiritual perception. What may be said of one should be recorded of the other.

[7. James and Judas the twin sons of Alpheus were assigned to the management of the multitudes.

It was their task to deputize a sufficient number of assistant ushers to enable them to maintain order among the crowds during the preaching (138:10.8).]

139:9.3 Andrew assigned them to the work of policing the multitudes.

They were the chief ushers of the preaching hours

and, in fact, the general servants and errand boys of the twelve.

They helped Philip with the supplies, they carried money to the families for Nathaniel, and always were they ready to lend a helping hand to any one of the apostles.

XI: THE OBSCURE THREE: JAMES, SON OF ALPHÆUS; SIMON ZELOTES; JUDAS LEBBÆUS (George 191)

The obscure three do not offer comfort to those Christians who are obscure from indifference or false humility, but they do offer **great comfort and encouragement** to those Christians who are obscure from moderate abilities or unfortunate circumstance (G 201-02).

139:9.4 The multitudes of the common people were **greatly encouraged** to find two like themselves honored with places among the apostles. By their very acceptance as apostles these mediocre twins were the means of bringing a host of fainthearted believers into the kingdom.

And, too, the common people took more kindly to the idea of being directed and managed by official ushers who were very much like themselves.

Judas “of James” is called also Lebbæus and Thaddæus (G 197).

139:9.5 James and Judas, who were also called Thaddeus and Lebbeus,

had neither strong points nor weak points. The nicknames given them by the disciples were good-natured designations of mediocrity. They were “the least of all the apostles”; they knew it and felt cheerful about it.

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

II. *Simplicity*. (Speer 77)

139:9.6 James Alpheus especially loved Jesus because of the Master’s *simplicity*.

These twins could not comprehend the mind of Jesus, but they did grasp the sympathetic bond between themselves and the heart of their Master. Their minds were not of a high order; they might even reverently be called stupid, but they had a real experience in their spiritual natures. They believed in Jesus; they were sons of God and fellows of the kingdom.

III. *Humility*. (Speer 79)

139:9.7 Judas Alpheus was drawn toward Jesus because of the Master’s unostentatious *humility*.

IV. *His unselfishness and personal dignity.* (Speer 82)

It is not easy for one to combine the **humility** of self-effacement with larger personal power and great **personal dignity** (S 85).

III. *Humility.* (Speer 79)

Again and again He **enjoined silence** on those who were subjects of His miraculous cures (Matt. ix. 30; xii. 15,16; Mark i. 43,44) (S 81).

III: THE MAN WHO SEEMED SMALL—JAMES THE SON OF ALPHÆUS (**Clausen** 34)

A small-gauge man, with **less** than **one outstanding talent**, confronting the greatest opportunity of the ages! (C 36)

Jesus had no sneer for **littleness!** If we scorn insignificance, we are not like him (C 36).

Such **humility** linked with such **personal dignity**

made a great appeal to Judas.

The fact that Jesus would always **enjoin silence** regarding his unusual acts

made a great impression on this simple child of nature.

139:9.8 The twins were good-natured, simple-minded helpers, and everybody loved them.

Jesus welcomed these young men of **one talent** to positions of honor on his personal staff in the kingdom

because there are untold millions of other such simple and fear-ridden souls on the worlds of space whom he likewise wishes to welcome into active and believing fellowship with himself and his outpoured Spirit of Truth.

Jesus does not look down upon **littleness,**

only upon evil and sin.

IX: THE MAN WITH THREE
NAMES—THADDAEUS (Clausen 104)

For Thaddeus means “Great-Heart.” ... Certainly a man deserves to be called Great-Heart only when to courage is added kindness, and to kindness humility (C 107).

III: THE MAN WHO SEEMED
SMALL—JAMES THE SON OF
ALPHÆUS (Clausen 34)

But Jesus turned back rich men, wise men, proud men,—sent Nicodemus and Dives and the rich young ruler back to their own confines ... while he initiated into the secrets of his agony and his triumph, undistinguished ciphers like James [Alpheus] ... (C 40).

How can you build a conquering institution on a strategy like that? (C 40)

IX: THE MAN WITH THREE
NAMES—THADDAEUS (Clausen 104)

James and Judas were *little*, but they were also *faithful*. They were simple and ignorant,

but they were also bighearted, kind, and generous.

139:9.9 And how gratefully proud were these humble men on that day when

the Master refused to accept a certain rich man as an evangelist unless he would sell his goods and help the poor.

When the people heard this and beheld the twins among his counselors, they knew of a certainty that Jesus was no respecter of persons.

But only a divine institution—the kingdom of heaven—could ever have been built upon such a mediocre human foundation!

139:9.10 Only once or twice in all their association with Jesus did the twins venture to ask questions in public. Judas was once intrigued into asking Jesus a question

[Thaddeus] knew that Jesus was the Messiah, and expected that this Messiah would build up his Kingdom according to the best Messianic traditions. Christ would collect a few favoured friends who would form a coterie of power. He would initiate them in the mysteries of his royal sway....

Yet now and then in Christ's teaching and in his moods, Thaddaeus detected a thread of disquieting disposition to contradict all this.... Jesus began to offer his Kingdom to sinners, to publicans, to Gentiles, to Samaritans.

No wonder this disciple was puzzled. Yet he trusted enough to follow (C 110-11).

[But Jesus later said,] "He that keeps my commandments, loves me; he that loves me shall be loved of my Father; he it is whom I shall love and I shall manifest myself to him." ... To Thaddaeus, these words meant complete enlightenment. This sounded like an explicit repudiation of Christ's world-wide propaganda, this was in the opposite direction from the missionary preaching of redemption.... The secrets of the Kingdom ... would be reserved for those whom Christ had selected. And of course, the favoured few were the Twelve. There was only one point on which Thaddaeus was in doubt now. How was this difficult secrecy to be accomplished now? Had they not gone too far in the direction of public propaganda already? ...

"Lord,

how is it that thou wilt manifest thyself unto us, and not unto the world?" (C 111-12)

when the Master had talked about revealing himself openly to the world.

He felt a little disappointed that there were to be no more secrets among the twelve,

and he made bold to ask: "But, Master,

when you do thus declare yourself to the world,

how will you favor us with special manifestations of your goodness?"²³

139:9.11 The twins served faithfully until the end, until the dark days of trial, crucifixion, and despair. They never lost their heart faith in Jesus,

[See 191:0.11.]

and (save John) they were the first to believe in his resurrection.

But they could not comprehend the establishment of the kingdom.

[See 181:2.19, 192:2.9.]

Soon after their Master was crucified, they returned to their families and nets; their work was done. They had not the ability to go on in the more complex battles of the kingdom.

But they lived and died conscious of having been honored and blessed with four years of close and personal association with a Son of God, the sovereign maker of a universe.

11. SIMON THE ZEALOT

[He was selected by Peter (138:2.8).]

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.

[Before joining the Zealots, Simon had been a merchant (138:2.8).]

He had been a merchant in Capernaum before he turned his entire attention to the patriotic organization of the Zealots.

[8. Simon Zelotes was given charge of recreation and play (138:10.9).]

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.

He could not quickly change himself from

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)

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.

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).

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).

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

calmness,

his **assurance**,

poise,

and inexplicable **composure**.

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.

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).

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)]

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.

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.

[See 193:6.4.]

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.

12. JUDAS ISCARIOT

[... Nathaniel invited him to join their ranks (138:2.9).]

139:12.1 Judas Iscariot, the twelfth apostle, was chosen by Nathaniel.

JUDAS ISCARIOT. (*Hastings' DB* 502)

Kerioth was a town in the south of Judæa,

He was born in Kerioth, a small town in southern Judea.

and Judas was the only one of the Twelve who was not a Galilæan (*HDB* 502)

When he was a lad, his parents moved to Jericho, where he lived and had been employed in his father's various business enterprises until

[He had become attached to John the Baptist,

he became interested in the preaching and work of John the Baptist.

and his Sadducee parents had disowned him.

Judas's parents were Sadducees, and when their son joined John's disciples, they disowned him.

He was looking for employment in these regions when Jesus' apostles found him ... (138:2.9).]

139:12.2 When Nathaniel met Judas at Tarichea, he was seeking employment with a fish-drying enterprise at the lower end of the Sea of Galilee.

He was thirty years of age and unmarried when he joined the apostles. He was probably the best-educated man among the twelve

SOURCE OR PARALLEL

[Judas Iscariot was the only Judean among the twelve apostles (138:2.9).]

[9. Judas Iscariot was appointed treasurer (138:10.10).]

[His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem (Cant. 5:16).]

[My beloved is white and ruddy, the chiefest among ten thousand (Cant. 5:10).]

[See 153:0.2, re Jesus' refusal to be made king.]

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and the only Judean in the Master's apostolic family.

Judas had no outstanding trait of personal strength, though he had many outwardly appearing traits of culture and habits of training. He was a good thinker but not always a truly *honest* thinker. Judas did not really understand himself; he was not really sincere in dealing with himself.

139:12.3 Andrew appointed Judas treasurer of the twelve,

a position which he was eminently fitted to hold, and up to the time of the betrayal of his Master he discharged the responsibilities of his office honestly, faithfully, and most efficiently.

139:12.4 There was no special trait about Jesus which Judas admired above the generally attractive and exquisitely charming personality of the Master. Judas was never able to rise above his Judean prejudices against his **Galilean** associates; he would even criticize in his mind many things about Jesus.

Him whom eleven of the apostles looked upon as the perfect man,

as the "one altogether lovely

and the chiefest among ten thousand,"

this self-satisfied Judean often dared to criticize in his own heart.

He really entertained the notion that Jesus was timid and somewhat afraid to assert his own power and authority.

II: THE MAN WHO SOLD HIS FRIENDS—JUDAS (Clausen 22)

His mind soon showed its gifts for **business** administration, he learned the technique of managing money; yet with all his getting, he did not fail to get true understanding, for when Jesus called for help in his program of spiritual conquest, Judas was ready to respond instantly ... (C 24).

It was no easy task. Jesus certainly had little real contact with the demands of business. Dreamer of the dreamers, he gave no thought for to-morrow ... ["K]eeping the bag," administering the funds, for such a financially irresponsible leader was a task which **required** real **tact** and discretion (C 24).

[S]o **successfully** did he accomplish his duties that he utterly avoids unfavourable notice in the narratives, and unfavourable memories in the minds of his comrades (C 25).

139:12.5 Judas was a good **business** man.

It **required tact**, ability, and patience, as well as painstaking devotion, to manage the financial affairs of such an idealist as Jesus,

to say nothing of wrestling with the helter-skelter business methods of some of his apostles.

Judas really was a great executive, a farseeing and able financier. And he was a stickler for organization.

None of the twelve ever criticized Judas.

As far as they could see, Judas Iscariot was a matchless treasurer, a learned man, a loyal (though sometimes critical) apostle, and in every sense of the word a great **success**.

The apostles loved Judas; he was really one of them. He must have *believed* in Jesus, but we doubt whether he really *loved* the Master with a whole heart.

The case of Judas illustrates the truthfulness of that saying:

[There is a way that seemeth right unto a man, but the end thereof are the ways of death (Prov. 16:25).]

“There is a way that seems right to a man, but the end thereof is death.”

It is altogether possible to fall victim to the peaceful deception of pleasant adjustment to the paths of sin and death.

Be assured that Judas was always financially loyal to his Master and his fellow apostles.

What they gave him for his betrayal of Jesus was less than a slave's price. His acceptance of such a pittance shows that he was not for a moment thinking in terms of **money** (C 27).

Money could never have been the motive for his betrayal of the Master.

139:12.6 Judas was an only son of unwise parents. When very young, he was pampered and petted; he was a spoiled child. As he grew up, he had exaggerated ideas about his self-importance. He was a poor loser. He had loose and distorted ideas about fairness; he was given to the indulgence of hate and suspicion.

He **misinterpreted** each **word and deed** of that precious brotherhood, with almost malignant perversity (C 29).

He was an expert at **misinterpretation** of the **words and acts** of his friends.

All through his life Judas had cultivated the habit of getting even with those whom he fancied had mistreated him. His sense of values and loyalties was defective.

XI: JUDAS: THE MAN WHO MIGHT HAVE BEEN (Brown 183)

Judas was a gamble, a venture of faith on the part of the Master who chose him as one of the Twelve (B 187).

X: JUDAS, THE TRAITOR (George 169)

Why did Jesus choose Judas as one of the Twelve? John says that “Jesus knew from the beginning who they were that believed not, and who it was that should betray him” (G 185).

139:12.7 To Jesus, Judas was a faith adventure.

From the beginning the Master fully understood the weakness of this apostle and well knew the dangers of admitting him to fellowship.

But it is the nature of the Sons of God to give every created being a full and equal chance for salvation and survival. Jesus wanted not only the mortals of this world but the onlookers of innumerable other worlds to know that, when doubts exist as to the sincerity and whole-heartedness of a creature's devotion to the kingdom, it is the invariable practice of the Judges of men fully to receive the doubtful candidate. The door of eternal life is wide open to all; “whosoever will may come”; there are no restrictions or qualifications save the *faith* of the one who comes.

139:12.8 This is just the reason why Jesus permitted Judas to go on to the very end, always doing everything possible to transform and save this weak and confused apostle. But when light is not honestly received and lived up to, it tends to become darkness within the soul.

The apostles appear as imperfect men growing better in the presence of Christ, with one notable exception. There was one apostle who in the presence of Christ grew worse, degenerating instead of developing, being antagonized instead of won (G 170-71).

II: THE MAN WHO SOLD HIS FRIENDS—JUDAS (Clausen 22)

Instead he brooded over his disappointment.

[He became increasingly a man soured, embittered, hardened by personal disappointment (Brown 192).]

He took personal grievance at the opposition. He named over the men who had opposed him.... He listened to his erstwhile friends with hidden sneers and snarls. He suspected their deeds of brotherliness, he cherished each fancied slight (C 28-29).

Judas grew intellectually regarding Jesus' teachings about the kingdom,

but he did not make progress in the acquirement of spiritual character as did the other apostles.

He failed to make satisfactory personal progress in spiritual experience.

139:12.9 Judas became increasingly a brooder over personal disappointment,

and finally he became a victim of resentment.

His feelings had been many times hurt,

and he grew abnormally suspicious of his best friends, even of the Master.

Presently he became obsessed with the idea of getting even, anything to avenge himself, yes, even betrayal of his associates and his Master.

139:12.10 But these wicked and dangerous ideas did not take definite shape until

This black deed [*i.e.* Judas' betrayal] was the unreasoning result of smouldering resentment. Judas had become a festering minority. He had objected sincerely to the business **wastefulness** of a gift offered by an adoring woman. When that fragrant ointment had been poured out in an ecstasy of devotion,

the day when a grateful woman broke an expensive box of incense at Jesus' feet.

This seemed **wasteful** to Judas,

Judas' quick mind had translated it into currency, and then into needful things of prosaic use. He said his say, frankly, boldly.... He objected and was overruled. Jesus professed himself as genuinely pleased with the reserveless affection here expressed (C 27-28).

and when his public protest was so sweepingly disallowed by Jesus right there in the hearing of all,

it was too much.

He resented his defeat, day and night. The ugly fire of quiet **hate** burned (C 29).

That event determined the mobilization of all the accumulated **hate**, hurt, malice, prejudice, jealousy, and revenge of a lifetime,

[*Note:* In 177:4.4 we are told: [Judas] was suddenly overcome with indignation that Peter, James, and John should have been honored with close association with Jesus, and at this time, when he was on the way to the high priest's home, he was bent on **getting even** with Peter, James, and John more than he was concerned with any thought of betraying Jesus.]

and he made up his mind to **get even** with he knew not whom; but he crystallized all the evil of his nature upon the one innocent person in all the sordid drama of his unfortunate life just because Jesus happened to be the chief actor in the episode which marked his passing from the progressive kingdom of light into that self-chosen domain of darkness.

139:12.11 The Master many times, both privately and publicly, had warned Judas that he was slipping, but divine warnings are usually useless in dealing with embittered human nature. Jesus did everything possible, consistent with man's moral freedom, to prevent Judas's choosing to go the wrong way. The great test finally came. The son of resentment failed; he yielded to the sour and sordid dictates of a proud and vengeful mind of exaggerated self-importance and swiftly plunged on down into confusion, despair, and depravity.

139:12.12 Judas then entered into the base and shameful intrigue to betray his Lord and Master and quickly carried the nefarious scheme into effect.

IX: JUDAS: THE MAN WHO MIGHT HAVE BEEN (Brown 183)

During the outworking of his anger-conceived plans of traitorous betrayal, he experienced moments of regret and shame, and in these lucid intervals

After careful study of all the passages bearing upon his action, it is my judgment that Judas firmly believed that

he faintheartedly conceived, as a defense in his own mind, the idea that

Jesus would in some miraculous way extricate himself from the hands of his enemies (B 195).

Jesus might possibly exert his power and deliver himself at the last moment.

139:12.13 When the sordid and sinful business was all over, this renegade mortal, who thought lightly of selling his friend for thirty pieces of silver to satisfy his long-nursed craving for revenge, rushed out and committed the final act in the drama of fleeing from the realities of mortal existence—suicide.

139:12.14 The eleven apostles were horrified, stunned. Jesus regarded the betrayer only with pity.

II: THE MAN WHO SOLD HIS FRIENDS (Clausen 22)

The worlds have found it difficult to forgive Judas,

The **name** has been spoiled by its shame. No boys have been named Judas since first the news of this man's treachery began to impress the heart of the world (C 22).

and his **name** has become eschewed throughout a far-flung universe.

1. Based on what is said about the synagogue schools in 123:5, boys were subjected to "the same rigid and stereotyped educational curriculum," a curriculum that focused on the memorization of the Hebrew scriptures.

George credits the influence of Jesus, rather than the apostles' early education, for fostering the apostles' individuality:

The result of personal association with Jesus was ... not a **stereotyped** form of character. What two of the apostles are alike? They had all been with Jesus, and yet each was still indelibly himself ... indeed they differed from each other more than before, because Jesus brought out the special man that was in each of them (George 16).

2. Contrast:

[Andrew] did three things which were distinctive. First, he brought a man [*i.e.* Peter] **in every way abler than himself** to Christ (Brown 71).

3. John was not part of the admissions committee:

Peter, James, and Andrew were the committee designated by Jesus to pass upon applicants for admission to the school of evangelists (148:1.1).

4. In Matt. 16:18, Jesus says: *And I also say unto thee, that thou art Peter, and upon this rock I will build my church.* However, in 157:4.5, Jesus' addressing Peter is omitted. Jesus says to all twelve:

Upon this rock of spiritual reality will I build the living temple of spiritual fellowship in the eternal realities of my Father's kingdom.

Part IV does not record Jesus' attaching "a new and significant import to this lightly bestowed nickname."

5. The UB's use of 'seventy times and seven' follows the English Revised Version (ERV). See 159:1.4.

6. Referring to Peter on the mountain, Clausen writes:

How will our **dreamer** act down there where men and needs and shrieks and lusts are? (Clausen 82)

7. After the contretemps between Peter and Paul at Antioch (see 139:2.7), the New Testament records no further conflicts between the two apostles, but there is no clear indication that "they worked together harmoniously for the upbuilding of the churches during their later years."

The *Smith's DB* article on Peter summarizes traditions and speculations about his and Paul's interactions. For instance:

At that time [*i.e.* when Peter was residing in Babylon] there must have been some communications between the two great Apostles, Peter and Paul, thus stationed at the two extremities of the Christian world. St. Mark, who was certainly employed about that time by St. Paul, was with St. Peter when he wrote [the First Epistle of Peter]. Silvanus, St. Paul's chosen companion, was the bearer, probably the amanuensis of St. Peter's epistle: not improbably sent to Peter from Rome, and changed by him to deliver that epistle, written to support Paul's authority, to the churches founded by that Apostle on his return (*SDB* 2453).

In the second century, Dionysius of Corinth ... states, as a fact universally known and accounting for the intimate relations between Corinth and Rome, that Peter and Paul both taught in Italy, and suffered martyrdom at about the same time (*SDB* 2454).

8. *Smith's Dictionary of the Bible* offers a somewhat different explanation of how a disciple of Paul influenced the First Epistle of Peter:

The assumption that Sylvanus [Paul's chosen companion] was employed in the composition of [the First Epistle of Peter] is not borne out by the expression, "by Silvanus, I have written unto you" ... Still it is highly probable that Sylvanus ... would be consulted by St. Peter throughout, and that they would together read the epistles of St. Paul ... [T]hus, partly with direct intention, partly it may be unconsciously, a Pauline coloring ... may have been introduced into the epistle.... We have thus at any rate, a not unsatisfactory solution of the difficulty arising from correspondences of both style and modes of thought in the writings of two Apostles who differed so widely in gifts and acquirements (*Smith's DB* 2455).

9. Compare:

John was a son of Zebedee, a master-fisherman, **plying his craft** in one of the towns on the Lake of Galilee... (*Hastings' DB* 475).

10. Sadler expressed a similar observation in his 1929 book, *The Mind at Mischief*:

Other severe emotional disturbances, such as hate and anger, are equally difficult to reason with; but we usually construct alibis for these outbreaks by means of rationalization. **We gloss over such temper manifestations as righteous indignation**, on the one hand, and as devotion, loyalty, patriotism, or friendship, on the other (p. 121).

11. Compare:

Of the sons of Zebedee, James was the most interested in Jesus as a teacher, as a philosopher. John cared most for his religious teaching and opinions. David respected him as a mechanic but took little stock in his religious views and philosophic teachings (129:1.12).

12. But in Paper 171, Jesus blames the Zebedee brothers for the request:

And then, looking straight into the eyes of the two honor-seeking apostles, he said: "Because I have long known and loved you; because I have even lived in your mother's house; because Andrew has assigned you to be with me at all times; therefore do you permit your mother to come to me secretly, making this unseemly request (171:0.5).

13. Nathan is first mentioned in 121:8.10.

14. As told in 183:5:3, however, John was free from danger soon after Jesus' arrest, being safeguarded by the Roman captain, who forbade anyone to harm him:

About this time John Zebedee, remembering his Master's instructions to remain always near at hand, hurried up near Jesus as he marched along between the two captains. The commander of the temple guards, seeing John come up alongside, said to his assistant: "Take this man and bind him. He is one of this fellow's followers." But when the Roman captain heard this and, looking around, saw John, he gave orders that the apostle should come over by him, and that no man should molest him. Then the Roman captain said to the Jewish captain: "This man is neither a traitor nor a coward. I saw him in the garden, and he did not draw a sword to resist us. He has the courage to come forward to be with his Master, and no man shall lay hands on him. The Roman law allows that any prisoner may have at least one friend to stand with him before the judgment bar, and this man shall not be prevented from standing by the side of his Master, the prisoner."

15. Compare Ernest F. Scott's *The Kingdom of God in the New Testament* (1931):

In the Fourth Gospel the very term "Kingdom of God" is virtually discarded. The evangelist was well aware that Jesus had used it, for in one place he alludes to it in passing, as a familiar Christian term. From this it is clear that his general avoidance of it is deliberate.... The message of the Kingdom becomes, for this evangelist, the message of Eternal Life (EFS 155).

16. *Smith's BD* refers to John as "the Bishop of Ephesus":

The traditions of a later age come in, with more or less show of likelihood, to fill up the great gap which separates the Apostle of Jerusalem from the Bishop of Ephesus (p. 1422).

17. In a bold move, Sadler identifies Philip the Apostle and Philip the Evangelist as being the same person. The latter first appears in the Book of Acts (6:5) as one of the seven Hellenist Christians appointed by the Church to minister to Hellenist widows in the community. He later becomes an evangelist to the Samaritans. Sadler has Philip the Apostle, who is portrayed as a poor public speaker and hesitant to engage with non-Jews, totally break character and become a successful evangelist, preceding all the other apostles in reaching out to foreigners.

18. Acts 8 has Peter and John coming down to Samaria to perform a function which, as apostles, they were authorized and empowered to do: laying hands on the believing Samaritans so that they would receive the Holy Ghost. Philip, not being an apostle, had no authority or power to do this. Sadler makes it seem that the Apostle Philip was confident enough to evangelize in Samaria but somehow too timid to use his apostolic power.

19. Sadler used the term ‘odd genius’ in his 1914 book, *Worry and Nervousness*:

The psychasthene is usually highly impressionable, more or less timid, hesitating, lacking in initiative, an **odd genius**, usually a dreamer, often over-scrupulous, unfailingly exaggerating the importance of his personal shortcomings, all the while extremely irritable, very changeable in humor and more or less despondent—in rare cases, and at times, even mildly melancholic (p. 217).

20. In his booklet, *Birth of a Revelation: The Story of the Urantia Papers* (Second Edition, 1992), Mark Kulieke discusses the evolution of the Urantia manuscript. With regard to Nathaniel he writes:

Other papers were edited after being read to the Forum. For instance, one of the papers stated that the apostle Nathaniel had a good sense of humor for a Jew. At this comment the members of the Forum chuckled. The next time they got this paper from the safe, they discovered the phrase “for a Jew” was deleted (p. 21).

21. According to David Smith, author of the articles “Nathanael” and “Bartholemew” in *Hastings’ DB*, Bartholemew is not a name, but a patronymic—Bar Talmai, ‘the son of Talmai.’ The apostle Nathanael is referred to as ‘Bartholemew’ in Matthew, Mark and Luke and as ‘Nathanael’ in John. His full title would be Nathanael bar Talmai. His father’s name would be ‘Talmai’ (or, as Clausen says, ‘Tolmai’), not ‘bar Talmai’.

22. The Urantia Book is original in presenting James and Judas as twin brothers and in saying that they were also called Lebbeus and Thaddeus. George summarizes the difficulties involved in pinpointing the identities of these two apostles:

According to the King James Version [Judas] is called “Judas the brother of James,” but the words “the brother” are supplied by the translators and do not appear in the original text.... In the Revised Version a correction is made, and the reading is “Judas the son of James.” This Judas, Lebbæus or Thaddæus as he is called in Matthew and Mark, should not be identified with the Judas who was the brother of James and of Jesus, and who wrote the epistle....

The identity of Simon [Zelotes], like that of James, the son of Alphæus and Judas Lebbæus, is wrapped in obscurity. There are some who think the three were brothers, all sons of Alphæus and cousins of Jesus....

... So little is known of Judas Lebbæus and of James, the son of Alphæus, that they have been in danger of being merged into other characters of the same name and of losing their individuality altogether ... (George 194-95).

23. Judas Alpheus’ questioning is phrased differently in 180:4.4:

As the Master paused for a moment, Judas Alpheus made bold to ask one of the few questions which either he or his brother ever addressed to Jesus in public. Said Judas: “Master, you have always lived among us as a friend; how shall we know you when you no longer manifest yourself to us save by this spirit? If the world sees you not, how shall we be certain about you? How will you show yourself to us?”

That version is closer in meaning to John 14:22:

Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?