

*The Gospel According to*

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 10, VERSES 2-4	CHAPTER 3, VERSES 13-21	CHAPTER 6, VERSES 12-16	NOTHING RECORDED
<p><b>10:2</b> - Now the names<sup>1</sup> of the twelve<sup>2</sup> apostles<sup>3</sup> are these; The first<sup>4</sup>, Simon<sup>40</sup>, who is called<sup>5</sup> Peter<sup>16</sup>, and Andrew<sup>17</sup> his brother<sup>6</sup>; James<sup>18</sup> the son<sup>7</sup> of Zebedee<sup>8</sup>, and John<sup>19</sup> his brother<sup>6</sup>;</p> <p><b>10:3</b> - Philip<sup>20</sup>, and Bartholomew<sup>21</sup>; Thomas<sup>22</sup>, and Matthew<sup>23</sup> the publican<sup>9</sup>; James<sup>24</sup> the son<sup>7</sup> of Alphaeus<sup>10</sup>, and Lebbæus<sup>12</sup>, whose surname<sup>11</sup> was Thaddæus<sup>25</sup>;</p> <p><b>10:4</b> - Simon<sup>26</sup> the Canaanite<sup>13</sup>, and Judas<sup>27</sup> Iscariot<sup>14</sup>, who also betrayed<sup>15</sup> him.</p>	<p><b>3:13</b> - And he goeth up into a mountain<sup>28</sup>, and calleth<sup>29</sup> unto him whom he would<sup>30</sup>; and they came<sup>31</sup> unto him.</p> <p><b>3:14</b> - And he ordained<sup>32</sup> twelve<sup>2</sup>, that they should be with him<sup>33</sup>, and that he might send<sup>34</sup> them forth to preach<sup>35</sup>.</p> <p><b>3:15</b> - And to have power<sup>36</sup> to heal<sup>37</sup> sicknesses<sup>38</sup>, and to cast out devils<sup>39</sup>;</p> <p><b>3:16</b> - And Simon<sup>40</sup> he surnamed<sup>11</sup> Peter<sup>16</sup>;</p> <p><b>3:17</b> - And James<sup>18</sup> the son<sup>7</sup> of Zebedee<sup>8</sup>, and John<sup>19</sup> the brother<sup>6</sup> of James<sup>18</sup>; and he surnamed<sup>11</sup> them Boanerges<sup>41</sup>, which is, The sons of thunder<sup>42</sup>;</p> <p><b>3:18</b> - And Andrew<sup>17</sup>, and Philip<sup>20</sup>, and Bartholomew<sup>21</sup>, and Matthew<sup>23</sup>, and Thomas<sup>22</sup>, and James<sup>24</sup> the son<sup>1</sup> of Alphaeus<sup>10</sup>, and Thaddæus<sup>25</sup>, and Simon<sup>26</sup> the Canaanite<sup>13</sup>,</p> <p><b>3:19</b> - And Judas<sup>27</sup> Iscariot<sup>14</sup>, which also betrayed<sup>15</sup> him: and they went into<sup>43</sup> an house<sup>44</sup>.</p> <p><b>3:20</b> - And the multitude<sup>45</sup> cometh together again<sup>46</sup>, so that they could not so much<sup>47</sup> as eat bread<sup>48</sup>.</p> <p><b>3:21</b> - And when his friends<sup>49</sup> heard of it, they went out to lay hold<sup>50</sup> on him: for they said, He is beside himself<sup>51</sup>.</p>	<p><b>6:12</b> - And it came to pass<sup>52</sup> in those days<sup>53</sup>, that he went out into a mountain<sup>28</sup> to pray<sup>54</sup>, and continued<sup>55</sup> all night<sup>56</sup> in prayer to God<sup>57</sup>.</p> <p><b>6:13</b> - And when it was day<sup>58</sup>, he called<sup>5</sup> unto him his disciples<sup>59</sup>; and of them he chose<sup>60</sup> twelve<sup>2</sup>, whom also he named apostles<sup>3</sup>;</p> <p><b>6:14</b> - Simon<sup>40</sup>, (whom he also named Peter<sup>16</sup>,) and Andrew<sup>17</sup> his brother<sup>6</sup>, James<sup>18</sup> and John<sup>19</sup>, Philip<sup>20</sup> and Bartholomew<sup>21</sup>,</p> <p><b>6:15</b> - Matthew<sup>23</sup> and Thomas<sup>22</sup>, James<sup>24</sup> the son<sup>7</sup> of Alphaeus<sup>10</sup>, and Simon<sup>26</sup> called Zelotes<sup>61</sup>,</p> <p><b>6:16</b> - And Judas<sup>62</sup> the brother<sup>6</sup> of James<sup>24</sup>, and Judas<sup>27</sup> Iscariot<sup>14</sup>, which also was the traitor<sup>63</sup>.</p>	

**CHRONOLOGY:** Between April 08<sup>th</sup> and April 29<sup>th</sup>, 28CE

**LOCATION:** Somewhere in Decapolis.

**COMMENTARY:** Jesus has completed the first year of His ministry. He has developed a large following of disciples, among whom are an inner circle of men who had been faithful and loyal disciples. They had spent the last year learning from His words, deeds and mighty miracles. The time had come for Jesus to establish the quorum of the twelve apostles; an ancient call that we believe existed in the earliest times. The twelve tribes under Moses were each lead by a priesthood leader, constituting a quorum of twelve. One might suppose that Jesus already knew who the twelve apostles would be; however, the calls were not issued in haste or through impulse. Jesus retired to a mountain in the evening. He chose a reverent, quiet place where the spirit could be unrestrained. There He prayed. He counseled with His Father the entire night. We have no details as to what transpired, only that He needed to know His Father's will before He extended such sacred callings. He called twelve men; Peter, James, John, Andrew, Philip, Bartholomew, Matthew, Thomas, James the lesser, Lebbæus, Simon, and Judas. After He called them, Jesus ordained them to their office by the laying on of hands. He bestowed on them the rights and privileges of the office and all the blessings necessary for them to function therein. They then retired to a house to eat. Thereafter, the crowds gathered to such a large extent that Jesus' friends, and maybe even relatives, found it necessary to remove Him from the scene.

**FOOTNOTES:**

1- **the names** - The term "the names" is translated from the Greek word "ὄνομα" or "onoma". It means a name, specifically a proper name. It is the name by which a person or thing is reckoned. "**The names of the twelve apostles are.** This phrase has commonly been held to be editorial, which may or may not be correct. It may well also be a parenthetical note introduced by the author. The word apostle occurs only here in Matthew, but the concept of 'sending on a mission,' from which the noun derives, is common in this gospel." (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 117).

It has been said, "What is in a name?" For many, one's name is everything. It represents one's reputation, family, heritage, skills, talents, and status. "**A person's name is thought to help define that person's soul and destiny, and hold power over it.**" (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 117). A name also symbolizes to whom one belongs. It is significant that we take upon us the name of Jesus when we are baptized, for this very reason.





*Bartolomew, James the Less, Andres*

*Peter, Judas Iscariot, John*



*Thomas, James the Greater, Philip*



*Matthew, Thaddeus, Simon*

Judas Iscariot possessed this vital attribute, otherwise his betrayal would not have resulted in his fate as a son of perdition. In other respects, “They were a strange mixture. To take but two of them—Matthew was a tax-collector, and, therefore, a traitor and a renegade. Simon was a Zealot, and the Zealots were fanatical nationalists, who were sworn to assassinate every traitor and every Roman they could. It is one of the miracles of the power of Christ that Matthew the tax-collector and Simon the Zealot could live at peace in the close company of the apostolic band. When men are really Christian the most diverse and divergent types can live at peace together.” (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, page 75).

There are four places in the New Testament where the names of Jesus' apostles are listed. “No two of these listings give the same order of seniority, and in some instances the name applied to the same person varies.” (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 68). Below is a chart showing the possible apostolic seniorities between scriptural accounts:

## The apostles of Jesus Christ

Seniority	Matthew 10:2-4	Mark 3:16-19	Luke 6:14-16	Acts 1:13
1.	Peter	Simon Surnamed Peter	Simon also named Peter	Peter
2.	Andrew	James the son of Zebedee	Andrew his (Peter's) brother	James
3.	James the son of Zebedee	John the brother of James	James	John
4.	John the brother of James	Andrew	John	Andrew
5.	Philip	Philip	Philip	Philip
6.	Bartholomew	Bartholomew	Bartholomew	Thomas
7.	Thomas	Matthew	Matthew	Bartholomew
8.	Matthew the publican	Thomas	Thomas	Matthew
9.	James son of Alphæus	James son of Alphæus	James son of Alphæus	James son of Alphæus
10.	Lebbæus surnamed Thaddæus	Thaddæus	Simon called Zelotes	Simon Zelotes
11.	Simon the Canaanite	Simon the Canaanite	Judas the brother of James	Judas the brother of James
12.	Judas Iscariot	Judas Iscariot	Judas Iscariot	Vacant

2- the twelve – The word “twelve” is translated from the Greek word “δωδεκα” or “dōdeka”. It means the number twelve. “Greek kai epoiesen tous dodeka. These words are missing in some manuscripts but this is probably because of the awkward way in they repeat in 3:14.” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 262).

Symbolically, the number twelve is significant. The obvious connection is with the twelve tribes of Israel. Barclay wrote, “We may ask why Jesus chose twelve special apostles. The reason is very likely because there were twelve tribes; just as in the old dispensation there had been twelve tribes of Israel, so in the new dispensation there are twelve apostles of the new Israel.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 369). LDS authors have reinforced the same concept, “The number twelve was significant, representing the twelve tribes of Israel and symbolizing that in Jesus, a new Israel was being established.” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, , page 225).

While it is true that Jesus was fulfilling the Old Law, a Law of justice, and instituting a New Law, a Law of Mercy, there is deeper symbolism and association with the children of Israel than just the twelve tribes. The number 12 represents all of God's covenant



*The Twelve Chosen*

children. As we enter into sacred covenants with God, we are adopted into the house of Israel represented by the twelve tribes. **“As 3 x 4 it is both spiritual and temporal order.”** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 120), so too, we become children of God physically and spiritually. This occurs only under the power of the Priesthood. We should remember that the twelve tribes of Israel were led by an authorized chieftain or prince; twelve men assigned to be stewards over God’s covenant children by tribe. These men led according to the dictates of the Priesthood. This was especially evident in the Old Testament story where the twelve princes murmured against the prophet Moses. Their staves or rods represented their priesthood authority. Moses invited each leader to place his staff in the sanctuary. Moses then placed his staff, Aaron’s rod, with the other twelve. In the morning, they found that Moses’ staff had blossomed and bloomed with life. Since they had murmured, and offended the spirit with their resistance to following Priesthood direction, their staves were dormant. The Old Testament story reads,

**“Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man’s name upon his rod. And thou shalt write Aaron’s name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man’s rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers’ houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.”** (Number 17:2-9).

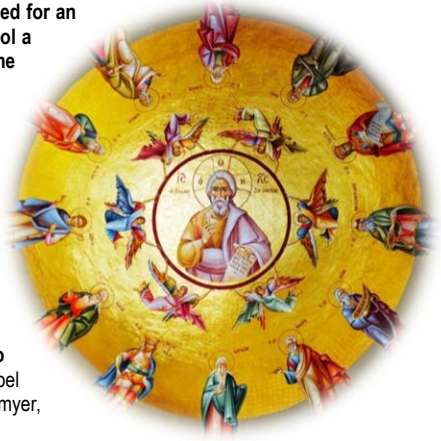


The twelve tribal leaders were only effective because they were authorized under the power and authority of the Priesthood. Likewise, the twelve chosen by Jesus were similarly empowered. The Hebrews believed that the tree of life had 12 fruits upon it. Cooper writes, **“Hebrew: There are twelve fruits of the Tree of Life.”** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 120). The Tree of Life represents the Love of God; which we understand to be God’s Only Begotten Son; Jesus Christ. The fruits represent the good work brought about by His love. The number twelve represents the twelve He had chosen as His authorized representatives, and the totality of God’s covenant children. Through the Lord’s authorized representatives, He blesses all His children with the gifts of the spirit. On an interesting note, Cooper writes, **“There are twelve fruits of the spirit.”** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 120).

It is a miracle in and of itself that the Lord can manage His kingdom with twelve simple men, who lacked the formal education of the Rabbis or the leadership training of a Roman Proconsul. It is a testimony to Priesthood power. **“He made the final and special choice of His Twelve Apostles. Their number was insignificant compared to the pompous retinue of hundreds who called themselves followers of Hillel or a Gamaliel, and their position in life was humble and obscure.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 172).



3- **apostles** – The title “apostles” is translated from the Greek word “ἀπόστολος” or “apostolos”. It means a delegate, messenger, or one sent forth with orders. **“The Greek word apostolos (Greek #652) means someone who is sent out. It can be used for an envoy or an ambassador. They were to be his ambassadors to men. A little girl received in the Sunday School a lesson on the disciples. She did not get the word quite right because she was very young; and she came home and told her parents that she had been learning about Jesus’ samples. The ambassador is the man who in a foreign land represents his country. He is supremely the sample of his country. The Christian is ever sent to be an ambassador for Christ, not only by his words but by his life and deeds.”** (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, pages 74-75). An apostle is just that, a representative “sent” by God to represent His way. The Greek word “apostle” **“was only occasionally used; something or someone sent.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 617). Even though the word was not very common, the position was used frequently in Jewish culture. The Sanhedrin and Jewish political structure was lined with representatives sent forth to gather information and represent their goals among the people. The great Rabbis all had such representatives that they sent forth. These representatives were required to act according to their master’s will as they were sent forth. Fitzmyer wrote, **“The institution of ‘apostles’ in Christianity has been traced to the Palestinian Jewish institution of šēlūhīm/šēlīhīn, ‘the (ones) sent’, i.e. emissaries commissioned by the Sanhedrin or rabbis to represent them and act in their name with authority to settle calendaric, fiscal, or legal matters.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 617).



We should remember that the Greek word “apostle” is known to us because our scriptures are translated from the Greek. It is most probable that Jesus and His disciples communicated in Aramaic, a dialect of Hebrew. The twelve apostles may not have been referred to as apostles at all. **“The Greek term apostolos may have been adopted some time afterward as either a translation or an explanation of an original Hebrew or Aramaic term. The original word and not the Greek translation may account for the familiar meaning of ‘one sent out as an authorized representative or agent’ familiar to students of the New Testament. Although Old Testament Hebrew does not preserve a noun for ‘a sent one,’ šālūach, a passive meaning ‘having been sent,’ is used in 1<sup>st</sup> Kings 14:6 to describe the prophet Ahijah’s being sent to the wife of Jeroboam...Additionally, by the second century A.D. rabbinic literature employed true noun šālūach in Mishnaic Hebrew and šēlūhā in Aramaic that meant ‘messenger, agent, or deputy’.”** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Waymont, , page 230). The twelve apostles may have seen themselves as the twelve agents of the Savior.

We need to understand that there are two separate and distinct categories of apostles. There is a broad definition of the word, and a significantly narrow definition. In the broad sense of the word, an apostle is anyone sent on the Lord’s errand. Once a person has received the will of the Lord, which is received by revelation, and he acts on that call knowledge, he is therefore sent. Based on the literal definition, many faithful saints can be classified as apostles. Elder McConkie agrees with this broader definition. He wrote, **“Anyone who knows by personal revelation that Jesus Christ is the Son of God is, in a general sense, an apostle, but those called to serve in the Twelve are in addition ordained to the apostolic office in the higher priesthood. In such a position they have not only apostolic insight and the call to serve as witnesses of the truth, but they are also given the administrative responsibility of regulating all of the Lord’s affairs on earth.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 210).

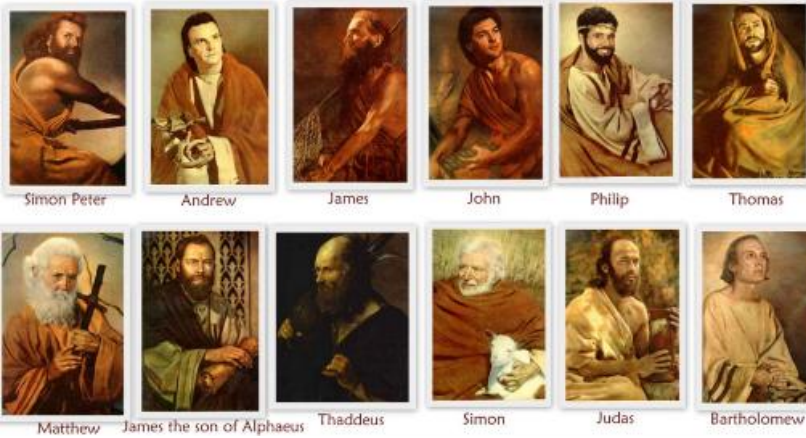
Elder McConkie makes a nice transition from the broader definition of an apostle, to the more narrow definition. Many of us may be sent on the Lord’s errand; however, few are called to preside and regulate the work. This is the office of apostle. Elder Talmage wrote, **“Apostleship is an office and calling belonging to the Higher or Melchizedek Priesthood, at once exalted and specific, comprising as a distinguishing function that of personal and special witness to the divinity of Jesus Christ as the one and only Redeemer and Savior of mankind. The apostleship is an individual bestowal, and as such is conferred only through ordination. That the Twelve did constitute a council or ‘quorum’ having authority in the Church established by Jesus Christ, is shown by their ministrations after the Lord’s resurrection and ascension.”** (Jesus the Christ, James E. Talmage, page 171).

The office of apostle is **“one of special significance and sanctity; it has been given of God, and belongs only to those who have been called and ordained as ‘special witnesses of the name of Christ in all the world, thus differing from other officers in the Church in the duties of their calling’** (Doctrine and Covenants 107:23). By derivation the word ‘apostle’ is the English equivalent of the Greek apostolos, indicating a messenger, an ambassador, or literally ‘one who is sent’.



who is rightly so called, speaks and acts not of himself, but as the representative of a higher power whence his commission issued; and in this sense the title is that of a servant, rather than that of a superior. Even the Christ, however, is called an Apostle with reference to His ministry in the flesh (Hebrews 3:1), and this appellation is justified by His repeated declaration that He came to earth to do not His own will but that of the Father by whom He was sent.” (Jesus the Christ, James E. Talmage, page 172).

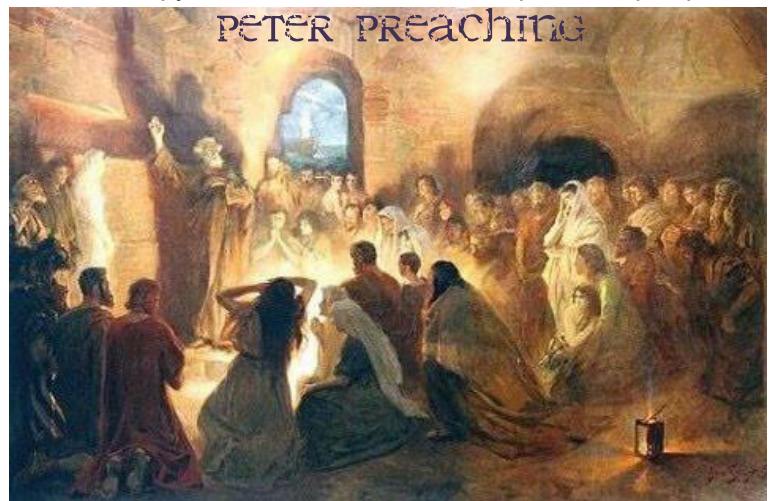
There is an underlying qualification to the office of Apostle. They are special witnesses of Him who they represent. We use this term, often without pause to consider its significant meaning. An apostle is a witness of the resurrected Lord Himself. The early apostles all knew Jesus, but so did many of His followers. They became special witnesses as He appeared to them after His resurrection and allowed them to feel the prints in His hands, feet and side. They are witnesses of His resurrection.



They know, first hand, that He lives. Though there are others who saw Jesus after His resurrection, the apostles received a special spiritual witness. Such is the case with all who occupy this sacred office. They are special witness that Jesus lives. They bring this message to world, that people might develop faith and hope in Jesus.

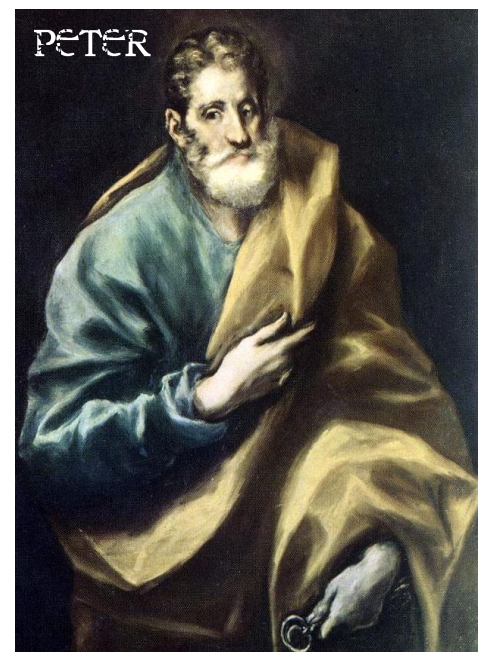
In every age, where the children of men seek to find God, special witnesses are called from on high to bring men unto God. They act as special witnesses of the truth that they seek. Apostles of today do not differ in their call. Like the Apostles in the meridian of time, they seek to accomplish the will of their Master; He who called them to their sacred position. Elder Talmage taught, “**Though an apostle is thus seen to be essentially an envoy, or ambassador, his authority is great, as is also the responsibility associated therewith, for he speaks in the name of a power greater than his own--the name of Him whose special witness he is.** When one of the Twelve is sent to minister in any stake, mission or other division of the Church, or to labor in regions where no Church organization has been effected, he acts as the representative of the First Presidency,

and has the right to use his authority in doing whatever is requisite for the furtherance of the work of God. His duty is to preach the Gospel, administer the ordinances thereof, and set in order the affairs of the Church, wherever he is sent. So great is the sanctity of this special calling, that the title 'Apostle' should not be used lightly as the common or ordinary form of address applied to living men called to this office. The quorum or council of the Twelve Apostles as existent in the Church to-day may better be spoken of as the 'Quorum of the Twelve,' the 'Council of the Twelve,' or simply as the 'Twelve,' than as the 'Twelve Apostles,' except as particular occasion may warrant the use of the more sacred term. It is advised that the title 'Apostle' be not applied as a prefix to the name of any member of the Council of the Twelve; but that such a one be addressed or spoken of as 'Brother ----,' or 'Elder ----,' and when necessary or desirable, as in announcing his presence in a public assembly, an explanatory clause may be added, thus, 'Elder ----, one of the Council of the Twelve,'” (Jesus the Christ, James E. Talmage, pages 172-173).



We know that God qualifies those who He chooses to call. Many apostles have testified to the truthfulness of this statement in regards to their own call; even so, there is an element of qualification that each apostle achieves by offering the Lord their agency. Apostles have chosen to deny their own will and seek only the will of God. Elder Jeffrey R. Holland says that serving in the office to which he has been ordained has been for him, as it has been for others who have accepted the same call, a lifelong refining process. “**I pledge everything I have and everything I know how to give to witnessing and reaffirming the divinity of the Savior’s life and the restoration of his gospel,**” he said. “**My greatest joy and my solemn obligation is to testify of Jesus Christ wherever I may go and with whomever I may be for as long as I shall live**” (Elder Jeffrey R. Holland: Of the Quorum of the Twelve Apostles, Aug. 1995 Liahona). This is why the early Apostles were willing to die martyrs deaths. It is why modern Apostles leave successful careers and luxurious life styles to serve as simple witnesses; their will is aligned with the Lord.

We tend to believe that Jesus created the office of Apostle when He called the twelve mentioned in this chapter. However, this sacred office has existed since the beginning of time. One scholar wrote, “**The function, if not the actual title, of Apostle already existed, special witnesses of Christ having been called in every age and Christ Himself having been an ‘apostle’ of the One who appointed Him (Hebrews 3:1).**” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, , page 213). The latter is an interesting concept, which might seem confusing. Upon further thought, the fact that Jesus is an Apostle makes perfect sense. He is the greatest witness of His own divinity. He is also fully committed to His work, the same work of His Father. Paul wrote to the Hebrews, “**Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;**” (Hebrews 3:1).



- 4- **first** – The word “first” is translated from the Greek word “πρῶτος” or “prōtos”. It means the first in time or place. It is also used to mean the first in any succession of things or persons.

There is some question as to why the Gospel writer uses the term “first”. The Greek implies an order of succession. “**In a list such as we have here, the word is redundant unless it refers to the leadership of the twelve by Peter.**” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 117). We learn through modern revelation that the Apostles served according to seniority, with the senior apostle filling the position of the President of the Church.

Most secular religious scholars acknowledge Peter’s position in leading the church after Jesus’ ascension; however, they fail to understand the organization that Jesus established. Peter, James, and John formed the first Presidency of the Church which was specifically organized according to seniority. Our modern records make it difficult to establish an absolute recreation of the seniority list; however, they do give us a rather good indication. “**All of the lists place Peter first, and the three that mention Judas place him last. The account in Acts lists only the eleven, as Judas by then had served his purpose and seled his traitorous conduct with a suicide death. From other sources we know that Peter, James, and John were the preeminent three, and were in fact the First Presidency of the Church in that day, although we have no way of knowing whether they served as a separate quorum apart from the others of the Twelve as is the case today. They may well have done, since ‘the keys of the kingdom’ that they restored in the dispensation ‘belong always unto the Presidency of the High Priesthood’ (D&C 81:2), meaning they are always, in all dispensations, held by the First Presidency of the Church.**” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 68).

- 5 - **called** – The word “called” is translated from the Greek word “λέγω” or “legō”. It means to say or to speak. It is used in regards to teaching, calling, or commanding. In several places, this word is just as simple as definition implies. In Matthew, the word is used to tell that reader that Simon was “called” Peter. In Luke, the Savior “called” His disciples, and chose from them His Apostles. It brings to mind a passage from the Doctrine and Covenants which reads, **“Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson— That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.”** (Doctrine and Covenants 121:34-36). Hence, the Lord called many disciples, but only twelve were chosen. We can therefore learn much about the quality and character of these men. **“He called them. Jesus does not compel a man to do his work; he offers him work to do. Jesus does not coerce; he invites. Jesus does not make conscripts; he seeks volunteers. As it has been put, a man is free to be faithful and free to be faithless. But to every man there comes the summons which he can accept or refuse.”** (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, page 370). Many accepted the call, but these twelve had made a higher choice. They chose to follow in all regards, even Judas who would later sin against His choice and divine privilege.



The scriptures are clear that these men were chosen because they set aside the things of this world and the honor of men in favor of the things of God. These were not your likely candidates, at least in the world's eyes. The Jews would have favored a priestly line of the aristocrats. They would have looked to the Rabbinical schools for great religious talent, perhaps the schools of Hillel or Gamaliel. The Lord sees men for who they truly are. The apostles were great in His eyes, but not so much in the eyes of men. To the world, **“they were very ordinary men. They had no wealth; they had no academic background; they had no social position. They were chosen from the common people, men who did the ordinary things, men who had no special education, men who had no social advantages. It has been said that Jesus is looking, not so much for extraordinary men, as for ordinary men who can do ordinary things extraordinarily well. Jesus sees in every man, not only what that man is, but also what he can make him. Jesus chose these men, not only for what they were, but also for what they were capable of becoming under his influence and in his power. No man need ever think that he has nothing to offer Jesus, for Jesus can take what the most ordinary man can offer and use it for greatness.”** (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, pages 367-368)

The Jews of Jesus' time were in a state of apostasy. Jesus came to restore the doctrines and organization of salvation. Part of this restoration included divine calls to the Apostleship. **“Jesus' ordination of the Twelve is probably the major step in the formal organization of his earthly Church or kingdom. Those disciples then ordained apostles were chosen and commissioned to preach the gospel and to be especial witnesses of the name of Christ in all the world. In due course they would be given the keys of the kingdom so they could preside over and regulate all the affairs of the Church on earth.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 210). This same restoration occurred in the latter days, and included the calling and ordination of apostles.

- 6 - **brother** – The word “brother” is translated from the Greek word “ἀδελφός” or “adelphos”. It means a brother, whether bond of the same two parents or only of the same father or mother. It can also be used of people of the same ancestry, belief, or bond.

Upon reading the lists of the Apostles, it becomes evident that several of its members were related. **“Note that Matthew arranges all brothers in pairs in this list.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 117). There are several brothers that we accept to be literal biological brothers. We believe that Peter and Andrew were brothers, as well as James and John. **“There are reasons to believe that others of the original Twelve apostles than Peter and Andrew, James and John, were related, and that some of them were cousins of Jesus, but of these things we cannot be sure.”** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 72). Traditions identify most of the twelve as brothers and cousins. While this may be true, there may also be convenient manipulation of the facts. In modern church history,




we find that the Lord often uses familial ties to form strong bonds in church leadership.

The first members of the twelve apostle in a 1835 consisted of; William B. Smith the brother of Joseph Smith, Lyman E. Johnson and Luke S. Johnson who were brothers, Parley P. Pratt and Orson Pratt who were also brothers. It is not surprising that the original 12 might be related. It seems to be a divine pattern.

Using traditions from various non-canonized manuscripts, we can establish the following relationships. We should caution the reader as to the validity of these manuscripts. The ancient church went through a period where they desired to connect all the saints to the Virgin Mary. Consequently such records can be suspect, especially when they accomplish this goal. Even so, here are the theorized relationships between the apostles. Below is a chart showing possible fathers of the twelve apostles;

## SIBLING RELATIONS BETWEEN THE 12 APOSTLES

<b>Jonah</b> is believed to be the brother of Joseph of Nazareth through Jacob and Rachel	<b>Zebedee</b> is believed to be the brother of Joseph of Nazareth through Jacob and Rachel	<b>Ptolmey</b> is believed to be the brother of Joseph of Nazareth through Jacob and Rachel	<b>Alphæus</b> is believed to be the brother of Joseph of Nazareth through Jacob and Rachel	Thaddæus is an unknown individual	<b>Simon</b> is believed to be the brother of Joseph of Nazareth through Jacob and Rachel
<b>Sons of Jonah</b>	<b>Sons of Zebedee</b>	<b>Sons of Ptolmey</b>	<b>Sons of Alphæus</b>	<b>Son of Thaddæus</b>	<b>Son of Simon</b>
<b>Peter</b>	<b>James</b>	<b>Philip</b>	<b>Matthew-Levi</b>	Jude Lebbæus	<b>Judas Iscariot</b>
<b>Andrew</b>	<b>John</b>	<b>Nathanael (Bartholomew)</b>	<b>James the Lesser</b>		
		<b>Thomas</b>	<b>Jude Lebbæus ?</b>		<b>Simon Zealot</b>
<b>Cousins to Jesus</b>	<b>Cousins to Jesus</b>	<b>Cousins to Jesus</b>	<b>Cousins to Jesus</b>	<b>Unknown Relation</b>	<b>Cousins to Jesus</b>

- 7- **son** – The word “son” is implied in the translation of the Greek word “ὁ” or “ho”. It means this, that, these, etc. In this usage it implies possession, and in the case of a human being, offspring. Elder Talmage wrote, “In all Bible passages specifying ‘James son of Alpheus’ (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13) the word son has been supplied by the translators, and therefore properly appears in italics. The phrase in the Greek reads ‘James of Alpheus.’ This fact must not be given undue weight in support of the thought that the James spoken of was not the son of Alpheus; for the word son has been similarly added in the translation of other passages, in all of which italics are used to indicate the words supplied, e.g. ‘James the son of Zebedee’ (Matt. 10:2; see also Mark 3:17).” (Jesus the Christ, James E. Talmage, page 173).
- 8- **Zebedee** – The name “Zebedee” is translated from the Greek word “Ζεβεδαῖος” or “Zebedaios”. Translated literally, it means “my gift”. The name is a transliteration of the Hebrew name “זבדי” or “Zabdi”. The Hebrew name, translated literally, means “endowment”. Zebedee was the father of James and John and was married to Salome. Unfortunately, we do not know very much regarding Zebedee. We do know that he was “a fisherman on the Sea of Galilee, the father of James and John. He was the Husband of Salome and in all probability lived in the vicinity of Bethsaida. Because of Mark’s reference to his hired servants, one would judge him to be a man of means and influence. Our only glimpse of him in the Bible is with his sons and their boat mending their nets.” (Zondervan Pictorial Bible Dictionary, General Editor Merrill C. Tenney, Page 908).
- 9- **publican** – The word “publican” is translated from the Greek word “τελώνης” or “telōnēs”. It means a renter or farmer of taxes. Among the Romans, it was usually a man of equestrian rank. It is wrongly used in the New Testament to refer to individuals under the employ of a “publican”. Here we are probably referencing an individual hired to collect taxes for the publican.

The name Publicani is formed from the word publicum, which signifies all that belongs to the state. The revenues which Rome derived from conquered countries, consisting chiefly of tolls, tithes, harbor duties, the scriptura or the tax which was paid for the use of the public pasture lands, and the duties paid for the use of mines and salt-works (salinae), were let out, or, as the Romans expressed it, were sold by the censors in Rome itself to the highest bidder. It should be noted that Roman Citizens were free from most taxes. The sale of Rome’s taxes generally took place in the month of Quinctilis, which is equivalent to our month of July. The terms on which the revenues were sold were fixed by the censors in the so called ‘leges censoriae’. The people of the senate, however, sometimes modified the terms fixed by the censors in order to raise the credit of the publicani, and in some cases even the tribunes of the people interfered in the process. The persons who undertook the farming of the public revenue of course belonged to the wealthiest Romans. Their wealth and consequent influence was so large that there were times when Rome itself lacked funds and the publicani advanced large sums of money to the state.

The publicani had to pay the state the sum at which they bought one or more tax revenue streams in a province. In many cases, the net worth of even the wealthiest individual must have been inadequate and a number of equites generally united together and formed a company (socii, societas or corpus), which was recognized by the state, and by which they were enabled to carry on their undertakings on a large scale. The shares which each partner of such a company took in the business, were called “partes”, and if they were small they were called “particulae”. The responsible person in each company, and the one who contracted with the state, was called manceps. There was also a magister to manage the business of each society, who resided at Rome, and kept an extensive correspondence with the agents in the provinces. He seems to have held his office only for one year. The Magister had a representative in each province called submagistro, who had to travel about and superintend the actual business of collecting the revenues. The ἀρχιτελώνης in St. Luke (xix.2) was probably such a submagistro. The magister at Rome had also to keep the accounts which were sent in to him (tabulae accepti et expensi). The credit of these companies of publicani and the flourishing state of their finances were of the utmost importance to the state. The publicani acted as a kind of public bank and advanced sums of money to the state, which therefore thought them worthy of its special protection. But they abused their power at an early period, in the provinces as well as at Rome itself. The bottom tier of this entire system was the telonai. There were other words used for this position, but they were basically the front line “tax collectors. Gk telonai. This term denotes collectors of indirect taxes, especially on the transport of goods; hence it is sometimes translated ‘toll collectors’. Indirect taxes were farmed out to the highest bidder, who was then at liberty to charge as much as he wished; the system bred abuse, and Luke 3:13 implies that overcharging was usual. The dishonesty and general unsavoriness of tax collectors became proverbial... This dishonesty is probably one of the reasons they were considered to be ritually impure by the Pharisees and their successors, the rabbis... Other reasons might include their associations with Gentiles, who were deemed impure, and their direct contact with Roman coins, some of which carried the idolatrous image of the emperor” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, pages 225-226). Nobody but a Roman citizen was allowed to become a member of a company of publicani; freedmen and slaves were excluded. No Roman magistrate, however, or governor of a province, was allowed to take any share whatever in a company of publican. This was considered a conflict of interest. During the later period of the Empire, various changes were introduced in the farming of the public revenues. Although it was, on the whole, a rule that no person should be compelled to take any share in a company of publicani, yet such cases sometimes occurred. From the time of Constantine, the leases of the publicani were generally not longer than three years. Several parts of the revenue which had before been let to publicani, were now raised by especial officers appointed by the Emperor.

All the persons hitherto mentioned as members of these companies, whether they held any office in such a company or not, or merely investing in shares and receiving their portions of the profit did not themselves take any part in the actual levying or collecting of the taxes in the provinces. This part of the business was performed by an inferior class of men, who were called “operas publicanis dare”, or “esse in operis societatis”. They were engaged by the publicani, and consisted of freedmen as well as slaves, Romans as well as provincials. This body of men is called familia publicanorum, and comprehended, according to the praetor’s edict, all persons who assisted the publicani in collecting the vectigal. Various laws were enacted, in the course of time, which were partly intended to support the servants of the publicani in the performance of their duty, and partly to prevent them from acts of oppression. Here is the confusion in the word publican. The publican is actually a large tax collecting, banking company in Rome. Matthew was not a publican, but he did work for one and therefore belonged to the family of the publicans. To the Jews, all tax collectors are publicans and “publicans are tax collectors; they represent

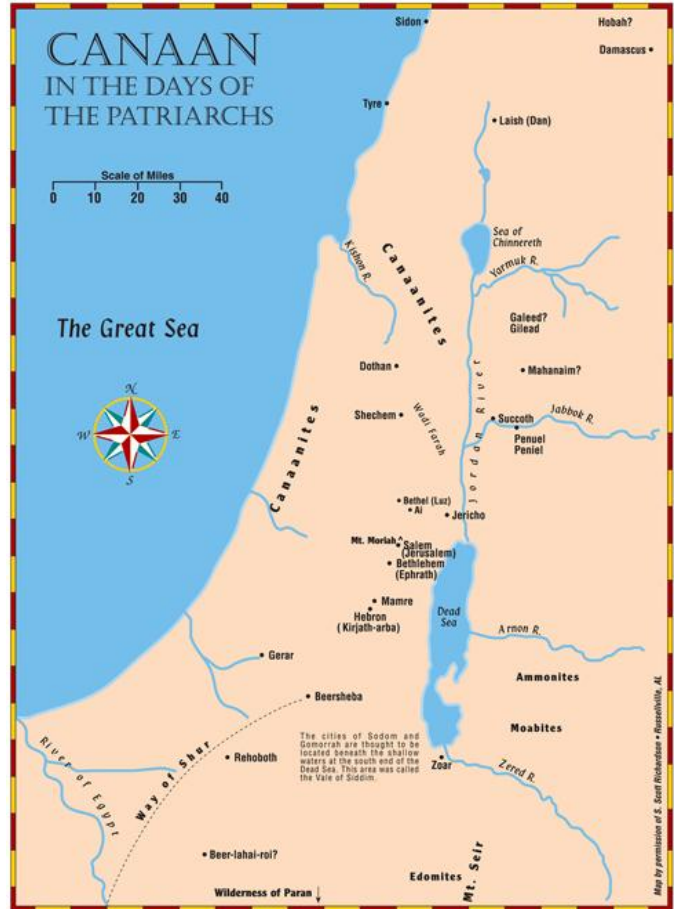
Rome and are a symbol of the tyranny and oppression of the Gentile yoke. Partiality, avarice, greed, exacting more than is lawful, and petty oppression are deemed, in the public mind, to be a way of life with them. 'The rabbis ranked them as cutthroats and robbers, as social outcast, as religiously half-excommunicated.' It is assumed their wealth comes from rapine and their business is the business of extortioners." (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 36),226).

- 10- **Alphæus** – The name "Alphæus" is translated from the Greek word "Ἀλφάϊος Alphaios". Translated literally, it means "changing". It is a transliteration of the Hebrew name "צֶלֶפְחָד" or "Cheleph". Translated literally, the Hebrew name means "exchange". It is also the name of an Israelite city in Naphtali. The present day site has not been identified. It is also used as a name for a man. It is assumed to be the Father of Matthew-Levi, James the Lesser, Simon Zealot, and Judas Lebbæus.
- 11- **surname** – The word "surname" is translated from the Greek word "ἐπικαλέω" or "epikaleō". It means a hereditary name common to all members of a family. The Codex Sinaiticus omits the entire phrase "whose surname was Thaddæus" from its translation. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 10, Verse 3, page 25). The common surnames at the time of Jesus associated people to their fathers, i.e. son of.
- 12- **Lebbæus** – The name "Lebbæus" is translated from the Greek word "Λεββαῖος" or "Lebbaios". Translated literally, the name means "a man of heart". It is of uncertain origin. It is one of the names used for the apostle Jude, also known as Thaddæus or Judas. For further information see footnote #25 of this chapter
- 13- **Canaanite** – The term "Canaanite" is translated from the Greek word "Καναναῖος" or "Kananaios". Translated literally, the term means "zealous". It is probably translated better as "Zelotes" and has nothing to do with being from the land of Canaan.

If the word referred to the people of Canaan, there are some serious conflicts to resolve. Matthew records the apostle Simon as a Canaanite. **"Canaan was the son of Ham in the genealogical list in Genesis 9:10. His descendants occupied Canaan and took their name from that country."** (Zondervan Pictorial Bible Dictionary, General Editor Merrill C. Tenney, Page 143). The people of Canaan were forbidden to hold the priesthood of God. This would have posed a problem since apostleship is an office within the Melchizedek Priesthood. The Jews would have picked up on this, and surely they would have challenged Jesus on His selection of such a man. Elder Pratt wrote, **"One of the Twelve was called a 'Canaanite,' but this could not have alluded to his lineage, but rather to the locality of his nativity, for Christ was not commissioned to minister in person to the Gentiles, much less to ordain any of them to the Priesthood, which pertained to the children of Abraham. I would risk my soul upon the fact that Simon the Apostle was not a Canaanite by blood. He was perhaps a Canaanite upon the same principle that Jesus was a Nazarete, which is expression of the locality of his birth or sojourn. But no man can hold the keys of Priesthood or of Apostleship, to bless or administer salvation to the nations, unless he is a literal descendant of Abraham, Isaac, and Jacob. Jesus Christ and his ancient Apostles of both hemispheres were of that lineage. When they passed away, and the Saints, their followers, were destroyed from the earth, then the light of truth no longer shone in its fulness."** (Journal of Discourses, Volume 1, Parley P. Pratt, April 10, 1853, page 244).

It is more likely that the term 'Canaanite' is a mistranslation. Unfortunately, the translation in Mark and Luke as "Zealot" may also be a mistranslation. **"Josephus (Antiquities, 8. 1. 6.) describes these Zealots; he calls them the fourth party of the Jews; the other three parties were the Pharisees, the Sadducees, and the Essenes. He says that they had 'an inviolable attachment to liberty,' and that they said that 'God is to be their ruler and Lord.' They were prepared to face any kind of death for their country, and did not shrink to see their loved ones die in the struggle for freedom. They refused to give to any earthly man the name and the title of king. They had an immovable resolution which would undergo any pain. They were prepared to go the length of secret murder and stealthy assassination to seek to rid their country of foreign rule. They were the patriots par excellence among the Jews, the most nationalist of all the nationalists."** (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, page 368). It is highly unlikely that Jesus would select a man from a group of murderers and assassins to be one of His chosen apostles. This would be out of character, especially since these men were supposed to represent Him.

It is more likely that the term should be translated as "zealous" or "enthusiastic". This would give us the impression that Simon was passionate and excited about the work of salvation.



- 14- **Iscariot**– The word "Iscariot" is translated from the Greek word "Ἰσκαριώθ" or "Iskariōth". It means "men of Kerioth". Many assume that the name "Kerioth" is a reference to a city or local. A city in Judea shares this name. The Old Testament makes reference to it. It reads, **"And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,"** (Joshua 15:25). Most assume that this is the city Judas was born in, making him Judean. Unfortunately, this is an unproven theory. Marcus wrote, **"On the many theories about Judas epithet Iskarioth...the three most common are; (1) from the Hebrew 'is Qēriyyūt = 'man of Qerioth,' a town in Judah near Hebron, (2) from the Aram 'šqaryā' = 'false love,' and (3) from the Gk sikarios = 'dagger-man, assassin'."** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 264). Unfortunately, all the theories regarding the epithet "Iscariot" contain varying degrees of speculation.

- 15- **betrayed** – The word "betrayed" is translated from the Greek word "παραδίδωμι" or "paradidōmi". It means to give into the hands of another, to deliver up treacherously, or to violate the cause one has vowed to taken to. The Codex Sinaiticus translates the phrase "who also betrayed him" as "who also delivered him up". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 10, Verse 4, page 25). **"The basic meaning of paradidōnai is to transfer something to someone into the possession of another, usually without any nuance of treachery."** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 265).

Judas Iscariot betrayed the Savior by arranging for His night arrest away from Jesus' followers. For the price of a slave, Judas arranged for the capture of His master. He was chosen to be one of Jesus' chosen apostles, and with this calling came a special witness of the spirit. He knew the divinity of Jesus beyond faith. His was a betrayal against pure knowledge. Many have speculated as to Judas' motives. **"Certainly Satan was his chief master, greed and avarice dwelt in his heart; he was dishonest in caring for the monies placed in his hands; and for thirty pieces of silver he planted the traitor's kiss."** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 72).



16 - **Peter** – The name “Peter” is translated from the Greek word “Πέτρος” or “Petros”. Translated literally, it means “a rock”, “a stone”, “a cliff” or “a ledge”. Metaphorically, the name is used of a hard soul or someone unyielding. The name is Greek in origin and not a transliteration from any other language. It was common during Jesus’ time for the Jews to take upon themselves Greek names in addition to their given name for the purpose of trade and commerce. It is suspected that the Apostles given name was not Peter, but that this was his business name. His given name is surely the Hebrew name he is referred to in scripture, that of Simon (See footnote #40). One interesting note; “**Luke never relates the Greek name Petros (‘Rock’) to the Aramaic name Kepha.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 618).

	Greek	Hebrew	Aramaic	Latin
<b>Name</b>	Πέτρος	שמעון	כפא	Petrus
<b>Transliteration</b>	Petros	Shim'own	Kepha	Peter
<b>Meaning</b>	A rock, stone, a pebble	Hearing with acceptance	Rock	Rock

**Date of Birth:** Unknown, estimated at 1 CE by most scholars. It is suspected that they wanted to keep Peter’s age younger than Jesus. Unfortunately, he would have been required to be at least 30 years old when he was called to be an apostle in 28 CE. This places his birth prior or equal to 2 BCE.

**Birth Place:** Bethsaida of Gaulantis, Peter later relocated to Capernaum of Galilee.

**Parents:** Peter’s father is recorded as Jonas or Jonah (Also translated as John or Johannes), while his mother’s name is unknown.

**Siblings:** Andrew the apostle is the only sibling recorded.

**Occupation:** Fisherman, partner in a fishing business with the sons of Zebedee.

**Marriage:** Yes, the scriptures record that he had a mother-in-law, thus revealing that he was married. Tradition states that Peter’s wife accompanied him in his work as president of the church. In fact, it is said that she was with him in death. Tradition says Peter’s wife was martyred first, and he was forced to watch as she was crucified. As she was led out, Peter comforted her by saying, “Remember the Lord.” Peter’s wife is said to be the daughter of a man named Artistobulus.

**Children:** Clement of Alexandria said, (Stromata, III, vi, ed. Dindorf, II, 276), Peter had children.

**Age at the Time of Apostolic Call:** Assumed to be at least 30 years old at the time he was called to be an apostle.

**Summary of Life:** Peter was a partner in a fishing business together with his brother Andrew, and the sons of Zebedee; James and John. They owned boats, which indicates a level of prosperity and wealth. Though he may not have been as rich as the aristocrats, “**He was well to do in a material way; and when he once spoke of having left all to follow Jesus, the Lord did not deny that Peter’s sacrifice of temporal possessions was as great as had been implied. We are not justified in regarding him as unlettered or ignorant.**” (Jesus the Christ, James E. Talmage, page 168). Relatively speaking, Peter was a smart business man. He was undoubtedly educated and trained.

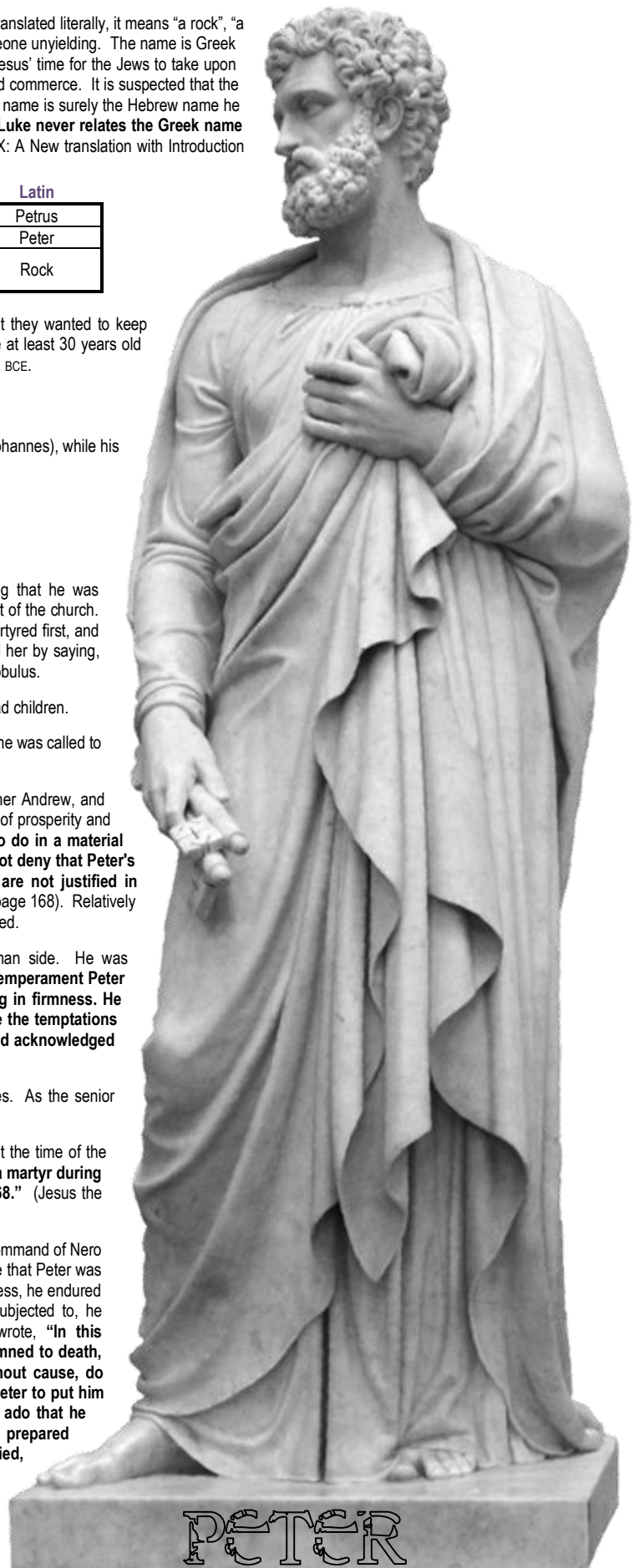
Most people have an affection for Peter because he demonstrates such a human side. He was passionate, and imperfect. He made mistakes, and yet strived for perfection. “**In temperament Peter was impulsive and stern, and, until trained by severe experience, was lacking in firmness. He had many human weaknesses, yet in spite of them all he eventually overcame the temptations of Satan and the frailties of the flesh, and served his Lord as the appointed and acknowledged leader of the Twelve.**” (Jesus the Christ, James E. Talmage, page 168).

**Special Calls:** He was called to be the President of the quorum of the 12 apostles. As the senior Apostle, he ran the church under the direction of Jesus after Jesus’ ascension.

**Date of Death:** Tradition says that he was martyred on the 13<sup>th</sup> of October 64CE, at the time of the Great Fire in Rome by Nero. Talmage wrote. “**Peter met death by crucifixion as a martyr during the persecution incident to the reign of Nero, probably between A.D. 64 and 68.**” (Jesus the Christ, James E. Talmage, page 168).

**Cause of Death:** Peter is said to have been crucified in an inverted position at the command of Nero Augustus Ceasar. Of the final days of the apostle Peter in Rome, Italy, Jowett wrote that Peter was cast into a horrible prison called the Mamertine. For nine months, in absolute darkness, he endured monstrous torture manacled to a post. In spite of all the suffering Peter was subjected to, he converted his jailers, Processus, Martinianus, and forty-seven others. Foxe wrote, “**In this persecution, among many other saints, the blessed apostle Peter was condemned to death, and crucified, as some do write, at Rome; albeit some others, and not without cause, do doubt thereafter. Hegesippus saith that Nero sought matter against against Peter to put him to death; which, when the people perceived, they entreated Peter with much ado that he would fly the city. Peter, through their importunity at length persuaded, prepared himself to avoid...he returned back to the city. Jerome saith that he was crucified, his head being down and his feet upward, himself requiring, because he was unworthy to be crucified after the same form and manner as the Lord was.**” (Foxe’s Book of Martyrs, John Foxe, Prepared by W. Grinton Berry, pages 12-13).

**Place of Death:** Present day Clementine Chapel, Vatican Hill, Rome.



**17 - Andrew** – The name “Andrew” is translated from the Greek word “Ἀνδρέας” or “Andreas”. Translated literally, the Greek word means “manly” or “manhood valor”. The name is Greek in origin and is believed to be an adopted business name. It was common for natives of Roman provinces to adopt Greek names for the purpose of doing business. Unfortunately, Andrew is the only name wherewith we know this Apostle. His Hebrew birth name, which we assume he had, is not listed in scripture. **“Andrew is a Greek name, like Philip, but this must obviously not be taken to mean that the names indicated that the men were Greeks.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 117).

**Date of Birth:** Tradition says that Andrew was born in 5 or 6 BCE. He would have surely been born before 2 BCE, otherwise he would not have been 30 years of age at the time of his call to the Apostleship. Jewish law prohibited a male from serving in an ecclesiastical role before the age of 30.

**Birth Place:** Bethsaida of Gaulantis, near the Sea of Galilee.

**Parents:** Andrew's father is recorded as Jonas or Jonah (Also translated as John or Johannes), while his mother's name is unknown.

**Siblings:** Simon called Peter.

**Occupation:** Fisherman, partner in a fishing business with his Brother Peter, and business partners; James and John (the sons of Zebedee).

**Marriage:** Unknown. We assume he was married because all Rabbis were required to be married.

**Children:** Unknown

**Age at the Time of Apostolic Call:** Using the tradition of Andrews birth year, he would have been approximately 33 or 34 years of age when called to be an Apostle. He may have been as young as 30 years of age, but not younger in accordance with Jewish Law,

**Summary of Life:** The Apostle Andrew was originally a follower of John the Baptist. At John's direction, he followed after Jesus and became spiritually converted to the Gospel of Jesus Christ. He almost immediately sought out his brother Peter to share the news. (Zondervan Pictorial Bible Dictionary, General Editor Merrill C. Tenney, Pages 38-39). Andrew was stall worth and faithful; however, not much is mentioned regarding him in present day scripture.

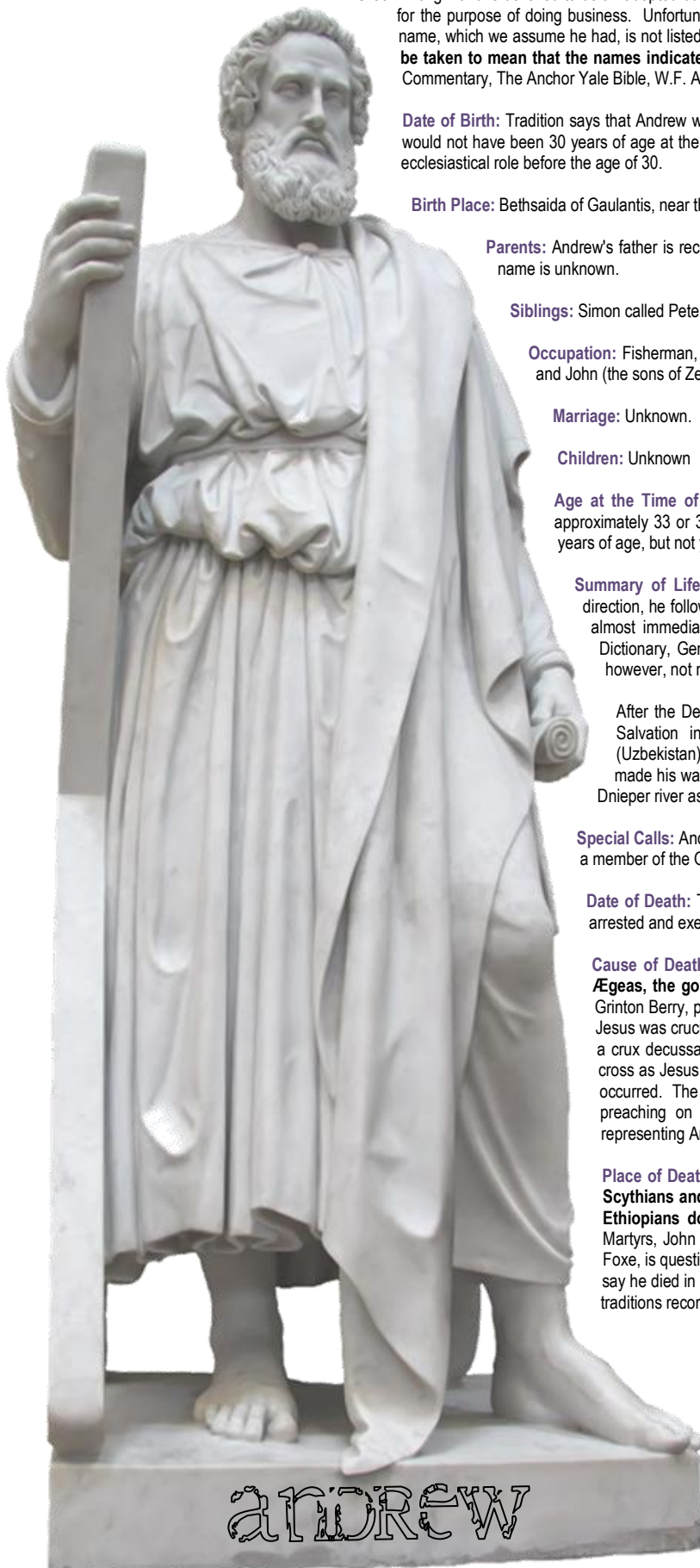
After the Death and Resurrection of Jesus Christ, the Apostle Andrew preached the Gospel of Salvation in Achaia (Greece), Edessa (Mesopotamia), Sythian (Iranian nomads), Sogdia (Uzbekistan), Sacaea (Babylonia), Ethiopia, and Scotland. Another tradition records that Andrew made his way to preach in Russia as well. It says that he preached along the Black Sea and the Dnieper river as far as Kiev, and from there he traveled to Novgorod.

**Special Calls:** Andrew was called to be a special witness of the Lord Jesus Christ. He was called to be a member of the Quorum of the 12 Apostles.

**Date of Death:** The Acts of St. Andrew, an apocryphal work from the 3<sup>rd</sup> century, says Andrew was arrested and executed in 60CE. He would have been 65 years of age.

**Cause of Death:** The cause of his death is recorded by Jerome who said he was “**crucified by Ægeas, the governor of the Edessenes.**” (Foxe's Book of Martyrs, John Foxe, Prepared by W. Grinton Berry, page 7). Tradition teaches that Andrew was bound to a Latin cross similar to the kind Jesus was crucified on, and not nailed. Some traditions differ teaching that Andrew was crucified on a crux decussate (X-shaped cross or satire) asking that he not be honored by dying on the same cross as Jesus. Being bound and not nailed would have lengthened the agony and time until death occurred. The Apocryphal Book of the Acts of St. Andrew records that Andrew was martyred while preaching on the northwest coast of Achaia. Today, there is an X on Great Britain's flag representing Andrew's cross.

**Place of Death:** “**Andrew did preach, in the year fourscore of our Lord Jesus Christ, to the Scythians and Sogdians, to the Sacæ, and in a city which is called Sebastopolis, where the Ethiopians do now inhabit. He was buried in Patræ, a city of Achaia.**” (Foxe's Book of Martyrs, John Foxe, Prepared by W. Grinton Berry, page 7). The year of his death, as dated by Foxe, is questionable. It would make him 85 years old at the time of his crucifixion. Other traditions say he died in 60 CE. Another tradition marks the day of Andrews death as 30 November 60 CE. All traditions record that Andrew died in **Achaia**. Achaia is the southern portion of modern day Greece.



**18 - James** – This James is often referred to as “James the Greater” or “James the Great” so that the reader can differentiate between the others James in the Bible; i.e. James the son of Alphæus, and James the Brother of Jesus. The name “James” is translated from the Greek word “Ἰάκωβος” or “Iakōbos”. The names Jacob is a Hebrew name. It comes from the Hebrew word “יַעֲקֹב” or “Ya ‘aqob”. Translated literally, it means “heel holder” or “supplanter”. It is the Latinized name Jacob. Legend teaches that the English translation of the Bible, originally authorized by King James of England in 1611, resulted in an intentional translation error. King James, desiring to canonize his own name, ordered the translators to change the name Jacob in the New Testament to James. I first discovered this while serving a full time mission in Denmark in 1987. While teaching an investigator of the church I had them read a familiar scripture that named the Apostles “Peter, Jakob and Johannes”. Johannes is the Danish rendition of our John. Jakob is the equivalent of Jacob, not James. This was very confusing to me and I asked my mission president. He explained the story of King James.

One might wonder why Joseph Smith didn't correct James' name while translating the Bible. I suppose the same question could be raised regarding Jesus' name, which is actually Joshua. Historically, angels and heavenly being have used the name that people are accustomed to. God and His son have gone by many names. It is not surprising that Joseph Smith maintained the name James.

**Date of Birth:** Unknown, though since Jewish Law prohibited a man from performing ecclesiastical functions until he was 30 years of age, we suppose that James could not have been born after 2 BCE. Additionally, Foxe places his brother John's birth year in 2 BCE. It is assumed that James is the older of the two, as his name is always recorded before John. We would consequently assume that James was born in 3 BCE or before.

**Birth Place:** Unknown, though his parents appear to be from Capernaum thus leading many to assume that James and John were born and raised in Capernaum.

**Parents:** Father is recorded by scripture as Zebedee. Tradition records James' mother as Salome. Consequently, Jesus and “**the sons of Zebedee were real cousins, their mother Salome being a sister of the Virgin.**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 522). Zebedee and Salome were theorized to be associated with the aristocratic circles of the Jews. It is for this reason that John was allowed in for Jesus' trial. They may have been part of the Jewish social ranks. However, they were obviously not high enough up to occupy any positions of rank or power.

**Siblings:** John, no others are known.

**Occupation:** Fisherman, partner in a fishing business with his brother John, and the sons of Jonah; Peter and Andrew.

**Marriage:** Unknown. We assume he was married because all Rabbis were required to be married.

**Children:** Unknown.

**Age at the Time of Apostolic Call:** Unknown, Assumed to be 30 years of age or older since Rabbinical law prohibited a man from preaching or conducting other religious actions prior to 30 years of age.

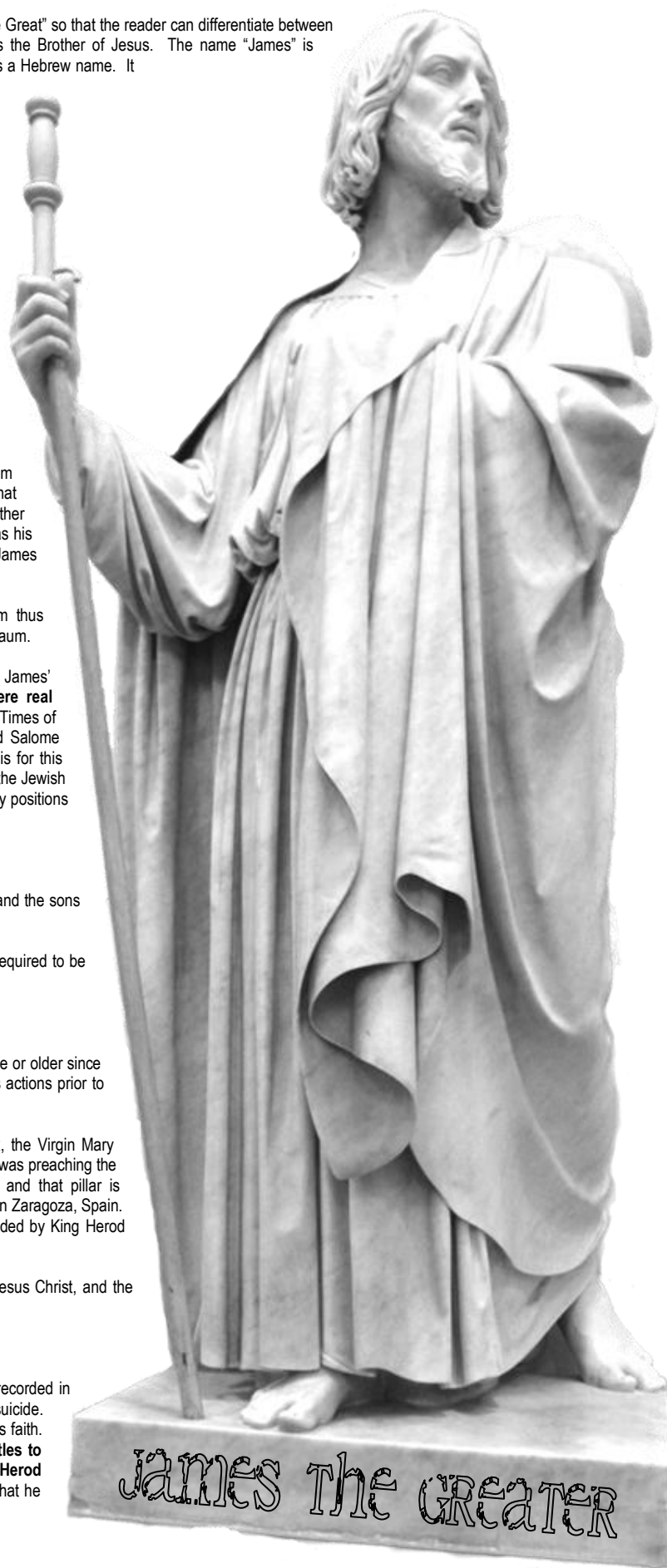
**Summary of Life:** According to ancient local tradition, on 2 January 40 CE, the Virgin Mary appeared to James on the bank of the Ebro River at Caesaraugusta, while he was preaching the Gospel in Iberia. She appeared upon a pillar, Nuestra Señora del Pilar, and that pillar is conserved and venerated within the present Basilica of Our Lady of the Pillar, in Zaragoza, Spain. Following that apparition, St. James returned to Judea, where he was beheaded by King Herod Agrippa I in the year 44 CE.

**Special Calls:** James the Greater was called to be an Apostle of the Lord Jesus Christ, and the first counselor in the first presidency of the Church under the Prophet Peter.

**Date of Death:** 44 CE

**Cause of Death:** The death of James is the only martyrdom of an Apostle recorded in scripture. Note, Judas was not martyred, but rather committed suicide. Consequently, James is believed to be the first of the 12 to give his life for his faith. Talmage records, “**James, the son of Zebedee, was the first of the apostles to meet a martyr's violent death; he was beheaded by order of the king, Herod Agrippa.**” (Jesus the Christ, James E. Talmage, page 169). It is believed that he was beheaded by a sword.

**Place of Death:** Jerusalem



**19 - John** – The name “John” is translated from the Greek word “Ἰωάννης” or “Iōannēs”. Translated literally it means “Jehovah is a gracious giver”. The Greek word is a transliteration of the Hebrew name “יְהוָה” or “Yowchanan”. Translated literally, the Hebrew name means “Jehovah has graced”. In his own works, John rarely refers to himself by name. Rather, he call himself the disciple who Jesus loved; i.e. **“Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.”** (John 13:23).

**Date of Birth:** Unknown, however, Foxe places John’s birth in 2 BCE.

**Birth Place:** Unknown, though his parents appear to be from Capernaum thus leading many to assume that James and John were born and raised in Capernaum.

**Parents:** John’s father is recorded by scripture as Zebedee. Tradition records his mother as Salome. Jesus and **“the sons of Zebedee were real cousins, their mother Salome being a sister of the Virgin.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 522). Zebedee and Salome were theorized to be associated with the aristocratic circles of the Jews. It is for this reason that John was allowed in for Jesus’ trial. He may have been part of the Jewish social ranks. However, they were obviously not high enough up to occupy any positions of rank or power among the Jews.

**Siblings:** James the Greater, no others are known. James is believed to be John’s older brother.

**Occupation:** Fisherman, partner in a fishing business with his brother James, and the brothers of Jona; Peter and Andrew.

**Marriage:** Unknown. We assume he was married... all Rabbis were required to be married.

**Children:** Unknown

**Age at the Time of Apostolic Call:** Unknown, Assumed to be 30 years of age or older since Rabbinical law prohibited a man from preaching or conducting other religious actions prior to 30 years of age. If you follow Foxes dating, John was only 30 years old when called to be an Apostle. Many ancient artists supposed John to be young, and depicted him beardless.

**Summary of Life:** There was a special relationship between John and Jesus, for which we have little understanding. Like the other apostles, John was a faithful follower. **“The character of St. John has been often mistaken. Filled as he was with the most divine tenderness.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 174). His character and love for the Savior prompted Jesus to charge John with the care of His mother. At the cross we read, **“When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!”** (John 19:26). Perhaps this is why the Book of Acts has little mention of John’s ministry. He may have been caring for Mary.

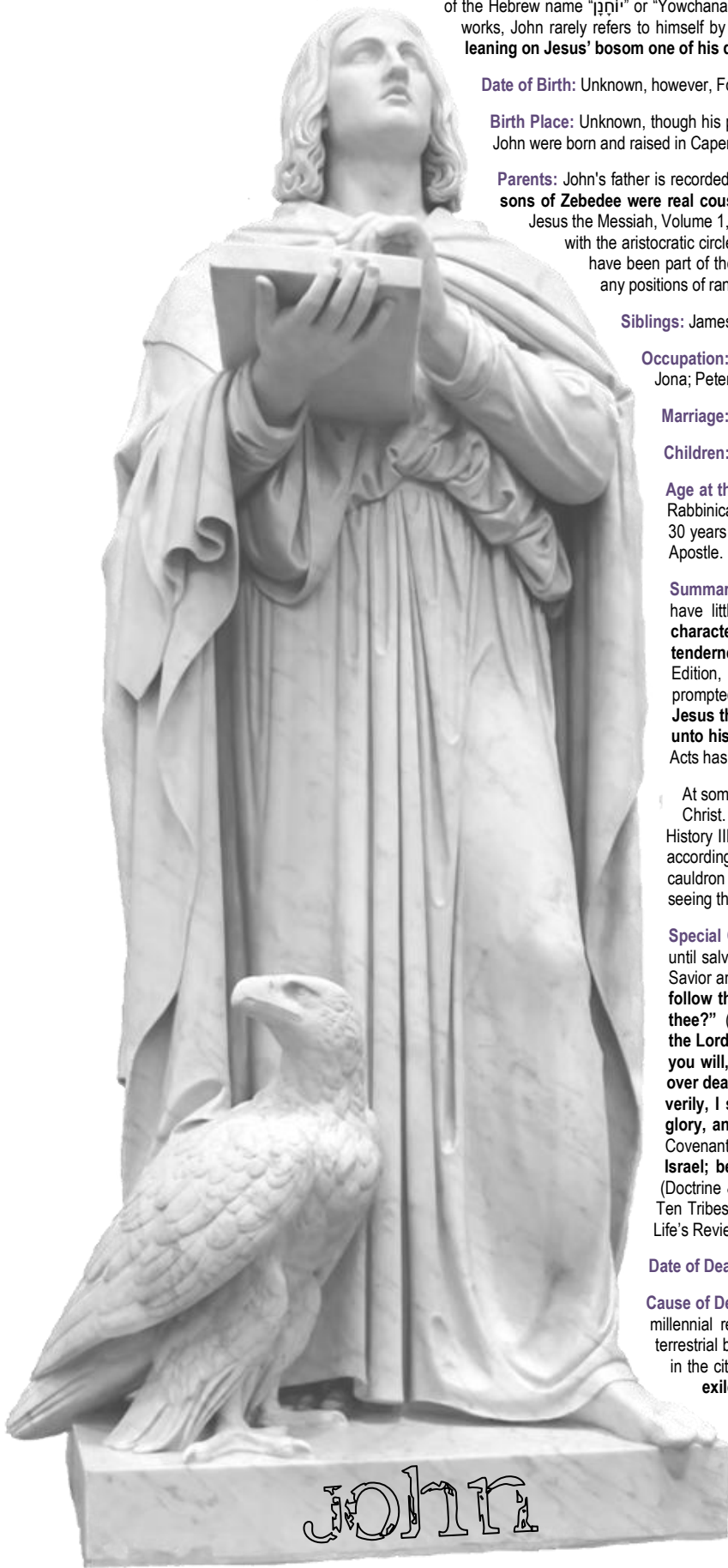
At some point, John focused on his lifelong mission to convert people to the Gospel of Jesus Christ. Like the other apostles, John’s work got him in trouble. Eusebius records (Church History III.13.1) John was banished to Patmos by Emperor Domitian (81-96). Previous to this, according to Tertullian’s testimony (De praescript., xxxvi), John had been thrown into a cauldron of boiling oil before the Porta Latina at Rome without suffering injury. The Emperor, seeing that he could not be killed, was forced to banish him to a rock island.

**Special Calls:** John was granted permission by the Savior to remain on earth, bringing soul until salvation, until Jesus returns to the earth prior to the Millennium. To John’s request, the Savior answered the other apostles, **“If I will that he tarry till I come, what is that to thee? follow thou me... He shall not die; but, if I will that he tarry till I come, what is that to thee?”** (John 21:22-23). Modern day revelation is even clearer. Joseph Smith records, **“And the Lord said unto me: John, my beloved, what desirest thou? For if you shall ask what you will, it shall be granted unto you. And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people.”** (Doctrine & Covenants 7:1-3). We learn that John has a specific assignment **“to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things.”** (Doctrine & Covenants 77:14). Joseph Smith said this to Benjamin F. Johnson regarding the Ten Tribes; **“And John the Revelator is with them, preparing them for their return.”** (“My Life’s Review”, Benjamin F. Johnson, page 109).

**Date of Death:** Has not tasted death, but is a translated being living among mortals.

**Cause of Death:** John was promised by Jesus to remain on the earth until Jesus returned for His millennial reign. At some point, John was translated from a mortal, telesial existence to a terrestrial being. This transformation is referred to as being translated. John was last recorded in the city of Ephesus and on the Island of Patmos. Fox records, **“John, the apostle...was exiled by the said Domitian into Patmos. After the death of Domitian, he being slain and his acts repealed by the senate, John was released, and came to Ephesus in the year fourscore and seventeen; where he continued until the time of Trajan, and there governed the churches in Asia, where also he wrote his Gospel; and so lived till the year after the passion of our Lord, threescore and eight, which was the year of his age about one hundred.”** (Foxe’s Book of Martyrs, John Foxe, Prepared by W. Grinton Berry, pages 13-14). That would make the year of John’s 100’s birthday 98 CE, and his birth year 2 BCE.

**Place of Death:** Not Applicable, he still lives.



**20 - Philip** – The name “Philip” is translated from the Greek word “Φίλιππος” or “Philippos”. Translated literally, it means “lover of horses”. It is a Greek name and not likely to be Philip’s birth name. Israelites, as a matter of tradition, gave their children Hebrew names. Greek names were often adopted later in life to facilitate trade with citizens of foreign nations. We have no record of Philip having a Hebrew name.

**Date of Birth:** Unknown. He would have surely been born before 2 BCE, otherwise he would not have been 30 years of age at the time of his call to the Apostleship. Jewish law prohibited a male from serving in an ecclesiastical role before the age of 30.

**Birth Place:** Unknown. However, “His home was in Bethsaida, the town of Peter, Andrew, James, and John.” (Jesus the Christ, James E. Talmage, page 169). Consequently, many suppose that Bethsaida is also his birthplace.

**Parents:** Legend says that Philip’s Father was Tholomew of Cana. His mother is unknown. Legend also states that Tholomew was the brother of Joseph of Nazareth.

**Siblings:** Legend says that Philip was the brother of Nathanael (Bartholomew) and Thomas.

**Occupation:** According to the Gospel of John, Philip was a fisherman from Bethsaida.

**Marriage:** Unknown, though Foxe records that he had a daughter; therefore, we would assume that he was married and had a wife.

**Children:** Unknown, Foxe records he had a daughter. “he was buried, and his daughter also with him.” (Foxe’s Book of Martyrs, John Foxe, Prepared by W. Grinton Berry, page 9).

**Age at the Time of Apostolic Call:** Unknown, Assumed to be 30 years of age or older since Rabbinical law prohibited a man from preaching or conducting other religious actions prior to 30 years of age.

**Summary of Life:** Philip was a man who was earnestly seeking the truths of eternity. “It is almost certain that he was first a disciple of John the Baptist, because Jesus called him directly near Bethany beyond Jordan where John was preaching.” (Zondervan Pictorial Bible Dictionary, General Editor Merrill C. Tenney, Page 649). Upon meeting Jesus, he became a faithful disciple. He shared the news with his friends. He was a friend to Peter, Andrew and Nathanael (also called Bartholomew). He appears to have also had many friends among the gentiles, most especially among the Greeks.

After the resurrection and departure of Jesus from our mortal realm, Philip is said to have served missions in Greece, Syria, Hierapolis and Phrygia. Tradition teaches that he was accompanied on these missions by the Apostle Bartholomew and Philip’s sister Mariamne.

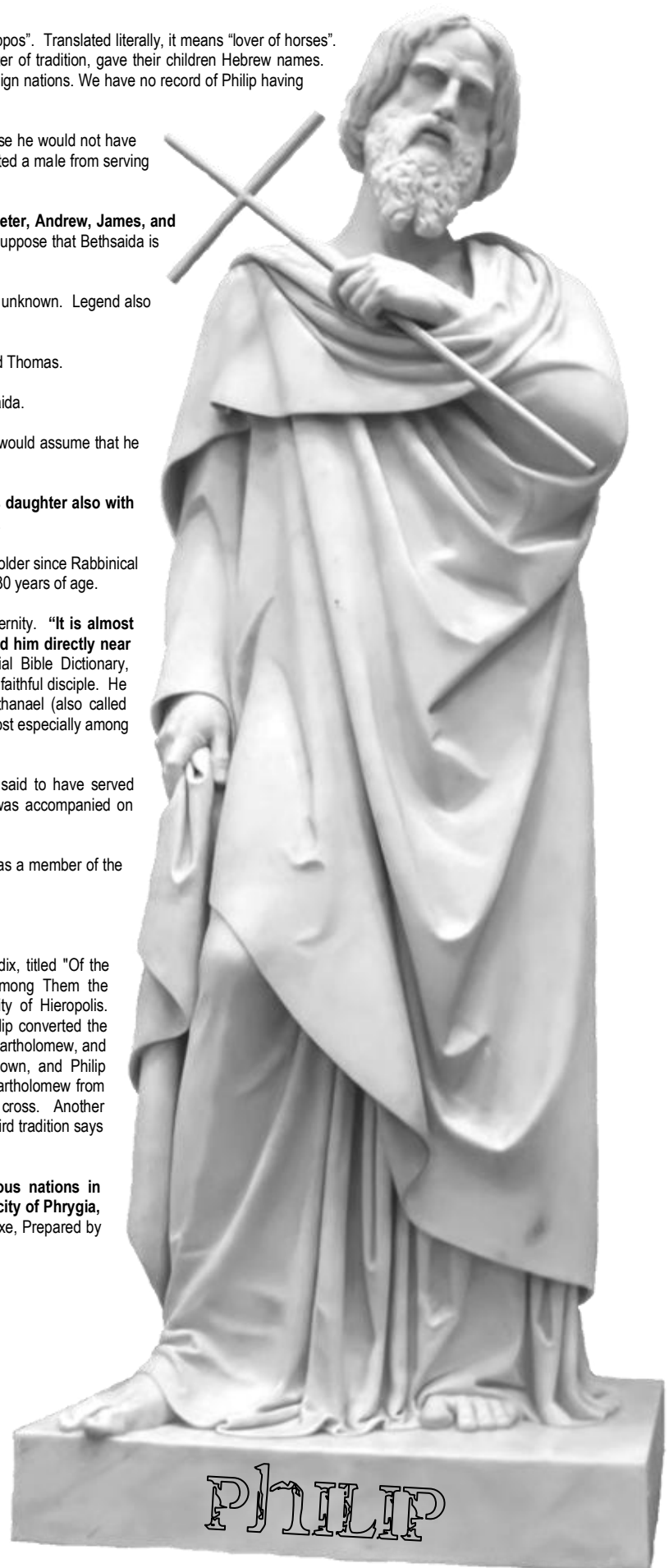
**Special Calls:** Philip was called to be a special witness of the Lord Jesus Christ as a member of the quorum on the 12 Apostles.

**Date of Death:** Tradition says that he died around 54 CE.

**Cause of Death:** One tradition recorded as “The Acts of Philip” has an appendix, titled “Of the Journey of Philip the Apostle: From the Fifteenth Act Until the End, and Among Them the Martyrdom.” This appendix gives an account of Philip’s martyrdom in the city of Hierapolis. According to this account, through a miraculous healing, and his preaching, Philip converted the wife of the proconsul of the city. This enraged the proconsul, and he had Philip, Bartholomew, and Mariamne all tortured. Philip and Bartholomew were then crucified upside-down, and Philip preached from his cross. As a result of Philip’s preaching the crowd released Bartholomew from his cross, but Philip insisted that they not release him, and Philip died on the cross. Another legend is that he was martyred by beheading in the city of Hierapolis. Finally, a third tradition says he was crucified in Phrygia and subsequently buried in Hierapolis.

“Philip, the holy apostle, after he had much labored among the barbarous nations in preaching the word of salvation to them, at length suffered, in Hierapolis, a city of Phrygia, being there crucified and stoned to death.” (Foxe’s Book of Martyrs, John Foxe, Prepared by W. Grinton Berry, page 9).

**Place of Death:** Hierapolis



**21 - Bartholomew** – The name “Bartholomew” is translated from the Greek word “Βαρθολομαῖος” or “Bartholomaios”. Translated literally, it means “son of Tolmai”. The name is Aramaic in origin. Aramaic is a form of Hebrew, a dialect if you will. The Aramaic name is “תַּלְמֵי בַר” or “bar Talmay”, which means “son of Talmay”. **“It is practically certain, however, that he is the man called Nathanael in John’s Gospel—the one whom Christ designated as ‘an Israelite indeed, in whom is no guile.’”** (Jesus the Christ, James E. Talmage, page 170). His name may have actually been Nathanael bar Tholomew or Nathanael the son of Talmay. An interesting twist to his name is that the Aramaic form of the name “Talmay” means furrow. The son of the furrow might indicate that he and his family were farmers, or ploughmen. **“Bartholomew – This name is Aramaic Bar-Tolmai (Tolmai is attested in South Arabic and Nabatacan as normal transcription of Gr. Ptolemaios) = son of Ptolmey, indicating that his father had a Greek name.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 117).

**Date of Birth:** Unknown. He would have surely been born before 2 BCE, otherwise he would not have been 30 years of age at the time of his call to the Apostleship. Jewish law prohibited a male from serving in an ecclesiastical role before the age of 30.

**Birth Place:** Cana of Galilee.

**Parents:** Father is suspected to be named “Tholomew” or “Talmay”. Tradition says that Tholomew was from Cana, but his wife is unknown.

**Siblings:** Unknown, though tradition records that Nathanael, son of Tholomew is the brother of Philip and Thomas; both fellow Apostles.

**Occupation:** Unknown, though some suspect that he was a farmer, or the traditional fisherman.

**Marriage:** Unknown. We assume he was married because all Rabbis were required to be married.

**Children:** Unknown.

**Age at the Time of Apostolic Call:** Unknown, Assumed to be 30 years of age or older since Rabbinical law prohibited a man from preaching or conducting other religious actions prior to 30 years of age.

**Summary of Life:** **“He is mentioned in all four of the lists of the apostles in the New Testament. There is no further reference to him in the New Testament and the traditions concerning him are not trustworthy.”** (Zondervan Pictorial Bible Dictionary, General Editor Merrill C. Tenney, Page 98). Even so, there is some merit in their review. Eusebius of Caesarea’s Ecclesiastical History (5:10) states that after the Ascension, Bartholomew went on a missionary tour to India, where he left behind a copy of the Gospel of Matthew. Other traditions record him as serving as a missionary in Ethiopia, Mesopotamia, Parthia, and Lycaonia. Popular traditions and legends say that Bartholomew preached the Gospel in India, and then went to Greater Armenia.

**“Bartholomew is said also to have preached to the Indians, and to have translated the Gospel of St Matthew into their tongue. At last in Albinopolis, a city of greater Armenia, after divers persecute beaten down with staves, then crucified; and after, being excoriate, he was beheaded.”** (Foxe’s Book of Martyrs, John Foxe, Prepared by W. Grinton Berry, page 7).

His character is noteworthy. When **“Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!”** (John 1:47).

Bartholomew is said to have carried a copy of Matthew’s Gospel on at least a portion of his missionary journeys.

**Special Calls:** An apocryphal gospel of Bartholomew existed in the early ages, indicating that he may have recorded his own version of the life of Jesus. He was also called to be a member of the quorum of the 12 Apostles.

**Date of Death:** Unknown. Tradition says that he died in 68 CE.

**Cause of Death:** He is said to have been martyred in Albanopolis in Armenia. According to one account, he was beheaded, but a more popular tradition holds that he was flayed alive and crucified, head downward. He is said to have converted Polymius, the king of Armenia, to Christianity. Astyages, Polymius’ brother, consequently ordered Bartholomew’s execution.

According to tradition, Bartholomew converted the king of Armenia by casting out a demon from the chief idol in the temple and then destroying all of the idols. In a rage, the king’s older brother ordered Bartholomew to be seized, beaten, and executed.

**Place of Death:** **Albanopolis, Armenia.** The modern name of the district where Bartholomew died is Azerbaijan and the place of his death, called in New Testament times Albanopolis, is now Derbend which is on the west coast of the Caspian Sea.



**22 - Thomas** – The name “Thomas” is translated from the Greek word “Θωμάς” or “Thōmas”. Translated literally, it means “a twin”. The Hebrew name for twin is “Didymus”. The Greek name Thomas is transliterated from the Aramaic name “ܬܘܡܐܝܡ” or “ta’owm”. Early Syrian traditions record his name as Judas Thomas. **“In Aramaic, Toma.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 117). **“Both Thomas and Didymos were probably originally epithets, because John 14:22 refers to a ‘Judas, not the Iscariot,’ who in the Curetonian Syriac version is identified as ‘Judas Thomas’ and in the apocryphal Acta Thomaee as loudas ho kai Thomas, ‘Judas alias Thomas.’ In the Coptic Gospel Thomas, which is ascribed to him, he appears as ‘Didymus Judas Thomas.’”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 619).

**Date of Birth:** Unknown. Most likely prior to 2 BCE.

**Birth Place:** Unknown, though he is considered a Galilæan by most traditions and ancient manuscripts.

**Parents:** Tradition says that Thomas is the son of Tholomew of Cana. His mother is unknown. Another tradition records that his father’s name was James.

**Siblings:** Tradition records that Thomas is the brother of Nathanael, and Philip.

**Occupation:** Unknown, though tradition says that Thomas was an architect/builder.

**Marriage:** Unknown. We assume he was married because all Rabbis were required to be married.

**Children:** Unknown.

**Age at the Time of Apostolic Call:** Unknown, Assumed to be 30 years of age or older since Rabbinical law prohibited a man from preaching or conducting other religious actions prior to 30 years of age.

**Summary of Life:** Tradition says that Thomas traveled outside the Roman Empire to preach the Gospel of Jesus Christ. He is said to have traveled as far as Tamilakam, which are the states of Tamil Nadu and Kerala in present day India. According to tradition he traveled as far as Muziris, in India. Foxe wrote, **“Thomas preached to the Parthians, Medes and Persians, also to the Carmanians, Hyrcanians, Bactrian and Magians,”** (Foxe’s Book of Martyrs, John Foxe, Prepared by W. Grinton Berry, page 6). Many of these locations were areas he would have passed through on his way to India, however, there are traditions that record that Thomas actually sailed to India. The Didascalia (dating from the end of the 3rd century) states, **“India and all countries condering it, even to the farthest seas... received the apostolic ordinances from Judas Thomas, who was a guide and ruler in the church which he built.”**

An early 3rd-century Syriac work known as the Acts of Thomas connects the apostle’s Indian ministry with two kings, one in the north and the other in the south. According to the record, Thomas was at first reluctant to accept this mission, but the Lord appeared to him in a night vision and said,

**“Fear not, Thomas. Go away to India and proclaim the Word, for my grace shall be with you.” But the Apostle still demurred, so the Lord overruled the stubborn disciple by ordering circumstances so compelling that he was forced to accompany an ‘Indian’ merchant, Abbanes, as a slave to his native place in northwest ‘India’, where he found himself in the service of the Indo-Parthian king, Gondophares. According to the Acts of Thomas, the apostle’s ministry resulted in many conversions throughout the kingdom, including the king and his brother.**

Remains of some of his buildings, influenced by Greek architecture, indicate that he was a great builder. According to the legend, Thomas was a skilled carpenter and was bidden to build a palace for the king. However, the Apostle decided to teach the king a lesson by devoting the royal grant to acts of charity and thereby laying up treasure for the heavenly abode. Although little is known of the immediate growth of the church, Bar-Daisan (154–223) reports that in his time there were Christian tribes in India which claimed to have been converted by Thomas and to have books and relics to prove it.

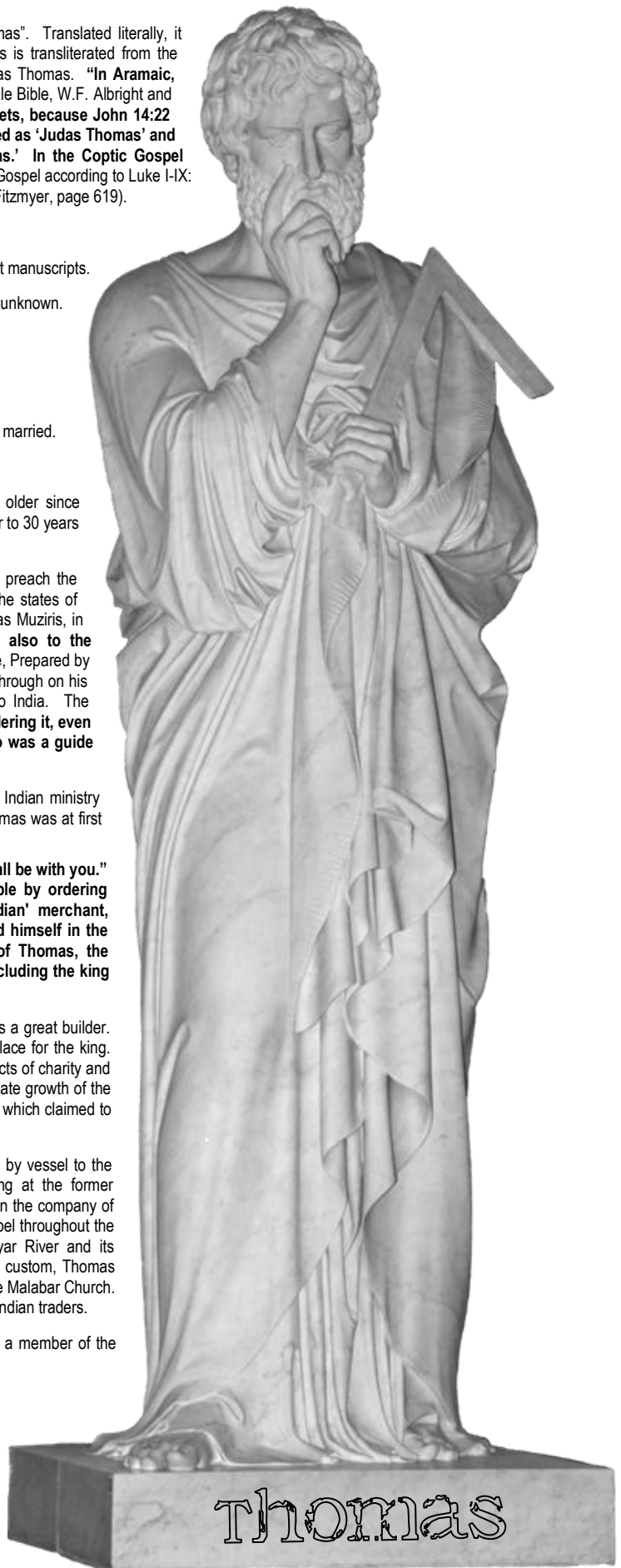
Thomas is believed to have left northwest India when invasion threatened and traveled by vessel to the Malabar Coast, possibly visiting southeast Arabia and Socotra en route, and landing at the former flourishing port of Muziris (modern-day North Paravur and Kodungalloor) (c. 51–52 AD) in the company of a Jewish merchant Abbanes (Hebban). From there he is said to have preached the gospel throughout the Malabar coast. The various churches he founded were located mainly on the Periyar River and its tributaries and along the coast, where there were Jewish colonies. Following apostolic custom, Thomas ordained teachers, leaders and elders, who were reported to be the earliest ministry of the Malabar Church. According to Kurt E. Koch, Thomas the Apostle possibly travel into Indonesia via India with Indian traders.

**Special Calls:** Thomas was called to be a special witness of the Lord Jesus Christ as a member of the quorum on the 12 Apostles.

**Date of Death:** Sometime after 52 CE, tradition says he was martyred in 72 CE.

**Cause of Death:** **“He suffered in Calamina, a city of India, being slain with a dart.”** (Foxe’s Book of Martyrs, John Foxe, Prepared by W. Grinton Berry, page 6). The Syrians record that Thomas died in India after being run through with a lance.

**Place of Death:** According to the most ancient tradition of the church in India, Thomas evangelized the area and then crossed to the Coromandel Coast of southeast India, where, after carrying out a second mission, he died at **Chennai**. Allegedly, he was killed at what is now called St. Thomas Mount near Chennai. He was buried in Mylapore.



**23 - Matthew** – The name “Matthew” is translated from the Greek word “Ματθαῖος” or “Matthaios”. Translated literally, it means “gift of Jehovah”. The name is not a transliteration from Hebrew or Aramaic. **“His Hebrew name, Levi, is understood by many as an indication of priestly lineage.”** (Jesus the Christ, James E. Talmage, page 170). **“Matthew, otherwise named Levi, first of a publican made apostle, wrote his Gospel to the Jews in the Hebrew tongue.”** (Foxe’s Book of Martyrs, John Foxe, Prepared by W. Grinton Berry, page 9).

**Date of Birth:** Unknown. He would have surely been born before 2 BCE, otherwise he would not have been 30 years of age at the time of his call to the Apostleship. Jewish law prohibited a male from serving in an ecclesiastical role before the age of 30.

**Birth Place:** Believed to be born in Capernaum of Galilee

**Parents:** Matthew-Levi is believed to be the son of Alphæus of Capernaum. His mother is Unknown

**Siblings:** It is believed that Matthew-Levi is the brother of James the Lesser, Jude Lebbæus, and Simon Zealot. Though I personally believe that Jude Lebbæus was the son of Thaddæus.

**Occupation:** Tax Collector, though not the “Publicani” of Rome. The Jewish writers misused the term, relating the title of publican to all levels of tax collection. Edersheim wrote, **“Levi-Matthew was not only a ‘publican,’ but of the worse kind: a ‘Mokhes’ or douanier; a ‘little Mokhes,’ who himself stood at his custom house; one of the class to whom, as we are told, repentance offered special difficulties.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 517). The Jews consider a tax collector one of the worse kinds of sinners. They handled coins with the images of false idols. All collected funds were required to be exchanged into Roman currency. Taxes were also collected from the poor and rich alike, imposing at times substantial burdens upon the people. They considered taxes a form of oppression and sinful dominion by idol worshippers. Taxes were levied on nearly every level. **“The Gabbai, or tax-gatherer, collected the regular dues, which consisted of ground-, income-, and poll-tax. The ground-tax amounted to one-tenth of all grain and one-fifth of the wine and fruit grown; partly paid in kind, and partly commuted into money. The income-tax, was levied on all persons, bond and free, in the case of men from the age of fourteen, in that of women from the age of twelve, up to that of sixty-five.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, pages 515-516). Matthew may also have collected taxes from the Hebrew people for Herod Antipas.

**Marriage:** Unknown. We assume he was married because all Rabbis were required to be married.

**Children:** Unknown.

**Age at the Time of Apostolic Call:** Unknown, Assumed to be 30 years of age or older since Rabbinical law prohibited a man from preaching or conducting other religious actions prior to 30 years of age.

**Summary of Life:** Jesus specifically sought out Matthew, and called him to be a disciple. Matthew would have been wealthy, and sacrificed much to follow the Lord. He had a large house, and occupied the position of a tax collector which is normally a very lucrative job. **“The readiness with which Matthew responded to Jesus’ call seems to indicate that he had previously come into contact with Jesus and His teachings and had already decided to dedicate his life to the cause.”** (Zondervan Pictorial Bible Dictionary, General Editor Merrill C. Tenney, Page 516).

**“He is spoken of by other than scriptural writers as one of the most active of the apostles after Christ’s death, and as operating in lands far from Palestine.”** (Jesus the Christ, James E. Talmage, page 170). Later Church fathers, such as Irenæus (Against Heresies 3.1.1) and Clement of Alexandria, claim that Matthew preached the Gospel to the Jewish community in Judea, before going to other countries. Tradition says that he remained in Jerusalem for 15 years. Ancient writers do not agree as to what other countries Matthew ministered in. The Roman Catholic Church and the Orthodox Church each hold the tradition that Matthew died as a martyr, although this was rejected by the gnostic heretic Heracleon as early as the second century. Foxe records, **“After he had converted to the faith Æthiopia and all Egypt, Hircanus, their king, sent one to run him through with a spear.”** (Foxe’s Book of Martyrs, John Foxe, Prepared by W. Grinton Berry, page 9). Traditions say that Matthew preached the Gospel of Jesus Christ in modern day Israel, Egypt, Ethiopia, and Iran.

**Special Calls:** Matthew was also called to be a special witness of the Lord Jesus Christ as a member of the quorum of the 12 Apostles. Matthew is the author of the Gospel according to St. Matthew. This Gospel was composed in Hebrew near Jerusalem for Hebrew Christians and translated into Greek, but the Greek copy was lost. The Hebrew original was kept at the Library of Caesarea. The Gospel of Matthew is thought to have been written between 41 and 50 CE, though some estimates place the date as late as 90 CE.

**Date of Death:** Unknown, even tradition is silent in this matter. We must assume it to be after 50 CE.

**Cause of Death:** Tradition says that Matthew was killed by an ancient weapon known as a halberd.

**Place of Death:** The official Roman Martyrology of the Catholic Church suggests that Matthew was martyred in Ethiopia. Foxe’s Book of Martyrs also supports the martyrdom tradition of Matthew, reporting that he was slain with a halberd in the city of Nabadar in Parthia. Another tradition says that he was martyred in Egypt.





**24 - James** – This James is sometimes referred to as “James the Lesser” or “James the Less”. The name “James” is translated from the Greek word “Ἰάκωβος” or “Iakōbos”. It is the latinized name Jacob. Legend teaches that the English translation of the Bible, originally authorized by King James of England in 1611, resulted in an intentional translation error. King James, desiring to canonize his own name, ordered the translators to change the name Jacob in the New Testament to James. I first discovered this while serving a full time mission in Denmark in 1987. While teaching an investigator of the church I had them read a familiar scripture that named the Apostles “Peter, Jakob and Johannes”. Johannes is the Danish rendition of our John. Jakob is the equivalent of Jacob, not James. This was very confusing to me and I asked my mission president. He explained the story of King James.

The names Jacob is a Hebrew name. It comes from the Hebrew word “יַעֲקֹב” or “Ya ‘aqob”. Translated literally, it means “heel holder” or “supplanter”. There is much confusion surrounding this James. Many of the early traditions and records have associated the same stories of James the Greater, James the Lesser, and James the brother of Jesus. One Biblical scholar wrote, “**This member of the Twelve is not to be identified with ‘James the Little’ or with ‘James, the brother of the Lord’.** The latter may have been an ‘apostle’ but he was scarcely one of the Twelve’. **This ‘James, son of Alphaeus,’ probably has nothing to do with the James of Mark 6:3.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 619).

**Date of Birth:** Unknown. He would have surely been born before 2 BCE, otherwise he would not have been 30 years of age at the time of his call to the Apostleship. Jewish law prohibited a male from serving in an ecclesiastical role before the age of 30.

**Birth Place:** Unknown, though he is considered a Galilæan by most traditions and ancient manuscripts.

**Parents:** “**James is expressly named as the son of Alphæus or Clopas.**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 521). This is where things get a little confusing. There several men named James that tradition has been known to confuse. There was (1) James the Lesser, an apostle, (2) James, the bishop of Jerusalem, (3) James the half brother of Jesus, (4) James the Apostle, the son of Alphæus and (4) James the Bishop, the son of Cleopas. Some of these James may have been the same person, others were separate and distinct. Because tradition has confused the various “James”, many scholars are unsure whose father is whose and which stories are associated with the James of this footnote.

**Siblings:** Tradition teaches that the Apostles “...**James, Judas, and Simon...seem to have been brothers.**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 522). Tradition teaches that Matthew-Levi was also a brother.

**Occupation:** Unknown.

**Marriage:** Unknown. We assume he was married because all Rabbis were required to be married.

**Children:** Unknown,

**Age at the Time of Apostolic Call:** Unknown, assumed to be 30 years of age or older since Rabbinical law prohibited a man from preaching or conducting other religious actions prior to 30 years of age.

**Summary of Life:** For all we know, “James the Lesser” was an unsung hero of faith. Evidently, he did not seek recognition or fame, for he received no glory or credit for his service to Christ.

It is believed that James, the son of Alphæus, was from the Jewish tribe of Levi, though this is an uncertain tradition. Others theorize that given his father’s name Alphaeus is derived from the Hebrew Celeph, which is a region in the land of Naphtali. He may have been from the tribe of Naphtali. But according to the Genealogies of the Apostles (compare Budge, Contendings of the Apostles, II, 50), James was of the house of Gad. Obviously, there is no clear conclusion as to James’ heritage, only that he is an Israelite.

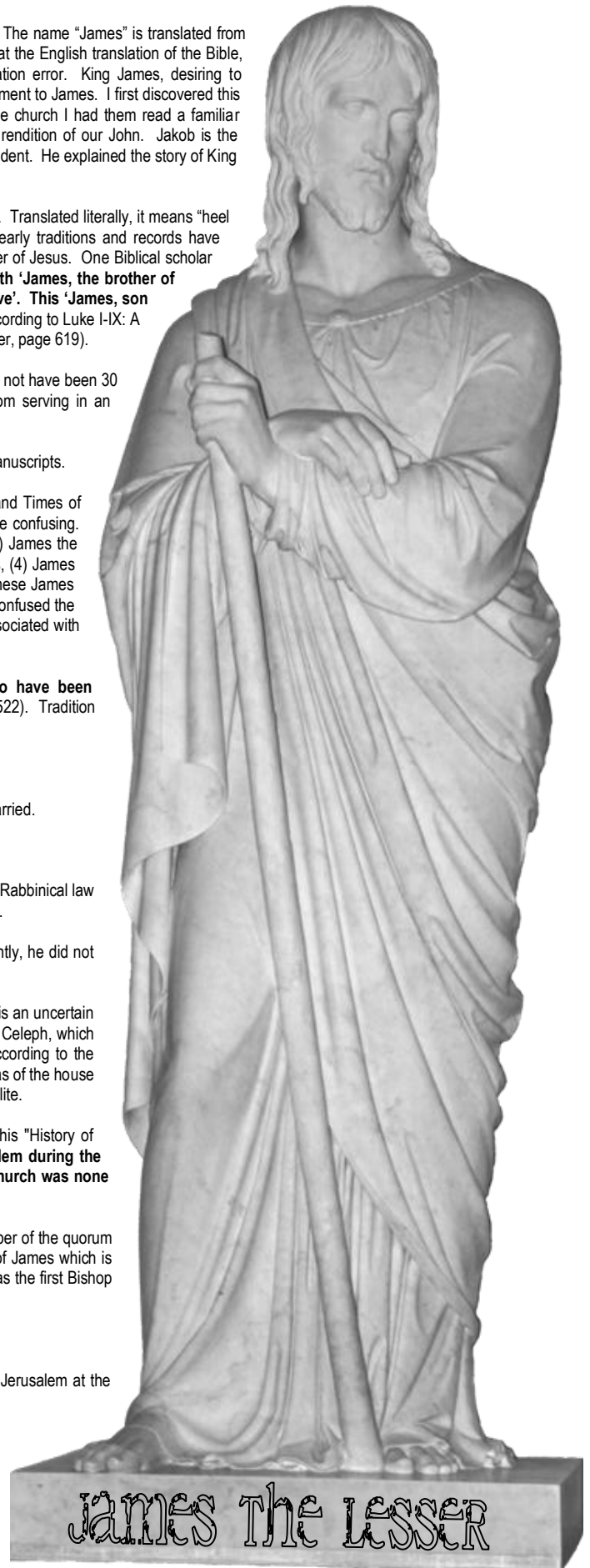
Not much is known about the latter ministry of of this apostle, however, Aziz S. Atiya, in his “History of Eastern Christianity” says, “**The seeds of Syrian Christianity had been sown in Jerusalem during the Apostolic age and the contention has been made that the first bishop of the Syrian church was none other than St. James of the Twelve Apostles, identified as ‘St. James the Less’.**”

**Special Calls:** James was called to be a special witness of the Lord Jesus Christ as a member of the quorum on the 12 Apostles. He is not to be confused with the author of the New Testament Book of James which is believed to have been written by James the half-brother of Jesus. Traditions says that he was the first Bishop of Jerusalem, and was called “James the Just”.

**Date of Death:** Estimated at 62 CE. Tradition says that he died in the spring of 62 CE.

**Cause of Death:** Tradition states that James, the son of Alphæus, was stoned to death in Jerusalem at the hands of his fellow Jews, and was subsequently buried by the Sanctuary.

**Place of Death:** Jerusalem, Judæa, Roman Empire or /Egyptus (Egypt).



**25 - Thaddaeus** – The name “Thaddaeus” is translated from the Greek word “Θαδδαῖος” or “Thaddaios”. Translated literally it means “large hearted, courageous.” It is of uncertain origin. **“Judas is called Lebbeus Thaddeus by Matthew, Thaddeus by Mark, and Judas the brother of James by Luke.”** (Jesus the Christ, James E. Talmage, page 170). Edersheim clarifies his name as follows: **“Judas is designated by St. Matthew as Lebbæus, from the Hebrew lebh, a heart, and is also named, both by him and by St. Mark, Thaddæus – a term which, however, we would not derive, as is commonly done, from thad, the ‘female breast,’ but following the analogy of the Jewish name Thodah, from ‘praise’. In that case both Lebbæus and Thaddæus would point to the heartiness and the thanksgiving of the Apostle, and hence to his character. St. Luke simply designates him Judas of James, which means that he was the brother (less probably, the son) of James. Thus his real name would have been Judas Lebbæus, and his surname Thaddæus”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 522). One can easily see the confusion regarding this apostle’s name; he is associated with four names;

**Thaddæus • Lebbæus • Jude • Judas**

Albright gives us some explanation, **“Thaddaeus is Aramaic for Taddai. It could be a place name, on the basis of quite satisfactory Aramaic etymologies. The manuscript evidence shows that Lebbæus is sometimes substituted for Thaddæus, and we may assume that called was added to preserve both traditions. Certainly the names are typical Aramaic shortened forms. In the list in Luke vi 16 Lebbæus/Thaddæus is replaced by Judas/Jude.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 117). What we might have here is the name Judas (shortened form Jude) Lebbæus son of Thaddæus. The origin of the various names and associations is obviously unknown.

**Date of Birth:** Unknown. He would have surely been born before 2 BCE, otherwise he would not have been 30 years of age at the time of his call to the Apostleship. Jewish law prohibited a male from serving in an ecclesiastical role before the age of 30.

**Birth Place:** Unknown. Legend reports that St. Jude was born into a Jewish family in Paneas, a town in Galilee later rebuilt by the Romans and renamed Caesarea Philippi.

**Parents:** Unknown. Tradition says that his father is Alphaeus of Capernaum. His mother is unknown. Although, another tradition teaches his mother was a woman named Mary of Clopas, the sister to Mary the Mother of Jesus. Some speculate that Thaddæus may have been a surname, the name of his father.

**Siblings:** Edersheim records that the Apostles **“...James, Judas, and Simon, seem to have been brothers.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 522). This tradition is probably taken from Foxe who wrote, **“Simon, who was the brother of Jude, and to James the Younger, who all were the sons of Mary Cleophas and of Alphaeus, was Bishop of Jerusalem after James, and was crucified in a city of Egypt in the time of Trajan the Emperor.”** (Foxe’s Book of Martyrs, John Foxe, Prepared by W. Grinton Berry, page 6).

**Occupation:** Unknown, though many traditions suppose that he was a farmer by trade.

**Marriage:** Unknown. We assume he was married because all Rabbis were required to be married.

**Children:** Unknown

**Age at the Time of Apostolic Call:** Unknown, Assumed to be 30 years of age or older since Rabbinical law prohibited a man from preaching or conducting other religious actions prior to 30 years of age.

**Summary of Life:** The 14th-century writer Nicephorus Callistus makes Jude the bridegroom at the wedding at Cana, though there is no evidence to support this claim. Lebbæus a faithful member of the quorum of the 12 apostles. It is evident through the scriptural account that Lebbæus served the Master during and after the life of Jesus.

After Jesus’ death, resurrection and ascension, Lebbæus is believed to have served missions in the holy land and in foreign countries. Lebbæus is traditionally believed to have been the first to bring Christianity to Armenia in modern day Turkey.

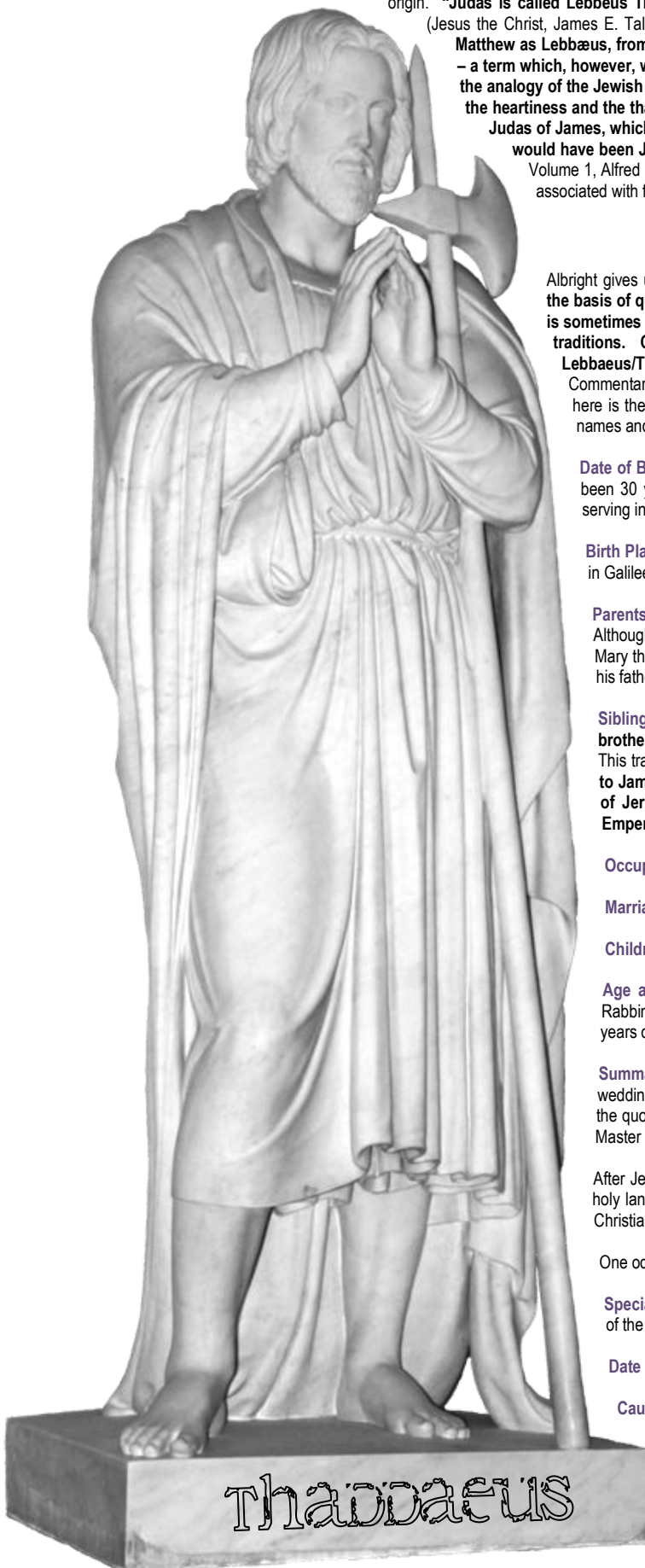
One odd tradition states that Thaddæus was a vegetarian.

**Special Calls:** Lebbæus was called to be a special witness of the Lord Jesus Christ as a member of the quorum on the 12 Apostles.

**Date of Death:** Unknown. Tradition records that Lebbæus died in 65 CE.

**Cause of Death:** Unknown. Tradition teaches that Lebbæus was killed by an axe, though many have depicted the axe as a halberd..

**Place of Death:** Tradition teaches that Lebbæus founded a church in Edessa, Greece and was consequently crucified there as a martyr. Another tradition says that he was killed by an axe in Beirut, Lebanon in the ancient Roman province of Syria.



**26 - Simon** – The word “Simon” is translated from the Greek word “Σίμων” or “Simōn”. It is a transliteration from the Hebrew name “שמעון” or “Shim’own”. Translated literally the Hebrew name means “heard”. **“Simon called Zelotes in Luke’s Gospel, is distinguished by both Matthew and Mark as the Canaanite. The last designation has no reference to the town of Cana, nor to the land of Canaan, neither is it in any sense of geographical signification; it is the Syro-Chaldaic equivalent of the Greek word which is rendered in the English translation ‘Zelotes.’ The two names, therefore, have the same fundamental meaning, and each refers to the Zealots, a Jewish sect or faction, known for its zeal in maintaining the Mosaic ritual.”** (Jesus the Christ, James E. Talmage, pages 170-171). **“We have in all the Gospels, Simon, surnamed Zelotes or Cananæan (not Canaanite), both terms indicating his original connection with the Galilæan Zealot party, the ‘Zealots for the Law’.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 522). Albright explains, **“For all the discussion in commentaries on the relative merits of the reading kananaïos (Canaanite) and kannaios or kanaïos (Zealot), the solution certainly lies in the transmission of the Hebrew/Aramaic appellation. In normal transcription the Heb. Qof was always k, while the aspirated kaph was always chi. The reading can only be qannaya, Zealot.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, pages 117-118).

**Date of Birth:** Unknown. Assumed to be at or prior to 2 BCE since he would have been required to be at least 30 years of age when called to the Apostleship in 28 CE.

**Birth Place:** Assumed to be in Galilee; however, it is generally unknown

**Parents:** Simon is identified as the Brother of James and Judas Lebbaeus. **“James is expressly named as the son of Alphæus or Clopas.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 521). Therefore, Simon’s father is Alphæus or Clopas. It is most probable that his father is Alphæus.

**Siblings:** **“The testimony of Hegesippus, seem to point him out as the son of Clopas, and brother of James, and of Judas Lebbaeus.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 522). All the Apostles were considered brothers in Christ, but some were more **“...James, Judas, and Simon, ...seem to have been brothers.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 522).

**Occupation:** Unknown

**Marriage:** Unknown. We assume he was married because all Rabbis were required to be married.

**Children:** Unknown

**Age at the Time of Apostolic Call:** Unknown, Assumed to be 30 years of age or older since Rabbinical law prohibited a man from preaching or conducting other religious actions prior to 30 years of age.

**Summary of Life:** In many circles Simon is considered a Zealot, which is a very aggressive Jewish sect that was known for sicarii or dagger men. These men were assassins and committed terrorist acts. Such a description does not lend itself well to an apostle of the Lord Jesus Christ. The answer might lie in the definition one applies to the term “zealot”.

Zealots first came to be in 6CE. The movement came to be under a False Messiah named Judas of Galilee. He rose up against Roman taxation and foreign rule. He was eventually captured and killed. His movement, however, developed into a fourth Jewish sect; the Zealots. Their cause was based on a concept that the Jews needed to return to restored Mosaic law. Its followers were zealous in their adherence to the Law of Moses. In the year 66CE, the movement took a turn. The Zealots became aggressive and rebellious. It was during this time that the Sacarii were developed. They performed acts of murder with daggers hidden in the back of their cloaks. They significantly contributed to the Roman siege of 70CE.

Simon the Zealot may have just been a zealous follower of the Mosaic Law. It is apparent that even if the Simon was a member of the Zealot sect, the aggressive nature of the sect didn’t surface until 66CE. Simon may have just been a passionate and dedicated follower of the Law.

Simon appears to have taken his zeal and applied it to the Gospel of Jesus Christ. Tradition says that he preached the Gospel in Egypt, Persia, Armenia, Lebanon, throughout the Middle East, Britain, Africa, Mauritania and Ethiopia.

**Special Calls:** Simon was called to be a special witness of the Lord Jesus Christ as a member of the quorum on the 12 Apostles.

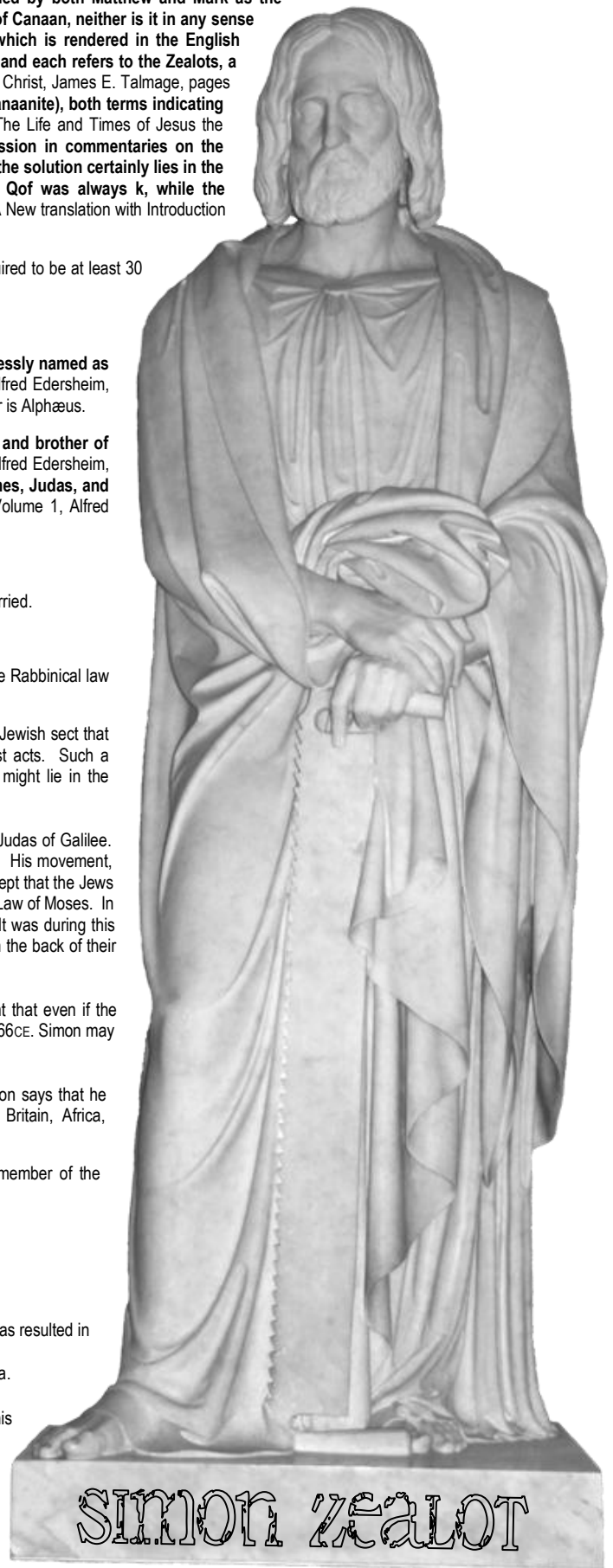
**Date of Death:** Unknown, one tradition places it on May 10, 61 CE.

**Cause of Death:** The recorded causes of Simon’s death vary. They are as follows:

- Christian Ethiopians claim that he was crucified in Samaria.
- Justus Lipsius wrote that he was sawn asunder in Suanir, Persia. This tradition has resulted in many of later artist drawing and carving Simon with a large saw.
- Moses of Chorene writes that he was martyred at Weriosphora in Caucasian Iberia.
- Another tradition said that he died peacefully at Edessa.
- His second mission to Britain is said to have ended on May 10, 61 CE with his Crucifixion ordered by Roman Catus Decianus in modern day Lincolnshire.

Foxe wrote, **“Simon the apostle, called Cananeus and Zelotes, preached in Mauritania, an in the country of Africa, and in Britain: he was likewise crucified.”** (Foxe’s Book of Martyrs, John Foxe, Prepared by W. Grinton Berry, pages 6-7).

**Place of Death:** Samaria, Persia, Iberia, Edessa, or Britain.



**27 - Judas** – The name “Judas” is translated from the Greek word “Ἰούδας” or “Ioudas”. Translated literally, it means “he shall be praised”. It is a transliteration of the Hebrew name “יהודה” or “Yehudah”. The Hebrew word means “praised”.

**Date of Birth:** Unknown

**Birth Place:** “Judas Iscariot is the only Judean named among the Twelve; all the others were Galileans. He is generally understood to have been a resident of Kerioth, a small town in the southerly part of Judea, but a few miles west from the Dead Sea” (Jesus the Christ, James E. Talmage, page 171). “We have Judas Iscariot, or Ish Kerioth, ‘a man of Kerioth’, a town in Judah. Thus the betrayer alone would be of Judæan origin, the others all of Galilæan; and this may throw light on not a little in his afterhistory.” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 522).

“Attempts to deal with the name, Iscariot as derived from a place name (‘the man from Kerioth’), or as belonging to a leather apron girdle, or bag, or from Judas’ later role as traitor, or from a supposed meaning as ‘assassin’ must be abandoned...Iscariot cannot have been a geographical appellation, and suggests that the word derives from the Aramaic root sqr, which varies in meaning from the reddish-brown to ruddy. What we have therefore in this name is a kenning, or nickname.” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 118).

**Parents:** “So too we are uninformed as to his lineage, except that his father’s name was Simon.” (Jesus the Christ, James E. Talmage, page 171). Tradition says that Simon was the biological brother of Joseph of Nazareth. Simon’s wife is unknown.

**Siblings:** Unknown. Even tradition does not list Judas as having any siblings.

**Occupation:** Unknown

**Marriage:** Unknown. We assume he was married because all Rabbis were required to be married.

**Children:** Unknown

**Age at the Time of Apostolic Call:** Unknown, Assumed to be 30 years of age or older since Rabbinical law prohibited a man from preaching or conducting other religious actions prior to the age of 30.

**Summary of Life:** There is not much known about Judas’ life. Because of his heinous act, most ancient artist refused to sculpt or paint him, believing that it somehow honored and immortalized the traitor. Traditions and ancient manuscripts refrain from recoding much information regarding him.

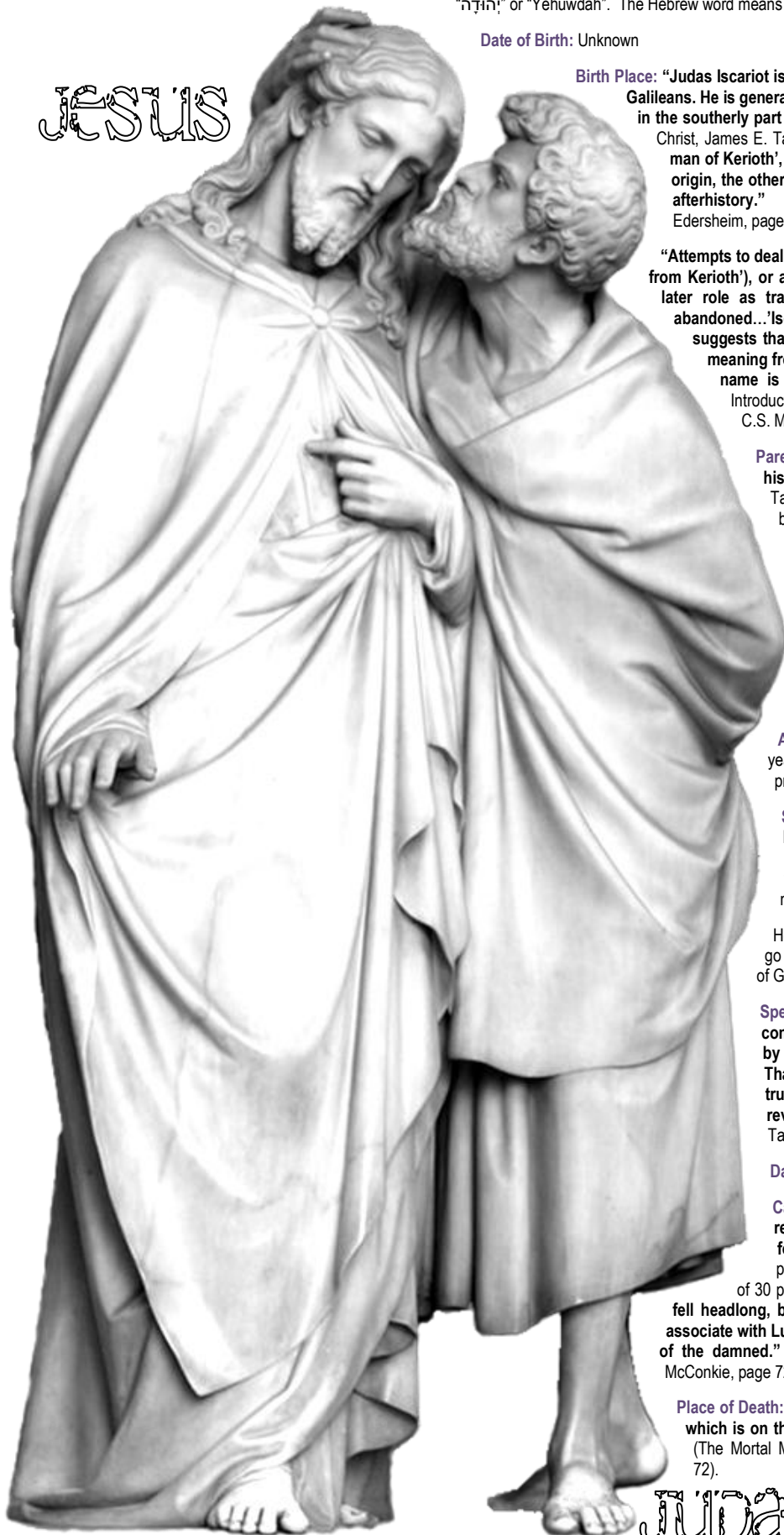
He was a Judean Jew, which apostate beliefs that he never fully let go of. He appears to have honored the beliefs of man over the desires of God.

**Special Calls:** “He served as treasurer or agent of the apostolic company, receiving and disbursing such offerings as were made by disciples and friends, and purchasing supplies as required. That he was unprincipled and dishonest in the discharge of this trust is attested by John. His avaricious and complaining nature revealed itself in his murmuring” (Jesus the Christ, James E. Talmage, page 171).

**Date of Death:** 30 CE

**Cause of Death:** “He brought his guilty life to a close by a revolting suicide and his spirit went to the awful fate reserved for the sons of perdition.” (Jesus the Christ, James E. Talmage, page 171). Judas hung himself from a tree, as the traitorous reward of 30 pieces of silver fell useless to him on the field. “In the process he fell headlong, burst asunder, his bowels gushed out, and his spirit went to associate with Lucifer in that realm where traitors to the truth suffer the agonies of the damned.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 72).

**Place of Death:** “Thereafter he hanged himself at Aeldama, the field of blood, which is on the southern slope of the valley of Hinnom outside Jerusalem.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 72).



JESUS

JUDAS ISCARIOT

*The Twelve Chosen*

28 - **mountain** – The word “mountain” is translated from the Greek word “ὄρος” or “oros”. It means a mountain.

Jesus “went out into a mountain – or, as it should rather be rendered, into the mountain – to pray, and continued all night in prayer to God.” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 171).

It is significant that Jesus chose a mountain to retire to in prayer. “In most religious traditions, mountains symbolize the place where heaven and earth meet – the word axis – an idea also conveyed by the Cosmic Tree or Ladder. It symbolizes Communion, divine presence, redemption, resurrection, revelation, and spiritual rebirth.” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 115). Mountains have a long history of association with temples, symbolically the House of God. When a temple was not available the Lord often directed His followers to the tops of mountains so that He might commune with them. This was the case with Jacob on Mt. Bethel, and Moses on Mt. Sinai. The mountain is considered the place that is closest to God. Cooper wrote, “The highest point of the earth is regarded as central, the summit of Paradise, the meeting place in the clouds of heaven and earth, reaching up ‘on high’...The mountain symbolizes constancy; eternity; firmness; stillness. Mountain tops are associated with sun, rain, and thunder gods...Temples are built in the form of mountains.” (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 110).



Many Biblical scholars have debated the chronology of this chapter, the Sermon on the Mount, and the Sermon on the Plain. This work mostly agrees with J. Rueben Clark’s harmony and chronology of the Gospels, which places the call of the twelve apostles sometimes after the Sermon on the Mount and just prior to the Sermon on the plain. Others believe that the Sermon on the Mount and the Sermon on the Plain are different renditions of the same event. The differences in chronology effect the possible location for the calling of the twelve apostles. We assume that this chapter occurs somewhere on the east coast of the Sea of Galilee with the Sermon on the Plain occurring on the Plain of Bethsaida. Farrar believed that the two sermons are the same and occurred on the west coast of the Sea of Galilee. He wrote, “The scene of this lonely vigil, and of the Sermon on the Mount, was in all probability the single elevation known at this day as the Kurn Hattin, or ‘Horns of Hattin’. It is a hill with a summit which closely resembles an Oriental saddle.” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 171).

Regardless of its location, the mountain represents a place free from worldly influences and sin. It provided Jesus with a peaceful and quiet place to talk to His Father. He understood that proper and effective prayer required a place where the spirit could be unrestrained. Fitzmyer wrote, “Even though ‘the mountain’ is mentioned in Mark 3:13, whence the detail probably comes, it takes on the special connotation as a place of prayer, as elsewhere in Luke. It is the locale of God’s presence, of a nearness to the revealing God.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 616).



29 - **calleth** – The word “calleth” is translated from the Greek word “προσκαλέω” or “proskaleō”. It means to call to, or to call to one’s self. The Codex Sinaiticus translates the term “calleth unto” as “called to”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 3, Verse 13, page 70). Marcus clarifies, “Called to himself. Greek proskaleitai, the middle form of kalein, ‘to call’, compounded with pros, ‘to’.” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 262).



Jesus issued a call, which should not be confused with an open invitation. They were specifically chosen after a long night of prayer and consultation with the Most High. “Indeed, at the time of their selection, the original Twelve were still young in their discipleship, and their calling in Galilee was important as part of the preparation necessary for them to fulfill their later mission.” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapel and Thomas A. Wayment, , page 214). They were called relatively early in Jesus’ ministry so that they could be properly prepared for the time when they became the legal administrators of the Lord’s kingdom after His departure. Such was not a right that was assumed or taken of one’s on will. “All of the legal administrators in the earthly kingdom ‘must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.’ (Article of Faith 5).” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 67). Such was the case with these twelve men.

30 - **whom he would** – The word “would” is translated from the Greek word “θέλω” or “thelō”. It means to will, have in mind, or intend. The LDS authorized edition of the New Testament clarifies the word “would” in a footnote stating that the Greek word is better translated as “desired”.

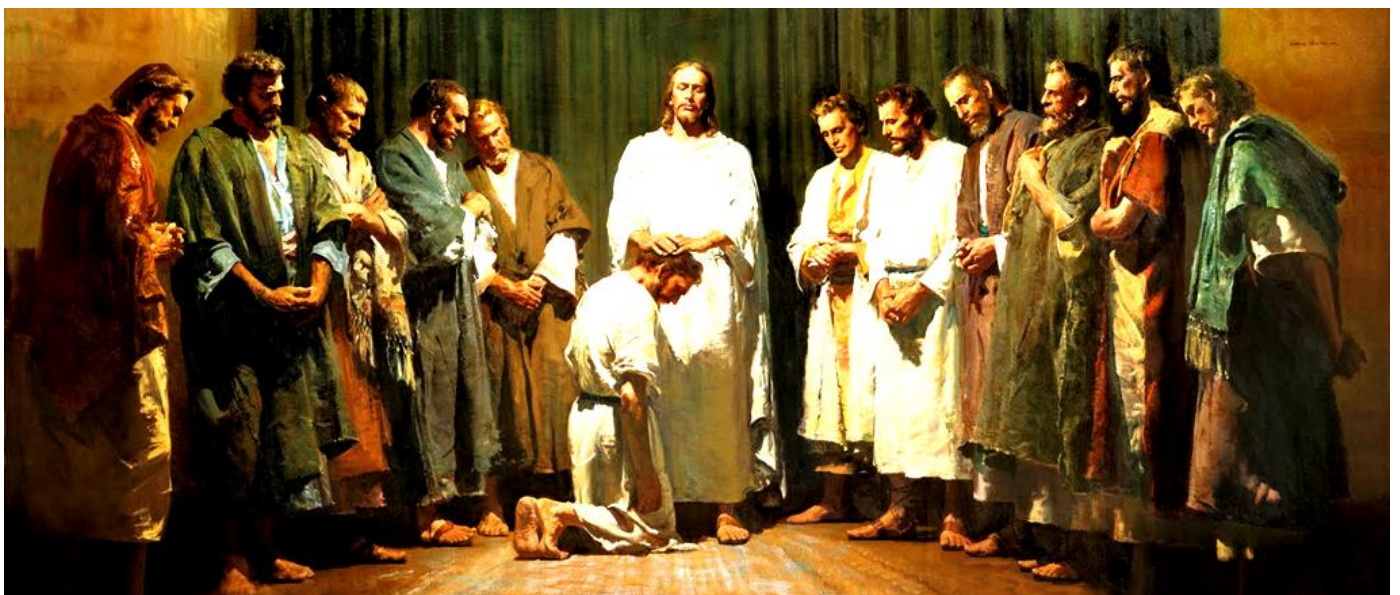
This passage reinforces the concept that the apostles were called according to the Lord’s will and not through popular census. “It is the Lord’s work and not man’s, and the Lord knows whom he wants to serve in all places in his kingdom. No man, of himself, can build up the kingdom; it is only when earthly servants get the spirit of revelation, and do thereby the things the Lord wants done, that the work prospers to the full.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 67).

31 - **They came** – The phrase “they came” is translated from the Greek word “ἀπέρχομαι” or “aperchomai”. It means go away, or depart.

The apostles came, literally departing from the world, to serve the Lord. They exercised their freedom of choice, which they had previously exercised in their pre-mortal existence. Their calls had been extended before they came to earth. “As individuals they had been foreordained in the councils of eternity to serve with Christ in setting up his kingdom in the meridian of time. Both Lehi and Nephi, in vision, had seen their work as ‘apostles of the Lamb’. Whether they were elders or held other offices in the Melchizedek Priesthood prior to their ordination as apostles is not known.” (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 210). They accepted their calls then, and were prepared in the eternities to be apostles in mortality. Elder McConkie said, “The Twelve whose spiritual talents, developed before they were born, will enable them to build up the kingdom and withstand the pressures of the world.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 67). Their spirits must have recognized the Savior’s call and then responded to the familiar voice.

32 - **ordained** – The word “ordained” is translated from the Greek word “ποιέω” or “poieō”. It means to make able, to construct, to make ready, prepare, or to do. The Codex Sinaiticus translates the term “ordained” as “appointed”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 3, Verse 14, page 70). Marcus writes that the word means “Appointed. Greek epoiesen. The use of poiein for ‘to appoint’ is unclassical, reflecting a Semitism found in the Septuagint and elsewhere in the New Testament. The root meaning of the verb is ‘to do’, ‘to make’, or ‘to create’, and it is prominent in Genesis 1.” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 262). Barclay concurs with Marcus when he writes, “He appointed them. The King James Version has it that he ordained them (Mark 3:14). The word which is translated ordain is the simple Greek word poiein (Greek #4160), which means to make or to do; but which is often technically used for appointing a man to some office.” (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, page 370).

In the restore Gospel of Jesus Christ, we have a fuller understanding of the word ordained. We understand it to be a divine appointment, and we agree that it is a preparation that makes us ready to perform the duties associated therewith, but much more has been revealed. Ordination is a procedure used from the earliest times in the manner of blessing. It is also used in conferring priesthood power and authority. Such a procedure is in accord with the revealed will of the Lord and is not a mere formality. In latter-day revelation the laying on of hands is discussed by the Lord as follows: “I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit ...” (Doctrine and Covenants 36:2).



- 33 - **they should be with him** – The phrase “they should be” is translated from the Greek word “*ὄ*” or “*ἔ*”. It means be, may be, etc.

The Savior gather His selected twelve together that He might ordain them or confer upon them Priesthood power and authority. **“An effective leader surrounds himself with other strong, dynamic leaders. Jesus called, trained, empowered, and sent forth twelve men who would further the Father’s work on earth.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 158).

He also gathered them so that they should be with Him. This is an interesting and significant statement. The Lord teaches in the Doctrine and Covenants that we must **“be one; and if ye are not one ye are not mine.”** (Doctrine & Covenants 38:27). It can be safely assumed that Jesus ordained the twelve and then gathered them unto Him that He might teach them to be one with Him. Being one means that they were of like mind, will, and desires. Since Jesus was perfect, they needed to adjust their thoughts to his, and the will to His will. This can only be done if we are gather to Him.

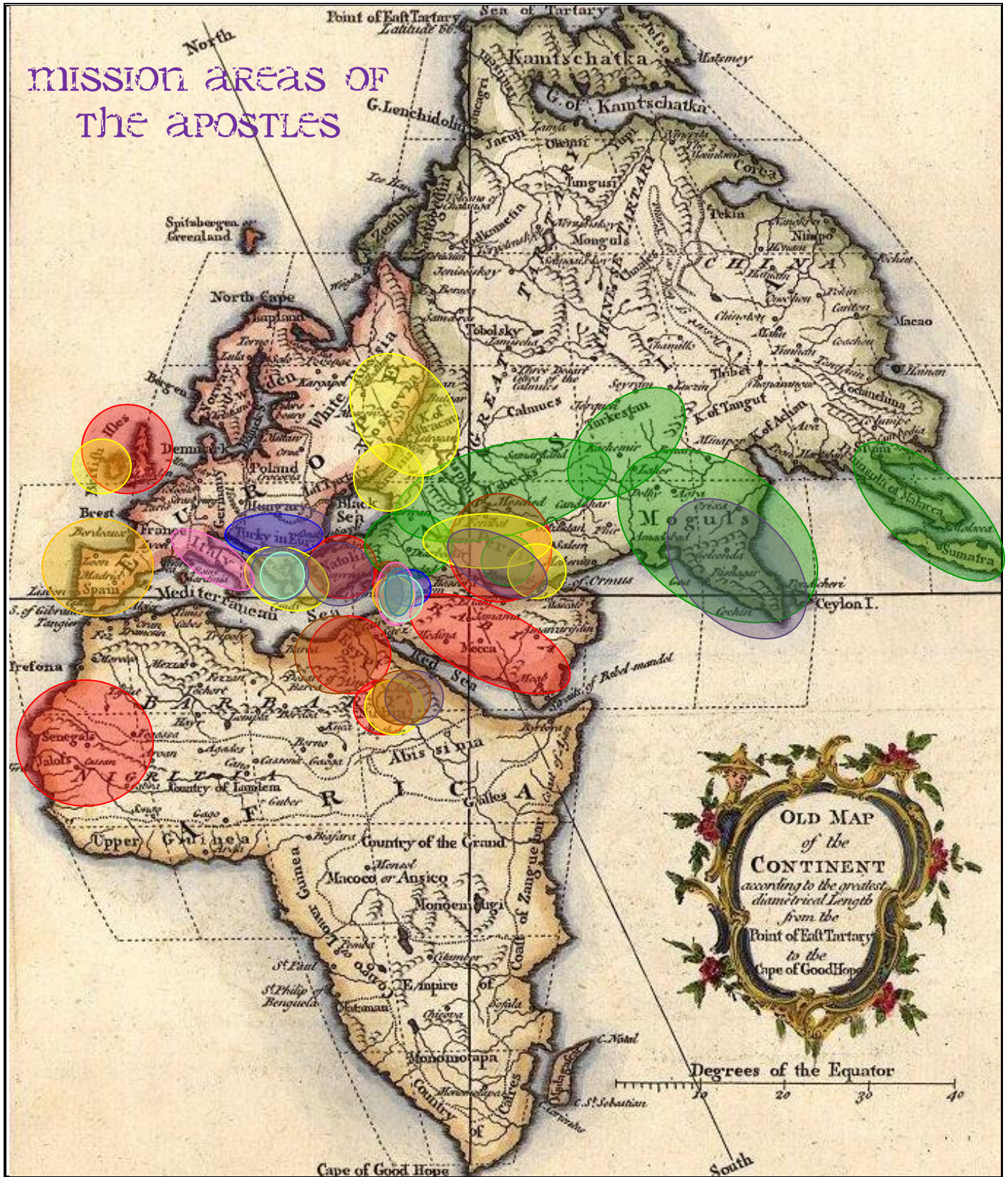
- 34 - **he might send** – The phrase “he might send” is translated from the Greek word “*ἀποστέλλω*” or “*apostellō*”. It means to order one to go to a place appointed.

The purpose of the Father’s work is the salvation of His children. He said, **“For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.”** (Moses 1:39). Those sent forth as His authorized representatives share in God’s great work. Jesus Himself taught, **“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”** (John 3:16). Therefore, those authorized teach of Jesus. They teach that He is the only way whereby men can return to the Father and partake of all His rich blessings. Does it not therefore stand to reason that they must know Him in a very personal way? They were gathered to Christ that they might learn of Him, so that they could effectively bring salvation to the rest of the world. **“The Apostles were sent out to do as the Master did: teach, cast out evil and unclean spirits, heal all kinds of sicknesses and diseases, and latter perform sacred priesthood ordinances, including conferral of the gift of the Holy Ghost.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 158). They did these things because they watched the Master do these things.

- 35 - **forth to preach** – The word “preach” is translated from the Greek word “*κηρύσσω*” or “*kēryssō*”. It means to be a herald or to officiate as a herald. Part of the Apostle’s holy call was to herald the things that they saw and experienced. **“It may be that all of them wrote Gospels that someday will come forth for the enlightenment and salvation of men, Gospels that will come forth in a day when men are prepared, by faith and good works, and have attained the spiritual stature to be worthy to study their holy words.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 68).



# MISSION AREAS OF THE APOSTLES



- **Thomas** - Parthia, Medes and Persia, also to the Carmania, Hyrcania, Bactria, Magia, Indonesia and India.
- **Simon the Zealot** - Egypt, Persia, Armenia, Lebanon, throughout the Middle East, Britain, Africa, Mauritania and Ethiopia.
- **Philip** - Greece, Syria, Hierapolis and Phrygia
- **Andrew** - Greece, Mesopotamia, Sythian (Iranian nomads), Uzbekistan, Babylonia, Ethiopia, Scotland, along the Black Sea and the Dnieper river, Kiev, and Novgorod.
- **Bartholomew** - India, Ethiopia, Mesopotamia, Parthia, Lycaonia, Armenia, and Pantaenus
- **Matthew** - Egypt and Ethiopia
- **John** - The Ten Tribes, Israel
- **James the Lesser** - Syria, and Israel
- **James the Greater** - Spain, Israel
- **Peter** - Judæa, Galilee, Samaria, and Italy
- **Lebbæus** - Armenia, Greece



- 36 - **power** – The word “power” is translated from the Greek word “ἐξουσία” or “exousia”. It means power of choice or the liberty of doing as one pleases. It is also used to mean the power of authority. The Codex Sinaiticus translates the word “power” as “authority”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 3, Verse 15, page 70).

The power and authority associated with the Holy Apostleship is one that is conferred and not seized upon. Paul taught, **“And no man taketh this honour unto himself, but he that is called of God, as was Aaron.”** (Hebrews 5:4). The authority possessed by the apostles is granted by God, and comes from no other source. **“Apostolic power has always been part of the greater priesthood; it has been in the Church from the days of Adam to the present. But whether any persons were ordained to the specific office of apostle prior to the meridian of time is not known. Priesthood offices have been given from time to time as the needs and circumstances of the ministry have required. But in addition to this quorum of apostles organized by Jesus.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 210).

- 37 - **heal** – The word “heal” is translated from the Greek word “θεραπεύω” or “therapeuō”. It means to serve or do service. It also means to heal, cure or restore to health.

Jesus is the master healer. His role as Savior and Redeemer places Him in the unique position to heal mankind of every woe both spiritual and physical. He is the absolute solution to all our problems. During His mortal ministry, Jesus demonstrated His power to heal in a variety of ways and places. Much of this must have been done to train the twelve apostles. When they were ordained to their sacred call, they were given the authority to exercise Jesus’ power to heal according to the Lord’s will. They were authorized to serve as His agent. They needed only follow His example and draw upon His great gift. Under Jesus’ direction, the apostles would be able to perform incredible miracles, and they did.



- 38 - **sickness** – The word “sickness” is translated from the Greek word “νόσος” or “nosos”. It means disease and sickness. The Codex Sinaiticus omits the phrase “to heal sickness” from its translation. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 3, Verse 15, page 70).

Sickness is understood by all mortal beings, at least in the physical sense, because all humans must endure a degree of illness, disease and bad health. Our sicknesses are necessary in our development. They help us understand our dependency on each other and most especially on the Son of God. Prolonged sickness often has a humbling and purifying effect on the soul that submits itself to the Lord’s will.

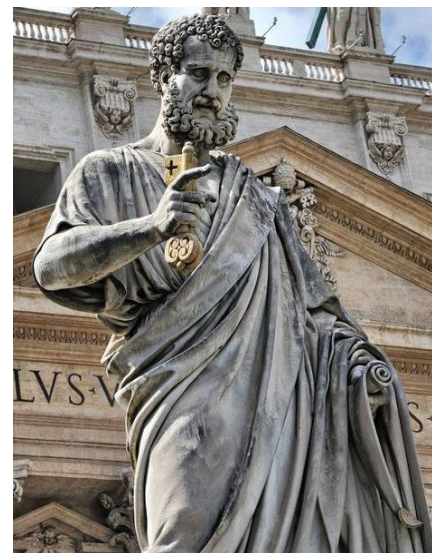
The Lord’s use of sickness in developing His children is evident in the revelation directed towards William Law. He said, **“Therefore, let my servant William put his trust in me, and cease to fear concerning his family, because of the sickness of the land. If ye love me, keep my commandments; and the sickness of the land shall redound to your glory.”** (Doctrine & Covenants 124:87). Such healings provide the faithful further testimony of God’s love for them.

- 39 - **cast out devils** – The term “cast out” is translated from the Greek word “ἐκβάλλω” or “ekballō”. It means to cast out, drive out, or to send out. The word “devils” is translated from the Greek word “δαίμόνιον” or “daimonion”. It means a spirit, a being inferior to God, an evil spirit or the messenger and ministers of the devil.

This statement can be taken literally and figuratively. There are times when men have literally been possessed of an evil spirit or in some cases evil spirits. This has never been by force, as the Lord has placed restrictions upon Satan and his followers. They may only possess individuals who allow them. President Faust said, **“The power to resist Satan may be stronger than we realize. The Prophet Joseph Smith taught: ‘All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power’** (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Co., 1938, p. 181). He also stated, **‘Wicked spirits have their bounds, limits, and laws by which they are governed’** (History of the Church, 4:576). **So Satan and his angels are not all-powerful.”** (General Conference, “The Great Imitator”, James E. Faust, October 1987). In a more figurative way, Satan has possession on us as we commit sin. As we sin, we offend the spirit of the Lord and welcome the spirit of the devil. This may not be a literal possession, but nevertheless, a man under the influence of sin is figuratively possessed of Devils.

Those holding the Melchizedek Priesthood, and authorized to exercise its power, have the power to free men from devils and sin if they so choose. **“We of this church are the possessors and custodians of these commanding powers which can and do roll back much of the power of Satan on the earth. We believe that we hold these mighty forces in trust for all who have died, for all who are now living, and for the yet unborn.”** (General Conference, “The Great Imitator”, James E. Faust, October 1987).

- 40 - **Simon** – The name “Simon” is translated from the Greek word “Σίμων” or “Simōn”. It is a transliteration of the Hebrew name “שמעון” or “Shim’own”. Translated literally the Hebrew name means “heard”. **“‘Simon’ (Heb. Shim’own) is one of the most common Jewish names known to us from antiquities, whereas ‘Peter’ (Gk Petros), which is the Greek form of the Aram Kepha = ‘rock’, does not seem to have been a proper name before Simon Peter. For him it was a nickname, like ‘Rocky’, ”** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 263). We assume that the apostle Peter was given the name Simon at birth. This would have been his Aramaic or Hebrew name. Somewhere later in life, he was given a Greek name as was customary at the time. His Greek name was Peter.



- 41 - **Boaerges** – The term “Boaerges” is translated from the Greek word “Βοανηργές” or “Boanērges”. It is a transliteration of the Hebrew phrase “בני רעם” meaning “sons of thunder”. The name seems to denote fiery and destructive zeal that may be likened to a thunder storm.

There is some debate on the origin of the Hebrew word “Boanerges”. **“If the Hebrew Beni was sometimes pronounced Boni, this may account for the Grecianised form boanerges for Beney-Regosh or Regasha. In Hebrew the root scarcely means even ‘noise’, but it has that meaning in the Aramaean.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 514). In other words, the translation of Boanerges is not a clear translation of “sons of



thunder". "Other possibilities are that rges renders a word for excitement (rgz), for commotion and anger (rgs), or for quaking (r's)." (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 264).

James E. Talmage taught, "Among the Twelve whom Jesus called and ordained were two brothers, James and John. Do you remember the nickname He gave them? Sons of Thunder (Boanerges). You don't get a nickname like that without an intriguing back story. Unfortunately, the scriptures don't provide much explanation about the nickname's origin." (General Conference, "The Greatest Among you", Dieter F. Uchtdorf, April 2017). Most scholars believe that the name is related to the brother's fiery personalities. Elder Talmage wrote, "Possibly with reference to the zeal they developed in His service, which, indeed, at times had to be restrained, as when they would have had fire called from heaven to destroy the Samaritan villagers who

had refused hospitality to the Master." (Jesus the Christ, James E. Talmage, page 169).

- 42 - **sons of thunder** – The word "thunder" is translated from the Greek word "βροντή" or "brontē". It means thunder. Thunder "symbolizes the voice of God." (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 172). It may very well be that James and John spoke by the spirit and therefore they spoke with the voice of God. This would have earned them the symbolic name "sons of thunder".

Somewhat contradictory to this theory is a story recorded in Luke. We see the brothers James and John wanting to act in way that was contrary to Jesus' will. Apparently, a group of hostile Samaritans acted poorly to the Savior. The brother's zeal for Jesus resulted in a fiery judgement. The scripture reads. "And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" (Luke 9:54). Many believe that this event is the source of the brothers new title, "the sons of thunder".

- 43 - **went into** – The word "went" is translated from the Greek word "ἔρχομαι" or "erchomai". It means to come. The Codex Sinaiticus translated the phrase "they went into a house" as "he came into a house". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 3, Verse 19, page 70).
- 44 - **an house** – The word "house" is translated from the Greek word "οἶκος" or "oikos". It means a house, or any dwelling place. The LDS authorized version of the New Testament clarifies this passage with a footnote that give an alternate meaning as "went home". The house is a symbol for "our world, the universe, shelter, safety, rebirth." (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 86).

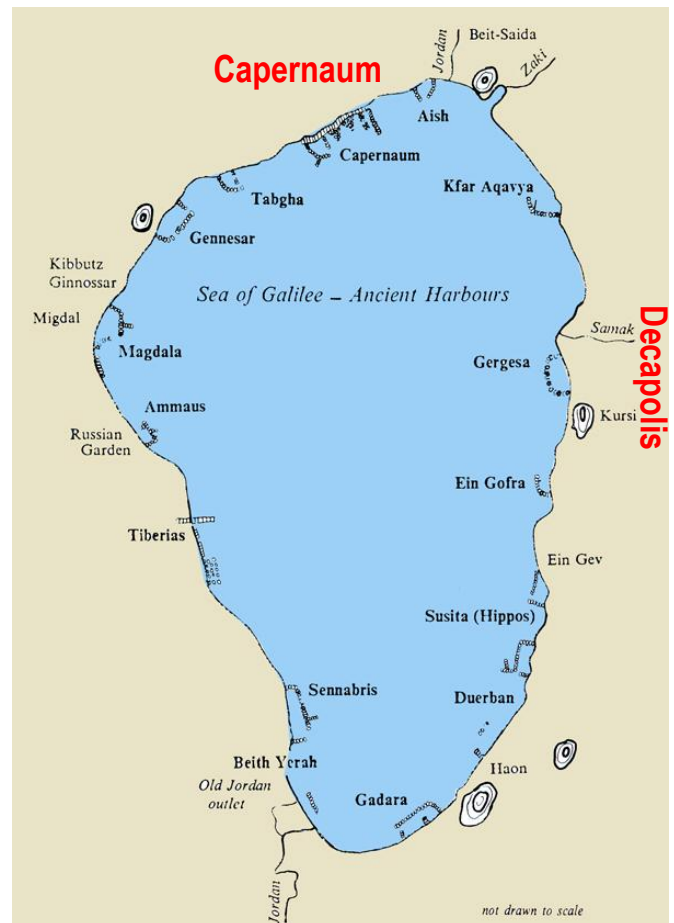
The translation of this verse can drastically change the setting of the end of this chapter. If it is properly translated as "a house", it may have been any nearby house in Decapolis. On the other hand, if it is properly translated as "home", it would indicate that Jesus traveled home; which would mean that He traveled to Capernaum. This is even more significant when one considers that the setting for the Sermon on the Plain (the next chapter) is influenced by this translation. Unfortunately, we do not have a clear answer for this passage.

- 45 - **multitude** – The word "multitude" is translated from the Greek word "ὄχλος" or "ochlos". It means a crowd or a casual collection of common people.

In Jewish writings at the time of Jesus, the term multitude is typically used for crowds of 2,000 people or more. If this is the case, we are speaking of a huge gathering of people. This would make Fitzmyers statement a gross understatement. He wrote, "Presumably those mentioned in 6:1, who are more numerous than the Twelve to be chosen." (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, pages 616-617).

This was a large gathering of followers. They were disciples, and this description was not limited just to the twelve apostles. "Although the Twelve are frequently referred to as disciples, the synoptic Gospels agree that Jesus called the first Twelve Apostles from among a larger body of His followers, who were already called 'disciples'." (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, , page 215).

- 46 - **cometh together again** – The phrase "cometh together" is translated from the Greek word "συνέρχομαι" or "synerchomai". It means to come together, to assemble or a conjugal cohabitation.
- 47 - **they could not so much** – The phrase "so much as" is translated from the Greek word "μήτε" or "mēte". It means and, not neither, nor, or not so. The Codex Sinaiticus translated the phrase "they could not so much" as "so that they were able not even" (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 3, Verse 20, page 70).
- 48 - **eat bread** – The word "bread" is translated from the Greek word "ἄρτος" or "artos". It means food composed of flour mixed with water and baked. Symbolically, bread is "a symbol for material and by extension, spiritual substance." (Encyclopedia of



Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 24). Consequently, bread represents “**Life, Christ; the sustainer of Life, the soul.**” (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 24).

This passage may indicate nothing more than the fact that Jesus and His newly called apostles were hungry and desired to eat a meal together. It may also mean that they intended to partake of a meal of thanksgiving. The ancient Jews commonly participated in meals of thanks. These meals were often reminiscent of sacramental meals. Similarly, in the Old Testament, it was common to offer sacrifice after special occurrences or when great blessings were received. Even in the Book of Mormon, we read that after Laman, Lemuel, Nephi and Sam returned with the Brass Plates, father Lehi offered sacrifice. “**And it came to pass that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel.**” (1<sup>st</sup> Nephi 5:9). It may very well have been that Jesus and His disciples intended to give thanks unto the God of Israel. The keys of the apostleship had just been restored. Such a meal would have followed Jewish culture.

**49 - his friends** – The word “friends” is translated from the Greek word “παρά” or “para”. It means from, of, at, by, besides, or near. The Codex Sinaiticus translates the term “his friends” as “his relatives” (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 3, Verse 21, page 70). As we have seen, Jesus valued His familial relationships. His mother appears in various points and times during the ministry, and each time appears to be close to Jesus. She moved to Capernaum and Jesus appears to have used the city as His headquarters, as though He needed to be there to take care of His responsibilities as the firstborn Son. It is therefore not surprising that Jesus’ relatives were in attendance in Decapolis. A Jewish disciple of any of the great Rabbis would have been required to leave his family and adhere to his new master. One LDS scholar wrote, “**In this strict sense, discipleship meant following Jesus literally, physically. It therefore involved leaving home, family, and work, and exposing one’s own family**” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, , page 215). Fortunately, Jesus viewed family different than the Rabbis. At the same time, the relatives appeared to follow Jesus and not the other way around. Jesus’ relatives were concerned about Jesus’ safety and well being.

**50 - to lay hold** – The term “to lay hold” is translated from the Greek word “κρατέω” or “krateō”. It means to have power, be powerful, to get permission or to hold.

**51 - beside himself** – The phrase “beside himself” is translated from the Greek word “ἐξίστημι” or “existēmi”. It means to throw out of position, displace, to amaze, to astonish, astounded, or out of one’s mind. The LDS authorized version of the New Testament clarifies this passage with a footnote that give an alternate meaning as “out of his senses”.

**52 - And it came to pass** – The phrase “And it came to pass” is translated from the Greek word “γίνομαι” or “ginomai”. It means to come into existence, begin to be, or come to pass.

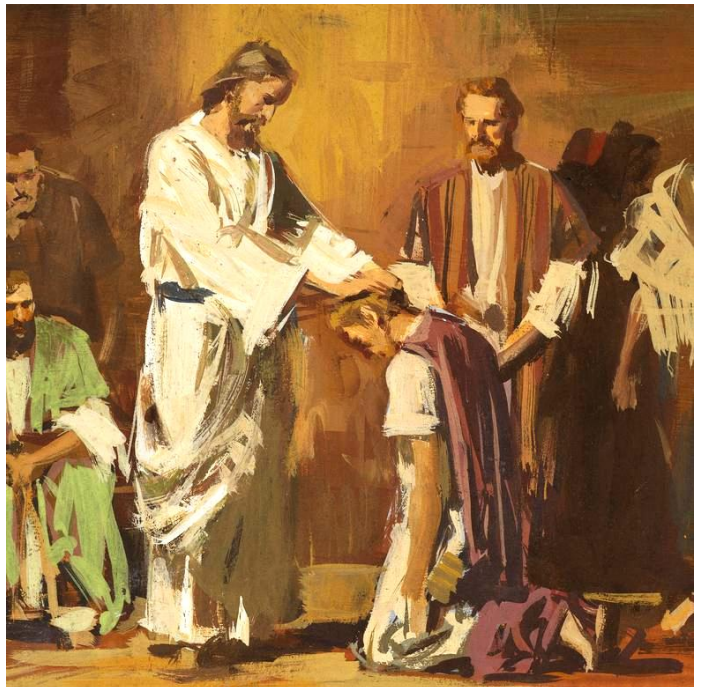
The ancient Hebrew language had no periods or other punctuation, at least not to the degree that we understand punctuation. Therefore, it was often difficult to see when sentences, paragraphs or even ideas started and stopped. The Jews would often use the word “ginomai” or “it came to pass” to indicate a break in ideas or story line.

**53 - in those days** – The word “days” is translated from the Greek word “ἡμέρα” or “hēmera”. It means the day, used of natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night.

**54 - to pray** – The word “pray” is translated from the Greek word “προσεύχομαι” or “proseuchomai”. It means to offer prayers or to pray.

In concept, pray is simple and straightforward. It is communication with Deity, and yet, we often struggle to understand its basic mechanics and operations. Prayer might be simple in definition, however, for prayer to work all the necessary elements must be in place. This is often a little more challenging than reciting the words that would constitute a prayer.

Prayer requires the spirit to be present in order for divine communication to take place. The spirit requires a quiet and reverent setting. It also requires that the person offering the prayer approaches Deity with a humble heart and a contrite spirit. Bringing the wrong frame of mind to ones prayer may offend the spirit, resulting in ineffective communication. President Romney said, “**The purpose of prayer, however, is not to appease a vindictive Deity; nor is it to court favors from an indulgent Father. It is to attune oneself with the spirit or light which ‘proceedeth forth from the presence of God to fill the immensity of space.’ (D&C 88:12.) In that light is to be found sure answers to all our needs.**” (General Conference, “Prayer and Revelation”, Marion G. Romney, April 1978).



Another vital requirement for effective prayer is a willingness to listen. The spirit will reveal the mind and will of the Lord, if we are willing to look past our own desires and really hear what the Lord has to say. This may require patience, as the spirit speaks softly to our souls. Only a willing soul will hear the promptings of the spirit. God will always answer prayers, but sometimes His answers may not be the ones that we are looking for. Elder Scott said, “**He will always hear your prayers and will invariably answer them. However, His answers will seldom come while you are on your knees praying, even when you may plead for an immediate response. Rather, He will prompt you in quiet moments when the Spirit can most effectively touch your mind and heart. Hence, you should find periods of quiet time to recognize when you are being instructed and strengthened.**” (General Conference, “Using the Supernal Gift of Prayer”, Richard G. Scott, April 2007).

Receiving answers to our prayers is also dependent upon our willingness to be obedient to the answers given. There are times that we pray, but would only be willing to do what God said if it aligns with our wants and desires. In such scenarios’ God will often refrain from revealing answers to us because He knows that we are not aligned with His will. Done properly, prayer helps us know and do what God wants. “**In other words, prayers bring our desires and the desires of our Father into harmony, thus bringing us both the blessing we are seeking and also the blessing of greater unity with the Father. This practice is key to the collective and individual salvation of women and men.**” (General Conference, “Prayer”, David E. Sorensen, April 1993).

Prayer is not intended to be a series of wishes uttered like a man rubbing on the fabled genie lamp. Prayer is intended to be a medium whereby we can counsel with the God of Heaven. Taking counsel implies a two way conversation that includes questions, instruction, and clarification. The Book of Mormon teaches, “**Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day.**” (Alma 37:37).

It should be of little wonder that Jesus went into a mountain to counsel with His Father prior to calling the twelve. **“By divine guidance and premortal knowledge, he selected the twelve.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 158). He did so by seeking out a quiet and reverent place to commune with heaven. He spent the entire night praying; indicating that counsel was being received as well as specific instruction. No doubt Jesus clarified their calls, and the surety of the names being selected. Not one apostle was called without the direction of the Father. There were no mistakes made, or men selected out of desperation. When the calls were extended to the spostles, Jesus was sure because they were called by revelation. This great gift is not reserved just for Jesus or the apostles. **“While the Apostles hold all of the priesthood keys, all leaders and members alike may receive personal revelation. Indeed, they are expected to seek it through prayer and to act on it by faith.”** (General Conference, “The Twelve”, Boyd K. Packer, April 2008).



**55 - continued** – The phrase “continued all night” is translated from the Greek word “διανυκτερεύω” or “dianyktereoō”. It means to spend the night, to pass the whole night. The Codex Sinaiticus translates the phrase “Continued all night in prayer to God” as “he spent the night in prayer to God”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 12, page 114). Persistence in prayer is often required to receive revelation. It is said, **“ye receive no witness until after the trial of your faith.”** (Ether 12:6). Jesus continued all night so that He could extend calls to the proper men. **“All night long his petitions ascend to his Father; during the long hours of darkness he communes with the one who sent him and whose will he came to do. He needed – as we need during the long and dark days of life – direction from on high.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 68).

**56 - all night** – **“Luke uses here egeneto de + infin. Exelthein followed by an infin. Of purpose, proseuxasthai, and then the impf. of the verb ‘to be’ with a pres. ptc dianyktereoou, ‘spending the night’. The verse is intended to mark a transition from the controversy-stories to a new topic.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 616).

There are some interesting symbols associated with Jesus praying all night. **“Night symbolizes the darkness preceding the rebirth, illumination, or initiation.”** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 112). Jesus, though living in darkness of mortality, was seeking the light of heaven to direct His way.

**57 - in prayer to God** – The word “prayer” is translated from the Greek word “προσευχή” or “proseuchē”. It means prayer addressed to God. It is also used to mean a place set apart or suited for the offering of prayer. **“This Lucan addition enhances the setting for the choice of the Twelve, implying that God’s blessing has been invoked upon it... In acts 1:2 Luke will say that he chose the apostles ‘through the holy spirit’.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 616).

Jesus made a habit of prayer. So often we read that Jesus retired to the wilderness or a mountain to pray. He was consistent in the work of salvation, and yet He always sought divine direction along the way. One might think that a perfect man, like Jesus, would have less need for prayer, and yet the opposite appears to be true. There appears to be a direct correlation with righteousness and prayer. The more righteous a man becomes, the more dependent he becomes on prayer. **“President Benson has urged: ‘If we would advance in holiness—increase in favor with God—nothing can take the place of prayer... Give prayer—daily prayer, secret prayer—a foremost place in your lives. Let no day pass without it. Communion with the Almighty has been a source of strength, inspiration, and enlightenment through the world’s history to men and women who have shaped the destinies of individuals and nations for good.’** (God, Family, Country: Our Three Great Loyalties, Salt Lake City: Deseret Book Co., 1974, p. 8.)” (General Conference, “The Power of Prayer”, Thomas S. Monson, April 1991).

Jesus, being perfect, depended on His Father to maintain His perfection. On the other side, our Father in Heaven knew exactly what His son needed to accomplish His mission. In fact, He knows all our needs. We all have specific calling within the church and in life. They are all divinely guided. Elder Eyring taught, **“You are called of God. The Lord knows you. He knows whom He would have serve in every position in His Church. He chose you. He has prepared a way so that He could issue your call. He restored the keys of the priesthood to Joseph Smith. Those keys have been passed down in an unbroken line to President Hinckley. Through those keys, other priesthood servants were given keys to preside in stakes and wards, in districts and branches. It was through those keys that the Lord called you. Those keys confer a right to revelation. And revelation comes in answer to prayer. The person who was inspired to recommend you for this call didn’t do it because they liked you or because they needed someone to do a particular task. They prayed and felt an answer that you were the one to be called. The person who called you did not issue the call simply because he learned by interviewing you that you were worthy and willing to serve. He prayed to know the Lord’s will for you. It was prayer and revelation to those authorized of the Lord which brought you here. Your call is an example of a source of power unique to the Lord’s Church. Men and women are called of God by prophecy and by the laying on of hands by those God has authorized. You are called to represent the Savior.”** (General Conference, “Rise to your call”, Henry B. Eyring, October 2002).



**58 - when it was day** – The word “day” is translated from the Greek word “ἡμέρα” or “hēmera”. It means It means the day, used of natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night. The Codex Sinaiticus translates the phrase “whit it was day” as “when day had come”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 13, page 114).

The day symbolizes **“illumination, light, and creation.”** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 50). Jesus did not call the twelve apostles until day had arrived. Symbolically, He did not call them until he received the light or knowledge of heaven. The calls were issued because Jesus knew they were right.

Farrar beautifully described this setting as follows; **“There is something affecting beyond measure in the thought of these lonely hours; the absolute silence and stillness, broken by no sounds of human life,**

but only by the hooting of the night jar or the howl of the jackal; the stars of an Eastern heaven raining their large luster out of the unfathomable depth; the figure of the Man of Sorrows, kneeling upon the dewy grass, and gaining strength for His labors from the pure air, the more open heaven, of that intense and silent communing His Father and His God.” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 171).

- 59 - **disciples** – The word “disciples” is translated from the Greek word “μαθητής” or “mathētēs”. It means a learner, pupil, or disciple. Talmage said, “Discipleship is general; any follower of a man or devotee to a principle may be called a disciple.” (Jesus the Christ, James E. Talmage, page 171). Disciples are faithful believers who are trying to learn and follow the Master. “All true believers are disciples; all who keep his commandments and who follow him as he follows his Father are his disciples; the apostles, as here designated, are those chosen disciples who are ordained to the office of apostle in the Melchizedek Priesthood and who receive and use the keys of the kingdom of God on earth.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 68).

The Apostles were absolutely disciples of Jesus. While there were literally thousands of disciples of Jesus at that time, there were only twelve Apostles. Many of us may be discouraged because we do not see our status in the kingdom as important or prestigious. We need to remember that the Lord does not see our worth in this manner. He does not look upon us like the world does. The twelve apostles were special men, but so are we. “These men were appointed from amongst the disciples. The word disciple means a learner. The men whom Christ needs and desires are the men who are willing to learn. The shut mind cannot serve him. The servant of Christ must be willing to learn more every day. Each day he must be a step nearer Jesus and a little nearer God.” (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, page 370). As we follow this pattern, we esteem ourselves with the likes of great men in every age, regardless of our positions within the church.

- 60 - **he chose** – The word “chose” is translated from the Greek word “ἐκλέγομαι” or “eklegomai”. It means to pick out, choose, to pick or choose out from one’s self.

The twelve apostles were called to their positions during the events of this chapter; however, that is not whole story. While it is true that they were called and ordained in mortality, they were actually called to their offices prior to the foundations of the earth. John the Revelator wrote that he saw the twelve apostles of Jesus in the pre-earth life. Likewise, Lehi saw them in a vision that He had about 600 year before they ministered on the earth. He wrote, “And I saw the heavens open, and the Lamb of God descending out of heaven; and he came down and showed himself unto them. And I also saw and bear record that the Holy Ghost fell upon twelve others; and they were ordained of God, and chosen.” (1<sup>st</sup> Nephi 12:6-7).

This does not mean that our apostles are pre-destined to their callings, but rather that they were foreordained. Predestined would deny the person’s right to choose and ability to fail. Foreordination means that because of their righteousness in the pre-earth life they would be afforded the opportunity to serve as apostles of the Lord Jesus Christ if they chose to maintain a righteous life. Therefore, the selection of apostles follows the same pattern today as Jesus set in mortality. “Elder D. Todd Christofferson of the Quorum of the Twelve Apostles says the selection and calling of new Apostles is the prerogative of the president of the Church. ‘[President Monson’s] practice has been to ask each of his counselors and the members of the Quorum of the Twelve to give him names they would recommend for his consideration, not to discuss with each other but just individually, to give him whatever name or names they feel impressed he ought to look at,’ he says. ‘What process he goes through exactly, I’m not sure. That’s, again, something private he pursues. He then brings back, when he’s reached his decision and had the inspiration he needs, the name or names to the council that we have of the First Presidency and the Quorum of the Twelve Apostles to sustain it. That goes forward to general conference” (in Tad Walch, “Elder Christofferson Talks about How President Monson Calls a New Apostle, Reflects on Elder Scott,” Deseret News, Sept. 24, 2015).

- 61 - **Zelotes** – The word “Zelotes” is translated from the Greek word “Ζηλωτής” or “Zēlōtēs”. It means one burning with zeal, a zealot, or used of God as jealous of any rival and sternly vindicating his control. Our translation of the Book of Luke used the appropriate translation for Zealot. Both Matthew and Mark are confusing in this matter. They call Simon a Canaanite, which would have represented the worst form of Gentile. The descendants of Canaan were denied the priesthood and generally lived wicked lives. “The epithet **Kananaios, rendered ‘Canaanite’ in the KJV and ‘Canaanean’ in the NRSV, was not an ethnic identifier but a Greek transliteration of the Aramaic qana’na meaning ‘enthusiast’.**” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, , page 322).

Luke uses the word “zealot”. Many falsely suppose that Simon is then associated with a Jewish revolution faction that was known for murders and assassinations. As much as the term Canaanite doesn’t fit for an apostle of the Lord, a Zealot, in that sense, doesn’t fit either. It is quite possible that Simon was neither. He may have been a man with great enthusiasm and Zeal.

- 62 - **Judas** – The name “Judas” is translated from the Greek word “Ἰούδας” or “Ioudas”. Literally translated it means “he shall be praised”. The Greek name is a transliteration of the Hebrew word “יהודה” or “Yehuwdah”, which means “praised”. This Judas is not to be confused with Judas Iscariot. The name Judas is the Greek form of the Hebrew name Judah, which was a widely common name at the time of Christ. We assume the Apostle Judas’ (not Iscariot) full name was Judah Lebbæus the son of Thaddæus. This is complicated by the tradition that says his father was a man named Alphæus.

- 63 - **traitor** – The word “traitor” is translated from the Greek word “προδότης” or “prodōtēs”. It means a betrayer or traitor.

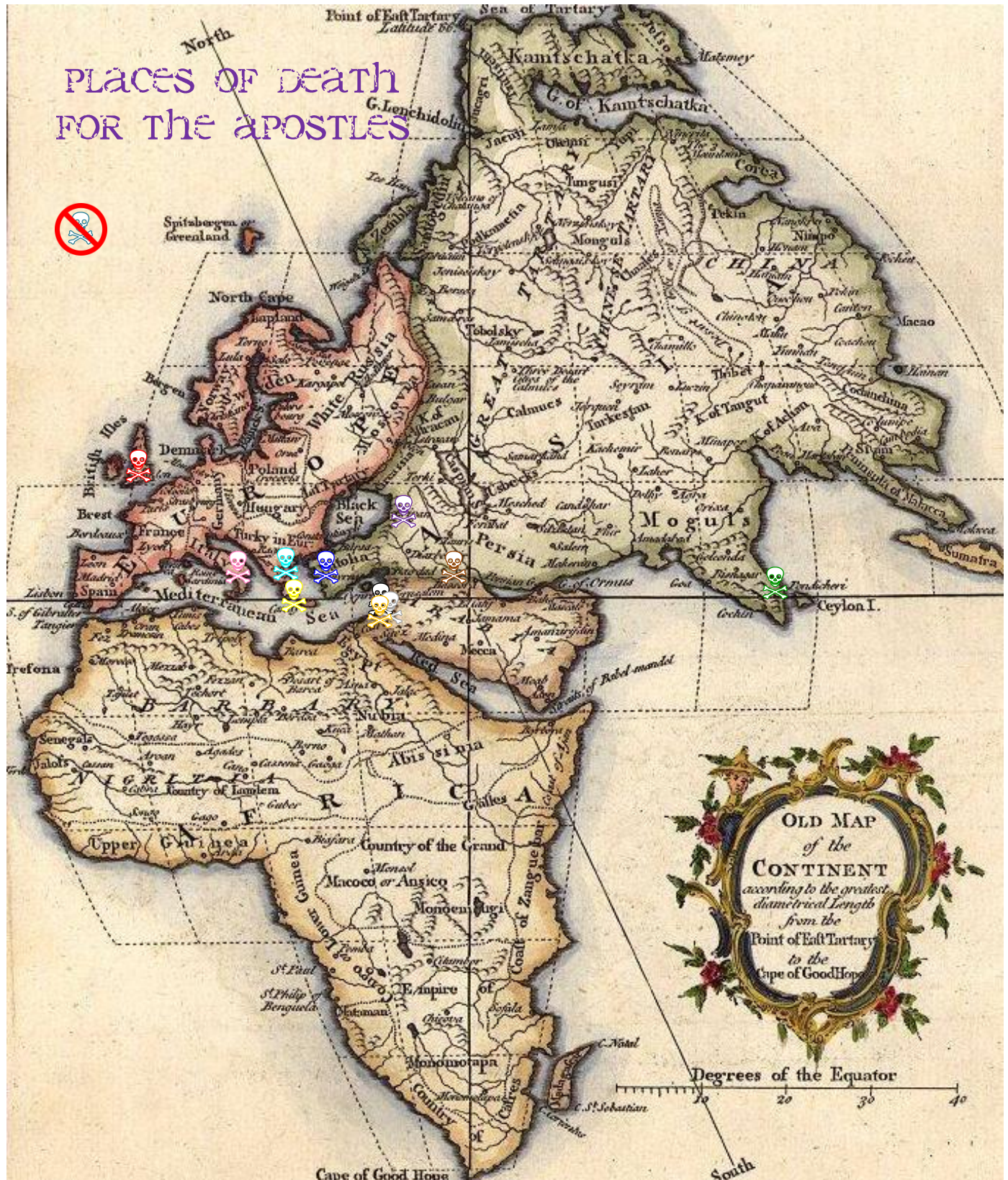
The legal price of a slave was thirty pieces of silver. As the story of Jesus’ life unfolds, we find that Judas make a bold and almost unfathomable move to betray the Master that He had made covenants to serve. He did so by taking 30 pieces of silver from the Jewish aristocrats in exchange for delivering Jesus to them in a secluded location away from His faithful crowds. “Ironically, it was the original Judah (son of Jacob/Israel) who proposed selling his brother Joseph for the price of a slave (Genesis 37:26-28). Later, another man named Judah (Judas Iscariot) was responsible for selling Jesus for the price of a slave (Matthew 27:3,9).” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 160).

In ancient terms, when a man obtained a debt which he could not pay or otherwise meet his obligation, he was generally taken before the elders and condemned to be a slave. Indentured servants were common at the time. To be removed from such servitude, one would generally have to be redeemed, or purchased. The figurative terms are interesting. When we sin, we become spiritually indebted. Figuratively, we become a slave to sin. In order to rid ourselves of the bondage of sin, we must be redeemed. Jesus redeemed us by paying the price for sin. Figuratively, he took our place. In the Bible story, Jesus was sold to the Jews for the price of a slave.

Though Judas was instrumental in bring about God’s divine plan, he was a traitor to Jesus and the covenants which he had entered into. A traitor is someone who treacherously exposes someone to an enemy. Judas appears to have done this for his own earthly gain.



# PLACES OF DEATH FOR THE APOSTLES



☠ Thomas – died: 72CE @ India	☠ Andrew – died: 60CE @ Greece	☠ John – Translated	☠ Peter – died: 64CE @ Rome
☠ Simon the Zealot – died: 61CE @ Great Britain	☠ Bartholomew died: 68CE @ Armenia	☠ James the Lesser died: 62CE @ Israel	☠ Lebbæus – died: 65CE @ Greece
☠ Philip – died: 54CE @ Turkey	☠ Matthew died: after 50CE @ Iran	☠ James the Greater – died: 44CE @ Israel	☠ Judas Iscariot died: 30CE @ Israel