

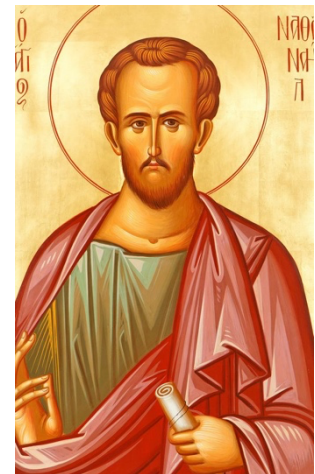
“There were twelve disciples  
Jesus called to help him Simon Peter, Andrew,  
James, his brother John, Philip, Thomas, Matthew,  
James the son of Alphaeus, Thaddaeus, Simon, Judas  
and Bartholomew.

He has called us too. He has called us too.  
We are His disciples. We His work must do.”

### **Bartholomew/Nathaniel**

What do we know about Bartholomew?

1. He appears in the four lists of disciple/ apostles (Matt. 10:2-4, Mark 3:16-18, Luke 6:12-16, and Acts 1:13). He comes after Philip in the gospel accounts (6<sup>th</sup>), after Thomas in Acts (7<sup>th</sup>).
2. He has two names in the record: Bartholomew and Nathaniel. When “Bar” appears in a name, the person is identified by his father. Thus, Bartholomew means “son of Talami or Theolomaeus.” In John’s gospel, he is called Nathaniel.
3. We are told that his hometown was “Cana in Galilee (John 21:2).”
4. Nathaniel appears in two narratives, both in John’s gospel.
  - a. His call to discipleship was in connection with Philip (1:43-51), just as Peter’s through the efforts of his brother (1:35-42).
    - 1) After Philip’s encounter with Jesus, he went to Nathaniel, saying that “we” (Andrew, Peter, and himself)” have found the Messiah, the promised one, identifying him as from Nazareth, the son of Joseph. Nathaniel was skeptical because he knew Jesus’ father (was Cana nearby?) and he resided in Nazareth. Nathaniel supposed that Joseph was his actual father and, thinking Jesus was born in Nazareth, increased Nathaniel’s skepticism because the Messiah was to be born in Bethlehem (Micah 5:2). He thought this Jesus was Galilean. Besides, Nazareth was a backwater village (notice once more the interconnectedness of the disciples)! The citing of Moses, who spoke through “the Law and also the prophets” likely is a reference to Deut. 18:15.
    - 2) Having gone to see Jesus, he commented on Nathaniel’s godly character. The reference to “an Israelite in whom there is no deceit (v. 47) should remind the reader of Genesis 27 and the deception



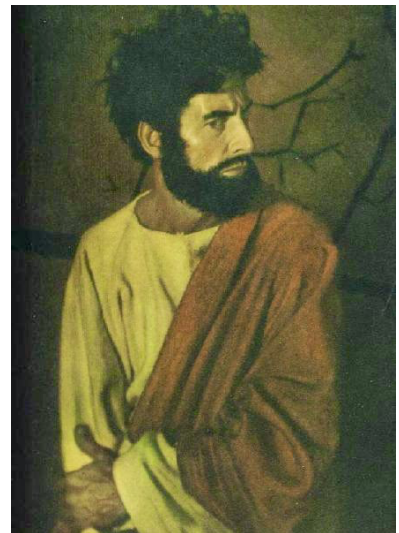
of Jacob, later renamed Israel) with Esau, the stealing of his birthright and blessing. Nathaniel is the true “Israel” figure. In other words, this is an Israelite with all the Jacob removed. Nathaniel is a model disciple, completely honest and reliable.

- 3) Shocked by Jesus’ insight, he inquired, “how so (v. 48)?” Jesus answers by revealing two realities: first, He saw him before he came and, second, the context of His seeing was under a fig tree (v. 48).
  - 4) Nathaniel’s response to Jesus composed three declarations: “rabbi” (meaning “teacher”), “the Son of God,” and “the king of Israel” (meaning “the Messiah”).
  - 5) Jesus promises Nathaniel and the others (“you” is plural) that they will learn much more of His divine origin over Jesus’ earthly ministry with the ultimate fulfillment in Jesus’ Second Coming (an apocalyptic image in Scripture (vv. 50-51).
  - b. The other mention of Nathaniel is in the list of disciples (7) with Jesus’ post-resurrection ministry, the catch of 152 fish, and the breakfast in Galilee. He does not speak, but the emphasis in the chapter is upon the renewal of the disciples and their call to service.
5. Tradition suggests that Nathaniel labored in Armenia and India where he won the martyr’s crown.

### **Judas Iscariot**

What do we know about Judas Iscariot?

1. His name appears in the list of the disciples in each synoptic gospel and placed last. He does not appear in the list in Acts 1:13.
2. We know several personal things concerning Judas. First, his father’s name was Simon (John 13:2, 6:71). Second, Iscariot (Querot or Kerioth) is a town south of Jerusalem. Thus, Judas Iscariot is the only apostle identified by his town of origin by incorporating it into his name. Third, this makes Judas the only non-Galilean among the disciples.
3. Judas Iscariot appears several times in the gospel narratives of Jesus’ final week.
  - a. In Bethany: Prior to the gathering of the disciples, we are told that Satan stirred the heart of Judas to betray Jesus (Matt. 26:14-16). The context was immediately following the washing of Jesus’ feet at the



Passover meal in the home of Simon the Leper, in Bethany, by Mary his daughter (John 12:3).

With a pound of expensive perfume, Mary anointed Jesus for His burial with her tears as well. At that point, Judas protested the waste of money in doing so (John 12:6-7). John retrospectively comments that Judas' motives were self-serving "because he was a thief and having charge of the moneybag, he used to help himself to what was put into it (v. 7).

According to Matthew, the incident seems to have been the occasion for the betrayal; he was being discovered! "And from that moment he sought an opportunity to betray Him (Matt. 26:16)."

- b. At the Last Supper: The betrayal gained momentum when Jesus, after washing the disciple's feet announced at the Passover meal that one of them would betray Him (John 13:21)." Jesus stated that it was the one who he would serve first, Judas, next to Jesus, was in the place of honor (this was Jesus' final plea to Judas). "So, after receiving the morsel of bread, he immediately went out. And it was night John 13:30)."
- c. In the Garden of Gethsemane. With the betrayal plot arranged, temple guards for protection in the company of the accuser.
  - 1) Judas knew where Jesus and the disciples would be because "Jesus. often met there with His disciples (John 18:2)."
  - 2) Judas identified the supposed threat to the Roman Empire with a kiss.
  - 3) Jesus approached the soldiery twice with the purpose of clarifying who was to be arrested to protect eleven fearful men (John 18:4, 7).
  - 4) By saying "I AM He," the soldiery collapsed before Him only to struggle for breath (John 18:7)". The reason is found in Jesus' comment to place attention on Himself. "So, if you seek me, let these men go (John 18:8)." "Of those whom you gave me, I have lost not one (John 18:9)."
- d. The demise of Judas Iscariot.
  - 1) Judas realized that he betrayed an innocent person and sought to have things reversed by returning the betrayal money to the religious leadership. They refused to intervene, when they refused to return the money to the treasury and later influenced the crowd to choose Barabbas to set free, demanding Jesus' crucifixion.

- 2) Thirty silver coins suggests that Jesus was of little value. It also reflects the fulfillment of the prophets in anticipation and verification of the Coming One.
- 3) For the price of a slave, a burial ground was purchased for strangers, the Field of Blood at the juncture of the Kidron and Hinnon Valleys south of the city.
- 4) While Matthew says that Judas simply hanged himself (27:6), Luke tells us that in so doing the rope broke causing Judas to fall headlong as his stomach burst open and his bowels fell out (Acts 1:18).

### **Matthias**

What do we know about Judas' replacement, Matthias?

1. We know little of him except the manner of his appointment; the only apostle not called by Jesus (Acts 1:23).
2. The criteria were several: first, that the chosen accompanied Jesus from the time of John's ministry until the Lord's ascension (thus, he was numbered among the 72 that Jesus sent out [Luke 10:1-12] as well as 120 in the Upper Room [Acts 1:15]. Second, that he had witnessed our Lord's resurrection (Acts 1:21-22).
3. They then did two things, first, "they prayed" (Acts 1:24) and they cast lots (Acts 1:26).
4. Tradition does not help. Some early fathers say he died a natural death, others that he won the martyr's crown.
5. What we do know is that his name will be inscribed on one on the twelve foundations of the New Jerusalem, "the twelve apostles of the Lamb (Rev. 21:14)."

