

APPENDIX 22 –BASIC CHARACTER RESEARCH

Peter, one of Jesus' twelve disciples*. Originally named Simon, Peter was a Galilean fisherman (Mark 1:16; Luke 5:2; John 21:3), the son of John (Matt. 16:17; John 1:42; 21:15-17) and brother of Andrew. According to a tradition preserved in John 1:35-43, the brothers came from the village of Bethsaida (John 1:43; 12:21) and had been disciples of John the Baptist before they became disciples of Jesus. Peter was married (Mark 1:29-31; 1 Cor. 9:5). He is said to have owned a house in Capernaum (Mark 1:29). The traditional site of 'Peter's house' has been excavated, though most of the structure on the site is from a later period.

The name 'Peter' is the Greek word for 'rock' (petra) and translates an Aramaic nickname (Cepha) that also means 'rock.' The Greek rendering of the Aramaic name, Cephas, is also used for Peter in the nt (John 1:42; 1 Cor. 1:12; 3:22; 9:5; 15:5; Gal. 1:18; 2:9, 11, 14). Peter's emergence as a leader among Jesus' disciples is reflected in the story found in Matt. 16:18-19 that Jesus bestowed the nickname 'rock' on Simon as a sign of his future role as upholder and interpreter of the traditions established by Jesus.

Calling: All of the Gospel traditions place Peter among the first disciples to be called, frequently along with his brother Andrew and the sons of Zebedee (cf. Mark 1:16-20; Matt. 4:18-22; in John 1:40-42 Peter is summoned by Andrew and given his 'name' as part of his calling). Luke 5:1-11 preserves a longer, independent story about the calling of Peter and the sons of Zebedee, which may be related to the Johannine tradition in which the risen Jesus calls the disciples away from their fishing (John 21:1-11). In its present form, this story exemplifies the ideal response to the call for discipleship. Confronted with Jesus' divine power evident in the large catch, Peter confessed his own sinfulness (Luke 5:6-8). When summoned to change his life and become a 'fisher of human beings,' Peter and his companions left everything in order to follow Jesus (vv. 9-11). Peter's possessions were always at Jesus' disposal. Jesus stayed at Peter's house at Capernaum, where he is said to have healed Peter's mother-in-law (Mark 1:29-31; Matt. 8:14-15; Luke 4:38-39). He used Peter's boat as a place from which to speak to the crowd (Luke 5:1-3). Matt. 14:28-33 recounts a story of Peter's attempt to walk on water as instruction to the church that it must learn to have faith in Jesus' power during its own 'troubled times.' Behind this story, we also see the somewhat rash and impetuous Peter who appears in all the stories handed down about him. In John 21:7, as soon as Peter hears that the Lord is on the shore, he throws on his clothes and jumps into the water.

Role as Leading Disciple: Peter is credited with being a leader among the disciples during Jesus' ministry. Frequently, he was their spokesman. His name always occurs first in lists of the disciples (Mark 3:16; Luke 16:14; Matt. 10:2; in Matthew 'first' is added to Peter's name). Along with James and John, he is singled out for special revelations of Jesus' divinity (Mark 5:37; Luke 8:51, the healing of Jairus' daughter; Mark 9:2; Matt. 17:1; Luke 9:28, the transfiguration). He is singled out as a spokesman for the disciples in three ways: first, he is credited with special insight into Jesus' identity as God's Messiah (Mark 8:29; Luke 9:20; Matt. 16:16-17; in Matthew Jesus responds with a beatitude proclaiming that Peter's insight is a revelation of God). Second, he voices views that represent opinions of 'the world,' views that are rejected, as in his opposition to Jesus' prediction that it is his messianic role to suffer and die (Mark 8:31-33; Matt. 16:22-23; in keeping with his policy of omitting episodes that place Jesus' disciples in an unfavorable light, Luke omits the story of Jesus rebuking Peter). Finally, Peter requests information, as in the question to Jesus about the reward for those who have 'left all' to follow him (Mark 10:28; Matt. 19:27; Luke 18:28).

Peter's role as spokesman is expanded in the special material from which Matthew drew the information about Peter in his Gospel. As the one who is to function as a 'Christian rabbi,' interpreting the traditions of Jesus, Peter must have special understanding of that teaching. He is the one who requests clarification about the saying by which Jesus declared 'all things clean' (Matt. 15:15; in Mark 7:17 it is simply 'the disciples' who ask). In Acts 10:9-16 God reveals to Peter in a heavenly vision that 'all things are clean' and thus paves the way for Peter to baptize the first Gentiles. Peter deals with the authorities on the question of paying the Temple tax and then receives further instruction from Jesus, who significantly provides for both himself and Peter (Matt. 17:24-27). Peter also receives special instruction on forgiveness within the Christian community (Matt. 18:21-22). In the Johannine tradition there is a variant of Peter's confession of Jesus: when others have deserted Jesus, Peter confesses Jesus as 'the Holy One of God' who has the words of eternal life (John 6:68-69). The impetuous Peter, acting as a 'proper disciple,' misunderstands the gesture of footwashing (John 13:1-10) and elicits information about the meaning of what Jesus has done. Peter is also the one who asks about the identity of Jesus' betrayer (John 13:24-25).

All the Gospels agree that Peter had impetuously promised that he would follow Jesus even to death, only to be answered with Jesus' prophecy that he would in fact deny him (Mark 14:29-31; Luke 22:33-34; Matt. 26:33-35; John 13:37-38). The accounts of Jesus' Passion then contain scenes in which Peter denies being one of Jesus' disciples (Mark 14:53-72 and parallels) interlocked with the scenes of Jesus being interrogated by the Jewish authorities. Peter's denial provides a foil for Jesus' faithfulness.

Luke 22:31-32 'rehabilitates' Peter through Jesus' prayer that 'your faith may not fail; and when you have turned again, strengthen your brothers.' In John 21:15-17 the risen Jesus elicits a threefold protestation of love, corresponding to the threefold denial, from Peter before commissioning him to feed Jesus' sheep. These passages suggest that Peter's leadership among the disciples in the post-Easter church was based on his having been the first disciple to see the risen Lord (e.g., Luke 24:34; Mark 16:7?). Our earliest testimony to the resurrection, the creedal passage in 1 Cor. 15:3-5, places an appearance to Peter before all the others. It may also have been the occasion for a reassembling of the disciples who had scattered at the time of Jesus' arrest. However, none of the Gospel narratives recounts the circumstances of such an appearance.

Mission: Paul tells us that Peter was one of the leaders of the Jerusalem community he went to 'visit' two or three years after his conversion (Gal. 1:18-19). Paul's own rhetorical agenda in Galatians would keep him from ascribing any 'official' purpose to the visit. However, many scholars think that at this time Paul's gospel and mission were subject to some authority from the Jerusalem community. The overall picture of Peter as one of the chief leaders responsible for an expanding Christian mission, first to Jews, then to interested Gentiles, is confirmed by the picture of Peter in Acts 1-15. Peter may, indeed, as Acts 10-11 suggests, have been responsible for some form of compromise by which Gentiles were considered 'clean' and acceptable members of the Christian community. The story of Stephen, the 'Hellenists,' and their mission in Acts 6-8 suggests that there were different forms of preaching to the Gentiles. The 'Hellenists' preached a rejection of Jewish cult and Mosaic authority considerably more radical than that of other Christians, including Peter. Acts 8:14-17 brings this independent Samaritan mission under the aegis of the Jerusalem church by having Peter and John confer the Spirit on the converts. The dispute at the Jerusalem council over whether circumcision is to be required of Christians showed that Peter's support of a circumcision-free mission was not enough to decide the practice of the whole church (Gal. 2:1-10; Acts 15:1-29). It appears from

the account in Acts 15 that leadership of the church in Jerusalem had passed over to James (esp. vv. 13-21).

Although Gal. 2:7-8 speaks of Peter as missionary ‘to the circumcised,’ he appears also to have converted Gentiles (Acts 10; 11:1-18). Castigating Peter for encouraging Jewish Christians at Antioch to separate from their Gentile brothers and sisters lest visiting Jewish Christians be scandalized by associating with Gentiles, Paul admits that Peter, himself, was willing to ‘live like a Gentile’ (Gal. 2:11-14). Peter’s attitude of compromising with the visitors may have won out, since Paul leaves Antioch at about this time (Acts 15:36-41 gives a different reason for Paul’s departure, however). Peter’s influence at Antioch is reflected in the Petrine traditions of Matthew (e.g., 16:17-19), which may have originated there.

We have only very sketchy information about the rest of Peter’s missionary career (1 Cor. 9:5 mentions his traveling as a missionary). Peter enjoyed considerable prestige among the Corinthians, some of whom claimed special allegiance to him (1 Cor. 1:12; 3:22). Since only Paul and Apollos are explicitly mentioned as working in Corinth, some scholars argue that Peter had gained this reputation through persons he had converted elsewhere rather than having preached in Corinth. A letter from Rome, 1 Peter, is directed to churches in rural Asia Minor, reflecting Peter’s reputation there, even if, as some scholars think, he was not the author of that letter. These churches were predominately Gentile and were probably the fruit of Petrine missionary work in that area. (2 Peter, a much later writing, uses Petrine authority to counter rejection of Christian preaching about the Parousia that was in part based on false interpretations of Paul’s Letters.)

Death: We know that Peter died as a martyr in Rome (1 Pet. 5:1, 13; John 21:18-19; 1 Clem. 5:1-6:1). But we have no early traditions about how he came there, whether he ever served as ‘presbyter-bishop’ in Rome—a possibility that seems somewhat unlikely since apostles played a unique role superior to that of the supervisors of local churches—or what led to his martyrdom, perhaps under Nero in a.d. 64. Nor have archaeologists been convinced that excavations under St. Peter’s basilica in modern-day Vatican City have uncovered the remains of the apostle. Indeed, it may not have been possible to recover the body if Peter died in the arena during Nero’s persecution. Therefore, some scholars think that the original monument was a simple marker of the place where Peter died. Later development of a cult of saints and relics converted that monument into a ‘tomb’ of the apostle.

James, the English equivalent of the Greek Jacobus, apparently a common name in the first century.

1 James, the son of Zebedee (Matt. 4:21; 10:2; Mark 1:19; 3:17) and brother of John (Matt. 17:1; Mark 3:17; 5:37; Acts 12:2), with whom he was called by Jesus to be one of the Twelve (Matt. 4:21; Mark 1:19-20; Luke 5:10-11). Jesus nicknamed James and John ‘Boanerges,’ meaning ‘sons of thunder’ (Mark 3:17). The two are prominent in the various lists of the Twelve (Matt. 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13). With Peter, they were present when Jesus raised Jairus’s daughter (Mark 5:37; Luke 8:51), at the transfiguration (Matt. 17:1; Mark 9:2; Luke 9:28), and in the Garden of Gethsemane (Matt. 26:37; Mark 14:33). The brothers (or their mother) request special places beside Jesus at the time of the messianic kingdom (Matt. 20:20-23; Mark 10:35-

40). They are clearly very close associates of Jesus. Acts 12:2 reports James's martyrdom by decapitation at the command of Herod Agrippa I.

2 James, the son of Alphaeus. Identified in the apostolic lists as one of the Twelve (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13), little else is known about him. He is sometimes identified with the 'James the younger' of Mark 15:40.

3 James, the brother of Jesus. The relationship of Jesus to 'the brothers of the Lord' (1 Cor. 9:5; cf. Matt. 13:55; Mark 6:3; Acts 1:14; Gal. 1:19) is much debated. Possibilities include literal brothers (or half-brothers or stepbrothers) of Jesus, more distant relations of Jesus (e.g., cousins), or close friends and associates of Jesus. Though apparently not followers during Jesus' ministry (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21; John 7:3-5), the brothers are reportedly with the Twelve and others after Jesus' resurrection and ascension (Acts 1:14), and James is identified as one to whom Jesus appeared (1 Cor. 15:7). Eventually, James emerges as the recognized successor (along with the elders) to the leadership role originally exercised by Peter and the apostles (Acts 15 and following). Paul acknowledges James's role of leadership (Gal. 2:1-12), and Acts 15 reports his persuasive defense of the Gentile mission. Both the Jewish historian Josephus and the Christian Hegesippus (according to the fourth century church historian Eusebius) report that James was put to death by the priestly authorities in Jerusalem a few years before the destruction of the Temple in a.d. 70.

John the Apostle, the son of Zebedee and brother of James. Along with James, John was called by Jesus to be one of the Twelve* (Matt. 4:21-22; Mark 1:19-20; Luke 5:10-11) while they were fishing. His name appears in each of the apostolic lists (Matt. 10:2; Mark 3:17; Luke 6:14; Acts 1:13). Some think that Mark's reference to 'hired servants' indicates a prosperous family background (Mark 1:20). John and James receive from Jesus the nickname 'Boanerges,' meaning 'sons of thunder' (Mark 3:17). Their prominence among the Twelve is indicated by their presence, along with Peter, at the raising of Jairus's daughter by Jesus (Mark 5:37; Luke 8:51), at the transfiguration of Jesus (Matt. 17:1; Mark 9:2; Luke 9:28), and with Jesus in the Garden of Gethsemane (Matt. 26:37; Mark 14:33). According to Luke 22:8, John and Peter are instructed by Jesus to make the preparations for the Passover. James and John (or their mother) ask special consideration upon the advent of the messianic kingdom (Matt. 20:20-23; Mark 10:35-40). All of this indicates that John was close to Jesus. It is John who complains about the exorcist (Mark 9:38; Luke 9:49), and James and John request that the unresponsive Samaritan village be destroyed (Luke 9:54). Paul attests to John's prominence by referring to him as one of the 'pillars' of the Jerusalem church (Gal. 2:6-10). In spite of these and a few other references to John in the nt, the data necessary for a fuller sketch of his life, character, and activities do not exist.

Further attestation to John's prominence among the apostles is evidenced by the fact that he is traditionally regarded as the author of the Fourth Gospel, of the three canonical letters bearing his name, and of the book of Revelation. That John the Apostle wrote the Fourth Gospel is by no means certain. Patristic evidence tends to identify John with the Fourth Gospel beginning with the church father Irenaeus (late second century), who adopts the view of his teacher, Polycarp. This tradition, coupled with recent studies on the early dating of the superscriptions (titles) of the Gospels, lends some support to the view that the Fourth Gospel was written by John the Apostle or by his disciple(s). Even so, one must still proceed cautiously, because the Gospel bears no signature, nor is the author identified therein. Furthermore, significant differences between the portrayals of Jesus in the Fourth Gospel and in the Synoptics must be

kept in mind. Attempts to link John the Apostle with ‘the beloved disciple’ (John 13:23; 19:26; 20:2; 21:7, 20-24), though not impossible, are nevertheless conjectural. The situation is further complicated by the relationship between ‘the beloved disciple’ and the unnamed ‘other’ disciple in John 1:40 and 18:15-16. Similar difficulties surround attempts to link the author of the three Letters of John (particularly 2 and 3 John) to John the Apostle. Although tradition has identified the John of Revelation (1:1, 4, 9) with John the Apostle, many scholars seriously question this association.

According to some traditions, John survived until ca. a.d. 100 in Ephesus, but it is also possible that he was martyred much earlier, along with his brother James.

Andrew, one of the twelve apostles, identified as the brother of Simon Peter (Matt. 4:18; Mark 1:16; John 1:40) and son of Jona (Matt. 16:17) or John (John 1:42). Originally from Bethsaida (John 1:44), he was living in Capernaum at the time of his ‘call’ (Mark 1:21, 29). According to Matthew and Mark, Andrew and Peter were fishing when called to follow Jesus. In John’s account, Andrew, originally a disciple of John the Baptist, followed Jesus after hearing John say, ‘Behold, the Lamb of God!’ Andrew then found his brother, Simon, and brought him to Jesus saying, ‘We have found the Messiah’ (John 1:35-41). Andrew is among the first persons named in the apostolic lists (Matt. 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13), perhaps an indication of his early selection to Jesus’ inner circle of disciples. Elsewhere, Andrew appears only in Mark 13:3 and John 6:8-9; 12:20-22. Extracanonical traditions credit him with preaching in Scythia and suffering martyrdom (crucifixion) in Achaia.

Bartholomew, one of the twelve apostles about whom little is known. His name appears in all of the nt apostolic lists (Matt. 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13) but nowhere else in the nt. Because ‘Bartholomew’ follows ‘Philip’ in three of the lists (Matthew, Mark, and Luke), some scholars have identified him with the ‘Nathanael’ whom Philip brought to Jesus (John 1:45-51; Bartholomew is never mentioned in John, nor is Nathanael in Matthew, Mark, or Luke). This identification lacks conclusive evidence, however, and reflects harmonizing tendencies. Later Christian traditions identify Bartholomew as a missionary in India (Eusebius) and author of an apocryphal gospel (Jerome).

Nathanael.

1. One of the chosen disciples of Jesus mentioned only in John’s Gospel; brought to Jesus by Philip (John 1:43-51; cf. 21:2). Described by Jesus as ‘an Israelite indeed, in whom is no guile,’ Nathanael is characterized as resolute in his devotion and piety to God. Nathanael’s confession is exemplary: ‘Rabbi, you are the Son of God! You are the King of Israel!’ Nathanael is also noted, however, for his earlier scornful question, ‘Can anything good come out of Nazareth?’ Because his name is absent from the apostolic lists in the other Gospels and Acts, many scholars have identified him with one or another of those listed, most commonly Bartholomew.

Matthew, one of the original twelve disciples called by Jesus. Matthew appears in all four of the apostolic lists (Matt. 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13). The tradition of the ‘call’ of Matthew is found in Matt. 9:9, where his occupation at the time of the call is identified as that of tax collector (cf. Matt. 10:3). In the parallel accounts (Mark 2:13-14; Luke 5:27-28), however, the name of the tax collector called is Levi (the son or brother of Alphaeus according to Mark). The use of different names in these parallel passages has given rise to long-standing debate as to whether ‘Matthew’ and ‘Levi’ refer to the same person. The absence of ‘Levi’ in

the apostolic lists of Mark and Luke-Acts (as well as in Matthew) causes some to argue for two persons. Most, however, have maintained that 'Matthew' and 'Levi' constitute a double name (as, for example, 'Simon' and 'Peter,' 'Saul' and 'Paul') and thus have argued that the reference is to the same person. If Matthew and Levi are the same person, then Matthew is 'the son (or brother) of Alphaeus' (Mark 2:14) and thus perhaps the brother of James (not James the brother of John and son of Zebedee), also one of the Twelve (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13). Tradition credits Matthew with having composed the Gospel bearing that name, but this is questionable.

Thomas, one of the twelve disciples* or apostles of Jesus, called 'Didymus' ('twin') in the Gospel of John (John 11:16; 20:24; 21:2). He appears in each of the apostolic lists (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13). Receiving little mention in the synoptic Gospels, Thomas becomes important in the later portions of the Fourth Gospel. He alone appears to be a tower of strength when he encourages the disciples to accompany Jesus into a hostile Judea even if it means death (John 11:16). He appears to be without understanding when, in John 14:5, he confesses his ignorance about where Jesus is going and therefore finds it difficult to follow him. He is most commonly remembered as the 'doubting Thomas' who refused to believe in Jesus' resurrection until he saw the scars and was invited to place his fingers where the nails were driven and his hand into Jesus' side (John 20:24-29). The story stands as a paradigm for all Christians who are called to believe in Christ without having seen him or having been granted tangible proof of his existence (v. 29). Thomas's response is that of all who later believe: 'My Lord and my God!' (v. 28). In John 21:1-14, Thomas is one of the small group of disciples who go fishing and then see the risen Lord.

Little is known about Thomas's activities after the crucifixion of Jesus. He is recorded as among those gathered in the upper room after the ascension (Acts 1:13). Thereafter, tradition preserves only legendary stories of little apparent historical value. A Gnostic apocryphal gospel known as the Gospel of Thomas is attributed to this Thomas.

Beyond Belief: The Secret Gospel of Thomas

by Elaine Pagels (NY: Random House, 2003, page 58, 69-73. For more details, see the entire book.)

As the scholar Gregory Riley points out, John -- and only John -- presents a challenging and critical portrait of the disciple he calls "Thomas, the one called Didymus," and, as Riley suggests, it is John who invented the character we call *Doubting* Thomas, perhaps as a way of caricaturing those who revered a teacher -- and a version of Jesus' teaching -- that he regarded as faithless and false. The writer called John may have met Thomas Christians among people he knew in his own city -- and may have worried that their teaching would spread to Christian groups elsewhere. John probably knew that certain Jewish groups -- as well as many pagans who read and admired Genesis 1 -- also taught [as did Thomas] that the "image of God" was within humankind [see also Luk 17:20,21]; in any case, John decided to write his own gospel insisting that it is Jesus -- and only Jesus -- who embodies God's word, and therefore speaks with divine authority... (page 58)

Mark, Matthew, and Luke mention Thomas only as one of "the twelve." John singles him out as "the doubter" -- the one who failed to understand who Jesus is, or what he is saying, and rejected the testimony of the other disciples. John then tells how the risen Jesus personally appeared to Thomas in order to rebuke him, and brought him to his knees. From this we might conclude, as most Christians have for nearly two millennia, that Thomas was a particularly obtuse and faithless disciple -- though many of John's Christian contemporaries revered Thomas as an extraordinary apostle, entrusted with Jesus' "secret words." ... (pages 70-71)

Luke specifies that, after the crucifixion, the risen Jesus appeared to "the eleven," and Matthew agrees that he appeared to "the eleven disciples" -- all but Judas Iscariot -- and conferred the power of the holy spirit upon "the eleven." But John's account differs. John says instead that "*Thomas, called 'the twin' ... was not with them when Jesus came.*"

According to John, the meeting Thomas missed was crucial; for after Jesus greeted the *ten* disciples with a blessing, he formally designated them his apostles: "As the Father has sent me, so I send you." Then he "breathed upon them" to convey the power of the holy spirit; and finally he delegated to them his authority to forgive sins, or to retain them. The implication of the story is clear: Thomas, having missed this meeting, is not an apostle, has not received the holy spirit, and lacks the power to forgive sins, which the others received directly from the risen Christ. (page 71)

Addressing those who see Jesus differently [than John teaches], John urges his uncompromising conviction: belief in Jesus alone offers salvation. To those who heed, John promises great reward: forgiveness of sins, solidarity with God's people, and the power to overcome death. In place of Thomas's cryptic sayings, John offers a simple formula, revealed through the story of Jesus' life, death, and resurrection: "God loves you; believe, and be saved."
...

Alphaeus (Greek, *Alphaios*) A purely Greek name, one of many such names used commonly by first-century Jews in Palestine. Westcott and Hort, accepting the supposition that it is a transliteration of the Aramaic, give this name a rough breathing. This is, however only an assumption, and not a necessary one. The name does not occur in the OT., but it does occur five times in the NT. These divide readily into references to two separate individuals, both of whom are mentioned only indirectly.

1. The father of Levi (Mark 2:14). If, by comparison of Matt. 9:9, Mark 2:14; Luke 5:27, it is thought that Levi and Matthew are the same individual, then this Alphaeus cannot be identified with the father of James, because Matt. 10:3; Mark 3:18 show an Alphaeus who is father of James but not of Matthew. Even if Levi be identified with Matthew, it tells us nothing more about Alphaeus father of Levi. The NT offers no more data on this Alphaeus.

In Mark 2:14 [ancient manuscripts] read *Iakobon* ("James") for "Levi," but this is probably no more than scribal effort to harmonize this passage with Mark 3:18 and parallels. The preponderant weight of MS evidence supports the reading *Leuein* ("Levi").

2. The father of James (Matt. 19:3; Mark 3:18; Luke 6:15; Acts 1:13). The first three of these passages are Synoptic parallels and indicate nothing more than that Alphaeus is

the father of the James who in the Mark and Matthew passages is clearly distinguished from James son of Zebedee. The same distinction is made in Acts 1:13.

Past efforts to identify this Alphaeus with Clopas (John 19:25) and with Cleopas (Luke 24:18) are quite arbitrary and rest upon no firm evidence. *Kleopas* (Luke 24:18) is a contraction of *Kleopatros*, a purely Greek name, and is not to be identified with *Klopas*, (John 19:25), which is of Aramaic origin. *Klopas* cannot be reduced to the same Hebrew original as Alphaeus; hence they cannot be identified.

Cleopas [*Kleopas*, probably a shortened form of *Kleopatros*]. One of the two disciples who were confronted by the risen Jesus on the road to Emmaus (Luke 24:18). The other is not named. Tradition gives the name Simon to the companion and includes both among the Seventy of Luke 10:1-24. Cleopas is sometimes identified with Clopas. The connection is not impossible, but in the absence of clear supporting evidence it must remain uncertain.

Judas, the son of James and one of the apostles (Luke 6:16; Acts 1:13; John 14:22). This is probably the Thaddaeus of Matt. 10:3; Mark 3:18. The qualification of Judas in these latter two passages only makes sense if there were another Judas in the group.

Thaddaeus, one of the twelve apostles as identified in two of the apostolic lists (Matt. 10:3; Mark 3:18). In the other lists, however, 'Judas, the son (or brother) of James,' appears instead of 'Thaddaeus' (Luke 6:16; Acts 1:13). Variant readings in Matthew have 'Lebbaeus,' and the KJV reads 'Lebbaeus, whose surname was Thaddaeus.' 'Lebbaeus,' however, does not appear in the best texts and is omitted in most translations. Resulting explanations include: (1) Thaddaeus, Judas, and Lebbaeus are the same person; (2) the lists in Luke and Acts reflect a change in the apostles; and (3) tradition has preserved the fact that Jesus had an inner group of trusted followers (the Twelve) and has retained the names of most of the members of this group but not without slight variations. The second explanation appears unlikely. The third is plausible in light of the fact that the Gospel traditions were transmitted within different communities, making some variation far from surprising. Those who argue that Thaddaeus and Judas are the same person still question his identification with the author of the Letter of Jude. Post-biblical traditions supply additional information about Thaddaeus, but this is of questionable value.

The second 'Simon' among the Twelve, otherwise called Simon 'the Zealot' (Luke 6:15; Acts 1:13) or 'the Cananaean' (Matt. 10:4; Mark 3:18).

Judas Iscariot, one of the twelve apostles, the son of Simon Iscariot. He is to be distinguished from the other apostle called Judas (John 14:22). The origin of the name Iscariot is debated. Some suggestions are: man (Heb., ish) of Karioth; the assassin (from Gk. sikarios); man from Issachar. Certainty is impossible, but if the first is correct, Judas was the only apostle from Judea. Judas possessed a privileged position among the apostles as treasurer of the group (John 12:5-6; 13:29). His proximity to Jesus at the Lord's Supper (John 13:21-26) also suggests this. Why he betrayed Jesus is uncertain. Some suggestions are that he did it (Mark 14:10-11) after being convinced that Jesus truly planned to die (Mark 14:3-9); that he did it for money (Matt. 26:14-16); or that he did it to help Jesus fulfill his purpose of dying! The last suggestion, however, is at odds with Jesus' words in Mark 14:21. Despite a loving gesture by Jesus (John 13:26-27), Judas proceeded to betray his Lord. What Judas betrayed is easier to answer. One suggestion is that he betrayed Jesus' claim to be the Messiah, but his absence at the trial, when

such witnesses were sought, refutes this. What he betrayed was how Jesus could be arrested privately (Mark 14:1-2). This he did in Gethsemane by singling him out at night with a kiss. Upon reflecting over what he had done, Judas experienced remorse and sought to undo his evil deed (Matt. 27:3-4), but it was not possible. In sorrow he hanged himself (Matt. 27:5) and, falling headlong, his body split open and his bowels fell out (Acts 1:18).

Women who followed Jesus

Joanna.

1 According to Luke 8:3, the wife of Chuza, Herod's (i.e., Herod Antipas) steward, and one of the women who accompanied Jesus. Along with Mary Magdalene, Susanna, and others who 'had been healed of evil spirits and infirmities,' Joanna gave assistance ('out of their means') to Jesus and the Twelve. In Luke 24:10, she is one of the women (with Mary Magdalene, Mary the mother of James, and others) who, having gone to anoint Jesus' body, find the tomb empty.

2 One of the ancestors of Jesus in Luke 3:27 (kjv; rsv: 'Joanan').

Martha (Aramaic, 'lady' or 'mistress'; feminine of 'lord'), a close friend and follower of Jesus as attested by Luke and John. According to Luke 10:38-42 she invites Jesus into her home, apparently as head of the household. She is described as 'busy with much service' (Gk. *diakonia*), presumably meal preparation, while her sister Mary sits at Jesus' feet and listens to his teaching. Martha asks Jesus to tell Mary to help her, but Jesus replies that while Martha is troubled about 'many things,' only 'one thing is needful' (or 'a few things, indeed only one' in some ancient versions). The reference to 'many things' may be to dishes for the meal, or perhaps to different kinds of service as in Acts 6:1-6, with Martha's kind corresponding with the office of deacon in the church as known to Luke.

This story may have influenced the account of Jesus' anointing in a home in Bethany in John 12:1-8. Here Martha serves while her brother Lazarus sits at table with Jesus, and her sister Mary anoints his feet. That John's Gospel sees Martha as an important disciple of Jesus is clear from the story of the raising of Lazarus in Bethany (11:1-44). Martha is named first, before Mary and Lazarus, as loved by Jesus (11:5). Going out to meet him, she receives teaching concerning the resurrection, acknowledges him as Lord, and confesses faith in him as 'the Christ, the Son of God' (11:20-27). Although she expresses confidence in Jesus and his ability to receive from God whatever he asks (John 11:22-27), she expresses doubt at the tomb of Lazarus (11:39).

Mary (Gk. Maria or Mariam; Heb. Marah, 'bitter' or 'grieved,' or Miryam, 'rebellion'), a name borne by seven women in the nt, unless two or more are identical.

1 Mary, the mother of Jesus. Mary, the Virgin, the wife of Joseph, known as 'the Virgin' because of her reported virginal conception of Jesus and perpetual virginity according to post-nt Mariology.

Paul refers to her obliquely in describing Jesus as 'born of a woman, born under the law' (Gal. 4:4). 'James the Lord's brother' in Gal. 1:19 suggests another son of Mary.

She is negatively portrayed in Mark, less so in Matthew, and positively in Luke. In Mark 3:21 Jesus' family seemingly accepts the verdict of the crowd that he is deranged and of the Jerusalem scribes that he is possessed by demons (3:21-30). When his mother and brothers come to seize him and ask for him, he characterizes those about him and those who do God's will as his family (Mark 3:33-35). Matt. 12:46-50 and Luke 8:19-21 contain the same story, but unconnected with the accusations and attempted seizure. Luke's wording in 8:21, 'My mother and brothers are those who hear the word of God and do it,' includes them in Jesus' true family.

In Mark 6:1-6 people of 'his own country' take offense at him as 'the carpenter, the son of Mary and brother of James and Joses and Judas and Simon' and unnamed sisters (6:3; taken to be relatives, not siblings, by those holding to Mary's perpetual virginity). Jesus' response, 'A prophet is not without honor, except in his own country, and among his own kin, and in his own house' (6:4), evidently includes his mother. Luke's version (4:16-30) excludes the reference to his mother, brothers, and sisters and identifies Jesus as 'Joseph's son' (4:22).

Matt. 1:18-25 and Luke 1:26-56; 2:1-38 give differing birth stories, but both include the virginal conception, announced to Joseph in a dream in Matt. 1:18, 25, to Mary by the angel Gabriel in Luke 1:26-38. Mary accepts as God's servant the angel's announcement (Luke 1:38) and travels from Nazareth to Judea, to her pregnant kinswoman Elizabeth, who hails her as 'blessed among women' and 'the mother of my Lord' (1:39-45). Mary responds with a hymn of praise (1:46-55, the Magnificat). In Matthew Mary and Joseph are in Bethlehem at the birth, in a home where Mary and the child are found by wise men from the east, bringing precious gifts (2:1-13). Joseph takes Mary and Jesus to Egypt to escape Herod's slaughter of male children, eventually to settle in Nazareth (2:12-23). In Luke the couple travel from Nazareth to Bethlehem for a Roman census, where Mary gives birth (2:1-7), and angels and shepherds pay homage (2:8-20).

In Luke the scene moves to the Temple for after-birth purification and consecration of the firstborn (2:21-24). Here the aged Simeon and Anna acknowledge the Messiah's birth (2:25-38), with Simeon telling Mary, 'a sword will pierce through your soul also' (2:35), perhaps characterizing her as hearing and doing God's word (cf. 1:38; 8:21 with Heb. 4:12). Luke also has a blessing on Jesus' mother from a woman in the crowd, which he applies to those who hear and keep God's word (11:27-28).

Luke tells of an exchange between the boy Jesus and his mother in the Temple, in which he places God above his parents (2:21-40). Luke also includes her among the women disciples praying in the upper room with the Twelve (Acts 1:14), and so also as one who received the Holy Spirit at Pentecost, as she did at Jesus' conception (Luke 1:35; Acts 2:1-4).

Jesus' mother is unnamed in John's Gospel. Her belief in Jesus' power is demonstrated at the wedding in Cana (2:1-11), though he initially resists her appeal (v. 4). She and his brothers accompany him to Capernaum (2:13). Later she is excluded from the brothers' unbelief (7:1-10), appearing at the cross with her sister, Mary (wife of) Clopas, Mary Magdalene, and the beloved disciple, whom Jesus commends to his mother as her son, and this 'son' to her as 'mother.' She is then taken into his home (19:25-27).

The woman who gives birth to the Messiah in Rev. 12:2, 5 is not taken to be Mary, but as a symbol of God's people (Israel and the church) who bring forth the Christ.

2 Mary of Bethany, the sister of Martha and Lazarus (Luke 10:38-39; John 11:1). She appears once in Luke, sitting at Jesus' feet and listening as a disciple to his teaching (10:38-42). Martha objects that Mary has left her to serve alone, but Jesus commends Mary's choice as that 'which shall not be taken away from her' (10:42). In John's version Mary anoints Jesus' feet with costly ointment and wipes them with her hair while Martha serves (12:1-3). Jesus defends her against Judas Iscariot's objection that the ointment could have been sold and the money given to the poor (12:4-8). John also mentions her as present with Martha at the death and raising of Lazarus (11:19, 20, 28-32). Others follow her when she goes out to Jesus (11:31), and her grief moves him deeply (11:33).

3 Mary Magdalene, or 'of Magdala,' mentioned first in every listing of Jesus' female disciples (Mark 15:40-41, 47; 16:1; Matt. 27:55-56, 61; 28:1; Luke 8:2-3; 24:10). She therefore seems to have been the leader of a group of women who 'followed' and 'served' Jesus constantly from the outset of his ministry in Galilee to his death and beyond. Matthew and Mark acknowledge them only immediately after Jesus' death, but Luke mentions their presence with the Twelve in Jesus' ministry in Galilee (8:1-3). Here Mary is included among the many women who provided for Jesus' ministry from their own means and among a smaller number 'healed of evil spirits and infirmities.' That she was healed of some serious affliction is expressed by describing her as one 'from whom seven demons had gone out' (v. 2). She is foremost as a witness to Jesus' death according to all four Gospels (Mark 15:40-41, 47; Matt. 27:55-56, 61; Luke 23:49, 55-56; John 19:25), to the empty tomb (Mark 16:1-6; Matt. 28:1, 6; Luke 24:1-3, 10; John 20:1-2), and in receiving the news or appearance of the risen Christ to tell to the disciples (Mark 16:6-7; Matt. 28:5-9; Luke 24:4-10). According to Luke the women's testimony was not believed but was later vindicated (24:11, 22-48). According to John 20:11-18 the risen Jesus appeared first to her and talked with her about his coming ascension (v. 17). She is characterized as an apostle in some apocryphal nt writings (e.g., The Gospel of Philip). She rivals Peter in that she receives revelations from the risen Christ to pass on to the rest of the apostles.

4 Mary, the mother of James, or of James and Joses or Joseph, or 'the other Mary,' among the women disciples at the cross (Mark 15:40; Matt. 27:55-56), with Mary Magdalene at the burial, empty tomb (Mark 15:47; 16:1; Matt. 27:61; 28:1), and first appearance of the risen Christ (Matt. 28:9).

5 Mary, the wife of Clopas, one of the women at the cross in John 19:25, often taken to be the same as Mary the mother of James and Joses.