

## Chapter Nine: James, Simon, and Judas

- I. James the Less or "Little James"
  - a. The New Testament only tells us four things about this man that are for certain: his name was \_\_\_\_\_, he was the son of \_\_\_\_\_ and \_\_\_\_\_, his nickname was the \_\_\_\_\_, and he was an \_\_\_\_\_.
  - b. An interesting possibility: Mark 2:14 says that Levi (\_\_\_\_\_) was also the son of Alphaeus. It is possible that the \_\_\_\_\_ brothers and the \_\_\_\_\_ brothers were joined by the Alphaeus brothers.
  - c. Another interesting possibility: By comparing Mark 15:40 with John 19:25, it appears that Mary, the wife of Clopas and mother of James the less, was the sister of Mary the mother Jesus. This would make James the less one of Jesus \_\_\_\_\_.

Early church history is mostly silent about this man named James. Some of the earliest legends about him confuse him with James the brother of the Lord. There is some evidence that James the Less took the gospel to Syria and Persia. Accounts of his death differ. Some say he was stoned; others say he was beaten to death; still others say he was crucified like his Lord.

In any case, we can be certain that he became a powerful preacher like the others. He surely performed "the signs of an apostle... in signs and wonders and mighty deeds" (2 Corinthians 12:12). And his name will be inscribed on one of the gates of the heavenly city.

- II. Simon the Zealot
  - a. Simon was apparently at one time a member of the \_\_\_\_\_ party known as the Zealots.
  - b. The historian Josephus described four basic parties of the Jews at that time. The \_\_\_\_\_ were the religious fundamentalists of their time. The \_\_\_\_\_ were the religious liberals who denied the resurrection. The Essenes are not mentioned in Scripture but were very much like medieval monks. The Zealots hated the \_\_\_\_\_ and advanced their agenda primarily through \_\_\_\_\_ and \_\_\_\_\_.
  - c. When Jesus sent the disciples out two by two in Mark 6:7, it is likely that Simon and Judas Iscariot were a \_\_\_\_\_. They probably both originally

followed Christ for similar \_\_\_\_\_ reasons. But Simon became a genuine \_\_\_\_\_ and was transformed. Judas never believed.

- d. One of the sorest spots with Zealots was the issue of \_\_\_\_\_. Yet Simon learned to serve alongside Matthew the \_\_\_\_\_.

Several early sources say that after the destruction of Jerusalem, Simon took the gospel north and preached in the British Isles. All accounts say he was killed for preaching the gospel. This man who was once willing to kill or be killed for a political agenda within the confines of Judea found a more fruitful cause for which to give his life – in the proclamation of salvation for sinners out of every nation, tongue, and tribe.

### III. Judas, son of James

- a. Jerome referred to him as “Trinomial” – the man with \_\_\_\_\_.
- b. Luke calls him Judas, son of James and John refers to him as “Judas (not \_\_\_\_\_).”
- c. Mark calls him \_\_\_\_\_ (lit. breast child) and Matthew says that he was “\_\_\_\_\_ (lit. heart child) also called Thaddaeus.”
- d. So Judas was given two nicknames which both basically meant “\_\_\_\_\_ boy” and suggest that he had a tender, childlike heart. It is interesting to think of such a gentle soul hanging around in the same group of four apostles as Simon the \_\_\_\_\_ and Judas \_\_\_\_\_.
- e. In John 14:21-23, we have the only words of Judas Lebbaeus Thaddaeus to be found in Scripture. His question is full of gentleness and meekness, and devoid of any kind of pride.

Most of the early tradition regarding Lebbaeus Thaddaeus suggests that a few years after Pentecost, he took the gospel north, to Edessa, a royal city in Mesopotamia, in the region of Turkey today. There are numerous ancient accounts of how he healed the king of Edessa, a man named Abgar. In the fourth century, Eusebius the historian said the archives at Edessa (now destroyed) contained full records of Thaddaeus’s visit and the healing of Abgar. The traditional apostolic symbol of Judas Lebbaeus Thaddaeus is a club, because tradition says he was clubbed to death for his faith.

Thus this tender-hearted soul followed his Lord faithfully to the end. His testimony was as powerful and as far-reaching as that of the better-known and more outspoken disciples. He, like them, is proof of how God uses perfectly ordinary people in remarkable ways.