



Who Are The Apostles? Week #2: Introducing Andrew

Apostles:

After the Resurrection the term was usually reserved for those who had witnessed the resurrected Christ and were commissioned by him to spread the gospel into the world.

Family Life:

- Marriage married is Peter, because Jesus healed his mother-in-law (Matt. 8:14).
- Among the Jews of that time, however, it was very rare for a man to be unmarried, and a single man would have been considered an oddity.
- Celibacy was not a respected status among the Jews or the Romans. It is likely, therefore, that most if not all of them were married.
- Further evidence of this is the comment that Paul makes, “Don’t we have the right to take a believing wife along with us, as do the other apostles and the Lord’s brothers and Cephas?” (1 Cor. 9:5).
- Much of Jesus’ ministry took place no more than a day’s journey from most of their homes, so it is entirely likely that they went home from time to time to be with their families and ply their trades in order to earn income to support their families. In many situations they may have been with Jesus during the day and gone home at night.

Patronage:

- Universally accepted social phenomenon of the time: that is, the system of patronage and clientage, a system in which every culture in the ancient world was firmly rooted.
- A patron was a person who, by dint of his wealth and/or political power, was in a position to bestow favors, protection, and an umbrella of benevolence upon his clients.
- A client was one who received this benevolence and in return owed an obligation of service and loyalty to the patron.
- This obligation might never be called in, but the collective obligations of one’s clients could be a huge treasury that just by its existence could lend great power and influence to the patron. A classic example of the patron-client relationship comes in the opening of the *Godfather* saga, when Don Corleone arranged vengeance for the rape of an undertaker’s daughter and then told him, “Some day, and that day may never come, I will ask you to do a service for me.”
- Patrons, even very wealthy and powerful ones, might well be clients of those of even higher status, and low-level clients might be patrons of those even lower. Sometimes a client could play the role of a patron simply by passing on the benevolence of his own patron.
- The top level of the patronage system was God or the gods, and the bottom level was the slave class.
- Social class was not essential, however, as a wealthy man might have a client who was his social superior. Entire nations could be clients. **The strength of the Roman Empire was built on the number and strength of its client kingdoms.**

The system worked well for two reasons:

- First, there was no bureaucracy to hide behind—everyone was answerable to someone else for his actions.
- Second, the reverence for personal and family honor was so intense that to violate the standards of honor would bring a level of shame and social rebuke so great that many would prefer death.



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- A patron's honor and social prestige were measured by the number and prosperity of his clients. Failure to give full support to one's clients would have been a terrible disgrace, destroying him socially.
- The status of clients within the hierarchy of patronage was also clearly understood. At a dinner, for example, the positions of the guests were rigidly fixed according to a clearly understood status, with the most important clients placed closest to the host, and the rest carefully placed according to their own patron-client relationships. To make an error in the seating would have been a major social *faux pas*. Often clients would try to manipulate their position, to climb higher in the patron's client structure. **When James and John asked Jesus if they could sit on his right and left in his kingdom, they were only exercising an accepted custom of requesting a higher status or a confirmation of their existing status. It was simply an attempt to secure the highest possible client status.**
- An ancient Greco-Roman custom that was commonly adopted among the Jews was the setup of the dining room. A Roman dining room (or *triclinium*, "triple couch") consisted of three low tables and couches in a U-formation at which the diners reclined, leaning on a bolster on their left elbows. The diners reclined behind the tables, and the servants served from in front of them. The tables were usually large enough to accommodate four or five diners each. Genteel Roman dinner parties rarely hosted more than ten to twelve guests. The host and most important guests were placed at the center table (with the most honored guest at the host's right), the second most important guests at the table to the right of the host, and the least important to his left. **This was very likely the seating arrangement at the Last Supper.**
- Jesus would have been seen as the patron of the twelve. They would have understood that they were his clients and that his chief patron was God the Father. The consistency of the grouping in the lists of the apostles in all three Synoptic Gospels demonstrates that their status as clients of Jesus was well-defined and recognized.
- They are listed in three groups of four, in descending order of status. The invitation of only Peter, James, and John to the raising of Jairus's daughter, to the Transfiguration, and to the Garden of Gethsemane indicates that they were at the top client level. We also see John sitting next to Jesus at the Last Supper (John 13:23). His being at the foot of the cross when the others had fled would unquestionably have been understood as honoring his client obligation, and Peter's denial of him would be considered a violation of that obligation. The ultimate violation, of course, bringing mortal shame, was Judas's betrayal.
- It is likely that Jesus had earthly patrons. In fact, it is probable that Lazarus and his sisters Mary and Martha were his patrons, as well as Joseph of Arimathea. Since he received financial support from Mary Magdalene, Joanna, and Susanna (Luke 8:3), he may well have considered himself their client as well. As a spiritual leader, his client obligation would not have involved any kind of worldly favors or partiality. Rather, he would have been expected to give moral and spiritual guidance and to teach. This, of course, was completely consistent with his earthly ministry.
- When James and John asked Jesus to let them sit at his right and left hand in his kingdom (Mark 10:35ff.), the rest of the apostles were furious with them. Because they were obviously already among the inner circle, this request would not have been considered particularly arrogant. It is likely that the rest were angry mainly because they did not think of it first. By making such a



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request they might have elevated their own status in the patron-client relationship, but John and James beat them to it, thus securing their own position. Jesus' answer to James and John, then his further explanation to the rest, indicates that none of them yet understood his teaching of humility and service. It was, after all, in full contrast to everything their culture had ever taught about status and class.¹

Andrew bar-Jonas

Peter (Simon bar-Jonas)

James bar-Zebedee ("James the Greater")

John bar-Zebedee ("the Beloved Disciple")

Nathanael or **Bartholomew**

Philip

Thomas

Matthew or **Levi**

James bar-Alphaeus

Thaddaeus or **Lebbaeus** or **Judas** bar-James (Jude)

Simon the Zealot

Judas Iscariot

The order of the list is significant. All the lists of the twelve break them into three groups of four (John does not list them, but tells of their calling in the same groupings). This is clearly consistent with their status within the group.

The Introduction of Andrew

Name and Distribution of Usage

- The Greek name Andrew (Ἀνδρέας, *Andreas*) is attested in a variety of Greek sources outside the New Testament (*BDAG* 76).
- Andrew the apostle is the only person named Andrew in the New Testament.
- He is mentioned by name 12 times (Matt 4:18; 10:2; Mark 1:16, 29; 3:18; 13:3; Luke 6:14; John 1:40, 44; 6:8; 12:22; Acts 1:13). The Gospels and Acts also frequently refer to Andrew indirectly in passages that mention Jesus' disciples as a group (see also 1 Cor 15:5; Rev 21:14).
- *Andrew* is our English rendering of the Greek word *Andreas*, which means "manly." Other clues from the Gospels indicate that Andrew was physically strong and a devout, faithful man.
- He and Peter owned a house together (Mark 1:29). They were sons of a man named Jonah or John, a prosperous fisherman. Both of the young men had followed their father into the fishing business.

The four men that occupy the first four positions in the apostolic lists: Andrew, Peter, James and John.

- Andrew was a follower of John the Baptist (with John, son of Zebedee)

John 1:35-42

³⁵ *The next day again John was standing with two of his disciples,³⁶ and he looked at Jesus as he walked by and said, "Behold, the Lamb of God!"* ³⁷ *The two disciples heard him say this, and they followed*

¹ Losch, R. R. (2008). In *All the People in the Bible: An A-Z Guide to the Saints, Scoundrels, and Other Characters in Scripture* (pp. 428–431). Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company.



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Jesus. ³⁸ Jesus turned and saw them following and said to them, “What are you seeking?” And they said to him, “Rabbi” (which means Teacher), “where are you staying?” ³⁹ He said to them, “Come and you will see.” So, they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour. ⁴⁰ One of the two who heard John speak and followed Jesus was Andrew, Simon Peter’s brother.

⁴¹ He first found his own brother Simon and said to him, “We have found the Messiah” (which means Christ). ⁴² He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John. You shall be called Cephas” (which means Peter).

From then on Andrew faded into the background, and his brother came into prominence.

Andrew’s father was John (**Mt 16:17; Jn 1:42; Jn 21:15–17**), and his hometown was Bethsaida (Jn 1:44), a village on the north shore of the Sea of Galilee.

Mt 16 ¹⁷ And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.

Luke 6:14

¹² In these days he went out to the mountain to pray, and all night he continued in prayer to God. ¹³ And when day came, he called his disciples and chose from them twelve, whom he named apostles: ¹⁴ Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, ¹⁵ and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, ¹⁶ and Judas the son of James, and Judas Iscariot, who became a traitor.

The Formal Call:

Mark 1:16-18

¹⁶ Passing alongside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. ¹⁷ And Jesus said to them, “Follow me, and I will make you become fishers of men.” ¹⁸ And **immediately they left their nets and followed him.**

Matt 4:18

¹⁸ While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. ¹⁹ And he said to them, “Follow me, and I will make you fishers of men.”^[a] ²⁰ Immediately they left their nets and followed him.

- Simon and Andrew’s calls are paralleled with James and John’s

Mark 1:19–20 ¹⁹ And going on a little farther, he saw James the son of Zebedee and John his brother, who were in their boat mending the nets. ²⁰ And immediately he called them, and they left their father Zebedee in the boat with the hired servants and followed him.

Matt 4:18–22

⁸ While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. ¹⁹ And he said to them, “Follow me, and I will make you fishers of men.”^[a] ²⁰ Immediately they left their nets and followed him. ²¹ And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. ²² Immediately they left the boat and their father and followed him.

- Andrew is mentioned in relation with Simon, James, and John in Mark 1:29 and the healing of his mother.



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Jesus Heals Many

²⁹ And immediately he left the synagogue and entered the house of Simon and Andrew, with James and John. ³⁰ Now Simon's mother-in-law lay ill with a fever, and immediately they told him about her. ³¹ And he came and took her by the hand and lifted her up, and the fever left her, and she began to serve them. ³² That evening at sundown they brought to him all who were sick or oppressed by demons. ³³ And the whole city was gathered together at the door. ³⁴ And he healed many who were sick with various diseases, and cast out many demons. And he would not permit the demons to speak, because they knew him.

- Andrew, Simon Peter, James, and John ask Jesus about His temple pronouncement

Mark 13:2-3

Signs of the End of the Age

³ And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, ⁴ "Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?" ⁵ And Jesus began to say to them, "See that no one leads you astray. ⁶ Many will come in my name, saying, 'I am he!' and they will lead many astray. ⁷ And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet. ⁸ For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These are but the beginning of the birth pains.

⁹ "But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them. ¹⁰ And the gospel must first be proclaimed to all nations. ¹¹ And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. ¹² And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. ¹³ And you will be hated by all for my name's sake. But the one who endures to the end will be saved.

- In the Gospel of John, Andrew frequently appears in connection with Philip
- Interacting with Jesus during the feeding of the 5,000

John 6:5-9

⁵ Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, "Where are we to buy bread, so that these people may eat?" ⁶ He said this to test him, for he himself knew what he would do. ⁷ Philip answered him, "Two hundred denarii worth of bread would not be enough for each of them to get a little." ⁸ One of his disciples, Andrew, Simon Peter's brother, said to him, ⁹ "There is a boy here who has five barley loaves and two fish, but what are they for so many?"

- In John 12 they serve as facilitators between some Greek people and Jesus during His final week (compare **John 12:1** Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead.)

John 12:20-22

Some Greeks Seek Jesus

²⁰ Now among those who went up to worship at the feast were some Greeks. ²¹ So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus." ²² Philip went and told Andrew; Andrew and Philip went and told Jesus.



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They were from the same town

- **John 1:44** *Now Philip was from Bethsaida, the city of Andrew and Peter.*

Acts 1:13

And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James.

- Andrew is more prominent in the Gospel of John than in the Synoptic Gospels and Acts. John's He appears four times total (John 1:40, 44; 6:8; 12:22).
- Jesus calls the 12 disciples and commits to them the authority to perform exorcisms and healings (Matt 10:1). In the second, Jesus sends the disciples out on mission (Matt 10:5a) and offers them lengthy instructions (Matt 10:5b–42).
- The Muratorian Fragment also mentions Andrew in relation to the origin of the Gospel of John. Lines 9–16a read: "The fourth of the Gospels is that of John, [one] of the disciples. To his fellow disciples and bishops, who had been urging him [to write], he said, 'Fast with me from today to three days, and what will be revealed to each one let us tell it to one another.' In the same night it was revealed to Andrew, [one] of the apostles, that John should write down all things in his own name while all of them should review it" (trans. Metzger, *Canon*, 306). Bruce noted that the only detail of historical worth in the account was the implication that others shared in the publication of the Gospel beyond the Evangelist. This, Bruce maintained, may have been "an intelligent inference from John 21:24"
- 2nd century AD, the church father Papias mentions Andrew in comments about his preference for apostolic oral tradition: "If ... any one came, who had been a follower of the elders, I questioned him in regard to the words of the elders—what Andrew or what Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the disciples of the Lord, and what things Aristion and the presbyter John, the disciples of the Lord, say. **For I did not think that what was to be gotten from the books would profit me as much as what came from the living and abiding voice**" (cited in Eusebius, *Ecclesiastical History* 3.39.4; *NPNF2* 1:121).

Andrew in Apocryphal Sources

- ***The Acts of Andrew***

The *Acts of Andrew* served as the basis for many of the later noncanonical accounts about him.

In the fourth century, Eusebius mentioned it in a discussion about which books did and did not belong to the New Testament canon (*Ecclesiastical History* 3.25.1–7). He organized the books he discussed into four broad categories:

1. The recognized books (ὁμολογοῦμενα, *homologoumena*).
2. The disputed books (ἀντιλεγόμενα, *antilegomena*).
3. The spurious books (νόθα, *notha*).
4. Those utilized by aberrant groups.

He placed the *Acts of Andrew* in the last category, describing such books as those "cited by the heretics under the name of the apostles, including ... the Acts of Andrew and John and the other apostles, which



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no one belonging to the succession of ecclesiastical writers has deemed worthy of mention in his writings” (3.25.6).

Ephanius similarly noted that the *Acts of Andrew* was used as scripture among the Encratites: “For scriptures they [sc. the Encratites] use principally the so-called Acts of Andrew, and of John, and of Thomas, and certain apocrypha” (*Panarion* 47.1.5).

- The *Acts of Andrew* is dated between the second and third centuries AD, with place of origin unknown
- Gregory reduced the content of the original because of the reputation of “its excessive verbosity” (introduction).

His epitome traces **Andrew’s missionary endeavors** following Jesus’ ascension. He begins in Achaia (Achaia), ministers throughout modern-day Turkey, and returns to Macedonia, performing various miracles along the way. Later, in Patras (in Achaia), Andrew heals the proconsul’s wife, Maximilla, and later converts his brother, Stratocles. After Maximilla chooses Christianity and leaves Aegeates, her husband orders Andrew to be arrested, scourged, and crucified. Andrew preaches to those present as he is crucified. Maximilla embalms and buries him.

Andrew in Later Ecclesial Traditions

Later on, Andrew eventually developed into a figure considerably more prominent than the New Testament would suggest. He remains influential in later ecclesial traditions of the East and West:

- In the Orthodox tradition, he is referred to as *Prōtoklētos* (“First-called”; compare Peterson, *Andrew*, 5 n. 1). This is based on John 1:35–40, where Andrew is the first of the named disciples that Jesus calls.
- In the West, Andrew became patron of several countries, including Greece, Russia, and Scotland.
- In the medieval period he became associated with an X-shaped cross (a “decussate” or “saltire” cross), now known as Saint Andrew’s Cross.
- In the early 13th century, crusaders transported Andrew’s alleged remains from Constantinople to Amalfi, Italy.
- In Celtic lore, the fourth century monk Regulus is credited with bringing Andrew’s remains to Scotland.
- Greek Orthodoxy and segments of Western Church, including Roman Catholicism, Anglicanism, and Lutheranism, observe the feast day of Andrew on November 30.
- In Scotland and Romania, St. Andrew’s Day is an official national day.

ANDREW THE NETWORKER

- In addition to working in his family’s commercial fishing enterprise, Andrew followed the teaching of John the Baptist and was considered one of his disciples (John 1:35–40). Thus he heard John declare that Jesus was the Lamb of God—a clear reference to Him as the Messiah.
- Eager to know more about this new Teacher, Andrew pursued Jesus, prompting an invitation to spend an evening with Him. The meeting convinced Andrew that he had indeed met the long-awaited Christ.
- The text is quite clear that the first thing Andrew did after coming to this conclusion was to find his brother, Simon, and tell him the extraordinary news: “We have found the Messiah!” He then brought his brother to meet Jesus (1:41–42).
- Later, after Jesus called both of the brothers to follow Him as His disciples, Andrew and the others found themselves on one occasion confronted by thousands of people. Jesus asked His disciples where they could buy food for the crowd to eat, a proposition that staggered them. **But Andrew had made the acquaintance** of a boy



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with a handful of barley loaves and a couple of fish. He brought this meager supply to the attention of the Lord, who then multiplied it to feed the entire crowd of about 5,000 (6:4–14).

- Shortly before Jesus' arrest, certain Greeks desired to meet Him. Once again, Andrew acted as a go-between, carrying their request to his Teacher (12:20–22). All of these incidents suggest that Andrew was a networker, a man who liked to put people together—and especially to put them together with Jesus.

He serves as a model for believers today in bringing others to Christ.

- Tradition holds that Andrew devoted the later years of his life to spreading the news about Jesus to Scythia, the region north of the Black Sea. Some say that he was martyred at Patrae in Achaia by crucifixion on an X-shaped cross

SMALL GROUP:

One word that describes Andrew the Apostle is:

What is there about Andrew's life that brought you to that descriptive word?

FOR ME PERSONALLY:

Practice a bit of Andrew in my life:

- On a scale of 1 to 10, how eager am I to love others for Jesus?
- Who needs my encouragement in the Lord?
- Who do I know that needs to meet Jesus?

NOTES: **apostles, symbols of** In Christian art, symbols assigned to each of the apostles:

- Andrew: X-shaped cross because he was crucified on one;
- Bartholomew: knife because he was flayed alive with one;
- James the Great: scallop shell, pilgrim staff, or a gourd bottle because he is the patron saint of pilgrims;
- James the Less: fuller's pole because he was killed with one;
- John: cup with a winged serpent because he drank poison after making a sign of the cross;
- Judas Iscariot: bag because he kept money in it;
- Jude: club because he was martyred with it;
- Matthew: hatchet or halberd because he was killed with it;
- Matthias: battleaxe because he was beheaded with it;
- Paul: sword because he was beheaded with one;
- Peter: bunch of keys because Christ gave him the keys of the kingdom;
- Simon: a saw because he was sawn to death;
- Phillip: long staff surmounted with a cross because he suffered death by being suspended by the neck from a pillar;
- Thomas: lance with which he was pierced through at Mylapore, India.²

² Kurian, G. T. (2001). In *Nelson's new Christian dictionary: the authoritative resource on the Christian world*. Nashville, TN: Thomas Nelson Publishers.



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ANDREW THE APOSTLE (Ἀνδρέας, *Andreas*). One of Jesus' earliest disciples. The brother of Simon Peter.

Introduction

All four Gospels identify Andrew as the brother of Simon Peter (Mark 1:16; Matt 4:18; Luke 6:14; John 1:40; 6:8). The brothers were from Bethsaida, a town north of the Sea of Galilee (John 1:44). Andrew was one of Jesus' original 12 disciples (Mark 6:3; Matt 10:2; Luke 6:14; Acts 1:13).

Mark and Matthew recount that Andrew and Simon Peter were living in Capernaum and working as fishermen when Jesus formally called them to follow Him. They promptly responded to His call and became permanent followers of Jesus (Mark 1:16–18, 21; Matt 4:13, 18–20; compare Mark 2:1). In Mark and Matthew, Andrew and Simon are closely associated with James and John. For example:

- Simon and Andrew's calls are paralleled with James and John's (Mark 1:16–20; Matt 4:18–22).
- Andrew is mentioned in relation with Simon, James, and John in Mark 1:29.
- James and John accompany Jesus to Simon and Andrew's house, where Jesus heals Simon's mother-in-law (Mark 1:30–31).
- Andrew, Simon Peter, James, and John ask Jesus about His temple pronouncement (Mark 13:2–3).
- These four men occupy the first four positions in the apostolic lists.

John 1:35–40 records that, prior to becoming a follower of Jesus, Andrew was a disciple of John the Baptizer. Through John's witness, Andrew was introduced to Jesus. Andrew subsequently introduced his brother, Simon Peter, to Jesus (John 1:41–42). In the Gospel of John, Andrew frequently appears in connection with Philip (e.g., John 6:5–9; 12:20–22). For example:

- John 1:44 notes they were from the same town (John 1:44; compare 12:21).
- In John 6:5–9 they interact with Jesus during the feeding of the 5,000 (John 6:1–15).
- In John 12:20–22 they serve as facilitators between some Greek people and Jesus during His final week (compare John 12:1).

Name and Distribution of Usage

The Greek name Andrew (Ἀνδρέας, *Andreas*) is attested in a variety of Greek sources outside the New Testament (*BDAG* 76). However, Andrew the apostle is the only person named Andrew in the New Testament. He is mentioned by name 12 times (Matt 4:18; 10:2; Mark 1:16, 29; 3:18; 13:3; Luke 6:14; John 1:40, 44; 6:8; 12:22; Acts 1:13). The Gospels and Acts also frequently refer to Andrew indirectly in passages that mention Jesus' disciples as a group (see also 1 Cor 15:5; Rev 21:14).

Andrew as a Disciple

Jesus' selection of an inner and identifiable group of 12 disciples is widely acknowledged as historical (see Sweeney, "Jesus," 614–15; compare Meier, *Marginal Jew*, 3:125–97). All four Gospels, Acts, and 1 Corinthians attest to the selection of the Twelve—a highly symbolic number (e.g., Matt 10:1–2, 5; 26:14, 20, 47; Mark 3:16–19; 9:35; 14:10, 17, 20, 43; Luke 6:13–16; 8:1; 22:3, 30, 47; John 6:67, 70–71; 20:24; Acts 1:13, 21–26; 6:2; 1 Cor 15:5). For first-century Jews, the number 12 evoked the sons of Jacob (Gen 29–35; 37–50) and the tribes of Israel (Gen 49:28; Exod 24:4; 28:21; 39:14; Num 1–4; Josh 3:12; 4:8). Post-biblical Jewish sources widely attest to the symbolism of this number (Josephus, *Antiquities* 11.107; *Letter of Aristeas* 47–50; *Test. 12 Patr.*; 1QS 8:1 [compare 1QM 2:2]; compare Gnilika, *Jesus*, 183–84).

Jesus' choice of 12 bears symbolic significance, particularly where He did not identify Himself as one of them (compare Witherington, *Christology*, 129). Jesus' choice of 12 may have been meant to evoke images of restoration (see Sanders, *Historical Figure*, 120) or reconstitution (see Evans, "Typology," 865).

Andrew occupies one of two positions in the four lists of the Twelve. In Matthew 10:2–4 and Luke 6:14–16 he is listed second, immediately after Simon Peter and before James. In Mark 3:16–19 and Acts 1:13 Andrew appears fourth, immediately after John and before Philip. Pesch considered Andrew's fourth position in **Mark to represent the original ordering** (compare Acts). He considered his second position in Matthew and Luke to be editorial (Pesch "*Andreas*," 96).



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Four Delineations of the Names of the Twelve

Position	Matt 10:2–4	Mark 3:16–19	Luke 6:14–16	Acts 1:13
1	Simon Peter	Simon Peter	Simon Peter	Peter
2	Andrew	James (son of Zebedee)	Andrew	James
3	James (son of Zebedee)	John (son of Zebedee)	James	John
4	John (brother of James)	Andrew	John	Andrew
5	Philip	Philip	Philip	Philip
6	Bartholomew	Bartholomew	Bartholomew	Thomas
7	Thomas	Matthew	Matthew	Bartholomew
8	Matthew (tax collector)	Thomas	Thomas	Matthew
9	James (son of Alphaeus)	James (son of Alphaeus)	James (son of Alphaeus)	James (son of Alphaeus)
10	Thaddaeus	Thaddaeus	Simon (the Zealot)	Simon (the Zealot)
11	Simon (the Cananaean or Zealot)	Simon (the Cananaean or Zealot)	Judas (son of James)	Judas (son of James)
12	Judas Iscariot	Judas Iscariot	Judas Iscariot	Replacement: Matthias (Acts 1:26)

Andrew in the Gospels and Acts

Synoptic Gospels and Acts

Andrew plays a relatively minor role in the Synoptic Gospels (Matthew, Mark, Luke) and Acts. Eight of his 12 New Testament appearances are found in these books.

Mark. Andrew is more conspicuous in the Gospel of Mark than in Matthew and Luke—Acts. The first reference to Andrew in Mark relates to Jesus’ formal call of His disciples. In Mark, after His announcement of God’s reign (Mark 1:15), Jesus sees two fishermen (ἀλιεῖς, *halieis*), Simon and Andrew, casting their net into the Sea of Galilee. Jesus calls, “Follow me, and I will make you to become fishers of people (ἀλιεῖς ἀνθρώπων, *halieis anthrōpōn*)” (Mark 1:17). Both respond “immediately



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(εὐθύς, *euthys*)” (Mark 1:18). Jesus then calls James and John (Mark 1:19–20), who accompany Him to Andrew and Simon Peter’s house in Capernaum (Mark 1:21, 28; compare 2:1). There, Jesus heals Peter’s mother-in-law (Mark 1:30–31).

Andrew next appears in Mark’s list of the Twelve (3:16–19).

In Mark 3:13, Jesus appoints 12 “(whom he also named apostles [ἀπόστολοι, *apostoloi*; compare Luke 6:13]) so that they might be with him and he might send them out to preach and have authority to cast out demons” (Mark 3:14–15). Andrew appears fourth in Mark’s list of the Twelve (Mark 3:18; compare Acts 1:13), between John and Philip.

The final reference to Andrew is set on the Mount of Olives, where Andrew, Peter, James, and John ask Jesus privately (κατ’ ἰδίαν, *kat’ idian*) about His earlier temple pronouncement (compare 13:2–3). According to Pesch, this signifies Andrew’s role as recipient of revelation in the context of the eschatological discourse (Pesch, “*Andreas*,” 96).

The mention of Andrew’s name in relation to the account of Jesus’ healing of Peter’s mother-in-law (Mark 1:29–31) and on the Mount of Olives (Mark 13:3) is without parallel elsewhere. In both instances, the same four disciples—Simon, Andrew, James, and John—are mentioned together.

Matthew. Andrew is less prominent in Matthew than he is in Mark, appearing only twice. The first reference relates to Jesus’ formal call of disciples. Matthew’s account reflects Mark’s in both structure and wording. Following His announcement of God’s reign (Matt 4:17), Jesus sees Simon and Andrew casting a net into the Sea of Galilee (4:18). When Jesus calls them, stating, “Follow me, and I will make you fishers of people [ἁλιεῖς ἀνθρώπων (*halieis anthrōpōn*)]” (Matt 4:19), both respond “immediately” (εὐθέως, *eutheōs*; Matt 4:20). As in Mark, Jesus then calls James and John (Matt 4:21–22).

Andrew also appears in Matthew’s list of apostles (ἀπόστολοι, *apostoloi*; Matt 10:2–4). In Matthew, this list is positioned between two editorial accounts. In the first, Jesus calls the 12 disciples and commits to them the authority to perform exorcisms and healings (Matt 10:1). In the second, Jesus sends the disciples out on mission (Matt 10:5a) and offers them lengthy instructions (Matt 10:5b–42).

Luke–Acts. The account of Jesus’ early calling of disciples in Luke–Acts does not mention Andrew (Luke 5:1–11). Instead, Luke’s account describes James and John as “partners [κοινωνοί (*koinōnoi*)] with Simon” (Luke 5:10). Andrew appears by name only in the two lists of Jesus’ disciples (Luke 6:14–16; Acts 1:13). Both lists are situated in contexts of prayer—a prominent theme in Luke’s writings (compare Luke 1:10; 3:21; 9:18, 29; 11:1; 21:36; Acts 9:11; 10:30; 11:5; 12:12; 13:3; 16:25; 22:17).

Prior to Luke’s first list (Luke 6:14–16), Jesus spends the night on a mountain praying (Luke 6:12). The next day He selects 12 disciples, whom He names “apostles” (ἀπόστολοι, *apostoloi*; Luke 6:13). In Luke’s list of these individuals, Andrew appears second, between Simon Peter and James (compare Matt 10:2).

Luke’s second list is placed after the apostles’ return to Jerusalem following Jesus’ ascension at the Mount of Olives (Acts 1:1–11). Upon return, the apostles enter an upper room (Acts 1:12). They, along with unnamed women, Mary the mother of Jesus, and His brothers, are described as being “united [ὁμοθυμαδόν (*homothymadon*)] continually in prayer” (Acts 1:14). In this list, Andrew is fourth, between John and Philip (compare Mark 3:18).

John

Andrew is more prominent in the Gospel of John than in the Synoptic Gospels and Acts. John’s Gospel also provides additional details about Andrew, which help stimulate later interest in him. He appears four times total (John 1:40, 44; 6:8; 12:22).

Andrew is mentioned first on day three of John’s initial seven-day motif (John 1:35–42).

John’s Initial Seven Day Motif in John 1:19–2:11



Who Are The Apostles? Week #2: Introducing Andrew

Day	Segment	Means of Indication
One	John 1:19–28	Implied by John 1:29 (below)
Two	John 1:29–34	“The next day” (John 1:29)
Three	John 1:35–42	“The next day” (John 1:36)
Four	John 1:43–51	“The next day” (John 1:43)
Five	[Travel to Cana]	Implied by John 1:43; 2:1
Six	[Travel to Cana]	Implied by John 1:43; 2:1
Seven	John 2:1–11	“On the third day” [John 2:1]

In John 1:35, John the Baptizer is standing with two of his disciples, one of whom is Andrew, when Jesus passes by. The disciples hear John proclaim, “Behold, the Lamb of God,” and begin to follow Jesus (John 1:36–37; compare 1:29). Jesus then invites the two men to join Him (John 1:38–39). The author never specifies the identity of the other disciple. Schnackenburg (1914–2002) suggests it was Philip (*John*, 1:310). However, this view has some difficulties with John 1:43, where Jesus calls Philip. A more traditional identification is that the unnamed disciple is the Beloved Disciple (John 13:23; 19:26; 20:2; compare 21:7, 20; compare Köstenberger, *John*, 26 with refs), who never refers to himself by name.

Andrew subsequently finds his brother, Simon (John 1:40b), and declares, “We have found the Messiah” (John 1:41). Andrew then brings Simon to Jesus. John 1:42 identifies Simon Peter and (presumably) Andrew’s father as John (compare 21:15–17). This is inconsistent with Matt 16:17, which implies that their father is Jonah (Greek Βαριωνᾶ, *Bariōna*; Aramaic ܝܘܢܐ, *bar yona*). Jeremiah proposed that Jonah (יֹחָנָן, *yochanan*; Jeremiah, “*lōnas*,” 406–7).

Andrew and Philip. John 1:43–44, which describes Jesus’ call to Philip, describes Philip’s hometown as “Bethsaida, the city of Andrew and Peter” (John 1:44; compare 12:21: “Bethsaida of Galilee”). Bethsaida (בֵּית צֵיִדָה, *beith tsaydah*) was located north of Lake Gennesaret, east of the Jordan (*BDAG* 175). The other Gospels also mention Bethsaida (see Matt 11:21; Mark 6:45; 8:22; Luke 9:10; 10:13).

Andrew and Philip’s common town of origin makes their close connection in John 6:5–9 and 12:20–22 understandable. **Philip, like Andrew, bears a Greek name** (Φίλιππος, *Philippos*; compare *BDAG* 1057). The first account in which Andrew appears with Philip is at Jesus’ feeding of the 5,000 (John 6:1–15, especially 6:4–14). Jesus sees the gathered crowd and asks Philip where they can buy bread (John 6:5–6). Philip concedes that not even 200 denarii would be enough to give the crowd even a little (John 6:7). Andrew interjects, stating, “There is a boy here who has five barley loaves and two fish, but what are they for so many?” (John 6:9). Jesus subsequently provides food for the crowd (John 6:11–12).

Andrew and Philip also appear together in John 12:20–22. When a group of Greeks come to the feast of Passover during Jesus’ final week (compare 12:1), they approach Philip and request to see Jesus (John 12:21). Philip tells Andrew, and together they inform Jesus (John 12:22). This account suggests that both Philip and Andrew spoke Greek (compare Pesch, “*Andreas*,” 96). Beasley-Murray proposed that the Greeks were interested in Jesus due to His entry into Jerusalem (possibly also His temple clearing), but were uncertain whether Jesus would receive Gentiles (*John*, 211). Beasley-Murray further maintained that Philip probably shared this uncertainty, so he consulted with Andrew (compare Matt 10:5–6). Given Andrew’s role in this account, Pesch characterized Andrew as “a mediator for Greek proselytes” (Pesch, “*Andreas*,” 96). Philip and Andrew serve more like facilitators.

Views on the Relation of the Gospel Accounts concerning Andrew

Variations among the accounts about Andrew in the Gospels have resulted in the suggestion that Mark and John’s accounts about Andrew are contradictory, and thus readers must choose one (typically Mark) over the other (typically John). Peterson contended that the Gospel of John presents “quite a different picture” from that of Mark (Peterson, *Andrew*, 4). He further asserted that John has replaced the historic Andrew with “the legendary Disciple-Apostle” (Peterson, *Andrew*, 47).



Who Are The Apostles? Week #2: Introducing Andrew

Early Christian tradition maintained that John's account was consciously supplementary to the Synoptic accounts (Eusebius, *Ecclesiastical History* 3.24.5–6). Early Christian tradition links the Gospel of Mark with Peter (Papias in Eusebius, *Ecclesiastical History* 3.39.15; compare Hengel, *Studies*, 14–28; Gundry, *Mark*, 1026–44), and John the son of Zebedee with the Gospel of John (Irenaeus, *Adversus Haereses* 3.1.1; compare Köstenberger, "Verfasserschaft"; Blomberg, *Reliability*, 22–41).

Ultimately, it is unnecessary to see conflict in the Gospels' presentations of Andrew. The principal variations relate to details regarding Jesus' call. Blomberg contends that the content of John 1:35–4:42 belongs to the period skipped over by the Synoptic tradition (*Reliability*, 80). Blair earlier observed that the Synoptic account of Jesus' call of the four disciples is "inexplicable apart from the Johannine story concerning their association with Jesus at the Jordan" and they "can hardly do without the Johannine story" ("Andrew," 126). While the details about Andrew vary in these accounts, they do not appear to conflict (compare Kerr, "Andrew"; and Knight, "Andrew").

Andrew in Patristic Traditions

Andrew is a source of mild interest in the literature of the traditional early Christian fathers. Many of the references are anchored in details provided in the New Testament.

In the early second century AD, the church father Papias mentions Andrew in comments about his preference for apostolic oral tradition: "If ... any one came, who had been a follower of the elders, I questioned him in regard to the words of the elders—what Andrew or what Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the disciples of the Lord, and what things Aristion and the presbyter John, the disciples of the Lord, say. For I did not think that what was to be gotten from the books would profit me as much as what came from the living and abiding voice" (cited in Eusebius, *Ecclesiastical History* 3.39.4; *NPNF2* 1:121).

The Muratorian Fragment also mentions Andrew in relation to the origin of the Gospel of John. Lines 9–16a read: "The fourth of the Gospels is that of John, [one] of the disciples. To his fellow disciples and bishops, who had been urging him [to write], he said, 'Fast with me from today to three days, and what will be revealed to each one let us tell it to one another.' In the same night it was revealed to Andrew, [one] of the apostles, that John should write down all things in his own name while all of them should review it" (trans. Metzger, *Canon*, 306). Bruce noted that the only detail of historical worth in the account was the implication that others shared in the publication of the Gospel beyond the Evangelist. This, Bruce maintained, may have been "an intelligent inference from John 21:24" (Bruce, *John*, 10).

The church fathers of the early centuries gave few details about Andrew. In discussing Judaism, Epiphanius (ca. 315–403) drew a comparison between Abraham and Jesus' early disciples, Peter, Andrew, James, and John. Like them, Abraham "parted from his family when summoned by (God's) bidding, in obedience to his Summoner" (Epiphanius, *Panarion* 4.1.2). He also describes these same four disciples as Jesus' "original choices" (*Panarion* 20.4.2). Epiphanius makes several references to Jesus' call of Andrew as reflected in the Gospels, especially the Gospel of John (*Panarion* 51.13.3–4; 14.1–6; 15.3, 7–8, 12; 17.4–7; 19.1). He did this in refutation of the Alogoi sect that did not acknowledge the Gospel of John or the book of Revelation (compare 51.3.1–6). Their rationale was that "John's books do not agree with the other apostles" (51.4.5).

Several of the church fathers additionally preserve competing traditions about where Andrew ministered:

- Eusebius of Caesarea, writing in AD 325, recounts that Andrew ministered in Scythia (*Ecclesiastical History* 3.1.1; *NPNF2* 1:132).
- Gregory of Nazianzus (ca. AD 325–389) identified Andrew with Epirus (*Oration* 33.11; *NPNF2* 7:332).
- Jerome (ca. 347–420), in a letter dated AD 395 or 396, placed Andrew in Achaia (*Letter LIX, To Marcella* [5]; *NPNF2* 6:123).

Representative Interest in Andrew in Apocryphal Sources



Who Are The Apostles? Week #2: Introducing Andrew

A wider range of references to Andrew appear in the apocryphal literature. While these nontraditional sources demonstrate greater interest in Andrew than traditional sources, their information is much less anchored in the details of the New Testament and are much more fanciful in scope.

Epiphanius maintained that the Ebion drew upon an incomplete and corrupt Gospel according to Matthew. In this Gospel, which Edwards identifies as the *Gospel of the Hebrews* (Edwards, *Hebrew Gospel*, 26–27), Jesus' choice of the apostles differed in sequence from that presented in the canonical Gospels. There, Andrew was the fourth named disciple, after James, John, and Peter (*Panarion* 30.13.3). Epiphanius noted further that Cerinthus and Carpocrates also used the same Gospel in their own circles (*Panarion* 30.14.2).

The Acts of Andrew

The *Acts of Andrew* served as the basis for many of the later noncanonical accounts about him (see esp. Peterson, *Andrew*, 40–41). In the fourth century, Eusebius mentioned it in a discussion about which books did and did not belong to the New Testament canon (*Ecclesiastical History* 3.25.1–7). He organized the books he discussed into four broad categories:

1. The recognized books (ὁμολογοῦμενα, *homologoumena*).
2. The disputed books (ἀντιλεγόμενα, *antilegomena*).
3. The spurious books (νόθα, *notha*).
4. Those utilized by aberrant groups.

He placed the *Acts of Andrew* in the last category, describing such books as those “cited by the heretics under the name of the apostles, including ... the Acts of Andrew and John and the other apostles, which no one belonging to the succession of ecclesiastical writers has deemed worthy of mention in his writings” (3.25.6). Epiphanius similarly noted that the *Acts of Andrew* was used as scripture among the Encratites: “For scriptures they [sc. the Encratites] use principally the so-called Acts of Andrew, and of John, and of Thomas, and certain apocrypha” (*Panarion* 47.1.5).

The *Acts of Andrew* is dated between the second and third centuries AD, with place of origin unknown (Prieur, “Introduction,” 115: mid-second; Elliott, *Apocryphal*, 236: early-third; Prieur, “Introduction,” 101–118). We must reconstruct the text of the *Acts of Andrew* from a wide variety of sources that provide differing details about Andrew's activities (Peterson, *Andrew*, 24–31; Elliott, *Apocryphal*, 232–5). The best known is the epitome of Gregory of Tours (ca. 538–594; see Elliott, *Apocryphal*, 272–83).

Gregory reduced the content of the original because of the reputation of “its excessive verbosity” (introduction). His epitome traces Andrew's missionary endeavors following Jesus' ascension. He begins in Achaia (Achaia), ministers throughout modern-day Turkey, and returns to Macedonia, performing various miracles along the way. Later, in Patras (in Achaia), Andrew heals the proconsul's wife, Maximilla, and later converts his brother, Stratocles. After Maximilla chooses Christianity and leaves Aegeates, her husband orders Andrew to be arrested, scourged, and crucified. Andrew preaches to those present as he is crucified. Maximilla embalms and buries him.

Various backgrounds have been proposed for the Acts, including Gnostic, Platonic and Neo-Pythagorean, and Stoic. MacDonald proposes that the Acts is a Christian attempt to transform Graeco-Roman myth by retelling the story of Andrew in terms of Homer's *Odyssey* (MacDonald, *Christianizing Homer*). Prieur characterizes the Acts as a “propaganda document” that was authored by an educated convert who calls his readers to a true philosophy in contrast to paganism (Prieur, “Introduction,” 113). It has minimal historical value (Elliott, *Apocryphal*, 236).

Representative Interest in Andrew in Other Apocryphal Sources

Several other apocryphal sources also mention Andrew:

- The second-century AD *Gospel of Peter* notes, “But I, Simon Peter, and my brother Andrew took our nets and went to the sea” (*Gospel of Peter* (14 [60]); Elliott, *Apocryphal*, 158). The passage appears to parallel John 21:3.
- The mid- to late-second century AD composite work *Epistle to the Apostles* (*Epistula apostolorum*), reconstructed from Ethiopic and Coptic fragments, names Andrew twice.
 - In chapter 2 (based on the Ethiopic), Andrew appears in fourth position along with 10 of the other apostles (John, Thomas, Peter, James, Philip, Bartholomew, Matthew, Nathanael, Judas Zelotes, and Cephas).



Who Are The Apostles? Week #2: Introducing Andrew

- In chapter 11 (in Coptic and Ethiopic) the risen Jesus offers tangible proof of His resurrection to Peter, Thomas, and Andrew. The passage reflects in part John 20:20, 27 (compare Elliott, *Apocryphal*, 562–3).
- The late third/early fourth century AD gnostic *Pistis Sophia* mentions Andrew several times.
 - In books I and II, Andrew engages in scriptural interpretation of Psalms 129 (I.45; Schmidt, 153, 155); Psalm 108 (I.56; Schmidt, 215); and Psalm 39 (II.74; Schmidt, 335).
 - Andrew asks Jesus about the status of humanity in relation to the Kingdom of Light (II.100–101; Schmidt, 497–507).
 - In book IV Andrew engages Jesus regarding the theme of punishment (IV.146; Schmidt, 757).
- In II.1–2 of the later work *Gospel of Bartholomew*, Bartholomew suggests to Peter, Andrew, and John that they should ask Mary about her conception of Jesus: “Let us ask her who is highly favoured how she conceived the incomprehensible” (II.2; Elliott, *Apocryphal*, 652–68).

Andrew in Secondary Acts

Andrew appears in a series of secondary Acts that were inspired by the *Acts of Andrew*, including:

- Acts of Andrew and Matthias (James, *Apocrypha*, 453–58)
- Acts of Peter and Andrew (James, *Apocrypha*, 458–60)
- Acts of Andrew and Paul (James, *Apocrypha*, 473–75)

A series of additional legends about Andrew are also available in English translation, including (see respectively):

- the *Preaching of Andrew (Mythological Acts of the Apostles)*, trans. Agnes Smith Lewis, 1–10)
- the *Acts of Andrew and Bartholomew (Mythological Acts of the Apostles)*, trans. Agnes Smith Lewis, 11–25)
- the *Martyrdom of Saint Andrew (Mythological Acts of the Apostles)*, trans. Agnes Smith Lewis, 26–29)

Peterson provides a series of diagrams that sketch the development of Andrew legends and how they relate to the initial *Acts of Andrew* (Peterson, *Andrew*, ch. 10). Elliot provides additional references (*Apocryphal*, 244).

Andrew in Later Ecclesial Traditions

Later on, Andrew eventually developed into a figure considerably more prominent than the New Testament would suggest. He remains influential in later ecclesial traditions of the East and West:

- In the Orthodox tradition, he is referred to as *Prōtoklētos* (“First-called”; compare Peterson, *Andrew*, 5 n. 1). This is based on John 1:35–40, where Andrew is the first of the named disciples that Jesus calls.
- In the West, Andrew became patron of several countries, including Greece, Russia, and Scotland.
- In the medieval period he became associated with an X-shaped cross (a “decussate” or “saltire” cross), now known as Saint Andrew’s Cross.
- In the early 13th century, crusaders transported Andrew’s alleged remains from Constantinople to Amalfi, Italy.
- In Celtic lore, the fourth century monk Regulus is credited with bringing Andrew’s remains to Scotland.
- Greek Orthodoxy and segments of Western Church, including Roman Catholicism, Anglicanism, and Lutheranism, observe the feast day of Andrew on November 30.
- In Scotland and Romania, St. Andrew’s Day is an official national day.

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³ Sweeney, J. P. (2016). [Andrew the Apostle](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.



Who Are The Apostles? Week #2: Introducing Andrew

Andrew, The Apostle. One of Christ's 12 apostles. Andrew first appears in the NT as a disciple of John the Baptist (Jn 1:35, 40). After hearing John say "Behold, the Lamb of God!" (Jn 1:36), referring to Jesus, Andrew and another unnamed disciple followed Jesus and stayed with him for a day (Jn 1:37–39). Andrew then told his brother, Simon Peter, that he had "found the Messiah" and brought Peter to Jesus (Jn 1:40–42). **From then on Andrew faded into the background, and his brother came into prominence.** Whenever the relationship of the two is mentioned, Andrew is always described as the brother of Simon Peter and never the other way around (Mt 4:18; Mk 1:16; Jn 1:40; 6:8), although Andrew is also mentioned without reference to his relationship to Peter (Mk 1:29; 3:18; 13:3; Jn 12:22). Andrew's father was John (Mt 16:17; Jn 1:42; Jn 21:15–17), and his hometown was Bethsaida (Jn 1:44), a village on the north shore of the Sea of Galilee.

The Gospel of John mentions disciples being with Jesus (2:2; 4:2), and it is likely that Andrew was one of that early group. Evidently, however, he returned to his activity as a fisherman on the Sea of Galilee, where he shared a house with Peter and his family in Capernaum (Mt 4:18–20; Mk 1:16–20, 29–33). On that occasion Andrew and Peter received a definite call to follow Jesus and become "fishers of men." From among the disciples of Jesus a group of 12 were later specially chosen as apostles. Andrew is always listed among the first four named, along with Peter and two other brothers, John and James (Mt 10:2–4; Lk 6:13–16; Acts 1:13, 14).

Andrew is named in only three other contexts in the Gospels. At the feeding of the 5,000 he called attention to the boy who had five barley loaves and two fish (Jn 6:8, 9). When certain Greeks came to Philip asking to see Jesus, Philip told Andrew and then the two of them told Jesus (Jn 12:20–22). Finally, Andrew is listed among those who were questioning Jesus privately on the Mt of Olives: "Tell us, when will this be, and what will be the sign when these things are all to be accomplished?" (Mk 13:3, 4). The last NT mention of Andrew is in the list of apostles waiting in the upper room in Jerusalem for the promised outpouring of the Holy Spirit (Acts 1:12–14).

Various documents associated with Andrew, such as the Acts of Andrew mentioned by the early church historian Eusebius, are of doubtful value. Some traditions indicate that Andrew ministered in Scythia. According to the *Muratorian Canon*, Andrew received a revelation at night that the apostle John should write the Fourth Gospel. Tradition is rather uniform that Andrew died at Patrae in Achaia. A story developed that he was martyred on an X-shaped cross (a "decussate" or "saltire" cross), which has become known as St Andrew's Cross. Another tradition is that an arm of the dead Andrew was taken into Scotland as a relic by Regulus, and thus Andrew became known as a patron saint of Scotland. On the calendar of saints of the Roman and Greek churches, Andrew's date is set as November 30.

GEORGE W. KNIGHT III⁴

1:35–42 ANDREW THE NETWORKER

In addition to working in his family's commercial fishing enterprise, Andrew followed the teaching of John the Baptist and was considered one of his disciples (John 1:35–40). Thus he heard John declare that Jesus was the Lamb of God—a clear reference to Him as the Messiah. Eager to know more about this new Teacher, Andrew pursued Jesus, prompting an invitation to spend an evening with Him. The meeting convinced Andrew that he had indeed met the long-awaited Christ.

The text is quite clear that the first thing Andrew did after coming to this conclusion was to find his brother, Simon, and tell him the extraordinary news: "We have found the Messiah!" He then brought his brother to meet Jesus (1:41–42).

Later, after Jesus called both of the brothers to follow Him as His disciples, Andrew and the others found themselves on one occasion confronted by thousands of people. Jesus asked His disciples where they could buy food for the crowd to eat, a proposition that staggered them. But Andrew had made the acquaintance of a boy with a handful of barley loaves and a couple of fish. He

⁴ Knight, G. W. (1988). [Andrew, The Apostle](#). In *Baker encyclopedia of the Bible* (Vol. 1, pp. 86–87). Grand Rapids, MI: Baker Book House.



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brought this meager supply to the attention of the Lord, who then multiplied it to feed the entire crowd of about 5,000 (6:4–14).

Shortly before Jesus' arrest, certain Greeks desired to meet Him. Once again, Andrew acted as a go-between, carrying their request to his Teacher (12:20–22). All of these incidents suggest that Andrew was a networker, a man who liked to put people together—and especially to put them together with Jesus. **He serves as a model for believers today in bringing others to Christ.**

Tradition holds that Andrew devoted the later years of his life to spreading the news about Jesus to Scythia, the region north of the Black Sea. Some say that he was martyred at Patrae in Achaia by crucifixion on an X-shaped cross. ♦

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THE APOSTLES

At the beginning of His ministry, Jesus selected 12 men to travel with Him. These men would have an important responsibility: They would continue to represent Him after He had returned to heaven. Their reputation would continue to influence the church long after they were dead.

So the selection of the Twelve was a great responsibility. “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose 12, whom he also named apostles” (Luke 6:12–13).

Most of the apostles came from the area of Capernaum, which was despised by polite Jewish society because it was the center of a part of the Jewish state (only recently added) and was known in fact as “Galilee of the Gentiles.” Jesus Himself said, “And thou, Capernaum, which art exalted into heaven, shalt be brought down to hell” (Matt. 11:23). Yet Jesus molded these 12 men into strong leaders and articulate spokesmen of the Christian faith. Their success bears witness to the transforming power of Jesus' lordship.

None of the Gospel writers have left us any physical descriptions of the Twelve. Nevertheless, they give us tiny clues that help us to make “educated guesses” about how the apostles looked and acted. One very important fact that has traditionally been overlooked in countless artistic representations of the apostles is their youth. If we realize that most lived into the third and fourth quarter of the century and John into the second century, then they must have been only teenagers when they first took up Christ's call.

Different biblical accounts list the Twelve in pairs. We are not sure whether this indicates family relationships, team functions, or some other kind of association between them.

I. ANDREW

II. BARTHOLOMEW (NATHANAEL?)

III. JAMES, SON OF ALPHEUS

IV. JAMES, SON OF ZEBEDEE

V. JOHN

VI. JUDAS (NOT ISCARIOT)

VII. JUDAS ISCARIOT

VIII. MATTHEW

IX. PHILIP

⁵ [Word in life study Bible](#). (1996). (electronic ed., Jn 1:35). Nashville, TN: Thomas Nelson.



Who Are The Apostles? Week #2: Introducing Andrew

X. SIMON PETER

XI. SIMON ZELOTES

XII. THOMAS

XIII. JUDAS'S REPLACEMENT

ADDITIONAL INFORMATION AND INSIGHTS

Where is Peter Buried?

I. Andrew. The day after John the Baptist saw the Holy Spirit descend upon Jesus, he identified Jesus for two of his disciples and said, "Behold the Lamb of God!" (John 1:36). Intrigued by this announcement, the two men left John and began to follow Jesus. Jesus noticed them and asked what they were seeking. Immediately they replied, "Rabbi, where dwellest thou?" Jesus took them to the house where He was staying and they spent the night with Him. One of these men was named Andrew (John 1:38–40).

Andrew soon went to find his brother, Simon Peter. He told Peter, "We have found the Messiah ..." (John 1:41). Through his testimony, he won Peter to the Lord.

Andrew is our English rendering of the Greek word *Andreas*, which means "manly." Other clues from the Gospels indicate that Andrew was physically strong and a devout, faithful man. He and Peter owned a house together (Mark 1:29). They were sons of a man named Jonah or John, a prosperous fisherman. Both of the young men had followed their father into the fishing business.

Andrew was born at Bethsaida on the northern shores of the Sea of Galilee. Though the Book of John describes Andrew's first encounter with Jesus, it does not mention him as a disciple until much later (John 6:8). The Book of Matthew says that when Jesus was walking along the Sea of Galilee He hailed Andrew and Peter and invited them to become His disciples (Matt. 4:18–19). This does not contradict John's narrative; it simply adds a new feature. **A close reading of John 1:35–40 shows that Jesus did not call Andrew and Peter to follow Him the first time they met.**

Andrew and another disciple named Philip introduced a group of Greek men to Jesus (John 12:20–22). For this reason, we might say that Andrew and Philip were the first foreign missionaries of the Christian faith.

Tradition says that Andrew spent his last years in Scythia, north of the Black Sea. But a small book entitled the *Acts of Andrew* (probably written about A.D. 260) says that he preached primarily in Macedonia and was martyred at Patras.

Roman Catholic tradition says that Andrew was crucified on an X-shaped cross, a religious symbol that is now known as St. Andrew's Cross. It was believed that he was crucified on November 30, so the Roman Catholic church and Greek Orthodox church observe his festival on that date. Today he is the patron saint of Scotland. The Order of St. Andrew is an association of church ushers who make a special effort to be courteous to strangers.

II. Bartholomew (Nathanael?). We lack information about the identity of the apostle named Bartholomew. He is mentioned only in the lists of apostles. Moreover, while the synoptic Gospels agree that his name was Bartholomew, John gives it as Nathanael (John 1:45). Some scholars believe that Bartholomew was the surname of Nathanael.

The Aramaic word *bar* means "son," so the name *Bartholomew* literally meant "son of Thalmai." The Bible does not identify Thalmai for us, but he may have been named after the King Thalmai of Geshur (2 Sam. 3:3). Some scholars believe that Bartholomew was connected with the Ptolemies, the ruling family of Egypt; this theory is based upon Jerome's statement that Bartholomew was the only apostle of noble birth.



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Assuming that Bartholomew is the same person as Nathanael, we learn a bit more about his personality from the Gospel of John. Jesus called Nathanael “an Israelite ... in whom is no guile” (John 1:47).

Tradition says Nathanael served as a missionary in India. The Venerable Bede said that Nathanael was beheaded by King Astriagis. Other traditions say that Nathanael was crucified head-down.

III. James, Son of Alphaeus. The Gospels make only fleeting reference to James, the son of Alphaeus (Matt. 10:3; Mark 3:18; Luke 6:15). Many scholars believe that James was a brother of Matthew, since Scripture says that Matthew’s father was also named Alphaeus (Mark 2:14). Others believe that this James was identified with “James the Less”; but we have no proof that these two names refer to the same man (cf. Mark 15:40).

If the son of Alphaeus was indeed the same man as James the Less, he may have been a cousin of Jesus (cf. Matt. 27:56; John 19:25). Some Bible commentators theorize that this disciple bore a close physical resemblance to Jesus, which could explain why Judas Iscariot had to identify Jesus on the night of His betrayal (Mark 14:43–45; Luke 22:47–48).

Legends say that this James preached in Persia and was crucified there. But we have no concrete information about his later ministry and death.

IV. James, Son of Zebedee. After Jesus summoned Simon Peter and his brother Andrew, He went a little farther along the shore of Galilee and summoned “James the son of Zebedee and John his brother, who also were in the ship mending their nets” (Mark 1:19). Like Peter and Andrew, James and his brother responded immediately to Christ’s invitation.

James was the first of the Twelve to suffer a martyr’s death. King Herod Agrippa I ordered that James be executed with a sword (Acts 12:2). Tradition says this occurred in A.D. 44, when James would have been quite young. (Although the New Testament does not describe the martyrdom of any other apostles, tradition tells us that all except John died for their faith.)

The Gospels never mention James alone; they always speak of “James and John.” Even in recording his death, the Book of Acts refers to him as “James the brother of John” (Acts 12:2). James and John began to follow Jesus on the same day, and both of them were present at the transfiguration of Jesus (Mark 9:2–13). Jesus called both men the “sons of thunder” (Mark 3:17).

The persecution that took James’s life inspired new fervor among the Christians (cf. Acts 12:5–25). Undoubtedly, Herod Agrippa had hoped to quash the Christian movement by executing leaders such as James. “But the Word of God grew and multiplied” (v. 24).

Strangely, the Gospel of John does not mention James. John was reluctant to mention his own name, and he may have felt the same kind of modesty about reporting the activities of his brother. Once John refers to himself and James as the “sons of Zebedee” (John 21:2). Otherwise he is silent about the work of James.

Legends say that James was the first Christian missionary to Spain. Roman Catholic authorities believe that his bones are buried in the city of Santiago in northwestern Spain.

V. John. Fortunately, we have a considerable amount of information about the disciple named John. Mark tells us he was the brother of James, son of Zebedee (Mark 1:19). Mark says that James and John worked with the “hired servants” of their father (Mark 1:20).

Some scholars speculate that John’s mother was Salome, who observed the crucifixion of Jesus (Mark 15:40). If Salome was the sister of Jesus’ mother, as the Gospel of John suggests (John 19:25), John may have been a cousin of Jesus.

Jesus found John and his brother James mending their nets beside the Sea of Galilee. He ordered them to launch out into the lake and let down their nets to catch fish. They hauled in a tremendous catch—a



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miracle that convinced them of Jesus' power. "And when they had brought their ships to land, they forsook all, and followed him" (Luke 5:11). Simon Peter went with them.

John seems to have been an impulsive young man. Soon after he and James entered Jesus' inner circle of disciples, the Master labeled them "sons of thunder" (Mark 3:17). The disciples seemed to relegate John to a secondary place in their company. All of the Gospels mentioned John after his brother James; on most occasions, it seems, James was the spokesman for the two brothers. When Paul mentions John among the apostles at Jerusalem, he places John at the end of the list (Gal. 2:9).

John's emotions often erupted in his conversations with Jesus. On one occasion, John became upset because someone else was ministering in Jesus' name. "We forbade him," he told Jesus, "because he followeth not us" (Mark 9:38). Jesus replied, "Forbid him not ... For he that is not against us is on our part" (Mark 9:39–40). On another occasion, James and John ambitiously suggested that they should be allowed to sit on Jesus' right hand in heaven. This idea antagonized the other disciples (Mark 10:35–41).

Yet John's boldness served him well at the time of Jesus' death and resurrection. John 18:15 tells us that John "was known unto the high priest." A Franciscan legend says that John's family supplied fish to the high priest's household. This would have made him especially vulnerable to arrest when the high priest's guards apprehended Jesus. Nevertheless, John was the only apostle who dared to stand at the foot of the cross, and Jesus committed His mother into his care (John 19:26–27). When the disciples heard that Jesus' body was no longer in the tomb, John ran ahead of the others and reached the sepulcher first. However, he allowed Peter to enter the burial chamber ahead of him (John 20:1–4, 8).

If John indeed wrote the fourth Gospel, the letters of John, and the Book of Revelation, he penned more of the New Testament than any of the other apostles. We have no sound reason to doubt John's authorship of these books. (See "Outline of the Books of the Bible.")

Tradition says that John cared for Jesus' mother while he was pastor of the congregation in Ephesus, and that she died there. Tertullian says that John was taken to Rome and "plunged into boiling oil, unhurt, and then exiled on an island." This was probably the island of Patmos, where the Book of Revelation was written. It is believed that John lived to an old age and that his body was returned to Ephesus for burial.

VI. Judas (Not Iscariot). John refers to one of the disciples as "Judas, not Iscariot" (John 14:22). It is not easy to determine the identity of this man. Jerome dubbed him *Trionius*—"the man with three names."

The New Testament refers to several men by the name of Judas—Judas Iscariot (*see below*), Judas the brother of Jesus (Matt. 13:55; Mark 6:3), Judas of Galilee (Acts 5:37), and "Judas, not Iscariot." Clearly, John wanted to avoid confusion when he referred to this man, especially because the other disciple named Judas had such a poor reputation.

Matthew refers to this man as Lebbeus, "whose surname was Thaddeus" (Matt. 10:3). Mark refers to him simply as Thaddeus (Mark 3:18). Luke refers to him as "Judas the son of James" (Luke 6:16; Acts 1:13). The KJV incorrectly translates Luke as saying that this man was the *brother* of James.

We are not sure who Thaddeus's father was. Some think he was James, the brother of Jesus—making Judas a nephew of Jesus. But this is not likely, for early church historians report that this James never married. Others think that his father was the apostle James, son of Zebedee. We cannot be certain.

William Steuart McBirnie suggests that the name Thaddeus was a diminutive form of *Theudas*, which comes from the Aramaic noun *tad*, meaning "breast." Thus, Thaddeus may have been a nickname that literally meant "one close to the breast" or "one beloved." McBirnie believes that the name Lebbeus may be derived from the Hebrew noun *leb*, which means "heart."

The historian Eusebius says that Jesus once sent this disciple to King Abgar of Mesopotamia to pray for his healing. According to this story, Judas went to Abgar after Jesus' ascension to heaven, and he



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remained to preach in several cities of Mesopotamia. Another tradition says that this disciple was murdered by magicians in the city of Suanir in Persia. It is said that they killed him with clubs and stones.

VII. Judas Iscariot. All of the Gospels place Judas Iscariot at the end of the list of Jesus' disciples. Undoubtedly this reflects Judas's ill repute as the betrayer of Jesus.

The Aramaic word *Iscariot* literally meant "man of Kerioth." Kerioth was a town near Hebron (Josh. 15:25). However, John tells us that Judas was the son of Simon (John 6:71).

If Judas indeed came from the town of Kerioth, he was the only Judean among Jesus' disciples. Judeans despised the people of Galilee as crude frontier settlers. This attitude may have alienated Judas Iscariot from the other disciples.

The Gospels do not tell us exactly when Jesus called Judas Iscariot to join His band of followers. Perhaps it was in the early days when Jesus called so many others (cf. Matt. 4:18–22).

Judas acted as the treasurer of the disciples, and on at least one occasion he manifested a penny-pinching attitude toward their work. When a woman named Mary came to pour rich ointment on the feet of Jesus, Judas complained, "Why was not this ointment sold for 300 pence, and given to the poor?" (John 12:5). John comments that Judas said this "not that he cared for the poor; but because he was a thief" (John 12:6).

As the disciples shared their last meal with Jesus, the Lord revealed that He knew He was about to be betrayed, and He singled out Judas as the culprit. He told Judas, "That thou doest, do quickly" (John 13:27). However, the other disciples did not suspect what Judas was about to do. John reports that "some of them thought, because Judas had the bag, that Jesus had said unto him, 'Buy those things that we have need of against the (Passover) feast ...'" (John 13:28–29).

Scholars have offered several theories about the reason for Judas' betrayal. Some think that he was reacting to Jesus' rebuke when he criticized the woman with the ointment. Others think that Judas acted out of greed for the money that Jesus' enemies offered him.⁶ Luke and John simply say that Satan inspired Judas's actions (Luke 22:3; John 13:27).

Matthew tells us that Judas in remorse attempted to return the money to Jesus' captors: "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself" (Matt. 27:5). A folk legend says that Judas hanged himself on a redbud tree, which is sometimes called the "Judas tree." In most modern works, Judas is portrayed as a zealot or extreme patriot who was disappointed at Jesus' failure to lead a mass movement or rebellion against Rome. There is, as yet, little evidence for this viewpoint.

VIII. Matthew. In Jesus' day, the Roman government collected several different taxes from the people of Palestine. Tolls for transporting goods by land or sea were collected by private tax collectors, who paid a fee to the Roman government for the right to assess these levies. The tax collectors made their profits by charging a higher toll than the law required. The licensed collectors often hired minor officials called *publicans* to do the actual work of collecting the tolls. The publicans extracted their own wages by charging a fraction more than their employer required. The disciple Matthew was a publican who collected tolls on the road between Damascus and Accho; his booth was located just outside the city of Capernaum and he may have also collected taxes from the fishermen for their catches.

Normally a publican charged five percent of the purchase price of normal trade items and up to 12.5 percent on luxury items. Matthew also collected taxes from fishermen who worked along the Sea of Galilee and boatmen who brought their goods from cities on the other side of the lake.

The Jews considered a tax collector's money to be unclean so they would never ask for change. If a Jewish man did not have the exact amount that the collector required, he borrowed from a friend. Jewish people despised the publicans as agents of the hated Roman Empire and the puppet Jewish king. Publicans



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were not allowed to testify in court, and they could not tithe their money to the temple. A good Jew would not even associate with publicans in private life (cf. Matt. 9:10–13).

Yet the Jews divided the tax collectors in two classes. First were the *gabbai*, who levied general agricultural taxes and census taxes from the people. The second group were the *mokhsa*, the officials who collected money from travelers. Most of the *mokhsa* were Jews, so they were despised as traitors to their own people. Matthew belonged to this class of tax collectors.

The Gospel of Matthew tells us that Jesus approached this unlikely disciple as he sat at his tax table one day. Jesus simply commanded Matthew to “follow me,” and Matthew left his work to follow the Master (Matt. 9:9).

Apparently Matthew was fairly well-to-do, because he provided a banquet in his own house. “And there was a great company of publicans and of others that sat down with them” (Luke 5:29). The simple fact that Matthew owned his own house indicates that he was wealthier than the typical publican.

Because of the nature of his work, we feel quite certain that Matthew knew how to read and write. Papyrus tax documents dating from about A.D. 100 indicate that the publicans were quite efficient with figures. (Instead of using the clumsy Roman numerals, they preferred the simpler Greek symbols.)

Matthew may have been related to the disciple James, since each of them is said to have been a “son of Alphaeus” (Matt. 10:3; Mark 2:14). Luke sometimes uses the name Levi to refer to Matthew (cf. Luke 5:27–29). Thus some scholars believe that Matthew’s name was Levi before he decided to follow Jesus, and that Jesus gave him the new name, which means “gift of God.” Others suggest that Matthew was a member of the priestly tribe of Levi.

Even though a former publican had joined His ranks, Jesus did not soften His condemnation of the tax collectors. He ranked them with the harlots (cf. Matt. 21:31), and Matthew himself classes the publicans with sinners (Matt. 9:10).

Of all the Gospels, Matthew’s has probably been the most influential. Second-century Christian literature quotes from the Gospel of Matthew more than from any other. The church fathers placed Matthew’s Gospel at the beginning of the New Testament canon, probably because of the significance they attributed to it. Matthew’s account emphasizes Jesus’ fulfillment of Old Testament prophecy. It stresses that Jesus was the promised Messiah, who had come to redeem all mankind.

We do not know what happened to Matthew after the day of Pentecost. In his *Book of Martyrs*, John Foxe stated that Matthew spent his last years preaching in Parthia and Ethiopia. Foxe says that Matthew was martyred in the city of Nadabah in A.D. 60. However, we do not know from what source Foxe got this information (other than from medieval Greek sources) and we cannot judge whether it is trustworthy.

IX. Philip. John’s Gospel is the only one to give us any detailed information about the disciple named Philip. (This Philip should not be confused with Philip the evangelist—cf. Acts 21:8.)

Jesus first met Philip at Bethany beyond the Jordan River (John 1:28, RSV). It is interesting to note that Jesus called Philip individually while He called most of the other disciples in pairs. Philip introduced Nathanael to Jesus (John 1:45–51), and Jesus also called Nathanael (or Nathanael Bartholomew) to be His disciple.

When 5,000 people gathered to hear Jesus, Philip asked his Lord how they would feed the crowd. “Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little,” he said (John 6:7).

On another occasion, a group of Greek men came to Philip and asked him to introduce them to Jesus. Philip enlisted the help of Andrew and together they took the men to meet Him (John 12:20–22).

While the disciples ate their last meal with Jesus, Philip said, “Lord, show us the Father, and it sufficeth us” (John 14:8). Jesus responded that they had already seen the Father in Him.

These three brief glimpses are all that we see of Philip in the Gospels. The church has preserved many traditions about his later ministry and death. Some say that he preached in France; others that he



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preached in southern Russia, Asia Minor, or even India. In A.D. 194, Bishop Polycrates of Antioch wrote that “Philip, one of the twelve apostles, sleeps at Hierapolis.” However, we have no firm evidence to support these claims.

X. Simon Peter. The disciple named Simon Peter was a man of contrasts. At Caesarea Philippi, Jesus asked, “But whom say ye that I am?” Peter immediately replied, “Thou art the Christ, the Son of the living God” (Matt. 16:15–16). But seven verses later we read, “Then Peter took him, and began to rebuke him....” Going from one extreme to another was characteristic of Peter.

When Jesus attempted to wash Peter’s feet in the Upper Room, the intemperate disciple exclaimed, “Thou shalt never wash my feet.” But when Jesus insisted, Peter said, “Lord, not my feet only, but also my hands and my head” (John 13:8–9).

On their last night together, Peter told Jesus, “Although all shall offend thee, yet will not I” (Mark 14:29). Yet within hours, Peter not only denied Jesus but cursed Him (Mark 14:71).

This volatile, unpredictable temperament often got Simon Peter into trouble. Yet the Holy Spirit would mold Peter into a stable, dynamic leader of the early church, a “rockman” (*Peter* means “rock”) in every sense.

The New Testament writers used four different names in referring to Peter. One is the Hebrew name *Simeon* (Acts 15:14), which may mean “hearing.” A second name was *Simon*, the Greek form of Simeon. A third name was *Cephas*, Aramaic for “rock.” The fourth name was *Peter*, Greek for “rock”; the New Testament writers apply this name to the disciple more often than the other three.

When Jesus first met this man, He said, “Thou art Simon, the son of Jona: thou shalt be called Cephas” (John 1:42). Jonah was a Greek name meaning “dove” (cf. Matt. 16:17; John 21:15–17). Some modern translations render this name as “John.”

Peter and his brother Andrew were fishermen on the Sea of Galilee (Matt. 4:18; Mark 1:16). He spoke with the accent of a Galilean, and his mannerisms identified him as an uncouth native of the Galilean frontier (cf. Mark 14:70). His brother Andrew led him to Jesus (John 1:40–42).

While Jesus hung on the cross, Peter was probably among the group from Galilee that “stood afar off, beholding these things” (Luke 23:49). In 1 Peter 5:1 he wrote, “I ... am also an elder, and a witness of the sufferings of Christ....”

Simon Peter heads the list of apostles in each of the Gospel accounts, which suggests that the New Testament writers considered him to be the most significant of the Twelve. He did not write as much as John or Matthew, but he emerged as the most influential leader of the early church. Though 120 followers of Jesus received the Holy Spirit on the day of Pentecost, the Scripture records the words of Peter (Acts 2:14–40). Peter suggested that the apostles find a replacement for Judas Iscariot (Acts 1:22). And he and John were the first disciples to perform a miracle after Pentecost, healing a lame man at the Beautiful Gate of Jerusalem (Acts 3:1–11).

The Book of Acts emphasizes the travels of Paul, yet Peter also traveled extensively. He visited Antioch (Gal. 2:21), Corinth (1 Cor. 1:11), and perhaps Rome. Eusebius states that Peter was crucified in Rome, probably during the reign of Nero.

Peter felt free to minister to the Gentiles (cf. Acts 10) but he is best known as the apostle to the Jews (cf. Gal. 2:8). As Paul took a more active role in the work of the church and as the Jews became more hostile to Christianity, Peter faded into the background of the New Testament narrative.

The Roman Catholic church traces the authority of the Pope back to Peter, for it is alleged that Peter was bishop of the church at Rome when he died. Tradition says that the Basilica of St. Peter in Rome is built over the spot where Peter was buried. Modern excavations under the ancient church demonstrate a very old Roman cemetery and some graves hastily used for Christian burials. A careful reading of the Gospels and the early segment of Acts would tend to support the tradition that Peter was the leading



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figure of the early church. The tradition that Peter was the leading figure of the apostolic church has strong support.

XI. Simon Zelotes. Matthew and Mark refer to a disciple named “Simon the Canaanite” (modern translations have “Canaanite,” which is more correct), while Luke and the Book of Acts refer to one named “Simon Zelotes.” These names refer to the same man. *Zelotes* is a Greek word that means “zealous one”; “Canaanite” is an English transliteration of the Aramaic word *kanna’ah*, which also means “zealous one”; thus it appears that this disciple belonged to the Jewish sect known as the Zealots. (See “Jews in New Testament Times.”)

The Scripture does not indicate when Simon Zelotes was invited to join the apostles. Tradition says that Jesus called him at the same time that He called Andrew and Peter, James and John, Judas Iscariot and Thaddeus (cf. Matt. 4:18–22).

We have several conflicting stories about the later ministry of this man. The Coptic church of Egypt says that he preached in Egypt, Africa, Great Britain, and Persia; other early sources agree that he ministered in the British Isles but this is doubtful. Nicephorus of Constantinople wrote: “Simeon born in Cana of Galilee who ... was surnamed Zelotes, having received the Holy Ghost from above, traveled through Egypt and Africa, then Mauretania and Libya, preaching the Gospel. And the same doctrine he taught to the Occidental Sea and the Isles called Britanniae.”

XII. Thomas. The Gospel of John gives us a more complete picture of the disciple named Thomas than we receive from the synoptic Gospels or the Book of Acts. John tells us he was also called Didymus (John 20:4) the Greek word for “twins” just as the Hebrew word *t’hom* means “twin.” The Latin Vulgate used Didymus as a proper name and that style was followed by most English versions until the twentieth century. The RSV and other recent translations refer to him as “Thomas called the Twin.”

We do not know who Thomas might have been, nor do we know anything about his family background or how he was invited to join the apostles. However, we know that Thomas joined six other disciples who returned to the fishing boats after Jesus was crucified (John 21:2–3). This suggested that he may have learned the fishing trade as a young man.

On one occasion Jesus told His disciples that He intended to return to Judea. His disciples warned Him not to go because of the hostility toward Him there. But Thomas said, “Let us also go, that we may die with him” (John 11:16).

Yet modern readers often forget Thomas’s courage; he is more often remembered for his weakness and doubt. In the Upper Room, Jesus told His disciples, “Whither I go ye know, and the way ye know.” But Thomas retorted, “Lord, we know not whither thou goest; and how can we know the way?” (John 14:4–5). After Jesus rose from the dead, Thomas told his friends, “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe” (John 20:25). A few days later Jesus appeared to Thomas and the other disciples to give them physical proof that He was alive. Then Thomas exclaimed, “My Lord and my God” (John 20:28).

The early church fathers respected the example of Thomas. Augustine commented, “He doubted that we might not doubt.”

Tradition says that Thomas eventually became a missionary in India. It is said that he was martyred there and buried in Mylapore, now a suburb of Madras. His name is carried on by the very title of the Marthoma or “Master Thomas” church.

XIII. Judas’s Replacement. Following the death of Judas Iscariot, Simon Peter suggested that the disciples choose someone to replace the betrayer. Peter’s speech outlined certain qualifications for the new apostle (cf. Acts 1:15–22). The apostle had to know of Jesus “from the baptism of John, unto that same day that he was taken up from us.” He also had to be “a witness with us of his resurrection” (Acts 1:22).



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The apostles found two men who met the qualifications: Joseph surnamed Justus and Matthias (Acts 1:23). They cast lots to decide the matter and the lot fell to Matthias.

The name Matthias is a variant of the Hebrew name *Mattathias*, which means “gift of God.” Unfortunately, Scripture tells us nothing about the ministry of Matthias. Eusebius speculated that Matthias would have been one of the 70 disciples that Jesus sent out on a preaching mission (cf. Luke 10:1–16). Some have identified him with Zaccheus (cf. Luke 19:2–8). One tradition says he preached to cannibals in Mesopotamia; another says he was stoned to death by the Jews. However, we have no evidence to support any of these stories.

Some scholars have suggested that Matthias was disqualified and the apostles chose James the brother of Jesus to take his place (cf. Gal. 1:19; 2:9). But there appear to have been more than 12 men thought of as apostles in the early church and Scripture gives us no indication that Matthias left the group.⁶

The Twelve Apostles

Matthew 10:2–4	Mark 3:16–19	Luke 6:13–16	Acts 1:13
Simon “Peter”	Simon “Peter”	Simon “Peter”	Peter
Andrew	James, son of Zebedee	Andrew	John
James, son of Zebedee	John	James	James
John	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew
Matthew	Thomas	Thomas	Matthew
James, son of Alphaeus			
Thaddaeus	Thaddaeus	Simon the Zealot	Simon the Zealot
Simon the Zealot	Simon the Zealot	Judas, son of James	Judas, son of James
Judas Iscariot	Judas Iscariot	Judas Iscariot	— ⁷

Twelve Apostles, The

⁶ Packer, J. I., Tenney, M. C., & White, W., Jr. (1997). *Nelson’s illustrated manners and customs of the Bible* (pp. 528–539). Nashville, TN: Thomas Nelson.

⁷ Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible*. Bellingham, WA: Lexham Press.



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The band of the twelve apostles is one of the most famous groups of all time, yet one about which we know almost nothing. They changed the world, yet all we know about many of them is their names, and we are not even sure of some of those. The traditional list is as follows:

Andrew bar-Jonas
Peter (Simon bar-Jonas)
James bar-Zebedee (“James the Greater”)
John bar-Zebedee (“the Beloved Disciple”)
Nathanael or **Bartholomew**
Philip
Thomas
Matthew or **Levi**
James bar-Alphaeus
Thaddaeus or **Lebbaeus** or **Judas** bar-James (Jude)
Simon the Zealot
Judas Iscariot

The order of the list is significant. All the lists of the twelve break them into three groups of four (John does not list them, but tells of their calling in the same groupings). This is clearly consistent with their status within the group.

The names in the lists are not consistent between the four Gospels, for a number of reasons. In the first place, it was common in those days for a man to change his name when he made a major change in his life. Jesus gave Simon bar-Jonas the name Cephas, “Rock,” which the Greek evangelists translated as Petros, “Peter.” Scholars are not sure whether Matthew and Levi were the same person, but it is highly likely. Since Levi was a tax collector (and thus a despised social outcast), his repentance and acceptance of Jesus’ teaching would have been full justification for taking on a new name, probably Matthew. John never mentions Bartholomew, and the Synoptic Gospels never mention Nathanael; yet John pairs Nathanael and Philip, and the Synoptics (Matthew, Mark, and Luke) pair Bartholomew and Philip. Traditionally this has been taken as evidence that they were the same person, yet modern scholars lean more toward their being separate individuals. Thaddaeus and Judas (not Iscariot) are probably the same person, but again we are not sure. Bartholomew, James the Less, and Simon the Zealot are never mentioned except in the lists of the apostles, and only John tells anything (and that is very little) about Nathanael, Philip, Thomas, and Jude (Thaddaeus).

The only apostles about whom we have any significant information are the first four called, Andrew, Peter, James, and John. Peter, James, and John are definitely part of the inner circle—they were the only ones with Jesus at the raising of Jairus’s daughter (Mark 5:37), on the mountain when Jesus was transfigured (Matt. 17:1), and during his final prayer in the Garden of Gethsemane (Matt. 26:37). This is not surprising when we consider that James and John may have been Jesus’ cousins, and Peter was a partner with them and their father in the fishing business.

Despite the confusion of names, the Bible is clear that the number of apostles was twelve. This was a significant number to the Jews, because they represented the twelve tribes of Israel, even though the twelve tribes were not all represented in the group. All of them were Galileans with the possible exception of Judas, who may have been a Judean. The number twelve also had a mystical significance to the Jews, who believed strongly in the occult science of numerology and considered twelve a sacred number.

It is also important to remember the distinction between apostles and disciples. Disciples were followers and learners, and Jesus had hundreds of them. Apostles, “those who are sent,” are those who are specifically designated to teach in the name of the master. **After the Resurrection the term was**



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usually reserved for those who had witnessed the resurrected Christ and were commissioned by him to spread the gospel into the world. This usually means the original eleven (Judas not being included), Matthias (who was elected to replace Judas), Paul, and, by many people's reckoning, Barnabas.

We know little about the family life of the apostles. The only one we know to have been married is Peter, because Jesus healed his mother-in-law (Matt. 8:14). Among the Jews of that time, however, it was very rare for a man to be unmarried, and a single man would have been considered an oddity. Celibacy was not a respected status among the Jews or the Romans. It is likely, therefore, that most if not all of them were married. Further evidence of this is the comment that Paul makes, "Don't we have the right to take a believing wife along with us, as do the other apostles and the Lord's brothers and Cephas?" (1 Cor. 9:5).

Much of Jesus' ministry took place no more than a day's journey from most of their homes, so it is entirely likely that they went home from time to time to be with their families and ply their trades in order to earn income to support their families. In many situations they may have been with Jesus during the day and gone home at night. It is not surprising that their wives are never mentioned in the Bible. It was a firmly patriarchal society, and women were not usually mentioned in such narratives, especially by name, unless they did something significant. We see many documents of the time listing a man's sons in detail, then saying something to the effect of "he also had daughters."

In considering the relationship of the twelve to Jesus, we need to consider a universally accepted social phenomenon of the time: that is, the system of patronage and clientage, a system in which every culture in the ancient world was firmly rooted. A patron was a person who, by dint of his wealth and/or political power, was in a position to bestow favors, protection, and an umbrella of benevolence upon his clients. A client was one who received this benevolence and in return owed an obligation of service and loyalty to the patron. This obligation might never be called in, but the collective obligations of one's clients could be a huge treasury that just by its existence could lend great power and influence to the patron. A classic example of the patron-client relationship comes in the opening of the *Godfather* saga, when Don Corleone arranged vengeance for the rape of an undertaker's daughter and then told him, "Some day, and that day may never come, I will ask you to do a service for me."

Patrons, even very wealthy and powerful ones, might well be clients of those of even higher status, and low-level clients might be patrons of those even lower. Sometimes a client could play the role of a patron simply by passing on the benevolence of his own patron. The top level of the patronage system was God or the gods, and the bottom level was the slave class. Social class was not essential, however, as a wealthy man might have a client who was his social superior. Entire nations could be clients. The strength of the Roman Empire was built on the number and strength of its client kingdoms.

The system worked well for two reasons. First, there was no bureaucracy to hide behind—everyone was answerable to someone else for his actions. Second, the reverence for personal and family honor was so intense that to violate the standards of honor would bring a level of shame and social rebuke so great that many would prefer death. A patron's honor and social prestige were measured by the number and prosperity of his clients. Failure to give full support to one's clients would have been a terrible disgrace, destroying him socially.

The status of clients within the hierarchy of patronage was also clearly understood. At a dinner, for example, the positions of the guests were rigidly fixed according to a clearly understood status, with the most important clients placed closest to the host, and the rest carefully placed according to their own patron-client relationships. To make an error in the seating would have been a major social *faux pas*. Often clients would try to manipulate their position, to climb higher in the patron's client structure. When James and John asked Jesus if they could sit on his right and left in his kingdom, they were only exercising an accepted custom of requesting a higher status or a confirmation of their existing status. It was simply an attempt to secure the highest possible client status.

An ancient Greco-Roman custom that was commonly adopted among the Jews was the setup of the dining room. A Roman dining room (or *triclinium*, "triple couch") consisted of three low tables and couches



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in a U-formation at which the diners reclined, leaning on a bolster on their left elbows. The diners reclined behind the tables, and the servants served from in front of them. The tables were usually large enough to accommodate four or five diners each. Genteel Roman dinner parties rarely hosted more than ten to twelve guests. The host and most important guests were placed at the center table (with the most honored guest at the host's right), the second most important guests at the table to the right of the host, and the least important to his left. This was very likely the seating arrangement at the Last Supper.

Jesus would have been seen as the patron of the twelve. They would have understood that they were his clients and that his chief patron was God the Father. The consistency of the grouping in the lists of the apostles in all three Synoptic Gospels demonstrates that their status as clients of Jesus was well-defined and recognized. They are listed in three groups of four, in descending order of status. The invitation of only Peter, James, and John to the raising of Jairus's daughter, to the Transfiguration, and to the Garden of Gethsemane indicates that they were at the top client level. We also see John sitting next to Jesus at the Last Supper (John 13:23). His being at the foot of the cross when the others had fled would unquestionably have been understood as honoring his client obligation, and Peter's denial of him would be considered a violation of that obligation. The ultimate violation, of course, bringing mortal shame, was Judas's betrayal.

It is likely that Jesus had earthly patrons. In fact, it is probable that Lazarus and his sisters Mary and Martha were his patrons, as well as Joseph of Arimathea. Since he received financial support from Mary Magdalene, Joanna, and Susanna (Luke 8:3), he may well have considered himself their client as well. As a spiritual leader, his client obligation would not have involved any kind of worldly favors or partiality. Rather, he would have been expected to give moral and spiritual guidance and to teach. This, of course, was completely consistent with his earthly ministry.

When James and John asked Jesus to let them sit at his right and left hand in his kingdom (Mark 10:35ff.), the rest of the apostles were furious with them. Because they were obviously already among the inner circle, this request would not have been considered particularly arrogant. It is likely that the rest were angry mainly because they did not think of it first. By making such a request they might have elevated their own status in the patron-client relationship, but John and James beat them to it, thus securing their own position. Jesus' answer to James and John, then his further explanation to the rest, indicates that none of them yet understood his teaching of humility and service. It was, after all, in full contrast to everything their culture had ever taught about status and class.

Jesus chose a most unusual group of men to follow him. Four were fishermen, one a tax collector and thus a noted sinner, and at least one a member of a radical party of political rebels. As far as we know, none were well educated, and none were recognized as prophets or even as particularly religious men. The only possible exception to this was Nathanael, who might have been an educated and pious man; but if so, little note is made of it (John 1:45ff.). Nevertheless, this ragtag band was inspired by Jesus and strengthened by the Holy Spirit to go out "to the uttermost part of the earth" to preach the gospel, and they changed the course of human history for the rest of time.⁸

ANDREW—manliness, a Greek name; one of the apostles of our Lord. He was of Bethsaida in Galilee (John 1:44), and was the brother of Simon Peter (Matt. 4:18; 10:2). On one occasion John the Baptist, whose disciple he then was, pointing to Jesus, said, "Behold the Lamb of God" (John 1:40); and Andrew, hearing him, immediately became a follower of Jesus, the first of his disciples. After he had been led to recognize Jesus as the Messiah, his first care was to bring also his brother Simon to Jesus. The two brothers seem to have after this pursued for a while their usual calling as fishermen, and did not become the stated attendants of the Lord till after John's imprisonment (Matt. 4:18, 19; Mark 1:16, 17). Very little is related

⁸ Losch, R. R. (2008). In *All the People in the Bible: An A-Z Guide to the Saints, Scoundrels, and Other Characters in Scripture* (pp. 428–431). Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company.



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of Andrew. He was one of the confidential disciples (John 6:8; 12:22), and with Peter, James, and John inquired of our Lord privately regarding his future coming (Mark 13:3). He was present at the feeding of the five thousand (John 6:9), and he introduced the Greeks who desired to see Jesus (John 12:22); but of his subsequent history little is known. It is noteworthy that Andrew thrice brings others to Christ, (1) Peter; (2) the lad with the loaves; and (3) certain Greeks. These incidents may be regarded as a key to his character.⁹

3

ANDREW—THE APOSTLE OF SMALL THINGS

One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ). And he brought him to Jesus.

—**JOHN 1:40–42**

Peter's brother, Andrew, is the least-known of the four disciples in the lead group. Although he was a member of that dominant foursome, Andrew ordinarily is left very much in the background. He was not included in several of the important events where we see Peter, James, and John together with Christ (Matthew 17:1; Mark 5:37; 14:33). At other key times, however, he was featured as part of the inner circle (cf. Mark 1:29; 13:3). There is no question that he had a particularly close relationship with Christ, because he was so often the means by which other people were personally introduced to the Master.

Andrew was the first of all the disciples to be called (John 1:35–40). As we shall shortly see, he was responsible for introducing his more dominant brother, Peter, to Christ (vv. 41–42). His eagerness to follow Christ, combined with his zeal for introducing others to Him, fairly typifies Andrew's character.

Peter and Andrew were originally from the village of Bethsaida (John 1:44). Archaeologists have not yet determined the exact location of Bethsaida, but from its description in the New Testament, it is clear that it lay in the northern Galilee region. At some point, the brothers relocated to the larger city of Capernaum, close by their hometown. In fact, Peter and Andrew shared a house in Capernaum (Mark 1:29) and operated a fishing business together from there. Capernaum afforded an especially advantageous location, situated as it was on the north shore of the Sea of Galilee (where fishing was good)—and located at the junction of key trade routes.

Peter and Andrew had probably been lifelong companions with the other set of fishermen—brothers from Capernaum—James and John, sons of Zebedee. The four of them apparently shared common spiritual interests even before they met Christ. They evidently took a sabbatical from the fishing business, visited the wilderness where John the Baptist was preaching, and became disciples of John. That is where they were when they first met Christ. And when they returned to fishing (before Jesus called them to be full-time disciples), they remained together as partners. So it was quite natural that this little group formed a cohesive unit within the Twelve. In many ways these four seemed inseparable.

All four of them obviously *wanted* to be leaders. As a group, they exercised a sort of collective leadership over the other disciples. We have already seen that Peter was without question the dominant one of the group and the usual spokesman for all twelve—sometimes whether they liked it or not. But it is clear that the four disciples in the inner circle all aspired to be leaders. That is why they sometimes had those shameful arguments over who was the greatest.

Their eagerness to lead, which caused so many clashes when they were together as a group, ultimately became immensely valuable when these men went their separate ways as apostles in the early church. Jesus was training them for leadership, and in the end, they all filled important leadership roles in the

⁹ Easton, M. G. (1893). In [Easton's Bible dictionary](#). New York: Harper & Brothers.



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early church. That is why Scripture likens them to the very foundation of the church: “Jesus Christ Himself being the chief cornerstone” (Ephesians 2:20).

Of the four in the inner circle, however, Andrew was the least conspicuous. Scripture doesn’t tell us a lot about him. You can practically count on your fingers the number of times he is mentioned specifically in the Gospels. (In fact, apart from the places where all twelve disciples are listed, Andrew’s name appears in the New Testament only nine times, and most of those references simply mention him in passing.)

Andrew lived his life in the shadow of his better-known brother. Many of the verses that name him add that he was Peter’s brother, as if that were the fact that made him significant.

In such situations, where one brother overshadows another to such a degree, it is common to find resentment, strong sibling rivalry, or even estrangement. But in Andrew’s case, there is no evidence that he begrudged Peter’s dominance. Again, it was Andrew who brought Peter to Christ in the first place. He did this immediately and without hesitation. Of course, Andrew would have been fully aware of Peter’s tendency to domineer. He must have known full well that as soon as Peter entered the company of disciples, he would take charge and Andrew would be relegated to a secondary status. Yet Andrew brought his older brother anyway. That fact alone says much about his character.

Almost everything Scripture tells us about Andrew shows that he had the right heart for effective ministry in the background. He did not seek to be the center of attention. He did not seem to resent those who labored in the limelight. He was evidently pleased to do what he could with the gifts and calling God had bestowed on him, and he allowed the others to do likewise.

Of all the disciples in the inner circle, Andrew appears the least contentious and the most thoughtful. As we know already, Peter tended to be impetuous, to rush ahead foolishly, and to say the wrong thing at the wrong time. He was often brash, clumsy, hasty, and impulsive. James and John were nicknamed “Sons of Thunder” because of their reckless tendencies. They were also evidently the ones who provoked many of the arguments about who was the greatest. But there’s never a hint of that with Andrew. Whenever he speaks—which is rare in Scripture—he always says the right thing, not the wrong thing. Whenever he acts apart from the other disciples, he does what is right. Scripture never attaches any dishonor to Andrew’s actions when it mentions him by name.

There were certainly times when, following Peter’s lead, or acting in concert with all the disciples, Andrew made the same mistakes they made. But whenever his name is expressly mentioned—whenever he rises above the others and acts or speaks as an individual—Scripture commends him for what he does. He was an effective leader even though he never took the spotlight.

Andrew and Peter, though brothers, had totally different leadership styles. But just as Peter was perfectly suited for his calling, Andrew was perfectly suited for his. In fact, Andrew may be a *better* model for most church leaders than Peter, because most who enter the ministry will labor in relative obscurity, like Andrew, as opposed to being renowned and prominent, like Peter.

Andrew’s name means “manly,” and it seems a fitting description. Of course, the kind of net-fishing he and the others did required no small degree of physical strength and machismo. But Andrew also had other characteristics of manliness. He was bold, decisive, and deliberate. Nothing about him is feeble or wimpish. He was driven by a hearty passion for the truth, and he was willing to subject himself to the most extreme kinds of hardship and austerity in pursuit of that objective.

Remember that when Jesus met him for the first time, Andrew was already a devout man who had joined the ranks of John the Baptist’s disciples. The Baptist was well known for his rugged appearance and his spartan lifestyle. He “was clothed in camel’s hair, with a leather belt around his waist; and his food was locusts and wild honey” (Matthew 3:4). He lived and ministered in the wilderness, cut off from all the comforts and conveniences of city life. To follow John the Baptist as a disciple, one could hardly be soft.

John’s Gospel describes Andrew’s first meeting with Jesus. It took place in the wilderness, where John the Baptist was preaching repentance and baptizing converts. The apostle John records the incident as an



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eyewitness, because he and Andrew were there together as disciples of John the Baptist. (The apostle John doesn't identify himself by name. He keeps himself anonymous in his Gospel right up to the very end. But the way he relates the details of this encounter, right down to giving us the time of day, suggests that he had firsthand knowledge of this incident. He was obviously the other disciple mentioned in the account.)

Andrew's personal encounter with Jesus took place the day after Jesus' baptism (vv. 29–34). Andrew and John were standing next to the Baptist when Jesus walked by and John the Baptist said, "Behold the Lamb of God!" (John 1:35–36). They immediately left John's side and began to follow Jesus (v. 37). Don't imagine that they were being fickle or untrue to their mentor. Quite the opposite. John the Baptist had already expressly denied that he was the Messiah: "When the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' He confessed, and did not deny, but confessed, 'I am not the Christ'" (vv. 19–20). When people pressed John for an explanation of who he was, he said, "I am 'The voice of one crying in the wilderness: 'Make straight the way of the LORD,' ' as the prophet Isaiah said" (v. 23).

So John had already said in the most plain and forthright terms that he was only the forerunner of the Messiah. He had come to prepare the way and to point people in the right direction. In fact, the very heart of John the Baptist's message was preparation for the Messiah, who was coming speedily. Andrew and John would therefore have been caught up in the thrill of messianic expectation, waiting only for the right Person to be identified. That is why as soon as they heard John the Baptist identify Christ as the Lamb of God, the two disciples instantly, eagerly left John to follow Christ. They did the right thing. The Baptist himself surely would have approved of their choice.

The biblical account continues: "Then Jesus turned, and seeing them following, said to them, 'What do you seek?' They said to Him, 'Rabbi' (which is to say, when translated, Teacher), 'where are You staying?' He said to them, 'Come and see.' They came and saw where He was staying, and remained with Him that day" (vv. 38–39).

It was about four o' clock in the afternoon ("the tenth hour," according to verse 39) when they met Christ. They followed Him to the place where He was staying and spent the remainder of that day with Him. Since this was near John the Baptist in the wilderness, it was probably a rented house or possibly just a room in a rustic inn. But these two disciples were privileged to spend the afternoon and evening in private fellowship with Jesus, and they left convinced that they had found the true Messiah. They met, became acquainted, and began to be taught by Jesus that very day. Thus Andrew and John became Jesus' first disciples.

Notice the first thing Andrew did: "He first found his own brother Simon, and said to him, 'We have found the Messiah' (which is translated, the Christ). And he brought him to Jesus" (vv. 41–42). The news was too good to keep to himself, so Andrew went and found the one person in the world whom he most loved—whom he most wanted to know Jesus—and he led him to Christ.

As we saw in the previous chapter, Peter and Andrew went back to Capernaum and continued their fishing career after that initial meeting with Christ. It was at a later time—perhaps several months later—that Jesus came to Galilee to minister. He had begun His ministry in and around Jerusalem, where He cleansed the temple and stirred the hostility of the religious leaders. But then He returned to Galilee to preach and heal, and He eventually came to Capernaum. There He encountered the four brothers again, while they were fishing.

Matthew 4 records that encounter:

And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, "Follow Me, and I will make you fishers of men." They immediately left their nets and followed Him. Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the



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boat with Zebedee their father, mending their nets. He called them, and immediately they left the boat and their father, and followed Him. (vv. 18–22)

This was where they left fishing for a more permanent, full-time discipleship.

A parallel account of this event is recorded in Luke 5:1–11. But in Luke’s account, Andrew’s name is not mentioned. We know he was there and was included, because Matthew’s record makes that clear. But Andrew was so much in the background that Luke doesn’t even mention his name. Again, he was the kind of person who seldom came to the forefront. He remained somewhat hidden. He was certainly part of the group, and he must have followed Christ as eagerly and as quickly as the others, but he played a quiet, unsung role in obscurity.

He had lived his whole life in the shadow of Peter, and he apparently accepted that role. This was the very thing that made him so useful. His willingness to be a supporting actor often gave him insights into things the other disciples had trouble grasping. Thus whenever he does come to the forefront, the thing that shines is his uncanny ability to see immense value in small and modest things.

HE SAW THE VALUE OF INDIVIDUAL PEOPLE

When it came to dealing with people, for example, Andrew fully appreciated the value of a single soul. He was known for bringing individuals, not crowds, to Jesus. Almost every time we see him in the Gospel accounts, he is bringing someone to Jesus.

Remember that his first act after discovering Christ was to go and get Peter. That incident set the tone for Andrew’s style of ministry. At the feeding of the five thousand, for example, it was Andrew who brought the boy with the loaves and fishes to Christ. All the other disciples were at a loss to know how to obtain food for the multitude. It was Andrew who took the young boy to Jesus and said, “There is a lad here who has five barley loaves and two small fish” (John 6:9).

John 12:20–22 tells of some Greeks who sought out Philip and asked to see Jesus. These were probably Gentiles who knew of Jesus’ reputation and wanted to meet Him. John 12:21 says these men “came to Philip, who was from Bethsaida of Galilee, and asked him, saying, ‘Sir, we wish to see Jesus.’ Philip came and told Andrew, and in turn Andrew and Philip told Jesus.”

It is significant that these men approached Philip, but Philip took the men to Andrew and let Andrew introduce them to the Master. Why didn’t Philip just take them to Jesus himself? Perhaps he was naturally timid, or maybe he wasn’t confident enough in his own relationship with Christ. Maybe Philip just became flustered and confused about the proper protocol. Or it’s possible that Philip wasn’t sure Jesus would want to see *them*. In any case, Philip knew Andrew could introduce individuals to Christ.

Andrew was not confused when someone wanted to see Jesus. He simply brought them to Him. He understood that Jesus would want to meet anyone who wanted to meet Him (cf. John 6:37).

Andrew was obviously poised and comfortable introducing people to Christ, because he did it so often. He apparently knew Jesus well and had no insecurities about bringing others to Him. In John 1 he brought Peter to Christ, which made him the first home missionary. Now he brings some Greeks to Christ, making him the first foreign missionary.

One thing I have observed in all my years of ministry is that the most effective and important aspects of evangelism usually take place on an individual, personal level. Most people do not come to Christ as an immediate response to a sermon they hear in a crowded setting. They come to Christ because of the influence of an individual.

The church I pastor seeks to foster an evangelistic environment. And people are coming to Christ on a regular basis. Almost every Sunday in our evening services we baptize several new believers. Each one gives a testimony before being baptized. And in the overwhelming majority of instances, they tell us they came to Christ primarily because of the testimony of a coworker, a neighbor, a relative, or a friend. Occasionally we hear people say they were converted in direct response to a message they heard in church or a sermon that was broadcast on the radio. But even in those cases, it is usually owing to the influence



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of an individual who encouraged the person to listen or brought him to church in the first place. There's no question that the most effective means for bringing people to Christ is one at a time, on an individual basis.

Both Andrew and his brother Peter had evangelistic hearts, but their methods were dramatically different. Peter preached at Pentecost, and three thousand people were added to the church. Nothing in Scripture indicates that Andrew ever preached to a crowd or stirred masses of people. But remember that it was he who brought Peter to Christ. In the sovereign providence of God, Andrew's act of faithfulness in bringing his own brother to Christ was the individual act that led to the conversion of the man who would preach that great sermon at Pentecost. All the fruit of Peter's ministry is ultimately also the fruit of Andrew's faithful, individual witness.

God often works that way. Few have ever heard of Edward Kimball. His name is a footnote in the annals of church history. But he was the Sunday school teacher who led D. L. Moody to Christ. He went one afternoon to the Boston shoe store where the nineteen-year-old Moody was working, cornered him in the stockroom, and introduced him to Christ.

Kimball was the antithesis of the bold evangelist. He was a timid, soft-spoken man. He went to that shoe shop frightened, trembling, and unsure of whether he had enough courage to confront this young man with the gospel. At the time, Moody was crude and obviously illiterate, but the thought of speaking to him about Christ had Kimball trembling in his boots. Kimball recalled the incident years later. Moody had begun to attend his Sunday school class. It was obvious that Moody was totally untaught and ignorant about the Bible. Kimball said,

I decided to speak to Moody about Christ and about his soul. I started down town to Holton's shoe store. When I was nearly there I began to wonder whether I ought to go just then during business hours. And I thought maybe my mission might embarrass the boy, that when I went away the other clerks might ask who I was, and when they learned might taunt Moody and ask if I was trying to make a good boy out of him. While I was pondering over it all I passed the store without noticing it. Then, when I found I had gone by the door I determined to make a dash for it and have it over at once.

Kimball found Moody working in the stockroom, wrapping and shelving shoes. Kimball said he spoke with "limping words." He later said, "I never could remember just what I *did* say: something about Christ and His love; that was all." He admitted it was "a weak appeal." But Moody then and there gave his heart to Christ.

Of course, D. L. Moody was used mightily by the Lord as an evangelist both in America and in England. His ministry made a massive impact on both sides of the Atlantic, spanning most of the second half of the nineteenth century. Tens of thousands testified that they came to Christ because of his ministry. Among Moody's converts were people like C.T. Studd, the great pioneer missionary, and Wilbur Chapman, who himself became a well-known evangelist. Moody subsequently founded Moody Bible Institute, where thousands of missionaries, evangelists, and other Christian workers have been trained during the past century and sent out into all the world. All of that began when one man was faithful to introduce another individual to Christ.

That's the way Andrew usually seemed to minister: one-on-one. Most pastors would love to have their churches populated by people with Andrew's mentality. Too many Christians think that because they can't speak in front of groups or because they don't have leadership gifts, they aren't responsible to evangelize. There are few who, like Andrew, understand the value of befriending just one person and bringing him or her to Christ.

HE SAW THE VALUE OF INSIGNIFICANT GIFTS

Some people see the big picture more clearly just because they appreciate the value of small things. Andrew fits that category. This comes through clearly in John's account of the feeding of the five thousand.



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Jesus had gone to a mountain to try to be alone with His disciples. As often happened when He took a break from public ministry, the clamoring multitudes tracked Him down. It was just before Passover, the most important holiday on the Jewish calendar. That means it was precisely one year before Christ would be crucified.

Suddenly a huge throng of people approached. Somehow they had discovered where Jesus was. It was nearing time to eat, and bread would be the object lesson in the message Jesus would preach to the multitude. So He made it clear that He wanted to feed the multitude. He asked Philip where they might buy bread. John adds an editorial comment to stress the fact that Christ was sovereignly in control of these circumstances: "This He said to test him, for He Himself knew what He would do" (John 6:6).

Philip did a quick accounting and determined that they had only two hundred denarii in their treasury. A denarius was a day's pay for a common laborer, so two hundred denarii would be approximately eight months' wages. It was a significant sum, but the crowd was so large that even two hundred denarii was inadequate to buy enough food for them. Philip's vision was overwhelmed by the size of the need. He and the other disciples were at a loss to know what to do. Matthew, recounting this same incident, reports that the disciples said, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food" (Matthew 14:15).

But Jesus answered, "They do not need to go away. You give them something to eat" (v. 16). The disciples must have been stymied by this. Jesus' demand seemed unreasonable.

At that point, Andrew spoke up. "There is a lad here who has five barley loaves and two small fish" (John 6:9). Of course, even Andrew knew that five barley loaves and two small fish would not be enough to feed five thousand people, but (in his typical fashion) he brought the boy to Jesus anyway. Jesus had commanded the disciples to feed the people, and Andrew knew He would not issue such a command without making it possible for them to obey. So Andrew did the best he could. He identified the one food source available, and he made sure Jesus knew about it. Something in him seemed to understand that no gift is insignificant in the hands of Jesus.

John continues the narrative:

Then Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted. So when they were filled, He said to His disciples, "Gather up the fragments that remain, so that nothing is lost." Therefore they gathered them up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten. (vv. 10–13)

What an amazing lesson! That so little could be used to accomplish so much was a testimony to the power of Christ. No gift is really insignificant in His hands.

Our Lord Himself taught the disciples that same lesson in Luke 21:1–4: "He looked up and saw the rich putting their gifts into the treasury, and He saw also a certain poor widow putting in two mites. So He said, 'Truly I say to you that this poor widow has put in more than all; for all these out of their abundance have put in offerings for God, but she out of her poverty put in all the livelihood that she had.' "

In other words, the poor person who gives everything he or she has is giving a greater gift than rich people who gave much more out of their abundance. God's ability to use a gift is in no way hindered or enhanced by the size of that gift. And it is the sacrificial faithfulness of the giver, not the size of the gift, that is the true measure of the gift's significance.

That's a difficult concept for the human mind to comprehend. But somehow, Andrew seemed instinctively to know that he was not wasting Jesus' time by bringing such a paltry gift. It is not the greatness of the gift that counts, but rather the greatness of the God to whom it is given. Andrew set the stage for the miracle.



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Of course, Jesus didn't even need to have that boy's lunch in order to serve the crowd. He could have created food from nothing just as easily. But the way He fed the five thousand illustrates the way God always works. He takes the sacrificial and often insignificant gifts of people who give faithfully, and He multiplies them to accomplish monumental things.

HE SAW THE VALUE OF INCONSPICUOUS SERVICE

Some people won't play in the band unless they can hit the big drum. James and John had that tendency. So did Peter. But not Andrew. He is never named as a participant in the big debates. He was more concerned about bringing people to Jesus than about who got the credit or who was in charge. He had little craving for honor. We never hear him say anything unless it related to bringing someone to Jesus.

Andrew is the very picture of all those who labor quietly in humble places, "not with eyeservice, as men-pleasers, but as bond-servants of Christ, doing the will of God from the heart" (Ephesians 6:6). He was not an impressive pillar like Peter, James, and John. He was a humbler stone. He was one of those rare people who is willing to take second place and to be in the place of support. He did not mind being hidden as long as the work was being done.

This is a lesson many Christians today would do well to learn. Scripture cautions against seeking roles of prominence, and it warns those who would be teachers that they face a higher standard of judgment: "My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment" (James 3:11).

Jesus taught the disciples, "If any man desire to be first, the same shall be last of all, and servant of all" (Mark 9:35). It takes a special kind of person to be a leader with a servant's heart. Andrew was like that.

As far as we know, Andrew never preached to multitudes or founded any churches. He never wrote an epistle. He isn't mentioned in the book of Acts or any of the epistles. Andrew is more a silhouette than a portrait on the pages of Scripture.

In fact, the Bible does not record what happened to Andrew after Pentecost. Whatever role he played in early church history, he remained behind the scenes. Tradition says he took the gospel north. Eusebius, the ancient church historian, says Andrew went as far as Scythia. (That's why Andrew is the patron saint of Russia. He is also the patron saint of Scotland.) He was ultimately crucified in Achaia, which is in southern Greece, near Athens. One account says he led the wife of a provincial Roman governor to Christ, and that infuriated her husband. He demanded that his wife recant her devotion to Jesus Christ and she refused. So the governor had Andrew crucified.

By the governor's orders, those who crucified him lashed him to his cross instead of nailing him, in order to prolong his sufferings. (Tradition says it was a saltire, or an X-shaped cross.) By most accounts, he hung on the cross for two days, exhorting passersby to turn to Christ for salvation. After a lifetime of ministry in the shadow of his more famous brother and in the service of His Lord, he met a similar fate as theirs, remaining faithful and still endeavoring to bring people to Christ, right to the end.

Was he slighted? No. He was privileged. He was the first to hear that Jesus was the Lamb of God. He was the first to follow Christ. He was part of the inner circle, given intimate access to Christ. His name will be inscribed, along with the names of the other apostles, on the foundations of the eternal city—the New Jerusalem. Best of all, he had a whole lifetime of privilege, doing what he loved best: introducing individuals to the Lord.

Thank God for people like Andrew. They're the quiet individuals, laboring faithfully but inconspicuously, giving insignificant, sacrificial gifts, who accomplish the most for the Lord. They don't receive much recognition, but they don't seek it. They only want to hear the Lord say, "Well done."

And Andrew's legacy is the example he left to show us that in effective ministry it's often the little things that count—the individual people, the insignificant gifts, and the inconspicuous service. God delights to use such things, because He has "chosen the foolish things of the world to put to shame the



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wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence” (1 Corinthians 1:27–29).¹⁰

NETWORKING

A Networking Disciple

In addition to working in his family’s commercial fishing enterprise, Andrew followed the teaching of John the Baptist and was considered one of his disciples (John 1:35–40). Thus he heard John declare that Jesus was the Lamb of God—a clear reference to Him as the Messiah. Eager to know more about this new Teacher, Andrew pursued Jesus, prompting an invitation to spend an evening with Him. The meeting convinced Andrew that he had indeed met the long-awaited Christ.

The text is quite clear that the first thing Andrew did after coming to this conclusion was to find his brother, Simon, and tell him the extraordinary news: “We have found the Messiah!” He then brought his brother to meet Jesus (John 1:41–42).

Later, after Jesus called both of the brothers to follow Him as His disciples, Andrew and the others found themselves on one occasion confronted by thousands of people. Jesus asked His disciples where they could buy food for the crowd to eat, a proposition that staggered them. But Andrew had made the acquaintance of a boy with a handful of barley loaves and a couple of fish. He brought this meager supply to the attention of the Lord, who then multiplied it to feed the entire crowd of about five thousand (John 6:4–14).

Shortly before Jesus’ arrest, certain Greeks desired to meet Him. Once again, Andrew acted as a go-between, carrying their request to his Teacher (John 12:20–22). All of these incidents suggest that Andrew was a networker, a man who liked to put people together—and especially to put them together with Jesus. He serves as a model for believers today in bringing others to Christ.

Tradition holds that Andrew devoted the later years of his life to spreading the news about Jesus to Scythia, the region north of the Black Sea. Some say that he was martyred at Patrae in Achaia by crucifixion on an X-shaped cross.¹¹

¹⁰ MacArthur, J. F., Jr. (2002). *Twelve ordinary men: how the Master shaped his disciples for greatness, and what He wants to do with you* (pp. 61–75). Nashville, TN: W Pub. Group.

¹¹ Thomas Nelson Publishers. (2001). In *What does the Bible say about... The ultimate A to Z resource fully illustrated* (pp. 278–279). Nashville, TN: Thomas Nelson.