

The Twelve Apostles Timeline

What Scripture records, what early tradition claims, and the honest line between them. Green entries are post-biblical tradition — labeled by tier, never presented as confirmed fact.

13

ERAS

29

EVENTS

85

SCRIPTURE REFERENCES

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HOW TO READ THIS TIMELINE

● Major Scripture Event

● Scripture Event

● Post-Biblical Tradition



Called, Trained, Commissioned, Empowered

C. AD 28 – 30

C. AD 28 MAJOR SCRIPTURE EVENT *Luke 6:12-16; Mark 3:13-19; Matt 10:2-4*

The Twelve Appointed — A New Israel Around Jesus

Chosen after a night of prayer. The number is the message: twelve tribes, reconstituted. All four lists (three Gospels + Acts 1) keep Peter first and Judas Iscariot last.

- LUKE 6:13** “He called his disciples to him and chose twelve of them, whom he also designated apostles (apostoloi — commissioned agents).”
- MARK 3:14-15** Appointed “that they might be with him and that he might send them out to preach and to have authority to drive out demons.”
- MATT 19:28** “You who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.” — the office is judicial and eschatological, not just missionary.

C. AD 29 SCRIPTURE EVENT *Matt 10:1-42; Luke 9:1-6*

The Mission of the Twelve — First Sending

The training mission: no money bag, town to town, the kingdom announced with power — and the first warnings of the persecution that will define most of their lives.

- MATT 10:7-8** “As you go, proclaim this message: ‘The kingdom of heaven has come near.’ Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.”
- MATT 10:16-18** “I am sending you out like sheep among wolves... you will be flogged in the synagogues. On my account you will be brought before governors and kings.” — a precise preview of Acts.

C. AD 30 MAJOR SCRIPTURE EVENT *Matt 28:16-20; Acts 1:8; 2:1-41*

Commissioned by the Risen Lord; Pentecost Power

The Great Commission given; the Spirit poured out; the fishermen who fled the arrest now preach to thousands in the city that crucified their Lord.

- ACTS 2:4** “All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.” — Babel’s scattering reversed.
- ACTS 2:14,41** “Then Peter stood up with the Eleven...” — about three thousand added that day.
- ACTS 4:13** “When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus.” — the credential that mattered.
- ACTS 5:40-42** Flogged by the Sanhedrin, “rejoicing because they had been counted worthy of suffering disgrace for the Name” — and they never stopped teaching.

Peter — The Rock

FISHERMAN OF BETHSAIDA/CAPERNAUM · D. ROME, C. AD 64–68

SCRIPTURE MAJOR SCRIPTURE EVENT *Luke 5:1-11; Matt 16:13-19; Luke 22:54-62; John 21:15-19*

From the Nets to the Rock — Call, Confession, Collapse, Restoration

The most fully documented life among the Twelve — impulsive, devoted, broken, and rebuilt into the leader of the Jerusalem church.

- MATT 16:16-18** “You are the Messiah, the Son of the living God.” — “You are Peter (Petros), and on this rock I will build my church.”
- LUKE 22:31-32** “Simon, Simon, Satan has asked to sift all of you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.” — the denial foreseen, the restoration pre-planned.
- JOHN 21:17** “Lord, you know all things; you know that I love you.” — “Feed my sheep.” Three denials, three recommissions.
- JOHN 21:18-19** “When you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go. Jesus said this to indicate the kind of death by which Peter would glorify God.” — a crucifixion foretold within the text itself.

SCRIPTURE SCRIPTURE EVENT *Acts 1-5; 9:32-11:18; 12:1-19; 15:7-11*

Leader of the Jerusalem Church; Door-Opener to the Gentiles

Pentecost preacher, healer at the Beautiful Gate, Cornelius’s evangelist, prison escapee, and the decisive voice for grace at the Jerusalem Council.

- ACTS 3:6** “Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk.”
- ACTS 10:34-35** At Cornelius’s house: “I now realize how true it is that God does not show favoritism but accepts from every nation the one who fears him and does what is right.” — the Gentile door opened by Peter, not Paul.
- ACTS 12:6-11** Chained between two soldiers the night before execution; an angel walks him out. “Now I know without a doubt that the Lord has sent his angel and rescued me from Herod’s clutches.”
- GAL 2:11-14** Confronted by Paul at Antioch over withdrawing from Gentile tables — the rock could still wobble; the apostles were not flattened into icons.

C. AD 62-66 *1 Pet 1:1; 2 Pet 1:13-15; 5:13*

Writings — 1 & 2 Peter; The Voice Behind Mark

Two letters to scattered believers under pressure — and the early, consistent tradition that Mark’s Gospel preserves Peter’s preaching.

- 1 PET 5:13** “She who is in Babylon... sends you her greetings, and so does my son Mark.” — “Babylon” as code for Rome; Mark at his side.
- 2 PET 1:14** “I know that I will soon put it aside, as our Lord Jesus Christ has made clear to me.” — writing in the shadow of the death foretold in John 21.
- Papias (via Eusebius, Hist. eccl. 3.39): Mark wrote down accurately what he remembered of Peter’s preaching. Early, widely repeated, broadly accepted.

Death in Rome Under Nero — TRADITION, Strongly Attested

The strongest-attested apostolic martyrdom outside Scripture. Tier: martyrdom in Rome = strong early tradition — though even the earliest witness speaks with restraint, and the case rests on context as much as wording. The upside-down detail = older than usually credited, but still legendary in origin.

1 Clement 5 (c. AD 95-96, written from Rome): Peter “because of unjust jealousy bore up under hardships not once or twice but many times; and having thus borne his witness he went to the place of glory that he deserved.” The wording is deliberately restrained — “witness” (*martyreō*) was only becoming a technical term for martyrdom. The force is contextual: chapters 4–6 are a catalogue of jealousy leading to violence and death; Peter and Paul would not belong in it had they died in bed.

Tertullian and Origen (via Eusebius) place the death in Rome under Nero by crucifixion; Gaius of Rome (c. AD 200) points to the “trophy” of Peter on the Vatican hill.

Crucified head-downward: attested earlier than commonly assumed — Origen himself (quoted verbatim by Eusebius, *Hist. eccl.* 3.1) says Peter “at the end came to Rome and was crucified head downwards.” But Origen’s likely source is the apocryphal *Acts of Peter* (late 2nd c.), so the detail rides on a legendary text even when a respectable scholar repeats it. Famous, possibly true, hold it loosely.

Andrew

FISHERMAN OF BETHSAIDA · TRADITIONS POINT TO ACHAIA

SCRIPTURE **SCRIPTURE EVENT** *John 1:35-42; 6:8-9; 12:20-22*

The Bringer — Every Scene Shows Him Introducing Someone to Jesus

A disciple of John the Baptist before Jesus; in all three Johannine scenes Andrew is doing the same thing — bringing people to Jesus.

- JOHN 1:40-42** “The first thing Andrew did was to find his brother Simon and tell him, ‘We have found the Messiah.’ And he brought him to Jesus.” — the man who recruited Peter.
- JOHN 6:8-9** “Here is a boy with five small barley loaves and two small fish” — Andrew brings the boy whose lunch feeds five thousand.
- JOHN 12:22** Greeks want to see Jesus; Philip tells Andrew; Andrew brings the request. The pattern holds to the end.

POST-BIBLICAL **POST-BIBLICAL TRADITION** *No biblical record*

Mission to Scythia/Achaia; Death at Patras — TRADITION, Contested

Scripture is silent on Andrew after Acts 1:13. Tier: mission fields = contested tradition; the X-shaped cross = late legend.

Origen (quoted verbatim by Eusebius, Hist. eccl. 3.1) assigns Andrew Scythia (north of the Black Sea). But the framing is the “apostolic lottery” — the inhabited world divided into twelve portions assigned by lot — and scholarship judges both the lottery and the individual realms legendary. The assignment is early; its reliability is another matter. Later traditions add Achaia (Greece). Martyrdom by crucifixion at Patras in Achaia — from the apocryphal Acts of Andrew (2nd-3rd c.) and later church writers. The X-shaped (saltire) cross — the “St. Andrew’s Cross” on Scotland’s flag — is a medieval development, not found in the earliest accounts.

III

SON OF ZEBEDEE · SON OF THUNDER

James the Greater

FISHERMAN OF GALILEE · D. JERUSALEM, AD 44 — THE ONLY APOSTOLIC DEATH RECORDED IN SCRIPTURE

SCRIPTURE **SCRIPTURE EVENT** *Mark 1:19-20; 5:37; 9:2; 14:33; Luke 9:54*

The Inner Circle — Transfiguration, Jairus's House, Gethsemane

One of the three closest to Jesus — present at every private revelation — and a “son of thunder” who once wanted to call down fire on a Samaritan village.

MARK 3:17 “James son of Zebedee and his brother John (to them he gave the name Boanerges, which means ‘sons of thunder’).”

LUKE 9:54-55 “Lord, do you want us to call fire down from heaven to destroy them?” — Jesus turns and rebukes them. The thunder needed taming.

MARK 10:37-39 “Let one of us sit at your right and the other at your left in your glory.” — “You will drink the cup I drink.” — fulfilled first in James, by the sword.

AD 44 **MAJOR SCRIPTURE EVENT** *Acts 12:1-2*

Beheaded by Herod Agrippa I — CONFIRMED in Scripture

The first of the Twelve to die — and the only apostolic martyrdom Scripture itself records. One sentence; a fixed, datable anchor for the whole apostolic era.

ACTS 12:1-2 “King Herod arrested some who belonged to the church, intending to persecute them. He had James, the brother of John, put to death with the sword.” — Agrippa I died AD 44 (Acts 12:23), dating James’s death precisely.

Clement of Alexandria (via Eusebius) adds that James’s accuser was converted watching him and was beheaded with him. A beautiful story; a single late thread.

The Santiago de Compostela tradition (James preached in Spain; remains translated there) is medieval and lacks early support. Hold as legend.

IV

SON OF ZEBEDEE · THE BELOVED DISCIPLE

John

FISHERMAN OF GALILEE · PATMOS & EPHEBUS · THE ONE APOSTLE TRADITION SAYS DIED OF OLD AGE

SCRIPTURE SCRIPTURE EVENT *John 13:23; 19:26-27; 20:8; 21:20-24*

The Disciple Jesus Loved — Inner Circle, Foot of the Cross, First to Believe

The other son of thunder — present at the cross when the rest had fled, entrusted with Jesus' mother, first to believe at the empty tomb.

JOHN 19:26-27 “Here is your mother.” From that time on, this disciple took her into his home. — the dying Lord's family entrusted to John.

JOHN 20:8 “Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed.”

ACTS 4:13,19-20 With Peter before the Sanhedrin: “As for us, we cannot help speaking about what we have seen and heard.”

GAL 2:9 Paul names “James, Cephas and John, those esteemed as pillars” — John a pillar of the Jerusalem church.

C. AD 60S-90S *John 21:24; 1 John 1:1-3; Rev 1:9*

Writings — Gospel, Three Letters, Revelation; Exile on Patmos

The Johannine corpus — the highest Christology in the NT from the man who leaned on Jesus' chest. Patmos exile is in the text itself; the Ephesus ministry is early tradition.

1 JOHN 1:1 “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched — this we proclaim concerning the Word of life.” — eyewitness language.

REV 1:9 “I, John... was on the island of Patmos because of the word of God and the testimony of Jesus.” — exile under Domitian (Irenaeus) or Nero (minority view); the dating debate is real and unresolved.

Irenaeus, Adv. haer. 3.1.1 (verbatim, Keble tr., Library of Fathers 1872): “Afterwards John the disciple of the Lord, who also leaned on His Breast — he again put forth his gospel, while he abode in Ephesus in Asia.” And 3.3.4: “Yea, and the Church in Ephesus, having had both Paul for its founder, and John to abide among them until the times of Trajan, is a true witness of the Apostles' tradition.” (Trajan's reign begins AD 98.)

The chain, in Irenaeus's own words (3.3.4, Keble tr.): “And Polycarp too, who had not only been trained by the Apostles, and had conversed with many of those who had seen Christ, but also had been constituted by the Apostles, Bishop over Asia, in the Church of Smyrna — whom we also saw in the first age of our life; for he tarried with us long.” Two intermediaries between Irenaeus and the apostle. The Trajan-era survival is the claim; the precise death date is inference.

Authorship questions (Gospel vs. letters vs. Revelation; “John the Elder”) are an honest scholarly dispute — flag it, don't paper over it.

SCRIPTURE **SCRIPTURE EVENT** *John 1:43-46; 6:5-7; 12:21-22; 14:8-9*

“Come and See” — The Practical Apostle of John’s Gospel

Called directly by Jesus; recruits Nathanael; does the math at the feeding; asks the question that draws out one of Jesus’ greatest claims.

- JOHN 1:45-46** “We have found the one Moses wrote about.” — “Nazareth! Can anything good come from there?” — “Come and see.” — evangelism by invitation, not argument.
- JOHN 6:7** “It would take more than half a year’s wages to buy enough bread for each one to have a bite!” — the accountant’s answer to a miracle question.
- JOHN 14:8-9** “Lord, show us the Father and that will be enough for us.” — “Anyone who has seen me has seen the Father.” Philip’s question unlocked the claim.

POST-BIBLICAL **POST-BIBLICAL TRADITION** *No biblical record after Acts 1:13*

Hierapolis Ministry and Death — TRADITION, Contested (and a Famous Identity Tangle)

Tier: Hierapolis = contested tradition with early roots — but the sources may be confusing Philip the Apostle with Philip the Evangelist of Acts 8. Name the tangle.

- ACTS 21:8-9** Polycrates of Ephesus (late 2nd c., via Eusebius) reports the Apostle Philip buried at Hierapolis with two aged virgin daughters, a third daughter at Ephesus; Papias also knew the Hierapolis family. Early — but the family portrait matches Philip the Evangelist and his four prophesying daughters (Acts 21:8-9) so closely that scholars overwhelmingly judge this the wrong Philip. Proculus likewise counts the daughters as four — the Evangelist’s number.

Two Philips, one name: the Apostle (John 1) and the Evangelist/deacon (Acts 6, 8, 21). By the late 2nd century the confusion was so universal that the Evangelist’s memory was completely absorbed into his apostolic namesake — meaning most “St. Philip the Apostle” tradition, Hierapolis included, probably belongs to the Evangelist. A dated, traceable distortion: prime myth-busters and reception-timeline material.

Martyrdom details (crucified upside-down at Hierapolis) come from the late apocryphal Acts of Philip. A 1st-c. tomb attributed to Philip was claimed at Hierapolis by archaeologists in 2011 — attribution, not proof.

Bartholomew

TRADITIONS POINT TO INDIA & ARMENIA

SCRIPTURE **SCRIPTURE EVENT** *John 1:45-51; 21:2; Mark 3:18*

“An Israelite in Whom There Is No Deceit” — If Bartholomew Is Nathanael

“Bartholomew” is a patronymic (son of Talmai), not a first name. The common identification with Nathanael is reasonable — Bartholomew follows Philip in the Synoptic lists, Philip recruits Nathanael in John — but it is an inference, not a stated fact. Tier: contested.

JOHN 1:47-49 “Here truly is an Israelite in whom there is no deceit.” — “Rabbi, you are the Son of God; you are the king of Israel.” — the skeptic of 1:46 becomes the first to confess kingship.

JOHN 21:2 “Nathanael from Cana in Galilee” among the seven at the post-resurrection breakfast.

The Synoptics name Bartholomew and never Nathanael; John names Nathanael and never Bartholomew. The equation is traditional and plausible — keep the label honest.

POST-BIBLICAL **POST-BIBLICAL TRADITION** *No biblical record*

India, Armenia, and the Flaying Tradition — TRADITION, Speculative

Tier: mission fields = contested-to-speculative; the famous flaying = late legend that owes its fame to Renaissance art more than ancient evidence.

Eusebius (Hist. eccl. 5.10): Pantaenus traveled to “India” (the term covered Arabia/Ethiopia too) and found believers with a Hebrew Gospel of Matthew left by Bartholomew. Early mention; loose geography.

Armenian tradition: martyred at Albanopolis — flayed alive and beheaded. The Armenian Apostolic Church claims Bartholomew and Thaddaeus as founders. The flayed-skin image (Michelangelo’s Last Judgment) is iconography, not history.

Thomas

TRADITIONS POINT TO PARTHIA & INDIA · MAR THOMA CHURCHES

SCRIPTURE SCRIPTURE EVENT *John 11:16; 14:5; 20:24-29*

Loyal Pessimist to Highest Confessor — “My Lord and My God!”

Three Johannine scenes: ready to die with Jesus, honest about not understanding, and demanding evidence — then giving the loftiest confession in the Gospels. “Doubting Thomas” undersells him badly.

- JOHN 11:16** “Let us also go, that we may die with him.” — courage and fatalism in one sentence, heading toward hostile Judea.
- JOHN 14:5-6** “Lord, we don’t know where you are going, so how can we know the way?” — the honest question that produced “I am the way and the truth and the life.”
- JOHN 20:28** “My Lord and my God!” — the climax of John’s Gospel placed on Thomas’s lips. The demanded evidence was granted; the confession went further than the evidence required.

POST-BIBLICAL POST-BIBLICAL TRADITION *No biblical record*

The India Mission — TRADITION, Contested but Old and Taken Seriously

Tier: contested — the literary source is apocryphal, but the tradition is early, geographically plausible (active Roman-India trade routes), and carried by a living community to this day.

Origen (quoted verbatim by Eusebius, Hist. eccl. 3.1) assigns Thomas Parthia — part of the “apostolic lottery” allotment scheme that scholarship judges legendary in both its lottery framing and its individual realms. The Acts of Thomas (early 3rd c., Syriac, gnostic-flavored) sends him to the court of King Gondophares in India — and Gondophares was a real 1st-c. Indo-Parthian king, confirmed by coins and the Takht-i-Bahi inscription. Legendary text; verified king.

The St. Thomas Christians (Mar Thoma) of Kerala, India hold an unbroken claim that Thomas landed at Muziris c. AD 52 and was speared to death at Mylapore (Chennai) c. AD 72. Community memory is evidence — not proof, but not nothing.

Matthew

AUTHOR-TRADITIONS FOR THE FIRST GOSPEL · LATER TRADITIONS CONFLICT

SCRIPTURE **SCRIPTURE EVENT** *Matt 9:9-13; Luke 5:27-32*

Called from the Tax Booth — The Banquet for Sinners

A collaborator with Rome, despised by his own people, called with two words — and his first act of discipleship is a party introducing his old world to Jesus.

- MATT 9:9** “He saw a man named Matthew sitting at the tax collector’s booth. ‘Follow me,’ he told him, and Matthew got up and followed him.” — the booth left for good; unlike fishermen, a tax farmer couldn’t go back.
- LUKE 5:29** “Then Levi held a great banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them.”
- MATT 9:12-13** “It is not the healthy who need a doctor, but the sick... I desire mercy, not sacrifice (Hos 6:6).”

POST-BIBLICAL **POST-BIBLICAL TRADITION** *No biblical record after Acts 1:13*

The Gospel, the Hebrew-Sayings Tradition, and Conflicting Death Accounts

Tier: Gospel association = early tradition (with a scholarly puzzle attached); mission field and death = speculative, the traditions openly contradict each other.

Papias (via Eusebius, Hist. eccl. 3.39): “Matthew collected the oracles (logia) in the Hebrew dialect.” Early — but our Greek Matthew doesn’t read like a translation, and a serious scholarly reading takes ta logia as a sayings collection rather than an Aramaic Gospel behind canonical Matthew. What Papias meant is a genuine open question. UNRESOLVED, honestly.

Later mission traditions scatter him to “Ethiopia,” Persia, or Parthia; death accounts range from martyrdom by sword to peaceful death (Clement of Alexandria implies he died naturally). When the traditions can’t agree, the tier is speculative by definition.

James the Less

THE QUIETEST OF THE TWELVE — AND A MAJOR IDENTITY MYTH TO BUST

SCRIPTURE **SCRIPTURE EVENT** *Matt 10:3; Mark 3:18; Luke 6:15; Acts 1:13*

Named in Every List — And Nothing Else

Four lists, four mentions, zero recorded words or deeds. An apostle whose entire biblical biography is his name — a quiet rebuke to the idea that visible impact measures faithfulness.

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|-------------------|--|
| ACTS 1:13 | “James son of Alphaeus” — present in the upper room after the ascension; that is the last Scripture says of him. |
| ACTS 15 | This James is NOT James the brother of Jesus (author of the epistle, leader in Acts 15, Gal 1:19) — the Lord’s brothers did not believe during the ministry (John 7:5) and were not among the Twelve. Conflating the three Jameses (Zebedee, Alphaeus, the Lord’s brother) is one of the most common errors in popular teaching. Myth-busters file material. |
| MARK 15:40 | Possibly “James the younger/less” whose mother Mary was at the cross (Mark 15:40) — plausible, unprovable. |

POST-BIBLICAL **POST-BIBLICAL TRADITION** *No biblical record*

Death Traditions — Speculative, Mostly Borrowed from the Wrong James

Tier: speculative across the board — most “James the Less” martyrdom accounts (thrown from the Temple, clubbed to death) actually belong to James the Lord’s brother (Josephus, Ant. 20.9.1; Hegesippus).

Later menologies send him to Egypt (martyred at Ostrakine) or have him crucified in Persia. No early, independent attestation. Honest verdict: we do not know how this apostle died.

Thaddaeus

ONE QUESTION RECORDED · EDESSA TRADITIONS

SCRIPTURE SCRIPTURE EVENT *John 14:22-23; Luke 6:16; Mark 3:18*

One Question at the Last Supper

Mark/Matthew call him Thaddaeus; Luke/Acts call him “Judas son of James” — almost certainly the same man, his given name avoided after Iscariot poisoned it. His single recorded sentence draws out a promise about the indwelling God.

- JOHN 14:22** “Then Judas (not Judas Iscariot) said, ‘But, Lord, why do you intend to show yourself to us and not to the world?’”
- JOHN 14:23** “Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them.” — the promise of divine indwelling, answered to the forgotten apostle.
- JUDE 1** Probably NOT the author of the epistle of Jude — that Jude identifies as “brother of James” (the Lord’s brother, Jude 1), placing him among Jesus’ family, not the Twelve. Another common conflation.

POST-BIBLICAL POST-BIBLICAL TRADITION *No biblical record*

Edessa and the Abgar Legend; Armenia — TRADITION, Speculative

Tier: speculative — the Edessa story is a famous early legend, and even Eusebius’s version assigns it to “Thaddaeus, one of the Seventy,” not one of the Twelve.

The Abgar legend (Eusebius, Hist. eccl. 1.13, translating a Syriac source): King Abgar of Edessa, incurably ill, writes inviting Jesus to Edessa; Jesus replies blessing his faith without sight but declining — promising a disciple after the ascension. Judas Thomas then sends Thaddaeus, “one of the Seventy.” The letters have no attestation before the 4th century and were forged long before Eusebius’s day; historians class the whole episode as historical fiction written to antedate Christianity in Edessa.

The legend is a garbled back-projection of a real Christian advance at Edessa under a later king — Abgar IX (179–216), who actually converted, making Edessa the first kingdom with a Christian dynasty. Good myth-busters material: real event, wrong century, wrong Abgar.

Armenian tradition pairs Jude/Thaddaeus with Bartholomew as national evangelist-martyrs (martyred c. AD 65, often “with Simon the Zealot in Persia” in Western accounts). Late and conflicting.

Simon the Zealot

NO RECORDED WORDS IN SCRIPTURE · PERSIA TRADITIONS

SCRIPTURE **SCRIPTURE EVENT** *Luke 6:15; Acts 1:13; Matt 10:4*

The Revolutionary at the Same Table as the Tax Collector

“Zealot” marks him as (at minimum) a man of revolutionary fervor against Rome — seated for three years beside Matthew, who collected taxes for Rome. The Twelve as a living parable of reconciliation.

LUKE 6:15

“Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot...” — Luke uses the political term plainly; Mark/Matthew’s “Cananaean” is the Aramaic equivalent (qan’an — zealous one), not “from Cana.”

Whether “Zealot” means membership in the organized revolutionary party (which Josephus dates as a formal movement mainly later) or personal Torah-zeal is genuinely debated. Either way: a fire-and-sword temperament, repurposed.

POST-BIBLICAL **POST-BIBLICAL TRADITION** *No biblical record*

Mission and Death Traditions — Speculative, Wildly Divergent

Tier: speculative — the traditions send him everywhere from Egypt to Britain, and the famous “sawn in two in Persia” comes from late Western martyrologies.

Western tradition: martyred with Jude in Persia (sawn asunder — hence the saw in his iconography). Eastern traditions: Egypt, North Africa, even Britain in the latest legends. No early anchor exists; the honest verdict is unknown.

Judas Iscariot & Matthias

THE OFFICE VACATED AND REFILLED — PS 109:8

C. AD 30 MAJOR SCRIPTURE EVENT *John 12:4-6; Luke 22:3-6; Matt 26:14-16; 27:3-10; Acts 1:18-19*

Judas Iscariot — Keeper of the Bag, Seller of the Lord

Trusted with the money, skimming from it, and finally selling the Messiah for a slave's price. Scripture gives two death accounts — read them honestly, side by side.

- JOHN 12:6** “He was a thief; as keeper of the money bag, he used to help himself to what was put into it.” — the betrayal had a long on-ramp.
- MATT 27:3-5** “I have sinned, for I have betrayed innocent blood.” He throws the silver into the temple and hangs himself. Remorse without return.
- ACTS 1:18-19** “He fell headlong, his body burst open and all his intestines spilled out” — in the field bought with the blood money (Akeldama). Harmonizations exist (rope/fall sequence); the texts themselves simply give two angles. Flag it, don't force it.
- MATT 27:9-10** Thirty pieces, the potter's field — Zech 11:12-13 fulfilled (cited under Jeremiah's name, itself a known interpretive question).

C. AD 30 SCRIPTURE EVENT *Acts 1:15-26*

Matthias Chosen — The Twelfth Throne Refilled

The qualification was eyewitness coverage of the whole story — baptism of John to ascension. Chosen by lot before Pentecost; never mentioned again, like most of the Twelve.

- ACTS 1:21-22** “It is necessary to choose one of the men who have been with us the whole time the Lord Jesus was living among us... For one of these must become a witness with us of his resurrection.” — the apostolic job description.
- ACTS 1:26** “Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.” — the last casting of lots in Scripture; after Pentecost, the Spirit guides.

Later traditions send Matthias to “Ethiopia” (Colchis on the Black Sea in some texts) or back to Judea; death accounts conflict (stoning, beheading, natural). Unknown, honestly.

About This Timeline

This sheet is the printable form of <https://jayms.com/bible-study-tools-2/the-twelve-apostles-timeline-and-traditions/>, where the same material is searchable, filterable by era, and every reference links straight through to the text.

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James McLaughlin writes long-form study notes on Scripture, symbolism and story at jayms.com.

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