

# Sungkyul Global Church Newsletter

Trust in the Lord with all your heart, And lean not on your own understanding;  
In all your ways acknowledge Him, And He shall direct your paths. (Proverbs 3:5-6)



• Issue 23 (August 14th 2020)

## **The 12 disciples**

### **Part 3 – Jude, Matthew, Philip**

We continue here with our study of the 12 men chosen by God to serve Christ during His earthly ministry and to carry the gospel to the world once He returned to the Father. In the last issue we looked at Bartholomew, James and Judas Iscariot. Here we will look at three more of these special men.



#### **8. Jude / Thaddeus / Lebbaeus *Ioudas Ἰουδᾶς***

Jude, Thaddeus, or Lebbaeus, son of Alpheus or Cleophas and Mary. Jerome called Jude "Trinomious" which means "a man with three names." In Mark 3:18 he is called Thaddeus. In Matthew 10:3 he is called Lebbaeus. His surname was Thaddeus. In Luke 6:16 and Acts 1:13 he is called Judas the brother of James. Judas Thaddeus also was called Judas the Zealot. Confused yet?

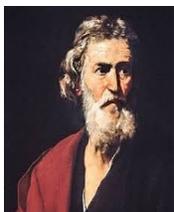


Scripture tells us very little about Jude and he is only mentioned a handful of times in the New Testament. He was from the region of Galilee and most scholars think he was a fisherman.

Tradition says that Jude went to preach the gospel in Edessa near the Euphrates River. In Edessa he healed many sick people and many believed in the name of the Master. Jude went from there to preach the Gospel in other places. He was killed tradition holds with arrows at Ararat.

#### **9. Matthew *Matthaios Ματθαῖος***

Matthew, or Levi, son of Alpheus, lived in Capernaum. He was, prior to Christ's call a publican or tax collector.



This was one of the most reviled professions in ancient Palestine. To the devout Jew, God was the only one to whom it was right to pay tribute in taxes.

To pay tax to anyone else was to infringe on the rights of God. The tax collectors were hated not only on religious grounds but because most of them were notoriously unjust.

Little is known about Matthew. Aside from a handful of mentions in the gospels, he's a surprisingly obscure New Testament figure. And despite the fact that the church has long considered him the author of the Gospel of Matthew, little else was ever recorded about him.

There are legends about his ministry, but no substantial records of his role in the early church. Whilst he is honored as a martyr, no one knows for sure where or how he died. Various accounts say he was beheaded, stoned, burned, or stabbed one even suggests he died of natural causes like John.

#### **10. Philip *Philippos Φίλιππος***

Philip came from Bethsaida, the town from which Peter and Andrew came (John 1:44). The likelihood is that he, too, was a fisherman. Although the synoptic Gospels record his name (Matthew 10:3; Mark 3:18; Luke 6:14) it is in the Gospel of John that Philip becomes a living personality. He's one of four people named Philip in the Bible and he's often confused with Philip the Evangelist, who plays a minor role in Acts. (The other two Philips are both sons of King Herod the Great.).



The Apostle Philip is only mentioned a handful of times in the New Testament; seven times in the gospels and once in Acts. Church tradition identifies Philip as the missionary to Greece, Syria, and Phrygia, Tradition is that he died by hanging.

## Philosophical Arguments for the existence of God

### **“The Argument from desire”**



Over the centuries many philosophers (some Christian and some not) have constructed arguments that attempt to prove the existence of God. Or, to look at it from another perspective, to persuade people that it is not rational to reject the idea of God's existence. These arguments are usually termed the, “Traditional proofs for the existence of God.” they can be classified into four main types of argument. The cosmological argument, the teleological argument, the ontological argument and the moral argument.

In this brief study here we will look at the **Argument from desire**. It was a favorite of the English writer and philosopher C. S. Lewis although the argument goes back to at least the middle ages and indeed Thomas Aquinas used it. Here is how Lewis summarizes the argument.

*Creatures are not born with desires unless satisfaction for these desires exists. A baby feels hunger; well, there is such a thing as food. A duckling wants to swim; well, there is such a thing as water. Men feel sexual desire; well, there is such a thing as sex.*



*If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world. (C.S Lewis - Mere Christianity, Bk. III, chap. 10, "Hope")*

Let us then convert this argument into a syllogism to see how it works.

#### ☐ **Premise 1**

**Every natural, innate desire in us corresponds to some real object that can satisfy that desire.**

*I feel hunger and food exists*

#### ☐ **Premise 2**

**But there exists in us a desire which nothing in time, nothing on earth, no creature can satisfy.**

*Can my desire for the best most delicious food ever truly be satisfied here on earth?*

#### ☐ **Conclusion**

**Therefore there must exist something more than time, earth and creatures, which can satisfy this desire.**

*There is an existence beyond this one where all my desires can be fully met or realized because it is God's realm.*

Many people resonate with the Argument from desire. They find it more compelling or persuasive than some of the other philosophical arguments. I think this stems from a recognition within us that we all possess wants and desires that cannot be quenched in this world. We all know of situations in which rich people who materially had everything they wanted were spiritually deeply unhappy. All people to some degree have an understanding of the limited nature of things in this finite world. Some people claim to be satisfied or happy with what they have or with the things this world offers. Premise 2 then is an appeal to this claim. It asks us to question whether we are really satisfied or content. It asks us to be honest and ask ourselves if, perhaps, even subconsciously we think we could be happier if certain conditions were met?

All people I would argue hunger for something they innately feel is missing. They try unsuccessfully to sate these desires with the things of this earth. The truth is that the separation caused by sin that we have from our creator God has left all us empty and unfulfilled. Try as we might we cannot fill with the things of this world the place inside us that God prepared for our relationship with Him. It is only in union with Him that we will experience true and lasting joy and perfect peace. Though we experience these things to some degree now on earth we anticipate a time in His presence when we will experience these things to the full. This is in essence the argument presented in the **Argument from desire**.

Above all,  
be careful what you think  
because your thoughts  
control your life.  
- Proverbs 4:23 (ERV)