

important matter; it was also the title of that official in the synagogue who was the corresponding secretary. Hence our Lord took over a term well known among the Jews in his own day and consecrated it to his service; the twelve were selected or winnowed from the disciples to be messengers or envoys entrusted with a responsible mission. The name, however, is not always confined to the official twelve" (Lindsay), but in its official sense it belongs to them alone. In other cases it should be translated "messenger" or "delegate." See Acts 14: 14; 2 Cor. 8: 23; Phil. 2: 25; Rom. 16: 7. **Twelve**—The number doubtless had reference to the twelve tribes (Matt. 19: 28; Rev. 21: 12-14). A spiritual Israel is now to be called forth from the Egypt of the world. That they should be with him—"Henceforth there was to be no return to the fisher's boat or the publican's booth as a source of sustenance; but the disciples were to share the wandering missions, the evangelic labors, the scant meal and the uncertain home, which marked even the happiest period of the ministry of their Lord. They were to be weary with him under the burning noonday, and to sleep, as he did, under the starry sky." In personal intercourse with Christ they were to become fitted for their apostolic labors. **Send them forth**—The verb corresponding to the name apostle is used, "might apostle them." An immediate mission was given (6: 7), but their real duties began on the day of Pentecost.

15. Power—R. V. "authority." This was given them in order to prove that He had sent them.

16. Peter—"a rock." He gave him this name when he first called him (John 1: 42). His name stands first on all four lists. His father's name was John or Jonah (John 1: 42, R. V.) He was the most prominent of the Twelve. "This pre-eminence was due to natural character and abilities, to his wonderful combination of adoration and activity; there is no trace of official lordship. Simon himself took rank simply as an apostle and presbyter (1 Pet. 1: 1; 5: 1.)" (Lindsay)

17. James—The first of the twelve to receive the crown of martyrdom (Acts 12: 1, 2). His mother's name was Salome, who was most probably a sister of the Virgin. (Compare Matt. 27: 56, Mark 13: 40, with John 19: 25.) **John**—the apostle of love, but the bravest of all. He alone followed Christ into the court of Caiphas, and stood by his

cross. He was the last survivor of the holy band. **Boanerges**—Perhaps they were so called because of their fiery zeal, of which we have instances in Mark 9: 38; 10: 37; Luke 9: 54.

18. Andrew—the first disciple (John 1: 35-42), brother of Simon Peter. He is closely associated with Philip in the few instances in which he is mentioned. Both seem to have been of a quiet, practical turn of mind, not very quick at comprehending our Lord's loftier teaching. **Bartholomew**—generally identified with Nathanael, because, while the first three gospels never mention Nathanael, John never mentions Bartholomew, but inserts Nathanael instead, among the apostles. **Matthew**—identified with Levi (Mark 2: 14). Son of Alphaeus and brother of James. **Thomas**—called also *Didymus*, or "the Twin" (John 11:16; 20: 24; 21: 2). Tradition says that he too was a son of Alphaeus, and that James was his twin brother. He has been called the "doubting apostle" from the circumstances mentioned in John 20: 25-29. **James**—the son of Alphaeus, or Cleophas, (John 19: 25, compared with Matt. 27: 56; Mark 15: 40). His mother's name was Mary. He is called "James the less" to distinguish him from James the brother of John. **Thaddeus**—called also *Lebbeus* (Matt. 10: 3). His real name was Judas or Jude, and he was the (son or) brother of James. He is only mentioned once (John 14: 22). He is probably the author of the Epistle of Jude. **Simon the Canaanite**—R. V. "Canaanean," a Hebrew word which is translated by Luke for his gentile readers as "Zelotes" or "the Zealot" (Luke 6: 15; Acts 1: 13). The Zealots were a fanatical sect who sought to resist the Roman rule by fair means or foul. Some of them were united in a secret society to murder prominent Romans and Jewish traitors. They justified themselves by the example of Phineas (Num. 25: 7; Ps. 106: 30). When Simon became a follower of Jesus he saw the folly and wickedness of such methods. **Judas Iscariot**—"Ish-Kerioth," "the man of Kerioth," a little village in the tribe of Judah (Josh. 15: 25; Jer. 48: 24). The only one of the apostles who was not a Galilean. From the first mention of his name he bears the brand of infamy. **And they went into a house**—that is, they returned home to Capernaum. Mark omits the sermon that followed, commonly called "The Sermon on the Mount."

SUMMARY AND REVIEW.

Our lesson marks the commencement of a new period in our Saviour's ministry. He begins to organize his followers. He lays the foundation of his church. Turn up and have some one read Eph. 2: 20. Speak of the dignity of the Apostolic office. The presumption of those who claim to be their successors. Don't be afraid to insist upon Bible truth because it is Presbyterianism. If Episcopacy is arrogant we should be the more faithful in warning against its errors. The whole lesson centres in the appointment of the Twelve. We have, first, the circumstances that immediately led to it. The foes of Jesus, the scribes and pharisees joined themselves to the Herodians, priests and politicians, grave rabbis and courtly time-servers,