distinctly detailed by the Evangelists.

**2.**] We have in the N.T. *four* catalogues  
of the Apostles: the present one,—and those at Mark iii. 16,—Luke vi. 14,—Acts i. 13. All seem to follow one common out-line, but fill it up very differently. The following table will shew the agreements and differences:—

<table>

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<td>Matthew x. 2.</td>

<td>Mark iii. 16.</td>

<td>Luke vi. 14.</td>

<td>Acts i. 13.</td>

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<td>1</td>

<td></td>

<td>Simon Peter</td>

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<td>2</td>

<td>Andrew</td>

<td>James</td>

<td>Andrew</td>

<td>John</td>

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<td>3</td>

<td>James</td>

<td>John</td>

<td>James</td>

<td>James</td>

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<td>4</td>

<td>John</td>

<td>Andrew</td>

<td>John</td>

<td>Andrew</td>

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<td>5</td>

<td>Philip</td>

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<td>6</td>

<td>Bartholomew</td>

<td></td>

<td></td>

<td>Thomas</td>

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<td>7</td>

<td>Thomas</td>

<td>Matthew</td>

<td></td>

<td>Bartholomew</td>

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<td>8</td>

<td>Matthew</td>

<td>Thomas</td>

<td></td>

<td>Matthew</td>

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<td>9</td>

<td>James (the son) of Alphæus.</td>

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<td>10</td>

<td>Lebbæus</td>

<td>Thaddæus</td>

<td>Simon called the Zelotes</td>

<td>Simon Zelotes</td>

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<td>11</td>

<td>Simon of Cananæan</td>

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<td>Judas (the bro.) of James.</td>

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<td>12</td>

<td>Judas Iscariotes</td>

<td>Judas Iscarioth</td>

<td></td>

<td>Vacant.</td>

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</table>

From this it appears (1), that in all four  
*three classes* are enumerated, and that  
each class contains (assuming at present  
the identity of Lebbæus with Thaddæus,  
and of Thaddæus with Judas (the brother  
of James), the *same persons* in all four, but  
in different order, with the following exceptions:—that (2) *Peter, Philip, James* (the son?) *of Alph*æ*us*, and *Judas Iscariot*  
hold the same places in all four. (3) That  
in the *first* class the two arrangements are  
(*a*) that of Matt. and Luke (Gospel),—  
*Peter* and *Andrew, brothers*; *James* and  
*John, brothers*;—i.e. according to their  
order of calling and connexion, and with  
reference to their being sent out in couples,  
Mark vi. 7: (*b*) Mark and Luke (Acts),  
—*Peter, James, John,* (the three principal,) and *Andrew*;—i.e. according to their personal pre-eminence. In the *second*  
class (*c*), that of Matt., Mark, and Luke  
(Gospel),—*Philip* and *Bartholomew, Mat-  
thew and Thomas*,—i.e. in *couples*: (*d*)  
Luke (Acts),—*Philip, Thomas, Barth.  
Matthew* (reason uncertain). In the *third*  
class (*e*), Matt. and Mark,—*James* (the  
son?) *of Alph*æ*us* and (*Lebb.*) *Thaddeus,  
Simon the Canan*æ*an and Judas Iscariot*;  
i.e. in *couples*: (*f*) Luke (Gosp. and Acts)  
*James* (the son?) *of Alph*æ*us, Simon Zelo-  
tes, Judas* (the brother?) *of James and Judas  
Iscariot* (uncertain). (*g*) Thus in *all four*,  
the leaders of the three classes are *the  
same*, viz. *Peter, Philip, and James* (the  
son?) *of Alph*æ*us*; and the traitor is  
always last. (4) It would appear then  
that the only difficulties are these two:  
the identity of Lebbæus with Thaddæus,  
and with Judas (the brother?) of James, and  
of Simon the Cananæan with Simon Zelotes.  
These will be discussed under the names.

**The first**] Not only as regards arrangement, or mere priority of calling, but  
as first in rank among equals. This is clearly  
shewn from James and John and Andrew  
being set next, and Judas Iscariot the  
last, in all the catalogues. We find Simon  
Peter, not only in the lists of the Apostles,  
but also in their history, prominent on  
various occasions before the rest. Sometimes he *speaks in their name* (Matt. xix.  
27: Luke xii. 41); sometimes *answers  
when all are addressed* (Matt. xvi. 16 ||);  
sometimes our Lord addresses him as  
*principal*, even among the three favoured  
ones (Matt. xxvi. 40: Luke xxii. 31);  
sometimes he is addressed by others as  
*representing the whole* (Matt. xvii. 24:  
Acts ii. 37). He appears as the *organ  
of the Apostles* after our Lord’s ascension (Acts i. 15; ii. 14; iv. 8; v. 29): the  
first speech, and apparently that which  
decided the Council, is spoken by him,  
Acts xv. 7. All this accords well with the  
bold and energetic character of Peter, and  
originated in the unerring discernment  
and appointment of our Lord Himself,  
who saw in him a person adapted to take  
precedence of the rest in the founding of  
His Church, and shutting (Acts v. 3, 9)  
and opening (Acts ii. 14, 41; x. 5, 46) the  
doors of the kingdom of Heaven. That  
however no such idea was current among  
the Apostles as that he was destined to be