of expressing the Hebrew name. If this  
be so, then this James the Less *may possibly be “the brother of the Lord”* mentioned Gal. i. 19 apparently as an apostle,  
and one of “*His brethren*” mentioned  
Matt. xiii. 55 (where see note) (?). But  
on the difficulties attending this view, see  
note on John vii. 5.

**Lebbæus**] Much  
difficulty rests on this name, both from the  
various readings, and the questions arising  
from the other lists. The received reading  
appears to be a conjunction of the two  
ancient ones, Lebbæus and Thaddæus: the  
latter of these having been introduced  
from Mark: where, however, one of the  
ancient MSS. has *Lebbæus*. Whichever of  
these is the true reading, the Apostle himself has generally been supposed to be  
identical with “*Judas of James*” in both  
Luke’s catalogues, i.e. (see note there)  
Judas the brother (Dr. Donaldson supposed *son*: see note on Luke xxiv. 13) of  
James, and so son of Alpheus, and commonly supposed to be (?) one of the brethren of the Lord named Matt. xiii. 55.  
In John xiv. 22 we have a ‘Judas, not  
Iscariot,’ among the Apostles: and the  
catholic epistle is written by a ‘Judas  
brother of James.’ What in this case the  
names Lebbæus and Thaddæus are, is impossible to say. So that the whole rests  
on conjecture; which however does not  
contradict any known fact, and may be  
allowed as the only escape from the difficulty.

**4. Simon the Cananæan**]  
This is not a local name, but is derive  
from *Canan*, which is equivalent to Zelotes  
(Luke, Gospel and Acts). We may therefore suppose that before his conversion  
he belonged to the sect of the Zealots, who  
after the example of Phinehas (Num. xxv.  
7, 8) took justice into their own hands, and  
punished offenders against the law. This  
sect eventually brought upon Jerusalem its  
destruction.

**Judas Iscariot**] Son of  
Simon (John vi.71; [xii. 4 various reading;]  
xiii. 2, 26). Probably a native of Kerioth  
in Juda, Josh. xv. 25. *Ish Kerioth*, a man  
of Kerioth, as *Istobus*, a man of Tob,  
Joseph. Antt. vii. 6. 1. That the name  
Iscariot cannot be a surname, as Bp. Middleton supposes, the expression “*Judas  
Iscariot the son of Simon,*” used in all the  
above places of John, clearly proves. Dr.  
Donaldson assumed it as certain that the  
Simon last mentioned was the father of  
Judas Iscariot. But surely this is very  
uncertain, in the case of so common a  
name as Simon.

**5. saying**] If we  
compare this verse with ch. xi. 1, there  
can be little doubt that this discourse of  
our Lord was *delivered at one time* and  
that, the *first sending of the Twelve*.  
How often its solemn injunctions may have  
been repeated on similar occasions we cannot say: many of them reappear at the  
sending of the Seventy in Luke x. 2 ff.

Its primary reference is to the *then  
mission of the Apostles to prepare His  
way*; but it includes, in the germ instructions prophetically delivered for the ministers and missionaries of the Gospel  
*to the end of time*. It may be divided into THREE GREAT PORTIONS, in each of  
which different departments of the subject  
are treated, but which follow in natural  
sequence on one another. In the FIRST  
of these (vv. 5—15), our Lord, taking up  
the position of the messengers whom He  
sends from the declaration with which the  
Baptist and He Himself began their ministry, *“The Kingdom of heaven is at  
hand,*” gives them commands, *mostly literal, and of present import, for their mission to the cities of Israel*. This portion  
concludes with a denunciation of judgment  
against that unbelief which should reject  
their preaching. The SECOND (vv. 16—23)  
refers to the general mission of the Apostles as *developing itself, after the Lord  
should be taken from them, in preaching  
to Jews and Gentiles* (vv. 17, 18), and  
subjecting them to persecutions (vv. 21,  
22). This portion ends with the end of  
the apostolic period properly so called,  
ver. 23 referring primarily to the destruction of Jerusalem. In this portion there  
is a foreshadowing of what shall be the  
lot and duty of the teachers of the Gospel  
to the end, inasmuch as the ‘coming of  
the Son of Man’ is ever typical of His  
final coming to judgment. Still the direct  
reference is to the Apostles and their mission, and the other only by inference.  
The THIRD (vv. 24—42), the longest and  
weightiest portion, is spoken *directly* (with  
occasional reference only to the Apostles  
and their mission [ver.40]) *of all disciples  
of the Lord*,—their position,—their encouragements,—their duties,—and finally