

**LIVES OF THE TWELVE  
APOSTLES: WITH  
EXPLANATORY NOTES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649510382

Lives of the Twelve Apostles: With Explanatory Notes by F. W. P. Greenwood

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**F. W. P. GREENWOOD**

**LIVES OF THE TWELVE  
APOSTLES: WITH  
EXPLANATORY NOTES**



*Ex. Lib.*

6

LIVES

OF THE

**TWELVE APOSTLES:**

WITH

**EXPLANATORY NOTES.**

*Francis Hilliard*  
BY F. W. P. GREENWOOD,

JUNIOR MINISTER OF KING'S CHAPEL, BOSTON.

---

'The glorious company of the Apostles praise Thee.'

---

BOSTON:

HILLIARD, GRAY, LITTLE, AND WILKINS.

MDCCLXXVIII.

4 January, 1892

B5  
2440  
.G7  
cop. 2

FROM THE LIBRARY OF  
THOMAS DILLON

DISTRICT OF MASSACHUSETTS, TO WIT:

*District Clerk's Office.*

Be it remembered, that on the twenty-second day of May, A. D. 1828, in the fifty-third year of the Independence of the United States of America, HILLIARD, GRAY, LITTLE, and WILKINS, of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, to wit:

'Lives of the Twelve Apostles: with Explanatory Notes. By F. W. P. GREENWOOD, Junior Minister of King's Chapel, Boston. "The glorious company of the Apostles praise Thee."'

In conformity to the act of the Congress of the United States, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;' and also to an act, entitled 'An act supplementary to an act, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.'

JNO. W. DAVIS,

*Clerk of the District of Massachusetts.*

EXAMINED PRESS.

Hiram Tupper, Printer—Bromfield Lane.

2596  
19-2

TO  
**THE MEMBERS**  
OF THE  
SOCIETY WORSHIPPING AT KING'S CHAPEL,  
**THIS VOLUME,**  
WRITTEN FOR THEIR USE,  
AND PUBLISHED AT THEIR REQUEST,  
IS AFFECTIONATELY DEDICATED  
BY THE AUTHOR.

---

## LIVES OF THE APOSTLES.

---

### INTRODUCTION.

JESUS CHRIST, the Saviour and Teacher sent from God, soon after he commenced his ministry, selected twelve men to be his immediate followers and confidential disciples. 'Now the names of the twelve apostles are these; the first, SIMON who is called PETER, and ANDREW his brother; JAMES the son of ZEBEDEE, and JOHN his brother; PHILIP, and BARTHOLOMEW; THOMAS, and MATTHEW the Publican; JAMES the son of ALPHEUS, and LEBBEUS, whose surname was THADDEUS; SIMON the Canaanite, and JUDAS ISCARIOT, who also betrayed him.' This list of the apostles is taken from the Gospel of Mathew,\* who was himself one of them. We are also presented with a similar catalogue in the Gospels of Mark and Luke, and in the book of Acts.

Why the exact number of twelve was appointed, it is more difficult than important to determine. Perhaps it was done in compliance with the attachment of

\* Chap. x. 2, 3, 4.



the Jews to that number. Perhaps it was with a more particular reference to the number of the sons of Jacob, and the tribes of which they were the progenitors and founders; 'ye also,' says Jesus, 'shall sit upon twelve thrones, judging the twelve tribes of Israel.' This is a point, however, of little or no consequence; and therefore need not detain us in discussion.

The motives which induced the Master to call to himself a select company of disciples, seem to be much more obvious. It was proper and even necessary, that he should have some followers in whom he might particularly confide, and who should be always near him and about him.

It was needful, in the first place, that he should be thus attended, in order that the wonders, which he worked in confirmation of the divinity of his mission, should be nearly inspected and credibly attested. I deem it one of the strongest evidences of the truth of our Saviour's miracles, that they were performed, not only in sight of the multitude, but of a select company, who were too familiar with him to be deceived themselves, and too honest to join with him in deceiving others. Being brought into the midst of his operations, they were qualified to judge of their reality and integrity, and therefore qualified to report them to the world with all the warmth of conviction, and all the directness, particularity, and authority of constant experience and repeated vision. A changing crowd, never composed perhaps on any two occasions of the same materials, might have been mistaken; but a band of twelve companions could not have been. They were fitted,

as in no other way they could have been so well, for the purpose of declaring to men the power from above with which their Master was invested; and that they might be thus prepared, was one of his designs in choosing them. 'Ye are *witnesses* of these things,' said he to the eleven, after his resurrection from the dead. He evinced a consciousness of innocence and sincerity, by admitting so many partakers of his secret counsels and his daily deeds; and he manifested his wisdom, by securing such an irrefragable testimony to the reality of those signs from Heaven, which pointed him out as truly the Son of God.

The apostles were selected, in the second place, in order that by reiterated instruction they might become well acquainted with the religion which their master was about to establish on the earth. 'It is given unto you to know the mysteries of the kingdom of heaven.' Jesus addressed himself to all who had ears to hear, but more particularly to those twelve, who were to preach in his name when he should be lifted up; because, through them, mankind were to receive the tidings of his salvation. He chose them, that he might teach them, so that they in turn might teach. His doctrine was so new, so different from what men had been used to dignify with the title of religion, that occasional lessons to the multitude, uttered in a confined sphere and by a single individual, would hardly have served the purpose of rendering it familiar and making it well understood. On this account it was more minutely, clearly, and repeatedly explained to a select class of pupils, who were thus prepared to be-

come instructors themselves, and, by penetrating into different and distant countries, to disseminate among the nations of the earth a religious system, which was at first promulgated to the Jewish people, and limited to their small inheritance alone. They were called *apostles*, because they were *sent* out into the world. Before they were sent, they were instructed in the purposes and powers of their mission. And how slow they were to comprehend, after all the pains which had been bestowed on them, the true nature of the Messiah's kingdom and laws, may be read in their own confessions of ignorance. It was late, and not till after supernatural illumination, that they were thoroughly initiated in the true meaning of the religion, which they were committed to preach and to spread. This is a fact which forcibly attests, not the dullness of the disciples, for their natural perceptions were as quick as those of other men, but the need there was of their being well grounded in the doctrines of Christ, and the opposition which existed between the entire simplicity and spirituality of those doctrines, and the grossness of their own expectations and of the common opinions of the world.

It may be well to add to the above reasons for the separation of the twelve, that they were brought into a close personal intimacy with the Saviour, in order that they might study his example, borrow his spirit, and so receive the image of his life that they might reflect it in their own. They were both the witnesses and the objects and recipients of that divine gentleness, compassion, and benevolence, which from that foun-