

THE TWELVE AND PAUL: A STUDY IN APOSTLESHIP

by

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Submitted in partial fulfillment of requirements
for the degree of Master of Divinity in
Grace Theological Seminary
May 1978

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Degree: Master of Divinity
Date: May 1978
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The relationship between the official standing of Paul and the Twelve is not clearly stated in Scripture. Some possible relationships are (1) Paul is one of the Twelve, replacing Judas Iscariot, (2) Paul is the thirteenth apostle, (3) Paul is not truly an apostle, or (4) Paul is an apostle in a different sense of the word. The basis, then, of Paul's claim to apostleship is placed in question.

To discover the ground upon which Paul staked his claim to apostleship, an extensive inductive study of those claims was launched into pertinent passages, such as the opening greetings of his letters, only to be shunted off in a different direction, for it was discovered that (1) the letters to the Galatians and the Corinthians, which at first glance seemed especially relevant, on closer examination were found to add little to the defense of Paul's office, and (2) the word "apostle" was found in desperate need of clear definition.

The modern concept of apostleship is deficient. The primary source of the modern concept is sought in the historic words, but the historic roots of the Biblical concept are not found. The Jewish proxies or plenipotentiaries called $\alpha\pi\sigma\tau\omicron\lambda\omicron\iota$ are too late and too different to account for the Biblical data.

The post-apostolic view of apostleship has not been adequately treated. "Liberal scholarship" has re-arranged the dating of these documents much as it has the books of the Bible, thus casting dark shadows over its conclusions. Conservative studies have not yet risen to cast light on this situation.

The roots of the Biblical apostleship are found in the Gospels, principally in Matthew's Gospel (chapter ten), the trunk in Acts, and the branches in the Epistles.

Out of the study of the seventy-six or more occurrences of "apostle" and the use of related terms (all studied in their contexts), several conclusions must be drawn concerning the New Testament concept of apostleship. There are four uses of "apostle." In a limited technical sense it relates specifically to Jesus Christ. In a technical sense it refers to men who had seen the risen Savior and also had been directly commissioned by him. There is a non-technical sense relating to men sent by other men or churches after the pattern of the technical apostles sent by the Lord. And there is the imitator sense, the pseudo-apostles who falsely claimed to be apostles in the technical sense.

There are two identifiable groups of technical apostles. Composed of the Eleven and Matthias who replaced Judas Iscariot, the Twelve form one distinct group. Of the others who also are technical apostles, only Paul can positively be identified in Scripture as fitting into this class. Hence, it is concluded that Paul's apostleship is unique.

Accepted by the Faculty of Grace Theological Seminary
in partial fulfillment of requirements for the degree
Master of Divinity

Advisor

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PREFACE

At the outset of the research for this paper, the author had no idea that the term "apostle" was so problematical in its definition. It has, therefore, occupied more study and space than was anticipated, and has, in this sense, hindered the effort to demonstrate Paul's basis on which he claimed to be an apostle. The results of this study have modified the original form of the thesis statement from a blanket statement of Paul's uniqueness, to his uniqueness among men identifiable as technical apostles.

The format of this paper is designed to present the reader with the opportunity to follow the inductive approach to this complex material encompassing the whole New Testament. The disadvantage of this approach is the tediousness of sifting through seemingly unrelated bits of information. The advantage is a more objective procedure to handle the evidence correctly.

Many statements in this paper are based upon former studies and conclusions that are beyond the size and scope of this paper to present. Nowhere is this more evident than in the section "Passages Relating to Apostleship," in which the passages are arranged chronologically according to their historic date of authorship. These dates are not defended here, but are hoped to be acceptable to conservative desire for accuracy.

Theology, like mathematics, proceeds from basic information to formulate the more complex derivations. In order to answer one question, it may be first necessary to lay some basic foundational information

before giving a proper answer to the question. This paper is working in the foundational area, seeking to discover the Biblical definition and identification of "apostle," especially as it relates to Paul. Upon this foundation other things may be builded, such as 'the authority of Paul,'¹ 'the apostolic relation to direct revelation,' 'the mission of the Twelve,' and 'apostolic authority and Scripture.'

¹Paul's authority is provocatively presented by William Barclay, in By What Authority? (Valley Forge: Judson Press, 1974), pp. 119-121.

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INTRODUCTION

Two thousand years removed from the original setting of Jesus' ministry in the flesh on earth, confusion has risen around the authority and identification of the men He sent into the world to preach the Gospel. The critical attacks that would destroy the belief in the historical existence of such men are an oblique attack on the Word of God and its authority. The conservative position is presently lacking a full-scale investigation of the Word to examine the truth and present it to the scholarly world in a clear and faithful presentation. The Word of God is powerful and true and does supply the answer to this question.

THESIS STATEMENT

The apostleship of Paul is unique among the men technically identifiable as apostles in the New Testament. It is anticipated that the reader will find that Paul was truly an apostle of Jesus Christ, though not among the same class of apostles as the Twelve.

THE PATH OF RESEARCH

Evidence

The sources available for study are primarily the letters and writings of the Greek New Testament. For aids to the understanding of these writings, there are dictionaries, concordances, commentaries, and special studies.

The amount of primary material from the New Testament is large enough to present a sketch picture of the apostleship, but not exhaustive in the material details one might desire. The amount of aids is multitudinous, providing much resource for the understanding and evaluation of the primary evidence.

The quality of the primary evidence is extremely high. The New Testament was written and preserved under the direction of God through the Holy Spirit. With the exception of a few words, there is nothing about the documents to be doubted. The quality of the aids varies in their adequacy. Among the aids are special studies that attack, disregard, and even manipulate the primary evidence.¹ They do it from subjective presuppositions. Other aids, especially dictionaries and concordances, are largely neutral and are more objective in handling the evidence. There is room for improvement in the historical-cultural sources that provide the backdrop for the scenes this kind of study

¹See the way Schmithals and Schütz handle the text of Scripture (listed in BIBLIOGRAPHY).

observes. The primary evidence is available to students with Greek language training, but more research aids seem to be written in German than English, and are therefore unusable to the English student.

Approach

General

The use of Bible interpretation principles, called hermeneutics, is exegesis. These principles involve the researcher's philosophical/religious worldview. Of the many patterns and principles available for use, this study has been pursued in the literal hermeneutic. This approach seeks to understand the meaning of the words in their original historical-cultural setting, as the author intended them to be understood in his own day. Mystical or other secondary meanings are not admitted to the research. Metaphorical and other figurative uses intended by the original author are accepted as the literal, normal meaning.

The primary evidence used in this study is accepted not as normal, human documents, but as supernatural revelation from the living God. Though all men that can read can understand it on the human level, there is the spiritual dimension which only the man equipped for spiritual reception can understand. This research, therefore, must be performed in the atmosphere of reverence for its Author, and prayer to Him for understanding and guidance. This does not guarantee a full comprehension of the answer to the question (Dt. 29:29), but it does assure an arrival at the answer best supported by the revelation and the abilities God gave the investigator.

Specific

This study has pursued the thesis from four different investigative angles, in the following sequence. First, key words relevant to the thesis were examined by means of dictionaries and concordances to determine their meaning primarily in New Testament usage, but also in historical usage where it seemed appropriate, and the usages carefully charted and compared.

Secondly, whole letters and books were examined for information omitted by the study of the words. This involved recall of basic introductory information and the general outline of the contents before the text was examined more minutely. The order of this aspect of the study followed a pre-established chart of the date of authorship that was based on many sources, but primarily agrees with the study chart compiled by James L. Boyer.¹ This historical, sequential approach was based on the possibility that Paul and the other New Testament writers developed their concept of apostleship during the years of their ministry. If this were so, then changes in terminology should appear as the later writings were compared with their earlier writings.

Thirdly, a comparative study was launched, comparing word usages, and passage with passage, to glean the relevant information as it had been presented in its original context.

¹Boyer, James L., New Testament Chronological Chart in the series Study-Graph (Chicago: Moody Press, 1968).

Fourthly, commentaries and special studies were consulted to test and augment the work performed in the preceding investigation. As secondary evidence, they had been set aside until the proper time.

Value of this Approach

The values of this approach are many. For the investigator, the word study provided vocabulary experience and growth, exercise in the primary evidence and aids, and a background from which to evaluate both passages and especially commentaries and articles that made reference to uses of words. There was true delight in learning to read Greek more fluently and to learn more carefully the ways of the Lord. For the investigation, it provided a firm foundation in the primary evidence before the use of secondary sources, and more closely followed an integrated and applied literal hermeneutic.

CHAPTER I

PAUL

The writer who calls himself an apostle in ten of his thirteen New Testament letters was born a Jew, "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews: as touching the law, a Pharisee, concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 2:5,6). His home town was Tarsus, a city in Cilicia, yet he was brought up under the great teacher Gamaliel (Acts 22:3). In his great zeal for the law of God, he persecuted the church, even pursuing it unto Damascus from Jerusalem, when a great light appeared to him on the way and he spoke with the Lord Jesus Christ who had risen from the dead. This issued in Paul's conversion and baptism and his preaching the Christ whom he had formerly persecuted (Acts 9:1-22). In the years which followed, Paul eventually travelled from his hometown to Antioch, and from there in successive journeys, across the Anatolian peninsula into Greece, Italy, and perhaps Spain. Much suffering attended his preaching journeys; yet he remained faithful to the end (II Tim. 4:6-8), caring for the churches founded by his work.

In caring for these churches, Paul wrote letters to them in his absence. Two of them are known to be lost in history¹ along with a potentially large corpus, but thirteen remain (fourteen if Hebrews is included in this count) preserved by God as Scripture in the New Testament. These letters were composed in Greek, following the normal outline for letters of that day though with certain variations on the style which are peculiar to Paul. The opening greetings of nine of these letters contain Paul's claim to be an apostle of Jesus Christ. The exact meaning of this assertion and the validity of its basis are the ends sought on this path of investigation.

¹See I Cor. 5:9, the so-called "former letter," and II Cor. 2:3-5, the "severe letter," which is not necessarily identified with I Corinthians, and Col. 4:16, the letter to the Laodiceans.

CHAPTER II

THE MEANING OF "UNIQUENESS"

"Uniqueness" is a word referring to one unit that has some characteristic(s) that distinguish it from all other units which are members of the same category. This principle of distinguishing characteristics is evident in Genesis 1:24,25 in which cattle, creeping things, and beasts of the earth are distinguished units within the same category of 'living creatures.' None of these units is considered "unique" since no one particular individual is singled out from the group. For this paper, if Paul is an apostle, then he is one individual distinct from the Twelve (viewed as a unit), and from others in the category which is called "apostle" in the Scriptures and is deserving of the appellation "unique apostle."

CHAPTER III

THE DESIGNATION "APOSTLESHIP"

The Modern Concept

The modern critical view of the apostolate is in a state of disagreement. Built upon the work of J. B. Lightfoot, who wrote that an apostle did not need a direct commissioning by the Lord,¹ there are four different reconstructions of the historical process by which critics seek to show the origin of the Christian concept of apostleship.² The most popular of these views is that of Rengstorf who proposed the Jewish office $\alpha\pi\sigma\tau\omicron\lambda\omicron\varsigma$ as the prototype.³ Schmithals, however, has pointed out the late date of this Jewish office and the fundamental differences between it and the apostleship of the New Testament. "The present

¹J. B. Lightfoot, The Epistle of St. Paul to the Galatians (Grand Rapids: Zondervan Publishing House, n.d.), p. 92 ff. Lightfoot's article, "The name and office of an Apostle" seems to be the fountainhead from which has flowed a line of critical scholarship outlined on page twenty-three of Paul and the Anatomy of Apostolic Authority (hereinafter referred to as Authority) by John H. Schutz (Cambridge: Cambridge University Press, 1975). His history is readily confirmed in the commentaries (e.g., T. K. Abbott, The Epistles to the Ephesians and to the Colossians, in The International Critical Commentary, ed. by C. A. Briggs, S. K. Driver, and A. Plummer New York: Charles Scribner's Sons, 1897, p. 117).

²D. Müller, "Apostle" in The New International Dictionary of New Testament Theology, Vol. I, ed. by Colin Brown (Grand Rapids: Zondervan Publishing House, 1971), pp. 130-134.

³K. H. Rengstorf, " $\alpha\pi\sigma\tau\omicron\lambda\omicron\varsigma$ " in Theological Dictionary of the New Testament (hereinafter referred to as TDNT), ed. by Gerhard Kittel, trans. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), p. 399 ff.

writer considers the investigations of Schmithals and Klein make it impossible to take the institution of the sālīfah as the basis of apostleship in the church."¹ A shortcoming of all these views, in addition to failure to account for all the evidence, is their basis on tampered evidence such as emended texts of the New Testament, and selection and redating of the New Testament writings to fit one or another's view of the development of the apostleship concept.

The modern conservative view of the apostleship is an office filled by men who had seen the risen Lord and been commissioned directly by Him, with signs and wonders accompanying their message.² Those who qualify for apostleship, according to this view, are the Twelve and Paul. The conservatives generally tolerate the existence of a tension in identifying Matthias or Paul as one of the Twelve apostles, not being sure which one is truly recognized by the Lord. Another aspect of this view, which is not shared with the critics, is the use of apostolicity as the basis on which to determine the canon of Scripture.

The Post-Apostolic Concept

The concept of apostleship held by the early church fathers needs a fuller treatment. Schmithals, a critical scholar, traces

¹D. Müller, "Apostle" in The New International Dictionary of New Testament Theology, Vol. I, ed. by Colin Brown (Grand Rapids: Zondervan Publishing House, 1971), p. 134.

²C. R. Smith, "Biblical Conclusions Concerning Tongues" (Th.D. dissertation, Grace Theological Seminary, May 1970), pp. 356-9. This particular presentation is based on Rengstorf's proposal in TDNT.

³David Scaer, The Apostolic Scriptures (Saint Louis and London: Concordia Publishing House, 1971), p. 53.

through the writings of Ignatius of Antioch, the *κηρ ὑγματα Πέτρου*, which is the literary source of the Pseudo-Clementines, Polycarp, I Peter which "purports" to have been written by the apostle Peter, Irenaeus, the Epistle to Diognetus, Hermas, Clement (in whose first letter to the Corinthians Schmithals pauses to explain a problem), the Apocalypse of John, Luke, Justin, the Epistle of Barnabas, II Peter, Jude, Papias of Hierapolis, Tatian, the Athenian Aristides, Quadratus, the Didache, and the "Gospel of the Hebrews" which was cited by Epiphanius.¹ He concludes by this study that the Twelve were never considered apostles before Clement, and that the tradition was never established until Marcion canonized Luke in A.D. 120. The accuracy of this study must be challenged for its arbitrary non-conventional dating of the primary documents to fit his reconstruction of the first century. A more conservative redating of these witnesses to the early church concept of the apostleship is necessary for a more acceptable understanding of them. This study must also be challenged for its fairness in handling the words of these men. Ignatius must certainly have had in mind a special, distinct group of men who wrote special literature when he wrote to the Philadelphians that "I cling to the Gospel as the flesh of Christ, and the Apostles as the presbyters of the Church."² The number of the apostles is not limited to twelve in these writings of Ignatius,

¹Walter Schmithals, The Office of the Apostle in the Early Church (hereinafter referred to as Office), trans. by John E. Steely (Nashville and New York: Abingdon Press, 1969), pp. 239-255.

²J. B. Lightfoot, The Apostolic Fathers, Vol. II (London: MacMillan and Co., 1889), p. 260.

yet their distinctness is evident here as also in a number of other places (e.g., Ep. to Trall. 2,3, Ep. to Smyrn. 8, Ep. to Magn. 6).

The New Testament Concept of Apostleship

The Terminology for Apostleship

Words formed from the root ΣΤΛ

Verb forms

There are eight verb forms derived from this root, seven of which appear in the Greek New Testament: στέλλω, ἀποστέλλω, ἐξαποστέλλω, συναποστέλλω, διαστέλλω, καταστέλλω, περιστέλλω, ὑποστέλλω.

The simple form στέλλω signifies "setting in order" in the active voice, but it appears only twice in the New Testament, and then in the passive voice signifying "shrink from."¹ It is the active voice, however, which underlies the meanings of the rest of the derived forms.

διαστέλλω signifies a command. In the New Testament it is issued in the context of close relationships, not to perform some deed. Jesus is six times "charging" his disciples to be silent or to beware. This may speak of the close relationship of Jesus and his disciples, but otherwise it does not add materially to the comprehension of the apostolate.

καταστέλλω (restrain, quiet), περιστέλλω (LXX: surround, clothe), and ὑποστέλλω (draw back, shrink from) do not help either by definition or by use, for they do not apply to the apostolate.

¹W. F. Arndt, and F. Gingrich, A Greek-English Lexicon of the New Testament (hereinafter referred to as BAG) (Chicago: The University of Chicago Press, 1957), p. 187.

ἀποστέλλω (to send) would seem to have the greatest potential for shedding light on apostleship, but does not help, for it is a very common word. If one would assume that those designated in the New Testament as sent ones (ἀποστέλλομαι) were by necessity apostles, he would be amazed to discover that soldiers, demons, disciples, Jesus, messengers, angels, asses, servants, disciples of the Pharisees, sickles, even an executioner, and others would be called "apostles."¹ In what sense this fits the noun form ἀπόστολος (to be presented later) cannot be demonstrated at all. To insist that a special mission is always inherent in the significance of this verb is not wholly without foundation in that specific tasks are performed, but the commissioning is not a formal concept that constitutes a person an apostle holding an apostleship. Rather, it is a common ordinary verb used of sending others on errands. The derivatives of the verb ἐξ ἀποστέλλω and συναποστέλλω which mean simply "to send away" with no idea other than remove from one's present location, as in Acts 17:14, reinforce the lack of explicit, solemn connotations of a commissioning service. This is again emphasized from a consideration of its use in the Septuagint, for it translates fourteen different Hebrew words for "send" in a multitude of applications.²

All these verb forms, though related in form, are not helpful in content, for they bear no special significance to the apostleship.

¹Matt. 2:16; 8:31; 10:5, 16, 40; 11:10; 21:3, 30; 22:16; Mk. 4:29; 6:27.

²Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint, Vol. I (Graz-Austria: Akademische Druck - U. Verlagsanstalt, 1954), p. 141.

Noun forms

There are eight noun forms derived from this root that appear in the New Testament: *στολή*, *ἀποστολή*, *ἀπόστολος*, *διαστολή*, *ἐπιστολή*, *καταστολή*, *ὑποστολή*, *ψευδαπόστολος*.

στολή.--The simple noun form *στολή*, which is the constant element in the other compound forms, historically developed in its meaning from "a fitting out, apparatus, instrument," to "armiture, arms, harness," then to "apparel, attire, dress," and finally to the New Testament "robe, vestment" (as in LXX long robes of upper society).¹ This meaning is surprising since it has seemingly no relation to the verb forms derived from the same root.

Other surprising forms are *διαστολή* (distinction), *ἐπιστολή* (letter of correspondence), *καταστολή* (deportment, as revealed by clothing), and *ὑποστολή* (draw back).² These nouns have a vague resemblance to their verbal counterparts, and like them they do not add to the understanding of the following key word.

ἀποστολή.--The key word *ἀποστολή* at last comes to the foreground. The etymological background formed by its companions from ΣΤΛ have not provided any substantial help to understand this word's content, only its form.

The classical uses of this word are (1) active, denoting the act of sending away as in the dispatching of ships, men and arrows

¹Edward Robinson, A Greek and English Lexicon of the New Testament (New York: Harper & Brothers, 1865), p. 678.

²Definitions from a comparison of BAG and Robinson.

(βελων), and (2) passive, denoting a going away, expedition.¹ In the Septuagint (Old Testament and Apocrypha) it is used about twelve times to translate some form of the root $\pi\lambda\omega$ (except for Jer. 32:36) meaning non-technically a "sending."² Not until the writing of the New Testament does it seem to have the technical meaning of "apostleship" as an office.

The first of its four New Testament uses appears in Paul's letter to the Galatians (2:8) concerning his visit to Jerusalem.³ Paul tells that nothing was added to him there but that mutual recognition of apostleship was achieved. There was also mutual recognition that their apostleships came from the same source ($\delta\varsigma\ \epsilon\nu\epsilon\rho\gamma\eta\sigma\alpha\varsigma$), which was manifested by His effectual working in them. $\delta\varsigma\ \gamma\alpha\rho\ \epsilon\nu\epsilon\rho\gamma\eta\sigma\alpha\varsigma\ \Pi\epsilon\tau\rho\omega\ \epsilon\iota\varsigma\ \alpha\pi\omicron\sigma\tau\omicron\lambda\eta\nu\ \tau\eta\varsigma\ \pi\epsilon\rho\iota\tau\omicron\mu\eta\varsigma\ \epsilon\nu\eta\rho\gamma\eta\sigma\epsilon\nu\ \kappa\alpha\iota\ \epsilon\mu\omicron\iota\ \epsilon\iota\varsigma\ \tau\acute{\alpha}\ \epsilon\theta\nu\eta.$ The verses before and after this parenthesis of verse eight supply two facts regarding the character of this apostleship. Verse seven shows that apostleship is a stewardship, for Peter recognized the gospel of the uncircumcision was entrusted ($\pi\epsilon\pi\iota\sigma\tau\epsilon\nu\mu\alpha\iota$ -passive) to Paul.⁴ The item entrusted is the Gospel, the message and the proclamation of the forgiveness of sins by faith in Christ Jesus. This stewardship is of like character with Peter's, only they are different in their target

¹George Henry Liddell and Robert Scott, A Greek-English Lexicon (hereinafter referred to as L&S), seventh edition (New York: Harper & Brothers, 1889), p. 200.

²Ibid., and Rengstorff " $\alpha\pi\omicron\sigma\tau\omicron\lambda\eta\varsigma$ " in TDNT, Vol. I, p. 446.

³I take this to be the "famine visit."

⁴This aspect of his apostleship is elaborated in other passages as an attendant theme.

audience. τὸ εὐαγγέλιον τῆς ἀκροβυστίας is no different in content from τὸ εὐαγγέλιον τῆς περιτομῆς, for any difference here would have caused either Paul or Peter or both to fall under the anathema which Paul himself so hotly pronounced just a few lines before (Gal. 1:6-9). This entrusted gospel of the uncircumcision parallels the apostleship of the circumcision because the main character of this apostleship is message-dominated. Verse 9 shows that apostleship is a grace (χάρις) which is something to be received from God who gave it (Cf. Rom. 1:5). In these three verses, there are two apostleships of the same character. The difference lies in the target audience of this Gospel.

The second of its four appearances is I Corinthians 9:2, in the midst of a line of rhetorical questions by which Paul illustrates his freedom and voluntary subjection in the disuse of some of his rights as an example to the Corinthians. Verse one contains Paul's declaration that he is an apostle. In verse two he states that if others did not recognize him as an apostle, surely they would. The Corinthian believers were to Paul the seal, guarantee, proof that he was an apostle. When someone should question his claim to be an apostle, he could indicate the church in Corinth as evidence to settle the debate. Thus in this passage, ἀποστολή has a clearly technical meaning. It also shows the true controlling word is ἀπόστολος,¹ since it appears Paul would not hold the position ἀποστολή if he were not an ἀπόστολος. As Peters says, ". . . it is readily seen that the word

¹Rengstorff, TDNT, p. 446.

apostle finds its roots in apostello . . ." ¹ The man and the office are dependent on one another for their existence in the vocabulary of the early church.

The third occurrence of ἀποστολή is located in Romans 1:5, part way through the greeting in which Paul declares he is an apostle. It was through the risen Christ Jesus that Paul says he received (the first plural is often referred to as the "editorial 'we'") χάριν καὶ ἀποστολή. There appears to be a clearer distinction between grace and apostleship in this verse than in Galatians 2:9, grace being the blessing of God which enabled Paul to do the work entrusted to him. The nature of the apostleship is explained by the modifying phrase εἰς ὑποκοήν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ. The Gospel orientation of his work is contained in "obedience of faith," and the target audience is the Gentiles, and the One for whom he works is the Lord from Whom he received this grace.

The final occurrence of ἀποστολή is located in the pivotal first chapter of Acts. Upon this chapter revolves the traditional debate over the identification of the twelfth apostle. In the prayer to God before the giving of the lots, the disciples asked God to show which of the two candidates should receive Judas' place τῆς διακονίας ταύτης καὶ ἀποστολῆς (1:25). This description follows the pattern identified in the Granville-Sharp Rule. The ministry and apostleship are

¹George W. Peters, A Biblical Theology of Missions (Chicago: Moody Press, 1972), p. 250.

viewed as one thing.¹ This passage also shows that Judas did hold an apostleship, an office in a technical sense, before his death. At least this was in the minds of the eleven, who by inescapable logic must also have considered themselves to be holders of apostleship in this same technical sense. Where did the eleven get this idea? Though Luke wrote this account after most of the letters of Paul were composed, he is writing the history of an event which occurred even before the conversion of Paul. Luke writes the prayer as a quotation (προσευξάμενοι εἰ πάλιν), so there is no firm ground to say Luke put the words into their mouths on the basis of what he had learned from his travels with Paul. The origin of the office of apostle must have preceded the day of Pentecost.

Regarding the word ἀποστολή, this is the sum of the investigation. There is an etymological history that explains the form of this word, but the pre-Christian use of it does not fully account for its use. The New Testament use is limited to four passages, three in Paul's early letters, and one in the book of Acts. These four uses show clearly that an established office is in view. Galatians 2:8 equates the fundamental character of Paul's apostleship with that of Peter (and hence the Twelve). I Corinthians 9:2 shows the dependence of ἀποστολή upon ἀπόστολος, and the evidence of apostleship in effective church planting. Romans 1:5 shows the nature of apostleship is Gospel-oriented in content and activity. Acts 1:25 shows that

¹This equivalence is important to notice, for it is a factor in the understanding of the full import of Paul's defense in II Corinthians. This "servant theme" occurs many times in the New Testament in close connection with the apostles.

apostleship was a recognized office before the beginning of the church age.¹ In the course of this little survey, *χάρις* and *διακονία* were encountered as words very closely associated with *ἀποστολή*, almost as synonyms. The origin of apostleship seems to pre-date the selection of Matthias. The source of apostleship is Jesus Christ (Romans 1:1-5), who worked effectually in both Peter (and hence the Twelve) and Paul (Galatians 2:8).

ἀπόστολος.--The crucial concept behind apostleship as an office is the existence of an apostle, the man who fills the office.

The pre-biblical history of the use of this word is well known. In classical usage it appears several times as a "naval expedition." When combined with *πλοῖον* it meant "freighter, transport ship, packet" (Dem. 30.5, 252.7, 262.15, etc.). It was seldom used to mean "messenger, envoy, ambassador," as in Herodotus,

1:21 ὁ μὲν δὴ ἀπόστολος ἐς τὴν Μίλητον

5:38 ἐς Λακεδαίμονα τριήρει ἀπόστολος ἐγένετα²

In the Septuagint (A) there are only three uses of *ἀπόστολος*, all of which are related to the very common Hebrew root *פָּשַׁע*.

I Ki. 14:6 καὶ ἐγὼ εἰμὶ ἀπόστολος πρὸς σὲ σκληρός³

¹Schütz, Authority, p. 286 denies this, concluding that Paul's apostleship was "not quite legitimate," i.e., not a socially formalized position.

²Ernest Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians (New York: Charles Scribner's Sons, 1920), p. 363.

³Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint, Vol. I (Graz-Austria: Akademische Druck-U. Verlagsanstalt, 1954), p. 145.

for the Hebrew

אֲשֶׁר יִשְׁלַח אֶת הַשְּׂרָפִים¹

Aq. I Kings 14:16 and Sym. Is. 18:2. In Josephus (Ant. 17-300-11') is found a use for "a dispatching, a sending," (etc.).² The papyri use this word to mean (1) an accompanying bill or invoice, and (2) a passport.³ "The pre-Christian history of the Greek word 'apostle' (ἀπὸστολος) does little or nothing to illustrate its Christian usage."⁴ Rengstorff goes further, saying, ". . . it could not become the usual term for an emissary in the Gk. world, since the Greeks had many other words which they could use for this purpose (ἀγγελος, κήρυξ, πρεσβευτής, etc.)."⁵

"How the word 'apostle' came into early Christian usage has been a long-standing problem."⁶ Since J. B. Lightfoot (1865) opened the question of apostolic authority in his commentary on Galatians, offering the Hebrew institution אֲשֶׁר יִשְׁלַח as a model, others have built upon his foundation. E. Haupt (1895) followed Lightfoot with a few variations. W. Seufert (1897) was next, offering the radical idea that the Twelve was a fictional group invented in the second century in an attempt to

¹Biblia Hebraica, ed. by Rud. Kittel (Stuttgart: Wurttembergische Bibelanstalt Stuttgart, 1937), p. 536.

²Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians, p. 364.

³Rengstorff, TDNT, p. 408.

⁴C. K. Barrett, A Commentary on the Epistle to the Romans (New York, Evanston, and London: Harper & Row, Publishers, 1957), p. 16.

⁵Rengstorff, TDNT, p. 408.

⁶Schutz, Authority, p. 22. The following summary is taken from pp. 22-34 and supplemented from Schmithals, Office, pp. 19-21. (Compare D. Muller, p. 10.)

exclude Paul from apostleship. A. Harnack, working in the atmosphere of new information from the recently discovered Didache, said the Twelve did exist, but only as a select group among many apostles of the first century. Hans v. Campenhausen (1948) continued the study, suggesting that there were several standards for determining apostles, and that apostleship was not a clearly organized institution. G. K. Klein (1960) put out that Luke, writing in the early second century, was the one responsible for popularizing the "tradition" that the Twelve were the apostles. K. H. Rengstorf (1965) in his influential article in the Theological Dictionary of the New Testament attempted to independently rework the evidence of former studies. His conclusion was a return to the pattern of the $\pi\lambda\eta\tau\eta\sigma\mu\acute{o}\varsigma$ which Lightfoot had first proposed. W. Schmithals (1968) attempted to re-think the issue and put forth the model of the Gnostic sect Cynic $\kappa\alpha\tau'\alpha\sigma\kappa\omicron\pi\omicron\varsigma$ which Epictetus described. His reconstruction of the sect, from secondary sources, and his reconstruction of the Biblical text produces amazing parallels between them. J. H. Schütz (1975), aware of all these former attempts, rejects them and makes out that Paul himself is responsible for the concept of apostle, as a missionary, and that later tradition and especially Luke (which he dates c. A.D. 120) picked up Paul's loose definition and popularized it. The Church later assigned such importance to the Twelve that the title 'apostle' was restricted to the Twelve and Paul. This is the line of development among the critical scholars, who take liberties in excluding and re-arranging the primary evidence to fit their theories. Conservative scholarship will soon be forced to study and publish works on the issue, so that the primary documents are treated reverently and

God's Word voiced in this discussion, for there are many practical issues coursing from this discussion, not least of which is the standard of apostolicity in determining the canon.

The word ἀπόστολος (and its compound which only appears in I Corinthians 11:18, *ψευδαπόστολος*) appears in the New Testament in an unexpected array. In the Gospels, where great frequency is expected by one from the main stream of conservatism, it appears only ten times (nine times, if Mk. 3:14 is rejected on textual grounds), of which six are in Luke. In Acts, the word is used only in chapters one through sixteen verse four, appearing twenty-eight times. In Paul's thirteen letters, it often appears in the opening greeting, but does not appear at all in II Thessalonians or Philemon, for a total of thirty-six times. It appears once in Hebrews (3:1) in reference to Christ, the High Priest. In all the general epistles, and the rest of John's writings, ἀπόστολος appears eight times in these eight books, but not at all in James, I John, II John, or III John. Paul's thirty-six uses of 'apostle' and Luke's thirty-four, a close second, stand out far above the frequency of its use among the other writers.¹

Another comparison is also enlightening. Comparing the unambiguous uses of ἀπόστολος (the ambiguity existing almost exclusively in Paul) a clear distinction emerges as to which of the nine New Testament writers names whom as apostles. Paul claims apostleship for himself. He is noted for his claims to apostleship in his greetings; yet in four letters, Philippians, I Thessalonians, II Thessalonians, and Philemon,

¹See the charts of appendices A and B.

he does not do so. In a clearly non-technical sense of 'apostles of a church,' he names some brothers (II Cor. 8:23), Epaphroditus (Phil. 2:25), and perhaps Andronicus and Junia (Rom. 16:7), but nowhere is there a direct clear reference to the Twelve as apostles, though it is implied in Galatians 1:17, 19; 2:8 and I Corinthians 15:5. On the other hand, none of the other eight New Testament writers call Paul an apostle except one time in Acts (14:4, 14) where Luke may have employed a non-technical use of ἀπόστολος to refer to Paul and Barnabas together. The four Gospels are naturally expected not to mention Paul, due to their content, but three are clear in their reference to the Twelve.¹ John's Gospel does not name any specific apostle (13:16). Luke's singular reference in Acts to Paul's office is somewhat surprising, seeing the extent of the book that deals directly with Paul's work (14:4, 14). Hebrews' one reference is to Christ (3:1). James is silent on this subject, not even claiming apostleship for himself. Peter, who calls only himself an apostle, does not rank Paul with that same dignity, but refers to him as "our beloved brother Paul," while ascribing to his writings the status of Holy Writ (II Pet. 3:16). Jude does not name anyone in particular as an apostle (v. 17). John, in his letters and Revelation, names no apostles, even omitting claims to apostleship for himself, though he must have seen his own name on one of the foundations of the new Jerusalem. Regrettably he did not write the names he saw on those stones (Rev. 21:14).

¹Mt. 10:2; Mk. 3:14; 6:30; Lk. 6:13; 9:10; 17:5; 22:14; 24:10.

Since John, Jude, and James do not identify apostles, only five of the nine New Testament writers actually name apostles. The writer of Hebrews refers to Christ only. This leaves Paul's identifications in contrast to the four writers Matthew, Mark, Luke, and Peter. Furthermore, only Paul and Luke (Acts 14:4, 14) give the names of apostles outside of the Twelve and Paul. This is really not too surprising since Matthew and Mark wrote Gospel history which does not reach to Paul's days. Those who are called 'apostles' outside of the Twelve and Paul can be shown to carry the title loosely in a non-technical sense.

When it comes to the actual number of author's viewpoints presented by the nine New Testament writers respecting Paul's apostleship, there are only two or three possible viewpoints: Paul's, Luke's, and Peter's. Respecting that of the Twelve, there are four or five viewpoints (Matthew, Mark, Luke, John, and Paul). Of the others, there are only two or three viewpoints (Hebrews, Paul, and Luke). Seeing there are so few viewpoints, one's identifications must be carefully handled in respect to the actual information available.¹

So far in this survey ἀπόστολος does not have a history to explain its New Testament use. Its New Testament use is dominated by Paul and Luke. And the identity of those called apostles must be carefully handled. A more detailed look at key contexts in which "apostle" occurs must precede a final conclusion regarding the definition of it. But first, a look at some related terms and phrases.

¹See charts of appendices C, D, and E.

Words formed from other roots

From the basic idea of "sent ones," there are fifteen different Greek words translated into English "send, sending," etc.¹

ἀπολούω is a mis-identification and should be placed along with *ἀπολύω*.

ἀπολύω means "to set free, loose." Its use is limited to the Gospels, Acts, and one reference in Hebrews (13:23). It is applied to sending away people (singular of crowds), to divorce, and to release from prison. Nowhere in the New Testament is this word related to official commissioning of any kind. It is not even used of the action of Jesus sending his disciples.

ἀποστέλλω and *ἀπόστολος* have briefly been discussed above, and more discussion will come later.

ἀποτάσσωμαι means literally to say "good-bye" or to bid farewell. And so it is used five times (Mk. 6:46; Lk. 9:61; Acts 18:18, 21; II Cor. 2:13). Figuratively, it means to "renounce, give up," which is significantly used by Jesus for a disciple's requirement with respect to worldly goods (Lk. 14:33).

ἀφίημι (used of releasing the crowds), *βάλλω* (used of sending fire), *βρέχω* (sending rain), *βρύω* (only in James of a fountain putting forth water), and *ἐκβάλλω* (in the sense of 'send away') do not affect the understanding of apostleship either in definition or in use, but rather are mere coincidences of language translations.

¹James Strong, Strong's Exhaustive Concordance (Grand Rapids: Associated Publishers and Authors, Inc., n.d.), pp. 900-903.

ἐξ ἀποστέλλω (described above) is used only of sending away, as the Bereans hustled Paul out of town for his protection, and has no use related to a solemn office of apostleship.

συναποστέλλω is but a compound meaning "to send with" someone, and has no further relevance to making apostles.

πέμπω and μεταπέμπω are the remaining words Strong identifies as translated "send," etc. Past efforts to establish a distinction between πέμπω and ἀποστέλλω have met with a certain amount of failure, for they were faced with the frequent interchangeability of these words, for example in Luke 20:9-19.¹ There is perhaps an element of 'messenger' in the Gospels' uses of ἀποστέλλω. But Paul does seem to prefer πέμπω. John 20:21 equates their use, which is the only time πέμπω is used of Jesus commissioning his disciples. ἀποστέλλω seems to be the more common daily word for sending another to do something or relay a message. It is used in major commissioning scenes (Mt. 10:5; 10:16, 40; Mk. 3:14; 6:7; Lk. 9:2; 10:1, 3; 22:35; Jn. 4:30), but is omitted in Matthew 28:19-20; Mark 16:15; Luke 24:45-49; and John 20:21 which are the classic commissioning passages. Simply sending someone as described by these verbs does not thereby make anyone in the New Testament a holder of special office or responsibility though he should indeed be an apostle.

¹Harold R. Cook, commenting on John 20:21, mentioned the difficulty in attempting to distinguish these terms in "Theology of Missions 314" on Jan. 29, 1973 in class at Moody Bible Institute. George Peters, author of the course textbook A Biblical Theology of Missions (Chicago: Moody Press, 1972) says that they have a slight difference. "While pempo emphasizes more the act of sending and expresses the relation of the sender to the sent, apostello also involves the idea of authoritative sending with a mission" (p. 249).

Now it has been shown that the verbs connected with sending do not of themselves result in the appointment of an apostle. The verbs formed from the root from which 'apostle' is derived and verbs having similar meaning all prove to be of little help in determining the basic meaning of apostleship as used in the New Testament.

There are many words that are related to the apostleship that need to be understood in their distinction from apostleship. These words, which form thought groups or "themes," are sometimes used in an almost synonymous way with apostleship, yet they are always distinctly different. Tracing these themes in Scripture adds a fuller understanding of the details involved in apostleship, yet they do not substitute fully for the word "apostle" itself. These word groups, or themes, are words related to (a) persons available for apostleship (*δώδεκα, μαθητής*); (b) the call and appointment theme (*ἀποκαλύπτεται, ἐκλέγω, κλητός*); (c) the message theme (*ἀποκαλύπτεται, εὐαγγέλιον, μαρτυρές, μυστήριον*); (d) the servant theme (*διάκονος, δοῦλος*); (e) the stewardship theme (*οἰκονόμους, πεπίστευμαι, ὑπηρέτες*); and (f) the office and function theme (*ἐπίσκοπος, ποιμνω, προφήτης, πρεσβύτερος, χάρις, διδάσκαλος, κήρυξ*). All these themes are related to one's understanding of the New Testament apostleship, especially in the viewpoint of Paul. There is not space in this paper to pursue them individually pointing out their relationships and distinctions, though references to the "message" and "servant" themes appear frequently in the following pages.

The Phraseology for Apostleship¹

The following list of phrases and themes cannot be pursued in the limits of this study. They are suggestive of the more subtle nuances of apostleship, especially in regard to the theme 'an apostle in action.'

The apostle in his relation to Christ is described by the use of three prepositions: apostle through Christ, apostle of Christ, and apostle in Christ. Expanding upon the 'apostle in Christ' there are several themes: begetting in Christ (I Cor. 4:15), speaking in Christ (II Cor. 2:14, 17; 12:19b; Rom. 9:1), boasting in Christ (Rom. 15:17; I Cor. 15:31; Phil. 1:25), weakness in Christ (II Cor. 13:4; Phil. 4:13), suffering in Christ (Phil. 3:10), and boldness in Christ (Phile. 8). The apostle in his relation to the believers can be studied under the themes: "the apostle and 'building up'," and the "imitation of Paul and of Christ." The interaction of weakness and power generates these themes: power as an authenticating sign, power as authority over the Christian community, Paul's identification of weakness with the death of Christ, and the significance of the weakness-power dialectic in Paul.

Summary of Word Study

The areas in which more word studies can and need to be made have just been sketched out. There is distinction between the office of apostle and of elder (Acts 15:1 ff); yet Peter calls himself an elder (I Pet. 5:1), and Paul also uses a related term in reference to himself (Phile. 8). The examination of these areas has the potential of clarifying some details of the apostolic office and function.

¹Schütz, Authority, p. 204 ff. This list is entirely from him.

The New Testament concept of the apostleship is most clearly traced through the terms ἀποστολή and ἀπόστολος. An office of apostle was recognized by those in the upper room as they waited for the promise of the Father. It is most likely that the office is controlled by the name given to the Twelve by Jesus (ἀπόστολος),¹ which seems to be a term without comparable use beforehand, but is a word that took on a new meaning as it entered this phase of its history.

The identification of the apostles and their relation to one another is difficult due to the scarcity of information from the various New Testament writers' viewpoints.²

The factors that constitute an apostle, the evidences that show one's apostleship, and the duties of an apostle are not clarified by word studies alone. Passages need to be examined to see the relation of terms and the flow of thought in the use of these key terms.

Passages Relating to Apostleship

Introduction

On the assumption that a study of key words is susceptible to incompleteness due to omission of possible synonyms, parallel constructions, and illustrations that do not contain the key word and other linguistic phenomena, the New Testament must be combed for other evidence. This inductive approach does not lend itself to a uniform, tightly organized argument. Just as archaeology must deal with artifacts in situ, even though they be somewhat disorganized, so it is with this

¹Rengstorff, TDNT, p. 446. (See pp. 17, 18).

²See pp. 23-25.

study. Bits and pieces are collected into buckets for washing and analysis. The following study is like so many buckets representing the individual books of the New Testament containing data to be removed piece by piece as it appears. The total findings are summarized at the emptying of each bucket before the final overall summary can be composed.

The hermeneutical approach adopted for this study leads to an investigation of the documents in their order of writing. Since the word studies have shown a distinct difference in viewpoint between Paul and the other writers, this division will be maintained. Since more of Paul's New Testament letters are dated earlier than the other eight New Testament writers' compositions, his will be examined prior to the others'.

For the sake of brevity, argumentation will be held to a minimum, and those observations which point to the nature of New Testament apostleship listed in summary fashion.

The order of New Testament books, as adopted for this study, is:

I. Paul's own letters

A. Following his first missionary trip	Gal.	A.D. 48/9
B. During his second missionary trip	I Th.	A.D. 51
	II Th.	A.D. 51
C. During his third missionary trip	I Cor.	A.D. 55
	II Cor.	A.D. 55
	Rom.	A.D. 56
D. During his first Roman imprisonment	Eph.	A.D. 59/60
	Col.	A.D. 59/60
	Phile.	A.D. 59/60
	Phil.	A.D. 60
E. During his release	I Tim.	A.D. 62
	Ti.	A.D. 62

F. During his second Roman imprisonment	II Tim.	A.D. 64
II. Other New Testament Writers		
A. James	Js.	A.D. 45
B. Matthew	Mt.	A.D. 59/60
C. Luke	Lk. Acts	A.D. 56 A.D. 61
D. Peter	I Pet. II Pet.	A.D. 63 A.D. 64
E. Mark	Mk.	A.D. 66
F. (undetermined authorship)	Heb.	A.D. 68
G. Jude	Jude	A.D. 70
H. John	Gospel, I, II, III John Rev.	A.D. 93 A.D. 95

Paul's writings

Introduction

The evidence which comes from the compositions of Paul are thirteen letters preserved in the New Testament. This is the primary evidence for Paul's apostleship. The following analysis of his writings shows a surprising lack of definition for his apostleship as an office. He asserts it, he defends his record as a diligent worker, and otherwise seeks to be accurate in his self esteem, but he does not take pains to define his apostleship.

Following his first missionary trip

Galatians was written to the churches of Southern Galatia which Paul had founded a short time before. He was still in Antioch of Syria and had not yet attended the Jerusalem council. He wrote to warn these

young believers to stand fast in the liberty of the Gospel. He was very emotional when he wrote this letter, fearing lest his labours had been in vain.

From this letter several characteristics of Paul's apostleship are evident. First, Paul believed he was an apostle (1:1). This is a concept that appears full-grown in this early letter, and it does not show any development in later letters. Second, the source of his apostleship is (negatively) not from men or through a man, but (positively) through the agency of both Jesus Christ and God the Father (1:1). Third, apostleship is of less importance than the true Gospel (1:8). Fourth, *δοῦλος* is practically a synonym for *ἀπόστολος* (1:10, 11). The servant theme (6:17) is common in Paul's writings, and may be based upon Old Testament precedent. Fifth, if Paul is a standard example of an apostle, then his message comes from God, not man (1:11, 12). The 'message' is another theme traceable through his letters.

Galatians 1:11-2:21 is often taken to be a defense of Paul's apostleship, but careful analysis destroys this misconception, for Paul defends not his office but his message. Galatians 1:1 strongly asserts his official status, but it is not a reasoned argument. The section that follows verse 10 shifts the focus of his argument from his office to his message. Paul's argument follows this pattern: an assertion and five proofs from key events in the apostle's life relating to his message.

1:11-12 Assertion - the Gospel he preached was by revelation of God.

1:13-14 Proof #1 - As a persecutor of the Church, he did not get the Gospel then.

- 1:15-16 Proof #2 - He declares that he received it direct from God to preach it to the Gentiles.
- 1:17-24 Proof #3 - He met Peter the apostle after waiting in Jerusalem, but that meeting was too short to get the Gospel then.
- 2:1-10 Proof #4 - During the famine visit he met Peter again, as well as James and John, who added nothing to the message he was already declaring. They even recognized Paul's apostleship (see p. 16).
- 2:11-21 Proof #5 - Paul did not get it from Peter when he was in Antioch; instead he admonished Peter in accordance with the Gospel they both preached.

Although this section does not focus the thrust of the argument upon the nature of apostleship, several aspects of Paul's office are noticeable in it. First, Paul did not seek for apostleship, much less the Gospel (1:13), but he received it by the sovereign work of God in revelation (ἀποκαλύψις 1:15, 16). Second, if Paul is a standard example of an apostle, then, like Old Testament prophets (Jer. 1:5), he was prepared for office from his prenatal days (1:15). Third, an apostle is called (καλέω 1:15). Fourth, the purpose of his call was 'message' oriented in content and proclamation (1:16). Fifth, Paul's apostleship is the stewardship of the Gospel, which is the same Gospel the apostle Peter proclaimed (2:7). Sixth, Paul's apostleship is basically identical to Peter's (2:8), the only difference being the audience to which he was sent. Seventh, Paul's and Peter's apostleships have the same source (ὁ ἐνεργήσας 2:8). Eighth, Paul's apostleship is distinct from that of Barnabas, who, though he shared in the work in Galatia itself and was received by the pillars Peter, James, and John, is not included in Paul's apostleship (2:9, 10). Ninth, apostleship does not make the apostle sinless, for Peter sinned (2:10-14).

Galatians 1:17-19 implies that Paul recognized the apostleship of the Twelve. Those who were apostles before him, and whom he did not see, are closely associated with Jerusalem and Peter. Paul assumes his Galatian readers to know of these men already. The size limits and names of this distinguished group of men are not specified.

The classification of James in 1:19 is enigmatic. The text reads, *ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου*. The ambiguity of *εἰ μὴ* is that if its use is the same as in Matthew 11:27, then James is considered another apostle. But if *εἰ μὴ* is used as in Luke 24:26, 27, then James is not being considered by Paul as an apostle. This latter use is more likely the true interpretation since: (1) James is identified specifically as "the brother of the Lord" to distinguish him from the apostles; (2) it would help the line of Paul's argument of not having seen any other apostle, by mentioning James who was the leader of the Jerusalem church, that the opposers in Galatia should not accuse Paul of covering up some important details; (3) James does not claim apostleship in his letter; and (4) Luke and Jude, the only other New Testament writers who mention James, do not mention that he held any apostolic position (Acts 12:17; 15:13; 21:18; Jude 1).

During Paul's second missionary trip

Two of Paul's letters survive from the days of his second missionary journey which took him through Galatia and up to the European continent. These two letters were written in quick succession to the Thessalonian believers who were confused by their suffering supposing

that the tribulation period had already come upon them. Paul wrote them from Achaia about A.D. 51 or about one year after the Jerusalem council.

First Thessalonians supplies two facts about Paul's apostleship. First, the stewardship theme stresses the main purpose of apostleship, to evangelize (πιστευθηναί το τὸ εὐαγγέλιον 2:4, compare Gal. 1:16). Second, Paul's apostleship entitled him to accept financial support for his living (2:5).

From Second Thessalonians two things can be inferred about apostles. First, an apostle still needed prayer support (3:1). Second, apostles had the right to direct the church they founded (3:6, 12).

During Paul's third missionary trip

During this third journey, which Paul took through Galatia, to Asia, to Macedonia and Achaia and back to Macedonia before returning to Jerusalem, Paul wrote three letters: I Corinthians, II Corinthians, and Romans.

I Corinthians.--Written in A.D. 55 from Ephesus (16:8), to saints who dwelt in a sin-sick city, this letter corrects a list of specific problems, especially that, by humility and the giving up of the exercise of their rights, they might find no more divisions, debate, and offense, but unity in the Lord.

This letter has much to supply about apostleship. First, Paul's apostleship is based on the call of Christ Jesus (1:1). This compares in broad outline to Matthew chapter 10. Second, Paul's apostleship centered in preaching, not church liturgy exercises (1:17). This message theme is the central thought of 2:8-16 in matters of revelation. Third,

Paul's apostolic activities could be supplemented by non-apostolic ministers (διδάκοντες) like Apollos. Apostleship is a sub-division of ministry (3:5).

I Corinthians 4:1-6 must be interpreted in connection with 3:21-23. The plural "us" includes Apollos, so the stewardship theme does not apply only to the nature of apostleship, but to the larger theme of servanthood.

The persons indicated by *ἡμεῖς τοὺς ἀποστόλους* (4:9) at first glance seem to refer to both Paul and Apollos. Paul's use of the first person pronoun in these early chapters, switching between the singular and plural, is confusing. It is possible that the syntactical break between 4:7 and 8 is more than a sentence division. If so, then Paul's reference to "us apostles" in 4:9 could be taken in a strict sense referring to Paul and the Twelve. But if this is not so, then Paul includes in the apostolic fold a man who, according to the traditional tests of having seen the Lord and having been commissioned by him, does not qualify as an apostle. It is evident that Apollos had never seen the resurrected Lord (Acts 18:24-28) at a time subsequent to Paul's conversion (Acts 9). Paul claims to have been the last one to see the resurrected Christ (I Cor. 15:7). The text does not declare, "Apollos is an apostle." Luke, the only other New Testament writer to mention him, does not call him an apostle. The best explanation for this second alternative is to conclude that Paul is using *ἀπόστολος* in a loose, non-technical sense, covering both himself and Apollos as men sent by some church such as Antioch or Ephesus. Though Paul was a technical apostle like Peter (Gal. 2:8), he was also sent by the church

The identification of these six units of witness of the resurrected Lord is not difficult if each one is considered separately. Peter, James, and Paul were men his readers all could recognize. The "I of Cephas" party would be quick to recognize their hero. The Twelve is a distinct group of men Paul recognized as existing before the ascension, even though one of their members was dead. Paul does not call them "apostles" but assumes his Corinthian readers knew of these men (modern critics notwithstanding). Paul has already recognized the apostleship of Peter, and the presence of apostles before he became one (Gal. 1:17, 19; 2:8). The 500 brethren can only be saints in Judea who saw the Lord shortly before His ascension. "All the apostles" could be the Twelve when Thomas joined the other ten on the second Lord's day, or an anticipation of the completed number when Matthias was chosen. Basically, there are few problems in identifying these men when they are considered separately.

The identification of these six units of witness of the resurrected Lord is very difficult if they are viewed in their relationship one to another. The major difficulty centers on "all the apostles." If this is another reference to the Twelve, then the question arises, why this singular repetition (there were other appearances according to Acts 1:3) in an incomplete list of witnesses? Could it be that Paul had a different group of men in mind? If he did, who could they be? Other difficulties arise if the list is understood not as a chronological listing of appearances but a paradigm of witness¹ in which "then" (*εἰτα*

¹Schmithals, Office, pp. 73-79 and Schutz, Authority, p. 102.

and $\epsilon' \tau \in \tau a$) is used in the list simply to introduce the next member of the list. In this case, questions arise such as: (1) Why is Peter listed separately from the Twelve? (2) Why are the Twelve listed separately from "all the apostles"? (3) Why is James listed separately from "all the apostles"? (4) Why is James separated from the 500 brethren? (5) Why is Paul separated from the Twelve (if he is the replacement for Judas Iscariot)? (6) If "all the apostles" is a group distinct from the Twelve, then who are they? The answers to these questions reflect Paul's understanding of apostles and apostleship in general and in particular of his own official identification.

Seeing such difficulties exist in this passage, the following observations are cautiously set forth as conclusions regarding apostles. It seems best to accept the chronological understanding of this list, because it has the fewest problems. Each unit can be examined separately as individual historical events. Why Jesus chose this order of events and why Paul selected these, are questions not to be investigated here. Paul recognized the Twelve as a special group of men who saw the Lord before he did. He does not call them "apostles," but this characteristic must have been assumed. James is not considered to be an apostle (Gal. 1:19; see p. 34). All the apostles saw the Lord. This sighting is one of the indispensable qualifications of apostleship (I Cor. 9:1; 15:7). The men who possessed the qualification of having seen Christ after his resurrection were at least 500 strong. The reference here may be limited to the Twelve, but this limit cannot be proven from this passage alone. But there is no indication here that this

sighting constituted a call to apostleship.¹ Paul was the last one, as one born out of due time, to obtain this qualification. So the temporal extent of the apostolate was cut off at the decease of these men.

The major points of Paul's concept of apostles found in I Corinthians are: (1) the major task of an apostle is preaching the Gospel, (2) the authentication of an apostle is his witness of seeing Christ, and fruitful work of starting local churches, (3) an apostle is a type of servant, (4) apostleship is a gift given by God, and (5) qualifications for apostleship include calling (1:1, comp. Gal. 1:16) and seeing the Lord (9:1). In this letter Barnabas, James, and Apollos are not listed as apostles. Paul does not seem to recognize any apostles at Corinth. Paul stands distinct from the Twelve, though he still claims to be an apostle. The Twelve have at least one qualification for apostleship, having seen the Lord, and Peter, being one of the Twelve, was an apostle. But with Paul claiming the office, and at least 500 men qualified as having seen the Lord, the possibility exists that the apostolate extended to larger numbers of men.

II Corinthians.-- Paul wrote this time from Macedonia to comfort them after his "severe letter," and to show proof that God was speaking by him (13:3).

Contrary to most popular opinions, Paul does not concentrate on defending his official apostleship as such. His position is not in the foreground. His desire is to be accepted by the Corinthians even as he accepts them (6:11, 12), and that they would reject the false teachers

¹Schmithals, Office, p. 79 erroneously equates seeing the Lord with apostolic commission.

among them (6:14, 17), whom he calls false apostles (11:13), and slurs them as "chiefest apostles" (11:5; 12:11). Paul asserts his apostleship (1:1), discusses the need for commendation (2:14-7:3) and defends his position as a servant (*δουλός*), which is a title of which apostles are a sub-set, but his apostleship is not even mentioned after the first verse.

Paul is certainly aware of his authority (12:20, 21) and its limitation (1:23, 24), but it is not clear that this issued from his office.

Paul uses the term "apostle" in a clearly non-technical sense in 8:23. He modifies the word to make this clear. Sent with Titus are two unnamed brothers who are "apostles of the churches." Their duty is to accompany the gift which the saints were sending to the Judean saints. Their presence was intended to keep the handling of the funds above any reproach, lest someone should say that Paul was using them for personal gain.

There were false teachers in Corinth (2:17), against whose attacks Paul defended himself. In his self-commendation, Paul seeks to show that he does not corrupt God's Word. Paul says he was made an able minister (3:5), even a minister of the reconciliation (5:18). His plea rises to a crescendo in 7:2, "receive us" (*χωρῆσατε ἡμεῖς*). The reason he commended himself was so they could answer those who slandered him to the Corinthians (5:12).

The major thrust of chapters ten through thirteen is Paul's meeting point for point (and more) the claims of the false apostles in Corinth. He accommodates himself to their standards of ministry and

boasts that he is more a minister of God than they. He contrasts himself in his ways with their fleshly methods and exploitative monetary practices. Then he proceeds to exceed them in boasting (11:16-18). Paul claims to exceed them in courage (KJV "bold" *τόλμα*), in being a Hebrew, and Israelite, seed of Abraham, and a servant to Christ. At this point, Paul lists his labours, trials, sufferings, dangers, and specific cases where he suffered as the "servant" of Christ. He even out-classed them in revelations (12:1). In all this, Paul does not speak of these things as a basis of nor as proof of apostleship. Indeed, none of these items has a direct bearing on apostleship, other than the fact that apostles are servants which expect suffering (Mt. 10:16-25).

Paul explains why he went into all this boasting (12:11). They had not commended him as they ought to have done, since they were his letters of commendation (3:3).

Then Paul soars to the heights of boasting in the specific area of serving Christ, apostleship (12:11b-13:3). He claims no inferiority to these super-apostles. Finally (12:12) he says something specifically about apostleship. Apostles did special deeds which were expected to accompany them, namely signs (*σημεΐοις*), wonders (*τέρασιν*), and mighty deeds (*δυναμείων*). The context here emphasizes status, not authentication, for Paul continues this theme in respect to his financial support (12:12-19). Paul's presence and signs worked among them are as good as (or better than) any so-called apostles of Christ. If these signs served as authentication (and they did - Mt. 10), this is only a secondary consideration.

II Corinthians, then, supplies an amazingly small amount of information about apostleship. Paul states his apostleship in the greeting, and does not mention it by name in relation to himself after that. At the end of the letter he mentions the accompanying miracles of an apostle. This letter shows that apostleship was important enough to be imitated by Satan. There is now a clear example of "apostle" in a non-technical sense (8:23).

Romans.--When Paul finally arrived in Corinth, he wrote a letter (A.D. 56) to Rome in anticipation of a visit to them, after he finished delivering the gifts to the saints in Judea.

Paul opens the letter styling himself a "slave" of Christ Jesus. This title has high connotation due to its similarity to the way in which certain Old Testament characters are called "servant of Jehovah." Among them were Abraham, Moses, David, Isaiah, and the Prophets.¹ In apposition, Paul styles himself a "called" apostle. The conjunction of the servant theme to the apostle theme has been noted before.

Paul explains that the area of the authority of his apostleship (ἀποστολή) is in the obedience of the faith (1:5).

Notice of Romans 10:15 (πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν) is necessary, for the misuse of ἀποστέλλω can lead to dangerous interpretation. As noted above in the word study (p. 26), the verb's use does not mean that those sent are automatically considered ἀπόστολος in the New Testament technical sense.

¹John A. Sproule, Class notes, "Greek Exegesis: Selections in Romans," Grace Theological Seminary, September 16, 1976.

Paul magnified his ministry, which was to be an apostle to the Gentiles (11-13). This is not new information, for he had told this to the Galatians nearly eight years earlier (Gal. 2:8).

The use of several associated themes (p. 27) that have accompanied Paul's talk of his service becomes nearly synonymous with his apostleship (Rom. 15:15-16). Boldness (II Cor. 11:16), grace (Rom. 1:5; Gal. 2:9), the reception of his work from God (Gal. 1:15, 16), servanthood (*λειτουργίᾳ*) in the liturgical sense, and association with the Gospel (I Cor. 1:17) all converge in a statement of the reason Paul took it in hand to write to the Romans. These themes help to point out the nature of the apostleship which Paul understood.

The verses which immediately follow this oblique reference to his apostleship are captivating for they speak of signs and wonders that accompanied his work among the Gentiles (15:17-19, comp. II Cor. 12:12).

Two men, Andronicus and Junia, are described as men of repute among the apostles (*ἐν τοῖς ἀπόστολοις* 16:7). This construction is ambiguous in both Greek and its English translation. It can mean either that these men have praise by the apostles (in a technical or non-technical sense), or it can mean they are apostles (in a technical or non-technical sense) and have a higher esteem than other apostles. This unclear passage must await the help of a clear passage or system of theology to give it its proper interpretation. The first hint so far is II Corinthians 8:23 in which Paul recognized in a non-technical sense the apostles of churches.

Two items are of note in this book which advance the understanding of Paul's concept of apostleship. The first is the use of

associated themes to serve as synonyms for apostleship (15:15-19). The second is the appearance of Andronicus and Junia as possible apostles.

During Paul's first Roman imprisonment

Introduction.--Paul's third missionary journey ended in Jerusalem where he delivered the gifts of the Gentile believers to the saints in Jerusalem. To appease the Jewish Christians who still followed the Law, Paul entered the Temple to offer sacrifice with some who had a vow. Someone seeing him there called out that he had brought in a Gentile. This yell triggered a riot that nearly tore Paul limb from limb, but the Roman guard rescued him and took him in for custody until a trial could be arranged.

Luke records the intervening events in Caesarea and the journey in winter seas that ended in shipwreck on Melita and his subsequent arrival in Rome where he was intended to have faced trial before Caesar.

Acts 28 reports that Paul had his own hired house at this time, but remained under guard according to Roman custom. Here he received many visitors for two whole years (28:30) and preached the Kingdom of God and the things concerning Jesus Christ.

The internal evidence of four letters indicates that Paul wrote them during this imprisonment: Ephesians, Colossians, Philemon, and Philippians.

Ephesians.--This letter was addressed to the believers in the city of Ephesus in Asia about A.D. 59/60.

Paul's standard greeting states his apostleship of Jesus Christ through the will of God, as in Romans and First and Second Corinthians.

The stewardship theme reappears in this letter, τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ (3:2). This theme appears in conjunction with the message theme, κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον (3:3) and also the servant theme διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι (3:7). To these is joined the theme of the reception of this work from God, ἡ χάρις αὐτῆς (3:8), and the message theme again, τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξέλεγκτον πλοῦτος τοῦ Χριστοῦ (3:8). This convergence of themes is very similar to Romans 15:15-16.

The revelational aspect of apostleship is stressed in this letter by its thrice union with prophetism. The first two occurrences are joined by the pattern governed by the Granville-Sharp Rule (2:20; 3:5). The third is in close association in the list of the four gifts of Christ (4:11).¹

The foundational character of apostleship (and of prophetism) is a structural concept (2:20). The exact interpretation of this concept is difficult since the foundation is defined by a genitive phrase. The genitive may be appositional (the foundation which is the apostles and prophets) or descriptive (the foundation which was laid by the apostles and prophets). Which ever way it is, the foundation is basic. This was the area of apostolic endeavor in relation to the whole church.

The additional facts gleaned from this letter are the repeated use of themes to supplement the expression of apostleship, the

¹The Didache shows the near synonymous use of "apostle" and "prophet", "howbeit the apostle shall abide but one day; but if there be need, the next day also; but if he abide three days he is a false prophet" (G. C. Allen, The Didache, 11:5, London: The astolat Press, 1903, p. 7).

revelational function of apostleship, and the basic concerns of apostolic work on this earth for the church.

Colossians.--Written from Rome in A.D. 59/60 to the church of the Colossians, in a city of southern Galatia, this letter is the contemporary of Ephesians.

This letter adds nothing to the concept of an apostle which Paul's former letters have not already stated. Paul opens characteristically *Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ* (1:1). The servant theme appears in 1:23 "minister of the Gospel," and 1:25 "servant of the church." The stewardship theme appears in 3:2 *κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς* .

Philemon.--Written from Rome in A.D. 59/60 and sent with the two previously-examined letters, Philemon is addressed personally to a slave owner and to those meeting as a church in his house. This letter commends a runaway slave (punishable by death) that had subsequently been saved through Paul's preaching (as had his master years earlier) and was now returning to his master.

Not one word in this letter speaks directly of apostolicity. Paul reminds Philemon of his debt to him in respect to salvation, and in respect to his age (not office) to have authority to command, but he puts both of these aside, and beseeches him to receive Onesimus.

Philippians.--This letter of rejoicing was written from Paul's house arrest (not the dungeon and chains of the second imprisonment) to the Philippian believers in A.D. 60, a short time after the first three

letters were sent. The purpose of this letter is to recognize the gift that was sent to him and to thank them for it.

The apostleship of Paul is in no way presented in this letter. Apparently he saw no need to mention it.

Only Epaphroditus is called *ἐμῶν δὲ ἀπόστολον* (2:25). This is distinct from the apostle of Christ such as Paul styles himself. This is clearly a non-technical use of "apostle" (comp. II Cor. 8:23).

During the period of release

Introduction.--During this period, it seems that Paul was released from prison in Rome just as he anticipated (Phil. 1:19). He then travelled perhaps east to Asia (I Tim. 1:1), south to Crete (Ti. 1:5), and west to Spain (Rom. 15:24, 28). His movements, however, cannot be more fully accounted with the present state of historical information. Also during this period, Paul wrote a couple of letters to men he had left in places of leadership to establish the churches and organize them properly for self-perpetuating indigenous activity. Timothy was in Ephesus, Titus in Crete.

I Timothy.--Written about A.D. 63 from an unknown setting to Timothy to encourage him in his work and to direct his work in organizing the church, this letter supplies little additional information about apostleship.

Paul adds a nuance to his appointment that his other letter-greetings do not have. He begins normally "Paul an apostle of Christ Jesus," but then he adds *κατ' ἐπιταγὴν Θεοῦ*. This word "command" occurs a total of seven times in the New Testament. Six times God is

explicitly or implicitly the one who is doing the commanding. Only in Titus 2:15 is it used of a man, in which case Paul tells Titus to speak, admonish, and rebuke with all "commandment", i.e., authority. Clearly, even in this usage, God is implicitly behind the utterance. Paul's commission is not just permissively of God's will, but actively commanded.

Another new element is added to the understanding of Paul's ministry by the triad κηρυξ καὶ ἀπόστολος ... καὶ διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ (2:7). Each one of these elements is "message" oriented, but implies varying shades of style of delivery. The κηρυξ announces. The ἀπόστολος got his message from God. The διδάσκαλος takes more time for interaction and training.

The letter adds some nuances to aspects of the apostleship as presented in earlier letters. There is the active voice of God's command in the greeting formula, and the appearance of the triad: preacher, apostle, and teacher.

Titus.--This letter was also written during his release. Paul sought to guide Titus similarly to the way he counselled Timothy.

The greeting of this letter adds a variation to the formula that gives a nuance to the apostleship of Paul that is not new in content, but in its expression. Instead of identifying the source, he identifies the content of his message, κατὰ πίστιν ἐκλεκτῶν θεοῦ, and the response to it, καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν.

During Paul's second imprisonment

According to tradition, Paul was recaptured and put into prison in Rome and later executed under the persecution of Nero. Shortly before his death he wrote this last known letter.

II Timothy.--This letter was addressed to Timothy, his beloved son in the faith. The letter is filled with encouragement for Timothy to be strong and fulfill his own work since Paul will not be around to supervise the ministry.

Twice this letter refers to Paul's apostleship (1:1, 11) but it adds no new information. It only repeats the greeting and the triad that appeared in I Timothy.

Summary of Paul's concept of apostleship

Paul's concept of apostleship and especially his own office appears to include a technical and a non-technical meaning of the concept.

The technical use of the word is applied to himself in nine of his letter greetings, and a few times in the body of his letters. The nature of this apostolate is the same as Peter's (Gal. 2:8) in its source (God) and its message (the Gospel), but different in the target people to which he was sent. The work of Paul's apostleship was primarily to preach the Gospel (I Cor. 1:17). The purpose of Paul's apostleship was to bring the Gentiles unto the obedience of faith (Rom. 1:5). The appointment (call) to apostleship is a sovereign act of God (Gal. 1:1, 15-17; I Tim. 1:1). To qualify as a man for this work, a man had to have seen the risen Lord, for it was from among these that

apostles were chosen (I Cor. 15:5-9). Apostleship was limited within the church to those who had received the gift of apostleship (I Cor. 12:28, 29). The attendant indicators of a man's apostolic message were signs and wonders (II Cor. 12:12), and the effectual working of God to the salvation of men (Gal. 2:7-9; I Cor. 9:1, 2). The apostleship would have an end in history, for those who saw the Lord would eventually fall asleep (I Cor. 15:5-7). Their relation to the Church is foundational (Eph. 2:20). Details regarding the nature of apostleship are also pictured in the recurring metaphorical themes that appear in conjunction with apostleship, such as the steward, servant, message, and call themes. The servant theme is the dominant one.

Paul also uses the concept in a non-technical sense, qualifying the technical word ἀπόστολος with phrases that indicate they are apostles of churches, not technically apostles of Christ (II Cor. 8:23; Phil. 2:25). The source of these men's appointment would be the sending churches. Their work may vary from evangelism to caring for the needs of others.

Unresolved expressions

Paul uses "apostle" in the abstract on a number of occasions where the meaning may be either technical or non-technical as discerned from the grammar alone, but which seem best interpreted to signify technical apostles (I Cor. 9:4; 12:28, 29; 15:7; II Cor. 12:12; Eph. 2:20; 3:5; 4:11).

The identification of "us apostles" (I Cor. 4:9) seems to refer to both Apollos and Paul; yet Apollos never saw the Lord (Acts 18:24,

25). It seems, therefore, that Paul could also class himself in the non-technical sense of the word, or that this verse does not really refer to Apollos (see discussion on p. 37).

Andronicus and Junia remain a mystery, for the grammar is certainly ambiguous (Rom. 16:7). It is, perhaps, best to think of them as non-technical apostles of churches.

Another question arises as to the number of technical apostles existing in Paul's day. Was it possible that men other than Peter and the Twelve had seen the Lord and also been commissioned before Paul's appointment? Paul considered himself to have been the last man to have seen the risen Lord, but this does not exclude others who had seen the Lord from receiving a call subsequently.

Other New Testament writers

Introduction

There are eight other New Testament writers besides Paul. Their writings generally date later than those of Paul, with the notable exception of James, which is the earliest book in the New Testament canon. The location and date of writing is often difficult to establish. The apostolic concepts in these writings are similar to Paul's.

James

James, the half-brother of the Lord, wrote this epistle bearing his name, about A.D. 45, even before Paul wrote his first canonical letter Galatians. James seems to have become the leader of the church in Jerusalem.

James makes no reference to apostles, nor does he call himself an apostle. This testimony is silent concerning apostles.

Matthew

According to the reckoning for this study, Matthew wrote his Gospel about the time Paul was in his first imprisonment in Rome. It is a tract written with the Jew in mind.

The book contains no information about Paul and his apostleship (as is to be expected), but it does tell some very important information about the apostolate which Jesus established.

Matthew's style of writing is summary in fashion and sets things out more in a logical than chronological order. This is especially helpful in analyzing his use of ἀπόστολος, μαθητής, and δώδεκα for there is a very definite pattern. μαθητής is used to refer at the first to many disciples, an indefinite group, but after chapter 10 when Christ commissions them, they are thereafter called "the disciples" or "his disciples" but they are clearly the Twelve whom Jesus appointed. δώδεκα is introduced as a title (10:5) and is used as a normal adjective until chapter twenty-six where he again uses it in this institutional sense. ἀπόστολος appears only once, but a very significant occurrence it is.

Matthew 10 is entirely devoted to the selection of the Twelve and their particular commission. From this passage these many things are shown. First, the Twelve were called (προκαλεσάμενας) to Jesus (10:1). Second, these special men numbered twelve (10:1). This is significant since the "critical" scholars have even imagined that the

Twelve never existed. Third, their apostleship included authority in two areas: (1) to cast out demons, and (2) to heal the sick and diseased (10:1). Fourth, these men are called ἀποστόλων by Matthew (10:2). One may speculate that this is due to Matthew's association with the letters of Paul, but this will not stand for two reasons: (a) Paul recognized the existence of the Twelve's apostleship in his first letter which shows a prior existence than Paul's apostleship (Gal. 1:17), and (b) Matthew, under the inspiration of the Spirit, is reporting events that occurred long before Paul's conversion. There is no textual evidence to support the attempt to delete ἀπόστολος from the book. Fifth, the definite article and definite adjective and the list of names all show that these were truly historical men (10:2-4). Sixth, Jesus commanded (briefed) his men (10:5-42).

This briefing adds additional information about their apostleship. First, they were sent only to Israel (10:5, 6, but Mt. 28:19, 20 changed this aspect). Second, their work was threefold: (a) preach that the kingdom of God is at hand (contrast to Paul's message Eph. 3:1-6, but compare to Paul's message Acts 28:23, 31), (b) heal the sick, and (c) cast out demons (10:7-8). Third, their equipment for travel was to take nothing (10:9-10). Fourth, their quarters were the homes that accepted them (10:11-15). Fifth, their expectations were grim--persecution (10:16-25). But they were not to be afraid (10:26-31) but to be ready to die rather than deny Christ (10:32-39). This expectation was not fulfilled till the garden scene set this aspect in motion. Sixth, the apostleship included representation of Christ, such that, to receive one of these Twelve was counted the same as receiving Christ Himself

(Mt. 10:5, 6). Their work now included making disciples by baptism and teaching (28:19-20).¹

The most essential features of the nature of apostleship as pictured by Matthew are that they are twelve men called by Jesus out of other followers and sent into the world to make disciples of all nations, baptizing them and teaching them. For their work they had no extra travel attire, no sure quarters, a promise of persecution, and a readiness to die on behalf of Christ, Whom they represented, knowing that thrones awaited them in the regeneration of the world. It seems that there is a deep connection between the kingdom of God and the special role of the Twelve.

Luke

Introduction.--The writings of Luke will be considered together. These are two compositions addressed to Theophilus (lover of God) that are part of the New Testament. Luke was a physician and his careful, trained observations make him a well-qualified historian whose accuracy has stood the test of modern examinations.² He was a companion of Paul on his second and subsequent journeys, accompanying him even to Rome both times. Luke's presentation of apostles is very important, for if he had been influenced by Paul to formulate a novel concept of apostleship, it should appear in contrast to other writers and in agreement with Paul.

¹It is interesting that Matthew makes no mention of the continuation of the miracles, nor of the replacement for Judas even though Matthias had been chosen some thirty years earlier.

²A. T. Robertson, Luke the Historian in the Light of Research (New York: Charles Scribner's Sons, 1920), Preface, p. vii.

Luke.--The Gospel of Luke may have been written while Paul was in prison at Caesarea for two years (c. A.D. 59). This would have given Luke opportunity to visit Jerusalem periodically to research the information and perhaps to interview Mary the mother of Jesus before her death ("But Mary kept all these things, and pondered them in her heart" Lk. 2:19). Paul's apostleship is not mentioned for this history does not cover that time period.

Luke introduces the Twelve by describing the call of the four fishermen to follow Jesus (5:4-11) and the call of Levi (5:27). These were no doubt members of a distinct group of disciples which the Pharisees murmured against some time before the actual selection of the Twelve (5:30). This information shows the clear development of this special group that Jesus was to assemble from among other disciples already gathering around him.

Luke describes the selection of the Twelve separately from their commissioning which occurred some time later. Jesus prepared for this event by praying all night. There are several aspects of apostleship that are evident in this key passage. First, calling is a significant factor (6:13). Second, choosing them is a significant act (6:13). Third, the number of chosen ones is clearly twelve (6:13). Fourth, Jesus titled them "apostles." It is not known where Jesus got this name. Perhaps, since the text says He named them at this time, Jesus is Himself the originator of the Christian concept of apostle. Jesus chose a little-used word that had some relation to the sending He desired of His men, then filled it with new meaning and popularized it.

Fifth, these men were true historical individuals with real names (6:14-16).

Following the selection of the twelve, Luke records the Sermon on the Plain. The narrative around the speech shows that Luke makes a distinction between the twelve disciples and the other disciples which are distinguished from the crowds. Luke seems to attempt to maintain these distinctions in the rest of the book, but they are not all without ambiguity.

Jesus sent out the Twelve after He had equipped them (9:1-10). Since this aspect parallels Matthew 10, it is taken as an integral part of their apostleship. First Jesus equipped them to work through power and authority over demons and to heal sickness (9:1). Second, their work was to proclaim the kingdom of God and heal the sick (9:2). Third, they were to travel with no special, additional provisions for clothing and money (9:3). Fourth, they were to find quarters in the house that received them (9:4, 5).

Unlike Matthew, Luke does not give any longer recorded speech, but he does have a follow-up account of this commissioning, for they did return and give a report to Jesus. Luke, the second time, calls these men by the technical term "apostle."

Luke is the only one that records the sending of the Seventy. Luke does not call these men "apostles," yet they function under the same rules that the Twelve did. Luke says they were appointed ($\alpha\psi\tau\omicron\lambda\omicron\iota$), a word that has only one other New Testament use (Acts 1:24 in the prayer in which the disciples asked God to show which man he had appointed). The qualities of their apostleship were: (1) they were

sent to a ripe harvest (10:2), (2) they went as lambs among wolves (10:3), (3) they were to take nothing for travel, (4) they were to heal the sick and preach the Kingdom where they were received and to shake off the dust of the town that rejected them (10:5-11), and (5) they went as full representatives of Jesus Christ. They returned and reported just as the Twelve had done. These Seventy, then, must be considered apostles, though they are a group distinct from the Twelve.

The combined elements of these two sendings almost duplicate Matthew 10 point for point. It is clear that both of these groups had exactly the same kind of "apostleship" except for the number of men involved and the promise to the Twelve of thrones in the Kingdom.

Jesus made reference to an Old Testament passage for a denunciation of the Pharisees (11:49). It says that God sent prophets and apostles to them. The Hebrew of II Chronicles 36:15 uses לְשָׁרֵי וְלְנָבִיאִים for apostle, a messenger.¹ The parallelism indicates an association of prophetism with the apostolic office (comp. Eph. 2:20; 3:5; 4:11).

Luke records that Jesus made a change in the program for the Twelve, for He specifically called to their minds the time they went out without travel provisions, but then He told them to take things for the journey (Lk. 22:35).

At the end of Luke's Gospel he records the "apostles" as an established entity (24:10). This forms a very important background as he moves into his next composition, Acts.

¹Biblia Hebraica, ed. by Rud. Kittel (Stuttgart: Württembergische Bibelanstalt, 1937, 16th ed., 1973), p. 1433.

Luke is also very careful to count the men and specify the "eleven" (24:33).

Luke records an apostleship just as Matthew did, but Luke records it in three sendings. Perhaps this is intended to show that there is a prototype for Paul's apostleship in the Seventy, i.e., apostles that were not members of the Twelve. Yet he is careful always to hold the Twelve distinct, as at the last supper he calls them apostles.

Acts.--McBirnie comments on the nature of this book:

Even The Acts by St. Luke was not a general history but a polemic written to show the emergence of a Gentile Christian movement from its Jewish matrix, with divine authority and approval.

Surely St. Luke wanted to defend and validate the ministry of St. Paul, his mentor! . . . It probably did not occur to him that he was writing the prime source of church history! Hence, to a historian of the early church, Luke is both the welcome source of his main knowledge and of his despair at its fragmentary nature.¹

Acts was written about A.D. 61 when Paul was about to be released from his first Roman imprisonment. Luke was with him at the time, and had been with him most of the previous six years. He must have been well aware of Paul's self-concept of an apostle, and having already written a Gospel, must have been aware of Jesus' concept of an apostle.

Consistently in the book of Acts from 1:1-16:4 Luke uses "apostle" to refer to a recognized group of twelve appointed witnesses of Jesus. The only exception to this use is 14:4, 14 where he applies the term to Paul and Barnabas together.

¹Stewart McBirnie, The Search for the Twelve Apostles (Wheaton: Tyndale House Publishers, 1973), p. 14.

Luke uses the substantive "Twelve" only once in reference to the twelve apostles (6:2). He does not refer to "the twelve disciples" in this book.

The term *μαθητής* is used to designate believers and appears from the first to the last of the book. In order of the English canon, Acts is the last book in which "disciple" is used for only the Gospels and Acts use this word.

From the first verse, Luke clearly defines whom he means by "apostles." They were men whom Jesus had chosen. They were the ones to whom Jesus showed Himself alive (1:3). They were the ones he commanded to wait for the promise of the Father, that they should receive power (*δύναμιν*) and be witnesses of Jesus from Jerusalem to the uttermost part of the earth (1:8).

While they waited in an upper room, eleven men remained of the original dozen. Peter stood up in the midst of those assembled and delivered his message on Psalm 109:8. Judas, he said, had fulfilled Scripture and now someone should take his place. The Septuagint translates the Hebrew *סֵדָה* ("store, things laid up"¹) by *ἐπισκοπήν*. Peter had taken this passage and this word in particular and applied it to Judas and his particular office among the Twelve. It seemed obvious to them that another man should fill out the number twelve, according to

¹Francis Brown, S. R. Driver, and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1907, reprinted 1974), p. 824. The Hebrew can also mean 1. visitation 2. authority 3. mustering. The context of the Psalm itself would favor "store" but "office" or authority is a perfectly possible and legitimate translation.

God's own Word. The correctness of Peter's interpretation becomes clearer when the incident is considered in its totality.

The qualification of the man chosen to fill the vacancy was that he must have been with Jesus from His baptism by John until His ascension, i.e., he must be a faithful disciple from the start of Jesus' public ministry (1:22). It had been from this group that Jesus originally chose the Twelve, so it was from the same group Judas' replacement was sought.

The call to apostleship had been issued by God's Word, just as authoritatively as Jesus' spoken word. So the disciples now put forth two that were members of the original group of disciples. Over them they prayed to God to show which one He had already selected (aorist tense in the verb). They, at least, were confident that God had picked one of these two men.

Unless Peter was mistaken in his interpretation of God's Word, with God accommodating to their error,¹ Matthias was the qualified replacement for Judas, for Jesus gave them no verbal commandment to replace Judas, but opened their understanding that they might understand the Scriptures (Lk. 24:45), left them the Spirit (Jn. 20:22) and the Scriptures as their guide.

Matthias was chosen and he was numbered with the eleven. Luke recognized the legitimacy of this appointment, for following this first chapter Luke clearly uses "apostles" with this definition in all the

¹If so, then Matthias is the Ishmael of the New Testament. Even as Ishmael was not chosen but Isaac was chosen, so Acts would show that Matthias was not chosen but Paul was chosen. Paul, however, distinguishes his office from the Twelve (I Cor. 15:5-7).

rest of the Acts (with the clear exception in 14:4, 14). Luke also specifies that Peter stood with the eleven when he spoke (2:14). Luke gives no hint that Matthias or any other apostle failed to participate in the sign miracles that were performed "by the apostles" (2:43; 4:33; 5:12).

Supporting evidence of the legitimacy of Matthias' appointment is found in Jesus' High Priestly prayer (Jn. 17). Jesus prayed saying, ". . . those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled" (v. 12). The Scripture that is fulfilled is either Psalm 41:9, "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" or Psalm 109:4, 5, 7, 8, "For my love they are my adversaries . . . when he shall be judged let him be condemned; and let his prayer become sin. Let his days be few and let another take his office."¹ Whereas Psalm 41:9 could apply to Judas' behavior, Psalm 109:8 could apply to his early end. This could be an exciting confirmation of Peter's words for if Jesus had this same passage in mind, then Peter certainly applied it correctly to Judas.

The servant theme, so prominent in Paul's letters, is prominent in the disciples' prayer for God's choice of replacement (1:25, *τῶς διακονίας ταύτης καὶ ἀποστολῆς*).

The work of the apostles as they knew it is to witness to the resurrection of Jesus (1:22; 3:15), which is a metonymy for the Gospel.

¹These references were suggested by the Greek New Testament (Stuttgart: United Bible Societies, second edition, 1968), p. 397.

The leadership of the apostles in Acts is evident in their care for the community cash (4:35, 37; 5:2) until this job was taken by associates they appointed (the apostles only as the sending group as distinguished from the entire assembly).¹ Their leadership in Jerusalem itself faded, for James the half-brother of the Lord was the dominant figure of the Jerusalem council, and the apostles and elders being equals are always mentioned together during this conference (15:1-16:4).

Luke's thrice-repeated account of Paul's conversion compiled into a "harmony of Paul's conversion" makes very clear that Paul qualified as an apostle of Jesus Christ in the technical sense, though he was not one of the recognized circle of twelve. First, Paul saw the risen Lord (9:4-6; 22:7-10; 26:14-18). Second, he was a witness of the Lord (22:15; 26:16) just like the Twelve (1:8, 22). Third, his message came direct from the Lord through revelation (16:16).² Fourth, persecution was expected to be part of his life (26:16). Fifth, the Lord Himself was sending Paul to the Gentiles as his target audience (26:17). Sixth, Paul's work was predominantly an evangelistic endeavor (26:18, comp. I Cor. 1:17). Seventh, Paul was chosen (same root word as Matthew and Luke used in the account of the selection of the Twelve-- ἐκλῆγης). Eighth, Paul demonstrated his calling by immediately preaching Jesus to

¹Luke did not consider these men to be apostles, for in Acts 8:14 in Samaria the apostles (οἱ ἀποστολοὶ) refers to Peter and John as distinguished from Philip.

²Paul is apparently expanding on the account in chapter nine where Luke summarizes or selects from all that Ananias said in "thou . . . mightest be filled with the Holy Spirit."

be the Christ and suffering the beginning of persecutions at the hands of his countrymen (9:19-25; 26:19-23).

Luke does not call Paul by the name "apostle". In Acts 14:4, 14 he speaks of both of the apostles Barnabas and Paul, but Luke is impelled to explain what he meant by naming these men in apposition to the term (14:14). Luke most likely meant this in the non-technical sense as apostles of the church of Antioch, who did lay hands on them before letting them go (ἀπολύω) under the sending (πέμπω) of the Holy Spirit. Thus Barnabas, who is in Paul's letters as well as in other references in Acts (4:36; 9:27; 15:2, 25) distinguished from Paul and the Twelve, is not a technical apostle, but a non-technical one.

The role of Ananias in Paul's call to the ministry is an illustration of the function of a prophet, which is different from an apostle in that the prophet saw only a vision of the Lord, not the literal person; and his commission from the Lord (ὁ κύριος ἀπόστειλέν με) to go to Paul was a single event, not a life-time appointment of preaching the Gospel. Ananias was the channel by which God spoke to Paul about his up-coming ministry to the Gentiles.

In Acts, Luke presents three apostleships: the apostleship of the Twelve, the apostleship of Paul, and the apostleship of Barnabas. The first two are technical but distinct, and the third is non-technical.

Luke is consistent in his presentation of the distinct, separate special group of Twelve disciples of Jesus whom He called apostles. Luke set the background for the apostleship of Paul in the account of the sending of the Seventy, as a distinct group from the Twelve (ἐτεροὺς

Lk. 10:1). Luke also used "apostle" in the non-technical sense in Acts, which has no exact parallel in the Gospel of Luke, since churches did not yet exist.

Peter

Introduction.--Peter, a former fisherman from the shores of Galilee at Capernaum, was one of the Twelve disciples whom Jesus chose. Since Peter was himself an apostle, his testimony concerning the apostolic position of Paul would be very valuable to this study. There are two letters to be examined.

I Peter.--Peter addressed this general letter to the believers scattered about northern Asia Minor in c. A.D. 63 from Babylon (5:13).

In this letter Peter calls himself an apostle of Jesus Christ using the same opening style that Paul used in his letters (*Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ*). Peter also calls himself an elder, even a fellow-elder of those he addressed, which may indicate Peter's humility and position in the church of Babylon, but he hastens to add that he was a witness (*μάρτυς* Acts 1:8) of the sufferings of Christ and His glory, which indicates his privileged position as an apostle from among the Twelve (5:1).

This is all the information about the nature of apostleship that is stated in this letter. It identifies one apostle by name, but no one else.

II Peter.--II Peter is an open letter to all Christians (c. A.D. 64) but with a special emphasis on those scattered in the upper parts of Asia Minor to whom he sent the first letter (3:1).

Peter again identifies himself as an apostle of Jesus Christ, but he also includes the servant theme just as Paul did in Romans 1:1. Implied in this identification are all the elements of the apostolate presented in the Gospels (Mt. 10; Lk. 6, 9, 10).

The third chapter constitutes a warning against false teachers. Peter begins by explaining that this is his second letter, and that he wrote to stir up their memories. They were to remember the words of the Old Testament prophets and of the commands of the Lord spoken by His apostles. Just as there were false prophets in the Old Testament days, so there are New Testament false teachers (2:1, 2). In similar manner, Peter held the apostles in analogical relation to the Old Testament prophets. In both cases "message" was the orientation of their work, and their message had God's authority behind it.

Paul's writings are recognized by Peter to be Scripture (3:15, 16), yet Peter calls him not "apostle Paul" but "our beloved brother Paul." Peter was not ignorant of Paul's apostleship and authority in the Lord, for he had known it for nearly sixteen years (Gal. 2:7-21). Paul's apostleship can be inferred, however, for Peter is in the process of reminding them of the words of the prophets and apostles when he labels Paul's writings as Scripture. Perhaps Peter does not want his readers to confuse Paul with the Twelve, which might happen if he labelled Paul an apostle like himself.

This letter of Peter re-affirms several aspects of apostleship already discovered in other parts of the New Testament. Peter considered himself among the apostles. Apostles are servants concerned

about the Gospel, especially the aspect of the Second Coming. Paul is not titled an apostle, but his words are esteemed as Scripture.

These two letters of Peter do not tell all that Peter believed concerning apostleship, but they do affirm aspects of apostleship recognized in the previous writings.

Mark

John Mark, reared in Jerusalem, who at one time abandoned Paul and Barnabas and did not go to the work with them, became a profitable minister in his later years. He served both Paul and Peter. John Mark wrote this Gospel about A.D. 66¹ after the death of Peter and Paul in Rome.

Mark contains the word ἀπόστολος only two times, 3:14 and 6:30. The textual evidence for the appearance of this word in 3:14 is divided between \aleph, B, Θ, W and A, C^2, D, K, L, P, Π in the uncials. The editors of the United Bible Societies are probably correct in retaining it.² The text of 6:30 is not disputed.

Sandwiched between these two occurrences is Mark's account of the calling and sending out of the Twelve. This account presents the same characteristics of apostleship that are presented in the previous Gospels. First, Jesus called these men to Himself from among a larger number of disciples (3:13). Second, the number twelve is specified

¹This date is not final, for scholars still debate it.

²The Greek New Testament (Stuttgart: Wurttemberg Bible Society, 1968), p. 130; and Bruce Metzger, A Textual Commentary on the Greek New Testament (New York: United Bible Societies, 1971), p. 80.

(3:13).¹ Third, Jesus titled them "apostles" (3:14). Fourth, the purpose of this calling was twofold: (a) to be in the presence of Jesus, and (b) to be sent out by Him. Fifth, their work was "message" oriented (3:14 κηρῦσσειν). Sixth, they had authority to cast out demons (3:15). Seventh, their names are listed because they were historical persons (3:16-19).

As in Luke there is a period of time between the calling and the sending of the apostles. When they were sent out the same elements were present for apostleship. First, they were called by Jesus (6:7). Second, signs, especially the casting out of demons, were to attend their work (6:13). Third, they were to make no provision for travel (6:8, 9). Fourth, they were to be quartered wherever they would be received, but shake off the dust of places that rejected them (6:10-11). Fifth, their work was primarily to preach (6:12, 13).

It is evident that this calling and sending is used by Mark to define the word "apostle" in its technical sense in respect to the Twelve. It is the title "twelve," however, that he prefers.² Since John Mark wrote this some time after the ministry of Paul had spread across into Europe, perhaps he preferred not to use "apostle" since it would be confused with a growing non-technical use of the word.

¹"Twelve" becomes the title for the apostles from 4:10 onward.

²Concerning the attempt to connect the verb ἀποστέλλω with a special sense in making apostles, notice that Mark uses this verb for all sendings in Mark, except 3:42 where Mark records that Jesus sent (πέμνω) Legion into the swine.

Hebrews

The author of Hebrews (c. A.D. 68) does not identify himself and there is no hint that he was himself an apostle. He wrote with the Hebrew-Christians in mind. These people were in danger of falling away from the ways of faith into the ways of the law and unbelief.

The singular use of ἀπόστολος in this book refers to Jesus Christ "the Apostle and High Priest of our confession" (3:1). The construction shows the close association of these offices in Christ.¹ The apostleship of Christ is unique in Scripture. Its full nature is not explicitly defined. Taking the clues of Matthew 10:40 and John 20:21, the nature of His apostleship must be inferred from that of His apostles and from the passages which speak of the Father sending Him.

There may be one oblique reference to the apostles in Hebrews 2:3, 4. The ones who heard Christ are said to (1) be witnesses, and (2) perform signs, wonders, miracles, and gifts of the Spirit, which confirmed their witness, not their office. These two characteristics are two dominant characteristics of the apostolate (II Cor. 12:12; Mt. 10:7, 8; Lk. 9:2; Mk. 3:15).

Hebrews, then, adds the limited-technical use of ἀπόστολος in reference to Jesus Christ Himself. A probable reference to apostles indicates three major identifying characteristics of an apostle: (1) his hearing of Jesus, (2) his message, and (3) signs.

¹Granville-Sharp Rule.

Jude

Jude, the half brother of our Lord and the brother of James, wrote an open letter to the saints (c. A.D. 70).

In this very brief letter, which advocates fighting for the faith, Jude makes one reference to apostles (17), "remember the words which were spoken before of the apostles of our Lord Jesus Christ." This sentence assumes the knowledge of the apostles' identity. It also emphasizes the message aspect of their work. Since Jude specifies their association with Jesus Christ, he may have been avoiding the non-technical meaning of the word. The fact that the words of these apostles were spoken before (temporal), indicates the lateness of this letter and the work of the apostles nearing its completion.

This reference by Jude shows the apostles were (1) a commonly recognized group, (2) sent out by Jesus Christ, (3) men with a message, and (4) passing from the stage of history. A non-technical use of "apostle" may have existed too.

John

Introduction.--John, the disciple whom Jesus loved, was the closest of Jesus' disciples. Tradition indicates that he cared for Jesus' mother Mary in Jerusalem till her death, and then moved up to Ephesus where he spent the rest of his days witnessing and teaching. Like Peter's, John's testimony about apostles must be considered extremely valuable.

Gospel of John.--This Gospel (c. A.D. 85) was written to the world for the purpose of showing that Jesus was the Christ of God, the

Son of God, and that believing they might receive everlasting life (20:30, 31). It was written after the Synoptic Gospels, and avoids repeating much of the material that is found in them.

In this Gospel, John uses the word ἀπόστολος only once, οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν (13:16). This reference does not identify any apostle, nor does John record the call and commission of the Twelve, though he refers to the Twelve as by a title to distinguish them from the rest of the disciples (6:67, 71; 20:24). This reference does, however, indicate the status of an apostle, for he is not greater than his sender.

Jesus seems to assume these disciples know what an apostle happens to be. The other Gospels show the commissioning and titling of the Twelve as apostles. If this was a new use of the word that Jesus was using among them, then this later use may have been a direct reference to the Twelve in their subordination to Himself.

The identification of the Twelve in the other Gospels makes it possible to see another aspect of Jesus' concept of the nature and work of an apostle. Jesus' High Priestly prayer contains a section in which He prays specifically for "the men thou gavest me" (17:6-19). These men, being apostles, have these characteristics: (1) they were given to Jesus out of the world (17:6), (2) they learned the message that Jesus taught (17:7, 8), (3) they were a defined, limited group of men (17:9), (4) one of them was lost (Judas) according to the Scriptures¹ (17:12),

¹Since Jesus is making reference to Ps. 41:9 and Ps. 109 in particular, this adds great weight to the argument that Peter did interpret this Psalm correctly, and Matthias is the rightful successor (see p. 64).

(5) they will experience presecution (17:14, 15), and (6) Jesus Himself sent them (17:18).

Having learned in Hebrews that Jesus is the ultimate in apostles, Jesus' peculiar phrase *ὁ πρῶτος με* (or its equivalent) becomes more meaningful. In John's Gospel, Jesus used this phrase twenty-three times of His relationship with the Father. John 20:21, then, is the link between the apostleship of Christ and the apostleship of the Twelve. Matthew's summary list of apostolic authority, duties, financing, and hardships can each one be paralleled in the ministry of Jesus (Mt. 10). The parallelism of John 13:16 forms a bond between servanthood and apostleship. Jesus had just demonstrated the ultimate in service when He, the Son of God, washed the disciples' feet. Herein lies the explanation of the recurrent 'servant theme.' Jesus, the ultimate apostle, set the example for His own apostles to follow.

The closest that John comes to identifying the Twelve by name, is the list of seven men that went fishing after the resurrection (21: 1, 2).

John's Gospel does not present an explicit picture of the apostolic office. Hints about the apostleship are gleaned from Jesus' prayer for them, and from Jesus' statement about the status of an apostle in relation to the one who sent him (20:21). These characteristics, though not a complete set, agree with those found in the other Gospels.

I John.--About A.D. 95 John wrote this essay as a follow-up to his Gospel. Those who believed the Gospel need assurance of their salvation. This essay directs believers to that needed assurance.

This essay makes no direct reference to apostles.

Indirectly, John acts as an apostle for he is bearing witness of the Word of life which he has handled (1:1-3, comp. Acts 1:8).

II John.--Addressed to "the elect lady," John wrote this letter to give direction about rejecting false teachers.

John does not use the word *ἀπόστολος* in this letter. He did not use the title which Jesus gave him (Mt. 10:1-2), but calls himself the "elder," in reference to his advanced age. Perhaps John's status was so well known that he needed not mention it; or, like Paul in his letter to Philemon, he preferred not to abuse the authority of his office.

III John.--John addressed this letter to Gaius. In it he directed him regarding the reception of the teachers of the truth.

John does not mention his apostleship at all in this letter. The same conditions that brought this about in II John may prevail here too.

The brethren that are travelling are likely an evangelistic team. They are not called apostles, but appear to be the kind of apostles that Epaphroditus (Phil. 2:25), and others (II Cor. 8:23) were to the churches. These may illustrate the non-technical use of "apostle."

This letter does not use *ἀπόστολος* at all, but it may supply a good illustration of its non-technical designation.

Revelation.--John wrote from his exile on the Isle of Patmos (1:9) in about A.D. 95 to the seven churches of Asia. In this letter he records the vision of future events that Jesus sent to him by his angel.

The servant theme is evident from John's self-description in verse one. Just as Peter, James, Jude, and Paul are slaves (δοῦλος) of Christ, so John is another.

The first of two uses of ἀπόστολος in this book appears in Jesus' letter to the church at Ephesus (2:1-7). Jesus praised them for testing men who claimed to be apostles, but were not, but were liars. The fact that these men were liars may not be a simple reference to the falsity of their claims to fame, but also to the falsity of their message. If the content of their message is the prominent thought, then this major characteristic of a true apostle is illustrated in the imitation. The fact that the Ephesians tested apostles shows that apostleship was a status for a very select group, even if this word is intended in the non-technical sense. John's presence with them must have been helpful in the determination of the validity of their claims.

During the first half of the tribulation which John describes, two men sent from God preach repentance and perform miracles. Jesus calls them "my two witnesses" (τοῖς δυσὶν μάρτυσίν μου 11:3), which parallels Acts 1:8. They function the same as apostles, preaching and doing wonders, but they bear the title "witness," not "apostle." Their similarity does not necessarily demonstrate identity.

The second use of ἀπόστολος in Revelation is found in the description of the twelve foundations of the New Jerusalem (21:14). John wrote, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἁρνίου. The definite article and the limiting numerical adjective make this a very specific reference. The

characteristics of these apostles are: (1) they are twelve in number,¹ (2) they are specially related to the Lamb, which is Christ Jesus, either as the source of their commission, or content of their message, or both, and (3) these are historical men who have names. This is obviously a technical use of ἀπόστολος.

The writings of John do not present a full picture of apostles, but the major features are evident. There is an abstract use of the word (Jn. 13:16 that possibly has a technical meaning), a non-technical use (Rev. 2:2), and a technical use with special reference to the Twelve (Rev. 21:14). The prayer of Jesus adds some other details. All these aspects correspond exactly with the signification already seen in the writings before John's.

Summary

The non-Pauline writers present a technical use of ἀπόστολος. Matthew 10 provides the best summary of the office the apostles held. The identity of apostles, when specified, relates to the Twelve. Only Luke makes mention of a non-technical apostle (Acts 14:4, 14). Jesus Himself emerges as the ultimate apostle.

Summary of information from passages

The non-Pauline use of ἀπόστολος corresponds to the Pauline use of the word. Both use it in a technical and a non-technical sense. Though this study was ordered such that it would be possible to trace

¹This reference, from the verbal-plenary-inspirational point of view, settles forever the reality of the existence of the numerical limits of this special group of twelve chosen men of the mid first century.

the development of the apostolic concept, if such development existed, there was no observation that detected such movement.

Summary of the New Testament Concept of "Apostleship"

Introduction

The words associated with ἀπόστολος by etymology, outside of ἀποστολή, do not add materially to the understanding of apostleship. The ἀποστολή exists due to the existence of an ἀπόστολος. This is a recognized office that would end with the disappearance of the apostle. The phrases and themes that occur in association with discussion of apostolic function add a great amount of material which cannot be explored and included in this paper though it is of value. Special notice has been maintained on the servant and message themes from time to time. The New Testament concept of an apostle is full of meaning.

Distinctions

The apostolic office exercises various functions that upon cursory examination seem to indicate there is no real distinction between apostleship and some other spiritual function. Apostles are closely related to prophets in that they receive special pre-natal preparation (Gal. 1:15; Jer. 1:5), are the receptors of direct revelation (Gal. 1:16; Eph. 3:5; Jer. 1:7), and participate in proclaiming God's Word (I Cor. 1:17; 14:3). Even Jesus set forth a connection between these offices (Mt. 11:49). But they are consistently viewed as separate offices (Eph. 4:11; I Cor. 12:28). Elders are also closely associated with apostles (Acts 15:4, 6). An apostle may even be an elder (I Pet. 5:1). But they are not the same group, for Paul appointed elders

(Acts 14:23) and gave direction for their selection (I Tim. 3:1-11). The elder does not seem to participate in the direct revelation of apostles and prophets. Apostles are also witnesses (Acts 1:8; 5:32), but not all witnesses are apostles (Rev. 11:3). An apostle is a servant (Jn. 13:16), but not all servants are apostles (Acts 13:5).

The apostolic office ἀποστολή

The New Testament concept falls into three uses: the highly specialized reference to Jesus Christ who is the prototype of apostles, the technical use of men sent by Jesus Himself, and the non-technical use of men sent by churches.

Limited-technical

The apostleship of Jesus Christ needs to be studied in depth to provide an even greater appreciation of the technical apostleship. As in other aspects of Christology, there is likely to be mystery surrounding the details of His appointment, and in the full understanding of His duties. Considerable insight has been found in examining the aspects of the apostolate He established (see p. 75).

Technical

The technical apostleship is an office established by Jesus for a select group of men in history. The best summary of the various aspects of this office is found in Matthew 10.

Qualifications.--To qualify as a candidate one must have seen the risen Lord. Having seen the Lord, he must be called and appointed

by the Lord. The appointment of the Twelve before the resurrection anticipated that they would fulfill this qualification.

Authority.--Jesus gave His apostles authority over disease and demons, that they should heal the sick and cast out the evil spirits.

Duties.--Their first duty was to proclaim the message of the Gospel (Lk. 9:2; Acts 1:8; 26:16). For the authentication of their message they were to exercise the authority Jesus had given them for healing and exorcism (I Cor. 12:12). Another set of duties of the apostle centered in the administration of the church ordinance of baptism and in teaching the church (Mt. 28:19-20; I Cor. 1:17).

Finances.--The apostle was expected to travel light, even though he had been commanded to go preach the Gospel to the ends of the earth. The needs of his travel expenses and dwelling places were to be supplied by those who received him. It was proper that these who ministered the Gospel should also live of it (I Cor. 9:6-12).

Proxies.--Jesus sent these men to represent Himself. Their representation is so complete that to receive them is to receive Christ, and to reject them is to reject Christ (Mt. 10:40-42).

Status.--The apostle held a very high position in the church. He was first among the gifts (I Cor. 12:28). At the same time he held the lowest position (I Cor. 4:9). He was a servant who was never to forget that he was below his master Jesus Christ (Jn. 13:16).

Imperfections.--An apostle was not made perfect by virtue of his office. Even Peter violated the Gospel that he preached (Gal. 2:14-21). An apostle needed to pray (Acts 6:4) and stood in need of prayer

(Acts 12:12; Eph. 6:19). He also found that he needed helpers to get all his work done (Acts 6:1-4; 13:5).

Sufferers.--Apostleship was inseparable from suffering. These men were guaranteed hard times lay ahead for them. They were to face persecutions at the hands of their own countrymen in the courts and even in the synagogues. Though hated by all men, their comfort was to remember the care of the heavenly Father. Their steadfastness in these trials was to confess Christ and not to deny Him before men (Mt. 10:16-39; Acts 9:15, 16).

Non-technical

The non-technical apostleship is an office filled by men sent out from churches. Their qualifications are not specified in Scripture. Their duties seem to have differed according to their particular mission. It is possible that these men did not hold their office for a lifetime but ended their office with the completion of their work.

Imitators

This is not really a type of apostleship. These men were fakes. They were called "pseudo-apostles" and Paul even called some in mocking irony, "chiefest apostles." Jesus commended the Ephesians for testing men and finding out they were not apostles. Apparently they came in preaching bold things and even performing signs and wonders to some extent, thereby seeking to gain the financial support of the people.

The identity of apostles ἀποστόλος

Limited-technical

Only one person fits this category. Jesus Christ is our Apostle and High Priest. The study of His office on earth is a study of the pattern for apostles.

Technical

There are a number of men in Scripture who may be apostles. Of these there is the distinct group known as the Twelve. Luke records their names: ". . . Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James" (Acts 1:13) and Matthias who replaced Judas Iscariot. There was a potentially larger group of men who formed another group of apostles. These were the ones who had seen the Lord. Five hundred brethren and "all the apostles" had seen Him at one time. However, the New Testament does not tell of any one of these receiving the call from the Lord. Paul is the only exception to this. He was the last one to see the risen Lord and to receive the call to apostleship. Other men may be viewed as likely to be members of this group, but this researcher finds they are better fitted into the next group. Only thirteen identified men fit this category. There was a limit to the growth of this number, for only so many saw the Lord, and though disciples multiply, apostles do not (Acts 6:1).

Non-technical

Paul is the New Testament writer who most frequently uses "apostle" in this wider sense. Luke mentions Barnabas and Paul. Paul

mentions Epaphroditus. Two men, whom he mentions as companions of Titus, are not named (II Cor. 8:23). There are several men who seem to fit this group whose positions are not very clear. They are James (Gal. 1:19), Andronicus and Junia (Rom. 16:7), Apollos (I Cor. 4:9), Titus and Silvanus (I Th. 1:1; 2:6).

Summary of "Apostleship"

The Pre-Christological Concept

There have been several scholarly attempts to find the apostolic concept before the days of Christ. The classical Greek concept began in the naval works, first of the merchants then of the military. Rarely the concept of "ambassador" is found. This is about as close as the concept approaches to the New Testament concept. Basically, no satisfactory background has ever been discovered.

The New Testament Concept

This concept has been defined at length in the preceding pages. As to its source, Jesus Christ, the ultimate apostle is proposed as the originator of the apostolate. He is the founder and primary example. It is suggested that Jesus took a little-used Greek term that held the basic idea of one sent out on an errand, then poured into it as a vessel all the meaning of which he wished His chosen men to fulfill. Jesus hinted that there is some Old Testament meaning hidden here too, but that remains to be more fully explained (Lk. 11:49).

The Post-Apostolic Concept

The sources for this research are still disorganized. Men do not even agree on which men and documents are "post-apostolic." Also there are apocryphal and pseudepigraphic material from this period which are not yet conveniently collected for systematic study. The apostolic concept of this period is not certain. Examples can be cited of both the technical (Ignatius, Philad. 8) and non-technical concepts (Didache 11:5).

The Modern Concept

The modern concept is not a singular idea. It is plural. The liberal critics do not agree with one another, nor with the conservatives. Many laymen have not given this concept any thought. This is difficult to estimate, but the majority opinion seems to favor the Twelve and Paul. There seems to be good reason for this, as the previous discussion has shown. There seems to be a growing imbalance in the concept of fundamentalist men which gives more weight on the side of apostolic authority than it puts on the side of apostolic servanthood. Just what dangers lie behind this imbalance is something that this author wishes no one will ever be forced to discover.

CONCLUSION

Of those men in the New Testament who are identifiable technical apostles, Paul is unique. His distinguishing characteristics are: (1) he was called, though he was not a disciple during Jesus' earthly walk, (2) he was sent specifically to the Gentiles, and (3) he was not promised a throne on which to sit to judge a tribe of Israel.

The challenge to Paul's uniqueness is found in the mysteriousness of the list of resurrection witnesses (I Cor. 15:4-7). The "Twelve" and "all the apostles" appear as separate groups. Paul may have been a part of "all the apostles." This phrase would seem senseless unless there were more than just Paul in this group. Determination of the wider range of this apostolic band outside the Twelve with the potential of direct commissioning by the Lord is impossible. Of those men in the New Testament who are potential technical apostles like Paul, Paul is not necessarily unique.

APPENDIX A

A CHART OF THE DISTRIBUTION AND FREQUENCY OF THE WORD ἈΠΟΣΤΟΛΟΣ AMONG THE NEW TESTAMENT WRITERS¹

Paul	.....	34
James		
Matthew	. 1	
Luke	.....	34
Peter	... 3	
Mark	.. 2	
(Heb.)	. 1	
Jude		
John	.... 4	

¹Counted words in W. R. Moulton, and A. S. Geden, editors, A Concordance to the Greek Testament (second edition, Edinburgh: T. & T. Clark, 1899), pp. 101, 102.

APPENDIX B

A CHART OF THE DISTRIBUTION AND FREQUENCY OF THE WORD ἈΠΟΣΤΟΛΟΣ AMONG THE NEW TESTAMENT BOOKS¹

Paul's Own Letters

Galatians	... 3
I Thess.	. 1
II Thess.	
I Cor.	..... 10
II Cor.	..... 6
Romans	... 3
Ephesians	.... 4
Colossians	. 1
Philemon	
Philippians	. 1
I Timothy	.. 2
Titus	. 1
II Timothy	.. 2

Other New Testament Writings

James	
Matthew	. 1
Luke	..... 6
Acts	..... 28
I Peter	. 1
II Peter	.. 2
Mark	.. 2
Hebrews	. 1
Jude	. 1
John	. 1
I John	
II John	
III John	
Revelation	... 3

¹Counted words in W. R. Moulton, and A. S. Geden, editors, A Concordance to the Greek Testament (second edition, Edinburgh: T. & T. Clark, 1899), pp. 101, 102.

APPENDIX C

REFERENCES TO IDENTIFIABLE "APOSTLES"¹

	Andronicus & Junia	Barnabas	Christ	Epaphroditus	James	Paul	Twelve
Paul	(?) ²			x ³	(?) ⁴	x ⁵	(x) ⁶
James							
Matthew							x ⁷
Luke		x ⁸				x ⁹	x ¹⁰
Peter							x ¹¹
Mark							x ¹²
(Heb.)			x ¹³				
Jude							
John							x ¹⁴

¹This information limited to a study of ἀποστόλους.

²Rom. 16:7, an unclear passage, "among the apostles."

³Phil. 2:25, "your apostle."

⁴Gal. 1:19, an unclear passage.

⁵Gal. 1:1; I Th. 2:6; I Cor. 1:1; 9:1; 15:9; II Cor. 1:1; Rom. 1:1; 11:13; Eph. 1:1; Col. 1:1; I Tim. 1:1; 2:7; Titus 1:1; II Tim. 1:1, 11.

⁶(Gal. 2:8 ἀποστόλοις.)

⁷Mt. 10:2.

⁸Acts 14:4, 14.

⁹Acts 14:4, 14.

¹⁰Lk. 6:13; 9:10; 17:5; 22:14; 24:10; Acts 1:2; 26; 2:37, 42, 43; 4:33, 35, 36, 37; 5:2, 12, 18, 29, 40; 6:6; 8:1, 14, 18; 9:27; 11:1; 15:2, 4, 6, 22, 23; 16:4.

¹¹I Pt. 1:1; II Pt. 1:1 and 3:2?

¹²Mk. 3:14; 6:30.

¹³Heb. 3:1.

¹⁴Rev. 21:14.

APPENDIX D

REFERENCES TO UNSPECIFIED "APOSTLES"

	General Category	Chiefest	O.T.	Paul & Apollos	Paul Titus & Sylvanus	Pseud- apos- tle	Two Twelve	Brothers
Paul	X ¹	X ²		(?) ³	(?) ⁴	X ⁵	(?) ⁶	X ⁷
James								
Matthew								
Luke			X ⁸					
Peter	X ⁹							
Mark								
(Heb.)								
Jude	X ¹⁰							
John	X ¹¹					X ¹²		

¹I Cor. 9:4; 12:28, 29; 15:7; II Cor. 12:12; Rom. 15:7 (?); Eph. 2:20; 3:5; 4:11.

²II Cor. 11:5; 12:11.

³II Cor. 4:9 (?), unclear "we".

⁴I Th. 2:6 (?), unclear "we".

⁵II Cor. 11:13.

⁶I Cor. 15:5, unclear.

⁷II Cor. 8:23, "apostles of the churches".

⁸Lk. 11:49.

⁹II Pet. 3:2.

¹⁰Jude 17.

¹¹Rev. 18:20.

¹²Rev. 2:2.

APPENDIX E

REFERENCES TO THE "TWELVE"

By Authors

<u>Reference</u>	<u>No Reference</u>
Paul ¹	(Hebrews)
Matthew ²	James
Mark ³	Peter
Luke ⁴	Jude
John ⁵	

¹I Cor. 15:5.

53. ²Mt. 10:1, 2, 5; 11:1; 19:28; 20:17; 26:17; 26:19; 26:20, 47,

³Mk. 3:14; 4:10; 6:7; 9:35; 10:32; 11:11; 14:10, 17, 20, 43.

⁴Lk. 6:13; 8:1; 9:1, 12; 18:31; 22:3, 47; Acts 6:2.

⁵Rev. 21:14.

APPENDIX F

REFERENCES TO THE "TWELVE"

By Books

<u>Reference</u>	<u>No Reference</u>
I Corinthians ¹	Galatians
Matthew ²	I Thessalonians
	II Thessalonians
Luke ³	II Corinthians
	Romans
Acts ⁴	Ephesians
	Colossians
Mark ⁵	Philemon
	Philippians
Revelation ⁶	I Timothy
	Titus
	II Timothy
	James
	I Peter
	II Peter
	Hebrews
	Jude
	I John
	II John
	III John

¹I Cor. 15:5.

²Mt. 10:1, 2, 5; 11:1; 19:28; 20:17; 26:17, 19; 26:20, 47, 53.

³Lk. 6:13; 8:1; 9:1; 18:31; 22:3, 47.

⁴Acts 6:2.

⁵Mk. 3:14; 4:10; 6:7; 9:35; 10:32; 11:11; 14:10, 17, 20, 43.

⁶Rev. 21:14.

APPENDIX G

SOME PRACTICAL IMPLICATIONS OF THIS STUDY FOR MODERN MISSIONS

The technical apostles died out with the last man who had seen the Lord and had been commissioned by Him. This kind of office is not functioning in the church today. So, there is no man, if he be desiring apostolic authority, who can claim to be a Pauline type apostle.

The non-technical apostle is still functioning today. These are the men sent by churches on various tasks. Some evangelize. Others act as support personnel to the evangelists. Still others act as stewards transporting gifts to help needy Christians. Their base of operations is a local church which sends them on their specific errands.

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