

REVISITING PAUL'S CLAIM TO APOSTLESHIP: A STUDY OF GALATIANS 1:15-16

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To most Christians, there are twelve apostles, and a quick study of the Synoptic gospels supports their claim, the list of the apostles we have usually contain twelve names (Mt. 10:1-4; Mark 3:13-19; & Lk 6:12-16). The Gospel of John did not offer a formal list but refers to the twelve (Jn 6:67, 70, & 71). Only nine of the apostles were identified by name in the Gospel according to John. Acts of the Apostles provides a list similar to the synoptics but they were not referred to as the Twelve. Following the death of Judas, the group (of Twelve apostles) seems to be destined for an untimely end. However, *The Acts of the Apostles*, quickly introduces an apt solution in the election of Matthias to replace Judah, thereby consolidating the figure of the Twelve apostles. Further reading of the epistles however presents us with the person of Paul who vehemently defends his claim to apostleship with convincing arguments that suggest his election or appointment to the group of apostles fulfils the same requirement that the appointment of the earlier apostles fulfilled. He says: "But when God, who from mother's womb had set me apart and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him to the Gentile, I did not immediately consult flesh and blood."¹ Through this statement, Paul affirms his call to apostleship and proves that he was called, that he saw the Lord who actually sent him and entrusted a special mission to him.

The claim of Paul is unique in the New Testament and many continue to look to Paul for inspiration and hold him as a model to conform to. Hence today there are increasing number of ministers with

claims to divine appointment and commission. What do we make of such claims? This paper reexamines Paul's claim to apostleship and its implication for the growing number of ministers who today claim Paul as their patron in the ministry. The purpose of this paper is to explore the possibility that based on the veracity of Paul's claim to apostleship, should certain modern day pastors, notably pioneer church planters be given the same recognition?

Christ and His Church

In Luke Jesus ascribed to himself the fulfilment of a passage from the Prophet Isaiah (61:1-2): The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has send me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord.²

This passage can be described as the mission statement of Jesus and there is no doubt that he expended himself in the actualization of the task he ascribed to himself. To assist him in the realization of his mission he chose certain men and commissioned them to be involved in his mission. These early collaborators are called apostles.

Definition and Examination on Concept in the Bible

In Christian circles, the term 'apostle' has become common, but before it attained this status, it was already present in secular literature and in Judaism. The origin of the term is uncertain, what is certain is the allusion present in the commission "I send" in Greek, ἀποστέλλω, where the word apostle is derived. Apostle is from the Greek word ἀποστέλλω, the verb 'to send' being *apostollein*. The verb *apostello* in classical Greek means to send and was used in contexts of the sending out of an envoy with full power to act as personal representative of the one sending. It was used in the LXX to translate the Hebrew word, *salah*, which is used to describe not so much the sending, but the authorization of the messenger. In other words, *apostolos* was used to describe the function or mission, not the office of the one sent.

According to Francis Agnew, the concept apostle seems originally related to the experience of seafaring. This view was supported by the findings of Rengstorf.³ Other usages of the concept include the following: (1) 2 Instances in Herotodus in the sense of messenger and (2) The LXX and Symmachus each have the word once, also in the sense of messenger. It is necessary to examine these two literatures. The LXX (the Greek Version of the Old Testament) reference is to the book of Kings: "So Ahijah, hearing the sound of her footsteps as she entered the door, said, "Come in, wife of Jeroboam. Why are you in disguise? *I have been commissioned to give you bitter news.*" (1 Kgs 14:6) The relevant expression being "I have been commissioned to". The

Symmachus is in reference to Isaiah 18:2: "Sending ambassadors by sea, in papyrus boats on the waters! Go, swift messengers, to a people tall and bronzed..." Here again, there is no mistaking the sending of a messenger, and the close connection to seafaring.

Apart from the New Testament itself, Josephus, who himself lived about the same time, used the term only twice and in the sense of sending of a messenger. There is therefore, no mistaking the fact that the concept 'apostle' relates to the sending of a messenger. Apostle is thus "a title given in the early church to some of its leaders (1Cor 12:28), esp. missionaries, and at Heb. 3:1 to Christ Himself."⁴ In the Synoptics, the group of twelve disciples chosen by Christ to assist him were given the title apostle.⁵ Revelation 21:14 followed this by restricting the apostles to twelve members. In his letters to the Romans and the Galatians,⁶ Paul vigorously defended his claim to the title of apostle. This suggests that the restriction of the title to only the twelve was unknown to Paul because apart from claiming the title for himself, he also applied it to others. It would thus appear that there were other people in the early Church who performed a task similar to that of the Twelve and were also called apostles.

In Acts 14: 4. Luke freely speaks of the "apostles" Barnabas and Paul. Also in Paul's defense of his apostleship in 1 Cor. 9, he seems to include Barnabas as another who deserved the rights of an apostle (v. 6). In the closing greetings that ends *the Letter to the Romans*, Paul wrote "Greet Andronicus and Junia, my relatives and my fellow prisoners; they are prominent among the apostles and they were in Christ before me."⁷ There are other references to *apostolos* as messenger in 2 Cor 8:23; Gal 1:19; Phil. 2:25 and 1 Thes. 2:6.⁸

In summary, it would appear that for Paul and Luke, the term apostle is not a title of honour but one that describes the office of service rendered in fidelity to a call. A close study of New Testament writings reveals that while there was paucity of usage prior to New Testament, the New Testament is replete with many instances of the use of the term. The term *apostolos* is found in most books of the New Testament and is found 35 times in Pauline writings⁹ and 34 times in Lucan corpus¹⁰, 11 times, including one each in Mark, Matthew, John, Hebrew, 1 Peter, and Jude; twice in 2 Peter; and 3 times in Revelation.

Who then is an apostle? According to David Petts in his book *Body Builders*, the word *apostolos* can be translated in many ways, such as apostle, messenger, delegate, representative, or ambassador.¹¹ In the New Testament, the preponderance of the term '*apostolos*' suggests it describes a very important reality in the early Church. The reality in focus is that of commissioning of special leaders for missionary purpose. Therefore, Agnew opined that "Described as a general NT phenomenon in a way that would win broad approval, the apostles is

one who, through a vision of the risen Lord, has become an official witness to his resurrection and who has been commissioned by him to preach the gospel in a way fundamental to its spread.”¹² Viewed this way, some have thought that the group of apostle was a closed one while other maintain it is open. Rudolf Bultmann belongs to the last group since he asserts that “The restriction of the concept 'apostle' to the 'twelve'...can scarcely have taken place in the earliest church...Paul calls all missionaries 'apostles'.”¹³ This is the motivation for the founding of many ministries today. It is necessary to explore other concepts that might have contributed to our understanding of the concept of apostle. One of such terms is *šîh*, a term that appeared with definite clarity in rabbinic literature.

Apostle-Concept in the Sending-out Practice of OT Rabbinic Period

Lightfoot has pointed out a parallel between the NT apostle and the concept of the 'sent man,' *šîh* in OT and. According to Agnew:

H. Vogelsteing put the discussion on a more solid basis with the contention that the relationship of the two figures was to be discovered primarily in a comparison of their formal elements rather than in comparison of their concrete phenomenological characteristics. Both figures, however they may differ, involve the same formal sending-convention, which Vogelstein maintained could be traced far back into the OT period.¹⁴

The salient points to keep in mind include the fact that the term *šîh* is not found in the OT but in rabbinic period, where in the Talmud, it was used to describe a commissioned agent, a person sent to act in the name of another. The *šîh* functions along two lines, in private and institutionalized capacities. “As a private agent the *šîh* might, for example, contract an engagement of marriage, manage a divorce proceeding, slaughter the paschal lamb, etc., in the name of a principal. As an institutional agent he might undertake liturgical actions or represent the Jerusalem authorities to the Jews of the Diaspora.”¹⁵ This is attested to in the legal dictum “The one whom a man sends is like the man himself.” The significance of the *šîh* is also to be found in the relationship between the sender and the sent, and not primarily in the content of the commission given.¹⁶ The *šîh* is the authoritative representative of the one who sent him and empowered to act in his name. Experts have discerned a legal or secular character in this understanding. It is therefore right to assert that the personalities involved are usually human being, thus the reference to the *šîh* is always with regard to a human sender, since the act of sending is never

attributed to God. For instance, while some priests and prophets could be designated as אֲפֹסְטוֹלוֹס , the title was never used for Jewish missionary figures; the usage began to appear only in the second century. Be that as it may, we can discern a clear link between this convention and the Christian usage of *apostolos*. The OT link is more tenuous to ascertain and studies have focused more on the linguistic and phenomenological links.

Bruders on his part discovered a similarity in the usage of אֲפֹסְטוֹלוֹס and the NT use of *apostollein*, where in most cases, the verb denotes not just the idea of sending but that of commission.¹⁷ In the same vein, experts have pointed out some NT text:

The most evident example of this kind is the text of John 13:16 "Amen, amen I say to you, a servant is not greater than his master nor a messenger [*apostolos*] than the one who sent him [*tou pempantos*]." The text recalls the maxim "The one whom a man sends is like the man himself." The *apostoloi* ekklesion of 2 Cor 8:23 and Epaphroditus, *hymon apstolon*, of Phil 2:25 are hardly apostles of Christ in the fullest sense; they are, rather, the sent men of the community.¹⁸

Owing to the above, it is reasonable to assert that concept of apostleship present in the NT represents a singular and profound expression of the אֲפֹסְטוֹלוֹס -convention. In summary, we can deduce the fact that NT apostleship, while originally rooted in a legal and secular environment often involved a divine commission or involve figures divinely commissioned; the sent is a true representative of the sender, and carries with him the sender's authority in the discharge of his mission. It is therefore the view of this writer, that in the New Testament, an apostle is one sent on behalf of another to perform certain tasks. The apostles of Jesus must be seen in this light and this is also the sense in which Paul sees himself, as having been sent by the risen Lord to become an apostle to the Gentiles (1 Tim. 2:7; Rom 15:16, and Gal 2:7-8) just as Peter had been called and sent as an apostle to the Jews (Gal 2:7-8). There are other scholars who have rejected the אֲפֹסְטוֹלוֹס -*apostolos* connection. Citing the absence of true phenomenological parallelism between the אֲפֹסְטוֹלוֹס -figure and the apostles. Some, such as Ehrhardt insist that the term *apostolos* predates that of אֲפֹסְטוֹלוֹס , therefore אֲפֹסְטוֹלוֹס cannot be used to interpret *apostolos*. Be that as it may, can we still use the apostolic understanding of the concept to ground contemporary 'call-commission' reality of pastors today?

Other Apostles

There is no denying the fact that apart from the Twelve and Paul, others were also designated as apostles in the New Testament. The

Letter to the Romans, traditionally regarded as one of the Proto-Pauline epistles indicates that Paul regarded others, apart from the Twelve as apostles. Hence he glowingly sent greetings to them: "Greet Andronicus and Junia, my relatives and my fellow prisoners; they are prominent among the apostles and they were in Christ before me."¹⁹ That the reference indicates that these people were already in Christ before Paul shows that Paul was not just ascribing the title to anyone, but those who had distinguished themselves in the early Church probably through their services, hence their prominence. It would appear that these other apostles were only thus designated because their life is lived in active service among the people, once again validating the concept of apostleship being tied to that of active service and not just an accolade. For instance, in putting himself forward as an example for others, Paul actually avoids all boasting saying that we have nothing that we have not received from God. Gifts and talents bestowed on Christians are thus meant for communal use. For Paul, this means he was no longer a private person and his life should be transparent. This is what is expected of every apostle.

In Acts 14: 4 Luke refers to Barnabas and Paul as apostles. When speaking of his rights as an apostle, Paul also referred to Barnabas and himself as those who deserve the rights of an apostle (1 Cor: 9:6). What do we say of Epaphroditus? Paul referred to him as "my brother and co-worker and fellow soldier, your messenger and minister" (Phil. 2: 25). He was an apostle, and collaborator with Paul, much like Barnabas had been in Acts 13. From these references, we can surmise that in the early Church, there were other apostles other than the Twelve, and sometimes, there were those celebrated as we have seen above and those castigated and rejected because of their deeds the false apostles.

False Apostles

In 2 Corinthians, Paul alluded to the false apostles when he said "For such people are false apostles, deceitful workers, who masquerade as apostles of Christ (2 Cor. 11:13). Many experts today agree that the mention of false apostles is an indication that there existed a large body of apostles apart from the Twelve that would have been well known with no danger of confusing them with the false apostles. According to Agnew, "The term *Ψευδαπόστολος* is used only in 2 Cor. 11: 13, though the phrase in Rev. 2: 2, "you ... have tested those who call themselves apostles but are not, and found them to be false" communicates the same idea."²⁰ Paul dismissed the false apostles and even mockingly calls them "super-apostles", insisting that the only valid criterion of apostleship was whether "the works of an apostle" had been performed."²¹

The Uniqueness of the Twelve

From the foregoing, the following can be said about the Twelve apostles, and these make them unique, pre-eminent and irreplaceable. First, the twelve were called by the Lord, from the crowd of disciples to be members of his inner circle. They then received special training and tasks. They were disciples and apostles at the same time. Secondly, from a careful reading of Acts 1:21-22, Peter limits membership of the group of twelve to only men who had been with Jesus from his baptism at the hand of John until his ascension. Furthermore, that the apostles felt it necessary to replace Judas shows that the group of Twelve is a unique one and essential to the growth of the infant Church. With the support of Psalm 109, the term apostle is then presented not only as a term designating a function, but also an office.²² The close association of the twelve to the twelve tribe of Israel must also be pointed out. Jesus chose the twelve to correspond to the twelve tribes of Israel. Can it be said that just as called entered into a covenantal relationship with the old Israel and expected her to model it to other people, the twelve apostles, were also thus designated a distinct unit, hence the title 'apostles' different from what was commonplace at the time disciples. According to J. E. Young, the post resurrection appearances to the apostles were designed to give special teaching to the eleven, and by implication unique authority.²³ This is the point that leads many to hesitate to include Barnabas and others in the group of apostles, though they were referred to as such by Paul.

In summary, the twelve apostles, therefore, constitute a unique group different from present day missionaries, pastors and founders of churches. It is because of these facts that many would limit true apostleship to the twelve, and later to the original eleven and Paul who were called and appointed by the Lord himself.

The Case of Paul

Owing to the different criteria we have examined and the various practices, Paul is to be regarded as an apostle. He actually met the requirements outlined above: he saw the Lord (symbolically), he was called by the risen Lord, and commissioned to be an apostle to the Gentiles. Following from our analysis above, Paul is also right to call himself an apostle. However, it would be more appropriate to group him with the 'other apostles' than with the twelve. For instance, Paul did not possess the requirements established by Peter in Acts 1: 21- 22. This is in no way to diminish Paul's status as an apostle. It rather shows the uniqueness of Paul's apostleship. Paul also received a direct commission from the Lord. And his activities support the claim that he carried out his task as an apostle in a preeminent way.

It is noteworthy that those companions and close collaborators of Paul, who could really be called successors to the apostles, for instance,

Timothy and Titus are never called apostles, and the bible nowhere suggests they enjoy similar authority. or regarded with full apostolic authority. We can thus say that the early Church was able to distinguish between the apostles of Christ and the apostles of the church.

CONTEMPORARY PRACTICES

Today, ministers of religion go by different names. There is a vast array of titles today and it is not difficult to discern the hierarchy of these titles. There are pastors and evangelists, there are apostles and senior apostles. There are prophets and overseers, there are priests and bishops. While the various Churches tend to regulate inclusion in this veritable group, in most denominations, one still find people admitted into or recognized as ministers simply based on their claim to being called by God. As we have seen earlier, while Paul does not belong to the group of the Twelve, he is nonetheless recognized as an apostle because he fulfilled certain requirements. Is this a closed group or as others have argued, can we still have apostles today? A distinction between office and function is useful at this stage.

In 1 Cor 12: 28, Paul asserts that the apostles occupy a pre-eminent position. "Some people God has designated in the Church to be, first, apostles; second prophets." And this is traceable to their appointment by Christ, their mission and the authority they were vested with. Paul gave a list with the apostles coming first, or it could be that he used a list that was already accepted as true at the time, bestowing on the apostles a status above others. It is therefore, fair to say that they belong to a distinct office, as attested to in Luke 22:29-30: "...and I confer a kingdom on you, just as my Father has conferred on me, that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel." Revelation 21: 14 supports this claim to a special office when it states "The wall of the city had twelve courses of stones as its foundation, on which were inscribed the twelve names of the twelve apostles of the Lamb." Apart from being an office, apostleship is also understood in terms of the function performed by the people called to that office. For instance, in Matthew 16: 18-19, the appointment of Peter as the foundation rock for the establishment of the Church and the bestowal of the powers of the keys by the Lord is both supportive of the claim to an office and the task the apostles were meant to fulfill. The apostles were the foundation upon which the Lord will build His Church (cf. Eph 2: 19), they were also chosen to continue his saving mission. Mark says "He appointed twelve (whom he also named apostles) that they might be with him and he might send them forth to preach and to have authority to drive out demons." (Mk. 3:14-15). The episode narrated by Mark in 9:38-39, albeit indicates that even those who do not hold the office, can still carry out functions beneficial to the inauguration of the reign of God.

It is unlikely that the Church as organized today was envisaged at that early time which would have required men with organizational skills, what seems constant in the mind of Jesus and in the criteria set by Peter was that the apostles expected to be competent for the job being assigned to them, and they were to be reliable witnesses of the fact of Christ's resurrection, goals that were considered essential to the foundation of the Church. Hence the office of the apostles and in this sense, the twelve was quite distinct. There were other offices to which others were called (1 Cor. 12: 28-30; Eph 4: 11). Office should be understood here as an avenue to exercise one's gift, hence for Paul, the title apostle denotes one of the charisms to be used for the spread of the faith and the growth of the Church. No wonder, for Paul, the term apostles is one of function not of status, he considered himself actually unworthy of that honour.

While the apostles were often understood as missionaries, because they have been called and sent to proclaim the good news, they were more than missionaries. The apostles were expected to

1) lay the foundation of the Church (Ephesians 2:20, Matthew 16:18), 2) give God's revelation to men (Ephesians 3:5), and 3) demonstrate the truth of that revelation by the performance of signs (II Corinthians 12:12). In the Pastoral letters, the apostles were the guarantors of tradition and source of sound teaching (2 Pet. 1; Jude 1: 3-4). In summary, according to Ridderbos,

As apostles of Jesus Christ their word has absolute authority in the church, and they lay claim to obedience (Romans 1:5; II Corinthians 2:9, Philippians 2:12). They are receivers and bearers of the tradition, the foundational gospel (I Corinthians 15:3-7; 11:23; I Thessalonians 2:13), the guarantors of the *depositum fidei* (I Timothy 6:20; II Timothy 1:12, 14), the layers of the foundation of the church (I Corinthians 3:10; 9:1-2; Ephesians 2:20); their writings are intended for liturgical reading in the church (Colossians 4:16; I Thessalonians 5:27), the canon for the church to come.²⁴

Concerning the 'other apostles', it is obvious that their apostleship is based on the authority of the church that chose them and sent them because they were best suited for the task at hand and the church authorizing them to carry out the task under its authority. Such is the case of the people Paul sent to some churches.

Jesus as an Apostle

In the Letter to the Hebrews, we find it stated that Christians should "...reflect on Jesus, the apostle and high priest of our confession." (Heb. 3:1), this is the only instance of Christ being referred to as an apostle in the whole of the New Testament. Hans Dieter Betz, and others feel that this is a late concept but one with a much older roots

particularly traceable to the Gospel of John. "Amen, amen I say to you, no slave is greater than his master nor any messenger greater than the one who sent him." (Jn 13:16) Betz says "Christ's entire mission is described by the technical term *apostello* ("send"). He is the Logos and Son of God who was sent by God the Father into this world (Jn. 1:6, 3:17, 3:34, 5:36-38, 6:29, 6:57, 10:36, 17:3, 17:8, 17:18, 17:21, 17:23, 20:21; cf. 1 Jn. 4:9, 4:10, 4:14). He in turn sends out his own disciples (Jn. 4:38, 17:18), the Twelve, who are, however, not called apostles (Jn. 6:67, 6:70, 6:71, 20:24). It appears that the title of apostle has been avoided by the Fourth Gospel."²⁵ Probably, Paul reflects the mind of Christ better in his assertions by describing himself as an apostle of Jesus Christ, in the greetings that opened many of his letters. This, it has been pointed out emphasizes not his status as an apostle, but the apostle of who he is, Jesus Christ. One thing is certain, at the time of composition of the Letter to the Hebrews, the term 'apostle' had not attained the exclusivity that many ascribe to it today. This seems to be the case in the early Church

Apostleship in the Early Christian Writings

Two trends can be discerned in the early Christian literatures, those that portray an exclusive understanding of apostles being limited to the twelve, plus Paul and the writings that favour a wider application of the term. Among the literature that favour a wider application, we have *The Didache*, many have argued that since the title is '*The Teaching of the Lord to the Gentiles, through the Twelve Apostles*', that this is an indication that there were other apostles, and chapter 11:3-6 deals with how to treat itinerant apostles and prophets who visit the people. According to Andrew Clark, "Clearly 'apostles of Christ' with authority over the churches are not referred to, since they are not to be allowed to stay more than one or two days, and are not to be supported financially (cf. 1 Cor 9:4ff)."²⁶ There is also *The Shepherd of Hermas* which is a moral treatise, yet it deals with how to treat false prophets and there mention made to the number forty in Similitudes 9:15.4, and 9:16.5 in reference to the apostles, this is obviously a reference to a group of apostles, prophets and teacher, other than the twelve. The *Epistle of Barnabas* 5:9, speaks of the Lord's choice of his own apostles, which suggests that the writer more than likely know of some other apostles. Origin, in commenting on 1 Cor 15:7 remarks that the expression "all the apostles" could only mean the seventy disciples of Christ. Another literature in support of the narrow sense is *the Epistle by Clement of Rome to the Corinthians*, (AD 96-1000). In section 42, we read "If they are said to have been commissioned by Christ, and to have had their doubts set at rest by the resurrection. In section 47.4 Paul is said to be, together with Peter, an apostle of the highest repute."²⁷ The sayings of Ignatius of Antioch shows that

recognizes only the twelve, hence he does not regard himself as an apostle. "I am not issuing orders to you, as though I were a Peter or Paul. They were Apostles and I am a condemned prisoner." We must add the *Didache*, since it considers the twelve as having unique authority.²⁸

CONCLUSION

Today, there is a rich body of literature on the nature of apostleship to guide believers especially against exaggerated sense of importance that many ascribe to themselves today. What is clear from literature is that apostleship was a temporary but very important gift and office in the Church, however, only a very few received it. No one today is so called or gifted, nor can anyone meet the necessary qualifications. Consequently, no one since the time of the twelve and Paul could be considered apostles in the same sense. For someone to say that he is an apostle with the same authority as the Twelve, is therefore, to arrogate to himself the authority that he does not possess and by implication makes himself one with the false apostles of 2 Corinthians 11:12-13 and Revelation. Unfortunately, this type of abuse is still common today, leading to further confusion. The point is not whether pastors cannot enjoy special charisms close to apostolic charisms, they can, but they do not enjoy the same apostolic authority or status. While we have had ministers described, for instances "St. Patrick, apostle to Ireland or of the Irish mission, or Apostle of the Slavs, used to describe St. Cyril and St. Methodius, the term apostle is only used with the understanding that these ministers were the agents and missionaries sent by the Church for the evangelization of the people they were named after. They did not enjoy the same recognition or status of the twelve and Paul. Thus, those who look to Paul's special encounter with the risen Lord as a model for their own ministry must realize that, even with their mystical experience, and purported mandate from the Lord, their ministry today is no longer seen as foundational. They can, thus, fulfil the function of an apostle, that is, become missionary, establish Churches and mentor them, they are not apostles in the mode of the twelve or Paul. Current use of the term 'apostle' is therefore, honorific and not substantive. Such titles as apostle to the Slavs, apostle to Ireland etc. are honorific titles even when though they express clearly that they were ministers sent by the competent churches to certain areas. The allusion is to the function and not status. This is the way Paul understood his apostleship and ministers, especially founders of Churches ought to follow the example of Paul.

END NOTES

¹ Gal 1:15-16

² Luke 4: 18

³ The word arose as a designation for a kind of transport ship and came, in turn to indicate the dispatch of a fleet, the fleet itself, a naval expedition, the admiral of such expedition, a passport, a bill of lading, etc. For a fairly thorough review of recorded usage, see K. H. Rengstorf, "Apostolos," TDNT 1. 407-8

⁴ F.L. Cross & E.A. Livingstone. *Dictionary of the Christian Church*. "Apostle" (Peabody, Massachusetts: Hendrickson, 2007)

⁵ Mk. 3:14-19; Mt 10:2-4; Lk 6: 13-16.

⁶ Roman 1:1, Gal 1:1.

⁷ Romans 16:7

⁸ See. J. E. Young for a critical review and commentaries of the casual use of the term apostle in reference to other people in the New Testament.

⁹ 1 Thessalonians: 1, 1 Corinthians:10, 2 Corinthians: 7, Galatians: 3, Romans:3, Philippians:1, Colossians: 1, Ephesians: 4, Pastoral Letters: 5

¹⁰ Luke: 6, Acts 28

¹¹ D. Petts, *Body Builders. Gifts to make God's People Grow*. Mattersey, 2002, p. 22.

¹² F.H. Agnew, *The Origin of the New Testament Apostle-Concept: A Review of Research*. "Journal of Biblical Literature" 1986, vol. 105, no. 1, p. 77.

¹³ Rudulf Bultmann, *Theology of the New testament*, New York, 1951, Vol 1, p.60.

¹⁴ Agnew, 79

¹⁵ Agnew 80-81

¹⁶ Echoes of this fact is found in Paul who vehemently defended his relationship with Christ. He was called and sent by Jesus, therefore, it is to be concluded that "the one whom a man sends is like the man himself." Hence, Paul could claim the authority of Christ as the force of his ministry.

¹⁷ Agnew, 83

¹⁸ Agnew 84

¹⁹ Romans 16:7

²⁰ Agnew, 99-100

²¹ Cf. 2 Cor. 12: 11-18

²² Cf. Acts 1: 25

²³ J. E. Young, "That some should be apostles'," *Evangelical Quarterly*, 48:2. (April-June 1976), 98.

²⁴ Herman Ridderbos, *Paul: An Outline of His Theology*, trans. John

Richard De Witt (Grand Rapids: Eerdmans, 1975), 449.

²⁵ **Hans Dieter Betz, *Apostles*, online publication,**
<http://www.academicroom.com/topics/apostle-definition>

Accessed on August 24, 2016

²⁶ Andrew, C. Clark "Apostleship: Evidence from the New Testament and Early Christian Literature," *Vox Evangelica* 19 (1989), p. 72.

²⁷ Andrew, Clark, p. 74.

For a good summary of the different positions as to the concept of apostleship in early Christianity, please consult Andrew C. Clark's article "Apostleship: Evidence from the New Testament and Early Christian Literature," *Vox Evangelica* 19 (1989): 49-82. Ernest DeWitt Burton in "*The office of apostle in the early Church*" also offers a brief summary of the different position especially of the Christian writers of the 2nd century. In *The American Journal of Theology*, Vol. 16, No. 4 (Oct., 1912), pp. 561-588, Published by: The University of Chicago Press Stable URL: <http://www.jstor.org/stable/3155219>