

THE CONTINUING MINISTRY OF THE APOSTLE  
IN THE CHURCH'S MISSION

A Dissertation  
Submitted to the Faculty of  
The School of Theology  
Fuller Theological Seminary

In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by

Stephen B. Addison

October, 1995

A Basis for the Continuing Ministry of The Apostle  
in the Church's Mission

Stephen B. Addison

Doctor of Ministry

1996

School of Theology, Fuller Theological Seminary

The purpose of this paper is to establish a biblical, theological and historical foundation for the recovery and contemporary functioning of apostolic ministry in the church's mission. The main thesis is that the Lord of the church continues to gift individuals for the apostolic ministry of church planting and strengthening.

Apostolic ministry is grounded in the fact that the God of Scripture is a sending God who graciously reaches out to a fallen world. Jesus is both the supreme revelation of the God who sends and the perfect example of one who is sent as an apostle. The church is an apostolic people sent into the world. Jesus appointed the Twelve with unique authority as witnesses to the resurrection. Paul shared in that unique authority but also demonstrated that the ministry of apostle continues in a functional sense.

The spiritual gift of apostle is given to individuals to equip the whole church in its apostolic calling. Apostles are

called by God, but their calling is to be recognized by the body of Christ. The ministry of an apostle is trans-local and involves both church planting and strengthening existing churches. The authority of an apostle is determined by the apostle's willingness to be a servant of the gospel and of the body of Christ. An apostles are recognized by their pioneering and translocal ministry of church planting and church strengthening. Apostles function best as leaders of apostolic bands that are in partnership with local churches.

Throughout history various individuals, at the forefront of the church's mission, have demonstrated an apostolic ministry. Today a number of models of ministry point the way to the contemporary functioning of apostolic ministry.

Apostolic ministry functions best when it is conducted in both power and weakness. As such it reflects the dual reality of the cross and resurrection in the ministry of the apostle.

The gift of apostle has been given for the church's strengthening and equipping in its mission. Individuals with an apostolic ministry should be recognized and released to that function if the church is to be true to its calling in the world.

Theological Mentor: Robert R. Redman, Jr., Dr. Theol.

Words: 350

TABLE OF CONTENTS

Chapter

INTRODUCTION .....1  
    Apostolic Leadership for an Apostolic Church

1. APOSTOLIC MINISTRY AND THE GOD WHO SENDS .....5  
    Old Testament Foundation  
    The Intertestamental Period  
    The New Testament Era  
    Conclusion

2. APOSTOLIC MINISTRY IN THE NEW TESTAMENT .....37  
    The New Testament Term  
    The Twelve  
    Other New Testament Apostles  
    Paul the Apostle

3. DISCERNING THE GIFT OF APOSTLE .....53  
    The Spiritual Gift of Apostle  
    The Credentials of an Apostle

4. THE MINISTRY AND AUTHORITY OF AN APOSTLE .....72  
    The Ministry of an Apostle  
    The Authority of Apostles  
    Conclusion

5. WOMEN APOSTLES? .....108  
    The New Testament  
    Historical examples  
    Conclusion

6.	APOSTOLIC MINISTRY IN WEAKNESS AND POWER .....	122
	Apostolic Ministry and Weakness	
	Apostolic Ministry in Power	
	Conclusion	
7.	APOSTOLIC MINISTRY IN CHURCH HISTORY .....	144
	Historical Transition	
	Patrick, Columba and the Celtic Missionary Movement	
	Francis of Assisi	
	The Reformation and Apostolic Ministry	
	Francis Xavier	
	Count Nikolaus Zinzendorf and the Moravians	
	John Wesley	
	William Carey	
	William Booth	
	George Jeffreys	
	Conclusion	
8.	CONTEMPORARY APOSTOLIC MODELS .....	191
	The Apostolic Mission Leader	
	The Apostolic Denominational Leader	
	The Apostolic Founder of a Movement	
	The Apostolic Senior Pastor	
	The Apostolic Mentor	
	The Apostolic Pioneer Missionary	
	The Apostolic Church Planter	
	The Apostolic Seminary Professor	

The Apostolic Innovative Strategist

The Apostolic Evangelist

Conclusion

CONCLUSION .....212

BIBLIOGRAPHY .....216

## INTRODUCTION

### APOSTOLIC LEADERSHIP FOR AN APOSTOLIC CHURCH

The church began its existence as a missionary movement. The church is apostolic, not only because its teachings are founded on the Apostles, but because it is commanded by Jesus to take the gospel to every people group and wherever the gospel is met with faith, to found churches that continue the process.

It has been said that, "The church exists for mission, like fire exists for burning." It is a part of the essential nature of the church to proclaim the gospel and to form new communities of believers. However, throughout history, the church has always been in danger of moving from being a dynamic missionary movement concerned with those outside of its borders, to a static institution concerned for the well-being of its members and self preservation.

Donald McGavaran outlines how a denomination in a society can move through various stages of development in its mission. They are, (1) the early exploratory period, (2) the establishment of mission stations and their ministries, and (3) the development of an indigenous church, finally it is now ready for (4) the continuing challenge of wider evangelism within its

society.<sup>1</sup> Churches in this final stage of development will continue to decline until they rediscover their apostolic mission.<sup>2</sup>

Both the mission and the nurture dimensions of the church are legitimate and ongoing functions. In our age when the dominant image of Christian leadership is that of the pastor for a flock, there is a need to restore to the church the recognition of apostolic leadership. The dominance of the pastoral image of leadership can be traced back to the "Christianizing" of Western Europe following Constantine's conversion. For centuries it was regarded that whole nations were Christian and in consequence, their inhabitants were born into the church. The role of the Christian leader was to care for believers. There appeared no need for apostolic leadership to proclaim the gospel to those who had not heard and to start new churches. Despite the secularization of the Western world and our awareness of the rest of the world, that image has persisted and the church has lost touch with its missionary calling.

It is my contention that the pastoral image is not the only legitimate image of Christian leadership. As a missionary

---

<sup>1</sup>Donald A. McGavaran, Ethnic Realities and the Church (Pasadena: William Carey Library, 1979), 225-27; quoted in George G. Hunter III, To Spread the Power: Church Growth in the Wesleyan Spirit (Nashville: Abingdon Press, 1987), 18.

<sup>2</sup>Hunter, 18.



movement, the church should recognize those with apostolic ministries in its midst.

In his account of his missionary experience, Father Vincent Donovan tells of his ministry to the Masai tribes of eastern Africa. Despite the establishment of schools, hospitals and other ministries, the Masai had not become Christians. Donovan proposed to his bishop that he should distance himself from the services being provided to the Masai and "just go and talk to them about God and the Christian message."<sup>3</sup> When he explained to one of the Masai elders what he proposed to do and why, his response was, "If that is why you came here, why did you wait so long to tell us about this?"<sup>4</sup>

If the church is to recover its vision and zeal for mission, a key to that recovery is the recognition that God continually calls and empowers individuals to carry on apostolic ministry in our midst. It is not the only ministry of the body of Christ. But it is a strategic one for the renewal and expansion of the Christian movement.

It is the purpose of this paper to provide a biblical, theological and historical basis for the recognition and development of contemporary expressions of apostolic ministry in the church today. However, the issue is not just the recognition of a particular spiritual gift, as important as that is. The

---

<sup>3</sup>Vincent J. Donovan, Christianity Rediscovered (Maryknoll: Orbis, 1978), 15.

<sup>4</sup>Ibid., 22.

issue has to do with the very nature and calling of the church in the world today. It is my hope that the recovery and recognition of apostolic ministry in the church will contribute to the renewal of the church in its apostolic calling to take the gospel to every people group in our generation.

In chapter one, this study will examine the biblical and theological foundations for understanding God as a sending God who sends his people into the world in mission. Chapter two will establish a New Testament foundation for apostolic ministry and chapters three and four will develop a model for the continuing ministry of apostles. Chapter five, will look at the question of whether the ministry of an apostle can be carried out by women. Chapter six will discuss the true character of apostolic ministry in weakness and power. Chapter seven will outline some historical examples of apostolic ministry. Chapter eight will present a number of contemporary models for apostolic ministry.

## CHAPTER 1

### APOSTOLIC MINISTRY AND THE GOD WHO SENDS

#### Old Testament Foundation

Although, "Mission did not begin with Jesus,"<sup>1</sup> we search the Old Testament in vain for direct evidence of a missionary call upon God's people Israel. We do not find a clear call for believers to cross geographical, religious and social barriers to win the nations to faith in Yahweh.<sup>2</sup>

The Old Testament is preoccupied with a chosen people. Israel and its relationship to Yahweh is of central concern. Israel lives its life before the nations but there is no clear command to preach to the nations. No envoys are sent to establish outposts of God's people in other lands. Thus the ministry of an apostle is without direct parallel in the Old Testament.

What we do have in the Old Testament are foundations upon which the revelation of God and his purpose in the New Testament are built. The character and purpose of God are not fully

---

<sup>1</sup>Roger E. Hedlund, The Mission of the Church in the World, with Forewords by Arthur F. Glasser and James C. Gamaliel (Grand Rapids: Baker, 1991), 19.

<sup>2</sup>David J. Bosch, Transforming Mission: Paradigm Shifts in Theology of Mission (Maryknoll: Orbis, 1991), 17.

revealed until the coming of Jesus but the Old Testament prepares for his coming with an initial revelation of who God is and what he is seeking to achieve in the world. It is to this initial revelation that we now turn.

### Yahweh is Creator and Lord of all

The Old Testament does not begin with the chosen people. It does not begin with the call of the patriarch Abram or the election of the nation of Israel. It begins with the creation of the world which culminates in the creation of "Man" as male and female (Genesis 1:27). Genesis begins with Yahweh's universal Lordship over the whole of creation and over all the nations. Israel is nowhere in sight. It is with humanity that Yahweh deals. Adam and Eve are not the patriarch and matriarch of Israel but of all peoples. Thus the Bible's first concern is with humanity not the Hebrews.<sup>3</sup>

In contrast to other ancient cosmologies, the biblical teaching about creation emphasizes that God creates purposefully and what he creates is good. The Old Testament affirms that what God creates is not inherently evil. This has implications for the universality of God's mission both in terms of his concern for the whole of humanity and the whole of creation.

---

<sup>3</sup>Richard De Ridder, Discipling the Nations (Grand Rapids: Baker, 1971), 14.

While God is primarily concerned with human sin, his mission includes the redemption of all things.<sup>4</sup> Genesis chapters 1-11 recount the creation of the world and humanity, the entry of sin into human life and Yahweh's response of judgment and grace. These foundational chapters conclude by raising the question of Yahweh's relationship with fallen humanity.

At the close of Genesis 11 Yahweh judges the nations with confused speech and dispersion. In the mind of the reader the question is now posed: What is Yahweh's relationship to be with sinful humanity? It is at this point that the history of the chosen people begins with the call of Abram. Universal history with its cycle of sin, judgment and grace gives way to salvation history and hope.<sup>5</sup> The focus of the Biblical account moves from universal to particular.

---

<sup>4</sup>See Ken Gnanakan, Kingdom Concerns: A Biblical Theology of Mission Today (Leicester: InterVarsity Press, 1993), 58-61.

<sup>5</sup>For a more detailed discussion of these themes see, David J.A. Clines, The Theme of the Pentateuch, Journal for the Study of the Old Testament: Supplement Series, eds. David J.A. Clines, Philip R. Davies, David M. Gunn, no. 10 (Sheffield:JSOT Press, 1978).

## Election for service

The call of Abram and the election of Israel have universal implications. Yahweh "deals so intensely with Israel precisely because he is maintaining his personal claim on the whole world."<sup>6</sup> It is the Sovereign Lord and Creator of all things, humanity included, who calls Israel to be his people. Not because he has abandoned the nations but in order to witness to them.

Israel is a mere instrument in Yahweh's universal plan. He did not choose Israel because of any intrinsic merit but out of love (Deuteronomy 7:7-8). When Israel strays from that love, Yahweh is as broken-hearted as a husband whose wife has been unfaithful (Hosea 2:14-23). Elsewhere Israel is depicted as God's son whom he delights in and yearns for with great compassion (Hosea 11:1-11; Jeremiah 31:20). Yahweh's covenant love for his people is a sign of his love for all people even in their sinfulness. Due to the intensity of his love and the sinful state of humanity, it is appropriate to speak of the suffering and anguish of God in his concern for people.<sup>7</sup>

The call of Abram and the promise that he will become a great nation cannot be separated from the assurance that "all the peoples of the earth shall be blessed through you" (Genesis

---

<sup>6</sup>Johannes Verkuyl, Contemporary Missiology: An Introduction, trans. and ed. Dale Cooper (Grand Rapids: Eerdmans, 1978), 92.

<sup>7</sup>See Gnanakan, 94-95.

12:2-3).<sup>8</sup> Israel's election flowed out of God's love for his people. It was at the same time a sign of his love towards the whole world. Thus for Israel, election implies both privilege and responsibility. Election was for service. That service is to be a blessing and a light to the nations. Israel was a witness, ideally through faithfulness but even in unfaithfulness and under Yahweh's judgment.

Israel's election is a sign of Yahweh's continued activity in the world and an appeal to the nations to acknowledge his universal sovereignty.<sup>9</sup> Israel is a separate people, not because Yahweh has rejected the nations. On the contrary it is because of Yahweh's concern for all humanity that Israel represents a "temporary division, necessary in the divine plan of salvation but one which would be abolished in God's due time."<sup>10</sup>

The "missionary God"<sup>11</sup> who came seeking the man and woman hiding in the garden continues to reach out to a rebellious

---

<sup>8</sup>All Scripture references are taken from the New International Bible (NIV), unless otherwise indicated.

<sup>9</sup>Johannes Blauw, The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission (London: Lutterworth Press, 1962), 28.

<sup>10</sup>J.H. Bavinck, An Introduction to the Science of Missions (Grand Rapids: Baker, 1960) 13. Newbigin comments, "From the beginning of the Bible to its end we are presented with the story of a universal purpose carried out through a continuous series of particular choices." Lesslie Newbigin, The Open Secret: Sketches for a Missionary Theology (Grand Rapids: Eerdmans, 1978), 75.

<sup>11</sup>Hedlund, 24.

humanity through his people, Israel. Yet despite Yahweh's universal intention, the chosen people are not sent out to the nations. Yahweh's presence in Israel is the light that draws both individuals and the nations. The problem was not that Israel was uniquely chosen but that she so often forgot the purpose of her covenant relationship.<sup>12</sup> The story of Jonah was an unheeded reminder to Israel that God's purposes ultimately included the nations.<sup>13</sup>

Isaiah chapters 40-55 show that because of Israel's unfaithfulness, God chose that through his Servant he would fulfill his mission to the nations. "The servant signifies what God wanted Israel to be."<sup>14</sup> Through the Suffering Servant of Isaiah, God acts decisively to fulfill his original intention in Israel's election.

#### Mission as Presence

The hope of the Old Testament is that nations would come to Israel rather than Israel being sent to the nations. The implication is that Israel must live faithfully as God's people as a light to the nations. By faithful obedience to the

---

<sup>12</sup>Charles Edward Van Engen, The Growth of the True Church: An Analysis of the Ecclesiology of Church Growth Theory, Amsterdam Studies in Theology, vol. 3 (Amsterdam: Rodopi, 1981), 121.

<sup>13</sup>Gnankan, 68.

<sup>14</sup>Ibid., 70.



Covenant, Israel must model to the world a people under Yahweh's rule. Israel's national life was to be centered around the presence of Yahweh and reflected in holiness, mercy and justice. The burden of the prophets was that Israel would be a sign and a bridge for the nations.<sup>15</sup>

On occasions, we see God at work outside the sphere of the covenant people in the lives of Melchizedek, Abram, Jethro, Job and the people of Ninevah. But the center of the Old Testament's concern is with Israel. It is by joining the covenant people that one responds rightly to Yahweh. This we see in the responses of Rahab and Ruth and unspecified individuals at the time of the Exodus (Exodus 12:38) and of Esther (Esther 8:17).

God called Israel to live as his people in the midst of the world reflecting his character in their relationships. The prophets were concerned that Israel not take the privileges of the covenant for granted but respond to God's initiative with obedience. They were ultimately concerned with Israel's corrupted spiritual condition but their spiritual condition was manifest in their perverse social condition.<sup>16</sup>

Those who were supposedly in right relationship with God were expected to express that relationship in a just social order. If they failed to do so, their relationship with God was suspect. Their commitment to these values was to stem from a

---

<sup>15</sup>Verkuyl, 94.

<sup>16</sup>Gnanakan, 92.

knowledge of God's character and his salvation. Out of their covenant relationship with God, Israel was to model to the nations his love, mercy, holiness and justice. At best this high calling was lived out imperfectly--at worst, not at all. Thus election became the basis for judgment (Amos 3:2).

### Salvation is Eschatological

Israel's unfaithfulness could not thwart God's sovereign plan of redemption. The prophets looked forward to the time when Yahweh himself would break into history and set up his perfect rule in Israel. This would be a time when the nations would be truly drawn to the light of his presence. There is still no call to go out and evangelize. Instead, Israel shall be the passive recipient of Yahweh's presence and the nations shall be drawn in (Isaiah 2:1-4; 25:6-9, 60; Jeremiah 3:17; Micah 4:1-4; Zecariah 8:20-23).

The coming of the Messiah is related to this universal salvation through Yahweh's presence in Israel. The Servant fulfills Israel's destiny as the faithful witness to the nations. The Messianic Servant of Isaiah (chapters 40-55) shall be a light for the Gentiles and through him the ends of the earth shall receive salvation (Isaiah 49:6). Isaiah chapter 53 reveals how the Servant shall fulfill his mission. He shall be

despised and rejected by others, yet chosen by God. Through suffering and death he shall become the substitute for both Israel and the nations in receiving Yahweh's judgment. As a result the nations shall become Yahweh's gifts to the Servant.<sup>17</sup> Thus, "God's purposes for humanity would ultimately be fulfilled despite human disobedience and unworthiness, since God's mission is ultimately God's responsibility."<sup>18</sup>

This coming of the nations to Yahweh is eschatological. It must be distinguished from the conversions of individuals that took place from time to time in Israel's history. The nations do not lose their national identities and become Israelites to be caught up in this eschatological salvation.<sup>19</sup> Jerusalem is still the focus but salvation is now universal. Israel will not go out to draw the nations in. Through envy, the nations will be attracted to the spiritual riches Israel has in God.<sup>20</sup>

#### Conclusions on the Old Testament

The story of the Old Testament is more than the history of a Semitic people in ancient times. It is the revelation of the

---

<sup>17</sup>Verkuyl, 93.

<sup>18</sup>Gnanakan, 70.

<sup>19</sup>De Ridder, 57.

<sup>20</sup>Bavinck, 23-24.

universal God taking the initiative to act in history for the salvation of all peoples. The Old Testament is the record of salvation history which has implications for the whole of humanity. "Because there is only one true God there can be only one religion; therefore, Israel's faith must one day be the religion of all mankind."<sup>21</sup> Yahweh is Creator and Lord of all. He is therefore concerned with the whole of humanity and with his whole creation. His people can never be satisfied until his Lordship is recognized throughout the whole earth. Their calling is not only to receive the blessing of salvation but to participate in God's purposes in the world.

Israel was not a missionary people in the sense of being sent out to cross geographical and cultural boundaries with the message of salvation to the nations. Yet Israel owed its existence to Yahweh's "missionary" concern for the whole world. In this sense we can refer to Israel as a missionary people. "Ultimately everything God does [in the Old Testament] concerns the salvation of the nations."<sup>22</sup>

Israel's existence testified that God has chosen to reveal

---

<sup>21</sup>De Ridder, 34.

<sup>22</sup>Hedlund, 70. Hedlund (70-71) forms four conclusions regarding God's missionary purpose in the Old Testament: Firstly, the nations are not rejected by Israel's election; secondly, there is the possibility of reception into Israel, the elect nation; thirdly, the judgment of God works by punishing Israel in order to correct his covenant people that they may fulfill his missionary purpose; fourthly, the nations witness God's mighty acts in Israel.

himself to the world through a people. His dealing with individuals had as its goal the formation of a people who will reveal his glory to the world. This has implications for our understanding of the relationship between God, the church and the world. The Old Testament teaches us that while God is at work in universal human history, he has chosen a specific people through whom to make himself known to the world. This strategy was not abandoned despite Israel's recurring unfaithfulness. God chose his Servant to fulfill Israel's calling to be a witness to the world. The New Testament reveals that Jesus Christ was that Servant and his church is now the inheritor of the promises and responsibilities of Israel as the people of God.

The people of God, whether they be Israel or the church, have always had a central role to play in the mission of God. By electing Israel, God chose to work through a particular group of people. "Israel anticipated the role of the church and today it is this body that carries responsibility for God's kingdom mission."<sup>23</sup> It follows that the establishment of churches in every geographic region and amongst every people group is imperative to the mission of God in the world today. As those churches are established, they must realize that they owe their existence to God's missionary concern for all peoples.

There is not a clear call in the Old Testament to go and make disciples of the nations. If there is a "missionary" in the

---

<sup>23</sup>Gnanakan, 201.

Old Testament, it is Yahweh revealing himself through his people Israel.<sup>24</sup> However, we do have the basis upon which the New Testament call was given. That basis is God's concern for the whole world. Ultimately the Old Testament revelation prepared the way for the coming of Jesus Christ, the fulfillment of that revelation and the Savior of the world.

---

<sup>24</sup>Bosch, Transforming Mission, 19.

### The Intertestamental Period

During the Intertestamental period the experience of defeat, humiliation and exile transformed the Jews of the Dispersion into devoted missionaries. They were both zealous and effective. The result was that a large number of Gentiles were converted.<sup>25</sup> Jewish monotheism and moral standards proved to be attractive to those disillusioned with their pagan faiths.

In each synagogue there were not only "converted Jews" but an ever-expanding multitude of God-fearing Gentiles at various stages of incorporation. Their aim was not to make all people Jews but to call "all nations, while remaining distinct nations, to enter into the relationship of the righteous by yielding allegiance to God" and his laws.<sup>26</sup>

The emergence of Christianity as a rapidly growing Gentile religion was indebted to the large numbers of Gentile God-fearers and proselytes to be found in Jewish synagogues

---

<sup>25</sup>Adolf von Harnack, The Mission and Expansion of Christianity, vol. 1 (New York: G.P. Putman's Son, 1908), 8; quoted in Hedlund, 141.

<sup>26</sup>H.J. Sconfield, Those Incredible Christians (New York: Bantam, 1968), 36; quoted in Hedlund, 146.

throughout the Graeco-Roman world.<sup>27</sup>

### The New Testament Era

A key to understanding the New Testament is that it is "the propagandist literature of a widespread and successful missionary movement."<sup>28</sup> At the heart of the New Testament we find the figure of Jesus, the one who was "sent" by God and the one who in turn sent others. The Old Testament introduces us to God's plan of salvation for all and provides the background for understanding the mission of Jesus. Yet his coming is unique and represents a new beginning in God's dealings with humanity. What was an implied missionary mandate in the Old Testament becomes a command to take the gospel to all peoples in the New Testament.

---

<sup>27</sup>Green states, "The Christian faith grew best and fastest on . . . soil that had been prepared by Judaism. The spread of the Jews, their monotheism, their ethical standards, their synagogues and Scriptures, and . . . their concern for conversion all were factors in the advance of the Christian faith." Michael Green, Evangelism in the Early Church (London: Hodder and Stoughton, 1970), 31.

<sup>28</sup>H.G. Herklots, A Fresh Approach to the New Testament (New York and Nashville: Abingdon-Cokesbury, 1950), 15; quoted in Hedlund, 153.



## Jesus and the Kingdom

The kingdom of God was at the center of Jesus' proclamation and mission. In proclaiming and demonstrating the kingdom, Jesus affirmed God's dynamic rule over all things. In dealing with the kingdom, we are not talking about one aspect of human life but of "the origin, meaning and end of the universe and of all man's history within the history of the universe."<sup>29</sup>

We can affirm a number of truths regarding the kingdom of God.<sup>30</sup> First, the kingdom is opposed to the kingdoms of this world. It cannot be established by human effort but is totally dependent on the sovereign intervention of God. This is illustrated in the parables of the mustard seed (Matthew 13:31-32; Mark 4:30-32) and yeast (Matthew 13:33). Second, God's kingdom will come in its fullness, with the apocalyptic appearance of the Son of Man at the end of the age (Luke 17:26-35; Mark 13:24-26; 14:62). Third, because of unfaithfulness, the kingdom has been taken from Israel and given to the Gentiles (Matthew 12:42; 21:43; Luke 11:31). Fourth, we enter the kingdom through obedience and commitment to Jesus (Matthew 7:24-27). The kingdom is both a future reality (Matthew 25:34; Mark 9:43-47) and it is present in the person of Jesus. Everything must be surrendered to receive God's great gift (Matthew 13:44-46). Finally, the distinctive element in the

---

<sup>29</sup>Newbigin, Open Secret, 32.

<sup>30</sup>Gnanakan, 115-17 passim.

teaching of Jesus on the kingdom is that although the kingdom is a future reality that only God can bring into being, in Jesus, that reality has become present. "God in Jesus Christ embraces the believer in a relationship that brings the future reality of the kingdom right into the present."<sup>31</sup> Thus Jesus could claim that, "if I drive out demons by the finger of God, then the kingdom of God has come to you" (Luke 11:20). In the person of Jesus "the kingdom of God is in your midst" (Luke 17:20).<sup>32</sup>

In the person and mission Jesus Christ, God's redemptive rule has broken into human history. The reality of the kingdom is here, yet its consummation awaits the end of history.<sup>33</sup> Until that time, God's rule is demonstrated in a provisional and anticipatory manner in the midst of his people, the church.

---

<sup>31</sup>Ibid., 117.

<sup>32</sup>The NIV and other versions translate entos humon "within you". Yet as Marshall points out, nowhere else is the kingdom regarded as something internal. Further, Jesus speaks of men entering the kingdom, not the kingdom entering men. I. Howard Marshall, The Gospel of Luke: A Commentary on the Greek Text, The New International Greek Testament Commentary, ed. I. Howard Marshall & W. Ward Gasque (Grand Rapids: Eerdmans, 1978), 655.

<sup>33</sup>George Eldon Ladd, A Theology of the New Testament (Grand Rapids: Eerdmans, 1974), 91.

## Jesus the Apostle

Jesus never referred to himself as an "apostle", although the writer of Hebrews gives him that title (Hebrews 3:1). While Jesus used other terms to describe his ministry and status, both the Synoptic Gospels and the Gospel of John record that Jesus had a strong conviction that he was sent by God in a unique way.

In Luke's gospel, Jesus explains that the reason he was *sent* was to preach the good news of the kingdom of God (Luke 4:43). In Matthew, Jesus proclaimed that he was *sent* to the lost sheep of Israel (Matthew 15:24). In Mark, Jesus likens himself to the son of the vineyard owner *sent* to the rebellious tenants (Mark 12:1-11).

In John's gospel, Jesus refers to himself as the one whom the only true God has *sent* (John 17:3). As a "sent one," Jesus did not speak and act on his own authority but under the authority of the Father (John 7:16). The works he did confirmed to those who had eyes to see that he was in fact *sent* by God (John 10:37-38).

As the "sent one," Jesus represented the Father to the world. He was sent from the Father to display his character, heart, compassion and works to the world. In this sense, apostolic ministry has to do with participating in the mission of God in the world. Jesus was concerned and acted with compassion for those who were poor, needy, sick, rejected,

broken-hearted, demonized, lost and friendless. His mission was to display the heart of the Father.

He not only served those in need, he also called them to repentance and faith and a new relationship with their heavenly Father. He made stringent demands upon them. As the Apostle of God, Jesus had at the heart of his mission, the formation of a people who would one day span the world. In the Old Testament, we have witnessed a progressive reduction in God's dealing with humankind: Humanity--Israel--Remnant of Israel--Messiah. In Jesus, that reduction reaches its final stage and the expansion of God's salvation purposes begins: Messiah--Disciples--New Israel--Gospel to the World.<sup>34</sup>

From Jesus' apostolic ministry we learn that being sent by the Father involves being on the front line of healing human hurts in every dimension of life. It involves participation in the mission of God in the world. It involves sacrificial service. Yet apostolic ministry involves both the demonstration of God's grace and mercy and the demand to repent and to join a growing fellowship of disciples. Thus, apostles are on the front line of making disciples and gathering those disciples into communities of faith.

During his life-time, Jesus confined the focus of his ministry to Israel. Jesus remained "within the historic context

---

<sup>34</sup>Blauw, 91.

of revelation."<sup>35</sup> There were forays into Gentile territory. There were encounters with Gentiles within Israel. But Jesus was conscious that he was sent only to the lost sheep of Israel (Matthew 15:24).

In tension with this particularistic focus was a consciousness of the universal significance of his ministry. Jesus understood the significance of his own life within the context of the Old Testament prophecies of eschatological salvation and the drawing in of the nations.<sup>36</sup> Jesus consciously chose the ambiguous term Son of Man for himself. Not only to veil his true identity to those who did not believe but to reveal that he was the One to whom universal dominion over all peoples would be given, according to the prophecy of Daniel 7:13-14.

Jesus' immediate focus was on the covenant people. His ultimate concern was for the whole world. The turning point was his death and resurrection. John records Jesus saying, "When I am lifted up from the earth, I will draw all men to myself" (John 12:32). Jesus' purpose in coming to the chosen people is that as a result of his ministry, a remnant would emerge that would take the gospel to the nations. For that reason he gathers around himself a band of disciples who are to form the nucleus of a missionary movement that will take the

---

<sup>35</sup>Ibid., 68.

<sup>36</sup>Bavinck, 33.

gospel to world. Although their expectations were different. The disciples hoped for the kingdom to come in power during the life and ministry of Jesus. As the time for his death approached, it became clearer that this would not eventuate. Jesus began to speak of the universal significance of his death.<sup>37</sup> Thus the possibility of a delay and interim emerges. With that interim came the call to mission. Salvation has come but there are other sheep who must be gathered into God's fold (John 10:16). The kingdom will now be given to another people (Matt 21:43) and the gospel preached to all nations (Mark 13:10).<sup>38</sup>

Once Jesus' sacrifice for the world has been made, the clear call to go to the nations can be given. "And then, for the first time, all the boundaries may (and must) be crossed to proclaim the salvation of the kingdom through all the earth. *Only after the resurrection does the title 'apostle' take on the special overtone of 'missionary'* [italics mine]."<sup>39</sup> Jesus' death and resurrection, the subsequent coming of the Spirit on the church, are the preconditions that have to be met before the apostolic ministry can begin. Now the progressive reduction of

---

<sup>37</sup>Ibid., 34.

<sup>38</sup>Bavinck (36) writes, "There is a mysterious delay. Salvation is indeed present in principle but its unfolding cannot at once come about in all its fullness. Missions thus developed from the great messianic salvation foretold by the prophets, as the element which will mark the delay."

<sup>39</sup>Blauw, 78.

the Old Testament gives way to the progressive expansion of the new age of salvation.<sup>40</sup> It is the age of a missionary church empowered by the Spirit, led by apostles, taking the gospel to the world.

As the Divine Apostle, Jesus was sent into the world as the Father's authoritative representative to bring salvation. Jesus' authority did not derive from himself but out of a loving submission to do the Father's will. His authority was that of a servant who came to give his life as a ransom for many.

Jesus' sense of being sent was fundamental to his conception of his person and work. Jesus regarded himself as the apostle of God sent into the world to proclaim and inaugurate the kingdom of God. In turn he sent out his disciples with his own authority to continue and extend his mission.<sup>41</sup>

The Apostleship of the Twelve had as its source, Jesus' own understanding of being sent by the Father as his authoritative representative. Furthermore, it will be argued that Jesus' apostleship "continues throughout the age of the church until the end of the age."<sup>42</sup>

---

<sup>40</sup>Ibid., 91.

<sup>41</sup>George A. Buttrick, ed. The Interpreter's Dictionary of the Bible, (Nashville: Abingdon, 1962), s.v. "Apostle," by M.H. Shepherd. See also, Colin Kruse, New Testament Foundations of Ministry, Marshalls Theological Library, eds. Peter Toon and Ralph P. Martin (London: Marshall Morgan and Scott, 1983), 12.

<sup>42</sup>Ray S. Anderson, "The Praxis of Pentecost: Revisioning the Church's Life and Mission 1991," [book manuscript] Fuller Seminary, January 1991, 83.

Both theologically and historically, we cannot understand the emergence of the Christian church as an expanding movement apart from the person of Christ. The church owes its existence to his life and ministry. While it was the coming of the Spirit at Pentecost that transformed a defeated band of disciples into a dynamic missionary movement, that same Spirit is the Spirit of Jesus. Christian mission and apostleship, are dependent for their origin and nature on the life and ministry of Jesus. He is the "Ideal Missionary, the Apostle of God."<sup>43</sup>

To the degree an apostolic ministry continues today, it must derive its origin, nature and authority from Jesus Christ. It will reflect to some degree his mission, his character, his heart. As Paul insisted, authentic apostolic ministry will be profoundly influenced by the reality of the cross. Jesus' own apostolic ministry found its ultimate fulfillment, not in power and privilege but in sacrificial servanthood for a lost world.

---

<sup>43</sup>George W. Peters, A Biblical Theology of Missions (Chicago: Moody, 1972), 36; quoted in Hedlund, 158.



## The Church, Mission and the Kingdom

It has been claimed that while Jesus proclaimed the kingdom of God, we got the church instead. What is the relationship between the church, mission and the kingdom of God?

During the 1960s Johannes Hoekendijk became representative of a stream in mission theology which rejected the church as an "illegitimate center" for missionary thinking.<sup>44</sup> He rejected the planting of churches as the aim of missions or evangelism<sup>45</sup> and regarded proselytism as the "opposite of Christian mission."<sup>46</sup> For Hoekendijk, God's focus is on the world rather than the church. God is concerned not with the growth and extension of churches but for shalom in this world. This shalom goes beyond personal salvation to include, "peace, integrity, harmony and justice."<sup>47</sup> Hoekendijk went as far as to say that the church exists only insofar as it serves as a function of the apostolate or as an instrument of God's mission in the world.<sup>48</sup> When God's purposes have been fulfilled and the shalom is achieved, there

---

<sup>44</sup>Johannes C. Hoekendijk, The Church Inside Out, ed. L.A. Hoedemaker and Pieter Tijmes, trans. Isaac C. Rottenberg (London: SCM, 1966), 38.

<sup>45</sup>Ibid., 22.

<sup>46</sup>Ibid., 43.

<sup>47</sup>Ibid., 19.

<sup>48</sup>Ibid., 22.

will no longer be any need for the church.<sup>49</sup> His view is rather like Marx's concept of the withering away of the State during the final phase of Communism.

In contrast to Hoekendijk, David Hesselgrave considers the church to be at the center of God's purposes and its growth and extension through church planting, to be its primary mission.<sup>50</sup> In a similar way, McGavran regards the multiplication of churches across the world, in every nation, as a demonstration of the new order that began with the resurrection.<sup>51</sup>

These opposing positions in mission theology raise the issue of the relationship between the mission of God in the world and the church. For one, "apostolic ministry" involves participating in what God is doing in the world to bring liberation, peace and justice. For another, "apostolic ministry" involves the growth and extension of the church through church planting and the making of disciples.

---

<sup>49</sup>Van Engen, Growth of the True Church, 311.

<sup>50</sup>Hesselgrave states, "The primary mission of the Church and, therefore, of the churches is to proclaim the gospel of Christ and gather believers into local churches where they can be built up in faith and made effective in service, thereby planting new congregations throughout the world." David J. Hesselgrave, Planting Churches Cross-Culturally: A Guide For Home and Foreign Missions with a Foreword by Donald A. McGavaran and Contributions by Earl J. Blomberg (Grand Rapids: Baker: 1980), 20.

<sup>51</sup>Donald A. McGavran, Understanding Church Growth, revised ed. (Grand Rapids: Eerdmans, 1980), 7.

It is possible to affirm both the breadth of God's concern to bring all things under Christ's rule and the centrality of the church in his mission. As we have seen, the God of the Bible is both the Creator and Lord over all, who is moving history towards the final goal of his kingdom rule. The whole creation awaits its redemption. Yet at the heart of his concern are lost people who are in need of salvation. The shepherd did not leave the ninety-nine to rescue a fallen economic system but a lost sheep. The Father is gathering into his church, people of every nation, race and culture to display to the seen and unseen worlds, the mystery of his grace.

As the community of the King, the church points to, anticipates and testifies to the coming kingdom. Like Jesus, the church is to do this not only in words but in deeds that display the compassion, power, mercy, justice and holiness of God. "The certainty of the future kingdom must be visibly demonstrated now in tangible expressions of obedience to the King."<sup>52</sup> A truly Biblical theology of mission will have at its heart, the establishment of new churches. Churches that put on display God's rule in the world. Churches that provide every people group, in every location, an opportunity to respond to the grace

---

<sup>52</sup>Gnanakan, 128.

of God and join a fellowship of believers.<sup>53</sup>

In the New Testament, we find a church that was deeply concerned to make disciples and to plant churches. In the book of Acts, Luke regards the present time as significant, in that the church is called to take the gospel to the world. This gospel is proclaimed in order that individuals might be saved and added to the church in its local expression. You cannot read Acts without being impressed by the sense of movement as the gospel goes out from Jerusalem to the known world and new communities of believers are established.

We search the New Testament epistles in vain for evidence of a program for comprehensive social change. Social change did grow out of the birth and spread of the Christian movement. Yet social change was the by-product, rather than the primary goal of the church's missionary activity. At the heart of that

---

<sup>53</sup>Robinson and Christine write, "Churches are the footprints of [God's] progress across the landscape of humanity and history as he moves towards his goal of universal dominion. They are both signs of the kingdom's coming and the means whereby the coming touches the lives of those yet outside the kingdom." Martin Robinson and Stuart Christine, Planting Tomorrow's Churches Today: A Comprehensive Handbook, with a Foreword by Steve Chalke (Tunbridge Wells, UK: Monarch, 1992), 37.

Shenk and Stutzman agree: "Church planting is . . . the most urgent business of humankind. It is through the creation (or planting) of churches that God's kingdom is extended into communities which have not yet been touched by the precious surprise of the presence of the kingdom of God in their midst." David W. Shenk and Ervin R. Stutzman, Creating Communities of the Kingdom: New Testament Models of Church Planting (Scotdale Pen.: Herald Press, 1988), 23.

activity, was the proclamation of the gospel, the conversion of people and the establishment of new churches.

Paul believed it was his responsibility to preach the gospel where Christ was not known (Romans 15:20). When a fellowship of believers was established in a region, his work was complete (Romans 15:23). Those areas had not been fully evangelized. Social ills had not been righted. When Paul left an area, he left behind lost, hurting, oppressed people. This was not because he was lacking in compassion or a sense of justice. It was his duty to spearhead the church's advance into unreached areas by planting churches where there were none.

Once established, a church is to live out its calling as salt and light in a fallen world. It is to be concerned for the plight of the poor and oppressed. Meanwhile, disciples need to be made and churches planted amongst every people group and segment of society.

The idea that church planting and proselytism are the opposite of Christian mission would be morally indefensible without a universalist doctrine of salvation. Once such a doctrine is rejected, the making of disciples and the establishment of new churches becomes central to the mission of the church in the world. It is this view of mission that prevailed in the New Testament church alongside a genuine concern for the well-being of others.

While Paul focused his ministry on the proclamation of the

gospel and the planting of churches, this was not at the exclusion of concern for the poor. We witness this in the important place he gave to the collection for the poor in the Jerusalem church (Galatians 2:10; Romans 15:22-28; 1 Corinthians 16:1-4; 2 Corinthians 7-9). Paul devoted time and energy to the collection over a number of years. Despite the danger, he insisted on personally accompanying the offering. As a result, he was arrested in Jerusalem.<sup>54</sup>

The first church planted following Pentecost was committed to the sharing of possessions to such an extent that there were no needy persons among them (Acts 4:34.) The elimination of poverty from amongst their ranks was as much a sign of the new age, as miracles and the growth of the church (Acts 2:42-47). Luke's picture of the church following Pentecost reveals a body of people who were committed to the apostle's teaching, sharing their lives and possessions with one another, experiencing the power of God and worshipping God. The outcome of this dynamic

---

<sup>54</sup>See Ronald J. Sider, Rich Christians in an Age of Hunger: A Biblical Study (Downers Grove: InterVarsity Press, 1977), 104. This collection also had a missiological significance for Paul. Paul had fought throughout his whole ministry for the inclusion of the Gentiles into the church on the basis of faith. Opposing him were the "Judaizers" who agitated for the Gentiles to be circumcised in addition to believing. For the Judaizers, Jerusalem was their center both geographically and spiritually. Now Jerusalem was in famine and Paul, the apostle to the Gentiles, was collecting an offering from the Gentile churches for Jerusalem. In doing so he was genuinely concerned for the poor in the church in Jerusalem. He was also demonstrating the legitimacy of the mission to the Gentiles.

church life was that daily, the Lord added to the church those who were being saved.

In Luke's snap-shot, we see a holistic view of what it means to be the people of God in the world. We see right doctrine, we see concern for the poor and true fellowship, we see an openness to the miraculous, we see a commitment to worship. We see "church growth" in all its dimensions. These are the sorts of churches that need to be multiplied across our world to penetrate, with the gospel, every nation, every people group and every segment of society. This was the vision of the New Testament church and it should be ours.

The kingdom of God, as God's dynamic rule, has broken into this world through the coming of Jesus. It is here. It is also a coming eschatological event in which God will restore all things, bringing creation to its appointed goal and destroy all his enemies.<sup>55</sup> While the kingdom is the work of God alone, the church is called to live as a witness and a sign of God's rule, which is here and is coming. As such, the church occupies a central place in God's redemptive purpose.<sup>56</sup>

The church is not the kingdom. The kingdom and the church

---

<sup>55</sup>Verkuyl (198) writes, "What then is the kingdom? It is creation which has achieved its goal." Similarly Snyder comments, "God's plan is for the restoration of his creation, for overcoming, in glorious fulfillment, the damage done to persons and nature through the Fall." Snyder, The Community of the King, 47.

<sup>56</sup>Eddie Gibbs, I Believe in Church Growth, revised ed. (London: Hodder and Stoughton, 1985), 67.

cannot be equated because of the transcendental and eschatological character of the reign of God.<sup>57</sup> Nor can they be disassociated.<sup>58</sup> The church can only be a witness and agent of the Kingdom because it is a foretaste of it, a participation in the life of God himself.<sup>59</sup> The church is more than a human institution. It is the body of Christ, the temple of the Holy Spirit, the New Jerusalem, a chosen people, a royal priesthood, a holy nation, a people belonging to God, the bride Christ loves and gave his life for to present her to himself (1 Corinthians 12:27; Ephesians 1:22-23; Colossians 1:18; 2 Corinthians 6:16; Revelation 21; 1 Peter 2:9-10; Ephesians 5:25-27). Hoekendijk was right to remind us of God's concern for the world and his coming kingdom. He was wrong to imagine that the church only exists as an instrument of what God is doing in the world.

God's plan is for the redemption of all things. However, at the heart of that plan is the redemption of persons. In Christ

---

<sup>57</sup>Hans Kung, The Church, trans. R. Ockenden (Garden City N.Y.: Image Books, 1967), 130.

<sup>58</sup>Ibid., 133.

<sup>59</sup>Lesslie Newbigin, The Household of God: Lectures on the Nature of the Church (London: SCM Press, 1953), 147. In defining the church in terms of the kingdom, Van Engen writes that: (1) The church is the community of those who know the rule of the King. (2) The church is the central locus of the rule of the King. (3) The church is the anticipatory sign of the rule of the King. (4) The church's mission is to spread the knowledge of the rule of the King. Van Engen, Growth of the True Church, 282-90 passim.



the kingdom has come. One day the kingdom will come in its fulness. Till then the Spirit has been sent into the church as a guarantee and foretaste of what is to come. "Thus the meaning and purpose of this present time . . . is that in it the Church is to prosecute its apostolic mission of witness to the world."<sup>60</sup> The Church's calling is to be the true Israel, the missionary people of the kingdom of God.<sup>61</sup> That is why the history of the New Testament is the history of missions.<sup>62</sup>

Evangelism and church planting may not represent the totality of what God is wanting to do in the world but it does represent the heart.<sup>63</sup> While the growth of the kingdom cannot be equated with the growth and multiplication of churches, "Yet the mission of the church must be performed through the visible churches . . . ."<sup>64</sup> One of the signs of the true church, is the

---

<sup>60</sup>Newbigin, Household of God, 138.

<sup>61</sup>John Bright, The Kingdom of God: The Biblical Concept and Its Meaning For the Church (Nashville: Abingdon, 1953), 233.

<sup>62</sup>Ibid. Elsewhere Bright (259) writes, "What, then, is the Church? The New Testament understood her simply as the true Israel, God's covenant and servant people, called to exhibit the righteousness of his Kingdom before the world, charged with proclaiming that Kingdom in the world and summoning men to its covenant fellowship."

<sup>63</sup>Gibbs, 69. Bright (258) comments, "If the redemption of man awaits his faith in Christ and his Kingdom, then to summon men to that faith is no fussy meddling; it is the pivotal activity of history."

<sup>64</sup>Bright, 259.

participation in the movement of God to gather individuals and nations into the church.<sup>65</sup> As Lesslie Newbigin states, "An unchurchly mission is as much a monstrosity as an unmissionary church."<sup>66</sup> Mission without the church is not mission at all. "By losing contact with the tangible, local, social, relational group of worshiping believers, this kind of mission became social activism but not mission."<sup>67</sup>

### Conclusion

God's purpose is to bring all things under the headship of Christ. At the heart of his plan is the rescuing of lost people and their gathering into communities of believers in every location and every people group. By God's grace, the church demonstrates the reality of the coming kingdom in the here and now. There is nothing more central to the purposes of God than the establishment of believing communities of disciples committed to bearing witness to the coming kingdom in words and deeds. While the whole body of Christ shares in this apostolic calling, we will argue that some members of that body are uniquely gifted to carry on this ministry.

---

<sup>65</sup>Van Engen, Growth of the True Church, 190.

<sup>66</sup>Newbigin, Household of God, 148.

<sup>67</sup>Charles Edward Van Engen, God's Missionary People: Rethinking the Purpose of the Local Church, with a Foreword by Arthur F. Glasser (Grand Rapids: Baker, 1991), 31.

## CHAPTER 2

### APOSTOLIC MINISTRY IN THE NEW TESTAMENT

#### The New Testament Term

"Terms that rise to importance with a movement are ordinarily of special significance to it."<sup>1</sup> Apostolos is one such word for the New Testament church. Before its use in the New Testament the word apostolos had "an extremely meager history" in secular Greek.<sup>2</sup> Yet the term appears almost eighty times in the New Testament.

The Greek word apostolos occurs seventy-nine times in the New Testament, ten times in the Gospels, twenty-eight times in Acts; thirty-eight times in the epistles and three times in Revelation.<sup>3</sup> Seven eighths of the occurrences are in Luke and

---

<sup>1</sup>Francis H. Agnew, "The Origin of the NT Apostle-Concept: A Review of Research," Journal of Biblical Literature 105 (March 1986), 75.

<sup>2</sup>Ibid.

<sup>3</sup>E.F. Harrison, "Apostle, Apostleship" in Evangelical Dictionary of Theology, ed. Walter A. Elwell (Grand Rapids: Baker Book House, 1984), 70.

Paul.<sup>4</sup> The word derives from the verb apostello, "to send," and frequently "to send with a particular purpose." The apostle is therefore "one commissioned."<sup>5</sup>

### The Shaliah

Due to the limited background of apostolos in Greek, some scholars have turned to Hebrew parallels in order to shed light on the New Testament concept of apostle. Karl Rengstorf and T.W. Manson have argued that the background for the New Testament concept of apostle, is to be found in the the Jewish concept of the shaliah. The Septuagint translates shaliah consistently in the Old Testament as apostello.

The shaliah was originally a legal concept in which "the messenger fully represents in his person the one who sends him."<sup>6</sup> The emphasis was on the sender rather than the one sent. The one sent is viewed as an extension of his master's personality.<sup>7</sup> The

---

<sup>4</sup>A.F. Walls, "Apostle" in The New Bible Dictionary, ed. J. D. Douglas (Grand Rapids: Eerdmans, 1962), 48.

<sup>5</sup>Ibid.

<sup>6</sup>Karl Heinrich Rengstorf, "Apostolos" in Theological Dictionary of the New Testament, trans. Geoffery W. Bromiley, eds. G. Kittle and G. Freidrich (Grand Rapids: Eerdmans, 1933-74), s.v.

<sup>7</sup>T.W. Manson, The Church's Ministry (London: Hodder & Stoughton, 1948) 35.

principle laid down by the rabbis was that "a man's shaliah is like himself."<sup>8</sup> This did not mean that a shaliah could transfer his commission to another. That authority remained with the sender.<sup>9</sup>

Some scholars have rejected this linkage between the shaliah concept and New Testament apostles. This is done on two grounds. Firstly the word shaliah does not appear in any document before A.D. 140.<sup>10</sup> Therefore it cannot be conclusively argued that the concept predates the New Testament apostle. Secondly, it is argued that the two concepts bear little or no relation to each other. Walter Schmithals lists the differences. The authority of the shaliah lies in the office, the authority of the apostle is in the message. The apostle is a religious figure, the shaliah is juristic. The apostle is a missionary, the shaliah is never. The apostle is an eschatological figure, the shaliah is not. The shaliah has a commission that is limited

---

<sup>8</sup>Ibid.

<sup>9</sup>Manson summarizes his conclusions regarding the significance of the shaliah for understanding the New Testament apostle: 1. The shaliah performs his function on behalf of someone else; 2. His authority does not go beyond his commission; 3. His commission is not transferable. When he ceases to exercise it, the authority reverts back to the principal; 4. The shaliah is not a term of status but of function; 5. There are no cases of a shaliah being involved in missionary activity (ibid., 43-44).

<sup>10</sup>Agnew, 87. Even in those post-AD 140 references, Jewish missionaries or prophets, are never described in shaliah terms. See Robert Banks, Paul's Idea of Community (Grand Rapids: Eerdmans, 1988), 186.

in time; the apostle's calling is life-long. For Schmithals the shaliah is essentially a "commissioned one" rather than primarily as "sent one." While the apostle is essentially "one sent forth," a missionary.<sup>11</sup>

The position of those who reject the shaliah-theory is that, "A new experience has generated the new Christian leadership figure--the apostle."<sup>12</sup> The strength of this position is its emphasis on the unique character of the early Christian experience. The early Christian experience of Christ and the outpouring of the Spirit, has culminated in emergence of a new form of leadership.<sup>13</sup> Thus one cannot draw a straight line of development from Greek or Hebrew antecedents to the New Testament concept of apostle. The church was born out of the inbreaking of the kingdom of God in the ministry of Jesus and the outpouring of the Holy Spirit at Pentecost. The disciples were given a unique missionary mandate by the risen Christ. The New Testament church's emerging forms can only be fully understood in relation to those eschatological events. As Colin

---

<sup>11</sup>Walter Schmithals, The Office of Apostle, trans. John E. Steely (Nashville: Abingdon, 1969), 106.

<sup>12</sup>Agnew, 88. Schmithals' own position is that the concept of apostleship is derived from gnosticism. But this theory has found little support. See Agnew, 88-92.

<sup>13</sup>"Paul's apostolic authority was ultimately a gift, given by Christ supernaturally on the Damascus road, for use in the communities he was called to found through the power of the Spirit. Ultimately Paul owed his idea of community not to any cultural precedent but to the instruction and example of Christ himself" (Banks, 187).

Kruse points out, one of the key points of departure between the Jewish concept of the shaliah and Paul's understanding of apostleship is his strong consciousness of the Lord working through his ministry. This understanding of the dynamic nature of apostolic authority goes beyond the notion of mere delegated authority, which relates to the shaliah.<sup>14</sup> The most we can claim is that the Jewish concept of the shaliah remains one aspect for understanding the background for the emergence of the New Testament apostle.<sup>15</sup> The most significant factor for that emergence being the Christ event.

### The Twelve

The Gospels record that Jesus first called Peter, Andrew, James and John to leave everything and to "Come follow me and I will make you fishers of men" (Matthew 4:18-22; Mark 1:14-20; Luke 5:1-11). Mark records that it was Jesus who designated the Twelve as apostles, "that they might be with him and that he might send them out to preach and to have authority to cast out

---

<sup>14</sup>Kruse, 81.

<sup>15</sup>Kruse agrees that we cannot say for certain that the early Christians took over the shaliah institution. However they do appear "to have sought and found in that concept a means of expressing their understanding of apostleship which originated with the post-resurrection appearances of Christ and grew with the progress of their mission" (ibid., 120).

demons" (Mark 3:13-19). Luke records that after a night of prayer, Jesus chose twelve out of his wider band of disciples and designated them apostles (Luke 6:12-16).

During his ministry, he "gave them authority to drive out evil spirits and heal every disease and sickness" (Matthew 10; Mark 6:7-13; Luke 9:1-6). Jesus then sent them out two by two to preach the Good News of the kingdom to Israel and to perform signs and wonders. They were to be itinerant and rely on God's provision as they went. They were to expect persecution. Using phrases that are compatible with the shaliah concept, Jesus told them, "He who receives you receives me and he who receives me receives the one who sent me" (Matthew 10:40). Although he gave them authority, he expressly taught them that their authority was not to be used for selfish domination but for servanthood. In this attitude he was their model (Mark 10:35-45).

At the end of Matthew, following the resurrection, Jesus gave the eleven disciples the Great Commission. He gave them the authority to go into all the world and make disciples of every people group. Jesus further promised to be with them to the end of the age. In Luke's Gospel, the disciples are instructed to wait in Jerusalem until they are empowered from on high (Luke 24:49). John records that Jesus appeared to the disciples following the resurrection and said, "Peace be with you! As the Father has sent me, I am sending you." He then breathed on them and said, "Receive the Holy Spirit" (John 20:21-23). Acts tells



of Jesus' promise to the apostles that "you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth (Acts 1:8).

From these accounts in the Gospels and Acts, it would appear that for Jesus, apostleship was far from a static theological concept. During his life time, the Twelve were appointed to be with him, to learn first hand from his active engagement in ministry and to share in that ministry. Thus the Twelve are represented in the Gospels as already "incipient missionaries."<sup>16</sup> To be an apostle meant to have power and authority to cast out demons, to heal the sick and to preach the gospel of the kingdom. To be an apostle meant to be a representative of Jesus, carrying on his ministry. For Jesus, apostleship was a dynamic concept of pioneering ministry.

Following his death and resurrection, the original commissioning as apostles was given a new significance. Now they were not just to imitate Jesus' ministry. Now his ministry would be personally carried out through them as the Spirit mediated the life and power of Jesus to them. So Jesus breathed the Spirit upon them and said, "As the Father sent me so I send you" (John 20:21).

The Twelve occupy a unique place in God's purposes. Their number is closed, symbolically representing the twelve tribes of

---

<sup>16</sup>C.K. Barrett, The Signs of An Apostle (London: Epworth Press, 1970), 33.

the new Israel. When Judas forfeited his place amongst them, Matthias was chosen to replace him.<sup>17</sup> However, when James died no successor was chosen. The book of Revelation says of the New Jerusalem that, "The wall of the city had twelve foundations and on them were the names of the twelve apostles of the Lamb" (Revelation 21:14).

While the Twelve occupy a unique position, the church in a wider sense is empowered by the Spirit and sent into the world to continue the ministry of Jesus. Manson states that, "the church is apostolic in the sense that the apostolic ministry inaugurated by the Lord in the days of his flesh is continued by him through her in the new period of world-history inaugurated by the Resurrection."<sup>18</sup>

Thus the whole church is apostolic in this wider sense. The church is called to carry on the ministry of Jesus in the power of the Spirit. However, does this general calling preclude the continuing ministry of an apostle being exercised today?

---

<sup>17</sup>According to Acts 1:21-26, the qualifications for the successor were that he had been with the band of disciples since the beginning of Jesus' ministry and that he be a witness of the resurrection.

<sup>18</sup>Manson, 54.

### Other New Testament Apostles

Over one hundred years ago, J.B. Lightfoot reopened the debate by arguing that neither Scripture or the early Christian writings indicate that apostleship was limited to the Twelve.<sup>19</sup> The New Testament writers apply the term "apostle" to a variety of individuals other than the Twelve. They include, Paul and Barnabas (Acts 14:4,14), James, Jesus' brother (Galatians 1:19), Apollos (1 Corinthians 4:9) and Silas (1 Thessalonians 2:7), Andronicus and Junias (Romans 16:7).<sup>20</sup> It is clear is that the band of apostles was wider than the Twelve and Paul.

Paul clearly recognizes a wider use of the term. He recounts how the risen Christ "appeared to Peter and then to the Twelve. . . . Then he appeared to James, then to all the apostles" (1 Corinthians 15:5-7). Paul distinguishes the Twelve from "all the apostles." Twice Paul refers to his opponents at Corinth as "super-apostles" (2 Corinthians 11:5; 12:11) and once as "false apostles" (2 Corinthians 11:13). As Kevin Giles points out, "The criticism is not that they call themselves apostles

---

<sup>19</sup>According to Lightfoot, "The Twelve were primarily the Apostles of the Circumcision, the representatives of the twelve tribes. The extension of the Church to the Gentiles might be accompanied by an extension of the apostolate" (J.B. Lightfoot, The Epistle of St. Paul to the Galatians [Grand Rapids: Zondervan, 1957], 95).

<sup>20</sup>Howard A. Snyder, The Community of the King (Downers Grove Ill.: InterVarsity Press, 1975), 87.

but what they preach is not the true Gospel."<sup>21</sup> The fact that Paul had to contend for his right to be called an apostle and to contend against false apostles indicates that the New Testament church did not exclusively limit apostleship to the Twelve.

Positively, Paul regards apostleship as a spiritual gift necessary for the church's common good and ministry (1 Corinthians 12:28-29; Ephesians 4:11). Paul is not referring to just the Twelve but to "the *function* [italics mine] of an apostle which God has given as a permanent aspect of the charismatic nature of the Church."<sup>22</sup>

It appears that the New Testament concept of apostle can have both a wide and narrow meaning.<sup>23</sup> For there were two, if not three senses in which the word apostle was applied to individuals in the New Testament.<sup>24</sup> Firstly, there was the band of Jesus' disciples who became known as the Twelve apostles. They were trained by Jesus as a missionary band. They were chosen from amongst the wider band of Jesus' disciples "to be with him" (Mark 3:14). To these he gave power and authority and sent them out to proclaim the kingdom by preaching, teaching,

---

<sup>21</sup>Kevin Giles, "Apostles Before and After Paul," Churchman 99 (1985), 247.

<sup>22</sup>Snyder, 88.

<sup>23</sup>Barth, 314.

<sup>24</sup>Barrett finds in the New Testament no less than "eight persons, or groups of persons, all denoted, with varying degrees of propriety, by the term 'apostle'. . . and probably all giving it somewhat differing meaning" (Barrett, Signs, 71).

casting out demons and healing the sick. Following the resurrection, as representatives of the whole church, they were commanded to go into the whole world and make disciples. Their uniqueness in the early church and down through the ages, is as authoritative witnesses of the resurrection and recipients of divine inspiration. They became guardians of the gospel which is preserved for us in the writings of the New Testament. The Twelve were therefore pioneering leaders and models of apostolic ministry. They were with Jesus in his pioneering ministry and they laid the foundations for the church in its (Jewish) infancy. Their uniqueness lay not in their function as apostles and pioneers but in their unique calling as witnesses and guardians of the gospel.

Following the Twelve, came a wider group of itinerant missionaries and church planters, also known as "apostles." They shared the call to go into all the world and make disciples. They too were pioneer church planters. However, they did not share the same unique place in God's purposes as witnesses to the resurrection and guardians of "apostolic" doctrine. In addition to these, the New Testament can occasionally use the term "apostle" to refer to a third group. This group is made up of church delegates, who were not primarily missionaries could

be referred to as "apostles of the churches" (2 Corinthians 8:23; Philippians 2:25).<sup>25</sup>

Andrew Clark contends that Paul regarded himself and Peter as a bridge between the first two classes of apostle. For, "They were both specially commissioned representatives of the risen Lord with divinely given authority on the one hand and leaders of the respective 'apostleships' or missions, to Israel and the Gentiles, on the other."<sup>26</sup>

Scripture differentiates between the unique role of the Twelve (and Paul) as the authoritative witnesses to the resurrection and those who functioned as apostles in the planting and strengthening of churches. The Twelve and certainly Paul, shared in this functional ministry of apostleship. But so did a wider body of people who did not all share in the unique call as authoritative witnesses. The conclusion is that

---

<sup>25</sup>Giles (248) comments, "The significance of these references is that they bear witness to yet one more usage of the term 'apostle' in the New Testament period. These 'apostles' are not sent out by the risen Christ nor are they charismatic pioneer evangelists but they are simply church messengers."

<sup>26</sup>Andrew C. Clark, "Apostleship: Evidence from the New Testament and Early Christian Literature," Evangelical Review of Theology 13 (October 1989), 364, reprinted from Vox Evangelica 19 (1989). See, Galatians 2:7-8. Fee makes a similar point: "Part of the problem with the term [apostle] is that it has a sense of function as well as that of office or position. . . . In Paul the functional and positional usages nearly coalesce" (Gordon D. Fee, The First Epistle to the Corinthians [Grand Rapids: Eerdmans, 1987], 30).

Scripture teaches that "the Spirit continually and charismatically gives to the Church the function of apostle."<sup>27</sup>

### Paul the Apostle

We have seen that the New Testament church approached the use of the term "apostle" with some degree of fluidity. At least three different senses can be detected. In some cases these meanings overlapped in the one person. There were those who functioned as chosen eye witnesses to the risen Christ. Secondly, pioneering church planters were referred to as apostles. Finally, on two occasions Paul refers to church delegates as apostles.

Interestingly, there is no New Testament evidence for any of the Twelve, other than Peter, being involved in the missionary thrust of the church. In Acts, the picture of the Twelve is that they remained in Jerusalem while others took the gospel beyond the borders of Judaism. Various early church traditions exist, which tell of the missionary exploits of the Twelve. One of the best known portrays Thomas as the founder of the church in India. However, we cannot establish the

---

<sup>27</sup>Howard A. Snyder, The Community of the King (Downers Grove Ill.: InterVarsity Press, 1977), 88. This is against those who argue that the gift passed with the Twelve or that it was transmitted formally and hierarchically down through the history of the church.

historicity of these traditions. According to Luke, the Twelve played an important role as witnesses to the resurrection. Soon after they faded from center stage as others such as Philip, Paul, Barnabas and Silas took the gospel to those beyond the borders of Israel. Peter only reluctantly ministered to the Gentile Cornelius and then has to explain himself to the believers at Jerusalem (Acts 10-11).

As we have noted above, Clark has argued that Paul regarded Peter and himself as a bridge between the first two classes of "apostle." If this is so, it would explain why Paul can consider himself as an apostle of Christ, divinely chosen, on equal standing with the Twelve and yet also of the general category of pioneering church planter with the authority to begin new churches and guide them to maturity. Paul was an apostle in the sense of being an authoritative witness of the risen Christ and a recipient of revelation.<sup>28</sup> As one "untimely born" he was the last to be included in this office. Yet he was also an apostle in the functional sense of being chosen to take

---

<sup>28</sup>Jones writes, "It was Paul's boast and claim . . . that his apostleship, when viewed in relation to that of 'the Twelve' only differed from theirs in that he was 'one born out of due time' (1 Cor. 15:8). His was an apostleship that fully harmonized with the norm, but it was given in an abnormal, theological-chronological situation. What 'the Twelve' were given before and on the day of Pentecost, Paul was given after" (Hywel Jones, "Are There Apostles Today?" Evangelical Review of Theology 9 [April 1985], 110).



the gospel to the Gentiles, to begin new churches and to see them grow to maturity.<sup>29</sup>

So Paul qualified for "the Twelve", so to speak, on the same grounds as did they. He too was a directly commissioned witness to Christ in his resurrection and a divinely chosen recipient of revelation from him for the nations and the church.<sup>30</sup> In common with Peter and the Twelve, Paul shared a witness to the resurrection and as one to whom the gospel had been revealed. In common with Barnabas, Silas and others, Paul shared the call to plant churches amongst the Gentiles and to work to see them prosper. This second form of apostleship is not necessarily characterized by divine revelation and infallibility in communication.<sup>31</sup> It is this functional expression of apostleship that the risen Christ continues to bestow upon the church through the Spirit today. Giles argues:

Paul's apostleship is . . . quite distinct. He was the last to have seen the risen Jesus. But . . . Paul gladly called others by the title "apostle". These people . . . were men and women involved in pioneer evangelism in the Hellenistic world. Some of these

---

<sup>29</sup>Schnackenburg states that in a unique way Paul "connects the consciousness of apostolic authority. . . and the charismatic preaching in which Christ makes himself known" (Rudolf Schnackenburg, "Apostles Before and During Paul's Time" trans. Manfred Kwiran and W. Ward Gasque in Apostolic History and the Gospel, ed. W. Ward Gasque and Ralph P. Martin [Exeter: The Paternoster Press, 1970] 303).

<sup>30</sup>Jones, 113.

<sup>31</sup>Ibid.

listed, or all of them, had not seen the risen Christ. In some less direct way than was Paul's experience, Christ had raised these people up as apostles . . . In this sense, the ministry of the apostle is a gift to the Church for all time.<sup>32</sup>

If this is the case, we can proceed to use Paul's life and ministry as means to understand the nature of the ongoing functioning of apostleship today. We can do this provided we recognize that Paul's encounter with the risen Christ and his role as a recipient of divine revelation are not repeatable today.

---

<sup>32</sup>Giles, 252.

## CHAPTER 3

### DISCERNING THE GIFT OF APOSTLE

#### The Spiritual Gift of Apostle

The church is "charismatic." The risen Lord, by his Spirit bestows upon the church, grace gifts for ministry. Thus, "Charisms are revelations, in concrete and individual form, of the charis, the power of God's grace, which takes hold of us, leads us to our appointed service and gives us an individual share in the reign of Christ."<sup>1</sup> It is important to understand that spiritual gifts are not static or permanent endowments but are to be viewed dynamically as "the particular action of God in a given situation."<sup>2</sup> For Paul, authority does not reside in an

---

<sup>1</sup>Kung, 248.

<sup>2</sup>James D.G. Dunn, Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament, trans. W.J. Montague (London: SCM Press, 1975), 272.

office or in a position but only within a "concrete act of ministry as it occurs."<sup>3</sup>

The New Testament in general and Paul especially, teaches that every believer has been gifted for ministry (Romans 12:3-8; 1 Corinthians 12 and 14; Ephesians 4:7-13; 1 Peter 4:10-11). The New Testament knows nothing of a separate class of believers who are alone endowed with the Spirit to minister. Ministry is the responsibility and privilege of every member of the community.<sup>4</sup> Paul includes the charism of apostle amongst the gifts of the Spirit (1 Corinthians 12:28; Ephesians 4:11). In both passages there is nothing in the context to suggest that the gift of apostle has ceased to be bestowed.<sup>5</sup> What is clear, is that

---

<sup>3</sup>Ernst Kasemann, Essays on New Testament Themes (London: SCM, 1964), 83; quoted in Dunn, 272.

<sup>4</sup>Kung (245) states, "The charisms of leadership in the Pauline Churches did not . . . produce a 'ruling class', an aristocracy of those endowed with the Spirit who separated themselves from the community and rose above it in order to rule over it."

<sup>5</sup>Regarding Ephesians Marcus Barth writes, "In 4:11 it is assumed that the church at all times needs the witness of 'apostles' 'and prophets'. The author of this epistle did not anticipate that the inspired and enthusiastic ministry was to be absorbed by, and 'disappear' into, offices and officers bare of the Holy Spirit and resentful of any reference to spiritual things. Eph 4 does not contain the faintest hint that the charismatic character of all church ministries was restricted to a certain period of church history and was later to die out." Marcus Barth, Ephesians 4-6 (Garden City N.Y.: Doubleday, 1974), 437.

apostleship is to be understood as a charismatic ministry along with the other ministries listed. For that reason it heads the list of charismatic ministries.<sup>6</sup> The gift of apostleship, along with the other gifts mentioned, is to be understood functionally.

In Ephesians chapter 4, apostles together with prophets, evangelists, pastors and teachers are given to the church "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:12-13). Apostles have a functional role to play along with the other ministries of leadership that Paul lists. Paul does not regard a local church pastor/teacher as the only expression of charismatic leadership in the church. In Paul we discover a variety of leadership functions with a unified purpose of equipping and maturing the body of Christ. Some of those leadership ministries are more likely to be itinerant (apostles, prophets and evangelists) and others more settled (pastors and teachers).

---

<sup>6</sup>Schnackenburg, 300. Hemphill contends that, "by bringing the apostles, prophets and teachers into close juxtaposition with manifestations such as gifts of healing and tongues, Paul is pointing out, much to the surprise of the spirituals, that these men too are charismatic." K.S. Hemphill, Pauline Concept, 92-93; quoted in Clark, 366.

The key principle is that the risen Christ, by the Holy Spirit, continues to call and to give gifts to individuals for the ministry of building up the his body and its extension into new fields. Among those functions is that of the apostle.<sup>7</sup> In 1 Corinthians 12:28 the term also refers to the function of apostle.<sup>8</sup> Paul is at pains to point out to the Corinthians that manifestations of the Spirit are given to the church "for the common good" (1 Corinthians 12:7).

Twice Paul places the gift of apostle first on his list of spiritual gifts (1 Corinthians 12:28; Ephesians 4:11). In Ephesians he states that apostles were appointed "first" by God. John Yoder refers to "a certain logical priority in the naming of the apostle and prophet but there is no hierarchy of value."<sup>9</sup> Paul clearly rejects any hierarchy of values among the various gifts. Each of the gifts has the same source (1 Corinthians

---

<sup>7</sup>Young states that, "the work of building up the Body of Christ has been distributed among a number of functions, among which is apostolic." J.E. Young, "That Some Should Be Apostles," The Evangelical Quarterly 48 (April-June 1976): 103.

<sup>8</sup>Gordon Fee comments, "For Paul this is both a 'functional' and 'positional/official' term. In keeping with the other members on this list, it is primarily functional here, probably anticipating the concern for the 'building up' of the body that he has already hinted at in v. 7 and will stress in chap. 14." Gordon D. Fee, The First Epistle to the Corinthians NICNT, (Grand Rapids: Eerdmans, 1987), 620.

<sup>9</sup>John Howard Yoder, "The Fullness of Christ, Perspectives on Ministries in Renewal" Concern 17 (February 1969): 38-39; quoted in Snyder, Community of the King, 84-85.

12:4-6, 11). Each contributes to the common good (1 Corinthians 12:7). Each has its role to play and none is more or less important than the others (1 Corinthians 12:12-31).<sup>10</sup>

If Paul is not establishing a hierarchy of values by placing apostle first of all, what point is he making? Paul is simply acknowledging the fact that the apostle as a pioneering church planter is the one upon whom others build their ministries. The apostle lays the foundation upon which other ministries are established. It is not that one is more important than the other. It is not necessarily an order of authority. What Paul is saying is that the gift of apostle has precedence over the other gifts in the founding and building up of the local assembly.<sup>11</sup>

What is clear from Paul's writings is that apostleship is listed as one of the gifts of the Spirit, given to the church for its edification and ministry. It is also clear that

---

<sup>10</sup>Paul does command the Corinthians to seek the "greater gifts" (1 Cor. 12:31). By this he means the gifts such as prophecy over and against uninterpreted tongues in the assembly. His point being that only the gifts which are intelligible in the assembly can edify the whole body (Fee, Corinthians, 625).

<sup>11</sup>Fee, Corinthians, 619-20. Roloff writes, "Paul places 'apostles, prophets, and teachers' at the head of the list as the holders of three chronologically essential primary functions for the edification of the body of Christ." J. Roloff, Apostlat-Verkündigung-Kirche (Gutersloh, 1965), 126; quoted in Schnackenburg, 299. See also, Larry Wayne Caldwell, "Apostleship: Reclaiming God's Sending Gift For Today's Missionaries" (Master of Theology in Missiology Thesis, Fuller Theological Seminary, Pasadena, 1985), 72.

nowhere do Paul or the New Testament indicate that the charisma of apostleship has ceased. If that is so, how can we discern the functioning of apostolic ministry today. What are the New Testament criteria for establishing the credentials of an apostle?

### The Credentials of an Apostle

While the New Testament may not have limited apostleship to Paul and the original Twelve, it is concerned to provide appropriate criteria for the evaluation of an individual's apostolic ministry. This testing is required because apostleship is an ongoing ministry, not limited to an original group or time.<sup>12</sup> In Revelation, the church at Ephesus was commended because it had tested those who claim to be apostles but were not and found them false (Revelation 2:2).

---

<sup>12</sup>The Didache continued this New Testament practice of testing those who claim to be apostles. "Every missionary [apostle] who comes to you should be welcomed as the Lord, but his is not to stay more than a day, or two days if it is really necessary. . . . If he asks for money, he is not a genuine missionary [apostle]." The Didache 11, in Early Christian Writings: The Apostolic Fathers, trans. Maxwell Staniforth, (Harmondsworth: Penguin, 1968), 233.



If apostles continue to minister in the "post-apostolic" church, what possible New Testament criteria exist for recognizing and assessing their ministry?<sup>13</sup>

#### 1. A witness to the Resurrection of Jesus.

In his first letter to the Corinthians, Paul defends his apostolic authority against challenge. In doing so he poses the rhetorical question: "Have I not seen Jesus our Lord?" (1 Corinthians 9:1). Paul here may be responding to his critics who considered that only those who were witnesses to the resurrection could claim to be true apostles. This view of apostleship may have been prevalent in the Jerusalem church.<sup>14</sup> In Acts, Peter states that to find the successor to Judas' apostolic ministry, "it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us, beginning with John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us to his resurrection" (Acts 1:21-22).

Paul was not one of the Twelve and he was not a witness to the resurrection. Therefore his critics questioned the nature of his apostleship and his authority and gospel. In responding to

---

<sup>13</sup>In chapter five we will examine the question of whether women can serve as apostles.

<sup>14</sup>Schnackenburg, 292.

them, Paul did not so much reject their criteria as point out that he too had met with the Risen Lord. Even though the nature of his encounter with Christ was different to that of the Twelve and the other Jerusalem apostles, it still established his authority as an apostle. Rather than reject their criteria he fought his opponents on their own ground, even as he establishes his own criteria of apostleship. This pattern is repeated elsewhere in his disputes with the Corinthians. However, does Paul's concept of apostleship, or even Luke's, require that every apostle must have had a personal encounter with the Risen Christ?

For Luke, the criteria in Acts chapter 1 is applied only to those who were candidates to succeed Judas. Paul certainly met the risen Lord on the Damascus Road but he was certainly not "with us the whole time the Lord Jesus went in and out among us, beginning with John's baptism to the time when Jesus was taken up from us" (Acts 1:21-22). Regarding Barnabas, we do not know whether or not he fulfilled these conditions. Neither Paul nor Barnabas are called "apostles" by Luke until they receive their commission by the Holy Spirit to become pioneer missionaries (Acts 13:1-4; 14:4, 14). Luke appears not to apply the criteria to the apostolic team of Paul and Barnabas.

To compound the problem with this criterion, we simply do not know if all the later apostles saw the risen Lord. James certainly did (1 Corinthians 15:7) but we cannot say for certain

whether or not Barnabas, Silas, Apollos, Andronicus and Junias saw the risen Lord. Rudolf Schnackenburg argues that it is highly improbable that Andronicus and Junias had seen the risen Lord.<sup>15</sup> While an appearance to Silvanus (or Silas) who belonged to the church in Jerusalem (Acts 15:22, 27) is not impossible, an appearance to Timothy is "out of the question."<sup>16</sup> Yet Paul refers to both Timothy and Silvanus as "apostles of Christ" in his letter to the Thessalonians (1 Thessalonians 2:7).

Paul and the Twelve shared in a unique role in salvation history. Neither their authority nor experiences of having met with the risen Christ are to be regarded as criteria for apostles today. For even in his time, Paul recognized and participated in a larger group of pioneer missionaries who he referred to as apostles and yet they had never had a personal encounter with the risen Christ.<sup>17</sup>

## 2. Gifted by God

A direct commissioning from the risen Lord may not be required of those who are apostles in a functional sense. Yet Paul does view apostleship as a "charismatic" ministry. Apostles, along with prophets, teachers and evangelists are gifts to the church from Christ. As we have seen, apostles head two of Paul's lists of ministry gifts given by Christ to the

---

<sup>15</sup>Ibid., 293.

<sup>16</sup>Ibid., 295.

<sup>17</sup>Ibid., 295.

church by the power of the Spirit (1 Corinthians 12:28; Ephesians 4:11).<sup>18</sup> In these passages, there is no indication that these gifts will be anything but continuing, as the church awaits Christ's return.

For Luke, it is the Holy Spirit who commands that Paul and Barnabas be set apart for apostolic ministry (Acts 13:1-3). The prophets and teachers of the church of Antioch were present when the call came and later affirmed it with the laying on of hands and sending out. Yet they themselves did not initiate that call. They recognized what the Spirit was doing and released Paul and Barnabas to their apostolic ministry.

Both Luke and Paul acknowledge that the Lord of the church continues to raise up apostles by his Spirit, in the same way he gifts prophets, teachers, evangelists, pastors. Thus one criterion of apostleship today is that an individual has been gifted by the Spirit for that ministry. The evidence of that gift will be seen in its fruit. That is, whether the body of Christ is strengthened and extended through the operation of the gift. As with all spiritual gifts, the gift of apostleship is given sovereignly and graciously by the Lord of the church.

---

<sup>18</sup>Ibid., 300.

### 3. To Have Founded Churches

In defending his apostleship to the Corinthians Paul states, "Are you not the result of my work in the Lord? Even though I may not be an apostle to others, surely I am to you! For you are the seal of my apostleship in the Lord" (1 Corinthians 9:1-2). In response to his critics, Paul emphasizes that as a true apostle, he has been responsible to pioneer and bring to maturity an expanding network of new churches. In his second letter to the Corinthians, Paul wrote, "Our hope is that, as your faith continues to grow, our area of activity among you will greatly expand, so that we can preach the gospel in the regions beyond you. For we do not want to boast about work already done in another man's territory" (2 Corinthians 10:15b-16).

For Paul, apostles start new churches. They do this not by building on the foundations of others (Romans 15:20) but by serving as pioneer church planters. In contrast, false apostles build upon the foundation laid by others and corrupt churches with false doctrine. It is the existence of new churches that authenticate the ministry of an apostle (1 Corinthians 3:6, 10; 4:15; 2 Corinthians 10:13-16; 12:12).<sup>19</sup> This is apostleship in its functional sense. It is for this reason that the ministry of

---

<sup>19</sup>C.K. Barrett, A Commentary on the First Epistle to the Corinthians, 2d ed., Black's New Testament Commentaries, ed. Henry Chadwick (London: Adam & Charles Black, 1971), 201.

the apostle continues down through the ages till Christ returns. As long as new churches need to be started, apostles will be required to lead the church in its pioneering ministry.

We must ask, if apostolic ministry ended in the first century who now is responsible for this ministry? An evangelist may win new converts to Christ but that is a different ministry to church planting. Church planting involves not just the winning of individual converts to Christ but also the birth of a new church and oversight of its early development in accordance with the gospel. This is the ministry of an apostle.

#### 4. The Performance of Signs and Wonders

The ability to perform signs and wonders is another possible criterion of apostleship. Paul points out to the Corinthians, "The things that mark an apostle--signs, wonders and miracles--were done among you with great perseverance" (2 Corinthians 12:12). This is the only occasion that signs are mentioned by Paul in relation to authenticating apostolic ministry. In context, Paul is responding to the Corinthians who wanted apostles of power rather than of the cross. His opponents regarded signs and wonders as *the* signs of an apostle. Paul takes the argument up to them, using their own criterion. Paul responds by pointing out that he too can perform signs and

wonders but the true sign of an apostle is that of faithful suffering for the sake of Christ (2 Corinthians 11:16-33, cf. Galatians 6:17; 1 Corinthians 4:8-13; 2 Corinthians 6:3-10).<sup>20</sup> It is through the weakness of the messenger that the power of the gospel is revealed.

As a pioneer missionary and church planter, the apostle's ministry will demonstrate the power of the kingdom to transform lives and heal people. The New Testament takes for granted that the gospel will be proclaimed, not only with words but with power. For Christ is risen and the Spirit has been sent into the

---

<sup>20</sup>A number of writers take this view. Giles (248) writes, "This is the reason why he speaks with great hesitancy about the 'visions and revelations' (12:1-5) which were granted to him. On the other hand, his opponents, it seems, used such things for their own boasting. Paul, by way of contrast, only wishes to boast about his weaknesses, by means of which he testifies to the power of Christ (12:9f)." Commenting on 2 Corinthians 12:12, Barrett writes, "Paul, who like most of his contemporaries had no difficulty in accepting the miraculous, made his contribution to the matter in hand not by a claim that miracles had been wrought but by adding *in all endurance*. Miracles were no contradiction of the *theologia crucis* he proclaimed and practised, since they were performed not in the context of triumphant success and prosperity, but in the midst of the distress and vilification he was obliged to endure." C.K. Barrett, A Commentary on the Second Epistle to the Corinthians, Black's New Testament Commentaries, ed. Henry Chadwick (London: Adam & Charles Black, 1973), 321. Deere argues that Paul does not say that "the signs of an apostle" are miracles, but rather that "the signs of an apostle" are *accompanied by* signs, wonders, and miracles. He contends that, "Signs, wonders, and miracles are in the dative case and are probably meant to be taken as datives of accompaniment." Jack Deere, Surprised by the Power of the Spirit, (Grand Rapids: Zondervan, 1993), 104. See also, Schnackenburg, 298.

church to empower for ministry. Paul never denies the reality of the power of God working through him and others. However, he does not regard signs as proof of an apostolic ministry. For even false apostles can exercise ministries of signs and wonders. The most we can say is that those who exercise an apostolic ministry will demonstrate in that ministry the power of God. However, the Scriptures are very cautious about relying too heavily on this criterion to establish an apostolic ministry.<sup>21</sup>

#### 5. Suffering for the Gospel

Paul warned the Galatians, "Let no one cause me trouble, for I bear on my body the marks of Jesus" (Galatians 6:17). To the Corinthians he wrote, "For it seems to me that God has put us apostles on display at the end of the procession, like men condemned to die in the arena" (1 Corinthians 4:9). He then goes on to list the hardships and indignities apostles suffer for Christ's sake (1 Corinthians 4:10-13). For Paul, the genuine apostle is the one who shares in the fellowship of Christ's

---

<sup>21</sup>Thomlinson comments, "The mark of an apostle is that he consistently carries out apostolic work, that is, planting and establishing churches. Signs and wonders are... desirable in such work, but they could hardly be seen as essential. . . ." David Thomlinson, "Commonly Asked Questions About Apostles" in Apostles Today, ed. David Matthew (Bradford: Harvestime, 1988), 31).



sufferings.<sup>22</sup> The apostle's ministry is carried out under the shadow of the cross.

All believers are called to be willing to suffer for the sake of the gospel. By the nature of their ministry in pioneering new churches in potentially hostile areas, apostles may pay a heavier price for carrying out their calling. As pioneer church planters they bear a heavy responsibility in laying the foundations of new fellowships of believers. Not only must the doctrine they teach center on the cross, their lives must also bear its mark. The unique role of apostles and their bands is to preach and demonstrate the truth of the gospel of Christ crucified. The outcome of their ministry was a new community of believers founded upon that reality. As Paul wrote to the Thessalonians, "We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well" (1 Thessalonians 2:8). Therefore when Paul ministered to the churches he had pioneered, he called them back not only to the content of his preaching but to the example he lived before them. That example was a life lived under the cross of Christ. A life of suffering for the sake of the gospel. Even more than a ministry of power, this was to Paul the sign of a true apostle.

---

<sup>22</sup>See Kruse, 83.

## 6. A Cross-cultural Missionary

Larry Caldwell identifies contemporary apostles as those who are involved in cross-cultural evangelism and church planting.<sup>23</sup> He regards it as improper to designate individuals as apostles where there is no real cross-cultural activity in their ministry. He concludes that "church planting in a cross-cultural situation is the primary mark of the missionary apostle."

In response I would agree with Caldwell's emphasis on the importance of church planting in the ministry of an apostle today.<sup>24</sup> I reject his insistence that cross-cultural involvement is a necessary component of an apostle's ministry. Does Caldwell mean to imply that Peter and the other original apostles did not function as apostles when they ministered to Jews? Was Paul only ministering as an apostle when he left the boundaries of Judaism and the synagogue to preach to the Gentiles? How are we to classify John Wesley's ministry to England? Was he any less of

---

<sup>23</sup>Larry W. Caldwell, Sent Out: Reclaiming the Spiritual Gift of Apostleship for Missionaries and Churches Today (Manila: Church Strengthening Ministry, 1992; Pasadena: William Carey Library, 1992), 104.

<sup>24</sup>In contrast Wagner states that the gift of apostle enables the individual "to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches." C. Peter Wagner, Your Spiritual Gifts Can Help Your Church Grow (Ventura, CA.: Regal Books, 1979; reprint ed., Bromely, Kent: MARC Europe, 1985), 208. Wagner appears to regard apostles today rather more like charismatic bishops than pioneer church planters.

an apostle than Patrick of Ireland? Both were born in England. However, while Patrick ministered to the Irish, Wesley ministered to the people of his own country.

The apostle has a longing for unreached peoples to be won to Christ and gathered into communities of faith (Romans 10:14-15). Yet that does not exclude those unreached peoples being of the same nation as the apostle. Peter and Paul served as apostles whether preaching to Jews or Gentiles. Paul's desire and prayer to God was that Israel might be saved (Romans 10:1). He was willing to be cut off from Christ, if it meant their salvation (Romans 9:1-4). He saw his own ministry to the Gentiles as serving God's purposes to reach his people, the Jews (Romans 11:13-15). In whatever setting they serve, apostles will be characterized by a commitment to the Great Commission. Whatever field they are called to work in, they long for Christ to be known throughout the whole world. In the same way, Jesus largely confined his ministry as a "sent one" to his own people, Israel. Yet the impact of his ministry could not be contained to Israel.

## 7. Faithfulness to the Gospel

While the formation of new churches may be at the heart of an apostle's ministry, it is not enough to qualify an individual

as an apostle. As Paul discovered, there were others who sought to lay a foundation for their ministry upon something other than Christ. In his second letter to the Corinthians, Paul fought for his apostolic authority and gospel against those he calls "super" or "false" apostles. He attacks them on one basis. They preached a different Jesus and ministered a different spirit and another gospel (2 Corinthians 11:4). As far as Paul was concerned, even a true apostle deserved eternal condemnation, should that apostle begin to proclaim a different gospel (Galatians 1:6-9). While everyone who holds to the true gospel may not be an apostle, every true apostle of Christ will be faithful to the gospel.

### Conclusions on Credentials

What can we say with confidence about how we are to recognize the ongoing ministry of an apostle? An apostle is a member of the body of Christ who had been spiritually gifted and called to a ministry of church planting and strengthening. Such a person will be faithful to the gospel both in what that person teaches and in a lifestyle of sacrificial service.

In contrast, false apostles, are not pioneer missionaries. They infiltrate churches founded by others in order to propagate their own views and to exalt themselves. Neither their gospel nor their lifestyle are true to Jesus Christ. The fruit of their

ministry is a divided and confused church drifting away from its Lord.<sup>25</sup>

At the heart of the true apostle's ministry, is the pioneering and strengthening of new churches. The ministry of a true apostle will be characterized by faithfulness to the gospel in word and deed. Apostles today will be recognized by the fruit of their ministry. Just as an evangelist is known by the conversion of others and a teacher is recognized by the way in which others learn, so an apostle is recognized by a ministry of church planting and strengthening. Leadership ministries are given to the church "to prepare God's people for works of service, so that the body of Christ may be built up," (Ephesians 4:11). The gift of the apostle to the church plays its role in that process, as the pioneer of new churches and the overseer of their growth to maturity. Paul wrote to the Corinthians, "In Christ Jesus I became your father in the gospel," (1 Corinthians 4:15). Our world still desperately needs apostles, faithful to the gospel, who will parent myriads of new churches and care for those churches as they grow to maturity.<sup>26</sup>

---

<sup>25</sup>Barrett, Signs, 40.

<sup>26</sup>Griffiths comments, "It is rather comical to find some urging at one and the same time that the gift of apostleship has ceased and that there is a gift of being a missionary! The etymology of these two words from Greek and Latin respectively does suggest that the derived words should be regarded as parallel in meaning." Michael Griffiths, Shaking the Sleeping Beauty: Arousing the Church to its Mission, (Leicester: InterVarsity Press: 1980), 154.

## CHAPTER 4

### THE MINISTRY AND AUTHORITY OF AN APOSTLE

So far I have sought to establish the criteria to recognize the ongoing ministry of an apostle. I turn now to examine in more detail, the nature of that ministry. If the ministry of an apostle continues in the church today, what is that ministry? Further, how are we to understand the authority that an apostle has and how that authority should be exercised?

#### The Ministry of an Apostle

##### 1. Preach the Gospel

The compulsion laid upon Paul at his conversion was to preach the gospel (Acts 26:17-18). In the letter to the Romans he introduces himself as "Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God" (Romans 1:1). To the Ephesians he writes, "I became a servant of this gospel by the gift of God's grace given me through the working of his power" (Ephesians 3:7). He concludes the letter by urging them to, "Pray also for me, that whenever I

open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel" (Ephesians 6:19). However, proclamation was not enough for Paul. He expected people to be converted. "He meant not only to confront people but as well to win them."<sup>1</sup> Paul preached with the intention to convert.

His ministry focused on unreached regions. His ambition was to preach where Christ was not known, rather than build on someone else's foundation (Romans 15:20-21; 2 Corinthians 10:13-16). The book of Acts provides an insight into Paul's evangelistic ministry. He first preached to the Jews in various locations with mixed results. Paul did not go on preaching indefinitely to those who rejected the gospel. In Pisidian Antioch, due to Jewish unbelief, he made the decision to focus his missionary efforts on the Gentiles (Acts 13:46). That decision was later reaffirmed at Corinth where he publicly rejected those who rejected his message and moved on to those who were more responsive (Acts 18:6).

The commitment to preach to unevangelized groups and to move on to new groups when the gospel was rejected, meant that the apostle's ministry was mobile. Paul recognized that the lasting impact of the gospel in a region would not be made by him and his apostolic band. Their role was to "pick ripe fruit" and then leave a body of believers behind who would evangelize

---

<sup>1</sup>Paul Bowers, "Fulfilling the Gospel: The Scope of the Pauline Mission," Journal of Evangelical Theological Studies 30 (June 1987): 186.

the region while the apostolic band moved on to the next frontier.<sup>2</sup>

## 2. Church Planting

Pioneering evangelism was clearly at the heart of Paul's ministry but his ministry did not stop there. Paul founded churches wherever the preaching of the gospel was met with faith. The goal of his evangelism always went beyond the salvation of individuals to the formation of new communities of believers. This was first of all for theological reasons. Salvation reconciles us with God and brings us into a new relationship with other believers. For Paul, salvation meant incorporation into the body of Christ. "Paul pictures himself not as a maker of bricks but as a builder of buildings" (1 Corinthians 3:9-10; 2 Corinthians 10:8; 12:19; 13:10).<sup>3</sup>

There were also strategic reasons for forming new churches. Once formed, the new community of faith became a living witness to the grace of God and a means of continuing mission, once Paul

---

<sup>2</sup>Jim Petersen, Church Without Walls, with a Foreword by Gene A. Getz (Colorado Springs: NavPress, 1992), 73-74.

<sup>3</sup>Bowers, 188.



and his team had moved on.<sup>4</sup> Later, John Wesley was to enunciate a philosophy of ministry that Paul practiced. He said, "I determine by the grace of God not to strike one stroke in any place where I cannot follow the blow."<sup>5</sup>

Paul's ministry was that of a pioneer. This can be seen in the images he uses to describe his ministry. To the Corinthians, Paul described his ministry as a master builder who had laid the foundation of the church (1 Corinthians 3:10). He can also describe his ministry as planting (1 Corinthians 3:6-9; 9:7, 10-11), giving birth (1 Corinthians 4:15; Philemon 10) and betrothing (2 Corinthians 11:2).<sup>6</sup> Elsewhere he refers to his ministry as that of a pioneer church planter breaking new ground. He explains to the Romans that, "It has always been my ambition to preach the gospel where Christ was not known, so I would not be building on someone else's foundation" (Romans

---

<sup>4</sup>Roland Allen contends that "St Paul did not go about as a missionary preacher merely to convert individuals: he went to establish Churches from which the light might radiate throughout the whole country around." Roland Allen, Missionary Methods: St. Paul's or Ours? (London: World Dominion Press, 1956), 105.

<sup>5</sup>George G. Hunter quotes a journal entry of 1743 in which Wesley writes: "The devil himself desires nothing more than this, that the people of any place should be half-awakened and then left to themselves to fall asleep again. Therefore, I determine by the grace of God not to strike one stroke in any place where I cannot follow the blow." John Wesley quoted in George G. Hunter III, To Spread the Power: Church Growth in the Wesleyan Spirit (Nashville: Abingdon Press, 1987), 58.

<sup>6</sup>See Peter T. O'Brien, Consumed by Passion: Paul and the Dynamic of the Gospel (Homebush West, NSW: Lancer, 1993), 42.

15:20). In this same passage, Paul writes, "Now . . . there is no more place for me to work in these regions" (Romans 15:23). As Bruce points out, when Paul states that he "no longer has any room to work in these regions," he is revealing something about his understanding of the functioning of apostolic ministry.<sup>7</sup> "These regions" had not been fully evangelized. There was still plenty to do. However, Paul believed the work of an apostle was to preach where the gospel was unknown and to plant churches where there were none. As those churches came to a basic level of maturity, the apostle moved on to a new untouched area to begin the process again.<sup>8</sup> That is why Paul could write to the Corinthians, "Our hope is that, as your faith continues to grow our area of activity among you will greatly expand, so that we can preach the gospel in the regions beyond you. For we do not want to boast about work already done in another man's

---

<sup>7</sup> F.F. Bruce, Paul: Apostle of the Free Spirit. (Exeter: Paternoster Press, Rev. Ed. 1980), 314-315. C.E.B. Cranfield agrees, "We understand his claim to have completed the gospel of Christ to be a claim to have completed that trail-blazing, pioneer preaching of it, which he believed it was his own special apostolic mission to accomplish." C.E.B. Cranfield, A Critical and Exegetical Commentary on the Epistle to the Romans, vol. 2, The International Critical Commentary, ed. J.A. Emerton & C.E.B. Cranfield (Edinburgh: T. and T. Clarke, 1981), 762.

<sup>8</sup>William E. Combs contends that, "His primary focus was not the evangelization and edification of a region, city or town, but rather the foundation of congregations which could carry out those tasks." William E. Combs, "Aspects of the Apostolic Ministry: A Model for New Church Development" (D.Min. diss., Fuller Theological Seminary, 1982), 117-118. See also O'Brien, 43.

territory" (2 Corinthians 10:15b-16). By its nature, the pastoral work of a local church will never be finished. While the ministry of an apostle in a region can be completed. For it involves pioneer evangelism and the establishment of a new community of believers who will carry on the ongoing ministry of the church in that region while the apostle moves on to unreached territory.<sup>9</sup>

### 3. Strengthen the Churches

Paul's primary ministry was to establish, rather than sustain, churches. He did not become the "founding pastor" or even an elder in the churches he established. Yet his pioneering ministry did not end with the birth of a new church. The nurture of emerging churches was for Paul, "an integral feature of his missionary task."<sup>10</sup> Paul regularly revisited the churches he had founded. He demonstrated that apostles have a responsibility to bring the churches to maturity and to guard them from corruption.

To describe this aspect of his calling, Paul uses images drawn from the family. He tells the Corinthians that, "In Christ Jesus I became your father in the gospel" (1 Corinthians 4:15).

---

<sup>9</sup>See Donovan, 39.

<sup>10</sup>Bowers, 197.

In his second letter, he tells them that the authority he has been given as an apostle is in order to build them up not tear them down" (2 Corinthians 13:10). He wrote to the Thessalonians, "You know that we dealt with each of you as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God" (1 Thessalonians 2:10-12). Paul had a number roles he played in this ministry of bringing his churches to maturity. He taught, he prayed, he rebuked, he encouraged, he pastored, he modeled a Christ-like lifestyle.

Paul's team played a key role in this process of church development. From the limited information in Paul's letters, it appears that when Paul sent team members on a mission they were more likely to be involved in church strengthening than pioneer evangelism (1 Thessalonians 3:1-8; Philippians 2:19-24).<sup>11</sup>

As an apostle, Paul speaks of his daily concern for all the churches (2 Corinthians 11:28). Here Paul is not referring to every church in existence. He is referring to the churches that come within his special sphere of influence and responsibility.<sup>12</sup> Most of those churches Paul planted himself. Others he developed a relationship with, subsequent to their formation. The church at Rome was one such church for Paul.

Paul had one task. That task began with preaching and conversions, it led on to the founding of churches and then to

---

<sup>11</sup>Bowers, 190.

<sup>12</sup>Thomlinson, 24.

their firm establishment. Once that task had been completed Paul was ready to move on to a new region.<sup>13</sup> The goal of Paul's ministry of church strengthening was that the church concerned would stand on its own feet and begin to participate in the apostolic ministry. The process was often painful. Paul preferred that his converts make serious mistakes than to undermine their responsibility for their own development. Paul was confident in the gospel that had given birth to the new community and in the indwelling of the Spirit. He refused to allow his churches to become dependent on him. Both for their sake and the sake of the advance of his mission.

When Paul states, "I have fully proclaimed the gospel of Christ (Romans 15:19)," he is referring to the scope of his mission which included (1) pioneer evangelism, (2) the nurture of emerging churches and (3) their firm establishment as congregations.<sup>14</sup> Once this had occurred, Paul could move on to new regions. These were Paul's key apostolic tasks. The following activities serve these objectives.

---

<sup>13</sup>Bowers, 193.

<sup>14</sup>O'Brien, 43.

#### 4. Lead an Apostolic Band

In his ministry of pioneering and caring for new churches, Paul did not act alone but functioned as the leader of a team. This is evidenced by the frequency with which he travelled and ministered with others such as Barnabas, John Mark, Silas, Timothy and Luke (Acts 13:2,13; 15:36-40; 16:1,6; 18:18). It is also evidenced by references in his letters to his fellow workers such as Timothy, Epaphroditus and Luke (2 Corinthians 1:1; Philippians 1:1; 2:19-30; Colossians 4:7-14). Finally, it is revealed by the number of times he tells his readers that he is sending one of his team to them for a particular purpose (1 Corinthians 4:17; 2 Corinthians 9:3; Ephesians 6:21-22; Philippians 2:19-30; Colossians 4:7-9).

Earle Ellis<sup>15</sup> has found around 100 names in Acts and the Epistles, of different people associated with Paul. Thirty-six share nine different designations such as "brother," "apostle," "fellow-worker" and "servant." Of these, nine co-workers continue in close association with Paul. Indicating that Paul had a large number of associates and rarely ministered alone. A much smaller group worked with him on a long-term basis. To this band of missionaries, Paul served as a leader, pastor and mentor. In their life together they modeled to the new churches

---

<sup>15</sup>See E. Earle Ellis, "Paul and his Co-Workers," New Testament Studies (1970): 437-452.

what it meant to live in relationships in the body of Christ.<sup>16</sup> Thus some of Paul's letters bear not just his name but the names of some of his team members. When Paul reminds the Thessalonians of the example that we set them, he tells them to remember how "we" lived among you (1 Thessalonians 2:10).

## 5. Prayer

Paul lived his life and carried out his ministry in an atmosphere of prayer. His first missionary journey began in prayer (Acts 13:1-4). He challenged his churches to pray "that I will fearlessly make known the mystery of the gospel" (Ephesians 6:19). For Paul, prayer was more than a religious devotion. Prayer and his mission are intricately linked. Paul prays because he is at war.<sup>17</sup> Prayer is directed towards the advance of the gospel and the consolidation of gains. The reality of the evil forces that Paul faces in his mission, drive him to

---

<sup>16</sup>Shenk and Stutzman (50) suggest a number of reasons why Paul was committed to team ministry: (1) The team working in harmony is a sign of God's love. (2) The cross-cultural team provides special strength when taking the gospel from one culture to another. (3) The team provides a model for sharing authority and responsibility. (4) The team provides for a massing together of laborers which are needed for bringing in the harvest. (5) The team produces synergy, providing greater total effect than working individually.

<sup>17</sup>See John Piper, Let the Nations Be Glad: The Supremacy of God in Missions (Grand Rapids: Baker, 1993), 41-44.

dependence on God through prayer. Paul prayed constantly for the churches with whom he had a relationship (Romans 1:9; Ephesians 1:16, 18; 3:16; Philippians 1:4; Colossians 1:3, 10; 1 Thessalonians 1:2; 3:10; 2 Thessalonians 1:11-12; 2 Timothy 1:3). He sought their prayers for the progress of his ministry and believed there was a relationship between their prayer and his effectiveness (Romans 15:31; 2 Corinthians 1:11; Philippians 1:4, 19; Colossians 4:3; 1 Thessalonians 5:25; 2 Thessalonians 3:1-2). Members of Paul's apostolic band joined with him in wrestling in prayer for the churches (Colossians 4:12).

## 6. Discipline the Churches

Despite the personal pain it caused him, Paul was willing to discipline the churches he had founded, when they strayed from adherence to the gospel in doctrine or practice. Paul's letters reveal how this ministry was carried out through (sometimes "painful") letters, personal visits, emissaries and constant prayer. Paul encouraged the independence of the churches he founded. His ministry was mobile, not settled. Yet he still plays a role in their development and is willing to intervene in times of crisis when the gospel is threatened by theological error or sinful practice. He instructs the Corinthians regarding handling disputes, marriage, eating food



offered to idols and the use of spiritual gifts. Passionately, he calls the Galatians back to an adherence to the gospel. He warns the Thessalonians against sexual immorality and idleness. As he carries out this ministry of discipline, Paul reveals the heart of a compassionate and concerned father warning his children of danger. It is discipline that stems from a relationship and devotion to Christ. It is not the discipline of an aloof ecclesiastical authority, laying down the law and seeking to control the life of a church. Paul is a father who wants to see his child grow up into maturity in Christ and join with him in serving God.

#### 7. Appoint Local Leadership

An aspect of the apostle's work of pioneering and caring for new churches, appears to have been the appointment (initially at least) of elders. Paul and Barnabas appointed elders in a number of churches with prayer and fasting and the laying on of hands (Acts 14:23). Paul writes to Titus saying, "The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you" (Titus 1:5).

These leaders were not imported from the pool of more mature Christians elsewhere. They emerged from the church in

which they ministered. Their qualifications were not primarily academic but had to do with the character of their Christian walk. The result was that Paul and his team did not have to remain indefinitely with the new church. They appointed indigenous, though inexperienced, leadership that would grow and develop with the new fellowship.<sup>18</sup>

Following their appointment, elders appeared to exercise leadership in conjunction with apostles. At the Jerusalem council it is the elders and apostles who consider the issue together. The subsequent letter to the churches was sent by the apostles and the elders, although the apostles appear to be more prominent in the proceedings (Acts 15: 6, 23). Paul's charge to the Ephesian elders (Acts 13:13-38) reveals both his working alongside them and his authority over them. It is not an authority of a commander but of a servant.

The purpose here is not to establish the detail of a New Testament model for church government. The New Testament is not concerned to legislate for a particular form of church government. However, I do believe there are principles in the New Testament to guide the church in different cultures and eras as it forges appropriate forms of governance. My point is that there have always been two forms of church leadership. The pioneering, mobile band represented by Paul and his apostolic team and the local and settled ministry represented by the

---

<sup>18</sup>Allen, Missionary Methods, 129-32 passim.

elders they appointed. The question for those who reject the continuing nature of the apostolic ministry is, Where is that former function to be expressed in the church today if not in apostolic bands? Is not the rejection of an ongoing apostolic ministry a key to the reason why the church has become a settled institution rather than the dynamic missionary movement it was meant to be?

#### 8. Equip the Body for Ministry

In his letter to the Ephesians, Paul lists the gifts of apostle, prophet, evangelist, pastor and teacher. These gifts, he said, work together in order to "prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:12-13).

One only has to read the salutations at the end of Romans to see how Paul encouraged the ministry of others, both men and women. He refers to various individuals as fellow-workers who had laboured hard (Romans 16:1-16) and then lists the workers who are currently serving alongside him (Romans 16:21-24). Paul's view of the church was that of the body of Christ with each member playing an essential part in ministry (Romans 12; 1 Corinthians 12 and 14). Despite his considerable personal

abilities, he actively sought to release the whole of the body into ministry.

In appointing elders, Paul was not intending to limit involvement in ministry to a select group. The elders he left behind were to protect and nurture the life and ministry of the body rather than control and limit ministry to themselves. Paul's image of the church in its local expression is that of a fully functioning body with each member playing a part.

#### 9. Develop Emerging Leaders

The book of Acts and his own epistles reveal how Paul was constantly involving others in his apostolic ministry. Not only for the support they could provide him but also for the training and experience he could provide to them. Paul's aim was that eventually they could be entrusted with a ministry of their own.

Paul's letters to Timothy and Titus reveal something of the inner workings of Paul's relationships with emerging leaders. As with the churches he has founded, Paul is both the compassionate father and demanding coach. His purpose in the relationship is not only to develop the individual leadership of Timothy and Titus but that they would themselves raise up leaders. Paul's charge to Timothy was, "The things you have heard me say in the

presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Timothy 2:2).

Paul's method in training leaders was relational and practical. As they accompanied him on missionary journeys, or received his correspondence, Paul opened his life to young leaders. They shared in his passion for the gospel, his love for the bride of Christ, his willingness to work long and hard, his devotion to Christ, his suffering for the sake of the gospel. They themselves were involved in ministry as members of his apostolic band or in a local church context. In doing so they received ministry training on the job.

Paul's charge to Timothy at the end of his life is particularly moving. He says to Timothy, "You have seen my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings. So continue in what you have learned from me. Preach the gospel, in season and out of season. For I am about to be poured out as a drink offering" (2 Timothy 3:10-4:8). Paul's life and ministry is complete and he is secure in the knowledge that he leaves behind numerous leaders, equipped to carry on the ministry.

## 10. Partner with the Churches in Mission

Paul did not expect that every believer would join his mobile apostolic band and pursue his calling as a missionary. He did expect that an essential aspect of a church's maturing was that it became a partner with Paul in his apostolic ministry. That partnership in mission was expressed in a number of forms. Paul and Barnabas received their missionary call while worshiping and fasting with some prophets and teachers from the church at Antioch (Acts 13:1-3). Following the subsequent missionary journey he spent a long period of time at Antioch between missionary journeys (Acts 14:26-28).<sup>19</sup> They were involved in reporting back regarding their journey to the assembled church and presumably spent the year based at Antioch ministering and preparing for the next journey (Acts 15:35-36).

This partnership in mission extended to other churches in Paul's circle of influence. He wrote to the Corinthians that he hoped to stay with them and even spend the winter, so they could assist him on his journey (1 Corinthians 16:6). He shared his struggles with the Corinthians in order that they might help him by their prayers (2 Corinthians 1:11). He thanked the Philippians for their financial support and for sharing in his

---

<sup>19</sup>F.F. Bruce suggests the stay was about a year which was roughly equivalent to the time the missionary journey had taken. F.F. Bruce, Commentary on the Book of Acts (Grand Rapids: Eerdmans, 1954), 297.

troubles (Philippians 4:10-19). He hoped the church at Rome would assist him on his proposed missionary journey to Spain (Romans 15:24). There was a constant flow of people between Paul and the churches. Some were messengers. Others were joining Paul's band for a time and then returning to one of the churches.

Paul looked to the churches for varying forms of support in his ministry. They included prayer (2 Corinthians 1:10-11; Ephesians 6:19; Colossians 4:2-4; 1 Thessalonians 5:25; 2 Thessalonians 3:1-2), money (sometimes accepted as in the case of the Philippians, sometimes declined as with the Corinthians)<sup>20</sup>, personnel, hospitality and the sharing of his troubles (2 Corinthians 1:3-11; Colossians 4:8). Paul's hope was that all the churches would, like the Philippians, join with him in partnership in the spread of the gospel (Philippians 1:3-5).

#### 11. Develop Inter-church Relationships

Paul not only worked to strengthen individual churches, he also fostered relationships between churches. This can be discerned from the many greetings he sent from one church to

---

<sup>20</sup>Paul declined personal financial support from the Corinthians but still challenged them to give to his collection for the poor in Jerusalem (1 Cor. 9:11-12; 1 Cor. 16:1-4; 2 Cor. 8 & 9).

another through his letters (Romans 16; 1 Corinthians 16:19; 2 Corinthians 13:13; Philippians 4:22; Colossians 4:10-14). His boasting to one church of another. It can also be seen in his personal involvement in the collection for the saints in Jerusalem (2 Corinthians 8 and 9).

Allen comments,

[The churches were] held together, not merely by convenience, not merely by the common faith and common sacraments but also by common submission to a common founder. The unity of the churches in the different provinces was expressed not only in constant intercourse one with another but by their common recognition of the Apostle's authority as the messenger of Christ to them.<sup>21</sup>

This unity that apostles provide is relational and organic in its nature rather than institutional.

### Conclusion

Apostles are given to the church for its growth through church planting and development in maturity and in ministry. It is of special significance that those entrusted with translocal leadership are pioneers. The church is called to be a dynamic movement rather than a static institution. For that reason, its leadership is to be drawn from those on the front line of the expansion of the church.

---

<sup>21</sup>Allen, Missionary Methods, 164.



All this raises important questions regarding the authority of apostles. How is their ministry to be expressed? What is the nature of the authority they possess? It is to these questions we now turn.

### The Authority of Apostles

If the New Testament does envisage the continuation of apostolic ministry, how are we to understand the authority of the apostle in relation to the rest of the body of Christ and in relation to the teams they lead? We have rejected the notion that those with a charismatic ministry of apostleship share with the Twelve or Paul, the authority to establish apostolic doctrine. The canon of the New Testament is closed. So what is the nature of their authority in the church today?

### The Apostle and the Apostolic Band

As an apostle, Paul ministered as a member and leader of a team. In his letters, and in Acts, Paul emerges as the principal driving force in his apostolic band. He appears to have made the decisions about the movements of his colleagues and the role they played in the mission. He did

this not as a dictator but as one who regarded himself as a "father" to the members of his team.

In Philippians chapter 2 we have just one of the many insights into the warmth of relationships between Paul and his team and between the team and his churches. Paul tells the Philippians that he hopes to send Timothy to them soon "that I may also be cheered when I receive news about you. I have no one else like him, who takes a genuine interest in your welfare" (Philippians 2:19-20). Paul says that Timothy has proved himself, "because as a son with his father he has served me in the work of the gospel" (Philippians 2:22).

Paul explains how he will also send Epaphroditus, "my brother, fellow worker and fellow soldier, who is also your messenger, whom you sent to take care of my needs. For he longs for all of you and was distressed because you heard he was ill and almost died. But God had mercy on him and . . . also on me, to spare me sorrow upon sorrow" (Philippians 2:25-27).

Paul's love for Timothy and Epaphroditus is evident as well as their love for him. These are not the words of an aloof autocrat but of a man who was a father in the Lord to those who served on his team. His authority in the team was relationally based. Personal relationship determined

the formal working relationship.<sup>22</sup> For example, Paul could say that Titus "not only welcomed our appeal but he is coming to you with much enthusiasm and on his own initiative" (2 Corinthians 8:17).

This relational base for apostolic authority worked both ways in Paul's ministry. He writes of Demas who deserted him (2 Timothy 4:10). The rupture Barnabas over John Mark's "desertion" is also well known (Acts 15:36-41). Later it appears the relationship, at least with John Mark, was healed (2 Timothy 4:10).

#### The Apostle and Other Apostles

Paul was not the only one carrying out an apostolic ministry. Other ministries existed apart from Paul's, with their own commissions.<sup>23</sup> Both Peter and Apollos concentrated their respective ministries amongst the Jews (Galatians 2:7; Acts 18:24-28). However, they both contributed occasionally to the life of the churches not founded by them, as did Paul.

From a comparison of the letter to the Romans to that of the Corinthians, we learn that Paul did not claim a privileged

---

<sup>22</sup>Michael C. Griffiths, "Today's Missionary, Yesterday's Apostle," Evangelical Missions Quarterly 21 (April 1985): 157.

<sup>23</sup>Robert Banks, Paul's Idea of Community (Grand Rapids: Eerdmans, 1988), 173.

status within churches he had not founded. He approached these "as a distinguished visitor seeking an audience, rather than as one who holds a special right of entry into them."<sup>24</sup>

Paul is open to the ministry of other apostles in the churches he has founded, provided it is tested against the foundations upon which they are built (Galatians 1:9; 1 Corinthians 4:10-15).<sup>25</sup> The reason for this testing is that there are false apostles who masquerade as apostles of Christ (2 Corinthians 11:13). Paul desired some recognition of his apostolic ministry by other recognized apostles. Yet he does not appear to have regarded this as essential (Galatians 2:1-10).

#### The Apostle's Relationship with the Churches

In the New Testament, we do not find apostles ruling over church life or churches controlling and directing the activities of the apostles. In Acts, the apostles in Jerusalem are depicted as constantly trying to catch up to the work of the Holy Spirit in the spread of the gospel. It appears that the Spirit was willing to use people other than the apostles in this forward advance. The apostles did not control the process. The Spirit moved and then they recognized the new thing and sought to get

---

<sup>24</sup>Ibid.

<sup>25</sup>Ibid.

behind it. We see this in Philip's ministry in Samaria (Acts 8:4-8; 14-17). We see this in Peter's reluctant encounter with Cornelius (Acts 10 and 11) and the founding of the church at Antioch by believers scattered by persecution (Acts 11:19-24).

From this it appears that New Testament apostles did not seek to regulate and control every aspect of church life. They had a healthy confidence in the work of the Holy Spirit. Roland Allen has argued, this was one of the keys to the rapid expansion of the New Testament church. The apostles did not seek to control the churches. Conversely, in their pioneering ministry, they were not directly supervised or controlled by the churches. The relationship was one of dynamic and relational interdependence. Acts 13:1-4 is often cited as an example of a church using its superior authority to appoint and send out its missionaries who were subsequently responsible to it. In this case, the church was at Antioch and the missionaries were Paul and Barnabas, sent out into a ministry of church planting. Yet the passage makes clear that it was not the church of Antioch that sent out the pair. It was the Holy Spirit.

The prophets and teachers praying with Paul were responsible to recognize that call but they did not originate or mediate it. They then released Paul and Barnabas with their blessing. It was the Holy Spirit who set Paul and Barnabas apart and sent them out on their mission. The church at Antioch "neither chose them nor sent them and certainly they had nothing

to say about what they were to do, nor how."<sup>26</sup> Paul and Barnabas were not answerable to the church at Antioch for their ministry. There was a relationship between them of mutual support and encouragement but not one of submission and authority. When the apostles returned to Antioch it is they who take the initiative to call the church together and share what God had done (Acts 14:27). The church at Antioch was not the sending agency for these early missionaries. The Holy Spirit was. Throughout history, whenever the church in its local expression has sought to control its missionaries, the ministry of the Holy Spirit has been stifled and the spread of the gospel impeded.<sup>27</sup>

In the early church it was the Holy Spirit, not the local church, who was the primary agent in sending out missionaries. Acts is full of numerous incidents in which it is the Spirit who directs the missionary expansion of the church. Those incidents involve not only Paul but also Philip and Peter (Acts 8:29; 11:12; 16:7, 10). It was Paul and his team who made the decisions about where they would go and what they would do as

---

<sup>26</sup>Harold R. Cook, "Who Really Sent the Missionaries?" Evangelical Missions Quarterly 13 (October 1975), 236.

<sup>27</sup>Ibid., 239. See, Ralph D. Winter, "The Two Structures of God's Redemptive Mission" in Perspectives on the World Christian Movement: A Reader ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena: William Carey Library, 1981), 178-190, reprinted from Crucial Dimensions in World Evangelization, ed. Arthur Glasser, et al. (Pasadena: William Carey Library, 1976). See also, Samuel F. Metcalfe, "When Local Churches Act Like Agencies: A Fresh Look at Mission Agency-Local Church Relationships," Evangelical Missions Quarterly (April 1993): 142-149.

they were led by the Holy Spirit. There is no evidence in the New Testament that these decisions were submitted to any of the churches. Paul's apostolic band was a self-governing body with Paul very much at the helm. In the light of this evidence Harold Cook points out, "It is strange that we have so little confidence in the Holy Spirit."<sup>28</sup>

Despite his independence of local church control, Paul still regarded the churches as partners in his ministry. He spent a long period of time at Antioch between missionary journeys (Acts 14:28). He hoped the church at Rome would assist him on his proposed journey to Spain (Romans 15:24). He wrote to the Corinthians that he hoped to stay with them, so they could help him on his journey (1 Corinthians 16:6). He shared his struggles with the Corinthians in order that they might help him by their prayers (2 Corinthians 1:11). He thanks the Philippians for their financial support and for sharing in his troubles (Philippians 4:10-19). Paul and his team had a relationship of interdependence with the churches. The churches never assumed control of the apostolic ministry. That was the role of the Spirit. Nor did the apostolic expression of the church seek to control the local expression of the church.

As risky as this arrangement was, it gave the Spirit freedom to lead and direct the pioneers of the church in their ministry of church planting and strengthening. There were false

---

<sup>28</sup>Cook, 239.

apostles who caused trouble and dissention but Paul preferred to deal with the excesses rather than quench the fire of the Spirit.

### The Limits of an Apostle's Authority

In the New Testament, a true apostle possesses a certain authority in the body of Christ. The apostle has been gifted to lead the church in its expansion and renewal at a particular time in a particular setting. However, the authority of an apostle does not elevate the person above the church. While apostles may be described as "first" in the church (1 Corinthians 12:28), no charisma elevates its bearer out of the community.<sup>29</sup> The apostle has a certain authority over the churches, "yet at the same time is a member of the community himself; he too is judged by the Lord (1 Corinthians 4:4) and depends on his grace."<sup>30</sup> When Paul refers to apostles as "first" he is not creating a hierarchy of order in the church but referring to the logical priority of apostles as founders of new communities. Without their ministry of pioneer evangelism and

---

<sup>29</sup>Walter Schmithals, The Office of Apostle, trans. John E. Steely (Nashville and New York: Abingdon, 1969), 22.

<sup>30</sup>Kung, 453-54.



church formation, the other gifts would not exist in a particular church.<sup>31</sup>

Despite this "primacy," the ministry of an apostle should be characterized by servanthood rather than domination and self-seeking. Paul wrote, "Though I am free and belong to no man, I make myself a slave to everyone" (1 Corinthians 9:19). He rejected the possibility that he would "Lord it over" the faith of the Corinthians. Instead he sought to work with them for their joy (2 Corinthians 1:24). He considered himself a servant of his churches for Jesus' sake (2 Corinthians 4:5).

Paul often returns to images drawn from family life to describe his relationship with the churches he has founded. He is the "father" who conceived them, the "mother" who bore them and the "nurse" who cared for them. He prefers these images to "analogies from the legal, administrative, political or even religious sphere" (1 Cor 4:14-15; 2 Corinthians 12:14; 1 Thessalonians 2:11; Galatians 4:19; 1 Thessalonians 2:7; 1 Corinthians 3:2).<sup>32</sup> He writes to the Corinthians, not to shame them but to warn them as his dear children (1 Corinthians 4:14). He reminds them, that by virtue of being a church planter, he has become their "father" in Christ Jesus (1 Corinthians 4:15).

---

<sup>31</sup>Dunn (275) comments: "The apostles whom Paul ranks first in the body of Christ in Corinth are the founders of the Corinthian church--that is, presumably, Paul and Barnabas (1 Cor. 9:6)". See also, Combs, 61.

<sup>32</sup>Banks, 175.

He asks the Thessalonians to recall how he had dealt with each of them as a father deals with his children and how he had been a "gentle mother" to them (1 Thessalonians 2:7,11). He tells his "dear children," the Galatians that he is again in the pains of childbirth until Christ is formed in them (Galatians 4:19). We must conclude that Paul's authority depended on his personal relationship with the people to whom he was writing. "They accepted as much of his authority as he could persuade them to accept."<sup>33</sup>

On the occasions when Paul strongly asserted his apostolic authority, such as in the letters to the Galatians and Corinthians, it appears that the relationship had broken down and Paul's authority was being questioned. Even more seriously, his converts were in danger of deserting the gospel that Paul had preached to them.<sup>34</sup> Paul was not interested in the recognition of his authority for his own sake. He was concerned that the churches he planted remain true to the gospel and grow up into maturity in Christ. He encouraged their freedom within these parameters. Paul was careful to restrict his own authority in deference to the freedom of his converts, provided the truth of the gospel was not compromised. He did not seek to control them spiritually but sought their free response to his example

---

<sup>33</sup>Griffiths, 161.

<sup>34</sup>Ibid., 159.

and to the implications of the gospel.<sup>35</sup> Even when it was appropriate to give direction, Paul prefers the exhortations of a fellow believer to the commands of an apostle.<sup>36</sup>

For Paul, an apostle's authority was clearly limited by the nature of the relationship between the apostle and the community. In the early stages of the new church's development, the apostle was required to exercise a high degree of control to ensure healthy development. True doctrine needed to be passed on and leadership appointed on the basis of character and not social standing. At times of crisis over disunity or heresy, the apostle was required to step in to provide warning and correction. The goal was not control but healthy maturity and independence. However, this relationship did not extend to all churches but only those the apostle had founded. Dunn contends that, "the apostle exercised authority within a community not as an 'apostle of the universal church' but as a founder of that community; his authority as an apostle in a church sprang from his work in bringing that church to birth."<sup>37</sup> One only need contrast the differing ways in which Paul related to the churches of Corinth and Rome to illustrate this point. To the Corinthians in Christ Jesus he is their "father" through the

---

<sup>35</sup>Dunn, 278.

<sup>36</sup>Ibid.

<sup>37</sup>Ibid., 274.

gospel (1 Corinthians 4:15). To the Romans, he is much more tentative in his approach (Romans 1:8-13).

We conclude that apostles do not have the same authority in every church. Authority existed where an apostle had founded a church or cultivated a relationship over time. Such a relationship cannot be assumed between an apostle and any church. Nor should the relationship between an apostle and a church remain unchanged over time as the church grows to maturity.

Paul did not encourage permanent dependency in his relationship with the churches he founded. His desire was that they grow up into maturity in their thinking and behavior. Paul was anxious to be released from his direct responsibility of caring for a local church, in order that he might continue his pioneering ministry (2 Corinthians 10:15-16). This does not mean the relationship would be severed. For Paul had played a fundamental role in their foundation and would have a future role in their eschatological presentation (1 Corinthians 4:15; 1 Thessalonians 2:19; 2 Corinthians 1:14; Philippians 4:1).<sup>38</sup>

Right from their inception, Paul encouraged the churches' self sufficiency in the Spirit (1 Thessalonians 4:8; Galatians 2:3-5; 1 Corinthians 2:12-16; Romans 8:9-14). When he does correct them, he prefers to persuade rather than command. To the troublesome Corinthians Paul wrote, "We do not lord it over your

---

<sup>38</sup>Banks, 173.

faith but we work with you for your joy, because it is by faith you stand" (2 Corinthians 1:24). To Philemon he wrote, "I could be bold and order you to do what you ought to do, yet I appeal to you on the basis of love" (Philemon 8-9). Both these statements reflect how highly Paul valued the free consent of those to whom he ministered. He chose not to use his apostolic authority to command obedience but rather to rely on the relationship he shared with the churches. The apostle is called and gifted by God as the founder of a church. Despite this, the apostle is not set above the churches so founded. Christ, not the apostle is the Lord of the church. "For we do not preach ourselves but Jesus Christ as Lord and ourselves as your servants for Jesus' sake" (2 Corinthians 4:5).<sup>39</sup>

#### The Apostle's Authority and the Gospel

We have noted that Paul held a high view of the authority that he possesses as an apostle, especially among the churches he has founded. He did not accept that his ministry as a pioneer church planter came under the authority of the churches in the sense of being controlled or directed by them. He trusted the Spirit to guide and direct the expansion of the church. This freedom of an apostle is obviously open to abuse. Paul's own

---

<sup>39</sup>Ibid., 178.

ministry was challenged by certain false apostles. To what authority did the apostle submit? How does one distinguish between a true and false apostolic ministry? True and false apostles are distinguished by the gospel they preach. The true apostle of Christ is under the authority of the gospel of Christ.

Despite Paul's authority as an apostle, he did not place himself above the authority of the gospel. For it is from the gospel that Paul derives his authority. Only as the apostle remains faithful to the gospel, in word and life, does the apostle have authority and deserve recognition.<sup>40</sup> For Paul, the authority of an apostle rests not in the title, gift or office but in the message the apostle proclaims. When Paul defends his apostolic authority to the Galatians, he does so by defending his gospel. The apostle has no authority apart from the gospel.<sup>41</sup>

Thus, the apostle's ministry must be tested against the yardstick of the gospel (Galatians 1:9; 2:11-21). Paul tells the Galatians that "even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!" (Galatians 1:8). Thus, a church has the

---

<sup>40</sup>Ibid., 183.

<sup>41</sup>Kung (453) writes: "By preaching the Gospel, the apostle arouses the response of faith and gathers together the fellowship of believers. By virtue of his message, therefore, he is also authorized to found and to lead Churches (2 Cor. 10:13-16; 13:10; 1 Cor. 11:34; 2 Thes. 3:4) and to exercise discipline in the Churches (1 Cor 5:3-5; cf. 1 Tim. 1:20)."

right, the power and the duty to excommunicate its own apostle if that apostle departs from the gospel.<sup>42</sup> Ultimately, the apostle too, will be judged by the Lord (1 Corinthians 4:4). No doubt with greater severity because of the nature of the apostolic ministry (James 3:1).

In Galatians, Paul provides an example of an apostle who had to be disciplined for lack of faithfulness to the gospel. Openly he challenged Peter and indirectly Barnabas, for "not acting in line with the truth of the gospel" (Galatians 2:14). As a result of their fear of the circumcision group, both these apostles had acted hypocritically toward Gentile believers. Through his confrontation of Peter and Barnabas, Paul established that not even the leader of the Twelve was above the authority of the gospel.

#### The Dynamic Nature of Apostolic Authority

What follows from the above discussion of apostolic authority is that the apostle's authority should be understood functionally and charismatically rather than institutionally. Apostleship is not an office conferred by the church with its own inherent authority. It is a ministry given by the ascended Lord to his church. Paul refers to gifted persons given to the

---

<sup>42</sup>Banks, 183.

church, rather than positions in a hierarchy of command. We read, "It was he who gave some to be apostles. . . ." (Ephesians 4:11). The concept is personal and dynamic, rather than institutional and static.<sup>43</sup> Snyder concludes:

For Paul, apostleship was not an office he filled but a calling and commission from God to which he had to be faithful. The authority was not extrinsic, based in the office but was intrinsic, based on the call and continuing work of the Holy Spirit in Paul's own life. For Paul, apostleship and continuing faithfulness were inseparable.<sup>44</sup>

The Spirit confers apostolic authority. That authority may be recognized by others in the body of Christ but they are not its source. Nor does the apostle possess that authority in such a way that it may be transferred to others. As with all the gifts, it is the Holy Spirit who remains sovereign in their distribution.<sup>45</sup>

---

<sup>43</sup>Snyder, Community of the King, 89. Barth (435) comments: "In Ephesians neither the democratic process of electing officers, nor the aristocratic method of co-optation, nor even a ritual of ordination are mentioned. One thing only is clearly stated: Christ himself appoints the special officers."

<sup>44</sup>Snyder, Community of the King, 199, n.22.

<sup>45</sup>Ibid., 90.



### Conclusion

What authority does the apostle possess? Absolutely no authority to lord it over the church, or to abandon the gospel in word or deed. Apostles have unlimited authority to build up and extend the body of Christ amongst peoples who have not heard the gospel.

The Holy Spirit continues to gift people for apostolic ministry. As long as there is a need for new churches to be started and existing churches strengthened, there will be a need for apostolic ministry. That ministry is not tied to any one local expression of the church. It is translocal. We need to restore and validate the expression of the church in two forms: the local expression and the translocal expression. The local church and the apostolic band or mission agency. One is settled and is called to build up believers and evangelize a region in depth. The other is mobile and is called to harvest ripe fruit in new territories, to gather them into communities of faith, to move on to other unreached areas and to return occasionally to report back and strengthen the churches in local areas. The relationship between the two forms of the church is to be characterized by partnership, not control by either side. The settled form of the church provides personnel, finances, prayer and support. The mobile form of the church spearheads the whole church's forward advance in both renewal and mission.

## CHAPTER 5

### WOMEN APOSTLES?

Having established a New Testament model for apostolic ministry, it is appropriate to ask whether the ministry of an apostle is limited to men only. This is not the place for a detailed study of women's ministry. I shall confine myself to the issue of women and apostleship in Paul's ministry and specifically the case of Junia/s in Romans 16:7. I shall also seek to provide historical examples of women serving in apostolic ministry.

#### The New Testament

There is no question that women played a role in Paul's apostolic ministry. Following her conversion (Acts 16:13-15), Lydia opened her home to Paul and his apostolic band and it most likely became the meeting place for the new church (Acts 16:40). Paul regarded both Priscilla and Aquila as his fellow-workers in Christ Jesus who risked their lives for his sake as a result all the Gentile churches are grateful to them (Romans 16:4). The

couple accompanied Paul in his mission (Acts 18:18). Both are involved in the instruction of Apollos, who may himself have been an apostle (Acts 18:26). Paul also refers to Phoebe, a servant of the church in Cenchrea, who had been a great help to him and to many others (Romans 16:1-2). In the same passage he mentions Mary who worked hard (Romans 16:5). Elsewhere Paul refers to his own apostolic ministry in similar terms.<sup>1</sup> He refers to Tryphena and Tryphosa, those who had "worked hard in the Lord" (Romans 16:12). In Philippians Paul describes Euodia and Syntyche as two women who have "contended at my side in the cause of the gospel," along with his other "fellow-workers" (Philippians 4:2-4).

Paul placed some restrictions on women's ministry. We may argue over why he did this and what precisely those restrictions were. Yet there is no doubt that Paul regarded women as partners in his mission and gave them significant responsibilities. On one occasion, Paul may have gone beyond describing women as fellow workers, to referring directly to a woman as an apostle. In Romans chapter 16, Paul greets Andronicus and Junia/s who he says are "outstanding among the apostles" (Romans 16:7). The text is disputed at two points. Firstly, it is possible to read the second name as the masculine "Junias." Secondly, Paul could

---

<sup>1</sup>Banks suggests, "Since Paul elsewhere uses the term 'laborer' in connection with 'fellow-worker' (1 Cor. 16:16) and as a description of his own apostolic work, she [Mary] may have been independently involved in Christian mission" (Banks, 157).

be saying no more than that the two were held in high regard by the apostles. However, the weight of evidence goes against both of these readings.

As to the name, the early church Fathers unanimously took the name as feminine.<sup>2</sup> Also the masculine name in the variant texts, created by adding an "s," is otherwise unknown in the ancient world. The correct form of the masculine is Junius not Junias.<sup>3</sup> On the other hand, Junia is a common Roman name for a woman.<sup>4</sup> The weight of evidence is that Paul is referring to a woman. This was the view of all known patristic writers. C.E.B. Cranfield suggests that it is most probable that Andronicus and Junia are husband and wife.<sup>5</sup>

Regarding the sense of the statement, it is grammatically possible to understand episemoi en tois apostolois as "outstanding in the eyes of the apostles" but the translation "outstanding among the apostles" is regarded by Cranfield as "virtually certain"<sup>6</sup> and by Schmithals as "the only natural

---

<sup>2</sup>Giles, 250.

<sup>3</sup>Ibid.

<sup>4</sup>Cranfield, 788.

<sup>5</sup>Ibid., 789. While this is likely, it must be noted that Paul's focus is not on her role as a wife but on her partnership in the work of the gospel (Elizabeth Schussler Fiorenza, In Memory of Her: A Feminist Theological Reconstruction of Christian Origins [London: SCM, 1983], 173.

<sup>6</sup>Ibid.

one."<sup>7</sup> They find support in Lightfoot, who points out that the Greek fathers took the more natural interpretation and contends that the reason later commentators diverged from it was "to escape the difficulty involved in such an extension of the apostolate."<sup>8</sup>

We are therefore left with only one major difficulty and that is the assumption that no woman could have served as an apostle. If we do not bring this assumption to the text, the most reasonable reading would lead us to conclude that a woman did serve as an apostle in Paul's time and that together with Andronicus<sup>9</sup>, who may have been her husband, she was outstanding in her ministry.<sup>10</sup>

What are we to conclude? That Junia is likely to have been a woman apostle in partnership with her husband. We have a clear picture of the important role that women played in participating in Paul's apostolic ministry as his fellow-workers. Priscilla is mentioned in partnership with her husband. Others are referred

---

<sup>7</sup>Schmithals, 62.

<sup>8</sup>Lightfoot, Galatians, 96 n. 1.

<sup>9</sup>Clark agrees that Andronicus and Junia were most probably married, "For a woman to work on her own as an apostle, given first century cultural attitudes, would have been virtually impossible" (Clark, 359). Andronicus and Junia may have formed together a ministry team rather like that of Priscilla and Aquila (Acts 18:18-26).

<sup>10</sup>Fiorenza argues that Junia is not the only woman apostle referred to in the New Testament. She includes Phoebe and Priscilla in that category along with a number of other women (see Fiorenza, 168-73).

to with no mention of a husband participating in the ministry with them (Lydia, Mary, Phoebe, Tryphena and Tryphosa, Euodia and Syntyche). While there may be some contention regarding the status of Junia as an apostle, it is beyond doubt that Paul regarded women as fellow-workers in his apostolic ministry. Whether they participated in a localized setting or were itinerant, whether they served alongside their husband or alone, to Paul they were fellow-workers.

#### Historical examples

Throughout the history of the renewal and expansion of the Christian movement, there have been numerous examples of women who carried out apostolic ministries. Here are the accounts of a number of them.

#### Lioba<sup>11</sup>

Boniface was one of the most distinguished missionaries of the middle ages. The "Apostle to Germany" was a strong advocate of women's involvement in missions. He saw that the spread of

---

<sup>11</sup>See Ruth A. Tucker and Walter L. Liefeld, Daughters of the Church: Women and Ministry from New Testament Times to the Present (Grand Rapids: Academie Books, 1987), 135-37.

monasticism and church planting required the ministry of both men and women. He requested the nuns from the abbey at Wimborne leave the security of their cloister and come to Saxony to serve among the warring tribesmen. One of the nuns was his cousin Lioba, who in 748 arrived with five other nuns. As missionary-abbess of Bischofsheim, she helped in the establishment of new convents. She was a woman of learning and scholarship who had a clear sense of being chosen and empowered by God to carry out her mission.

However, Lioba was an exception. Throughout the middle ages, women continued to minister within the constraints imposed upon them by church and society. They had little scope to involve themselves in apostolic ministry.

#### The "Faith" Missions<sup>12</sup>

Beginning with Hudson Taylor and the China Inland Mission, founded in 1865, single women were eagerly welcomed by the "faith" missions. Of the first mission party that sailed to China sponsored by the mission, seven of the fifteen new recruits were single women (the remainder being married couples). On the field, single women were often stationed far in the interior and were responsible for evangelism and church planting in large regions, with no immediate male supervision.

---

<sup>12</sup>See *ibid.*, 317-18.

Eleanor Macomber (1801-1840)<sup>13</sup>

Eleanor Macomber was a pioneer missionary to Burma. On her own, she planted a church amongst the Karen. She began evangelistic work amongst the surrounding tribes, training her converts to do the same. In the midst of an effective ministry she became ill with 'jungle fever' and died nine days later, aged thirty-nine.

Catherine Booth (1829-90)

As I note in chapter seven, it may be most accurate to speak of the William and Catherine Booth, founders of the Salvation Army, as an "apostolic couple." Catherine Booth was amongst the most powerful and effective evangelistic preachers of her era. She was the catalyst behind her husband's initiative to found the Army. Other women followed in her example as pioneers in the world-wide spread of the Salvation Army. William Booth admitted, "My best men are women."<sup>14</sup>

---

<sup>13</sup>See Tucker, 90-92. See also Beaver, 72-73.

<sup>14</sup>William Booth quoted in Tucker and Liefeld, 266.



Sue McBeth<sup>15</sup>

Sue McBeth was a missionary to the Nez Perce Indians on the American Frontier during the nineteenth century. As there were no Presbyterian ministers within a hundred miles of her outpost, she took up the challenge of church planting and indigenous leadership development. She made it her priority to train native American men for ministry. "By the 1890s, some two-thirds of the tribe had been converted—largely through the outreach of the pastors she trained."<sup>16</sup>

Malla Moe<sup>17</sup>

Malla Moe has been described as, "One of the most effective church planters and preachers in modern times."<sup>18</sup> From the 1890s, she served for over fifty years as a pioneer missionary to Swaziland in Southern Africa with the Scandinavian Alliance Mission. As a pioneer evangelist and church planter, she ensured the appointment of pastors to the churches she founded and

---

<sup>15</sup>See Tucker, 92-94

<sup>16</sup>Ibid., 93.

<sup>17</sup>See *ibid.*, 94-97.

<sup>18</sup>Ibid., 94.

oversaw their continued growth and development. A key to her success was her dependence on raising up African leaders.<sup>19</sup>

#### Charlotte Moon<sup>20</sup>

In 1873 "Lottie" Moon (1840-1912) sailed for China, where she initially taught in a children's school. She became convinced that her talent was being wasted and could be better used in evangelism and church planting.<sup>21</sup> At first her field director opposed the move. Eventually in 1889 her work in P'ing-tu was described as the "greatest evangelistic center" among the Southern Baptists "in all China."<sup>22</sup> As an unordained woman, she could not lead the churches she planted. She had to train indigenous leaders. Strong local churches and effective leadership resulted. Within two decades the Chinese pastor at P'ing-tu had baptized more than a thousand converts.<sup>23</sup>

---

<sup>19</sup>Ibid., 95.

<sup>20</sup>See *ibid.*, 40-42. See also Beaver, 99-100.

<sup>21</sup>Tucker, 40.

<sup>22</sup>Ibid., 41.

<sup>23</sup>Ibid., 42.

Aimee Semple McPherson<sup>24</sup>

Aimee Semple McPherson (1890-1944) was the founder and lifetime president of the Foursquare Gospel Church and senior pastor of the Angelus Temple in Los Angeles. Soon after her conversion as a teenager, she sensed a call to preach the gospel. Her involvement on the mission field of Hong Kong was curtailed upon the premature death of her first husband. Her second marriage ended in divorce in 1921.

McPherson's itinerant ministry in teaching, evangelism and healing attracted large audiences from a wide diversity of denominational backgrounds. Eventually she founded the 5,300-seat Angelus Temple which was dedicated in 1923. The year before, she received the inspiration of her "Foursquare Gospel" of Jesus as Savior, Baptizer in the Holy Spirit, Healer and Coming King. To send out other evangelists, she established the Lighthouse for International Foursquare Evangelism Bible College in 1923. During the Depression, her commissary met the needs of over one and a half million people. Many Foursquare Gospel Lighthouses were pioneered and pastored by women, for whom she had become a role model.

She was never far from controversy in her personal or ministry life. Despite the mixed nature of her life, no one can

---

<sup>24</sup>Tucker and Liefeld, 364-368. See also Cecil M. Robeck, Jr., "Aimee Semple McPherson," in Dictionary of Pentecostal and Charismatic Movements, eds. Stanely M. Burgess and Gary B. McGee (Grand Rapids: Zondervan), 1988.

doubt her enormous impact. In one tour of the United States, she preached to crowds totalling one million. She founded a movement that is today amongst the fastest growing denominations in the world. Over 40 percent of its ministerial rolls are filled by women. "She was undoubtedly the most prominent woman leader Pentecostalism has produced to date."<sup>25</sup>

Verna Aguillard<sup>26</sup>

Verna Aguillard (1902-81) was the first home missionary to the French-speaking people in the southern United States. So successful were her efforts, that she was sent elsewhere in the southern United States to organize Sunday Schools and establish churches, under the sponsorship of the Southern Baptist Convention.

---

<sup>25</sup>Robeck, 571.

<sup>26</sup>See Mary L. Hammack, A Dictionary of Women in Church History (Chicago: Moody, 1984), 3.

Erma Valentine Fromman<sup>27</sup>

Fromman (1904-76) served as pioneer missionary in Central India. She opened the first mission field of the Conservative Baptist Foreign Mission Society. She worked amongst the tribespeople of central India, setting up Bible classes, Sunday schools and churches. Following her retirement she returned to India to serve in evangelism and church planting until her death.

Evelyn Quema<sup>28</sup>

Evelyn Quema (1952-) grew up in Manilla in the 1950s. She became involved in the Foursquare Gospel Church and was called to church planting through a vision she received. At age twenty-two, she began pioneer ministry at Baguio. Within a few months there were enough converts to form a self-supporting church. She had an effective evangelistic ministry that included healing the sick. As a result of her ministry, four new churches were started and two hundred people converted in a matter of a few years.<sup>29</sup>

---

<sup>27</sup>See *ibid.*, 59.

<sup>28</sup>See Tucker, 238-39.

<sup>29</sup>*Ibid.*, 239.

## Conclusion

Some of the women above testified to a clear call from God to a ministry in evangelism and church planting. Some of the women experienced visions, others a deep inner conviction of God's call. Some women experienced no direct call but underwent extreme frustration at being limited to the traditional roles of women on the mission field of nursing and teaching. Out of that frustration, they concluded that God had gifted them for pioneering ministry in church planting. Other women stepped into the role of church planting by default. There were simply not enough men willing to do the job. Once they made the step out of necessity, they discovered gifts they never realized they possessed.

Many of the women encountered opposition from both men and women, who questioned the legitimacy of their ministry. Some of the women experienced the freedom to evangelize, plant churches, preach and raise up indigenous leaders on the mission field. However, when they returned home were refused permission to minister publicly.

In some cases the limitations placed on women in ministry enhanced their effectiveness in raising up strong indigenous leaders and churches. Due to the restrictions placed on women leading churches, some of the women missionaries focused all their efforts on empowering leaders from amongst the people to carry on the ministry.

All of the women referred to, demonstrate that women can engage in the apostolic ministry of pioneering and strengthening churches. We may choose to reject the legitimacy of this apostolic ministry by women. However, we must first explain why it is that God has seen fit to authenticate their apostolic ministry with the fruit of conversions, new churches started, indigenous leaders raised up and existing churches growing to maturity.

## CHAPTER 6

### APOSTOLIC MINISTRY IN WEAKNESS AND POWER

At the heart of apostolic ministry is the life ministry of Jesus. Those who carry on this function in the church today, are called to imitate Christ and to minister in such a way that not only do their words but their very lives, reflect his glory. This is a calling for all believers but especially for those who are called to be apostles.

One can be called and gifted for a significant ministry and even carry out that ministry in a way that dishonors Christ. That is the sad reality of lives of key leaders in Scripture, church history and contemporary experience. Apostolic leaders can and do fall into sin and unfaithfulness to the gospel. At the heart of their unfaithfulness, I believe are two fundamental realities that have been denied. Those truths are that apostolic ministry is carried out simultaneously in *both* power *and* weakness. To lose sight of either of these realities, is to deny the heart of the gospel of Jesus Christ, crucified and risen. These realities are the key to faithfulness in apostolic ministry and the key to the proper functioning of that ministry in the church today.



### Apostolic Ministry in Weakness

To suffer for the sake of Christ, is the calling of every disciple but especially of those who are actively engaged in mission. John Piper contends that, "God wills that the mission of the church advance through storm and suffering."<sup>1</sup> Bosch refers to an "extraordinary combination of suffering and missionary involvement" in the biblical foundation of mission.<sup>2</sup>

### Suffering and Mission in the Old Testament

The suffering servant of the Lord in Isaiah chapters 40-55 is an example of the relationship between mission and weakness. Out of the midst of devastation, Yahweh promises to raise up a remnant who bear witness, to the nations, of his glory. The greater Israel became in power, wealth and earthly glory, the poorer she became in her witness to the nations. It was in the

---

<sup>1</sup>Piper, 87.

<sup>2</sup>Bosch, Witness to the World: The Christian Mission in Theological Perspective (Atlanta: John Knox Press, 1980), 71.

midst of defeat, humiliation and suffering that a renewed vision of her missionary calling was born.<sup>3</sup>

The writer to the Hebrews (chapter 11) reminds us that the great Old Testament heroes of the faith experienced both the power of the coming kingdom and pain of living in a hostile world. Through their weakness, the power of God was revealed.

### Jesus and Suffering

At the heart of the Biblical link between mission and suffering, stands Jesus, who, through his suffering and death became the true Missionary.<sup>4</sup> Jesus came not to be served but to serve and to give his life as a ransom for many (Mark 10:45). There was a divine necessity for him to suffer (Mark 8:31; Luke 17:25). He taught his disciples that greatness is not to be found in exalted positions of power over others but in servanthood (Mark 10:35-45). Such things are signs of the world order that it is passing away. Jesus is our model of the true nature of apostolic ministry.

---

<sup>3</sup>Bosch (71-72) comments, "the mightier Israel became, the less was there an indication of a missionary dimension to her existence—the nations moved into the background. . . . Conversely, the more Israel was stripped of all earthly power and glory, the more clearly her prophets spoke of the missionary dimension of her existence."

<sup>4</sup>Ibid., 72.

### Suffering and the Missionary Church

Jesus expected the missionaries he sent out to suffer. They were sheep among wolves (Matthew 10:16), some of whom would be killed and persecuted (Luke 11:49). As the Father had sent him, he now sent them. As he had been persecuted, they too would be persecuted (John. 15:20).

All believers are called to follow the example of their Lord and be willing to suffer for doing good (1 Peter 2:20-21). As Jesus suffered outside the city gate, we are to join him there, bearing the disgrace he bore (Hebrews 13:12-14).<sup>5</sup> We live in the tension of the overlap of the ages. The kingdom of God has come in power. This is the age of forgiveness, reconciliation, peace with God and power over sin and disease. This is the age of the Spirit. Yet we experience the blessings of the kingdom in the midst of an evil world that has not yet passed away. Remaining true to the kingdom brings every disciple of Jesus into conflict with the world, the flesh and the devil. A call to follow Christ is a call to experience the blessings of the Kingdom *and* to suffer as he did.

---

<sup>5</sup>Piper (81) contends that "outside the camp" has special significance for the missionary. "Outside the camp means outside the borders of safety and comfort. It is above all a missionary context. Outside the camp are the 'other sheep' that are not of this fold. Outside the camp are unreached nations. Outside the camp are the places and the people who will be costly to reach and will require no small sacrifice."

The apostle, with every other believer, lives in this tension. However, apostolic ministry is uniquely characterized by suffering. In order to demonstrate this relationship between suffering and apostleship we will once again turn to the life of Paul.

### Paul and Suffering

No examination of Paul's missionary career, can ignore the reality that his whole life was marked by suffering.<sup>6</sup> On the Damascus road, his call to apostolic ministry, was at the same time a call to suffering. Luke records how "the Lord said to Ananias, 'Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name'" (Acts 9:15-16). Paul was both a chosen instrument and one whom the Lord would show how much he must suffer for his name. The last stage of his mission was marked by a revelation from the Spirit, that prison and hardship awaited him in every city (Acts 20:23).

Suffering was so much a part of his experience that he regarded it as "the badge of his apostolic authenticity."<sup>7</sup> In his

---

<sup>6</sup>Glasser, 111.

<sup>7</sup>Piper, 84.

life and ministry, the apostle Paul demonstrated both the reality of the power of God and the reality of the cross. Paul and suffering were constant companions. He regarded suffering as the normal experience of a genuine apostle.<sup>8</sup> In the church God had appointed first of all apostles (1 Corinthians 12:28). He has at the same time put apostles on display last of all like men condemned to die (1 Corinthians 4:9). Paul warned the Galatians, "Let no one cause me trouble, for I bear on my body the marks of Jesus" (Galatians 6:17). To the Corinthians he wrote, "For it seems to me that God has put us apostles on display at the end of the procession, like men condemned to die in the arena. . . ." He then goes on to list the hardships and indignities apostles suffer for Christ's sake (1 Corinthians 4:9-13). For Paul, "the genuine apostle and true servant of God is the one who shares in the sufferings of the Christ."<sup>9</sup> For Paul, genuine apostolic ministry is carried out under the shadow of the cross.

Some at Corinth regarded Paul's trials and apparent weakness reason to doubt his credentials as an apostle. They were more impressed with those who displayed signs of spiritual power both through their eloquence and the miraculous. Paul could match these wonder workers with his own share of signs, wonders and miracles (2 Corinthians 12:11-12) but he regarded

---

<sup>8</sup>See Glasser, 111. See also Bosch, Witness to the World, 72-73.

<sup>9</sup>Kruse, 83.

his apostolic sufferings as even more important in establishing his credentials. He devotes more space to describing his sufferings, than any other sign of true apostleship.

Paul believed that only as he bore in his body the death of Jesus, could the life of Jesus be revealed through him. He argued that it was through his daily experience of death that the glory and power of God was revealed.<sup>10</sup> Therefore, those who did not share in the sufferings of Christ, could not claim an apostleship superior to his. Even Paul who was the subject of powerful spiritual experiences, recalls how, "there was given to me a thorn in my flesh, a messenger of Satan, to torment me." Paul repeatedly cried for deliverance. The response that came back in the form of a word from the Lord was, "My grace is sufficient for you, for my power is made perfect in weakness (2 Corinthians 12:9)." What Paul learnt from this experience, was to delight in his weaknesses, in insults, in hardships, in persecutions, in difficulties. For the outcome of his acceptance of them was that Christ's power would rest on him. "For when I am weak, I am strong" (2 Corinthians 12:10).

Suffering is part of the essential nature of apostolic ministry. It is as essential to apostolic ministry as is the

---

<sup>10</sup>Scott J. Hafemann, Suffering and Ministry in the Spirit: Paul's Defense of His Ministry in 2 Corinthians 2:14-3:3 (Grand Rapids: Eerdmans, 1990), 226.

proclamation of the gospel.<sup>11</sup> All believers are called to share in the fellowship of Christ's sufferings and become like him in his death (Philippians 3:10). Yet, according to Paul, apostleship brings with it a special call to take up one's cross and follow Christ.<sup>12</sup> For the apostle, the only true foundation of the church is that of Jesus Christ (1 Corinthians 3:11). All other foundations will crumble or melt away in the face of the fire of God's judgment (1 Corinthians 3:13). Therefore the apostle must remain true to the message of the cross, not only in terms of its content but also in the manner in which an apostle life's and ministry are conducted.<sup>13</sup>

Paul made it clear to the Corinthians that, "I came to you in weakness and fear and with much trembling. My message and my preaching were not with wise and persuasive words but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom but on God's power" (1 Corinthians

---

<sup>11</sup>Barth, 362

<sup>12</sup>Schmithals (47) writes, "The suffering of the apostle is contrasted with the suffering of the community in general, that the apostolic suffering stands in special connection with the apostolic service."

<sup>13</sup>Barrett comments, "The apostle's legitimacy appears not in the power of his personality, not in his spiritual experiences, not in his commissioning by the right ecclesiastical authorities, but only in the extent to which his life and preaching represent the crucified Jesus" (Barrett, Second Corinthians, 30).

2:3-5). The power he refers to is the message of the cross of Christ. In the ministry of establishing new churches, the apostle must not only proclaim truthfully the word of the cross but must also live it. The result being that a church's foundation is Christ rather than the wisdom or power of this world. "Jews demand miraculous signs and Greeks look for wisdom but we preach Christ crucified" (1 Corinthians 1:22-23).<sup>14</sup> The apostolic ministry brings with it a special call to weakness and suffering, in order that God's power alone would be revealed through the gospel and in the establishment of new churches. Thus Paul could sum up the nature of his ministry by saying "I die every day" (1 Corinthians 15:31).

Barrett concludes that, "For Paul, the only valid and visible sign of apostolicity was the *weakness* the apostle was prepared to accept that the power of Christ might be manifest in him."<sup>15</sup> On the relationship between mission and suffering Piper writes,

The goal of our mission is that people from all nations worship the true God. But worship means cherishing the preciousness of God above all else, including life

---

<sup>14</sup>Schmithals (48-49) contends, "The more the death of Jesus takes form in the life of the apostle, the more powerfully must the proclamation of the gospel distinguish itself from human weakness and thus make its way with the hearers. The suffering of the apostle is the negative presupposition for the success of his preaching."

<sup>15</sup>Barrett, Second Corinthians, 312.



itself. It will be very hard to bring the nations to love God from a lifestyle that communicates a love of things. Therefore God ordains in the lives of his messengers that suffering sever our bondage to the world. When joy and love survive this suffering, we are fit to say to the nations with authenticity and power: hope in God.<sup>16</sup>

### Apostolic Ministry in Power

#### Power in the ministry of Jesus

Jesus taught that in his person and mission, the future rule of God had broken into history to set people free from the rule of Satan and the power of evil.<sup>17</sup> Jesus' ministry demonstrated that the blessings of God's redemptive rule--forgiveness, reconciliation, healing, deliverance from demons, joy and eternal life--could be experienced in this life. "He not

---

<sup>16</sup>Piper, 105. Piper (87-112 passim) lists six reasons why God "appoints" suffering to his servants: (1) To develop deeper faith and holiness; (2) Suffering with patience increases your experience of God's glory in heaven; (3) God uses the suffering of his missionaries to awaken others out of their slumbers of indifference and make them bold; (4) The suffering of Christ's messengers ministers to those they are trying to reach and may open them to the gospel; (5) The suffering of the church is used by God to reposition the missionary troops in places they might not otherwise gone; (6) The suffering of missionaries is meant by God to magnify the power and sufficiency of Christ.

<sup>17</sup>George Ladd, "Kingdom of Christ, God, Heaven" in Evangelical Dictionary of Theology, ed. Walter A. Elwell (Grand Rapids: Baker, 1984), 609.

only proclaimed the presence of the kingdom of God, he demonstrated its presence with power."<sup>18</sup>

Jesus was a "charismatic" who performed miracles, healed the sick and cast out demons by the power of God (Matthew 12:28; Luke 11:20). Dunn writes, "Here coming to clear expression is Jesus' consciousness of spiritual power, the visible evidence of the power of God flowing through him to overcome superhuman power, evil power, to restore and make whole."<sup>19</sup>

Jesus did not reject spiritual power as an illegitimate means of carrying out his ministry. He was aware of its inherent dangers and turned away from the crowds when they misinterpreted the significance of his ministry in power (John 6:15). Jesus believed that in his ministry, the final great struggle with Satan had begun. In his miracles "the grip of the Adversary--who has enthralled men in the bonds of disease, madness, death and sin,--begins to be loosened."<sup>20</sup> He was confident of his supreme authority and ultimate victory. While the final destruction of Satan will not occur until the coming of the Son of man in glory, Satan is already defeated (Matthew 25:41; Revelation 20:10).<sup>21</sup>

---

<sup>18</sup>Richard J. Foster, Money, Sex & Power: The Challenge of the Disciplined Life (London: Hodder and Stoughton, 1985), 214.

<sup>19</sup>Dunn, 47.

<sup>20</sup>Bright, 218.

<sup>21</sup>Ladd, "Kingdom," 609.

### Power in the Early Church

The same power that came upon Jesus was available at times for his disciples in their ministry. What began in his ministry continues in the new age of the Spirit. Jesus promised the disciples that they would do the works that he did (John 14:12).<sup>22</sup> He further promised his presence with them in their apostolic mission (Matthew 28:20) and the experience of the same power that enabled him to minister (Acts 1:8). The gift of the Spirit at Pentecost was the fulfillment of those promises. The outcome was the birth of a missionary movement characterized by the experience of the powerful presence of the Spirit. In his accounts, "Luke intends us to see the early community as living in an atmosphere of the miraculous."<sup>23</sup>

The dramatic growth of the Christian movement in its earliest days cannot be explained without reference to the reality of the powerful presence of the Holy Spirit. These occurrences of the miraculous, were related directly by Luke to the advance of the gospel. Most frequently, it was the apostles

---

<sup>22</sup>What Jesus meant when he referred to "greater works" is disputed. Even if we disregard this statement we are still left with the promise, "I tell you the truth, anyone who has faith in me will do what I have been doing" (John 14:12).

<sup>23</sup>Dunn, 163.

who were the agents of the miraculous (Acts 2; 3:1-10; 5:1-16; 8:6-13; 9:33-42; 13:11-12; 16:25-34).<sup>24</sup>

For Paul, the body of Christ is a "charismatic community" drawn together by a shared experience of the Spirit.<sup>25</sup> While he believed that non-apostles as members of the body could minister in power (1 Corinthians 12:28), he also believed that the ministry of an apostle would be characterized in a special way by the demonstration of the power of God (2 Corinthians 2:12). Paul has no hesitation to referring to the miracles he and others have performed in their apostolic ministry as a matter of common knowledge. In describing his ministry he writes, "I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done-- by the power of signs and miracles, through the power of the Spirit" (Romans 15:18-19; see also, 1 Corinthians 2:4-5; Galatians 3:1-5 1 Thessalonians 1:5-6; Acts 10:37-38; Hebrews 2:1-4).

Like Jesus, Paul acknowledged the place of supernatural power in his apostolic ministry despite the difficulties it sometimes caused (Acts 14:8-20; 28:6).<sup>26</sup> Despite the inherent

---

<sup>24</sup>See Caldwell, Sent Out, 135-147. See also T. Walker, Missionary Ideals: Studies in the Acts of the Apostles, ed. David C.C. Watson (London: InterVarsity Press, 1969), 20.

<sup>25</sup>Dunn, 262.

<sup>26</sup>Calwell, Sent Out, 146.

dangers, Paul continued to regard the miraculous as an essential component of his ministry.

For both Luke and Paul miracles are an essential component of the apostle's mission. Paul's whole mission was seen in terms of a miracle. He experienced the Spirit's leading, release from prison, deliverance from enemies and danger, signs and wonders, raising from the dead. All these events were an essential part of his apostolic witness and mission. They were the signs that the new Age had begun.<sup>27</sup>

"Paul knows nothing of a gospel that is not at the same time God's power, power manifested through the resurrection of Christ and now evidenced through the presence of the Spirit."<sup>28</sup> He expected his ministry to be marked by the powerful presence and visible manifestations of the Spirit. The churches that he founded were characterized by concrete and visible manifestations of God's power through the Holy Spirit. Paul could not have imagined conducting his ministry, or living the Christian life, without dependence on the reality of the power of God. For Paul and his churches, the Holy Spirit was more than

---

<sup>27</sup>G.W.H. Lampe, "Miracles in the Acts of the Apostles," in Miracles, ed. C.F.D. Moule (London: A. R. Mowbrary, 1965), 171; quoted in Calwell, Sent Out, 146-147.

<sup>28</sup>Gordon D. Fee, God's Empowering Presence: The Holy Spirit in the Letters of Paul (Peabody, Mass.: Hendrickson, 1994), 824.

a doctrine. The Spirit was experienced and experienced in ways that were powerful and visible.<sup>29</sup>

### The Place of Power

For Jesus, for Paul, for the early church, the battle between the kingdom of God and the kingdom of darkness was real. To carry on the apostolic ministry of planting healthy and growing churches, meant invading enemy territory and rescuing captives. Human authority and effort effort not sufficient for the task. Jesus told Peter, "I will build my church and the gates of Hades will not overcome it" (Matthew 16:18). Building the church is something Jesus does. It is not our undertaking. It is a work of God against the violent opposition of the forces of evil. Only the power of God can make us fit for such a task. Paul reminded the Corinthians that their existence as a body of believers was a supernatural occurrence. Only the Spirit of the living God could have done such a thing. At the same time, the Spirit had worked through Paul's life and ministry. Not that Paul was competent, his competence in church planting came from God (2 Corinthians 3:1-6).

Both Paul and Jesus had a very different world-view to the one that prevails in the Western world today. For Paul, one of the greatest obstacles to the gospel was that "The god of this

---

<sup>29</sup>Ibid., 895.

age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God" (2 Corinthians 4:4). The power of God was essential to invade Satan's kingdom and set the captives free. That power was demonstrated in weakness and suffering. Yet it was also revealed in answered prayer, signs and wonders and the breaking of demonic strongholds over people's lives, in the spread of the gospel, the planting of new churches and the various gifts given to the body of Christ for ministry. Gordon Fee comments,

It is this dynamic, evidential dimension of life in the Spirit that probably more than anything else separates believers in later church history from those in the Pauline churches. Whatever else, the Spirit was *experienced* in the Pauline churches; he was not merely a matter of creedal assent.<sup>30</sup>

In the Christ-event, the new age of the Spirit has dawned. We now live and minister in the overlap of the ages. This is a time when the kingdom is here in power and yet we await the final destruction of the powers of darkness. We are in the last great battle between two opposing kingdoms. This is reality as both Jesus and the New Testament writers saw it. How can we expect to undertake ministry today without the power of God? If that same power that enabled Paul to carry out his apostolic

---

<sup>30</sup>Ibid., 825.

ministry is available to us, why would we not want to avail ourselves of it?

Newbigin has stated that Western Christian missions have been one of the greatest secularizing forces in history.<sup>31</sup> As Westerners, we have adopted a world-view that separates the supernatural from our experience of everyday life. Paul Hiebert refers to this as the "excluded middle."<sup>32</sup> This separation has led to a perceived and actual powerlessness in the church's mission when dealing with the spiritual realities that are opposed to the spread of the gospel.

Throughout the history of the expansion of the church as a missionary movement, God has graciously provided "visible and concrete evidence of his reality and power."<sup>33</sup> That power can be abused when it is separated from the love of Christ and used for personal gain and glory. Such was the case with Simon the Sorcerer Acts 8. Luke records how Simon offered the apostles

---

<sup>31</sup>Lesslie Newbigin, Honest Religion for Secular Man (Philadelphia: Westminster Press, 1966), cited in Paul G. Hiebert, "The Flaw of the Excluded Middle," Missiology 10 (January 1982), 44.

<sup>32</sup>See Hiebert, 43-45. See also Charles Kraft, Christianity With Power: Your Worldview and Your Experience of the Supernatural (Ann Arbor, Mich.: Vine Books, 1989).

<sup>33</sup>Griffiths, The Church and World Mission (Grand Rapids: Zondervan, 1980), 156; quoted in Calwell, Sent Out, 147. For a field study of the relationship between spiritual power and the spread of the gospel, see C. Peter Wagner, "Spiritual Power in Urban Evangelism: Dynamic Lessons from Argentina," Evangelical Missions Quarterly 27 (April 1991): 130-137.



money so he could bestow the power of the Holy Spirit. Peter's response to the approach was forthright, "May your money perish with you, because you thought you could buy the gift of God with money!" (Acts 8:18-23).

Peter's solution was not a denial of the power of the Spirit but a right heart before God in its use.<sup>34</sup> Peter was an apostle who could say in the same breath, "Silver or gold I do not have but what I have I give you. In the name of Jesus Christ of Nazareth, walk" (Acts 3:6). As a true disciple of Jesus he was an apostle of both power and weakness. Throughout its history, the church has advanced in renewal and mission, when there have been apostolic leaders who ministered in both power and weakness.

### Conclusion

Jesus was both a privileged Son and an obedient servant. The beginning of his mission was preceded by the Father's affirmation of him in power and by a lonely conflict with the forces of evil (Mark 1:9-13).<sup>35</sup> Authentic apostolic ministry is

---

<sup>34</sup>Foster (201-207 passim) lists the marks of authentic spiritual power as love, humility, self-limitation, joy, vulnerability, submission and freedom.

<sup>35</sup>Leighton Ford, Jesus: The Transforming Leader (London: Hodder and Stoughton, 1991), 24.

characterized by both power and weakness. This paradox arises from the nature of the kingdom of God as "already but not yet." The new age inaugurated by Jesus and the outpouring of the Holy Spirit, has placed the believer in a period of tension, characterized by both weakness and power. Fee describes this existence as living in the "radical middle."<sup>36</sup> That radical middle rejects both the extremes of naive triumphalism and pessimistic defeatism. Fee writes that for Paul,

". . . triumphalism was not the necessary corollary of life in the Spirit, experienced in dynamic and powerfully visible ways, as his own life attests. Here is one who could keep the two together; the empowering Spirit, visibly manifest among them often and regularly in giftings and empowerings of an extraordinary kind; while at the same time Paul was filled with the joy of the Spirit in the midst of suffering and weakness of all kinds."<sup>37</sup>

The Corinthian church and segments of the church in every era have struggled to come to terms with the reality that weakness and power can co-exist in the same ministry. One segment of the church lurches towards one extreme, another reacts with the other extreme. We have not understood that, "God's greater glory rests on the manifestation of his grace and power through the weakness of the human vessel, precisely so that there will never be any confusion as to the source!"<sup>38</sup>

---

<sup>36</sup>Fee, God's Empowering Presence, 822-23.

<sup>37</sup>Ibid., 895. See also Kruse, 109-10.

<sup>38</sup>Ibid., 824.

Paul would not separate his present experience of the Spirit's power and his weakness and suffering. "Paul is weak and suffers as an embodiment of the cross of Christ but he is also a pneumatic through whom the power and Spirit of God are being manifested and poured out."<sup>39</sup> A number of key passages reveal the Spirit as the source of power in the midst of affliction (Romans 15:18-19; 1 Corinthians 2:4-5; 2 Corinthians 4:7; 12:1-12; 13:3-4; Philippians 3:9-10; Colossians 1:29; 1 Thessalonians 1:5-6; 2 Timothy 1:6-8). For Paul "knowing Christ" means to know both the power of his resurrection and the fellowship of his sufferings (Philippians 3:9-10). "Thus present suffering is a mark of discipleship, whose paradigm is our crucified Lord. But the same power that raised the crucified One from the dead is also already at work in our mortal bodies."<sup>40</sup>

For Paul, apostolic ministry embraced two realities. Both the weakness and shame of the cross *and* the power and victory of the new age of the Spirit. Paul felt no need to choose between these two realities or to find a "balanced" middle-ground. He embraced both extremes and refused to let either go.

Apostolic ministry that does not take into account these two realities will be deficient. Ministries of power will ultimately fall prey to corruption and personal moral failure, unless they are brought under the cross. It is naive to think

---

<sup>39</sup>Hafemann, 227.

<sup>40</sup>Fee, God's Empowering Presence, 825.

that the mission of Jesus can be fulfilled in this evil world, without great personal cost and a commitment to follow Christ in loving obedience. Whether they are apostles, prophets, evangelists or pastor-teachers, God is in the business of making leaders. "If we expect to engage in the ministry of power, we must understand the hidden preparation through which God puts his ministers."<sup>41</sup> Ministry flows out of who we are. Paul found God in the midst of his weakness and pain (2 Corinthians 12:1-10). His ministry reflected not only the power of Christ but the character of Christ.

An apostolic ministry with power but devoid of the cross, has no integrity. An apostolic ministry that embraces weakness and the cross without the corresponding power of the Spirit, may have integrity but little impact. Jesus never rebuked his disciples for too much faith. He was repeatedly commanding them to believe God for the impossible (Matthew 17:17-20; 21:21-22). Paul wrote to the Ephesians that God "is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us" (Ephesians 2:20). If the miraculous power of the Spirit was an essential component of Jesus' ministry and that of the early church, why do we imagine that contemporary ministry can be effective without it?

---

<sup>41</sup>Foster, 216. See also J. Robert Clinton, The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development (Colorado Springs: NavPress, 1988).

The task of multiplying new churches throughout the world to reach every people group, can only be fulfilled when apostolic leaders refuse to choose between power and weakness. The need of the hour is for leaders who by faith and prayer, move mountains to bring the gospel to unreached peoples. We need leaders who pay the price to do battle with sin, the flesh and the devil in order to finish their ministries well. The writer to the Hebrews describes such individuals. The great pioneers of the faith in the Old Testament knew how to live in the tension of power and weakness. They all pleased God by living by faith. Some by faith faced cruel deaths and defeat. Others by faith saw miracles occur and won great victories. All were commended by God. All played a significant role in salvation history.

This paper is a call for apostolic ministry to be restored and recognized in the contemporary church. To fulfill its calling, the church of today needs pioneering leaders who are responsible to multiply new churches and to strengthen existing ones. Yet this ministry must be conducted in a spirit of both power and weakness if it is to be a ministry of the crucified, risen and ascended Lord of the church.

## CHAPTER 7

### APOSTOLIC MINISTRY IN CHURCH HISTORY

#### Historical Transition

During the New Testament period "false apostles" arose in the church. They were opposed by Paul (2 Corinthians 11:12-15) and were the subject of warnings in the book of Revelation (Revelation 2:2). The itinerant nature of the apostle's ministry made it easier for the false apostles to gain entry and cause trouble in the churches. With time the church became increasingly wary of both the apostolic and prophetic ministries. The unintended result was that as the church moved from being a dynamic missionary movement to a more settled institution it increasingly lost touch with its pioneer ministry.

Lightfoot observes that in the Apostolic fathers we have a tendency to use the term "apostle" vaguely and inconsistently compared to the New Testament.<sup>1</sup> The writers are simply not clear as to who is and is not an apostle. An early Christian writing, the Didache, reflected a growing trend towards suspicion of the mobile ministry of both the apostle and the prophet. While

---

<sup>1</sup>Lightfoot, Galatians, 99.

accepting the continuation of the ministries of both the apostle and prophet, it warns against the abuse of these ministries. The attitude of the author is ambivalent. On the one hand apostles and prophets are to be "welcomed as the Lord." On the other hand, there is a definite suspicion of these mobile ministries. The Didache reflects both a growing institutionalization of the church and the abuse of the prophetic and apostolic ministries by those who claimed to exercise them.

The Didache advises that,

Every missionary [apostle] who comes to you should be welcomed as the Lord but he is not to stay more than a day, or two days if it is really necessary. If he stays for three days, he is no genuine missionary [apostle]. And a missionary [apostle] at his departure should accept nothing but as much provisions as will last him to his next night's lodging. If he asks for money, his is not a genuine missionary [apostle].<sup>2</sup>

In other early writings there is clear evidence that the apostles included a larger group than Paul and the Twelve. Gradually the Twelve and Paul come to be seen as "*The Apostles*".<sup>3</sup> How is this transformation to be explained?

Two trends emerge in the post-apostolic period. Firstly, the continued abuse of the charismatic functions by self-proclaimed apostles and prophets. Secondly, the growing

---

<sup>2</sup>The Didache, in Early Christian Writings: The Apostolic Fathers, trans. Maxwell Staniforth (Harmondsworth, Middlesex: Penguin, 1968), 233.

<sup>3</sup>Giles, 250-51.

institutionalization of the church and its authority structures and with it the desire for control and stability which squeezed out any genuine expressions of charismatic ministry.

Combs writes,

The restriction of an active apostolate to the first century was shown to have resulted, not from the demise of the last legitimate apostle but from a change in the posture of the Church which, by the second century, viewed the ongoing apostolic ministry with an ever increasing amount of suspicion as one of the major channels of heresy.<sup>4</sup> Giles writes,

It was only when Marcion and later Jewish Christians began to play Paul against the twelve that deliberate thought was given to the number of the apostles. The conclusion that emerged was that only the twelve and Paul qualified for this title. The more general usage fell into disuse, even disapprobation and only appeared when used almost metaphorically of those who pioneered the evangelisation of some country or region.<sup>5</sup>

Harnack shows that the trend in the writings of the early church fathers:

. . . shows that while the two conceptions existed side by side, the narrower was more successful in making headway against its rival. . . . During the course of the second century it became more rare than ever to confer the title

---

<sup>4</sup>Combs, 113.

<sup>5</sup>Giles, 251.



of 'apostle' on any except the biblical apostles or persons mentioned as apostles in the Bible.<sup>6</sup>

With time the church came to define apostolicity in institutional terms as succession to the Twelve, rather than dynamically as the continuation of apostolic ministry. Apostolic ministry was either relegated to a past era, or became a concept for the preservation of the power of the institutional church over and against the heretics and schismatics. Bishops became the inheritors of apostolic authority and doctrine. Though not necessary inheritors of the apostles pioneering ministry. Bishops were first of all pastors, caring for the people of God and rarely in practice did they serve as pioneer missionaries.

There is no historical evidence which justifies the replacement of the mobile apostolic ministry with that of the settled ministry of a bishop. Lightfoot comments, "If the two offices had been identical, the substitution of the one name for the other would have required some explanation. However, the functions of the apostle and the bishop differed widely. The apostle, like the prophet or the evangelist, held no *local* office. He was essentially, as his name denotes, a missionary,

---

<sup>6</sup>Adolf Harnack, The Mission and Expansion of Christianity in the First Three Centuries, trans. and ed. James Moffatt (London: Williams & Norgate, 1908; reprint ed. Gloucester, Mass.: Peter Smith, 1927), 327; quoted in Caldwell, "Apostleship," 97.

moving about from place to place, founding and confirming new brotherhoods."<sup>7</sup>

This trend reveals that the church is not only a divine but also a human institution. As such it is prone to the natural process, in a fallen world, of institutionalization and subsequent loss of vitality. The church began as a dynamic missionary movement led by pioneers but became a static institution preoccupied with its own survival and privilege.

That is not to say that the risen Lord ceased to raise up apostolic leaders. What happened is that those with an apostolic ministry continued to function down through the ages but have not been recognized as such. Almost without exception, they were not those entrusted with official positions but raised up by God independently, on the fringes of the institutional church. They normally lived in tension with the institutional authorities and at times were openly opposed by them. Since the post-apostolic era, the church has been reluctant to recognize an active apostolate. Yet that ministry has continued to be exercised down through the ages.<sup>8</sup> We now turn to some historical and contemporary examples of apostolic ministry. Our survey is not intended to be exhaustive but to show how the ministry of an

---

<sup>7</sup>J.B. Lightfoot, St. Paul's Epistle to the Philippians (London: Macmillan, 1913; reprint, Grand Rapids: Zondervan, 1953), 196.

<sup>8</sup>Combs, 113.

apostle has been expressed through different individuals in different eras.

#### Patrick, Columba and the Celtic Missionary Movement

Patrick (389-461) was born of a Christian family in Britain. At sixteen he was taken captive by pirates and sold into slavery in Ireland. His two companions were hunger and nakedness. In desperation he turned to God. Six years of isolation as a shepherd transformed him from a careless boy to a man of God.<sup>9</sup> Eventually he escaped and returned home. Sometime later in a dream, Patrick heard the Irish pleading with him to return. The suffering Patrick experienced as a slave was the catalyst that moved Patrick from the nominal Christianity of his upbringing, to a profound faith and to the belief that it was his mission in life to convert the Irish.<sup>10</sup>

At the time of his return, Ireland was largely pagan. Thomas Cahill argues that Patrick was the first Christian

---

<sup>9</sup>Patrick recalls, "Tending flocks was my daily work, and I would pray constantly during the daylight hours. The love of God and the fear of him surrounded me more and more—and faith grew and the Spirit was roused." Quoted in Thomas Cahill, How the Irish Saved Civilization: The Untold Story of Ireland's Heroic Role from the Fall of Rome to the Rise of Medieval Europe, (New York: Doubleday, 1995), 102.

<sup>10</sup> Carolin T. Marshall, "Patrick: Missionary to the Irish", in Great Leaders of the Christian Church, ed. John D. Woodbridge (Chicago: Moody, 1988), 96.

missionary to the barbarians beyond the Graeco-Roman world.<sup>11</sup> Patrick was successful in making converts in all levels of society and in establishing an indigenous Celtic church centered on the monastery rather than the diocese. In his writings he speaks of baptizing thousands of people and of ordaining clergy and recruiting men and women for orders. He faced considerable opposition from pagan priests, the local rulers and from British raiders who disrupted his work and massacred his converts. He outlived his enemies and wore down the opposition. At the time of his death, Ireland was largely a Christian country.<sup>12</sup>

He was the first human being in history to speak out unequivocally against slavery.<sup>13</sup> As a result of his influence "the Irish slave trade came to a halt and other forms of violence, such as murder and intertribal warfare, decreased."<sup>14</sup>

Patrick was a devout and humble man. Neill writes, "In his writings, Patrick gives the impression of being a man wholly possessed by the love of Christ; simple and not highly educated—he seems to have been painfully conscious of his lack of theological competence and fitness for the office of bishop."<sup>15</sup>

---

<sup>11</sup>Cahill, 108.

<sup>12</sup>Stephen Neill, A History of Christian Missions, The Pelican History of the Church (Harmondsworth: Pelican, 1964), 56.

<sup>13</sup>Cahill, 114.

<sup>14</sup>Ibid., 110.

<sup>15</sup>Neill, 57.

The monastic form of Christianity that Patrick established in Ireland was distinct from that of the Roman empire. Under Patrick's influence it became a missionary movement. For centuries Ireland became a center from which Christianity spread not only to Britain but to much of Western Europe.<sup>16</sup>

Following Patrick, Columba (521-597) was instrumental in the formation of the Celtic missionary movement. He left his native Ireland with twelve companions for the island of Iona off the coast of Scotland. There he established a missionary base for the evangelization of the pagan Scots and Picts. Missionary monks were trained and sent out and a network of monasteries was established. With Patrick, he shared a commitment to the Bible and love for Christ that inspired a missionary impulse.

Iona became for centuries, a center for training and sending out missionaries and the establishment of other centers throughout Ireland, Scotland and northern England.<sup>17</sup> John McNeill writes that, "For more than half a millennium a stream of educated and dedicated men poured from the monasteries of

---

<sup>16</sup>Kenneth Scott Latourette, A History of Christianity, vol. 1, Beginnings to 1500, revised ed. with Foreword and Supplemental Bibliographies by Ralph D. Winter (New York: Harper & Row, 1975), 102.

<sup>17</sup>Robert Lidner, in Great Leaders of the Christian Church, ed. John D. Woodbridge (Chicago: Moody, 1988), 104.

Ireland to 'go pilgrimage for Christ' wherever they might feel themselves divinely led."<sup>18</sup>

Around the monasteries a Christian Celtic culture developed. For several centuries, streams of influence issued to the Anglo-Saxons and the Continent. From them Irish monks missionaries and scholars went out and to them came students from many lands. The students in turn were inspired to be missionaries to foreign peoples, or carried home with them something of what they had learned.<sup>19</sup> The conversion of England and Scotland and through English missionaries, the conversion of much of western and northern Europe, can be traced back directly to the impact of the Irish missionary movement which began with Patrick and Columba.<sup>20</sup>

It was not the Roman church with its heritage, wealth and power which was at the forefront of the missionary expansion of the church. It was the Celtic church, with its devotion to Christ, Biblical simplicity and ecclesiastical structure that fuelled a missionary movement that lasted five hundred years. Finally the Roman church had its way with Ireland, "The monastic

---

<sup>18</sup>John T. McNeill, The Celtic Churches: A History, A.D. 200 to 1200, (Chicago: University of Chicago Press, 1974), 155; quoted in Charles J. Mellis, Committed Communities: Fresh Streams for World Missions (Pasadena: William Carey Library, 1976), 23.

<sup>19</sup>Kenneth Scott Latourette, A History of the Expansion of Christianity, vol. 1, The First Five Centuries (London: Eyre and Spottiswoode, 1938), 38.

<sup>20</sup>Ibid, 46.

bishop and an ecclesiastical administration centered in the monastery disappeared and in their place came territorial diocese with its bishop."<sup>21</sup> The apostolic function represented in the monastery and the mobile missionary bands of monks, gave way to the supremacy of the settled ministry of the diocesan bishop. "From now on the flow of religious life was to be from England and the Continent to Ireland and not from Ireland to other lands."<sup>22</sup>

#### Francis of Assisi

Francis of Assisi (1181-1228) has been aptly described as "one of the most winsome figures of Christian history."<sup>23</sup> Born into a wealthy merchant family, Francis' life as a "playboy" and soldier of fortune was interrupted by a period of captivity followed by vision which left him disturbed. Later, in prayer, he heard Christ telling him to rebuild a ruined church. This he interpreted as referring to the church building at San Damian. He began work on the church and came to increasingly identify with the poor and outcasts of society. In 1208 God spoke to him

---

<sup>21</sup>Ibid.

<sup>22</sup>Ibid.

<sup>23</sup>Latourette, A History of Christianity, vol. 1, 429

through the commissioning of the first disciples (Matthew 10:7-19) and he became a "barefoot preacher and went out without money or knapsack to proclaim the kingdom of God."<sup>24</sup>

Others joined him in his identification with the poor and the oppressed. An order for women was formed by Clare Schifi. Finally, an order was established for marrieds and singles continuing in their vocations "living as nearly as possible in the spirit of the gospels."<sup>25</sup> Francis' ideal was to follow Christ in obedience, poverty and chastity. He was devoted to Christ and "seemed to be completely absorbed by the fire of divine love like a glowing coal."<sup>26</sup>

Francis was a layman when he received his call. He founded an essentially lay movement in which there was no distinction between clergy and laity.<sup>27</sup> In contrast to the stability and wealth of the existing monastic orders, the Franciscans brought a renewed emphasis on simplicity and mobility. Ministry and mission was the primary focus.<sup>28</sup> Francis himself went on three

---

<sup>24</sup>Rodney L. Petersen "Francis of Assisi and the Franciscan Ideal" in Woodbridge, 162-63.

<sup>25</sup>Ibid., 163.

<sup>26</sup>Ibid., 162-3.

<sup>27</sup>Ibid., 163.

<sup>28</sup>Mellis, 25.



missions to the Moslems.<sup>29</sup> The first Roman Catholic missionary to reach China was John of Montecorvino, a Franciscan.<sup>30</sup> Before the end of the thirteenth century, Franciscans were to be found at the farthest points of the known world.

Despite his great achievements, Francis was not an organizer or an administrator. He proved to be unable to prevent the movement he founded from drifting away from its early ideals into factional disputes. In a world in which the whole of society was nominally Christian and the religious orders had opted for wealth and privilege, Francis brought renewed vision and vitality for mission within the existing borders of Christendom and beyond. He lived out an active involvement in the world in order to save it. He had a deep desire to see men and women come to know Christ, especially those who were poor and outcast. Despite his limitations as an organizational leader, his life inspired a missionary movement whose impact was to be felt throughout the world for many years to come.

---

<sup>29</sup>Kenneth Scott Latourette, A History of the Expansion of Christianity vol. 2, The Thousand Years of Uncertainty (London: Eyre and Spottiswoode, 1938), 321.

<sup>30</sup>Ibid, 332.

## The Reformation and Apostolic Ministry

"The paradox of the Protestantism of the Reformation era is that while it called the Church back to its apostolic faith it was largely content to leave the fulfillment of the apostolic mission to the Church of Rome."<sup>31</sup> At the end of the sixteenth century, the Roman Catholic controversialist, Robert Bellarmine, included among the marks of the true church its missionary activity. He argued that the lack of Protestant missionary concern was an indication that they were not of the true church. He contended that as "heretics," they were not concerned with converting pagans or Jews but with perverting Christians. They compared themselves to the apostles and evangelists but unlike them, they were not concerned with missionary activity.<sup>32</sup>

In the sixteenth century, Roman Catholic missions were at their zenith, yet Protestants made almost no attempt to spread the gospel beyond the borders of Europe.<sup>33</sup> Paul Avis points out that when both Luther and Calvin comment on the Great Commission, they remain "bafflingly silent on the duty of present-day Christians to carry on the work of the apostles in

---

<sup>31</sup>C.W. Ranson, That the World May Know (New York: Friendship Press, 1953), 65; quoted in Caldwell, "Apostleship," 107.

<sup>32</sup>Neill, 221, quoting Robert Bellarmine, Controversiae, Book IV quoted in C. Mirbt, Quellen zur Geschichte des Papsttums und des Römischen Katholizismus (3d ed. 1911).

<sup>33</sup>Latourette, A History of the Expansion of Christianity vol. 3, 42.

bringing the gospel to 'every creature.'"<sup>34</sup> The concept of the steady progress of the preaching of the gospel throughout the world is not foreign to Luther's thought. "Yet, when everything favorable has been said that can be said and when all possible evidences from the writings of the Reformers have been collected, it amounts to exceedingly little."<sup>35</sup>

Why is it that the Protestant reformers, who were so concerned to restore apostolic doctrine to the church, largely ignored the apostolic imperative to go into all the world and make disciples? There were practical reasons that made Protestant missionary activity difficult. Until the middle of the seventeenth century, the Reformers were fighting for their existence. Their main concern was for survival and the reform of the existing church.<sup>36</sup> Their "mission" was within the boundaries of Christendom. Another practical consideration was that the Protestants were more isolated from the rest of the world. The Catholic church was better placed politically to take advantage of the European colonial expansion of Spain and Portugal, two key maritime powers.<sup>37</sup>

---

<sup>34</sup>Paul D. L. Avis, The Church in the Theology of the Reformers, New Foundations Theological Library, eds. Peter Toon and Ralph P. Martin (Atlanta: John Knox Press, 1981), 168.

<sup>35</sup>Neill, 222.

<sup>36</sup>Ibid., 220.

<sup>37</sup>Ibid.

Against these considerations, it must be stated that once the Reformers won their security, they did not take advantage of it to pursue the missionary call. Instead, "Protestants everywhere wasted their strength, with honorable but blind and reckless zeal, in endless divisions and controversies."<sup>38</sup> Further, the Anabaptist movement was able to demonstrate that a commitment to missionary activity was possible despite persecution from Protestants, Catholics and the State that threatened their survival. The greatest barrier for the Reformers was theological.

Some Reformers argued that the Great Commission was no longer binding on the church. In the seventeenth century, Johann Gerhard, the dean of Westminster argued that "the command of Christ to preach the Gospel to all the world ceased with the apostles; in their day the offer of salvation had been made to all the nations; there was no need for the offer to be made a second time to those who had already refused it."<sup>39</sup>

Calvin taught that the offices of apostle, prophet and evangelist, were "extraordinary". He wrote, "They were not instituted in the church to be perpetual but only to endure so long as Churches were to be formed where none previously existed."<sup>40</sup> For Calvin the ministry of missionaries and

---

<sup>38</sup>Ibid.

<sup>39</sup>Ibid, 222.

<sup>40</sup>John Calvin, Institutes of the Christian Religion, trans. H. Beveridge (London, n.d.), iv. iii. 4; quoted in Avis, 173.

evangelists was not a normal part of the church's ministry: "The office I nevertheless call extraordinary because it has no place in Churches duly constituted."<sup>41</sup> In addition, the Reformers' doctrine of calling also hindered missions. "Let everyone occupy his station for the gospel," said Bucer, " and the Church will grow."<sup>42</sup>

The Protestant movement rejected the monastic system of the Roman Church, which had for a thousand years been the heart-beat of Catholic missions. Ralph Winter describes this as the "greatest error of the Reformation." In failing to exploit the power of the "sodality," the Protestants had no mechanism for missions for almost three hundred years, until William Carey and the emergence of Protestant missionary societies.<sup>43</sup>

The Protestant Reformation restored apostolic doctrine to the church but adopted with it a settled view of the church as an institution of society and rejected the apostolic function of the church that had been kept alive in the monastic movement. The exception to this was the "radicals". The Anabaptist

---

<sup>41</sup>Ibid.

<sup>42</sup>Martin Bucer quoted in Avis, 173.

<sup>43</sup>Ralph D. Winter, "The Two Structures of God's Redemptive Mission." In Perspectives on the World Christian Movement: A Reader eds. Ralph D. Winter and Steven C. Hawthorne (Pasadena: William Carey Library, 1981), 186; reprinted from Crucial Dimensions in World Evangelization, ed. Arthur Glasser, et al. (Pasadena: William Carey Library, 1976). Avis comments that for a thousand years "the history of the Christian mission was of necessity the history of monasticism" (Avis, 170).

movement kept alive the vision of the church as a dynamic missionary movement. Eventually the Pietist tradition succeeded in awakening the Protestant churches to their missionary calling.<sup>44</sup> Avis writes,

Among the radicals a distinctive concept of mission followed from a distinctive concept of the Church and of what it meant to be a Christian. Developing reformed principles to their logical conclusion, they stressed personal commitment and explicit faith, so pushing Luther's doctrine of the priesthood of all believers in the direction of a 'universal lay apostolate'. . . . Individual anabaptists were evangelists rather than ecclesiastical reformers, sojourners rather than parishioners. Their sense of self-identity reflected aspects of the pilgrim, the mystic and the martyr. They saw the path of God's people in history as a path of suffering leading to its apocalyptic climax in the present age.<sup>45</sup>

Inspired by the Great Commission, they preached to, baptized and converted thousands. The Anabaptist missionary impulse was crippled eventually by persecution in some regions and peace and prosperity in others.<sup>46</sup> Their example was eventually taken up by the Pietists, the Moravians, William Carey and the modern missionary movement. In their day they bore

---

<sup>44</sup>"The magisterial Reformers assumed that peripatetic evangelism had been completed in the early centuries; now each Christian has his own parish and each bishop his diocese and no one ought to claim a roving commission. They saw the anabaptist programme—namely, that every believer must 'go forth'—as subversive of the social order" (Avis, 176).

<sup>45</sup>Ibid., 175.

<sup>46</sup>Ibid., 186.

witness to the fact that the church is called to be "apostolic," not only in doctrine but in practice.

### Francis Xavier

Arguably the greatest of all Roman Catholic missionaries, Francis Xavier (1506-1552) was intended for a career in the church by his parents. In Paris for study, he rebelled against their wishes and became a "playboy" till he met his fellow-Basque, Ignatius Loyola, the founder of the Jesuits. Eventually Loyola won over the reluctant Xavier to a devoted Christian life with the words of Jesus, "For what shall it profit a man if he shall gain the whole world and lose his own soul?" (Matthew 16:26). Xavier joined with Loyola and a small group of others in the founding of the Society of Jesus in 1539. In 1541 Xavier sailed for Portuguese India as papal nuncio to the Orient.

His base was Goa, the Portuguese head-quarters for the Far East. There he cared for the sick, visited prisoners, preached, taught children and established a college to prepare young men as missionaries. However, he could not be contained in one place. "His was the vision of a pioneer and he ranged over most of the vast area covered by Portuguese commerce, blazing new

trails for the faith."<sup>47</sup> Using his gift of languages, Xavier preached in every corner of the Portuguese empire in the East. His main themes were the power of God and the danger of eternal damnation outside of a right relationship with Jesus Christ through his church.<sup>48</sup>

After a few months, he travelled to south-east India for a mission to the Paravas. They had accepted Christianity eight years before. Due to a shortage of priests, their conversion had little effect. Over two years, Xavier was successful in bringing true conversion and an abandonment of their pagan ways. In 1549 he led a mission to Japan where he adopted his evangelistic strategy to a new culture. He abandoned the appearance poverty and engaged the Japanese in rational debate. After early setbacks, eventually over 2,000 Japanese were won to the Christian faith.<sup>49</sup> Leaving another Jesuit priest in charge of the mission he returned to Goa. In 1552 he travelled to China where he sought to reach the nation through the conversion of the emperor. He died while seeking access into China. The fruit of his ministry can be numbered in the tens if not hundreds of

---

<sup>47</sup>Kenneth Scott Latourette, A History of Christianity, vol. 2, Reformation to the Present, revised ed. with Foreword and Supplemental Bibliographies by Ralph D. Winter (New York: Harper & Row, 1975), 929.

<sup>48</sup>Robert D. Linder, "Francis Xavier and Catholic Missions", in, Woodbridge, 236.

<sup>49</sup>Ibid., 237.



thousands of conversions and baptisms throughout south and east Asia.

Francis Xavier succeeded in spearheading a whole new missionary thrust into Asia. His own personal ministry saw thousands won to the Christian faith. As a missionary strategist, he recognized the importance of adapting the outward form of the gospel to the culture in which it is being communicated. He spent his life as a pioneer devoted to the spread of the Christian faith.

#### Count Nikolaus Zinzendorf and the Moravians

Count Nikolaus Zinzendorf (1700-1760) was of Pietist background and had been educated at Halle, the Pietist center. From childhood, Zinzendorf had been devoted to Christ and committed to the spread of Christianity throughout the world. From 1722, the remnants of the Moravian Brethren and other persecuted sects found sanctuary on Zinzendorf's estate in Saxony. Here they built a village, Herrnhut. Zinzendorf set up a number of institutions to help the poor and the refugees along the model of the Pietist center, Halle. There was a printing press for cheap editions of the Bible and other religious literature, a book shop, dispensary and school.

By 1727 an assortment of refugees and others from Moravia and Bohemia, of Lutheran, Reformed, Separatist, Anabaptist and even Roman Catholic backgrounds, arrived at Herrnhut, bringing a variety of ideas and expectations and inevitably disputes and discord.<sup>50</sup> Zinzendorf stepped in personally to restore harmony. Some degree of structure was introduced to build community. In 1727 he moved from his own house on the estate to one at Herrnhut. Zinzendorf devoted himself entirely to the service and welfare of the exiles. Drawing upon his own financial resources to meet their needs.<sup>51</sup>

On August 13, 1727 the Moravians experienced what can only be described as a Pentecostal outpouring of the Holy Spirit during a celebration of the Lord's Supper. The Swede Arvid Gradin, who became a Moravian, later recounted what happened.

Their hearts were set on fire with new faith and love towards the Saviour and likewise with burning love towards one another, which moved them so far that of their own accord they embraced one another in tears and grew together into an holy union among themselves, so raising again as it

---

<sup>50</sup>Howard A. Snyder, Signs of the Spirit: How God Reshapes the Church (Grand Rapids: Academie Books, 1989), 129.

<sup>51</sup>August Gottlieb Spangenberg, The Life of Nicholas Lewis Count Zinzendorf, Bishop and Ordinary of the Church of the United (or Moravian) Brethren, trans. Samuel Jackson (London: Holdsworth, 1838), 79; quoted in Snyder, Signs of the Spirit, 130.

were out of the ashes, that ancient Unity of the Moravian Brethren.<sup>52</sup>

The various factions were no more. Manifestations of the Holy Spirit continued, including divine healing. The community was organized into small bands to confess their sins and pray for one another that they might be healed. Night watches and prayer vigils were established. "Soon a continuous volume of prayer was being offered up around the clock, seven days a week, either in groups or in private prayer . . . . This prayer vigil continued uninterrupted for over a century."<sup>53</sup>

Herrnhut became the model for many similar Moravian communities throughout the world. Zinzendorf's aim was not to set up an independent Moravian church but to promote the ideal of gathering all Christians as into one wide and open and equal "Community of Jesus."<sup>54</sup> Zinzendorf saw the Moravian movement as a missionary community and all Moravians as "soldiers of the lamb."<sup>55</sup> Under Zinzendorf, the Moravians became an intense but highly mobile missionary order. "The rapid deployment of many young missionaries around the world in the space of a few short

---

<sup>52</sup>Arvid Gradin, A Short History of the Bohemian/Moravian Protestant Church of the United Brethren (London, 1743), 43; quoted in Snyder, Signs of the Spirit, 133.

<sup>53</sup>Snyder, Signs of the Spirit, 134.

<sup>54</sup>William George Addison, The Renewed Church of the United Brethren 1722-1930 (London: SPCK, 1932), 56; quoted in Snyder, Signs of the Spirit, 138.

<sup>55</sup>Snyder, Signs of the Spirit, 154.

years, is one of the most remarkable Moravian achievements."<sup>56</sup>

Latourette writes,

Herrnhut became the centre of a missionary enterprise which extended over much of the world. Zinzendorf's death did not bring the movement to an end. It continued and grew. . . . Here was a new phenomenon in the expansion of Christianity and entire community, of families as well as of the unmarried, devoted to the propagation of the faith. In its singleness of aim it resembled some of the monastic orders of earlier centuries but these were made up of celibates. Here was a fellowship of Christians, of laity and clergy, of men and women, marrying and rearing families, with much of the quietism of the monastery and of Pietism but with the spread of the Christian message as a major objective, not of a minority of the membership but of the group as a whole. Before the end of the eighteenth century the Moravians had begun missions in Russia, in India, in the Nicobar Islands, in Ceylon and among the Indians of the English colonies in North America, in the Danish and British West Indies, in Surinam, in Central America, on the Gold Coast, in South Africa, among the Lapps, in Greenland and in Labrador.<sup>57</sup>

The outreach was made possible by a relative lack of concern with training, finances, or structure. A Moravian missionary received from the church, enough money to get to the port. The missionary was then responsible to work for passage across the ocean. On the mission field, the missionary took up

---

<sup>56</sup>Ibid., 167.

<sup>57</sup>Kenneth Scott Latourette, A History of the Expansion of Christianity vol. 3, Three Centuries of Advance, (London: Eyre and Spottiswoode, 1938), 47-48.

whatever occupation would provide the bare amount of food and clothing.<sup>58</sup>

The Moravians had an impact on the existing church as they brought renewal to thousands of formerly nominal Christians throughout Europe. This was achieved through the work of itinerant Moravians sent out from Herrnhut in twos and threes.<sup>59</sup> Through the outpouring of the Holy Spirit in 1727 and the life and ministry of Zinzendorf, one of the most dynamic missionary movements came into existence. In the next 150 years the Moravians sent out over 2,000 of their members overseas.<sup>60</sup> They tended to go to the most remote, unfavorable and neglected areas. Many of them were simple peasants and artisans.<sup>61</sup>

---

<sup>58</sup>A.J. Lewis, Zinedorf the Ecumenical Pioneer (Philadelphia: Westminster, 1962), 92; quoted in Snyder, Signs of the Spirit, 169.

<sup>59</sup>Snyder, Signs of the Spirit, 169. Snyder records that there was a significant awakening in the Baltic provinces where within a few years 45,000 people were meeting in Moravian-sponsored Diaspora societies (ibid.).

<sup>60</sup>Colin A. Grant, "Europe's Moravians: A Pioneer Missionary Church," in Perspectives on the World Christian Movement, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena: William Carey Library, 1981), 206.

<sup>61</sup>Neill, 237.

## John Wesley

As a young boy of six, John Wesley (1703-1791) was the last to be snatched from the flames of his burning home. For the rest of his life he regarded himself as "a brand plucked from the fire" (Zechariah 3:2). He believed he had been saved for a purpose.

The son of an Anglican minister, Wesley studied for the ministry at Oxford where he led the "Holy Club" which met for Bible study, prayer and self-examination as well as being involved in caring for the sick, the poor and those in prison. He travelled to Georgia as a missionary to the colonists and the Indians, only to return disillusioned. "I went to America to convert the Indians," exclaimed Wesley, "but, oh, who shall convert me?" Despite his religious devotion, he lacked a personal experience of saving grace through faith in Christ. Through his contact with the Moravians and especially Peter Bohler, Wesley came to saving faith, an experience he describes as feeling his heart "strangely warmed."<sup>62</sup>

Fired by his experience of saving grace, Wesley began to travel the country with a vision for the conversion and discipling of a nation and the renewal of a fallen church. He "sought no less than the recovery of the truth, life and power

---

<sup>62</sup>A. Skevington Wood, "John and Charles Wesley", in Woodbridge, 290.

of earliest Christianity and the expansion of that kind of Christianity."<sup>63</sup>

Unlike Luther and Calvin, Wesley regarded the Great Commission as the responsibility of the contemporary church, not only of the original apostles. Thus his ministry was "apostolic," because of his commitment to apostolic doctrine and his desire to return to the dynamic of the primitive church, but also because he functioned as an apostolic pioneer.

Wesley never sought to reproduce a "New Testament" church order in a literalistic way. His desire was to see the life and vitality of the New Testament church reborn. As a brilliant strategist, he was willing to create and adapt the structures that were necessary to serve his rapidly expanding movement. His statement that, "I look upon all the world as my parish"<sup>64</sup> arose out of his disputes with local clergy, who forbade him to preach in their territory. When a church tradition stood between him and the Great Commission, Wesley saw fit to ignore it and to do whatever was reasonable to achieve his goal of reaching the masses. "I love the rites and ceremonies of the Church. But I see, well-pleased, that our great Lord can work without them."<sup>65</sup>

---

<sup>63</sup>Hunter, 40.

<sup>64</sup>John Wesley, The Journal of John Wesley, ed. Percy Livingstone Parker (Chicago: Moody, n.d.), 79.

<sup>65</sup>Snyder, The Radical Wesley and Patterns for Church Renewal (Downers Grove Ill.: InterVarsity Press, 1980), 127.

It was not long before Wesley had established his system of societies, classes, bands, travelling preachers, simple preaching houses and quarterly love feasts under his direct control.<sup>66</sup> In this, Wesley displayed a burning devotion to do what was necessary to reach and disciple his generation and to empower them to proclaim the gospel in power, love and truth. In doing so he displayed an awareness of his personal authority to carry out this ministry, despite the opposition of the established church.

What distinguished Wesley's ministry as apostolic was not his ability to preach to and convert thousands. The evangelist Whitefield pre-dated Wesley in this ministry and preached to even larger crowds. What distinguished Wesley was his ability to gather the crowds into bands, classes and societies, where they were "awakened" and led into a life of discipleship in community. These groups became "fishing pools" for a new generation of leaders who took the gospel to Great Britain and the world beyond.

Wesley's ministry was apostolic because it resulted in the multiplication of hundreds of new fellowships of believers and ministers of the gospel. Wesley refused to preach in any place that did not provide the opportunity to form ongoing groups. Despite the success of his field preaching in attracting

---

<sup>66</sup>Ibid., 222.



thousands, he even saw it as harmful, unless it led to the formation of classes.

[Wesley] observed that awakening people without folding them into redemptive cells does more harm than good! In a journal entry of 1743 he declares, "The devil himself desires nothing more than this, that the people of any place should be half-awakened and then left to themselves to fall asleep again. Therefore, I determine by the grace of God not to strike one stroke in any place where I cannot follow the blow."<sup>67</sup>

Classes, bands and societies were established as a means for bringing individuals to conversion, pastoral care and discipline as well as the raising of funds for the poor. The prerequisite for joining a Methodist class was "a desire to flee from the wrath to come." It was here that most conversions took place rather than through the field preaching. The classes were also the disciplinary unit of the movement. Enquiry was made into the state of each members soul and unrepentant offenders were removed from the fellowship. Snyder describes the classes as "'house churches' meeting in the various neighborhoods where

---

<sup>67</sup>Hunter, 58.

people lived. The class leaders (both men and women) were pastors and disciplers."<sup>68</sup>

All Methodists were class members. Those who were clearly converted, moved on to join the "bands." While the major focus of the class was on conversion and discipline, that of the band was confession and pastoral care.<sup>69</sup> The societies were composed of all class and band members.

Through the system of classes, bands and societies, Methodists came together to encourage each other, confess their sins, pray for each other, hold one another accountable for their progress in the faith. Without this system for the care

---

<sup>68</sup>Snyder, The Radical Wesley, 54. The duties of the class leader according to Wesley were: "(1) To see each person in his class, once a week at least, in order to inquire how their souls prosper; to advise, reprove, comfort, and exhort, as occasion may require; to receive what they are willing to give, toward relief of the poor. (2) To meet the Minister and the Stewards of the society, in order to inform the Minister of any that are sick, or of any that are disorderly and will not be reproved; to pay the Stewards what they have received" (ibid., 224).

<sup>69</sup>Wesley wrote: "The design of our meeting is, to obey that command of God, 'Confess your faults one to another, and pray for one another, that ye may be healed.' To this end we intend,-- 1. To meet once a week, at least. 2. To come punctually. . . . 3. To begin... exactly at the hour, with singing or prayer. 4. To speak each of us in order, freely and plainly, the true state of our souls. . . . 5 To end every meeting in prayer. . . . 6 To desire some person among us to speak his own state first, and then to ask the rest. . . as many and as searching questions as may be, concerning their state, sins, and temptations." (John Wesley, Rules of the Band-Societies, in The Works of John Wesley [London: John Mason, 1829-31], vol. 8, 272; quoted in Snyder, The Radical Wesley, 226-7).

and mobilization of Methodist converts, Wesley would have been known as a great evangelist second only to Whitefield. As a result of his apostolic ministry of establishing fellowships of believers, the impact of Wesley's ministry was felt across a nation, to the world beyond and continues today.<sup>70</sup> Methodism experienced even greater expansion in the years following Wesley's death than when he was alive.<sup>71</sup>

"Not only did Wesley reach the masses; he made leaders of thousands of them."<sup>72</sup> Workers in the Methodist movement included itinerant preachers and assistants, class and band leaders, stewards, visitors of the sick and schoolmasters.<sup>73</sup> While every Methodist was expected to actively minister to others, at least one in ten had a significant ministry position.<sup>74</sup> Many of the leaders were women, including some of his preachers. Contemporaries of Wesley condemned this "prostituting of the ministerial function" and mocked the poor and illiterate Methodists who "pretended to be pregnant with a message from the Lord."<sup>75</sup> The gospel that Wesley preached was no different from that held by the church of his day. The difference in John

---

<sup>70</sup>Ibid., 224-225.

<sup>71</sup>Hunter, 61.

<sup>72</sup>Snyder, The Radical Wesley, 51.

<sup>73</sup>Ibid., 206.

<sup>74</sup>Ibid., 63.

<sup>75</sup>Ibid., 230.

Wesley's ministry lay in the power of the Holy Spirit to apply the truths of the gospel to lives of his hearers.

Wesley was open to the expression of "the extra-ordinary gifts of the Holy Ghost" in the contemporary church. He believed the reason for their disuse was that the love of Christians, so called, had "waxed cold."<sup>76</sup> Wesley's ministry was not characterized by signs and wonders, but the power of God was displayed in dramatic ways. Many of those convicted by his unemotional preaching, showed extraordinary physical reactions. He wrote that some, "drop down as dead, having no strength nor appearance of life in them. Some burst out into strong cries and tears, some exceedingly tremble and quake."<sup>77</sup> He never sought after these manifestations or allowed himself to be diverted by them.

The movement Wesley founded was not only *for* the poor, it was *of* the poor. Wesley ministered primarily amongst the poor whom he regarded as more responsive to the gospel than the rich. From amongst the poor came the leaders of his movement. Wesley believed that salvation was by faith but he also believed that those who were saved must live a life of love. This specifically

---

<sup>76</sup>John Wesley, Works, vol. 7, 26-27; quoted in Snyder, The Radical Wesley, 95-96.

<sup>77</sup>John Wesley quoted in John Pollock, John Wesley, (London: Hodder and Stoughton, 1989), 115-16.

included the relief of the sick and the poor.<sup>78</sup> Wesley not only taught this lesson to his converts, he lived it throughout the whole of his ministry.

Although poor themselves, the early Methodists gave weekly to the relief of the poor. Wesley and the early Methodists opposed slavery in England and North America by means of preaching, pamphlets and days of prayer and fasting.<sup>79</sup> From his Oxford days throughout his whole ministry, Wesley showed a concern for the spiritual and physical needs of prisoners. Wesley was a pioneer of popular education.<sup>80</sup> Many of the Methodist converts were illiterate but few were allowed to remain that way.<sup>81</sup> He wrote pamphlets and books on many subjects and abridged the works of others. Wesley insisted his travelling preachers become educated and act as book sellers and distributors. The Methodists established numerous orphanages and schools for the care and education of the children of the poor.

The life of John Wesley raises the same question that the Pharisees asked Jesus: "By what authority do you do these things?" In one sense Wesley was a conservative. He lived and died an Anglican priest. His desire was that his movement could be a renewing force within Anglicanism. Yet he was a man who

---

<sup>78</sup>E. Douglas Bebb, Wesley: A Man with a Concern (London: Epworth, 1950), 105-106.

<sup>79</sup>Ibid., 66-67.

<sup>80</sup>Ibid., 80.

<sup>81</sup>Ibid., 81.

assumed incredible authority for himself. He declared the whole world his parish and proceeded to win and make disciples all over England. He established and led a movement over which he had autocratic control.<sup>82</sup> Thousands followed him, not because of any position he held but because of the godly authority they recognized in him. Ultimately Wesley's authority lay in the call that God had sovereignly, laid upon his life. It was sustained by his continued faithfulness to that call. Wesley paid a price for that authority.

The price he paid included the opposition to his ministry, which ranged from derision from his peers, to the violence of the mobs. A life of austerity in order that he might be generous to the poor and lacking in distractions from his ministry. The strain of constant travel on horseback and of long hard working days. The responsibility of establishing and leading a growing movement. The heartache of a broken engagement and a subsequent troubled marriage.

Wesley was a man accustomed to self denial and suffering in pursuit of his calling. His authority came, first of all from God's call. Like Paul, he did not receive the grace of God in vain. His call was answered by a willingness to suffer and to deny himself for the sake of the gospel. He travelled almost a quarter of a million miles on horseback, preached forty thousand sermons, faced murderous mobs, saw over one hundred thousand

---

<sup>82</sup>Latourette, A History of Christianity, vol. 2, 1027.

conversions in his lifetime, established a movement of believers that at his death was seventy-two strong in Great Britain and fifty-seven thousand strong in North America. John Wesley was one of the greatest figures in the history of expansion of the Christian movement. It is our contention that his ministry cannot be fully described as that of a pastor, or evangelist or teacher. John Wesley was all those things but essentially he functioned as an apostle.

#### William Carey

William Carey (1761-1834) was an impoverished village cobbler and part-time pastor. He had a limited formal education and was largely self taught. Yet he has come to be regarded as the "father of modern missions." His ministry represented a turning-point in world missions. Carey's ministry marked "the entry of the English-speaking world on a large scale into the missionary enterprise--and it is the English-speaking world which has provided four fifths of the non-Roman missionaries from the days of Carey until the present time."<sup>83</sup>

As a young pastor, Carey became focused on one question: "Was not the command given to the Apostles, to teach all nations . . . obligatory on all succeeding ministers to the end

---

<sup>83</sup>Neill, 261.

of the world, seeing that the accompanying promise was of equal extent?"<sup>84</sup> His *Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathen* (1792) was a response to the lack of interest in world missions in the church of the day which stemmed back to the beginnings of the Reformation. It was held that either the Great Commission was given to the original Apostles and the heathen had already rejected the gospel or God was sovereign and would save the heathen only when he was ready. The result was a church that had no concern to take the gospel to the world; until Carey stirred its conscience.

Carey's answer was a patient, methodical survey of the world and of the whole history of Christian efforts to bring the gospel to it. He argued that Christ has a kingdom that is to be proclaimed in its power to the ends of the earth. It is the duty of all Christians to engage in the proclamation of this kingdom.<sup>85</sup> He called the Protestants to a commitment to the Great Commission as equally binding on them as it was on the first apostles. In 1792 the Baptist Missionary Society was formed and Carey became its first missionary. Much to the surprise of his wife! In June 1793 Carey and his family left for India as the Society's first missionaries.<sup>86</sup>

---

<sup>84</sup>Drewery, 31.

<sup>85</sup>Neill, 261-2.

<sup>86</sup>Ibid., 262.



The first seven years in India were extremely difficult for the Carey family. Housing, health care and food were inadequate, resulting in the death of their young son and the break-down of Carey's wife Dorothy. There was constant tension with the East India Company, the dominant power in India. Carey saw little progress in his ministry. His first Bengali translation of the New Testament was a failure. The words were Bengali but the idiom had not been mastered. In 1799 with the arrival of another group of missionaries the situation turned around. Carey moved to Serampore, a small Danish colony near Calcutta. The Danes were more sympathetic to missions than the British. There the ministry prospered.

Radically for his day, Carey came to see missionary work as a five-pronged advance, with equal attention given to each.<sup>87</sup>

**(1) The widespread preaching of the gospel by every possible method.** Preaching tours were carried out in all directions and as the work developed, missionaries were settled far afield.

**(2) The support of the preaching by the distribution of the Bible in the languages of the country.** In thirty years, six translations of the whole Bible were made, together with twenty-three complete New Testaments and Bible portions in ten other languages.

---

<sup>87</sup>Ibid., 263-5.

**(3) The establishment at the earliest possible moment of a church.** Once settled in Serampore, the missionaries formed themselves into a church on the Baptist model. As converts came, they were baptized into an existing church in India that had connections with the Baptists in England but were not under their control. They integrated church and mission.

**(4) A profound study of the background and thought of the non-Christian peoples.** They felt "the missionary must understand not only the language but also the thought world of those to whom the Gospel is to be preached."<sup>88</sup>

**(5) The training at the earliest possible moment of an indigenous ministry.** Carey believed, "It is only by means of native preachers we can hope for the universal spread of the Gospel through this immense continent."<sup>89</sup> In 1819, Carey opened a College at Serampore for the instruction of Asiatic, Christian and other youth, in Eastern Literature and European Science.

Carey's other achievements included the establishment of Mission schools, the founding of the Agricultural Society of India, extensive work as a botanist and a leading part in the campaign for the abolition of widow burning. Carey's concept of mission was holistic, touching the many facets of social,

---

<sup>88</sup>Ibid., 264.

<sup>89</sup>William Carey; quoted in Neill, 265.

intellectual, spiritual and economic life.<sup>90</sup> Devoted to India, he never left it.

As stirring reports of Carey's work in Bengal began to reach home, Presbyterians, Anglicans and Congregationalists were aroused to form a missionary society for non-Baptists and the famous London Missionary Society was founded in 1795.<sup>91</sup> More than any other individual, he had turned the tide of Protestant thought in favor of foreign missions.<sup>92</sup>

Within half a century of his death in 1834 there were half a million Protestants among the peoples of India.<sup>93</sup> Even more significantly, Carey had redefined the nature of missions in such a way as to lay a foundation for the most expansive spread of the gospel the world has ever seen.

#### William Booth

William Booth (1829-1912) grew up in poverty. His father, a builder, was ruined by speculation and died while William was

---

<sup>90</sup>Ruth Tucker, "William Carey: Father of Modern Missions," in Woodbridge, 311.

<sup>91</sup>A.M. Renwick, A.M. and Harman, The Story of the Church 2d ed. Leicester: InterVarsity Press, 1985), 177.

<sup>92</sup>Tucker, 312.

<sup>93</sup>Renwick and Harman, 177.

young. His mother struggled to support the family.<sup>94</sup> He was converted in 1844 and in 1855 he married Catherin Mumford. She was a woman of culture from a deeply religious Methodist home, who was handicapped by a spinal problem. She exerted a profound influence on him, "contributing to his spiritual life, steadying his impetuosity and supporting him in his highest resolutions."<sup>95</sup> It is more accurate to speak of the Booths as an "apostolic couple" or even an "apostolic family." The Salvation Army was the creation of William Booth but wife Catherine, son Bramwell and daughter Evangeline all contributed to the vision and development of the Army.<sup>96</sup>

Booth was a forceful evangelistic preacher (as was Catherine). He was given a pound a week by a benefactor in order to turn from the hated work of a pawnbroker's assistant, to revivalist preaching.<sup>97</sup> In 1861 the New Methodist Connection refused to permit him to become an itinerant evangelist, not bound by a circuit. He withdrew from that church and became an independent evangelist. At his wife's suggestion, he began a

---

<sup>94</sup>Kenneth Scott Lattourette, Christianity in a Revolutionary Age: A History of Christianity in the 19th and 20th Centuries, vol. 2, The Nineteenth Century In Europe: the Protestant and Eastern Churches, (Grand Rapids: Zondervan, 1959), 346.

<sup>95</sup>Ibid.

<sup>96</sup>Ibid.

<sup>97</sup>David L. Edwards, Christian England, vol. 3, (London: Collins, 1984), 293.

mission in Whitechapel in the slums of East London in 1865.<sup>98</sup> The mission was conducted in a tent.

In 1878, when he was almost fifty years old, Booth transformed what had been called the Christian Mission into the Salvation Army. The new title was more than a change in name. "It meant a strengthening of purpose to make war on sin and apathy the world around. Booth bore the title of general and exercised full and autocratic command. Some of the subordinates were called captains. A uniform was adopted. The dominant objective was the salvation of souls."<sup>99</sup> "The mission halls were now called 'barracks', prayer was called 'kneel drill' and the magazine was renamed the *War Cry*. Banners were paraded, with brass bands to enliven the marches, drown any opposition and accompany the 'songs' (usually very simple hymns, sung to tunes already popular in the music halls)."<sup>100</sup> Booth adopted the motto "Blood and Fire" for the new movement.

Practices were instituted that distinguished it from the churches. There was no baptism and Lord's Supper. Equal status was granted to women. General Booth ruled supreme and personally owned all the property.<sup>101</sup> "Public opinion on the Salvation Army was sharply divided. The uniforms, processions, musical

---

<sup>98</sup>Lattourette, Christianity in a Revolutionary Age, vol. 2, 346.

<sup>99</sup>Ibid., 347.

<sup>100</sup>Edwards, 293.

<sup>101</sup>Ibid., 294.

instruments and open-air preaching scandalized many and among the rougher elements frequently provoked violence. Much of the press greeted the Army with ridicule and abuse."<sup>102</sup> Occasionally the opposition turned to violence. In 1882 for example six hundred and forty-two Salvation Army officers were assaulted, many of them women and sixty army buildings damaged.<sup>103</sup>

Despite the opposition, the Salvation Army continued to develop and expand. The Booth's daughter, Kate, led the army into France. His private secretary George Railton organized it in America. A former civil servant Frederick Tucker outraged the English rulers of India by leading a group which used Indian names and which looked, lived, begged and preached in the style of Indian holy men.<sup>104</sup> Gradually the evangelism was accompanied by more and more social work. In Australia the Army opened a home for discharged prisoners. In Sweden a home for deaf and dumb. In London a legal aid scheme for the poor, night shelters for the homeless, "farthing breakfasts" for hungry children, the country's first labour exchange and a missing person's bureau.<sup>105</sup> In Tokyo the Army fought prostitution, in New York alcoholism,

---

<sup>102</sup>Lattourette, Christianity in a Revolutionary Age, vol. 2, 347.

<sup>103</sup>J.H.Y. Briggs, "The Salvation Army" in The History of Christianity, A Lion Handbook, ed. Tim Dowley (Surry Hills, NSW: ANZEA, 1977), 517.

<sup>104</sup>Edwards, 294.

<sup>105</sup>Ibid.

with dramatic public marches. The Army was heroic in bringing relief after the great San Francisco earthquake, in founding a leper colony in Java, in many other tasks which no other body in all the world could tackle so well.<sup>106</sup> In 1885 William Booth and his son Bramwell conducted a campaign against the white slave traffic which had aroused the country and had led to legislation designed to eliminate some of its worst features.

By 1890, often working beside the bed where his wife and co-worker, Catherine lay dying of cancer, William Booth had collected material for an explosive book about the social problems of London and other English cities: *In Darkest England and the Way Out*.<sup>107</sup> That year Catherine died of cancer after a long painful illness. That same year saw the publication of *In Darkest England and the Way Out*.<sup>108</sup> The book portrayed the desperate position of the "submerged tenth" of the population--the unemployed and often starving, those who lived by vice and the criminals. Booth asked for an emergency fund of one million pounds and for a City Colony of linked institutions to relieve distress, a Farm Colony to make sober farmers of the poor and great emigration schemes. He was disappointed in these unrealistic hopes but his vision had many practical results in

---

<sup>106</sup>Ibid., 294-5.

<sup>107</sup>Ibid., 294.

<sup>108</sup>Lattourette, Christianity in a Revolutionary Age, vol. 2, 347.

England and by now the international army under his command, was winning victories which were widely reported and respected.<sup>109</sup>

The Salvation Army grew rapidly and expanded overseas not only during William's lifetime but especially under Bramwell. His sister Evangeline, as author, composer of hymns and public speaker also made a significant contribution.<sup>110</sup> In 1912 General Booth was "promoted to glory." The streets of central London were silent for four hours to honor his funeral procession.<sup>111</sup>

### George Jeffreys

George Jeffreys (1889-1962) was the sixth of eight sons of a Welsh coal miner. He was converted in 1904 during the Welsh revival. Four years later when Pentecostalism was introduced to Wales, he was opposed to it until his nephew was "baptized in the Holy Spirit" and began to speak in tongues. In 1911 Jeffreys had the same experience.

Jeffreys joined a group of Pentecostals and began preaching evangelistically and training to be a pastor. In 1915 he formed the "Elim Evangelistic Band," an evangelistic team which

---

<sup>109</sup>Edwards, 294.

<sup>110</sup>Lattourette, Christianity in a Revolutionary Age, vol. 2, 348.

<sup>111</sup>Edwards, 295.



assisted him in his missions, first of all in Wales and later in Ireland and England.<sup>112</sup> Between 1925-34 he conducted extensive evangelistic outreaches in England with great impact.

"Everywhere there were huge crowds, dozens of healings, thousands of converts. From Plymouth to Dundee, from Swansea to Rochester, churches were established. The most successful crusade in Birmingham recorded 10,000 converts. Without support from other churches, usually with only a handful at the start, he went from place to place and within a short time established flourishing new churches."<sup>113</sup>

In the 1920s and 1930s he was Britain's most successful evangelist. Andrew Walker contends that the healings associated with his ministry were seemingly authenticated in a way not typically seen in Pentecostal circles today.<sup>114</sup> Jeffrey's ministry spread from Britain to continental Europe. In Switzerland between 1934-36 he had fourteen thousand converts. He ministered in Sweden, Holland and France.<sup>115</sup>

---

<sup>112</sup>Walter J. Hollenweger, The Pentecostals: The Charismatic Movement in the Churches, trans. R.A. Wilson (Minneapolis: Augsburg Publishing House, 1972), 197.

<sup>113</sup>Cartwright, D.W., "George Jeffreys" in Dictionary of Pentecostal and Charismatic Movements, eds. Stanely M. Burgess & Gary B. McGee (Grand Rapids: Zondervan, 1988), 478.

<sup>114</sup>Andrew Walker, Restoring the Kingdom, 2d. (London: Hodder & Stoughton, 1989), 256.

<sup>115</sup>Cartwright, 478-9.

While Jefferys moved about with his team, Elim was consolidating as a denomination. As more and more churches were brought into the Elim movement as a result of the evangelistic campaigns, Jeffreys failed to keep pace with developments. By the end of the 1930's, he became distressed at centralized control by the denomination and urged a move towards congregationalism. Yet, while Jeffreys was insisting on greater lay participation and local autonomy, he was asserting his own authoritarian personality. He was eager to make the beliefs of British Israelitism a mandatory doctrine of Elim.<sup>116</sup> "Publicly he remained the figurehead, privately his power was curtailed by the new organizational structure, where the instruments of power were legal documents and constitutional technicalities which the

---

<sup>116</sup>Walker, 258.

charismatic leader could not manipulate, nor even, perhaps, fully understand."<sup>117</sup>

In 1939 Jeffreys resigned from the Elim movement and founded the Bible Pattern Church Fellowship. The new movement never really got off the ground. He made a personal appeal to many pastors from Elim but many who left to join him soon returned to the parent body. The few churches that made up the new federation returned to Elim in the early 1960's after Jeffreys' death.<sup>118</sup> In the last years of his life Jeffreys became increasingly isolated. However, he was for ten years the greatest evangelist produced in Britain since Whitefield or John Wesley. He died quietly among friends in his Clapham home on January 26, 1962.<sup>119</sup>

---

<sup>117</sup>Bryan R. Wilson, Sects and Society: the Sociology of Three Religious Groups in Britain (London: Heinemann, 1961), 47; cited in Hollenweger, 198. Wilson, a sociologist, has studied the Elim movement. Hollenweger recounts his view "that the breach with George Jeffreys became unavoidable the moment the Elim Pentecostal Churches changed from a 'tribal community' drawn together by a single leader into a denomination with a complete organizational structure, in which the charismatic leader no longer felt at ease and had to give way to the master of organizational routine, the Secretary of the movement. . . . In his view Jeffreys was profoundly disturbed by the institutionalization that was taking place, once he became aware of it. On the other hand, it was necessary for the movement, if it was to survive in the struggle for existence between the denominations, to introduce the impersonal machinery of routine administration" (Hollenweger, 199, citing Wilson, 49).

<sup>118</sup>Walker, 259

<sup>119</sup>Cartwright, 479.

## Conclusion

I have sought to demonstrate in this chapter, the ongoing functioning of the ministry of apostles throughout the history of the church as a missionary movement. If the term "apostolic" is not applied to these ministries, what term is appropriate? Surely we have witnessed in these examples an ongoing functioning of the apostolic gift which was demonstrated in Paul's ministry. If that is so, we can expect that contemporary models of apostleship will find expression in the pioneering ministry of the church today.

## CHAPTER 8

### CONTEMPORARY APOSTOLIC MODELS

I have sought to establish the validity of the ongoing functioning of apostolic ministry as exercised in the New Testament church throughout church history and in the church today. In doing so I have examined in detail of how the function of the apostle was expressed in the New Testament church, using Paul as the prime example. That is not to say that our goal today should to be to imitate Paul's ministry in a literal fashion. This is for two reasons. Firstly, Paul's ministry was unique even in New Testament times. There were others who functioned as apostles. Their ministries both corresponded to that of Paul and differed, depending on who they were and the demands of their situation. Secondly, our goal in regarding the New Testament as providing a normative model of apostolic ministry, is not to imitate that model today but to find its "dynamic equivalence"<sup>1</sup> in contemporary culture. Our concern is with function not form. Form should follow function. Thus, the

---

<sup>1</sup>See Charles H. Kraft, "Dynamic Equivalent Churches: An Ethnotheological Approach to Indigeneity," Missiology 1 (1973): 39-57.

recovery of the apostolic function will require "creative experimentation."<sup>2</sup> We should begin, "not by conceiving of a structure and then organizing it into existence but by identifying what needs to be done and empowering people to give themselves to the task."<sup>3</sup> We have both the freedom and the responsibility to do what needs to be done. Apostolic ministry will be expressed in different forms, depending on the person carrying out that ministry and the situation in which the ministry is expressed. The goal should be contemporary functional and dynamic equivalence with the New Testament models of apostolic ministry. The following material is an attempt to examine contemporary models of apostolic ministry expressed in the church today. Each of the models is an example of a "creative experimentation" in contemporary apostolic ministry.

### 1. The Apostolic Mission Leader

The apostolic function can be expressed in the ministry of those who serve as pioneers of "sodalic" or "para-church" organizations. These individuals may be the founders of the

---

<sup>2</sup>Jim Petersen, Church Without Walls: Moving Beyond Traditional Boundaries, with a Foreword by Gene A. Getz (Colorado Springs: NavPress, 1992), 210.

<sup>3</sup>Ibid., 205.

sodality or may function as pioneers within an existing sodality. Ashley Barker is one such leader.

Ashley Barker's mission field is the urban poor of Australia. At age twenty-four, his vision to reach the poor, led him to found Urban Neighborhoods of Hope Mission (UNOH) in 1993. Barker is convinced that, "A cross-cultural approach is needed if the urban poor are going to be reached. This includes Christians willing to 'relocate' into needy neighborhoods, local leadership development, indigenous church planting and community development."<sup>4</sup>

In 1993 Ashley and his wife Anji began the first ministry of UNOH in Springvale, Melbourne. Springvale is an area heavily populated by refugees and migrants: Somalians, Cambodians, Vietnamese, El Salvadorians, Serbians and Pacific Islanders. Since that time, the mission has spread to other regions of Melbourne and to other Australian cities. Ashley Barker continues his involvement at a local level in Springvale, while overseeing the development of the mission as a national church planting movement to the poor of Australia.

The UNOH Mission has four key areas of ministry. **(1) Discipleship.** UNOH is committed to teaching the poor what it means to follow Christ on the lifelong journey of discipleship.

---

<sup>4</sup>Ashley Barker, "A Journey Among the Urban Poor in Melbourne," supplement to The Australian Christian, 18 December, 1993, 2.

**(2) Leadership Development.** This involves two tracks. Firstly, recruiting training, supporting and developing "missionaries". These urban missionaries tend to be Australian born young adults who have come from middle-class, suburban churches. They must be committed to the vision and values of the mission. Following an orientation program, they must make a two year commitment to live amongst the poor. They must support themselves financially. Secondly, UNOH is committed to raising up local leaders. Their job is to recruit local community leaders and one-on-one lead them through the basics of Christianity and empower them to run their own "house churches". The training of the local leaders is based on an action and reflection model.

**(3) Church Planting.** UNOH is committed to forming disciple-making communities amongst all the people groups to whom they minister. The churches that are formed by UNOH will be self-supporting and will produce their own leaders without dependence on ongoing outside support.

**(4) Community development.** UNOH missionaries form partnerships with the target community in projects that meet felt needs and can be sustained by the community. In one project a vegetable farm co-operative has been formed. In another, peer support groups have been established to meet the needs of single mothers.



## 2. The Apostolic Denominational Leader

Occasionally, an individual with an apostolic gift secures a position of authority within an existing denomination. Apostolic leaders who become denominational leaders, succeed by reinterpreting the denomination's foundational values in the light of the demands of its mission today. The ultimate goal of these apostolic leaders is to call the denomination away from maintenance, back to mission. The apostolic denominational leader needs to be a visionary who can outlast significant opposition from within the denominational structures and can build alliances with those who desire change.

The challenge of the apostolic denominational leader involves, casting vision and winning approval for a shift from maintenance to mission. In addition the leader has to encourage signs of life within the existing structures and raise up a new generation of leaders and churches from the old. The apostolic denominational leader needs to ensure the new generation is not "frozen out" by those who resist change. Such a leader must restructure the denominations institutions so that they serve mission purposes. This model of apostolic ministry may only be feasible in denominations that are desperate for change and small enough to undergo a thorough transformation.

Roger Lang became President of the Christian and Missionary Alliance in Australia in 1986. The denomination had been formed by American missionary church planters beginning in 1969. By 1986 there were 25 Alliance churches nationwide. In 1990, under Lang's leadership, a "Decade of Harvest" was declared and the Alliance National Council set a goal of having two hundred churches by the year 2000. At the time there were twenty-eight Alliance churches in Australia. In 1992 to facilitate the fulfillment of the goal, Lang established a National Church Planting team made up of representatives from each state. By the end of 1994 there were forty Alliance churches across Australia with an additional ten church plants in progress and plans for another six by June 1995.

Currently, the members of the National Church Planting team are in the process of establishing State Church Planting teams. Those regional teams will identify and train church planters and work towards local church planting targets. In 1992 a National Church Planting Fund was established, whereby every Alliance church contributes 2% of its offerings towards church planting in Australia. The National Alliance Theological College has recently included church planting in its curriculum. It is currently reviewing its philosophy and moving from a traditional seminary into a more decentralized training institution, seeking to produce pastors, cross-cultural workers and church planters. At a local church level the Alliance is now seeking to identify

potential church planters at an early stage. Through their "Second Track" discipleship and leadership training program, the emphasis has shifted to training emerging leaders "on the job," in an apprentice model.

Lang has played the key role in this process. Firstly, by taking the time to establish credibility and trust within the denomination. Without trust a denominational leader would encounter overwhelming resistance to implementing significant change. During this time, Lang was committed to exerting spiritual authority rather than positional authority. He relied on prayer and persuasion, rather than political power. Secondly, Lang has succeeded in casting vision and winning acceptance for change by appealing to the core values of the Christian and Missionary Alliance. The radical changes he has initiated are the means by which the Alliance stepped back from drifting into a maintenance mode as a denomination. They have renewed their calling to be a "missionary alliance." Thirdly, Lang has "institutionalized" the move from maintenance to mission in order to perpetuate it. State and National Church Planting teams have been recruited, a National Church Planting Fund established, local churches are identifying potential church planters, the Theological Seminary is being transformed. Finally, he has opened the way for a new generation of younger Alliance leaders to emerge who are committed to and experienced

in church planting. These are the new heroes of the movement and the key State and National leaders of the future.

### 3. The Apostolic Founder of a Movement

One form of apostolic ministry involves the establishment of renewal movements. Historically these movements have served to lead the whole church in its renewal and expansion. It is not unusual to find at the heart of these renewal movements key individuals with an apostolic ministry. Their role is to be open to the new thing God is doing. To communicate the gospel in a fresh way to a new generation. To raise up leaders from amongst the masses. To oversee the multiplication of new churches. To personify and defend the vision and values of the new movement. To protect the movement from the equal dangers of being absorbed into the existing church structures without transforming them, or of moving into extremes in doctrine or practice with resulting isolation from the rest of the church. Founders of new movements have a clear vision of where they want to go and are unwilling to wait for the existing church structures to change. They either leave in frustration, or are forced out by those structures. These individuals prefer the freedom to create new forms from nothing. Eventually the existing church may modify and adopt some of the aspects of the renewal movement.

We have already examined the ministry of John Wesley and William Booth as apostolic founders of movements. More recently Roger Forster,<sup>5</sup> has exercised an apostolic ministry as a key leader in the ICTHUS movement which has seen over thirty congregations planted in south-east London, comprising almost two thousand people. Congregations are led by lay people and divided before they reach two hundred. The network of congregations is resourced by a team of full and part-time ICTHUS workers, who "look to the Lord" for their support. As a movement, ICTHUS is committed to the Word (preaching and evangelism), Works (ministries of justice and compassion) and Wonders (the power of the Holy Spirit). The result is that in an inner-city region where other denominations are closing down churches, ICTHUS is opening them.

Another apostolic founder of a movement is Kriengsak Chareonwongsak of Thailand. Converted as a student in Melbourne, Kriengsak returned to his native Thailand with a vision to plant churches in every one of his country's almost seven hundred districts. By 1991 the Hope of Bangkok Church had six thousand members and one hundred daughter churches.<sup>6</sup> This contrasts to the first one hundred and fifty years of missionary activity in

---

<sup>5</sup>Information regarding Roger Forster's ministry was obtained during a personal visit to the ICTHUS in 1990.

<sup>6</sup>Carolyn Boyd, Apostle of Hope: The Dr. Kriengsak Story (Chichester: Sovereign World, 1991), v.

Thailand, which resulted in five hundred churches.<sup>7</sup> The movement has spread beyond Thailand and has begun planting churches around the world.

#### 4. The Apostolic Senior Pastor

In this model of apostolic ministry, a senior pastor establishes a base or parent church. That church serves as a model worth emulating and a recruiting and training ground for the sending out of pastors and church planters. While the Senior Pastor stays based at a local church, the vision that he or she has is not confined to a local area but is regional, national or international. The base church serves as a springboard for apostolic ministry. Workers are recruited from the congregation as they demonstrate effectiveness in ministry. They receive further training and are challenged to recruit a team from within the congregation to go out and plant a church.

Ralph Moore<sup>8</sup> of Hope Chapel in Southern California has demonstrated how a Senior Pastor can fulfil an apostolic calling. Hope Chapel has a cell group model of ministry. Potential church planters are selected from those cell leaders

---

<sup>7</sup>Ibid., ix-x.

<sup>8</sup>See Bob Logan, How to Implement a Regional Church Planting Vision [audio cassettes and manual] (Melbourne: Church Resource Ministries Australia, 1993), tape 5.

who have proven ministries in personal evangelism, making disciples and raising up leaders of new cells. For nine months these leaders are given intensive ministry and theological training while they continue their normal vocations. Those who successfully submit a church planting proposal are given the freedom to recruit church planting team members from within the congregation. Once they have gathered forty adults meeting in cells, they are given a financial grant and the permission to commence public worship. Over a ten year period, fifty churches were started using this model. Many of them by "lay people."<sup>9</sup>

There are other examples of apostolic Senior Pastors-- John Wimber of the Vineyard movement, Chuck Smith of Calvary Chapel, Paul Yonggi Cho of South Korea, Omar Cabrera of Argentina. What is common to them all, is that their ministry extends beyond the role of pastoring to the establishment and care of a growing network of churches. Because of their wider ministry in pioneering new churches, they will tend to appoint an executive pastor to care for the base church while they maintain responsibility for the wider movement. They may also gather around themselves, a "sodalic" team which is responsible for the wider network of churches.

---

<sup>9</sup>Ibid.

## 5. The Apostolic Mentor

In this apostolic model, the goal is to raise up leaders from new converts and to establish networks of multiplying churches. The mentor's role is not to start all the churches but to equip the first generation of church planters and then encourage them to start daughter and granddaughter churches. The mentor monitors the process without controlling or inhibiting it.

George Patterson<sup>10</sup> has employed this model successfully in Honduras. The Theological Education by Extension (TEE) program has been combined with a discipling and evangelism process focused on obedience oriented teaching. Leaders are developed from amongst those heads of households who are actively involved in shepherding their families and evangelizing their friends. Once a church planter is chosen, the planter meets regularly with a coach for support, equipping and accountability. The primary goal of the training is not to educate an individual but to edify the church.<sup>11</sup> The mentor sees beyond the student, to the

---

<sup>10</sup>See, George Patterson, "The Spontaneous Multiplication of Churches," in Perspectives on the World Christian Movement: A Reader, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena: William Carey Library, 1981), 601-16. See also Logan, How to Implement a Regional Church Planting Vision, sec. 5-6 and; George Patterson and Dick Scroggins, Church Multiplication Guide: For Helping Your Church Reproduce Itself Locally and Abroad (Church Planting International: Cucamonga CA., n.d.).

<sup>11</sup>Patterson, Perspectives, 606.



needs of the church in which the student is ministering. "The teacher responds to the needs of the church through the reports of the student worker, and teaches exactly what the people of the church need."<sup>12</sup> The mentor's role is to model skills and activities in a way that leaders in training can immediately imitate. Planters are not taken out of their environment for training but are equipped on the job--both theologically and practically. Training is at a basic level and is linked directly to the issues being faced by the planter. Church planters are expected to raise up and coach new leaders for cells, churches and church plants.

While every pastor is expected to be involved in reproducing new churches, the apostolic gift will be demonstrated where an individual has been responsible for numbers of new churches being started, through raising up leaders from their converts and coaching them in the process of reproducing daughter and granddaughter churches. Approximately two hundred churches have been planted with this strategy in Honduras. Around the world in both rural and inner-urban settings others are seeking to apply the model.

---

<sup>12</sup>Ibid.

## 6. The Apostolic Pioneer Missionary

Some argue that the exercise of one's gifts in a cross-cultural situation automatically indicates that a person has the gift of apostle.<sup>13</sup> This paper contends that apostolic ministry has as its goal,, the founding and strengthening of churches, *whatever the context*. Some apostles exercise their gift in their own cultural setting. Some who exercise this ministry will do so in a cross-cultural setting. They may do so as pioneers, establishing churches amongst unreached people groups. Whatever the setting, the apostle will be committed to the Great Commission. An apostle will be biased towards the spread of the gospel and the establishment of churches in every region and within every people group. Like Paul, they will long to see the gospel preached and churches established in unreached areas (Romans 15:20).

It follows that not all missionaries serving in a cross-cultural environment are apostles. The gift and function of the apostle cannot be equated with all missionary service. Simply because a teacher, or agriculturalist or doctor serves in another culture, does not warrant that they be described as apostles. The ministry of an apostle cannot be equated with our modern day use of the term, "missionary."

---

<sup>13</sup>See Caldwell, Sent Out, 69.

Those apostles who serve as pioneer missionaries will have as their goal, to leave behind an indigenous church that is carrying on the task of church planting amongst its own people. The return in their lifetime may not appear to be significant. However, these apostolic missionaries lay the foundation upon which the church is built in successive generations.

We have already examined the ministry of William Carey. Carey provides us with one example of how an apostolic ministry can be expressed cross-culturally. There have been many other fine examples down through history, Patrick of Ireland, Francis Xavier, Hudson Taylor, C.T. Studd. Many of them paid a high price to exercise their ministry. They all crossed religious, cultural, language and geographic boundaries with one desire, to leave behind a living, growing, reproducing body of believers.

### 7. The Apostolic Church Planter

Not every person who plants a church has the gift of apostle. Some may do so only once or twice in a life-time and then remain on as the founding pastor. To them, the process of church planting is like that of the handy-man who renovates his own home. He is happy to do it once and then enjoy living in the house for some years but the builder-renovator continually moves

on to the next project. In fact, this person is already thinking of the next project before the existing one is complete.

Harold Cameron<sup>14</sup> is an example of an apostolic church planter. A Southern Baptist, during his ministry he started or personally supervised, the planting of over five hundred new churches. Typically, it takes him less than two months to bring the nucleus to the point where they were ready to call their first pastor.

Those with an apostolic ministry in church planting may start a succession of new churches leaving as soon as a few months later to go on to the next project. Throughout their ministry they may personally plant from ten to twenty churches. While planting one church, they are already looking for their replacement and planning the next church to plant. They tend to be task-oriented individuals and may appear abrasive. Yet as a result of their ministry, churches are started that will be pastored by others who have stronger people skills. Such individuals will require spouses and families that are willing to pay the price to be involved in such an itinerant ministry.

---

<sup>14</sup>See C. Peter Wagner, Church Planting for a Greater Harvest (Ventura: Regal, 1990), 71.

### 8. The Apostolic Seminary Professor

One might expect that the last place to find someone with an apostolic ministry would be in a theological seminary. However, Chris Marantika<sup>15</sup> of the Evangelical Theological Seminary of Indonesia has pioneered an effective model of apostolic ministry based in a center for theological education. Under his leadership, the seminary's goal is to plant twenty thousand churches by the year 2015. One church in each of Indonesians twenty thousand villages.

Students from various denominations attend the seminary and receive a traditional seminary education. While they study they are expected to start a church in an unreached village with twenty-five baptized converts. This must be achieved before they can graduate. There are no exceptions. Faculty members not only lecture in the class-room, they also mentor the students in church planting ministry. The seminary chooses staff from amongst previous students who have planted churches. The seminary is inter-denominational. New churches join the student-planter's denomination. Over seven hundred churches have been started through the seminary and thirteen thousand converts made. Thirteen branch seminaries have been established throughout Indonesia.

---

<sup>15</sup>Logan, sec. 5-5.

It would be a mistake to assume that every seminary could duplicate this model of ministry training. The model has been effective because of Marantika's apostolic ministry. To reproduce it effectively in another setting, would require someone who also functioned as an apostle. Although every seminary can learn from what Marantika has achieved.

### 9. The Apostolic Innovative Strategist

In 1978 Bob Logan planted a church in Alta Loma, Southern California. Under his leadership, that church grew to one thousand two hundred people and "parented" six other churches. Some of which themselves planted churches. During this time, Logan's apostolic ministry was being expressed through his role as a founding pastor. In 1988 Logan joined Church Resource Ministries and began an international ministry in piloting and developing innovative resources and strategies for starting and multiplying new churches. These resources and strategies are developed out of his own experience and out of his growing understanding of what God was doing around the world, in multiplying new churches.

Logan and his associate, Steve Ogne, pioneered the New Church Incubator (NCI), a support system for starting new churches that grow and reproduce. NCI's have been launched in

centers in North America, Europe and Australia. Hundreds of churches of varying denominations have been planted as a result. In addition, Logan has mentored key leaders of denominations and movements in various nations on developing strategies for launching and fueling church planting movements. Logan's ministry has influenced thousands of church planters around the world.

#### 10. The Apostolic Evangelist

The apostolic evangelist has the ability not only to bring people to faith in Christ but to gather them into new churches. This apostolic model can also include a ministry in signs and wonders.

We have already examined the ministry of George Jeffreys in Britain in the 1920s and 1930s. His ministry resulted in the conversion of thousands and the formation of the Elim Pentecostal churches. The Apostolic church was another Pentecostal movement that developed out of the Welsh revival. It was established in Wales in 1916. Until 1930, there were no Apostolic churches in Australia or New Zealand. In the 1930s William Cathcart from Scotland and John Hewitt from Wales, combined as an effective apostolic team. Thousands attended their meetings across Australia and New Zealand. Many testified to being healed. Hundreds were converted and Apostolic churches

were started throughout Australia and New Zealand.<sup>16</sup> The structure of the Apostolic church enabled strong pioneering leaders to advance the movement through evangelism and church planting without becoming encumbered with the responsibility of pastoring the churches. The churches were not neglected. While Cathcart and Hewitt advanced the movement, others were appointed to pastor the churches.

### Conclusion

What is it that unites these diverse models of apostolic ministry? They all use different means to achieve one goal. That goal is the renewal and extension of the church in its mission. As a result of their ministry, new churches are pioneered and existing churches are strengthened and brought to maturity. The apostolic leader is a pioneer at heart, who is continually looking for new opportunities to multiply new churches. Sometimes an apostle may take on the responsibility. Sometimes the apostle's role will be to empower and release others to start new churches. Always the vision will be to see the gospel penetrate a new region, a new social network, an unreached people group or sub-culture. Apostles "are initiators,

---

<sup>16</sup>See Barry Chant, Heart of Fire: The Story of Australian Pentecostalism, 2d ed. (Adelaide: The House of Tabor, 1984), 163-80.



doers, who think strategically about one thing--the expansion of the gospel."<sup>17</sup> Apostles are restless individuals. Their ministry may be mobile or they may be based in one location that becomes a sending center. Regardless they are not satisfied until every human being has access to a body of believers in their locality and culture.

While these apostles share a pioneering heart, they desire to see the churches for which they are responsible, grow to maturity. They do not allow the demands of the existing church to cause them to abandon their calling as pioneers. Others are called to be concerned with the ongoing pastoral needs of existing churches. Apostles are called to lead the church in the forward advance of its mission.

---

<sup>17</sup>Petersen, 224.

## CONCLUSION

While not all are apostles, it is the church as a whole that has inherited Christ's commission, to be sent into the world as Christ was sent (John 20:21). It is the church, with its variety of gifts and ministries, that fulfills the commission.<sup>1</sup> To be faithful to its calling, the church today needs to restore the ministry of the apostle in its midst. More importantly it needs to rediscover its calling as an apostolic people, sent into the world to present the gospel, make disciples and to gather them together into fellowships that will do the same. The whole body is not an eye. The recovery and recognition of a particular spiritual gift to the church is not of itself the key to its renewal and expansion. That would be to overestimate the importance of one ministry function in the body of Christ. However, neither is it unimportant.

When one part of the body suffers, the whole body suffers. For centuries the church has neglected the ministry that is at the heart of its thrust into the world--that of the apostle. The neglect of apostolic ministry has been symptomatic of a church

---

<sup>1</sup>Barrett, Signs, 91.

that has often chosen to sit down with Jonah in the shade outside the city under God's judgment and wait.

The Spirit, graces some with the gift of mercy and they inspire the whole body to be merciful. He graces others with the gifts of teaching and faith. Respectively they challenge the whole body to apply the Scriptures and to believe God for the impossible. In the same manner, God has gifted some with the ministry of an apostle. Together with their teams, they establish new churches and strengthen those that already exist. Through their example and influence, the whole body learns what it means for the church to be a pioneering people sent out to win a lost world. Their ministry amongst us and in the world will continue despite lack of recognition. Paul knew what it was to be unrecognized in his ministry as an apostle. He regarded the apostle as both the first and the last in the church. But the church is poorer in its life and weaker in its mission for neglecting the grace of apostleship.

If the thesis of this paper is correct, the gift of apostle has functioned in every age of the church, often unrecognized. The gift is given by the risen Lord, regardless of the titles we use for our church leaders and regardless of denominational polity and structures. Church history is full of examples of those who have exercised an apostolic ministry without ever receiving the title or acknowledgement. Our challenge is not to

reinvent apostolic ministry, it is to recognize and release those who are already functioning as apostles. Snyder contends,

It makes little difference whether apostles today are called bishops, superintendents, moderators, presidents or what have you. It is important that the structure be sufficiently flexible and open so that the true apostles can exercise their New Testament function. . . and, similarly, that the means of appointing these leaders permit and encourage a sensitivity to the voice of the Holy Spirit.<sup>2</sup>

We may shy away from calling an individual an "apostle" because of the confusion it may cause in the minds of some people. We should at least be willing to acknowledge that a person has an "apostolic" calling as a church planter or church leader.

The issue is not the words we use but that the ministry of apostleship is both acknowledged and encouraged in the church's mission. Recovery, recognition and release of the ministry of the apostle is one of the ingredients for moving the church from maintenance to mission. The church is "apostolic" in its faithfulness to the gospel and in its faithfulness to proclaim that gospel and establish communities of believers amongst every people group. As authentic witnesses, the Twelve Apostles ensured the veracity of the gospel we have received. Now, by his Spirit, God continues to raise up apostles to lead the people of God in their mission to take the gospel to the world.

---

<sup>2</sup>Snyder, Community of the King, 89.

The renewal of the church in its mission and the recovery of apostolic ministry are related. Only as the church perceives itself as a dynamic missionary movement, empowered and sent into world to continue the ministry of Jesus in the power of the Spirit, will it truly find a place again for those with an apostolic ministry. Only as the gift of apostle is recognized and restored to use will the church truly return to its calling to fulfill the Great Commission.

I conclude with this challenge from Roland Allen:

The spontaneous expansion of the Church reduced to its element is a very simple thing. It asks for no elaborate organization, no large finances, no great numbers of paid missionaries. . . . What is necessary is faith. What is needed is the kind of faith which uniting a man to Christ, sets him on fire. Such a man can believe that others finding Christ will be set on fire also. Such a man can see there is no need of money to fill a continent with the knowledge of Christ. Such a man can see that all that is required to consolidate and establish that expansion is the simple application of the simple organization of the Church. It is to men who know that faith, who see that vision, that I appeal. Let them judge what I have written.<sup>3</sup>

The ministry of Jesus continues in the church today by the power of the Holy Spirit. The ascended Lord continues to gift and empower his people for ministry. May God continue to grace the church with pioneering leadership that would equip the whole people of God for apostolic ministry.

---

<sup>3</sup>Roland Allen, The Spontaneous Expansion of the Church (3d ed. London: World Dominion Press, 1956), 207-206.

## BIBLIOGRAPHY

Addison, William George. The Renewed Church of the United Brethren 1722-1930. London: SPCK, 1932, 56. Quoted in Howard A. Snyder Signs of the Spirit: How God Reshapes the Church, 138. Grand Rapids: Academie Books, 1989.

Agnew, Francis H. "The Origin of the NT Apostle-Concept: A Review of Research." Journal of Biblical Literature 105 (March 1986): 75-96.

Allen, Roland. Missionary Methods: St. Paul's or Ours? London: World Dominion Press, 1956.

\_\_\_\_\_. The Compulsion of the Spirit. Edited by David Paton and Charles H. Long. Grand Rapids: Eerdmans, 1983.

\_\_\_\_\_. The Spontaneous Expansion of the Church. 3d ed. London: World Dominion Press, 1956.

Anderson, Ray S. "The Praxis of Pentecost: Revisioning the Church's Life and Mission." Book manuscript. January 1991, Fuller Seminary, Pasadena, CA.

Avis, Paul D.L. The Church in the Theology of the Reformers. New Foundations Theological Library. Edited by Peter Toon and Ralph P. Martin. Atlanta: John Knox Press, 1981.

Banks, Robert. Paul's Idea of Community. Grand Rapids: Eerdmans, 1988.

Barker, Ashley. "A Journey Among the Urban Poor in Melbourne." Supplement to The Australian Christian, 18 December, 1993.

Barrett, C.K. A Commentary on the First Epistle to the Corinthians. 2d ed. Black's New Testament Commentaries, edited by Henry Chadwick. London: Adam and Charles Black, 1971.

\_\_\_\_\_. A Commentary on the Second Epistle to the Corinthians. Black's New Testament Commentaries, edited by Henry Chadwick. London: Adam and Charles Black, 1973.

\_\_\_\_\_. The Signs of An Apostle. London: Epworth Press, 1970.

Barth, Markus. Ephesians 1-3. The Anchor Bible. Edited by William Foxwell Albright and David Noel Freedman, Vol. 34. Garden City: Doubleday and Company, 1974.

\_\_\_\_\_. Ephesians 4-6. The Anchor Bible. Edited by William Foxwell Albright and David Noel Freedman, Vol. 34A. Garden City: Doubleday and Company, 1974.

Bavinck, J.H. An Introduction to the Science of Missions. Grand Rapids: Baker, 1960.

Beaver, Pierce R. All Loves Excelling: American Protestant Women in World Mission. Grand Rapids, Eerdmans, 1968.

Bebb, E. Douglas. Wesley: A Man with a Concern. London: Epworth, 1950.

Bellarminus, Robert. Controversiae, Book iv. Quoted in C. Mirbt, Quellen zur Geschichte des Papsttums und des Romischen Katholizismus (3d ed. 1911). Quoted in Stephen Neill. A History of Christian Missions, 221. The Pelican History of the Church. Harmondsworth: Pelican, 1964.

Blauw, Johannes. The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission. London: Lutterworth Press, 1962.

Bornkamm, Gunther. Paul. Translated by D.M.G. Stalker. London: Hodder and Stoughton, 1971.

Bosch, David J. Transforming Mission: Paradigm Shifts in Theology of Mission. Maryknoll: Orbis, 1991.

\_\_\_\_\_. Witness to the World: The Christian Mission in Theological Perspective. Atlanta: John Knox Press, 1980.

Bowers, Paul "Fulfilling the Gospel: The Scope of the Pauline Mission." Journal of Evangelical Theological Studies 30 (June 1987): 185-198.

Boyd, Carolyn. Apostle of Hope: The Dr. Kriengsak Story. Chichester: Sovereign World, 1991.

Bridge, Donald and Phipers, David. Spiritual Gifts and the Church. London: InterVarsity Press, 1973.

Briggs, J.H.Y. "The Salvation Army" in The History of Christianity. A Lion Handbook. Edited by Tim Dowley. Surry Hills, NSW: ANZEA, 1977.

Bright, John, The Kingdom of God: The Biblical Concept and Its Meaning For the Church. Nashville: Abingdon, 1953.

Brooten, Bernadette. "'Junia . . . Outstanding among the Apostles' (Romans 16:7)." In Women Priests: A Catholic Commentary on the Vatican Declaration , 141-44. Edited by Leonard Swidler and Arlene Swidler. New York: Paulist Press, 1977.

Bruce, F.F. Commentary on the Book of Acts. Grand Rapids: Eerdmans, 1954.

\_\_\_\_\_. Paul: Apostle of the Free Spirit. Exeter: The Paternoster Press, 1977.

Cahill, Thomas. How the Irish Saved Civilization: The Untold Story of Ireland's Heroic Role from the Fall of Rome to the Rise of Medieval Europe. New York: Doubleday, 1995.

Caldwell, Larry Wayne. "Apostleship: Reclaiming God's Sending Gift For Today's Missionaries." Master of Theology in Missiology Thesis, Fuller Theological Seminary, Pasadena, 1985.

\_\_\_\_\_. Sent Out: Reclaiming the Spiritual Gift of Apostleship for Missionaries and Churches Today. Manila: Church Strengthening Ministry, 1992; Pasadena: William Carey Library, 1992.



Calvin, John. Institutes of the Christian Religion. Translated by H. Beveridge. London, n.d. iv. iii. 4. Quoted in Paul D. L. Avis. The Church in the Theology of the Reformers, 173. New Foundations Theological Library. Edited by Peter Toon and Ralph P. Martin. Atlanta: John Knox Press, 1981.

Carson, Herbert M. The Epistles of Paul to the Colossians and Philemon: An Introduction and Commentary. Tyndale New Testament Commentaries. Edited by R.V.G. Tasker. Leicester: InterVarsity Press, 1963.

Cartwright, D.W. "George Jeffreys" in Dictionary of Pentecostal and Charismatic Movements. Edited by Stanely M. Burgess and Gary B. McGee. Grand Rapids: Zondervan, 1988.

Chant, Barry. Heart of Fire: The Story of Australian Pentecostalism. 2d ed. Adelaide: The House of Tabor, 1984.

Clark, Andrew C. "Apostleship: Evidence from the New Testament and Early Christian Literature." Evangelical Review of Theology 13 (October 1989): 344-382; reprinted from Vox Evangelica 19 (1989).

Clines, David J.A. The Theme of the Pentateuch. Journal for the Study of the Old Testament: Supplement Series. Edited by David J.A. Clines, Philip R. Davies, David M. Gunn, no. 10. Sheffield: JSOT Press, 1978.

Clinton, J. Robert. The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development. Colorado Springs: NavPress, 1988.

Cobble, James F. Jr. The Church and the Powers: A Theology of Church Structure. Peabody, Mass.: Hendrickson Publishers, 1988.

Collier, Richard. The General Next to God: The Story of William Booth and the Salvation Army. Glasglow, Fontana/Collins, 1965.

Combs, William E. "Aspects of the Apostolic Ministry: A Model for New Church Development." Doctor of Ministry diss., Fuller Theological Seminary, 1982.

Cook, Harold R. "Who Really Sent the Missionaries?"  
Evangelical Missions Quarterly 13 (October 1975): 233-39.

Cranfield, C.E.B. A Critical and Exegetical Commentary on the Epistle to the Romans. Vol. 2. The International Critical Commentary. Edited by J.A. Emerton and C.E.B. Cranfield. Edingburgh: T. and T. Clarke, 1981.

Cullmann, Oscar. Christ and Time: The Primitive Christian Conception of Time and History. Translated by Floyd V. Filson. London: SCM Press, 1951.

Deere, Jack. Surprised by the Power of the Spirit. Grand Rapids: Zondervan, 1993.

De Ridder, Richard. Discipling the Nations. Grand Rapids: Baker, 1971.

Donovan, Vincent J. Christianity Rediscovered. Maryknoll: Orbis, 1978.

Dunn, James D.G. Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament. London: SCM Press, 1975.

Edwards, David L. Christian England. Vol. 3, The Eighteenth Century to the Present. London: Collins, 1984.

Ellis, E. Earle. "Paul and his Co-Workers." New Testament Studies (1970): 437-452.

Fee, Gordon D. God's Empowering Presence: The Holy Spirit in the Letters of Paul. Peabody, Mass.: Hendrickson, 1994.

\_\_\_\_\_. The First Epistle to the Corinthians. Grand Rapids: Eerdmans, 1987.

Fiorenza, Elizabeth Schussler. In Memory of Her. London: SCM, 1983.

Ford, Leighton. Jesus: The Transforming Leader. London: Hodder and Stoughton, 1991.

Foster, Richard J. Money, Sex and Power: The Challenge of the Disciplined Life. London: Hodder and Stoughton, 1985.

Gibbs, Eddie. I Believe in Church Growth. Revised edition. London: Hodder and Stoughton, 1985.

Giles, Kevin. "Apostles Before and After Paul." Churchman 99 (1985): 241-56.

Glasser, Arthur F. "The Apostle Paul and the Missionary Task." In Perspectives on the World Christian Movement: A Reader. Edited by Ralph D. Winter and Steven C. Hawthorne. Pasadena: William Carey Library, 1981: 104-12. Reprinted from Crucial Dimensions in World Evangelization. Edited by Arthur Glasser, et al. Pasadena: William Carey Library, 1976.

Gnanakan, Ken. Kingdom Concerns: A Biblical Theology of Mission Today. Leicester: InterVarsity Press, 1993.

Gradin, Arvid. A Short History of the Bohemian/Moravian Protestant Church of the United Brethren. London, 1743, 43. Quoted in Howard A. Snyder Signs of the Spirit: How God Reshapes the Church, 133. Grand Rapids: Academie Books, 1989.

Grant, Colin A. "Europe's Moravians: A Pioneer Missionary Church." In Perspectives on the World Christian Movement: A Reader. Edited by Ralph D. Winter and Steven C. Hawthorne. Pasadena: William Carey Library, 1981: 206-9

Green, Michael. Evangelism in the Early Church. London: Hodder and Stoughton, 1970.

Griffiths, Michael. Freed to Serve. London: Hodder and Stoughton, 1983.

\_\_\_\_\_. Shaking the Sleeping Beauty: Arousing the Church to its Mission. Leicester: InterVarsity Press: 1980.

\_\_\_\_\_. The Church and World Mission. Grand Rapids: Zondervan, 1980, 156. Quoted in Larry Wayne Caldwell. Sent Out:

Reclaiming the Spiritual Gift of Apostleship for Missionaries and Churches Today , 147. Manila: Church Strengthening Ministry, 1992; Pasadena: William Carey Library, 1992.

\_\_\_\_\_. "Today's Missionary, Yesterday's Apostle." Evangelical Missions Quarterly 21 (April 1985): 154-65.

Gruden, Wayne. The Gift of Prophecy In the New Testament Today. Eastbourne: Kingsway, 1988.

Hafemann, Scott J. Suffering and Ministry in the Spirit: Paul's Defense of His Ministry in 2 Corinthians 2:14-3:3. Grand Rapids: Eerdmans, 1990.

Hahn, Ferdinand. Mission in the New Testament. Translated by F. Clarke. London: SCM Press, 1965.

Hammack, Mary L. A Dictionary of Women in Church History. Chicago: Moody, 1984.

Hanson, Anthony Tyrrell. The Pioneer Ministry. London: SCM Press, 1961.

Harnack, Adolf. The Expansion of Christianity in the First Three Centuries. Vol. 1. Translated and edited by James Moffatt. New York: Williams and Norgate, 1904.

\_\_\_\_\_. The Mission and Expansion of Christianity in the First Three Centuries. Translated and edited by James Moffatt. London: Willlliams and Norgate, 1908; reprint edition. Gloucester, Mass.: Peter Smith, 1972, 327. Quoted in Larry Wayne Caldwell. "Apostleship: Reclaiming God's Sending Gift For Today's Missionaries," 97. Master of Theology in Missiology Thesis, Fuller Theological Seminary, Pasadena, 1985.

\_\_\_\_\_. The Mission and Expansion of Christianity , vol. 1. New York: G. P. Putman's Son, 1908. Quoted in Roger Hedlund. The Mission of the Church in the World: A Biblical Theology. With Forewords by Arthur F. Glasser and James C. Gamaliel. Grand Rapids: Baker: 1991.

Harrison, Everett F. "Apostle, Apostleship." In Evangelical Dictionary of Theology. Edited by Walter A. Elwell. Grand Rapids: Baker, 1984: 70-72.

\_\_\_\_\_. The Apostolic Church. Grand Rapids: Eerdmans, 1985.

Hedlund, Roger. The Mission of the Church in the World: A Biblical Theology. With Forewords by Arthur F. Glasser and James C. Gamaliel. Grand Rapids: Baker: 1991.

Hemphill, K.S. Pauline Concept , 92-93. Quoted in Andrew C. Clark, "Apostleship: Evidence from the New Testament and Early Christian Literature." Evangelical Review of Theology 13 (October 1989): 366; reprinted from Vox Evangelica 19 (1989).

Herklots, H.G. A Fresh Approach to the New Testament. New York and Nashville: Abingdon-Cokesbury, 1950, 15. Quoted in HedlundHedlund, Roger. The Mission of the Church in the World: A Biblical Theology , 153. With Forewords by Arthur F. Glasser and James C. Gamaliel. Grand Rapids: Baker: 1991.

Hesselgrave, David J. Planting Churches Cross-Culturally: A Guide For Home and Foreign Missions. With Foreword by Donald A. McGavaran and Contributions by Earl J. Blomberg. Grand Rapids: Baker: 1980.

Hiebert, Paul G. "The Flaw of the Excluded Middle." Missiology 10 (January 1982): 34-47.

Hoekendijk, Johannes C. The Church Inside Out. Edited by L.A. Hoedemaker and Pieter Tijmes. Translated by Isaac C. Rottenberg. London: SCM, 1966.

Hollenweger, Walter J. The Pentecostals: The Charismatic Movement in the Churches. Translated by R.A. Wilson. Minneapolis: Augsburg Publishing House, 1972.

Hunter, George G. III. To Spread the Power: Church Growth in the Wesleyan Spirit. Nashville: Abingdon Press, 1987.

Jeremias, Joachim. New Testament Theology. Part 1, The Proclamation of Jesus. London: SCM, 1971.

Jones, Hywel. "Are There Apostles Today?" Evangelical Review of Theology 9 (April 1985): 107-16.

Kaiser, Walter C. "Israel's Missionary Call." In Perspectives on the World Christian Movement: A Reader. Edited by Ralph D. Winter and Steven C. Hawthorne. Pasadena: William Carey Library, 1981: 25-34.

Kasemann, Ernst. Essays on New Testament Themes. Translated by W.J. Montague. London: SCM, 1964, 83. Quoted in James D.G. Dunn. Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament, 272. London: SCM Press, 1975.

Kirk, J. Andrew. "Apostleship Since Rengstorf: Towards a Synthesis." New Testament Studies 21 (1974-75): 249-64.

Kung, Hans. The Church. Translated by R. Ockenden. Garden City N.Y.: Image Books, 1967.

Kraft, Charles H. Christianity With Power: Your Worldview and Your Experience of the Supernatural. Ann Arbor, Mich.: Vine Books, 1989.

\_\_\_\_\_. "Dynamic Equivalent Churches: An Ethnotheological Approach to Indigeneity." Missiology 1 (January 1973): 39-57.

Kruse, Colin. New Testament Foundations of Ministry. Marshalls Theological Library. Edited by Peter Toon and Ralph P. Martin. London: Marshall Morgan and Scott, 1983.

Ladd, George Eldon. A Theology of the New Testament. Grand Rapids: Eerdmans, 1974.

\_\_\_\_\_. "Kingdom of Christ, God, Heaven." In Evangelical Dictionary of Theology. Edited by Walter A. Elwell. Grand Rapids: Baker, 1984: 609-11.

Lampe, G.W.H. "Miracles in the Acts of the Apostles," in Miracles. Edited by G. F. D. Moule. London: A. R. Mowbrary,

1965, 171. Quoted in Larry Wayne Calwell. Sent Out: Reclaiming the Spiritual Gift of Apostleship for Missionaries and Churches Today , 146-47. Manila: Church Strengthening Ministry, 1992; Pasadena: William Carey Library, 1992.

Latourette, Kenneth Scott. A History of Christianity. Vol.1, Beginnings to 1500. Revised edition with Foreword and Supplemental Bibliographies by Ralph D. Winter. New York: Harper and Row, 1975.

\_\_\_\_\_. A History of Christianity. Vol. 2, Reformation to the Present. Revised edition with Foreword and Supplemental Bibliographies by Ralph D. Winter. New York: Harper and Row, 1975.

\_\_\_\_\_. A History of the Expansion of Christianity. Vol. 1, The First Five Centuries. London: Eyre and Spottiswoode, 1938.

\_\_\_\_\_. A History of the Expansion of Christianity. Vol. 2, The Thousand Years of Uncertainty. London: Eyre and Spottiswoode, 1938.

\_\_\_\_\_. Christianity in a Revolutionary Age: A History of Christianity in the 19th and 20th Centuries. Vol. 2, The Nineteenth Century In Europe: the Protestant and Eastern Churches. Grand Rapids: Zondervan, 1959.

Lewis, A.J. Zinedorf the Ecumenical Pioneer. Philadelphia: Westminster, 1962, 92. Quoted in Howard A. Snyder Signs of the Spirit: How God Reshapes the Church , 169. Grand Rapids: Academie Books, 1989.

Lightfoot, J.B. St. Paul's Epistle to the Philippians. London: Macmillan, 1913; reprint, Grand Rapids: Zondervan, 1953.

\_\_\_\_\_. The Epistle of St. Paul to the Galatians. Grand Rapids: Zondervan, 1957.

Linder, Robert D. "Francis Xavier and Catholic Missions." In Great Leaders of the Christian Church. Edited by John D. Woodbridge. Chicago: Moody, 1988: 234-39.

Logan, Bob. How to Implement a Regional Church Planting Vision. Audio cassettes and manual. Melbourne: Church Resource Ministries Australia, 1993.

McCant, Jerry W. "Paul's Thorn of Rejected Apostleship." New Testament Studies 34 (1988): 550-72.

McGavran, Donald A. Ethnic Realities and the Church. Pasadena: William Carey Library, 1979, 225ff. Quoted in George G. Hunter III. To Spread the Power: Church Growth in the Wesleyan Spirit, 18. Nashville: Abingdon Press, 1987.

\_\_\_\_\_. Understanding Church Growth. Revised edition. Grand Rapids: Eerdmans, 1980.

McNeill, John T. The Celtic Churches: A History, A.D. 200 to 1200. Chicago: University of Chicago Press, 1974, 155. Quoted in Charles J. Mellis, Committed Communities: Fresh Streams for World Missions, 23. Pasadena: William Carey Library, 1976.

Manson, T.W. The Church's Ministry. London: Hodder and Stoughton, 1948.

Marshall, Carolin T. "Patrick: Missionary to the Irish". In Great Leaders of the Christian Church. Edited by John D. Woodbridge. Chicago: Moody, 1988: 96-98.

Marshall, I. Howard. The Gospel of Luke: A Commentary on the Greek Text. The New International Greek Testament Commentary. Edited by I. Howard Marshall and W. Ward Gasque. Grand Rapids: Eerdmans, 1978.

Mellis, Charles J. Committed Communities: Fresh Streams for World Missions. Pasadena: William Carey Library, 1976.

Metcalf, Samuel F. "When Local Churches Act Like Agencies: A Fresh Look at Mission Agency-Local Church Relationships," Evangelical Missions Quarterly 29 (April 1993): 142-49.

Morris, Leon. Ministers of God. London: InterVarsity Fellowship, 1964.



Moule, C.F.D. The Epistles of Paul the Apostle to the Colossians and to Philemon. The Cambridge Greek Testament Commentary, Edited by C.F.D. Moule. Cambridge: Cambridge University Press, 1958.

Murphy, Edward F. Spiritual Gifts and the Great Commission. Pasadena: Mandate Press, 1975.

Neill, Stephen. A History of Christian Missions. The Pelican History of the Church. Harmondsworth: Pelican, 1964.

Newbiggin, Lesslie. Honest Religion for Secular Man. Philadelphia: Westminster Press, 1966. Cited in Paul G. Hiebert. "The Flaw of the Excluded Middle," 44. Missiology 10 (January 1982).

\_\_\_\_\_. The Household of God: Lectures on the Nature of the Church. London: SCM Press, 1953.

\_\_\_\_\_. The Open Secret: Sketches for a Missionary Theology. Grand Rapids: Eerdmans, 1978.

O'Brien, Peter T. Consumed by Passion: Paul and the Dynamic of the Gospel. Homebush West, NSW: Lancer, 1993.

Patterson, George. "The Spontaneous Multiplication of Churches." In Perspectives on the World Christian Movement: A Reader. Edited by Ralph D. Winter and Steven C. Hawthorne. Pasadena: William Carey Library, 1981: 601-16.

Patterson, George and Dick Scroggins. Church Multiplication Guide: For Helping Your Church Reproduce Itself Locally and Abroad. Church Planting International: Cucamonga CA., n.d.

Peters, George W. A Biblical Theology of Missions. Chicago: Moody, 1972, 36. Quoted in Roger Hedlund. The Mission of the Church in the World: A Biblical Theology, 158. With Forewords by Arthur F. Glasser and James C. Gamaliel. Grand Rapids: Baker, 1991.

\_\_\_\_\_. A Theology of Church Growth. Grand Rapids: Zondervan, 1981.

Petersen, Jim. Church Without Walls: Moving Beyond Traditional Boundaries. With a Foreword by Gene A. Getz. Colorado Springs: NavPress, 1992.

Petersen, Rodney L. "Francis of Assisi and the Franciscan Ideal." In Great Leaders of the Christian Church. Edited by John D. Woodbridge. Chicago: Moody, 1988: 162-65.

Piper, John. Let the Nations Be Glad: The Supremacy of God in Missions. Grand Rapids: Baker, 1993.

Pollock, John. John Wesley. London: Hodder and Stoughton, 1989.

Ranson, C.W. That the World May Know. New York: Friendship Press, 1953, 65. Quoted in Larry Wayne Caldwell. "Apostleship: Reclaiming God's Sending Gift For Today's Missionaries," 107. Master of Theology in Missiology Thesis, Fuller Theological Seminary, Pasadena, 1985.

Rengstorf, Karl Heinrich. "Apostolos." In Theological Dictionary of the New Testament. Edited by G. Kittel and G. Freidrich. Translated by Geoffery W. Bromiley. Grand Rapids: Eerdmans, 1933-74.

Renwick, A.M. and A.M. Harman. The Story of the Church. 2d ed. Leicester: InterVarsity Press, 1985).

Robeck, Cecil M. Jr. "Aimee Semple McPherson," in Dictionary of Pentecostal and Charismatic Movements. Edited by Stanely M. Burgess and Gary B. McGee. Grand Rapids: Zondervan, 1988.

Robinson, Martin and Stuart Christine. Planting Tomorrow's Churches Today: A Comprehensive Handbook. With a Foreword by Steve Chalke. Tunbridge Wells, UK: Monarch, 1992.

Roloff, J. Apostlat-Verkündigung-Kirche. Gutersloh, 1965, 126. Quoted in Rudolf Schnackenburg. "Apostles Before and During Paul's Time." Translated by Manfred Kwiran and W. Ward Gasque. In Apostolic History and the Gospel, 299. Edited by W. Ward Gasque and Ralph P. Martin. Exeter: The Paternoster Press, 1970.

Schmithals, Walter. The Office of Apostle Translated by John E. Steely. Nashville and New York: Abingdon, 1969.

Schnackenburg, Rudolf. "Apostles Before and During Paul's Time." Translated by Manfred Kwiran and W. Ward Gasque. In Apostolic History and the Gospel , 287-303. Edited by W. Ward Gasque and Ralph P. Martin. Exeter: The Paternoster Press, 1970.

Schulz, Ray R. "Romans 16:7: Junia or Junias?" In The Expository Times 98 (January 1987): 108-10.

Sconfield, H.J. Those Incredible Christians. New York: Bantam, 1968, 36. Quoted in Roger Hedlund. The Mission of the Church in the World: A Biblical Theology , 146. With Forewords by Arthur F. Glasser and James C. Gamaliel. Grand Rapids: Baker: 1991.

Shenk, David W. and Ervin Stutzman. Creating Communities of the Kingdom: New Testament Models of Church Planting. Scottdale, PA: Herald Press, 1988.

Shepherd, M.H. "Apostle." The Interpreter's Dictionary of the Bible. Edited by George A. Buttrick. Nashville: Abingdon, 1962.

Sider, Ronald J. Rich Christians in an Age of Hunger: A Biblical Study. Downers Grove: InterVarsity Press, 1977.

Snyder, Howard A. Signs of the Spirit: How God Reshapes the Church. Grand Rapids: Academie Books, 1989.

\_\_\_\_\_. The Community of the King. Downers Grove Ill.: InterVarsity Press, 1977.

\_\_\_\_\_. The Problem of Wineskins. Downers Grove Ill.: InterVarsity Press, 1975.

\_\_\_\_\_. The Radical Wesley and Patterns for Church Renewal. Downers Grove Ill.: InterVarsity Press, 1980.

Spangenberg, August Gottlieb. The Life of Nicholas Lewis Count Zinzendorf, Bishop and Ordinary of the Church of the

United (or Moravian) Brethren Translated by Samuel Jackson. London: Holdsworth, 1838, 79. Quoted in Howard A. Snyder Signs of the Spirit: How God Reshapes the Church , 130. Grand Rapids: Academie Books, 1989.

Stott, John. "The Living God is a Missionary God." In Perspectives on the World Christian Movement: A Reader. Edited by Ralph D. Winter and Steven C. Hawthorne. Pasadena: William Carey Library, 1981: 10-18. Reprinted from You Can Tell the World. Edited by James E. Berney. Downers Grove Ill.: InterVarsity Press, 1979.

The Didache, in Early Christian Writings: The Apostolic Fathers. Translated by Maxwell Staniforth. Harmondsworth, Middlesex: Penguin, 1968.

Thomlinson, David. "Commonly Asked Questions About Apostles." In Apostles Today , 23-35. Edited by David Matthew. Bradford: Harvestime, 1988.

Tucker, Ruth. Guardians of the Great Commission: The Story of Women in Modern Missions. Grand Rapids, Zondervan, 1988.

Tucker, Ruth A. and Walter L. Liefeld. Daughters of the Church: Women and Ministry from New Testament Times to the Present. Grand Rapids: Academie Books, 1987.

\_\_\_\_\_. "William Carey: Father of Modern Missions." In Great Leaders of the Christian Church. Edited by John D. Woodbridge. Chicago: Moody, 1988: 308-12.

Van Engen, Charles Edward. God's Missionary People: Rethinking the Purpose of the Local Church. With a Foreword by Arthur F. Glasser. Grand Rapids: Baker, 1991.

\_\_\_\_\_. The Growth of the True Church: An Analysis of the Ecclesiology of Church Growth Theory. Amsterdam Studies in Theology Vol. 3. Amsterdam: Rodopi, 1981.

Verkuyl, Johannes. Contemporary Missiology: An Introduction. Translated and edited by Dale Cooper. Grand Rapids: Eerdmans, 1978.

Wagner, C. Peter. Church Planting For a Greater Harvest. Ventura, CA.: Regal Books, 1990.

\_\_\_\_\_. Leading Your Church to Growth. Ventura, CA.: Regal Books, 1984; reprint ed., Bromely, Kent: MARC Europe, 1986.

\_\_\_\_\_. "Spiritual Power in Urban Evangelism: Dynamic Lessons from Argentina." Evangelical Missions Quarterly 27 (April 1991): 130-37.

\_\_\_\_\_. Your Spiritul Gifts Can Help Your Church Grow. Ventura, CA.: Regal Books, 1979; reprint ed., Bromely, Kent: MARC Europe, 1985.

Walker, Andrew. Restoring the Kingdom: The Radical Christianity of the House Church Movement. 2d ed. London: Hodder and Stoughton, 1989.

Walker, T. Missionary Ideals: Studies in the Acts of the Apostles. Edited by David C.C. Watson. London: InterVarsity Press, 1969.

Walls, A.F. "Apostle". In The New Bible Dictionary. Edited by J.D. Douglas. Grand Rapids: Eerdmans, 1962: 48-50.

Watson, David. I Believe in the Church. London: Hodder and Stoughton, 1978.

Wesley, John. The Journal of John Wesley. Edited by Percy Livingstone Parker. Chicago: Moody, n.d.

\_\_\_\_\_. The Works of John Wesley. London: John Mason, 1829-31. Vol. 7, 26-27. Quoted in Howard A. Snyder. The Radical Wesley and Patterns for Church Renewal , 95-96. Downers Grove Ill.: InterVarsity Press, 1980.

\_\_\_\_\_. Rules of the Band-Societies in The Works of John Wesley. London: John Mason, 1829-31. Vol. 8, 272. Quoted in Howard A. Snyder. The Radical Wesley and Patterns for Church Renewal , 226-27, Downers Grove Ill.: InterVarsity Press, 1980.

Whiteley, D.E.H. The Theology of St. Paul. 2d ed. Oxford: Basil Blackwell, 1974.

Wieser, Thomas. "Notes on the Meaning of the Apostolate." International Review of Mission 64 (1975): 129-36.

Wilson, Bryan R. Sects and Society: the Sociology of Three Religious Groups in Britain. London: Heinemann, 1961. Quoted in Walter J. Hollenweger The Pentecostals: The Charismatic Movement in the Churches. Translated by R.A. Wilson. Minneapolis: Augsburg Publishing House, 1972

Winter, Ralph D. "The Two Structures of God's Redemptive Mission." In Perspectives on the World Christian Movement: A Reader. Edited by Ralph D. Winter and Steven C. Hawthorne. Pasadena: William Carey Library, 1981: 178-90. Reprinted from Crucial Dimensions in World Evangelization. Edited by Arthur Glasser, et al. Pasadena: William Carey Library, 1976.

Wood, A. Skevington. "John and Charles Wesley." In Great Leaders of the Christian Church. Edited by John D. Woodbridge. Chicago: Moody, 1988: 288-94.

Wright, Nigel. The Radical Kingdom: Restoration in Theory and Practice. Eastbourne: Kingsway, 1986.

Yoder, John Howard. "The Fullness of Christ, Perspectives on Ministries in Renewal" Concern 17 (February 1969): 38-39. Quoted in Howard A. Snyder, The Community of the King, 84-85. Downers Grove Ill.: InterVarsity Press, 1977.

Young, J.E. "That Some Should Be Apostles." The Evangelical Quarterly 48 (April-June 1976): 96-104.